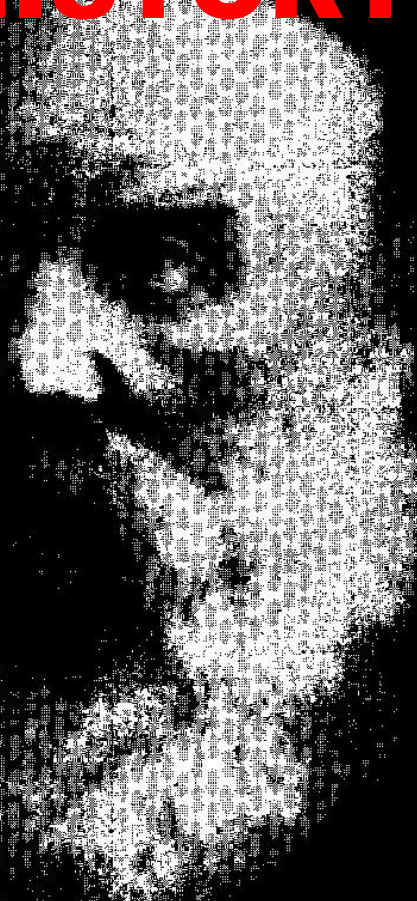


NEGRO JEWISH HISTORY



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**JEWS
WANT
TO DOMINATE
THE NEGROES**

**SERIES OF AUTHOR
ITSVAN BAKONY**

CHAPTER II

JEWS: SLAVE TRADERS

Jews have tried to use to their benefit the resentment of the United States blacks against the white people for the centuries during which they were subjected first to slavery and later to more subtle economic exploitation.

The Jewish imperialism exploits any favorable circumstance to control and manage gentiles in the benefit of their secret plans of domination. For a century and a half, Israelites have worked in the benefit of the United States to use the power of that nation for their own interests. In this way, the United States have turned into bulldogs of Israel. But now that Judaism has been able to establish totalitarian states where its domination is absolute and unquestionable, as the Soviet Union, Yugoslavia and others, it works at present in the benefit of the Jewish Communism and against the United States, where its power, even great, is neither absolute nor totalitarian. Jews, with the ingratitude that characterizes them, now betray this nation that helped them more than any other to achieve world domination; but they continue to use the United States whenever they need her support in the benefit of the State of Israel or of any other Jewish enterprise.

In the United States, nevertheless, Jews have worked to engage negroes against white in order to encourage the race struggle and weaken this country, but mainly to control and manipulate the negroes in order to consolidate the Jewish domination in the United States; Israelites appear as liberators and defenders of the black population of that nation. But it is evident that although it is really fair the resentments of black against white because of the years of slavery and discrimination, it would be a disaster for they themselves and for the rest of mankind, that negroes allow the imperialist Jews to conquer and dominate them: they hypocritically pretend, since the Secession War, to be their liberators and friends, but those Israelites have been the worst exploiters of the black population and the main responsible for the slavery they suffered, as I will show with unquestionable proofs after I remind the history of the Jewish slave trade.

The **Jewish Encyclopedia**, under word "**slave-trade**", says as follows:

"At the beginning, the trade of Jewish slaves was forbidden, but it seems there was no legal (Jewish) restriction for buying and selling gentile slaves. With the dispersion of nations in Europe and the conflict appeared between Aryans (23) and Catholics in Spain for religious reasons, Jews had the opportunity . . . of furnishing both parts with slaves". . . In Italy "In times of Pope Gregory the Great (590-604) Jews HAD TURNED TO BE THE MAIN TRADERS IN THIS TRAFFIC (OF SLAVES) . . . Jacobs has indicated that British slaves exposed in the Roman market for sale were in the hands of Jewish traders." (Jacobs. Jews

(23) The **Jewish Encyclopedia** refers to the Arrian Visigoths when it says Aryans.

of Angevin England, page 5). . . And the **Jewish Encyclopedia** — the Jewish work of unquestionable value — continues to state as follows: **"With the appearance of Islam, Jews had the great opportunity of supplying the Christian world with Moslem slaves, and they also supplied the Islamic world with Christian slaves; Ibn Khordadbeh in the ninth century described the two ways through which the Jewish slave traders took western slaves to the Orient and eastern slaves to the West."** **"According to Abraham Ibn Yakub, Byzantine Jews regularly brought slaves to Prague to sell them as slaves"** . . . **"Undoubtedly many of the Spanish Jews became wealthy due to the slave trade"** . . . **"Jews of Verdun (France) by 949 used to buy slaves to sell them in Spain"** . . . **"The Church protested repeatedly against the sale of Christians (as slaves) to Jews; the first protest occurred in 538. In the 3rd. Council of Orleans a decree was approved forbidding Jews to own Christian slaves or servants, and this prohibition was repeated again and again in different councils, like that of Orleans in 541, the one in Paris in 633, the 4th Council of Toledo in 633, the Councils of Szaboles (1092), Ghent, (1112), Narbonne (1227), Beziers (1246)"** . . . (24). These so repeated forbiddings in the different councils indicate that in spite of them, Jews backslided in the possession and sale of Christian slaves. In Islam laws were also published forbidding Jews to have Moslem slaves and dedicate to sell them, but Israelites, the same as in Christianity, evaded the prohibitive laws and continued to enrich themselves with the most criminal exploitation of man by man, that have ever existed.

The Israelite leader Rabbi Jacob Solomon Raisin, writ-

(24) **Jewish Encyclopedia**, 9th. vol. Word: SLAVE-TRADE, pp. 402-403.

ing about Jews in Hungary in the tenth century, says: "**As in OTHER COUNTRIES, they dedicated to trade, especially with Bohemia, they took NON-Jewish slaves**" (25), that is to say, gentiles.

As slave trade was a traditional Jewish business, they did their best to obtain permission from the gentile kings to buy and sell slaves. Among the concessions they obtained in Charlemagne's empire during the reign of Louis "the Merciful", they could buy and sell pagan slaves (26). It was easy for them to get this and other concessions from Emperor Louis, because the one that really governed during his regrettable reign was Empress Judith, who, the French historian Guy Breton says, was a beautiful Israelite girl who entered in the Emperor's service as a maid, but later caught the Emperor with her beauty, first becoming the king's concubine and later she persuaded the king — who was completely dominated by her — to marry him, thus becoming the empress of the Carolingian empire, which was then practically ruled by her, in front of the indignation and scandal of the nobles and the people, who raised against "**THE JEWESS**" domination, as all of them called her. She was responsible that when this mournful emperor died, the empire was divided into three kingdoms, without keeping the unity desired by the founder Charlemagne. Later, the Israelite empress arranged everything to eliminate the successors appointed by Louis "the Merciful", who were the children of his first marriage, so she could control the succession when the emperor died;

(25) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 635.

(26) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 442.

she partially succeeded in this plan (27).

This chapter would be too long if I continue mentioning the numberless instances when Israelites dedicated to the criminal trade of buying and selling slaves throughout the world. Centuries before the appearing of the capitalist regime — another Israelite creation — Jews turned that business into one of the monopolies that rendered them more profit. I shall only mention now the role played by Jews in the infamous trade of black slaves from Africa to North and South America.

The **Castilian Jewish Encyclopedia**, facing the so generalized accusations against the Jews throughout the world because they were dedicated and almost monopolized the infamous slave trade, tries to defend them in a way that can be so easily refuted. Nevertheless, that encyclopedia — talking about the trade of black slaves from Africa to America — confesses as follows: **“When at the beginning of the 16th century black slaves were introduced in America, we ONCE MORE find SPANISH, PORTUGUESE AND DUTCH JEWS among the traders and slave owners.”** (28).

Regarding the Spanish Jews, it is necessary to remember that even since the discovery of America by Christopher Columbus, they had attempted to obtain — through the discoverer — from the kings of Spain, the authorization to consider the aboriginals of the New World as

(27) Guy Breton, **“Love Stories of the French History”**, Noir et Blanc editions, Paris 1955, first volume. See all chapter seven. About Judith's domain in Charlemagne's empire also see: Maurice Pinay **“The Plot Against the Church”**, cited editions, chapter 20 of the fourth part.

(28) **Castilian Jewish Encyclopedia**, 4th. vol., word: SLAVERY, p. 127, 2nd. col.

slaves; that business would have given great profits to those Israelites, subjecting millions of Indians to slavery, to sell them later as slaves in the rest of the world, just as they would do years later with millions of blacks from the African continent.

The **Jewish Encyclopedia** says that there were five Jews coming with Christopher Columbus in his first trip, one of them called Luis de Torres (29). The **Castilian Jewish Encyclopedia** states who were the other four, saying in this regard: "**Among Columbus' companions some of them can be mentioned as of Jewish origin; Luis de Torres, INTERPRETER, who knew Hebrew, Chaldean and some Arabian; Alonso de la Calle, Rodrigo Sanchez de Segovia, relative of Treasurer Gabriel Sanchez, who accompanied Columbus because of the Queen's express desire; Marco Cirujano and the physician and apothecary of the ship, Bernal, who had been imposed a punishment from the Inquisition of Valencia because he was a judaizer (that is to say, because he practiced Judaism in secret) in 1490. Luis de Torres was the first European who stepped on the American continent and was sent by Columbus to look for the Great Asian Jan and offer him the Admiral's respects. Torres' expedition to Cuba saw the Indians smoking tobacco and brought leaves of that tree to Europe. Later on, Torres settled in the Cuban island and obtained land and SLAVES and an annual pension from the Spanish kings" . . . "Luis de Torres was the FIRST JEW who lived and died in American land."** (30).

(29) **Jewish Encyclopedia**. 1st. vol., word: America.

(30) **Castilian Jewish Encyclopedia**, 1st. vol., word: DISCOVERY OF AMERICA, pp. 256, 2nd. col., 257, 1st. col. p. 11.

Investigator Malcolm Cowley says that Sanchez, helped by the other four mentioned Jews, convinced Columbus to capture 500 Indians to sell them as slaves in Seville, Spain (31). For that reason, Luis de Torres and Rodrigo Sanchez were the first slave traders in America; but their criminal trade was stopped on time and forbidden due to the decided interference of Queen Elizabeth "the Catholic" of Spain, who in addition to her husband Ferdinand FORBADE THE INDIANS' SLAVERY IN THE SPANISH DOMAINS, establishing so serious penalties to those who attempted to enslave the Indians. This protecting disposition for the Indians against the Israelite attempts to enslave them, was reinforced and consolidated after the Spanish conquest of America with the issuing of the famous LAWS OF THE INDIES, that in addition to prohibiting the slavery of the Indians in the Spanish empire, protected them against exploitation, bad treatment and despoiling of their lands. The fact that Spain avoided that Jews made the gigantic business of the trade of Indian slaves they had projected and started, is another reason for the atavistic hate Israelites have against Spain, and for the creation and diffusion of the so-called slanderous black legend against that country, published by the Jews and their satellites in all the world since centuries ago in history books, novels, scientific books, movie pictures, etc.

Continuing with the subject of the criminal trade of black slaves started by the Jews in the British colonies of North America, that upon their independence became the United States, it was the city port of Newport in the Atlantic coast, where Israelites established the world center of black slaves trade. Ships to Africa sailed from there, to be

(31) Malcolm Cowley, **"Adventures of an African Slaver"**. 1928 editions, page 11.

filled with black slaves who were taken to Newport to be sold in the former British colonies of the South that accepted that infamous trade, because the colonies in the North always forbade it. Another great center for the slave trade was the city of Charleston. At the same time, Newport and Charleston were also great Jewish centers, to the extreme that Newport was known then as the **"JEWISH NEWPORT"**, where Israelites manufactured great amounts of rum to be sold to the Indians, thus promoting the vice of inebriation, which gave great profits to the Jews that manufactured and distributed rum.

It is confirmed that in only one year, out of 128 ships destined in Charleston to transport black slaves, 120 were freighted by Jews both from Newport and Charleston; this shows that Jews had almost the monopoly of the criminal trade of black slaves.

One of the most distinguished Israelites who controlled the black slaves trade was the Portuguese Jew Aaron Lopez, who had a whole fleet of ships destined to bring slaves, most of them freighted under his own name. An investigation on this matter titled **"Who Brought the Slaves to the United States"** from where we took this information, also indicates that the existing documents on this issue show that the Jew Aaron Lopez, between years 1726 and 1774, freighted under his own name the fifty per cent of the ships entrusted to bring slaves from Africa, and that he also had other ships freighted under the name of people he trusted. Most of the rest of ships freighted for the black slave trade also appear freighted by Jews. At the same time, in 1749, the Jews of this region founded the first Masonic Lodge with fourteen brothers, all of them Jews. Twenty years later, Israelites founded the second

Masonic Lodge called **"King David"** (the Jewish king David); all of the founding members were also Jews (32). As we have said, it is a system of the Israelite Imperialism to found its subversive organizations with an initial Jewish cell composed either by public or clandestine Jews, later enrolling gullible gentiles used deceitfully as blind instruments of the political or social plans of hidden power of Judaism.

But these facts show us once more the point reached by the Jewish hypocrisy, because while the Israelite communities of the region founded there the Secret Masonic Brotherhood that hoisted the banners of freedom, equality and fraternity among men, and whose secret goal was to promote revolution — to oust the gentile monarchies replacing them with republics — hiddenly controlled by Judaism, outstanding members of those Israelite communities carried out the most criminal attempt against the freedom, equality and fraternity of men by bringing to North America the millions of blacks who would be subjected to ignominious slavery.

About the origin of slavery in the United States, it is necessary to take into consideration that before 1661 the 13 British colonies that formed the American nation when they became independent, had laws forbidding slavery.

It was the Jews who since that time started to work tirelessly to achieve the derogation of those laws and that slavery was allowed there, specially the entrance of black slaves to those colonies. In this regard, Jews discovered that the British and European colonists needed additional

(32) **"Who Brought the Slaves to America"**, Western Front editions, P. O. B. 27854, Hollywood, California, USA, pp. 5-6.

workmanship for their plantations, the house building and the raising of crops. At the beginning, poor Europeans and prisoners freed from jail were used to do this work as well as prisoners of the war against Holland, were forced to pay the transportation and feeding expenses with work in the plantations and house building; later on, they were released to work in anything they liked.

Considering this situation, outstanding Jews of Newport and Charleston discovered that it would be a great business for them to subject the American Indians to slavery and sell them to the colonists and make a great business out of this. But they reached the conclusion that African blacks had more strength to do this job and decided to start the trade of black slaves, buying native negroes in the western African coast at a very low price, selling them later in America as slaves at a price several times higher, thus obtaining great profits.

But laws forbidding slavery in the colonies avoided the development of the gigantic and criminal business. That is why those Jews who projected it, worked every kind of arrangements to achieve that those laws forbidding the slave trade were derogated. It is enough to review who were the people who fought to obtain that derogation, to prove that they were Jews. So, for example, in documents regarding the issue it says that only in Philadelphia the persons who worked for the derogation of the mentioned laws were all Jews; they were precisely the Israelites: Sandiford, Lay, Woolman, Solomon and Benezet. Nevertheless, all these arrangements failed — with some exceptions — in the Northern colonies that needed less slave work, while in the South, where it was more necessary, Jews obtained the derogation of laws forbidding slavery.

When such derogation was obtained, Israelites proceeded to obtain many ships, buying different merchandises in the African coast that took a small part of the ship, that was mostly occupied with the black slaves obtained whose sale in the colonies of North America was even more easy, because there was malaria in the territories of the Southern colonies, which was not easily tolerated by the white workers. On the contrary, black slaves had to work there forcefully, although they became sick and died because of the malaria. In addition to the Jewish slave traders of Newport and Charleston, the Imperialist Hollander Company of the Western Indies controlled, as we already indicated by Jewish money, had already used previously several ships to transport black slaves to Manhattan (33).

The Carnegie Institute of Technology of Pittsburgh, Pennsylvania, United States, has a library and a file with documents of the time when the black slaves were brought to America, stating the decisive participation of Jews in the criminal trade of those slaves. The careful study of those documents leads us to the conclusion that Jews had in their hands a real MONOPOLY of the black slave trade from Africa to North America (34).

World Judaism has used rum, vodka and liqueurs common to every country, to promote the vice of alcoholism among those they wish either to exploit economically

(33) Information obtained from the Western Front book titled **"Who Brought the Slaves to America"**, pp. 10-11.

(34) Documents of the **"Carnegie Institute of Technology"** of Pittsburgh, according to study made by the Western Front in **"Who Brought the Slaves to America"**, p. 15.

or to enslave. When Jews of Newport and Charleston had the criminal idea of enslaving the North American Indians and sell them as slaves in the British colonies and even in other parts of the world, the first thing they did was to send envoys that sold rum to them, to impress the vice of alcoholism on them. Rum distilleries owned by Jews in Charleston and Newport sent their product to the West and center of the country, that were inhabited by the Indian tribes, and sold it to the leaders. Alcoholism, pretty soon, took over those tribes and the business of rum sale gave great profits to the Jewish exploiters. When they became convinced that the Indians — as they said — because they did not like hand work and for other reasons, were not the ideal slaves for the plantations of the Southern British colonies, and reached the conclusion that the African negroes would be much better, they sent envoys to sell rum to the black tribes of the African western coast, also with the purpose of stimulating the vice of alcoholism in the black tribes and their leaders; this would also give the Israelite exploiters fabulous profits and also would pave the way for the HUNTING of black slaves, as they sarcastically said. That is why the business of rum distillery and sale and the trade of black slaves were closely related in the Jewish businessmen of Newport and Charleston.

Among the Jews of those two cities, that according to documents filed in the Carnegie Institute of Technology of Pittsburgh, Pennsylvania (United States) were dedicated to the slave trade, to rum distillery and in general to both businesses, appeared the following Israelites of Portuguese, Spanish, Dutch and British origin but all of them Jews: **“Isaac Gomes; Hayman Levy, Jacob Malhado, Nephtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum,**

Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

Name of the ship	Owners	Real nationality
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Levey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

Jews of Newport owned 300 ships to transport black slaves from Africa to North America, and if it is taken into consideration that from the 600 ships leaving Newport for the rest of the world half of them left for black Africa, it can be clearly seen that Israelites had the MONOPOLY of black slaves trade from Africa to North America (36).

To successfully do the black slave trade, Jews of Newport, Charleston and Virginia not only bought adequate ships to transport them from one continent to the other, but they created an AFRICAN AGENCY in the western coast of Africa to buy slaves, also led by Jews and that was deeply introduced in the African continent with branches including leaders of groups, villages, etc. who could win many leaders of black tribes to collaborate in this great Israelite business of black slave trade. To win the sympathy and confidence of the leaders of black tribes, Jews used the same system they used with the red skin Indians. At the beginning they gave rum to the black caciques and so patiently they sunk them in the vice of alcoholism; they sold them rum exchanging it for gold and other valuable things that negroes sold at a lowest price for some rum, and when they finished their gold and valuable effects, Israelites induced the alcoholized negroes to sell their children and grandchildren. In fact these Jews did nothing but to use the same system that the Bible's Old Testament says the Israelite Joseph used in Egypt, when exploiting the misery and famine existing then, Joseph sold foodstuffs to the Egyptians first in exchange of money, and when this was ended, in exchange of their cattle and lands; when Egyptians had nothing, Joseph sold provisions in exchange of their own persons, turning them into slaves.

(36) **"Who Brought the Slaves to America"**, pp. 12-17.

In order for our readers to personally verify that what I have just said really appears in the Old Testament of the Bible, I would appreciate they take a Bible and read verses from the 13 to the 21 of chapter forty-seven of the Genesis. Israelites or Jews that every year study and comment these biblical passages, consider as holy this terrible system of exploitation of men by men, because they believe it was ordered to Joseph by Israel's God. And as divine commands are eternal, these commands given by God are still in operation nowadays, and any Jew that becomes rich following those systems does nothing but to obey the will of Israel's God, thus practicing the most sublime virtue. Completely opposed to all this is Jesus Christ's doctrine, that preached the love to every man and orders to do good to all of them; that is why Israelites considered him an impostor and condemned him to death.

Unfortunately, while Islamism, Christianity, Buddhism and the other religions order their affiliates to do good to the rest of men, the Jewish religion only orders Jews to do good and consider that the ten commandments can be applied only to the Israelite brothers, but instead orders to exploit, dominate and enslave those men called gentiles in a depreciatory way, mercilessly killing those people that hinder the Jewish plans of domination. For this reason, then, Israelite religion is presently a perverse, noxious and dangerous religion for the rest of mankind.

Another system used by this net of Jewish slave traders was to provoke wars between the black African tribes, in order to buy the war prisoners as slaves from their victors, exchanging them for rum, arms and ammunitions, that were used to fight against other tribes and get new prisoners to be also sold as slaves to the agents of the

great Jewish merchants. It is still necessary to investigate the role played in this infamous trade by the tribes of BLACK JEWS about which we talked in the previous chapter.

Once the Jewish agents bought at a lowest price in the above mentioned ways the unfortunate black men and women, they were chained in couples and led by their guardians through the jungle; these people used whips and beat the negroes to force those who fell on the ground because they were exhausted or those that for any reason refused to continue walking, to resume their horrible march to slavery. Many of these unfortunate blacks fell exhausted and sick and could not raise again despite the blows they received, and they were abandoned in the jungle to be eaten by the ferocious animals; it was common to find — in these slave routes through the jungle — skeletons and bones of those people who were abandoned because they were sick and could not continue walking by themselves. Some unfortunate negroes — despite of being chained and taking advantage of the negligence of their guardians — tried to run away, but they were easily captured and coldly killed by their guardians, to warn the others.

This gigantic genocide made by Israelites continued to be in effect even after the so-called French Revolution, where the Jews hypocritically were against slavery and used all kinds of nice ideals so that the hidden Jewish power could win the support of the gentile bourgeoisie in its attempt to oust the monarchies replacing them with falsely democratic governments, secretly controlled in fact by the Israelite imperialism. At the very same time in North America and Africa other Jews practiced the most criminal

slave trade to obtain great fortunes. In this regard it is necessary to mention that for example Aaron Lopez, the Jewish slave trader, when he died left one of the greatest fortunes in the history of NEW ENGLAND.

Once the foremen reached the coast with their chained victims, they delivered them to the agents of the Jewish slave traders and to the captains of ships that would take the human merchandise to North America.

The black slaves trade made by the Jewish capitalists of Charleston and Newport had two separate enterprises but both of them initially controlled by Israelites. The first one, as I said before, was in charge of getting negroes in the African jungle in the already mentioned way, until the caravans of slaves reached the coast. The second enterprise started with the delivery of chained slaves to the Israelite agents and captains of the ships that had to transport the human merchandise to Newport, Charleston, Virginia and other places where blacks would be sold to the public. In the first part of the business, that is to say, in hunting the slaves and delivering them at the coast, Jews found other black competitors that captured their booty in either way and took them to the coast to sell them to the agents of the great Israelite companies of Newport and Charleston. With these people, those agents and captains of ships were very exacting, as it can be checked with information of documents filed that we are giving publicity. Each captured black was presented to the agent or ship captain who forced him to move his fingers, arms, legs and his whole body, to become sure of the victim's possibilities of doing a good work. Any imperfection caused that the price was reduced. Even the victim's teeth were examined, and if one was missing, this was used by the Jewish agents to reduce the price.

If a negro reached the coast with some sickness, he was bought at a lowest price by the Israelite agents, as long as they thought they could cure him and sell him at a very high price that would render them enough profits. Blacks in good conditions were exchanged for one hundred gallons of rum, one hundred pounds of powder or in cash between 18 and 20 dollars. Nevertheless, sometimes circumstances forced the agents and captains to pay exceptionally more money for the victims. Among the documents examined there is a handwritten note of a ship captain dated September 5, 1767, saying that he had to pay up to 200 gallons of rum for one black. But the common thing was to buy at the above mentioned prices. When women were older than 25, the price was reduced in a 25 per cent. Children, when it was accepted to buy them, were bought at a very low price.

But in the examined documents it also appears that negroes bought at 20 dollars generally and in some occasions at 40 dollars a piece, were sold again in the British American colonies by the Israelite slave traders at a price higher than two thousand dollars a piece; this allows us to appreciate the fruitful result of the business Jews did with the trade of black slaves especially if it is considered that in this unbounded genocide operation millions of blacks were taken from Africa to North and South America.

Documents regarding the Jewish captain of a transporting ship indicate that captain Freedman, a public Israelite, paid the price of the blacks in the coast either in cash or with merchandise. But in exchanging rum for black slaves, he followed the instructions given by his Jewish bosses of Newport, where they textually ordered him, as



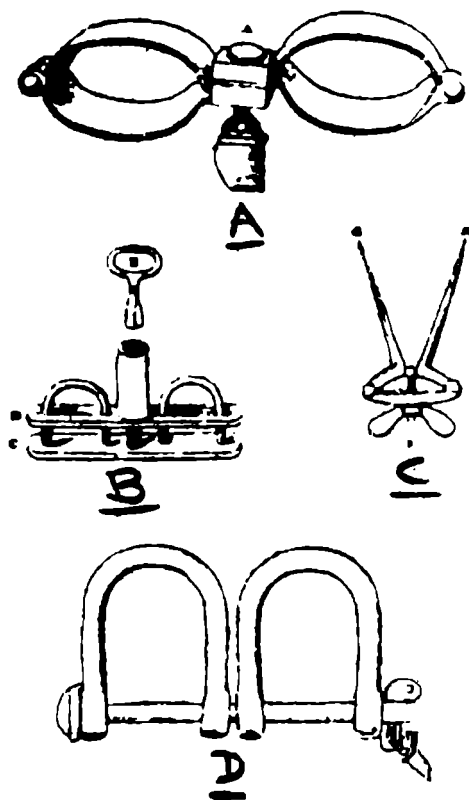
**CHAINED BLACK SLAVES TRYING TO FLEE FROM THEIR
ISRAELITE CAPTURERS.**

According to a picture on this issue. The ship that would take them to America can be seen behind.

it can be seen in the examined original handwritten document: **"Pour as much water into the rum, as you possibly can."** In this way, the black gentile competitors in the first part of the slaves trade, that is to say, from the capture till their arrival in the coast, WERE ALSO ROBBED WITH RUM MIXED WITH WATER. I suspect that among the black slave traders in that first stage, there were black Jews of those mentioned in the former chapter of this book; but I refrain from stating it, as I do not have proofs to assert such a thing.

After all the above mentioned facts, and already in the hands of the captains of ships — who were gentiles in many occasions — and of the Israelite agents that accompanied and led the operation, the heads of the unfortunate blacks were completely shaved and then marked with signs of incandescent iron with the initials of the Jewish owner of the new slaves, just in the same way that owners of cattle mark the beefs so everybody knows who is the owner. Those incandescent signs caused enormous sufferings, especially to women and children, and were placed on the back or on the hip of the slave, without the Jewish slave traders felt the less pity in doing such infamous crimes. In this way, if any of these new black slaves attempted to escape, he was immediately recognized by the sign and returned to the Israelite owner.

Some documents show how sometimes whole black families were bought or captured in the jungle and in the coast they were divided between the agents of the great Israelite enterprises, who mercilessly separated the children from their mother or father in distributing the booty, when an agent bought the mother, different from the one that bought the children, and so on. With terrible cries and sobs



**HANDCUFFS AND SHACKLES TO CHAIN AND TORTURE
INSTRUMENTS USED BY ISRAELITE TRADERS OF BLACK SLAVES.**

- A. Handcuffs; one was used to chain the right hand of a black and the other one to chain the left hand of the neighbor black, both of them lying together in the dark cellar of 39 inches (one meter high) as if they were packed sardines.
- B. Shackles to chain the feet, chaining the right foot of one slave with the left foot of another.
- C. One of the many torture instruments used in the ships of Israelite slave traders.
- D. Instrument used to forcefully open the mouths of those slaves who refused to eat, preferring to starve to death instead of continuing suffering in the torturing trip.

Photos taken from the original instruments.

that did not move the compassion of the Israelite agents, mothers saw how their children were chained and taken to other ships to places where they will not see each other again. Readers may imagine the terrible sufferings of millions of human beings that were necessary so some hundreds of Jews could mold great capitals with this business.

Facts have shown that nobody but the Israelites through history have systematized in an almost scientific way the exploitation of men by men, and that nobody as the Jews has known this exploitation so deeply, because they have practiced it as no other people, especially in modern times. It is not strange, then, that it was two Israelites, Carl Marx and Frederick Engels, who masterly could make a study of what has been and continues to be the exploitation of men by men. But what they both hid is that their Jewish brothers have been the greatest masters in this infamous science although Marx said something, but very little, on the subject in his book on the **"Jewish Question"**.

The transportation of negroes from the beach to the ship was made in canoes, where from 4 to 5 people were taken using all strength. Everything was ready to quickly catch again the slaves in case one of them tried to fall into the water. When the slaves reached the ship, they were deprived from their dresses and if somebody could jump into the water, he was caught again by people prepared for such an event. The legs of anyone who attempted to escape were immediately cut in the presence of all the slaves, so that none of them tried to flee again.

The ship to transport slaves was divided into three sections: children were left on the deck; women were put in another place and men were always placed under the

deck. And as these ships, in order to save expenses, were not adequate to transport people, they were equipped as to carry animals, with whom the poor black slaves were compared.

Generally, there was a space of one meter high, that is to say 39 inches, under the deck. In that place, as inside a fish can, these unfortunate human beings were placed in an horizontal position, as much tight as possible, one besides the next, so that in this suffocating place could go the highest possible amount of people thus reducing to the utmost possible level the transportation expenses; they were packed exactly as sardines as it is shown in the picture appearing in this chapter. The unfortunate slaves owned by the Jewish traders had to remain in this painful and deseperating position for approximately three months until the end of the trip, chained one to the other in most cases.

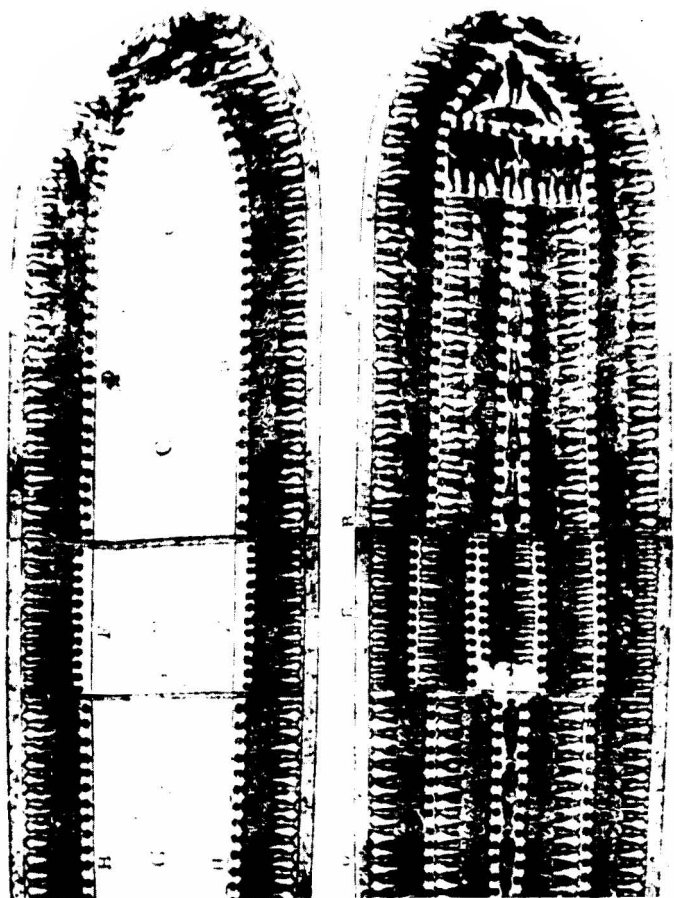
As a general fact, captains of those ships rarely were moved to pity by these unfortunate people. Some of them became crazy on the way due to such pain and desperation. Others became sick and died during the trip. And when the captains were negligent in watching and chaining some of the victims, it used to happen that some of them, madden, wounded or killed the poor companion in disgrace that was placed besides him. And sometimes in these cases horrible fights started and some almost asfixiated and desperated people tried to obtain one or two more inches of space to be a little less uncomfortable. Then the foreman of slaves appeared, restoring order by strongly whipping those who were fighting. These quarrels forced the captains that were negligent in chaining some blacks in those dungeons, to watch that none was unchained in

order to avoid that in the desperation produced by pain and anguish one killed the others or seriously injured them. The gentile captains as well as the Israelite captains were encharged by the Jews who owned the shipment of slaves, to keep the merchandise alive till its arrival to the port of destination in condition to be sold at a good price.

One of the things that caused enormous sufferings to the unfortunate victims was that the captains of the ships did not worry to clean the urine and excretions of the people piled in those dark dungeons; so as weeks and months passed, the unfortunate blacks were lying in puddles of excretions and urine, in the middle of a pestiferous that nauseated anyone who entered that hellish place worthy of appearing in those places described by Dante in his Divine Comedy.

Readers may imagine the horrible sufferings millions of negroes had to endure during these frightful trips so that a few Jews could get richer every time at the exchange of sufferings, slavery and death of the victims of this enormous genocide, which can only be compared to the sufferings of millions of Russian peasants and workers or those from other countries of the Soviet Union and her satellite states including Cuba, where they are tortured, enslaved and murdered by those totalitarian Jewish dictatorships covered with the false mask of socialism, communism or of a non existent and false dictatorship of the proletariat.

In the department of women, which was another narrow dungeon of short height, similar to the men's one, women were also piled as packed sardines, sometimes happening that they had to give birth to their children in such a painful position, with the consequences readers may suppose.



PICTURE SHOWING HOW THE BLACK SLAVES WERE PILED ONE BESIDES THE OTHER, AS PACKED SARDINES, OR BOOKS IN A LIBRARY, HANDCUFFED AND WITH SHACKLES IN THEIR FEET, IN THE DUNGEONS 39 INCHES HIGH, WHERE THEY COULD NOT EVEN SEAT, LESS TO STAND. THEY HAD TO REMAIN LIKE THAT DURING THE THREE MONTHS LONG TRIP WITH GREAT AND UNDESCRIBABLE SUFFERINGS AND IN MANY CASES WITHOUT GOING OUTSIDE TO DECK NOT EVEN ONCE TO BREATHE SOME FRESH AIR.

Photo taken from a sketch of that time. By C. S. "Who Brought the Slaves to America", p. 13.

Some captains when they saw that the merchandise was dying on the way, took the so emergently step of sometimes taking the slaves out of their dungeons to breathe some fresh air on the deck. But before doing so, they carefully revised if their chains were strongly fastened to avoid runaways. But there were captains that did not take this precaution and the disgraced black men and women had to spend the three months long trip, with no interruption, piled and without leaving those hellish dungeons, horribly suffering day and night during three or more months, which might seem to them to be years, as it happens to anyone who spends weeks or months in the bed of a hospital without being allowed to raise, but even worse, for the extreme uncomfortableness and filthiness in which those millions of blacks had to remain during the long trips that led them to slavery.

Upon their arrival to North America, the slaves were sold in the markets of all British colonies that authorized slavery, due to previous arrangements made by the Israelites. In many cases they were sold in public auction (37).

Something similar occurred to blacks acquired in Africa to be sold in Antilles and South America.

(37) To enlarge their information on the slaves trade from Africa to America, readers may consult, in addition to the already mentioned book **"Who Brought the Slaves to America"**, the following sources:

- I. Elizabeth Dennan, **"Documents Illustrative of the History of the Slaves Trade to America"**, four volumes, Washington, D.C. editions, 1930 and 1935.
- II. Malcolm Cowley, **"Adventures of an African Slaver"**, New York, 1928.
- III. Files and Library of the Carnegie Institute of Technology, Pittsburgh, Pennsylvania, United States.

TO BE SOLD, on board the
Ship Beane Island, on tuesday the 6th
of *May* next, at *Abley-Ferry*; a choice
cargo of about 250 fine healthy



NEGROES,



just arrived from the
Windward & Rice Coast.

—The utmost care has
already been taken, and
shall be continued, to keep them free from
the least danger of being infected with the
SMALL-POX, no boat having been on
board, and all other communication with
people from *Charles-Town* prevented.

Austin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the
SMALL-POX in their own Country..

PHOTO TAKEN FROM AN ANNOUNCEMENT OF A SALE OF BLACK
SLAVES, APPEARED IN A CHARLES TOWN (CHARLESTON)
NEWSPAPER IN 1776.

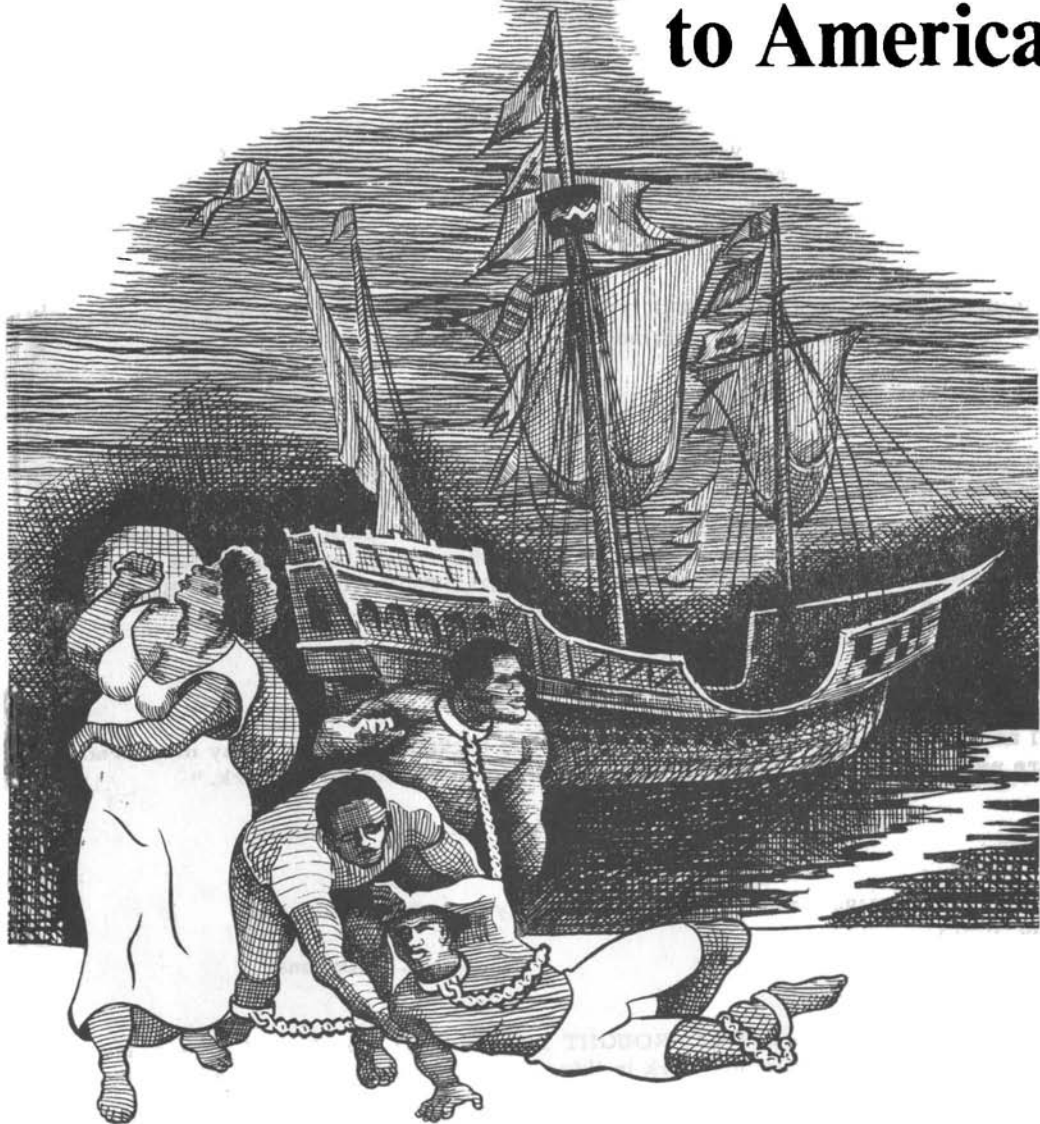
The Jewish traders of black slaves used showy announcements to
obtain the best possible price for their human merchandise.

In view of these so clear and eloquent facts, readers will understand that only the traditional Israelite cynicism and utmost hypocrisy, allows them to dare appear as friends, allies and even redeemers of the blacks with the only goal to deceive them once more in order to obtain their confidence and to manipulate them in the benefit of Jewish political plans of domination and conquest.

LIBRARY OF POLITICAL SECRETS

1. Maurice Pinay:
THE SECRET DRIVING FORCE OF COMMUNISM
2. Louis Bielsky:
THE SOVIET - ISRAELITE CLAW STRANGLES THE ARABS
3. Itsvan Bakony:
WHAT IS JUDAISM?
4. Itsvan Bakony:
CHINESE COMMUNISM AND CHINESE JEWS
5. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN THE ISLAM
6. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN INDIA
7. Afonso Castelo:
IS GENERAL SPINOLA THE KERENSKY OF PORTUGAL?
8. Itsvan Bakony:
JEWS WANT TO DOMINATE THE NEGROES
9. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN JAPAN
10. Itsvan Bakony:
JEWISH CONTROL OVER COMMUNIST MOVEMENTS AND GOVERNMENTS
11. Itsvan Bakony:
PARANOIAC JUDAISM
12. Esteban Agulla:
WATERGATE: THE JEWISH CONSPIRACY TO SEIZE THE U. S. GOVERNMENT

WHO Brought the Slaves to America?



COMMENTS FROM OUR READERS

"If everything you have printed in your booklet 'WHO BROUGHT THE SLAVES TO AMERICA' is TRUE, this becomes the most important information released to the public this century and it is my desire to see that every Black and White that we can reach receives a copy."

L. C. S. Missouri

"The reading of 'WHO BROUGHT THE SLAVES TO AMERICA' and your appearances before Black groups throughout the country is unquestionably going to bring about the greatest break-through in many years. God bless you for this wonderful work."

D. T. Michigan

"In my opinion, 'WHO BROUGHT THE SLAVES TO AMERICA' is THE book of the year. Your references and documentation - most commendable."

A. L. R. Illinois

"I consider your appearance before groups of BLACKS the most important CONSTRUCTIVE project ever attempted in our country!!! When enough of them know the story of WHO BROUGHT THE SLAVES TO AMERICA, the guilty tribe will be taken care of by the very people whom they victimized. Also, the ultimate return of the Blacks to Africa IS the ONLY SOLUTION TO THAT PROBLEM, for those millions who wish to go, and it is destined to eventuate."

S. D. Nevada

"I am very proud of knowing men like you and Rickenbacker and many more who are not afraid of THIS group. Keep up your good and wonderful work."

K. E. Arkansas

"You have courage Walter White, which puts you so far beyond the others on the 'Right'."

N. J. Arizona

"Just finished your book WHO BROUGHT THE SLAVES TO AMERICA. You are doing a splendid enlightening work in this time when Satanic forces have so much to say. God's blessings."

E. B. California

FOREWORD

The subject herein is a condensation of reference material not available to the lay public. In fact, the history about "the Jews and slavery" has been cleverly and cunningly suppressed these many years inasmuch as it has been on the Jews' 'planning board' for many years to eventually arouse the Negro so that the Black Race could be used as revolutionists with the ultimate aim of "One World Jewry Government" becoming a reality, after which, their plan is to enslave the Negro once more -- after the Negroes' usefulness has been exhausted.

In this year, 1968, it is only the fool, or at least the uninformed who does not understand that Communism is Jewish. Karl Marx was a Jew. That there is a deep-seated bond between Jewish culture and Communism cannot be doubted.

Here are a few similarities.

Both Jews and Communists have a mania for social beliefs based on Oneness. Both aim at universality and favor Internationalism. Both repudiate beliefs in genetic worth and persist in an irrational faith that improved environment shall build a better humanity. Both preach social justice but employ this concept in an opportunistic way. In the U.S., both freely breed pressure groups to insure having their own way. Both place their dogmas above reason. Both cultures spring from monistic minds, and follow the peculiar manias that such minds suffer from, and neither appreciates the worth of moderation. Is it any wonder that Jews, almost universally, transfer their loyalty from Judaism to Communism.

One of their own prominent citizens, Rabbi Stephen S. Wise says: "Some call it Communism. I call it Judaism."

Another very important fact about the Jew is that although there are French Jews, German, Polish, English, Spanish, Oriental and Russian Jews, they all have that 'base quality' which separates them from all other races in the world. They have no respect whatever for the Gentile (Israelite). In fact, they ridicule and use unprintable language about all Gentiles. They are a most segregated people. Anywhere in the world you will find this uninforced segregation. It is the Jew who gave birth to the 'ghetto.'

The gentile has yet to learn that the Jew is naturally deceitful and thinks nothing of lying to his fellow man. The Jew will take the customary court room oath before acting as a trial witness. He takes the oath (knowing while he is taking it) he will violate it because within himself he does not believe he is committing a wrong. This is an inheritance. It is part of being a Jew. He is born and raised with this belief and this teaching is a part of his daily life - like salt and pepper on the American table. They will commit perjury for oneanother and yet almost in the same breath they will cheat oneanother. They seldom suffer from remorse.

The naive Gentile, to fully appreciate the statements made herein about the Jews, as a race, must live and work with them closely. One must observe them under all conditions and surroundings.

Too often overlooked by the Gentile is the 'positive evidence' that the Jew is not of the White Race.

The Jew will always attempt to stifle anything that is detrimental to him and his race. Perhaps this is understandable when one stops to take census of the voluminous wrongs and evils committed by Jews throughout the entire world. They have been extended extremely unusual consideration and mercy in every country they inhabited, including the United States, yet they have driven their dagger deeper into the heart of this country than in any other. The Jewish Establishment is running your very life whether you realize it or not. It is the same Jew, the same establishment which destroyed Germany and this writer is often stunned at the dirtiness of its cold, cruel, filthy, dirty, evil, rotten, corrupt whore's heart. America today is literally dying of the 'Jew disease.'

The evidence contained herein has been carefully documented with references in the appendix for further detailed and specific information.

If the Negro people ever learn what the Jews did to the Black people of Africa there could be an uprising unequalled in American history.

If you haven't already awakened to the deceit and cunning of the common enemy, the Jew, you deserve the fate which they have planned for all Christianity. But investigate for yourself. Actually, what is within the pages of this document should be education enough for anyone. We give you references, and gilt edge documentation. You could not ask for more.

We are confident that you will agree after you have read this in its entirety that it gives you much to think about. BUT DON'T THINK TOO LONG. Find out how you can do something to remedy the Jewish cancer in American society.

* * * * *

All who name themselves Christians must walk together against the Anti-Christ, for did He not say "The Truth will make you free"?

SLAVERY
AND
THE JEWS

PUBLISHED BY
WESTERN FRONT
Walter White



WHO BROUGHT THE SLAVES TO AMERICA

The story of the slaves in America begins with Christopher Columbus. His voyage to America was not financed by Queen Isabella but by Luis de Santangelo, who advanced the sum of 17,000 ducats (about 5,000 pounds -- today equal to 50,000 pounds) to finance the voyage, which began on August 3, 1492.

Columbus was accompanied by five 'maranos' (Jews who had forsworn their religion and supposedly became Catholics), Luis de Torres, interpreter, Marco, the surgeon, Bernal, the physician, Alonzo de la Calle and Gabriel Sanchez. (Ref. 'The International Jew' by Henry Ford).

Gabriel Sanchez, abetted by the other four Jews, sold Columbus on the idea of capturing 500 Indians and selling them as slaves in Seville, Spain, which was done. Columbus did not receive any of the money from the sale of the slaves but he became the victim of a conspiracy fostered by Bernal, the ship's doctor. He, Columbus, suffered injustice and imprisonment as his reward. Betrayed by the five maranos (Jews) whom he had trusted and helped. This, ironically, was the beginning of slavery in the Americas. ('Adventures of an African Slaver' by Malcolm Cowley, 1928, p.11)

The Jews were expelled from Spain on August 2, 1492 and from Portugal in 1497. Many of these Jews emigrated to Holland, where they set up the Dutch West Indies Company to exploit the new world.

In 1654, the first Jew, Jacob Barsimson, emigrated from Holland to New Amsterdam (New York) and in the next decade many more followed him, settling along the East Coast, principally in New Amsterdam and Newport, Rhode Island. They were prevented by ordinances issued by Governor Peter Stuyvesant from engaging in the domestic economy, so they quickly discovered that the territory inhabited by the Indians would be a fertile field. There were no laws preventing the Jews from trading with the Indians.

The first Jew to begin trading with the Indians was Hayman Levy, who imported cheap glass beads, textiles, earrings, armbands and other cheap adornments from Holland which were traded for valuable fur pelts. Hayman Levy was soon joined by Jews Nicholas Lowe and Joseph Simon. Lowe conceived the idea of trading rum and whiskey to the Indians and set up a distillery in Newport, where these two liquors were produced. Within a short time there were 22

distilleries in Newport, all of them owned by Jews, manufacturing and distributing 'firewater'. The story of the debauching of the Indians with its resultant massacres of the early settlers, is a dramatic story in itself.

It is essential to comprehend the seaport of Newport. It is important in order to recognize the Jewish share in the Slave commerce. There was a period when it was commonly referred to as 'The Jewish Newport - World center of Slave Commerce'. All together, at this time, there were in North America six Jewish communities; Newport, Charleston, New York, Philadelphia, Richmond, and Savannah. There were also many other Jews, scattered over the entire East Coast. Although New York held first place in the settlers of Jews in North America, Newport held second place. New York was also the main source of Kosher meat, supplying the North American settlements, then the West Indies Islands and also South America. Now Newport took over!

Newport also became the great trade harbour of the East Coast of North America. There, vessels from other ports met, to exchange commodities. Newport, as previously mentioned, represented the foremost place in the commerce of Rum, Whiskey, and Liquor dealings. And to conclude, it finally became the Main Center of Slave dealings. It was from this port that the ships left on their way across the ocean, to gather their black human cargo and then derive great sums of money in exchange for them.

An authentic, contemporary report, based on authority, indicates that of 128 Slave ships, for instance, unloaded in Charleston, within one year, their "Cargo", 120 of these were undersigned by Jews from Newport and Charleston by their own name. About the rest of them, one can surmise, although they were entered as Boston (1) Norfolk (2), and Baltimore (4), their real owners were similarly the Jewish slave dealers from Newport and Charleston.

One is able to assess the Jewish share in the entire dealings of the Newport, if one considers the undertaking of a lone Jew, the Portuguese, Aaron Lopez, who plays an important part in the over-all story of the Jews and Slavery.

Concerning the entire commerce of the Colonies, and the later State of Rhode Island, (which included Newport) bills of lading, concessions, receipts, and port clearances carried the signature name of the Jew Aaron Lopez. This all took place during the years 1726 to 1774. He had therefore more than 50% of all dealings under his personal control for almost fifty years. Aside from that there were other ships which he owned, but sailed under other names.

In the year 1749, the first Masonic Lodge was established. 90% of the members of this first lodge, fourteen all told, were Jews. And one knows that only so-called "prominent" individuals were accepted. Twenty years later, the second Masonic Lodge; "King David" was established. It is a fact that all of these

members were Jews.

In the meantime the Jewish influence in Newport had reached such proportions that President George Washington decided to pay them a visit. Upon his appearance both of the Masonic Lodges sent an emissary: a Jew named Moses Seixas, to approach the President with a petition, in which the Jews of Newport stated: "If you will permit the children of Abraham to approach you with a request, to tell you that we honor you, and feel an alliance...", and then: "Until the present time the valuable rights of a free citizen have been withheld. However, now, we see a new government coming into being based on the Majesty of the people, a government, not sanctioning any bigotry nor persecution of the Jew, rather, to concede the freedom of thought, which each shares, whatever Nation or Language, as a part of the great Government machine."

It is necessary at this point to consider the disclosures as to who in reality obtained this legendary freedom in America at the founding of the Union. To be sure, the province became independent and severed from the English Jurisdiction. However, we can see from the petition which Moses Seixas offered President Washington in the name of the Jews of Newport, that it was not in reality this type of freedom which they had in mind. They were merely concerned about themselves, and their "own civil rights," which had been withheld. Therefore, following the Revolutionary War, the Jews were accorded equal rights, and freed of all restrictions! And the Negroes? The Revolutionary War notwithstanding, they remained Slaves! In the year 1750 one sixth of the population in New York was Negroid, and proportionately in the Southern parts of the Country, they outnumbered the others, but the proclamation of Freedom did not touch them. More of this later.

Let us scrutinize at close range this dismal handwork of the Jews which gave them influence and power, so we may comprehend the Slave Trade; for there has been so much written since that time by the zealous Jewish writers, that at the present, long since removed, it might appear natural, for the time element has a tendency to make things nebulous.

Let us follow the journey of one ship, owned by a slave dealer, Aaron Lopez, which had made many trips to the African coast.

For instance, in the month of May, 1752, the ship "Abigail" was equipped with about 9,000 gallons of rum, a great supply of iron foot and hand restraints, pistols, powder, sabers, and a lot of worthless tin ornaments, and under the command of the Jewish Captain Freedman, sailed off for Africa. There were but two Mates and six sailors comprising the crew. Three and one half months later they landed on the African Coast. Meantime, there had been constructed an African Agency, by the Jewish slave dealers, who had corralled them, and prepared them for sale. This organization reaching deep into Africa, had many ramifications, including the heads of groups, villages, etc. This method to win

over these leaders for the Jewish slave trade, was similar to that which the Jews had employed with the Indians.

At first, they presented them with rum, and soon found themselves in an alcoholic delirium. When the gold dust, and ivory supply was exhausted, they were induced to sell their descendants. At first their wives, and then their youths. Then they began warfare among each other, plotted and developed mostly by the Jews, and if they captured prisoners, these, too, were exchanged for rum,ammunitions and weapons to the Jews, using them for further campaigns to capture more Negroes. The captured Blacks were linked two by two, and driven through the medieval forests to the coast. These painful treks required weeks, and some of them frequently became ill, and felled by exhaustion, and many unable to rise even though the bull whip was applied as an encourager. They were left to die and were devoured by wild beasts. It was not unusual to see the bones of the dead laying in the tropical sun, a sad and gruesome reminder to those who would later on tread this path.

It has been calculated, that for each Negro who withstood the rigors of this wandering, there still had to be the long voyage across the ocean, before they reached American soil. Nine out of ten died! And when one considers, that there was a yearly exodus of ONE MILLION black slaves, then, and only then, can one assess the tremendous, and extensive exodus of the African people. At present Africa is thinly populated, not alone due to the 1,000,000; literally dragged out of huts, but due to the five to nine million who never reached their destination.

Once they reached the coast, the black slaves were driven together, and restraints were applied, to hold them, until the next Transport ship docked. The agent -- many of them Jews -- who represented the Chief, then began the deal with the Captain. Each Negro was personally presented to him. But the Captains had learned to become suspicious. The Black one must move his fingers, arms, legs, and the entire body to insure that there were not any fractures. Even the teeth were examined. If a tooth was lacking, it lowered the price. Most of the Jew Agents knew how to treat sick Negroes with chemicals in order to sell them as sound. Each Negro was valued at about 100 gallons of rum, 100 pounds of gun powder, or in cash between 18 to 20 dollars. The notations of a Captain inform us that on September 5th, 1763, one Negro brought as much as 200 gallons of rum, due to the bidding among the agents, raising the price.

Women under 25 years, pregnant or not, resulted in the same measure, if they were well, and comely. Any over 25 years lost 25%.

And here it should be stated that those Negroes, purchased free at the African coast for 20 to 40 dollars, were then resold by the same slave dealers in America for two thousand dollars.

This gives one an idea how the Jews managed to acquire tremendous fortunes. Following the bargaining, Captain Freedman paid the bill, either in merchandise or cash. He also recalled some advice which his Jewish employers gave him as he left Newport for Africa: "Pour as much water into the rum as you possibly can." In this manner the Negro chiefs were cheated two times by the Newport Jews!

The next step was to shave the hair from the head of the acquired slaves. Then they were bound, and branded with a hot iron, either on the back, or the hip, identifying them with their owners. Now the Negro slave was indeed the property of the Jewish purchaser. If he fled, he could be identified. Following this procedure there was a farewell celebration. There were instances when entire families were brought out of the interior, to the coast, and then separated through the buyer -- the father going with one ship, the sons and daughters into another. These "farewell" celebrations were usually packed with emotion, tears, drama and sadness. There was little joy, if ever.

The following day the transport began from land to ship. It was managed by taking four to six Negroes at one time in rowboats to the ship. Of course the slave dealers were aware of how the Negro loved his homeland above all else, and could only be induced by great force to leave it. So, some of the Negroes would manage to free themselves on the short trip to the ship and they would leap into the water. But here the overseers were prepared with sharp dogs, and retrieved the fleeing men. Other Negroes preferred drowning. What came aboard alive, was immediately undressed. Here was another opportunity to jump over board and reach land and freedom. But the slave dealers were pitiless and ruthless; they were merely concerned to get their Black cargo to America with the least loss. Therefore, an escapee, recaptured, had both of his legs cut off before the eyes of the remaining Negroes in order to restore "Order".

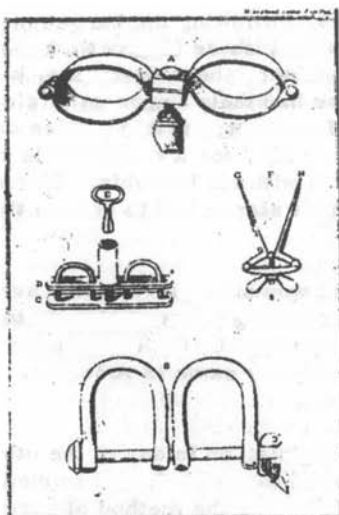
On board the ship the Negroes were separated into three groups. The men were placed in one part of the ship. The women into another, whereby the lusty Captain arranged it so that the youngest, most comely Negro women were accessible to him.

The children remained on deck, covered with a cloth in bad weather. In this fashion the slave ship proceeded on its journey to America. In the main, the ships were too small, and not at all suitable to transport people. They were barely equipped to transport animals, which the Negroes were likened to. In one space, one meter high -- (39 inches), these unfortunate creatures were placed into a horizontal position, pressed close together. Mostly they were chained together. In this position they had to remain for three months, until the end of the voyage. Rarely was there a Captain who sympathized with them or evidenced any feelings whatever for these pitiable creatures. Occasionally they would be taken in groups to the deck for fresh air, shackled in irons.

TO BE SOLD, on board the
Ship Bance: Island, on Tuesday the 6th
of May next, at Ashley-Ferry; a choice
cargo of about 250 fine healthy

NEGROES,
 just arrived from the
Windward & Rice Coast.
 —The utmost care has
 already been taken, and
 shall be continued, to keep them free from
 the least danger of being infected with the
SMALL-POX, no boat having been on
 board, and all other communication with
 people from *Charles-Town* prevented.
Aubin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the
SMALL-POX in their own Country.



Left: Slave for sale advertisement in a Charleston newspaper, 1776. These particular slaves were valued for their knowledge of rice culture so they usually brought their Jewish owners a higher price.

Right: This was standard equipment for all slave ships. A, is a pair of iron hand-cuffs by which the right wrist of one slave is padlocked to the left wrist of another. B, is a pair of leg irons, also for two slaves. C, D & E is an instrument of torture, the thumbscrew F, G & H is the speculum oris or mouth opener, for slaves who refused to eat. (They were created and built by Jews).



(From a colored lithograph in the Macpherson Collection, London). The seamen were drawn from first-hand observation. Notice Jewish faces.

Somehow, these Negroes were expendable, and endured much. On occasion one of them became insane, killing the other one, pressed closely to him. They also had their finger nails closely cut so they could not tear at each others flesh. The most horrible battles came about among the men, to acquire a Centimeter or two, for a comfortable position. It was then that the slave overseer stepped in with his bullwhip. The unimaginable, horrible, human excrement in which these slaves had to endure these trips, is impossible to describe.

In the women's quarters the same conditions prevailed. Women gave birth to children lying pressed closely together. The younger Negro women were constantly raped by the captain and the crew, resulting thereby, a new type of Mulatto as they came to America.

In Virginia, or in any of the other Southern port cities, the slaves were transferred to the land, and immediately sold. A regular auction would take place, following the method of purchase in Africa. The highest bidder obtained the "Ware". In many cases -- due to the indescribable filth -- some of the Blacks became ill during the sea voyage from Africa to America. They became unemployable. In such cases the captain accepted any price. It was rare to dispose of them for no one wanted to purchase a sick Negro. Therefore, it is not surprising that the Jewish, unethical doctor senses a new form of revenue. They purchased the sick Negro for a small sum, then treated him, and sold him for a large sum. On occasion the captain would be left with a few Negroes for whom he did not find a buyer. In that case he returned to Newport, and sold them to the Jews for cheap domestic help. In other cases, the Jew owner of the ships took them over. This is why the city of Newport and its surroundings had 4,697 black slaves in the year 1756.

Slavery did not extend to the North. Moreover, in many of the North American Colonies, slavery was strictly forbidden. Georgia came under discussion; likewise also Philadelphia. And again it was the Jews who managed a loophole, which had given them freedom following the Revolutionary War, so, they schemed to make slave trading legal.

One had but to read the names of which persons, living in Philadelphia who were requesting the elimination of existing laws, re the slavery dealing. They were: the Jews Sandiford, Lay, Woolman, Solomon, and Benezet. That explained it all! But let us turn back to the slave ship "Abigail". Its captain -- and we are reading from his ships books -- did a profitable business. He sold all of his Negroes in Virginia, invested some of the money in tobacco, rice, sugar, and cotton, and went on to Newport where he deposited his wares.

We learn from Captain Freedman's books that the "Abigail" was a small ship, and could 'only' accomodate 56 people. He managed however to clear from this one trip 6,621 dollars, which he in turn delivered to the owner of the ship: one Aaron Lopez.

The staggering amounts of money acquired by the Jew ship owners and slavery dealers is better illustrated when we emphasize the many years in which this sale and purchase of human flesh was practiced. Prior to 1661, all of the Colonies had laws prohibiting slavery. It was in that year that the Jews had become powerful enough to bring about the repeal of these laws, and slavery began in earnest.

The Jews had discovered that the Colonists needed additional manpower to help them clear their fields for planting, helping in the construction of dwellings, and in general to help with harvesting their crops. This was particularly true of the Southern States which we have referred to earlier. The Southerners had vast tracts of rich soil suitable for rice, cotton, tobacco and cane sugar. At first impoverished Europeans were recruited. English prison doors were opened and finally prisoners of war from England and Holland were brought to the Colonies, made to work until they had paid the cost of transporting them by ship and then set free.

It doesn't take a Jew long to discover what his brothers are doing so a group of Jews settled in Charleston, South Carolina where they set up distilleries for making rum and whiskey. They too learned that they could trade with the natives on the West Coast of Africa for ivory, and several ships were purchased and sent to Africa, trading the usual glass beads and other cheap ornaments for ivory, which, however, took up but little space on board ship. It occurred to these Jew traders that they could supply the plantations in the South with 'Black Ivory', needed under swampy and malarial conditions which European labor could not tolerate without sickness, and which would not only fill the holds of their ships, but bring enormous profits. (This same group had earlier tried selling Indians as slaves but they found them completely unsatisfactory, as the Indians would not tolerate this type of work.) Thus another segment of the slave trading had become active and profitable out of Charleston, So. Carolina. Several shiploads of Black slaves were sent by the Dutch West Indies Company to Manhattan.

During this time there were a number of Jew plantation owners established in the West Indies and two Jews, Eyrger and Sayller, with strong Rothschild connections in Spain, formed an agency called ASIENITO, which later operated in Holland and England. It was through these connections that Jews in Holland and England exerted influence and both of these countries cooperated in helping the Jews provide Black Slaves for the Colonists.

With the yearly capture and transport of 1 Million Black Slaves it is not difficult to figure that from 1661 to 1774 (one hundred and thirteen years) approximately one hundred and ten million slaves had been removed from their native land. About 10%, or ELEVEN MILLION Black Slaves reached the Colonies alive.

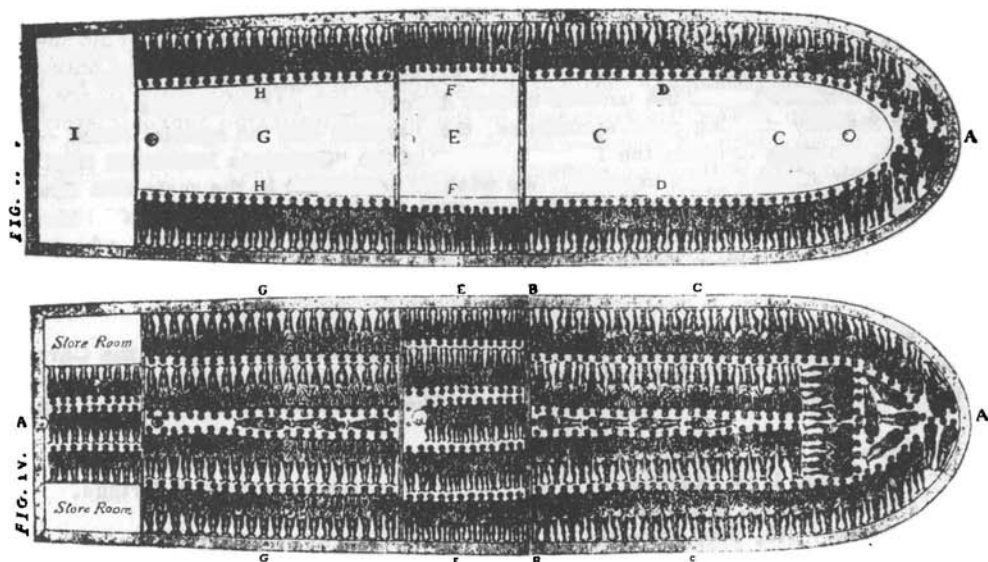
We have talked about the small ship "Abigail" which could accommodate only 56 people and yet the profits per each trip were enormous, with little or no investment. There were many other ships but we will concentrate here on only a few such as the "La Fortuna", "Hannah", "Sally" or the "Venue" which made very great profits. The "La Fortuna", by the way, transported approximately 217 slaves on each trip. The owner cleared not less than \$41,438.00 from such a trip. These were dollars which the slave dealers 'could keep'. And these were dollars of value which would buy a great deal in return.

When one considers that the Jews of Newport owned about 300 slave-transporting ships, active without interruption, docking at either Newport - Africa, Charleston, (or Virginia), one can approximate the tremendous earnings which made their way to the Jewish ship owners. Indeed, the Jews admit, that of the 600 ships, leaving Newport harbor into all the world, "at least half of them" wend their way to Africa, and we know what these ships, going to Africa "were seeking".

The fact that Aaron Lopez had control of over more than half of the combined deals in the Colonies of Rhode Island, (with Newport) is a well known fact. The well-known Rabbi Morris A. Gutstein, in his book: "The story of the Jews in Newport", attempts to remove these facts, maintaining that there is not any evidence that the Jews were connected with the Slave Trade. It is therefore, imperative to prove that the Jew was indeed connected with the slave trading. Especially so, since this Rabbi insists they had made great contributions, and how very "blessed" their residence became for the city of Newport. Surely Morris A. Gutstein will grant us permission to present the facts which he was unable to find.

Turning to one report of the Chamber of Commerce of the "Rhode Island Colony" in the year 1764, we find for instance, that in the year 1723 "A few Merchants in Newport devised the idea to send their Newport Rum to the coast of Africa. It developed into such a great export, that in the matter of a few years "several thousand (Hogsheads*)" of Rum went that way. To which purpose did this rum serve?

The Carnegie Institute in Washington, D. C. presents and makes public, authentic Documents, titled: "Documents illustrative of the History of the Slave Trade in America". We wish to present a few facts from this particular collection of Original Documents, and scrutinize them at closer range, and not at all to prove the heretofore Rabbi Morris A. Gutstein in error. In this collection of the first American Institute of learning, we evaluate the Capitol "Rhode Island" which contributed the main share of the public Documentation regarding the Slave trading. Here we find, documented, the recipients of the numerous Shipping letters, also letters to the Slave dealers, and correspondence to the Ships' Captains, who were about 15% Jews, living in Newport. Among these, we find for instance the Jew: Isaac Elizar. He wrote a letter to Captain Christopher Champlin on February 6th, 1763, saying he would like to be an agent for a load of slaves. Then follows the Jew Abraham Pereira Mendez, and one of the main slave dealers, Jacob Rod Rivera -- the father-in-law of Aaron Lopez.



An identical illustration of how slaves were stowed in the *Brookes* of Liverpool. The upper illustration shows the six-foot-wide platform on which slaves were ranged like books on a shelf. There was no space for them to sit up. The decks were completely covered with chained bodies.

(C) shows the men's section - to the right. (G) shows the women's section to the left. (E) is the boys' section in the center.

(From Clarkson's *Abstract of the Evidence* 1791).

And then there is Aaron Lopez himself, and many, many more other Jews. Although we have considered Aaron Lopez several times, the size of this documented treatise limits us, and we cannot describe all of the writers concerned in the Slavery Dealing correspondence, their names and the special dates ---- rather, we wish to study the Documentation of the "Carnegie Institute" itself, -- keeping Aaron Lopez in mind. We wish to see, what in the main this Jew was pursuing. What his business was. This due to the fact, that Rabbi Morris A. Gutstein presents him as an "lofty, and fine civilian of Newport", who was so generous, and even "made contributions to welfare."

In a great number of published original unprejudiced writings in the Carnegie Institute, we find that Aaron Lopez pursued a tremendous commerce in Rum with the African coast in exchange for Slaves. These irrefutable facts are as follows:

June 22, 1764, a letter by Captain William Stead to Aaron Lopez.
 July 22nd, 1765, a letter by Aaron Lopez to Captain Nathaniel Briggs.
 July 22nd 1765, a letter to Captain Abraham All.
 February 4th, 1766, a letter to Captain William Stead by Aaron Lopez.
 March 7th, 1766, a letter by Captain William Stead to Aaron Lopez.
 February 20th, 1766, a letter by Aaron Lopez to Captain William Stead.
 October 8th, 1766, a letter by Captain William Stead to Aaron Lopez.
 February 9th, 1767, a letter by Captain William Stead to Aaron Lopez.

Aside from that, there are similar statements out of letters by Aaron Lopez in the original, which he directed to the Captains Henry Cruger, David Mill, Henry White, Thomas Dolbeare, and William Moore. Indeed, one letter by Captain William Moore to Aaron Lopez & Company, is particularly revealing, and of special mention at this point. We wish to remark on the main contents of this letter, in which Captain Moore writes:

"I wish to advise you, that your ship "Ann" docked here night before last, with 112 slaves, consisting of 35 men, 16 large youths, 21 small boys; 29 women, 2 grown girls, 9 small girls, and I assure you this is such a one Rum-Cargo--(Rum in exchange for slaves) which I have not yet encountered, among the entire group there may be five to which one could take exception."

The date of the above letter was November 27, 1774.

We have not yet concluded, because of lack of space, the excerpts, and grateful compilations made available by the "Carnegie Institute".

On November 29th, 1767, the Jew Abraham Pereira Mendez -- who had been cheated by one of his kind -- from Charleston, where he had journeyed to better control his Black Cargo, wrote Aaron Lopez at Newport:

"These Negroes, which Captain Abraham All delivered to me, were in such poor condition, due to the poor transportation that I was forced to sell 8 boys and girls for a mere 27 (pound) 2 others for 45 (Pounds) and two women each for 35 (pounds). *(no doubt, English money).

Abraham Pereia Mendez was very angry, and he accused Aaron Lopez of "cheating" him. This letter delineates to us that this generous, and fine citizen of Newport was insatiable in his greed for money. This is what caused the Rabbi Morris A. Gutstein to present this nobleman, Aaron Lopez, to pursue his objectionable methods. Negroes presented to him but a commodity.

In all of the letters which the "Carnegie Institute" published, it stresses the lack of human sympathy for the poor Negro slaves. This lack of feeling and compassion for the abused and pitiful Blacks at the hands of their Jewish dealers, can be read out of the diary of a Captain who manned a ship owned by Aaron Lopez. The entrees concern a trip from the African coast to Charleston. Moreover, they are authentic Documents, published by the "Carnegie Institute" in Washington, D.C. calling attention to an organization which had heretofore known little or nothing about it; neither had they encountered further publicity in books or newspapers. Therefore, it is not to be wondered at, that the facts of the leading share of American Jews in the slave trade could be pointed out as a monopoly, and unknown to the non-jewish Americans, including the great masses of people all over the world. Others, however, acquainted with the facts, had good reason to remain painfully quiet.

The Captain of another ship, the "Othello" among other things, makes the following entrees in his diary:

February 6th: One man drowned in the process of loading.
 March 18th: Two women went overboard because they had not been locked up.
 April 6th: One man dead with Flux. (No doubt an illness)
 April 13th: One woman dead with Flux.
 May 7th: One man dead with Flux.
 June 16th: One man dead by Kap Henry.
 June 21st: One man dead by James Fluss.
 July 5th: One woman dead with Fever.
 July 6th: One girl, sick for two months, died.

This vessel was on its way for five months. What terrible and unspeakable suffering was the lot of these millions of Blacks, who were torn with brutal force from their friendly, African huts, jammed together like animals below deck, and then sold with less concern than selling a head of cattle. Small wonder that ten of them died, being purchased for just a few dollars, and then sold for the sum of \$2,000.00.

Some Negroes managed, through insurrection, to gain control of one or another ship, and turned it around with full sails, toward their African Home. The crew of one slave ship, for instance, "Three Friends" tortured their Black Cargo in such a manner, that the Negroes reciprocated in a bloody rebellion. They killed the Captain, and the entire crew and threw the dead overboard. They then sailed back to Africa where they had barely escaped their hard won freedom.

A similar fate struck the slave ship "Amistad". Among the slaves was the son of an enemy, tribal Chief. Once the ship was under way, he schemed with his compatriots to attack the ships' crew. Following a bloody battle, they managed to capture the Captain. The Negro Prince forced him to turn back to Africa, then in the evening, under cover of darkness, he changed his course, zig-zagged for months until he came close to the American coast, and encountered a government ship. This took place in the year 1839 when slave trading was already forbidden and illegal.

The Negro slaves were freed and the Captain punished. These sea-voyages were not without danger when they had Black cargo. Which accounts for the fact that the Jews most always engaged non-jewish Captains.

The slave dealers preferred to remain in their offices, and counted the fat winnings following each journey, such as Aaron Lopez, who left his heirs, following his death, one of the largest fortunes in the New England era.

When reviewing the documented facts contained herein it is important that one always remember that it was a lucky Captain who did not lose more than 9 out of 10 slaves on the return trip.

It is equally important to remember that these poor Black creatures had to lay in human excrement for the entire trip. Think of it! No wonder sickness and disease took such a high toll.

Remember the figures: Approximately one hundred and ten million Black people were captured and removed from their homeland in Africa. Only ELEVEN MILLION of these Black slaves reached the Colonies alive.

And the Jews still talk about the Germans and Hitler and how six million Jews were exterminated during World War II. This is the greatest LIE ever perpetrated upon the people of the world - whereas the story of the poor Black slaves is documented. Documented with TRUTH. The evidence is still available for the people of the world to see.

The "Carnegie Institute of Technology" is located in Pittsburgh, Penn.

As this document is distributed, eventually reaching the hands of the Jew, the evidence will probably be removed and destroyed until finally all documentation is removed which is damaging to the Jew. The Jews have been engaged in this practice for centuries. Truth however, truth which bears fact cannot remain covered or hidden forever, and more truths are being disclosed by those of us who intend to free America of these sons of the devil - the Jews.

The published Documentation contained herein was obtained from the Carnegie Institute of learning, presently known: "The Carnegie Institute of Technology".

The following is a partial list of the slave ships owned by Jews:

17

'Abigail' by Aaron Lopez, Moses Levy and Jacob Franks.
'Crown' by Isaac Levy and Nathan Simpson.
'Nassau' by Moses Levy.
'Four Sisters' by Moses Levy.
'Anne & Eliza' by Justus Bosch and John Abrams.
'Prudent Betty' by Henry Cruger and Jacob Phoenix.
'Hester' by Mordecai and David Gomez.
'Elizabeth' by David and Mordecai Gomez.
'Antigua' by Nathan Marston and Abram Lyell.
'Betsy' by Wm. DeWoolf.
'Polly' by James DeWoolf.
'White Horse' by Jan de Sweevts
'Expedition' by John and Jacob Rosevelt.
'Charlotte' by Moses and Sam Levey and Jacob Franks.
'Caracoa' by Moses and Sam Levey.

Slave-runners, also owned by Jews were the 'La Fortuna', the 'Hannah', the 'Sally', and the 'Venue'.

Some of the Jews of Newport and Charleston who were engaged in the distillery or slavery trade, or both, were: Isaac Gomez, Hayman Levy, Jacob Malhado, Naphtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum, Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza, (known as the 'Prince of Slavers' and second only to Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodrigues Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All.

Of some 600 ships leaving the port of Newport, more than 300 were engaged in the slave trade.

A typical cargo of one ship, 'La Fortuna' was 217 slaves which cost about \$4300 and sold for \$41,438.00 .

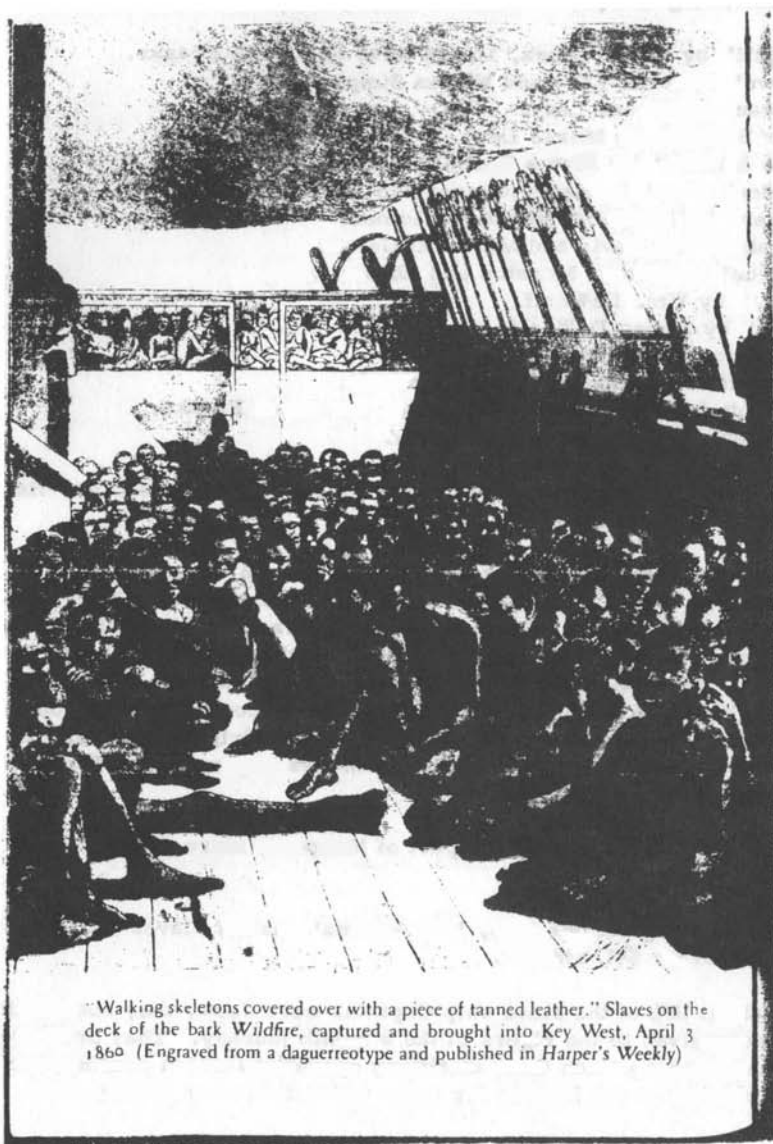
Only about 10% of the slave ship Captains were Jews, they not wanting to subject themselves to the rigors of the 6 month journey. They preferred to stay at home and continue their distillery operations which continued to supply rum and whiskey to the Indians for many years at a very great profit.

REFERENCES

DOCUMENTATION

Elizabeth Donnan, 4 Vols. "Documents Illustrative of the History of the Slave Trade to America" Washington, D. C. 1930 - 1935

"Carnegie Institute of Technology", Pittsburgh, Pennsylvania.



Note the tanned leather covering overhead - the only protection from the elements for these masses of slave 'walking skeletons'. This is illustration of slaves on deck of "Wildfire", which was captured and brought to Key West on April 3, 1860. (A daguerreotype engraving published in *Harper's Weekly*)

"Adventures of an African Slaver" by Malcolm Cowley, 1928. Published by Albert and Charles Bori, New York

"The Story of the Jews in Newport" by Rabbi Morris A. Gutstein.

"The Jew Discovers America", by Othmar Krainz.

"The International Jew", by Henry Ford.

"The Plot Against The Church", by Maurice Pinay

"Protocol For World Conquest" 1956 by The Central Conference of American Rabbis.

"Behind Communism" by Frank L. Britton.

We cannot undertake even this brief history of the modern Jew without taking note of a phenomenon which has confounded gentile societies for twenty centuries. This is the ability of the Jewish people to collectively retain their identity despite centuries of exposure to Christian civilization. To any student of Judaism, or to the Jews themselves, this phenomenon is partly explained by the fact that Judaism is neither mainly a religion, nor mainly a racial matter, nor yet is it simply a matter of nationality. Rather it is all three; it is a kind of trinity. Judaism is best described as a nationality built on the twin pillars of race and religion. All this is closely related to another aspect of Judaism, namely the persecution myth. Since first appearing in history we find the Jews propagating the idea that they are an abused and persecuted people, and this idea is, and has always been, central in Jewish thinking. The myth of persecution is the adhesive and cement of Judaism; without it Jews would have long since ceased to exist, their racial-religious nationality notwithstanding.

It is a fact that the Jewish people have suffered numerous hardships in the course of their history, but this is true of other peoples too. The chief difference is that the Jews have kept score. We must repeat - 'they have kept score' --- they have made a tradition of persecution.

A casual slaughter of thousands of Christians is remembered by no one in 50 years, but a disability visited upon a few Jews is preserved forever in Jewish histories. And they tell their woes not only to themselves, but to a sympathetic world as well.

A P P E N D I X

CONFIDENTIAL NOTICE TO
ALL JEWS
(Orthodox, Reform, Non-Religious and
"Christian")

We are about to reach our goal. World War I I furthered our plans greatly. We succeeded in having many millions of Christians kill each other and returning other millions in such condition that they can do us no harm. There remains little to be done to complete our control of the stupid Goyim.

JEWS IN AMERICA - These are your final instructions:

1. Continue to enlarge our control over radio, TV, newspapers, movies and magazines.
2. Educate our sons and crowd the Gentiles out of the practice of law, medicine, pharmacy, and all the retail trades.
3. Make their schools and colleges training camps of our Red revolution.
4. Bring ridicule upon their Christian faith, divide their people, weaken their churches.
5. Demoralize their women and children.
6. Corrupt their courts and bring them into contempt.
7. Turn class against class. The Negro against the White.
8. Buy politicians and continue to corrupt their local, state and national governments.
9. "GET" the Fascist anti-Semites, one way or another.
10. Use willing tools like Truman, Eisenhower, Stevenson, and Warren; they will do our bidding. Yes, even Johnson and Nixon.
11. Plan unlimited immigration of our persecuted people without restriction.
12. Continue our control of their money thru the Federal Reserve System.
13. Continue to place Jews in key positions in government, army and navy.
14. We must destroy the Republic and replace it with a Democracy (Jewish-governed state Socialism.)

15. Continue our control over labor, agitate unrest, strikes and violence by any means or schemes.

Especially through these methods shall we plunge this country into destitution, demoralization, bankruptcy, and civil war, further lessening the numbers of our enemies.

The Bolshevik Revolution made us masters of Russia.

The last war made us rulers of all Europe except Spain.

Let the next war make us MASTERS OF AMERICA.

For the preservation of our race, you are warned to renounce, abjure, repudiate and deny any of this information if questioned by Gentiles, even under oath, as directed by the Talmud.

It is needless to caution you of the terrible consequences that might follow if these instructions should fall into Goyim hands.

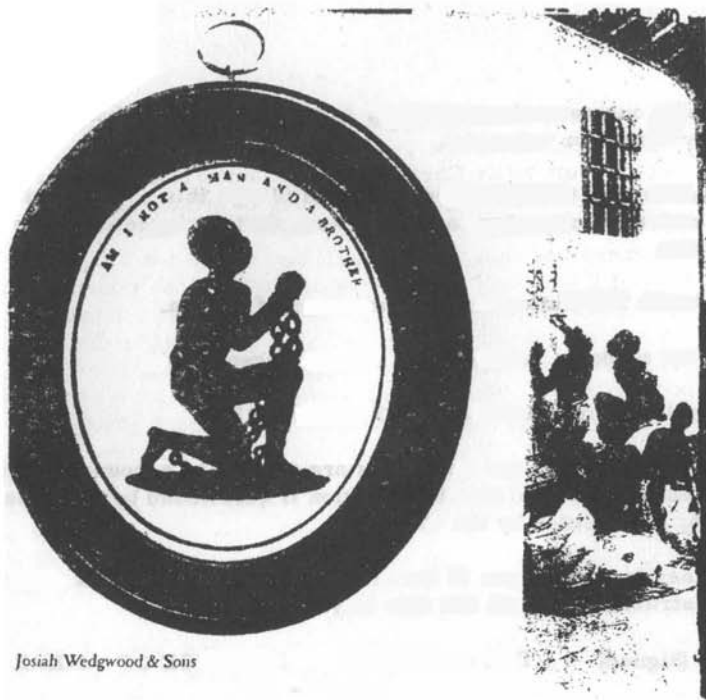
(Signed) THE CENTRAL CONFERENCE OF AMERICAN RABBIS.
Dated - 1956

HE WHO HAS DISCOVERED THE TRUTH ABOUT JUDAISM,
AND WHO DOES NOT FIGHT JEWRY AND WARN HIS FELLOW-CITIZENS OF THE JEWISH MENACE, BECOMES AN
ACCOMPLICE OF THE JEWS AND AN ACCESSORY TO THE
MISFORTUNES OF HIS NATION.

POPES, CHURCH FATHERS AND SAINTS COMBAT & CONDEMN THE JEWS

The great Pope Gregory VII, the renowned Hildebrand, the great reformer and organizer of the Church, writes in a letter to King Alfonse VI of Castile in the year 1081: "We exhort your Royal Majesty, not to further tolerate, that the Jews rule Christians and have power over them. For to allow, that Christians are subordinated to Jews and are delivered to their whims, means to oppress the Church of God, means to revile Christ himself." (344)

However, this great Pope was strictly opposed to forcing the Jews to baptism, for he knew, how dangerous false conversions were and seized upon measures to avoid this kind of error and protected the Jews against the immoderate zeal of some fanatics. Pope Gregory VII fought uninterruptedly to prevent that the Jews ruled the Christians, for - as he said - this came close to a repression of Holy Church and elevating of the "Synagogue of Satan." But in addition he asserted that to please these enemies of Christ, meant to revile Christ himself. What would the members of the "Fifth Column" say to this, who at present do exactly the opposite of what Pope Gregory VII ordered? The same thing, which was asserted by this renowned Pontifex - one of the most renowned of the Church - is



Josiah Wedgwood & Sons

Peabody Museum, Salem, Mass.



ABOVE

It is the famous Wedgwood medallion that later became the seal of the Slave Emancipation Society.

BELOW

American slave ships at anchor, 1806, at Cape Coast Castle.

(From the Peabody Museum, Salem, Massachusettes.)

championed today by those who fight against Jewish Imperialism and for this reason are called anti-Semites, i. e., to prevent that the Jews rule the Christians and as a result vilify Christ and His Church and cause grave harm to the Christian nations. St. Ambrose, a Bishop of Milan, and great Church Father, said to his flock, that the Synagogue "was a godless House, a collecting place of wickedness and that God Himself had damned it . (345)

And if the host of Christians on grounds of the faithless conduct of the Jews could not hold back their rage and burned a synagogue, St. Ambrose allowed them to enjoy his full support and said in addition: "I declare that I have set the synagogue on fire or have at least given the crowd the mandate to do it. And if it is said against me, that I should not have personally set the synagogue on fire, I answer that it was burned through the judgement of God." (346)

We must also not forget, that St. Ambrose of Milan is recognized in Holy Church as model bishop and on account of his Christian neighbourly love is held to be worthy of imitation. This proves, that neighbourly love, must not be used to protect the evil powers.

Holy Thomas of Aquin, who knew the danger of Jews in Christian society, held it to be correct, to allow them to live in eternal servitude. A semitophilic writer complains about this and writes as follows: "Aquinas based himself upon the standpoint of that time, that they should live in eternal servitude." (347) This opinion of St. Thomas of Aquinas is completely justified. If the Jews in every land, in which they live, constantly instigate conspiracies upon command of their religion, in order to conquer the people which magnanimously offered them hospitality, and they in addition fight to rob it of its goods and to destroy its religious belief, there is no other choice: either they must be expelled from the land, or they be allowed to live there, but in hard servitude, which binds their hands and prevents them from doing so much evil.

Another great genius of the Church, Duns Scotus, the Doctor Subtilis, went still further than Thomas of Aquinas and proposed to Christianity a solution of the Jewish problem on the basis of the complete destruction of this devilish sect. In this aspect a renowned Rabbi, complains that Duns Scotus "Instigated the forceful baptism of Jewish children and that parents who refused to be converted should be brought onto an island, where they could practise their religion until the prophecy of Isaak concerning those remaining, who wished to return, was fulfilled. (4.22)" (348)

As one sees, the idea of banishing all the Jews in the world onto an island, where they should live alone, without being able to harm the remaining peoples, originates not from Hitler but from one of the most renowned authorized Church Fathers. Saint Louis (Ludwig), King of France, exemplary in his saintliness and Christian love of the neighbour, who was so magnanimous as to give back a conquered king the regions conquered by him, which no one in that time did voluntarily, was of the opinion that the Jews, if they mocked the Christian religion, should have a sword thrust as deeply as possible into their body." (349)

St. Athanasius, the great Church Father, asserted that "the Jews were no longer the people of God but were Lords over Sodom and Gomorrah." (350)

Saint John Chrysostom, another great Church Father, reports concerning all the misfortune, which occurred to the Jews at different times: "But the Jews say that men and not God brought them all this misfortune. But exactly the opposite is the cause, for God has occasioned it. If they (the Jews) make men

responsible for this, then they must remember that they, even if they had risked it, would nevertheless not have been strong enough, if God had not so willed it." (251) St. John Chrysostom defined approximately fifteen hundred years ago clearly and distinctly the nature of the Jews and described them as "Nation of criminals," "lustful robbers and avaricious false thieves." Later the great Church Father makes the assurance in connection with the traditional Jewish tactic of lamenting that men declare war on them and destroy them, and of always representing themselves as innocent victims: "Always when the Jews say to you: Men have waged war upon us and have conspired against us, answer them: men would not have waged war upon you, if God had not allowed it."

Saint John Chrysostom even supports himself upon another point of the Catholic doctrine, that "God hates the Jews," (352) because God hates Evil, and the Jews after they had our Lord Jesus crucified, became the greatest evil.

The terrible events in this century, where the Jews erected their Communist dictatorship, have confirmed what Saint John Chrysostom asserted over fifteen hundred years ago, namely, that the Jews are a band of thieves and murderers, and it is understandable that the just punishment of God is frequently bestowed upon them for their bloody misdeeds.

The renowned Bishop of Meaux, Bossuet, writer and sacred preacher, whose position is known in the history of Holy Church, likewise fought the Jews energetically and cursed them from the pulpit: "Accursed People! Your visitation shall pursue you up to your most remote descendants, until the Lord becomes weary of punishing you and at the end of time takes pity on your wretched remains." (353)

Like all Church Fathers Bossuet knew the Jewish falsehood very well. If the Jews had not behaved in a criminal way in the course of centuries since the crucifying of the Lord, no one would accuse and condemn them on account of their wickedness. Through their mode of action they are solely and alone responsible for the all-sided reaction against them. If a man does not wish to be regarded as a murderer and thief, then he only needs to abandon this kind of crime. But if he robs, kills or conspires, it is not remarkable, that the peoples affected reproach him with his crimes. However, the Jews are shameless enough to protest and to always raise a great outcry, 'persecution', and yet it is because of their own conspiracies and manifold crimes against other men and nations which brings such censure upon them.

The Holy Pius V, another great saint of the Church, who is renowned on account of his devoutness and Christian neighbourly love and was simultaneously one of the most highly regarded of Popes, gave energetic expression to his opinion - and ordered, that all Jews should wear as distinguishing mark a cap for men and a simple sign for women and we declare that the colour must be yellow."

This same Pope committed, that: "Since we, as is necessary, wish to remedy this deceit which Jews are continually committing, with full understanding and in exercising of the apostolic powers, we withdraw from the Jews and their rule (and recognize no right or claim) all properties, which the Jews have in their possession in this city Rome or other places of our domain of rule." (357) One can imagine, how great the usury and swindling of the Jews and the sale of properties must have been, that this devout virtuous Pope saw himself compelled to make these measures for defense of the Christians. If he had lived

in our disastrous time, he would have been condemned by the Church dignitaries in the service of the "Synagogue of Satan," of race hatred and Antisemitism and, if possible, even have been included among the war criminals of Nuremberg; for in our time the "Fifth Column", "The Establishment" or whatever you want to call it, condemns all who defend their peoples or Holy Church against the political or economic Imperialism of the Jews. The invasion of our Churches by an atheist and pro-Marxist, Walter Reuther who is using a million dollars of funds from his United Auto Workers to 'buy' and organize religious organizations and all churches affiliated with "The National Council of Churches of Christ". And Dr. Eugene Carson Blake who made the statement not too long ago: "With prudent management, the Churches ought to be able to control the whole economy within the predictable future."

This Jewish Fifth Column has become a deadly danger to Christianity everywhere and it has solidified itself well in America. As Christians united however, we will stop the wickedness of the Jews. This must be done for the benefit of humanity and a better world in which to live.

THE PLAGUE OF HUMANITY

Yes, that is frequently the way the Jews have been referred to since the beginning of history. Why? There must be reasons for them to have earned this distinction. Perhaps it is for these same reasons that the Jews have been expelled from countries throughout the world. Yes, it is true according to history that the Jews have been banished from most all major nations of the world at one time or another. On some occasions twice because Jewry has a way of deceitfully worming themselves back into the good graces of Christianity. Without exception however they revert to their uncontrollable instincts, unlike any other race of people known to man.

The Jewish problem has never been uniquely Protestant or Catholic or in any way sectarian. The pioneer of Protestantism, Dr. Martin Luther talked and wrote about the Jews for many years during which time he had studied them carefully as a race and a people from the time the Jew was placed on earth.

His original language may be found in Martin Luther's works in the Congressional Library, Washington, D. C., and in any one of several accredited Lutheran seminaries. The following are quotations of Dr. Martin Luther:

"The Jews are the real liars and bloodhounds, who have not only perverted and falsified the entire Scriptures from beginning to end and without ceasing with their interpretations have lied to and deceived their own people. And all of their anxious sighing, longing and hope of their hearts is directed to the time when some day they would like to deal with us heathen (Christian) as they dealt with the heathen of persia at the time of Esther. Oh, how they love that book Esther, which so nicely agrees with their bloodthirsty, revengeful and murderous desire and hope! The sun never did shine on a more bloodthirsty and revengeful people as they who imagine to be the people of God who desire to and think they must murder and crush the heathen."

"Even now the Jews cannot give up their insane, raving boast, that they are the chosen people of God, after they have been dispersed and rejected for 1500 years! Still they hope to get back there because of their own merits. There is no promise for that on which they could lean for comfort, except what they smear into the Scriptures according to their own imaginations. Thus the Jews continue in their willfulness, and knowingly want to err and not leave their Rabbis, and therefore we also must leave them to their poisonous blasphemies and lies, and disregard them."

"Therefore know, my dear Christian, that next to the Devil you have no more bitter, more poisonous, more vehement an enemy than a real Jew who earnestly desires to be a Jew. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision." (Martin Luther's Works, Congressional Library, Washington, D.C.)

The "Fifth Column" is presently formed by the descendants of the Jews, who in earlier centuries were converted to Christianity and seemingly held in enthusiastic manner to the religion of Christ, (pretended) while in secret they preserved their Jewish belief, exactly like the Jew converts of today. You cannot change the spots on a leopard and, while speaking of cats, this writer would feel safer in a cage full of wild cats than with his back turned to a Jew. These masters of deceit smuggled as "Fifth Column" into the bosom of the Church of Christ until now their hypocritical conversion to Christianity has made it easier and lowered the guard even more as the naive Christian says, when speaking of the Jew: "He has become a Christian." "She has been converted." We beg of you, we implore you to 'wake up'. How can we be so stupid? When will you learn? Why do you not adopt the methods used in the past to arrest the Jews from all forms of Christian life before it is too late? Are not the former learned men of the Church, including Popes, and rulers of Kingdoms worthy of your thoughtful consideration. History shows that these men were to be trusted and they made deep study of the Jew problem. Think about this. But if you meditate too long the Jewish-Communist revolution will have made your decision for you.

The Jews laid aside their Jewish surnames and took on very Christian names, which were embellished with the surnames of their godfathers. In this way they were successful in mixing with Christian society and taking possession of the names of the leading families of France, England, Italy, Portugal, Spain, Poland, Germany and other lands of Christian Europe. The new generation are now taking our American names. Why? The answer is so obvious we will not insult your intelligence by offering any further explanation.

Additional copies of "Who Brought The Slaves To America" may be obtained from WESTERN FRONT, P.O. Box 27854, Hollywood, California 90027

Every American Negro should learn about this suppressed TRUTH.

ADDENDUM

This writer's vast research since the printing of the Second Edition more than a year ago compels us to bring additional evidence to the surface so that mankind generally, Black and White will remain forever convinced that International Jewry played a dominant influence both actively and personally in slavery throughout the entire world.

We now learn that the Jews created slavery and practiced it long before the birth of Jesus Christ. Jewish Encyclopedia, Vol. XI, p. 485. Rabbi Lewis Browne, in his *Stranger Than Fiction*, p. 196, says that "under the tolerant rule of the Mohammedans, the Jews began slavery and began to prosper. They who had been poor and bedraggled pedlars for centuries, now became wealthy and powerful traders. They traveled everywhere, from England to India, from Bohemia to Egypt. Their commonest merchandise in those days was slaves. On every highroad and on every great river and sea, these Jewish traders were to be found with their gangs of shackled prisoners in convoy."

Albert M. Hyamson (*A History of the Jews in England*, p. 5) makes the interesting observation that the Jewish slave traders were probably indirectly responsible for the conversion of Britain to Christianity. Homer mentions Cyprus and Egypt as the common markets for slaves, about the time of the Trojan war. Egypt is represented in the book of Genesis as a market for slaves, and in Exodus as famous for the severity of its servitude. Tyre and Sidon, as we learn from the book of Joel, were notorious for the prosecution of the slave trade. Although this trade was not confined to the Jews they nevertheless introduced it throughout all Asia and spread it through the Grecian and Roman world. As the northern nations were settled in their conquests, the slavery and commerce of the human species began to decline, and were finally abolished. Some writers have ascribed this result to the prevalence of the feudal system; while others, a much more generous class, have maintained that it was the natural effect of Christianity. Christianity was admirably adapted to this purpose. It taught "that all men were originally equal; that the Deity was no respecter of persons; and that, as all men were to give an account of their actions hereafter, it was necessary that they should be free."

Albert Hyamson says; "The British slaves who, in the Roman market-place, attracted the attention of King Gregory, and directed it towards Britain, were most probably introduced into Italy by Jewish merchants." The first attempt by the British to establish a regular slave trade on the African coast, was made in the year 1618, when James I, granted an exclusive charter to Sir Robert Rich and some other Jewish merchants of London for raising a joint stock company to trade to Guinea.

"If the truth were fully known," says Rabbi Lewis Browne in *Stranger Than Fiction* (p. 222), "probably it would be found that the learned Jews in Provence, Italy, were in large part responsible for the existence of the free-thinking sect (the Albigenses). The doctrines which the Jews had been spreading throughout the land for years could not but have helped to undermine the Church's power." Jewish writers boast of the share Jews have had in encouraging heresies within the Catholic Church. "As a whole," says I. Abrahams (*Jewish Life In The Middle Ages*) "heresy was a reversion to Old Testament and even Jewish ideals. It is undubitable that the

heretical doctrines of the southern French Albigenses in the beginning of the thirteenth century, as of the Hussites in the fifteenth, were largely the result of friendly intercourse between Christians and educated Jews." See also Graetz, *History of the Jews*, Vol. III, ch. xv, English translation, and Rabbi Newman's *Jewish influence on Christian Reform Movements*.

The European Jewish merchants found it more practical to establish their own people in Africa and secure themselves by fortified posts, changing the earlier system of force into that of pretended liberality; and of opening by every species of bribery and corruption, a communication with the natives. Accordingly they erected their forts and factories; landed their merchandise, and endeavored by a peaceable deportment, by presents, and by every appearance of munificence, to allure the attachment and confidence of the Africans. The scheme succeeded. An intercourse took place between the Merchants and Africans, attended with a confidence highly favorable to the views of ambition and avarice. In order to render the dealings permanent as well as lucrative, the Merchants paid their court to the African chiefs, and a treaty of peace and commerce was concluded. Although the Merchants violated the treaty in every conceivable manner known to man, thus was laid the foundation of that nefarious commerce, of which, this writer has uncovered a wealth of buried treasure relating to 'Slavery', beginning in the early centuries until its abolishment in America - and the Jewish merchants continued in this lucrative practice of slavery for some years after it had been declared illegal.

This treatise was originally prepared to bring to the surface only a few bare facts relating to Jewish slavers and Jew owned slave ships, most of which have been suppressed these many, many years. Search however led to more search and the evidence is so enormous of how Jew merchants throughout the world gradually gained control of the barbarous practice of slavery. There now remains no doubt of the gigantic role the Jews played in the monopolistic introduction of slavery to America and my references have become a cross-file of the worst kind of evidence against these unscrupulous, conscienceless people and it is their ancestors who today, secretly support Communism and then pretend to be "Anti-Communist." If some of our Anti-Communists would tell this plain truth, we might possibly yet be liberated from Jewish misrule. This truth about slavery should be made a part of our American history and taught in the schools so that children may learn the FACTS.

However, children sometimes exercise an instinct adults stifle. Houston Stewart Chamberlain in his *Foundations of the Nineteenth Century*, Vol. I, p. 537, 1910 edition said: "It frequently happens that children, who have no conception of what 'Jew' means, or that there is any such thing in the world, begin to cry as soon as a genuine Jew or Jewess comes near them!" You may take this reference of Chamberlain's for what it may be worth but I hasten to add that his works, Vol. I & II arrested the attention of the literary world, and was speedily declared to be one of the masterpieces of the century. Do not minimize this great scholar of natural science.

While visiting that Godless, atheistic United Nations I had the opportunity to photograph comments (printed) by Prof. Leonard J. Fein who addressed the Reform Rabbis meeting in Boston. Speaking on the Jewish academician, Prof. Fein explained that "we are not white symbolically, and we are not white literally." He then added that we should "not permit ourselves to be lumped, together with white America, for that is not where we belong."

Continuing he explained that "We are too much an oppressed people, still, and too much a rejected people, even in this country, to accept the designation 'white.' And to count ourselves as white, moreover, is to deny our brotherhood with the Yemenites and the Kurdistanis in Israel, with the B'nai Yisrael from India and the Black Jews of New York."

Employing a theme which he used in addressing other Jewish convention, Dr. Fein asserted that Jews are not black. "We are Jews," he went on, "and because we are Jews, and not white, and not black, we must see to it, as a community, that we do not come to act as whites, whether by choice or because others so identify us. Not only because it is forbidden us, not only because we of all people ought to know better, but because we shall cut ourselves off from our own future if we do."

Moses Mendelssohn, speaking of Jews said: "Judaism is not revealed religion, but revealed legislation."

Meanwhile, we need only refer to the previous page relating to the Jews establishing an appearance of munificence, to allure the attachment and confidence of the Africans. It is now history, an ancient history as to what they did to the unfortunate Black people of Africa, a suppressed history which we aim to make known to every Black American; man, woman and child. YOU should also spread this truth.

Very soon after the commencement of the slave trade, the Africans began to be considered as an inferior race, and even their very color as a mark of it. They were transported for centuries until various persons, taking an interest in their sufferings, produced such a union of public sentiment that such commerce in human flesh was abolished. We have brought you but a brief sketch in all its sickening and horrible details in the hope that some day - because of our humble effort - the guilt will be placed where it rightfully belongs and that somehow, those people will be punished.

The condition of slaves and their personal treatment were sufficiently humiliating and grievous, and may well excite our pity and abhorrence. They were beaten, starved, tortured, and murdered at discretion; they were dead in a civil sense; they had neither name nor tribe; they were incapable of judicial process; and they were, in short, without appeal.

This slavery of the Black people which began many centuries ago, depressed the human species in the general estimation; and they were tamed like brutes by hunger and the lash, and the treatment of them so conducted as to render them docile instruments of labor for their possessors. This degradation of course depressed their minds; restricted the expansion of their faculties; stifled almost every effort of genius, and exhibited them to the world as beings endued with inferior capacities to the rest of mankind. It is only recently that the Black man has been given equal opportunity in America, and although the Negro, generally, has not been too successful, he is nevertheless finding a place in a White society.

Have YOU ever had to think about the color of your skin? Or if you were a member of a minority instead of a majority? The American Negro has, and millions of them are seeking a solution. This is a challenge to White America to help fulfill the Black man's desire to become a part of a Black Society in his fatherland, thus reestablishing the bounds of their habitation.

H. R. 8965 is a Bill to authorize repatriation of Americans of African descent who have voluntarily expressed their desire to repatriate under the provisions of this ACT.

Sec. 201. (a) The President of the United States is authorized and directed to enter into negotiations, through the Department of State or otherwise as he may deem appropriate, with approximately 37 Governments of the African continent and other independent African countries, respectively, for landsites that the repatriates can live on.

Many millions of American Negroes look to Africa as their fatherland whose people are 90% illiterate. It is three times the size of the U.S., underpopulated, rich in undeveloped natural resources and in need of skilled people. According to African standards, there are no unskilled Black people in the United States. Many, many American negroes say that "our purpose in America has been served - we must now leave and build Africa as we helped build America; to serve our world as we served the 'New World'."

The above Bill H.R. 8965 was referred to the Committee on Foreign Affairs, March 13, 1969. This committee is headed by Emanuel Celler (Jew) and inasmuch as International Jewry intends to continue its use of the Black man as its political football, IT must become the White man's problem to DEMAND that this Bill be given consideration by the United States Congress. The signing of a petition by more than SIX MILLION American Negroes is significant enough that this voluntary expression of the Blacks deserves every consideration. It is our opinion that this should become an obligation of the United States government to properly initiate legislation which will finance the transportation of, and the proper and adequate establishment of these people in the respective countries. This applies to ALL American Negroes who voluntarily wish to make Africa their permanent residence. Don't ask, DEMAND that your Representative in Washington sponsor Bill H. R. 8965!

Meanwhile, this author will speak before Negro groups and organizations throughout America, educating them to the FACTS of slavery in America, and we will hope that the White American will DEMAND of HIS Representative a proper consideration of Repatriation for American Blacks.

REFERENCES: The History of Slavery and the Slave Trade, ancient and modern. The African Slave Trade and the Political History Of Slavery in the United States. Compiled from authentic materials by W. O. Blake. Published and sold exclusively by subscription by J. & H. Miller, 1857 Columbus, Ohio. Plus references as listed on pages 27 & 28.

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**DOCUMENTS
ILLUSTRATIVE OF
THE HISTORY OF
THE SLAVE
TRADE TO AMERICA
IN FOUR VOLUMES
COMPLETE**

DONNAN

1930

DOCUMENTS ILLUSTRATIVE OF THE
HISTORY OF THE SLAVE TRADE
TO AMERICA

ELIZABETH DONNAN
Professor of Economics and Sociology in Wellesley College

VOLUME I
1841-1700

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1930

NEGRO-JEWISH HISTORY WHO BENEFITS?



CHAPTER I

BLACK JEWS AND SOMETHING ABOUT CLANDESTINE JUDAISM IN LATIN AMERICA

One of the main Jewish infiltrations in peoples of black race are the "**Falasha**" of Ethiopia, whose skin is black and who have the physical aspect of the negroes of the African continent. Some of them live in huts, like those of the poorest African negroes and are dressed with simple trunks as readers may attest in the pictures included in this chapter, which were taken from the **Castilian Jewish Encyclopedia** and the **Jewish Encyclopedia**, Israelite documents of utmost authority in Judaism.

It is convenient for Judaism to infiltrate among the poor classes of the population, so that revolutionary leaders may appear in those classes to control the poor workers and peasants and launch them to the revolutions promoted by Jewish imperialism to conquer power over the gentile nations. The same thing happens in Latin America, where the hidden Jewish power has clandestine Israelite communities in the countryside, in mountain ranges and wild regions both in Brazil and in the nations from Mexico to Chile and Argentina that were a part of the Spanish Empire.

These clandestine communities were formed since the 16th century with marranos, that is to say, Spanish and Portuguese clandestine Jews, that eluding the laws that forbade the emigration to the New World of Spanish and Portuguese Christians who descended from Jews, could settle in the different colonies of the Spanish Empire in America and Brazil. Persecuted by the Spanish and Portuguese Inquisitions, many of them had to flee to the mountain ranges and to the woods, founding towns sometimes in far away regions, out from the scope of the Inquisition. Through mixed marriages with Indians, they started a lineage of Jews mixed with American Indians, who having very Christian names and Spanish or Portuguese last names, are a part of the population of the Latin American countries of Spanish language and they cannot be distinguished from the rest of the people, because their families have also been Catholic in public for centuries and they are still Catholic, although they practice Judaism in secret.

Some of these marranos or Latin American clandestine Jews, including those of Brazil, who in public practice the Catholic religion, could elude the Inquisition's vigilance and remained in cities and villages organized as the former ones in super-secret societies, that presently compose the hidden power that controls Freemasonry, the political parties and Marxist guerrillas, that unfortunately have succeeded in imposing a totalitarian dictatorship — Moscow's satellite — in Cuba, led by the Marrano Fidel Castro.

Many of these Marranos have for many years introduced their children in the seminaries of the Catholic Church and even the convents of nuns and friars, enabling them to enter surreptitiously into the positions of canon, bishop, archbishop and even cardinal, as clandes-

tine Jews have done in Italy and France and other Catholic countries. These Catholic priests, who are Jews in secret, are the publishers of the so-called Catholic progressivism and the leaders of the Jewish-Marxist subversion in the Catholic Church, that is at the service of Moscow. The Marranos also infiltrate all political parties, from the right to the left, and all institutions and governments of Portuguese and Spanish speaking. Nevertheless, due to their scarce military abilities, although they also infiltrate the armed forces, they have not succeeded to control them with the exception of Cuba; that is why the sea and land armies of those nations are the less infiltrated institutions and that is why they have always been the hope of liberation of those peoples from the subversion and conquest of the clandestine Judaism. (1).

Regarding the black African Jews, the **Castilian Jewish Encyclopedia** — word "**Falasha**" — mentions the following: "**Falasha. Name given to native Jews from Abyssinia. They call themselves 'Beta Israel' (Israel's house), while 'Ayhud' (Jew) was an unknown term among them. It is an ethnical group of strong African mixture**". . . "**Abyssinian legend states that they are Jews that abandoned Palestine with Menelix, Solomon's son. Halevy believed they were the result of a mixture between himyaritas Jews — subjected by king Caleb and partially refugees of the**

- (1) About the Marranos (that is to say, clandestine Jews of Portuguese and Spanish origin infiltrated at present in great amounts in Spain, Portugal and Latin America, readers may consult the already mentioned book titled "**The Plot Against the Church**", Italian edition, Rome, 1952; or any other edition, especially chapters 1 and 24 of that Italian edition and chapters 38 and 39 of the Austrian edition, enlarged by the authors of the book. English edition published by St. Anthony Press, Los Angeles, California, 1967.

NEGRO- JEWISH HISTORY

DONNANS HISTORY OF THE SLAVE TRADE PROVES JEWISH CRYPTOS WERE THE OWNERS OF THE AFRICAN SLAVE TRADE, MR SILVERS ANCESTORS. THIS ZION LIKE KING JAMES ARE JUDAEO-MASONIC SLAVES, LIKE SHAQ ETC. FALASHA ARE BLACK CRYPTOs.FYI.



mountainous regions of the West — and black natives” . . .
“The tradition that imputes them great antiquity in Ethiopia seems to be justified, because the Falasha do not know the talmudic precepts.”

The exclusivist racism of these black Jews is confessed in the so-called **Jewish Encyclopedia**, when it reads that their exclusive villages: **“Do not allow the entrance of non-Jews. A kind of synagogue, the mesguid — is located in the highest place in town and in every town there is a house devoted to the ritually impure, called Merghem Biet.”** (2).

The Falasha negroes, as other Jews of Asia and Africa, were for many centuries untied of western Judaism due to the communication problems before the 18th century. They were, as Hindi, Chinese and many other Jews, united to the international Judaism in somewhat recently times. But despite the centuries of isolation, the Falashas kept the essential characteristics of the Hebrew organization, as for example, discrimination against impures, that is to say, Jewish mixed with gentile blood; Falashas are barefaced and brutal, and they even build — in addition to the synagogue for the pures — another house (which they do not even call synagogue) for the impures. More civilized Jews do this, covering such discriminations in the way we indicated before, surrounding it with the utmost secret so that hybrids do not know they are discriminated against, avoiding the displeasure and violent reactions of hybrids.

Nevertheless, despite of the exclusiveness of the Falashas to prevent the entrance of gentiles to their villages, Falashas think they have the right to become involved in

(2) **Castilian Jewish Encyclopedia**. Mexico, 1948, 4th. vol. Word: Falasha. pp. 371-372.



SEDER OF MARRANOS OR CLANDESTINE LATIN AMERICAN JEWS, INTERRUPTED BY THE INQUISITION.

Marranos, being Catholic in public but Jews in secret, were the main objective of the Spanish and Portuguese Inquisitions. Marranos, as Jews of all the world, celebrate the Israelite Passover, that commemorates the conquest of Egypt by only one Israelite, the famous Joseph of the Bible, and also the exodus of Jews to conquer the seven nations of the land of Canaan. All these conquests are considered by the Jews as a symbol of the conquest of the whole world in which they are engaged now. Everything is annually celebrated in the Pesachim (Pesaj) or Jewish Passover festivity, that has two ritual banquets organized by every Jewish family. Wealthy Jews travel throughout the world to meet in the patriarch's house, either the family father, the grand-father or great-grand-father if they are still alive. In the first Seder of Pesachim toasts are made to the next world conquest by the Israelite nation. Marranos or clandestine Spanish, Portuguese or Latin American Jews, celebrated their Passover and solemn banquets or Seders also hidden and in clandestineness. This picture shows a seder interrupted by the guardians of the Holy Inquisition, which for sure took those marranos who were celebrating that ritual banquet.

Photo taken from the **Castilian Jewish Encyclopedia**, 7th. vol.

Word: MARRANO, p. 289.

the non-Jewish world to perform domination activities. Furthermore, international Judaism has used them as infiltration agents, due to their racial black appearance, to control peoples of black race in different parts of the world, many of them being transferred to different places in the African continent a long time ago.

Worst than all, they have been taken to the United States to organize and control the secret communities of American black Jews. To this regard, it is necessary to quote what Rabbi Jacob Solomon Raisin states in his book named: **"Gentile Reactions to Jewish Ideals"**: **"The first Jewish congregation of colored people in the United States was founded in 1889 when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** He also says that: **"The number increased with judaized negroes of the Western Indies and Black-Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and other places. Now in the 'Little Africa' in Harlem, the number of members of this place only is estimated over two thousand."** (3).

We can see here the great importance that has for Judaism the work performed by the black Ethiopian Rabbi Leon Richlieu in a land for the conquest of Israelite imperialism, that is, the United States; precisely one of those Jews of Abyssinia that are so racist and exclusivist, that in Ethiopia do not allow the entrance to their private villages of non-Jews and who discriminate against the unfortunate impures in such a way that they are not allowed to enter in the synagogues, but instead, special houses for prayers called **"Merghem Biet"** are built for them.

- (3) Rabbi Jacob Solomon Raisin: **"Gentile Reactions to Jewish Ideals"**, New York, 1953, pp. 792-793.

CASTRO, familia judía de médicos. Numerosos miembros de la familia fueron perseguidos por la Inquisición. Mencionaremos a *Teresa de Cas-*

tro (1465), *Manuel de Castro*, médico en Madrid (1561), *Jorge de Castro* (1661), *Isa de Castro*, esposa de Luis Cardano, de Toledo (1679), *Catalina de Castro*, de Guadalajara (1691) y *Francisco de Castro* (1625), condenados por el Tribunal del Santo Oficio de Toledo. *Alvarez de Castro*, de Pontevedra, fué condenado a la edad de veintidós años en Santiago. *Narcís de Castro*, de Badajoz, condenado a los veinticinco años de edad en Llerena, lo mismo que el doctor *José de Castro*, de Madrid, todos en el año 1722. Varios de ellos fueron condenados a prisión perpetua y a la pérdida de sus bienes. *Felís de Castro* fué condenado en 1725. Varios miembros de la misma familia, residentes en Portugal y en el Brasil y también médicos, sufrieron condena por la Inquisición de Lisboa.



Escudo de la familia Castro.

de medicina; *Jacobo Henriques de Castro* Sacramento (n. en Braganza, Portugal, 1691), m. en Londres, 1761, famoso médico, uno de cuyos escritos trata de la inoculación contra la viruela negra; *Jacobo de Castro* (n. en Londres, 1731; m. allí en 1815) notable actor y director del Royal Theatre de Londres; *Jacobo de Castro* (1802-1876), médico de cámara del sultán Abdul Hamid y médico jefe del hospital militar de Constantinopla; *Gabriel Henriques de Castro* (1803-1853), pintor de naturalezas muertas, que vivió en Amsterdam; *Abraham de Castro*, director de la Casa de la Moneda del sultán Subreiman, en El Cairo, en el s. XVI. Era muy rico y daba 3000 florines oro al año de limosna. Adquirió gran influencia entre los funcionarios turcos y fué muy estimado por sus correligionarios. En 1521 denunció al sultán una conspiración tramada por el bajá Ajmad de Egipto, y éste se vengó con una cruel persecución de los judíos de Egipto.

FIDEL CASTRO BELONGS TO A FAMILY OF CLANDESTINE JEWS THAT HAS PRODUCED LOTS OF PHYSICIANS.

We photocopied the text of the great Jewish work called **Castilian Jewish Encyclopedia** referred to the famous Marranos or clandestine Jews whose last name is CASTRO, some of them were condemned by the Holy Inquisition for practicing Judaism in secret. As readers may learn from this document, the CASTRO family has produced lots of famous physicians.

Castilian Jewish Encyclopedia, 2nd. vol. p. 288, 2nd. col.

Word: CASTRO, JEWISH family of PHYSICIANS.

The **Jewish Encyclopedia** says that the word FALASHA means "emigrants" and that these black Jews have a darker skin and are more burly than the Abyssinian Amharas in whose territory they live. Besides, in the Walkait and Tchelga regions, Falasha are known as "**Feggara**", and the **Ilmormas** or **Gallas**, call them "**Fenjas**" (4). As it can be seen, gentile negroes give different names to the Falashas in the different regions they are infiltrated.

The **Jewish Encyclopedia** adds that Falashas houses are built in the same way of the rest of the Abyssinian people; also they use the same instruments and speak the same language of the Ethiopian people; they also use similar dresses to those used by the Christian population of Abyssinia. In short: an apparently total assimilation to the rest of the population among whom they are mixed, as infiltrated Israelites do in all countries of the world; but keeping their organization aside, in the way described by the **Castilian Jewish Encyclopedia**.

The **Jewish Encyclopedia** continues saying that Falashas are dedicated to all kinds of professions and labors, especially to agriculture (5). To this regard, it is worthwhile to notice that researchers on western Judaism have reached the conclusion that Jews, by nature, hate agriculture and prefer to dedicate themselves to other activities. This, as an absolute rule, is completely false. But it is true that the percentage of peasants among western Jews is very small. But not even the last fact is true regarding

(4) **Jewish Encyclopedia**, New York and London, 1903. 5th. vol. Word FALASHA, p. 327, 1st. and 2nd. cols.

(5) **Jewish Encyclopedia**. 5th. vol., word: FALASHA, p. 327. 2nd. col.

NEGRO- JEWISH HISTORY WHO BENEFITS?

BLACK JEWISH
HOMOSEXUAL
ANTICHRIST
PROPAGANDIST



JEWISH



JEWISH



HARD CORE
SATAN WORSHIPER





BLACK FALASHA JEWS AND THEIR VILLAGE IN BALANKAB.

As readers may see, this is a village of poor black Falasha Jews. Their huts are as humble as those of the gentile blacks in the African jungle. These peasant Falashas use only trunks and some of them cover with a cloak. It is impossible to distinguish them from the gentile negroes of other African tribes.

Photo taken from the great Jewish work titled: "**Jewish Encyclopedia**", 5th. vol. Word: FALASHAS. p. 329.

many Israelite communities of Africa and Asia, where many Jewish **FALASHA** of **ABYSSINIA**, the Jewish **TIAO-KIU-KIAOU** of China and others, work at agriculture and infiltrate in dangerous proportions the peasant organizations of those countries.

Same thing happens with the Jewish Indians of Latin America, whose ancestors fled from the Inquisition centuries ago and settled in agricultural regions far away from the great population centers, where in either way the so-called Holy Court of the Inquisition operated. In those regions, almost all of them had to dedicate themselves to agriculture and cattle raising. And many of them still do it, monopolizing lands and living as real dictators in the villages, that make and unmake mayors, dedicate to monopolize crops and cereals, buying them at a miserable price from gentile peasants, retailing them at fabulous prices; at the same time, they own the food stores where they sell alcohol and liqueur, also they own billiards and taverns where the vice of alcohol is taught to the peasant youth in order to exploit them and buy their crops to the poor peasants at a lowest price; at the same time, they lend money with usury interest even of one hundred and twenty or two hundred and forty annual interest. The same is done by Jewish usurers in all the world who exploit the peasants in a criminal way, as the Jewish Russian Jakob Alexandrovich Brafman denounced in his book titled: **"The Book of Kahal"**, saying that the Israelites of the Russian Empire did the same with the peasants encouraging the vice of alcoholism among them to buy the crops at the lowest price. This situation was ended by Prime Minister Stolypin of Czar Nicholas II, who took away from the Jews the monopoly they had in the trade of alcohol and liqueurs to prevent them from provoking alcoholism among the



BLACK FALASHA JEWESS OF ABYSSINIA

Photo taken from the **JEWISH ENCYCLOPEDIA**. 5th. vol.
word: FALASHAS, p. 328.

peasants; an act which caused Judaism to sentence him to death. The execution was entrusted to the Jew Bogrof, infiltrated in the Imperial Police; he killed Peter Arkadjevich Stolypin on September 14, 1911, in a theater in Kiev, where Stolypin went to accompany the imperial family. This fact shows once more how dangerous it is to tolerate the infiltration of Jews in the police and armed forces of any country, thus putting them in a position to easily kill the Heads of State or Ministers, when it is convenient for the Jewish imperialism to order such crimes.

The sometimes successful attempt of the Israelite imperialism to conquer Abyssinia started many centuries ago.

The **Castilian Jewish Encyclopedia** states that in the 10th century there was in Abyssinia a dynasty of Solomonic or Jewish lineage, descendant of the Israelite king Solomon. And to this regard it reads: **"At the beginning of the 10th century, a new dynasty called Zague appeared. King Gedeon's wife, named Judith, ousted the legitimate king of SOLOMONIC LINEAGE and ordered the killing of four hundred princes of his dynasty. The ousted king Delhad fled to the South of the country and remained in Shoa, while the new dynasty — that seemed to have several enthusiastic defenders of Christianity — got strong in the North. Ethiopian historians, nevertheless, call the Zague kings "JEWISH KINGS."** (6). If it is so, it might have been the case of a war of Jews against Jews, as it has happened in different countries in the history of the Israelite nation spread throughout the world.

But fortunately for the Ethiopian people, the **Castilian Jewish Encyclopedia** says that the reign of this Zague dy-

(6) **Castilian Jewish Encyclopedia**. 4th. vol. Word, Ethiopia, pp. 331-332.



GROUP OF BLACK JEWISH FALASHAS OF ETHIOPIA

Photo taken from the great official Jewish work titled "**Castilian**
"**Jewish Encyclopedia**", 8th. vol. Word: JEWISH. BLACKS, p. 107,
1st. col.

nasty: "ended in 1270, when they were replaced by Yekuno Amlak, although they remained in the Northern part of the country, until they were subjected by king Sarsa Denguel in the 16th century and finally annihilated by Susenyos after the 1617 slaughters." (7)

The reign of the gentile dynasty — the real Ethiopian one — nevertheless, in most of the Abyssinian territory, was disturbed by revolts organized by Judaism, using the Door Proselytes as satellites, as we will see later. They could convert to Israel's religion, some provincial governors, thus turning them into blind instruments of Jewish Imperialism, inciting them to rebellion against the gentile king of Ethiopia, attempting to overthrow him. These and other very valuable informations on the Jewish subversion against the truly Abyssinian dynasty, are contained in the JEWISH ENCYCLOPEDIA, which reads: **"Under king Amda-Seyon I (1314-1344) Jews settled in Semien, Wogara, Salamt and Sagade. One of these general kings suppressed a rebellion in Begameder, inhabited by Christians converted to Judaism. After this, a Falasha revolution took place under the reign of Ishak (1412-1429). Zara Yaekob's reign (1434-1468) was disturbed by Amba-Nahad's rebellion, governor of Salamant; Sagay, governor of Semien and of Kantiba; all of them had ABJURED of Christianity and had CONVERTED TO JUDAISM."** (8). So the black Jews of Abyssinia were using the Door Proselytes converted from Christianity to Israel's religion, as a means to conquer the domination in Abyssinia, as they attempt to do now with Door Proselytes that are enrolled in Japan and other countries

(7) **Castilian Jewish Encyclopedia.** 4th. vol. Word: Ethiopia, p. 332, 1st. col.

(8) **Jewish Encyclopedia.** 5th. vol. Word: Falasha, p. 329. 2nd. col.



BLACK JEWISH FALASHA PEASANTS NEAR GONDAR

They walk barefoot. Rabbis, religious and political leaders of the Synagogue's Brotherhoods, to avoid that the very poor Jews of all the world become envious of the very rich Jews and millionaires, preach them that ISRAEL'S GOD GAVE THEM POVERTY AS A BLESSING, BECAUSE WITH THAT POVERTY THEY WILL BE BETTER LEADERS OF THE GENTILE PROLETARIAT, WITH WHICH SOCIALIST REVOLUTION, ISRAEL WILL OBTAIN THE TOTALITARIAN AND ABSOLUTE DOMAIN ON ALL NATIONS. They give them Lenin's example and also those of Jews of the poor class that could conquer the former Russian empire and become its absolute masters.

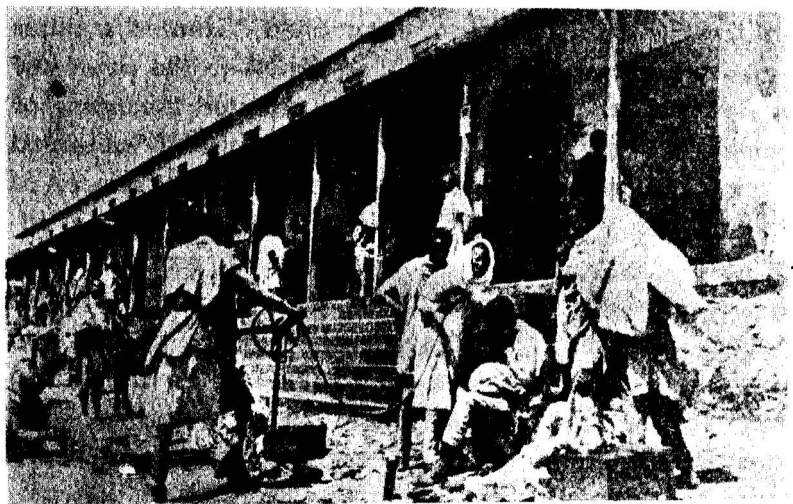
Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA**, 4th. vol.
Word: FALASHA, p. 372. 1st. col.

or communities, where true Jews, Jews by blood, are not numerous enough to be able to accomplish such goal by themselves, and need gentile puppets easily manageable, as Door Proselytes are generally.

Judaism plans to turn Door Proselytes into slaves — because they are of gentile blood — after the establishment of their totalitarian dictatorship (called the **"MESSIANIC REGIME"**). They plan to destroy all gentile religions, as they believe is prophesied in the Bible and Talmud; the only religion existing then shall be Israel's religion, to which all gentile pigs will be forced to convert, being then transformed in DOOR PROSELYTES, or being murdered if they refuse to do so. So the present Door Proselytes are simply the pioneers of this spiritual yoke preceding the material slavery, because all our gentile descendants are destined to be Door Proselytes and slaves when Judaism substitutes the transitory Communist regime — which will convert them into slaves of the State, managed by Jews of blood — by a so-called **"MESSIANIC REGIME"**, also led by true Jews, the Jews of blood, in a dictatorial and totalitarian way.

The **Jewish Encyclopedia** continues saying about the armed struggles fought between the Falasha and the gentiles of Abyssinia, the Falasha being defeated and sometimes persecuted. One of these persecutions resulted in that in 1626 the Falasha of Dembea, terrorized as the Encyclopedia says because of the emperor's cruelty, massively embraced Christianity (9). We already know because of what has systematically occurred through centuries, that these massive Jewish conversions to Christianity, Islam or any other religion, result only in the creation of a CLAN-

(9) **Jewish Encyclopedia**, p. 330, 1st. col.



**BLACK JEWISH MERCHANTS OF ETHIOPIA
AT THE ADDIS ABEBA MARKET.**

Photo taken from the **Castilian Jewish Encyclopedia**, 4th. vol.
Word: Ethiopia, p. 332.

DESTINE JUDAISM covered with the mask of the pretendedly adopted religion. These happenings caused the existence of clandestine Jews covered with the mask of Christianity in Abyssinia that help a lot the tyrant Jewish emperor Haile-Selassie keep the real Ethiopian people subjected.

The **Jewish Encyclopedia** says that the fall of the second JEWISH dynasty already mentioned, **"created a series of civil wars that finally took king SHOA to the power of the first SOLOMONIC dynasty, who adopted the name of Menelik II. Year 1889"**. (10). But, as we already observed in another chapter (See booklet No. 6 of the Library of "Political Secrets" titled: **"The Jewish Fifth Column in India"**), this conquest of Abyssinia by a Jewish emperor could be accomplished only with the criminal help of the British imperialism, already converted into a satellite of the Jewish Imperialism, due to the control exerted by the British Jews over the London government and over the banking, industrial and commercial monopolies established in England, that exploited the wealth and people in the colonies of the British empire in the benefit of those Jewish super-capitalists. To this effect, as we already said in the above mentioned chapter, British troops of the British-Indian army, composed and led partially by Hindu Beni-Israel Jews, invaded Abyssinia and ousted the reigning gentile dynasty in 1889, replacing it with the present Jewish dynasty of the Israelite Haile Selassie, that tyrannize and exploit the Ethiopian people.

When the Jewish Imperialism cannot — by itself — through its fifth column in a country, take over the government, it uses foreign armed intervention, or economic

(10) **Castilian Jewish Encyclopedia**. 4th. vol. Word: Ethiopia, p. 332, 1st. col.



MEXICAN JEWISH INDIANS

The mixture of Spanish marranos, or Spanish clandestine Jews, with the native race of America in the colonies of the old Spanish empire, brought as a consequence the birth of a new Jewish stock, with great mixture of Indian blood. These marranos in many cases appear as Indians with very dark skin, so nobody can distinguish them from the true Indians or hybrids of the Latin American countries. They use Christian names and genuinely Spanish last names and most of them profess the Catholic religion in public, being Jews only in secret. Nevertheless, a small number of them have left the mask of Catholicism to practice Judaism in public. This picture shows the public synagogue in the village of Venta Prieta, located near Mexico City, with some JEWISH INDIANS of the poor class outside it.

Photo taken from "**The Plot Against Christianity**", by Elizabeth Dilling, published by "The Elizabeth Dilling Foundation" Lincoln, Nebraska, 1964. 3rd. ed., p. 37

or diplomatic exaction made by governments controlled by the Jewish power, to remove the gentile government and replace it with a government subjected to the hidden control of the Israelite imperialism. This gloomy role was played by the yankee imperialism during the 19th and 20th centuries until the Second World War, in those cases, of course, when the United States presidency has been in the hands of a clandestine Jew or of a gentile masonic puppet, highly-controlled by the Jewish hidden power.

United States intervention in Mexico and other Latin American countries frequently resulted in the ousting of patriotic governments, replacing these with regimes controlled by the MARRANOS, that is to say, clandestine Jews of Latin America, sometimes with the help of Masonry, manipulated by the Israelite hidden power. The British imperialism was used by Judaism with the same purpose in other continents.

The domination of the Israelite Imperialism over Ethiopia has also been facilitated because in that country there is a Christian religion highly-judaized in its doctrine. The **Castilian Jewish Encyclopedia** says the following in this regard: **"After the conquest of Egypt by the Mohammedans, Ethiopians adopted the Monophysite Christianity of the Coptic Church in the 7th century, but they still keep certain Jewish customs. They keep Sunday (the great Sabbath) and Saturday (the little Sabbath); also the circumcision of both sexes on the eighth day, the priests' dance in front of the Tabot, the building of churches imitating the Jerusalem temple, THEIR PREFERENCE FOR THE OLD TESTAMENT and their hope to return to Jerusalem. Saturday is kept as a HOLY day under the name of Sanbat. In addition to certain pagan practices, they also keep the rules on diet**



**MEXICAN JEWISH INDIAN AT THE ISRAELITE SYNAGOGUE OF
VENTA PRIETA, NEAR MEXICO CITY.**

As readers may see, this Mexican Jewish Indian has a very dark skin and looks as a real Mexican Indian or from other Latin American countries.

Photo taken from the great and official Jewish work titled "**Castilian Jewish Encyclopedia**", 7th. vol., word: MEXICO, p. 446, 1st. col.

provided in the Bible AND THE FORBIDDING OF CARVED IMAGES.” (11).

It is necessary to emphasize that other very much judaized Christians in countries like Scotland and the United States, have also facilitated the domination of those nations by the Jewish Imperialism. That is why Judaism now — in control of the Catholic Church — attempts to progressively judaize the church in order to change her into an efficient instrument to control the peoples that have that religion, despite of the desperate fight carried out by some courageous Catholic clergymen, who have publicly denounced this perverse maneuver, as the authors of the book **“The Plot Against the Church”** and the Mexican priest Joaquin Saenz Arriaga, who has proved that Pope Paul VI is a clandestine Jew descending from an Israelite family of Brescia, that falsely converted to Christianity centuries ago.

That is why that Catholic clergyman says that the election of Paul VI to the Papacy is null and has no value, as in the case of Cardinal Pierleoni, who in 1130 was elected Pope with the name of Anacletus II. That election was declared void first by St. Bernard and various local councils (French, German and of other countries) convoked by the kings and the German emperor. That nullity was later confirmed by the Second Ecumenical Council of Nicea, taking as a basis St. Bernard’s thesis that the election of a clandestine Jewish cardinal as Pope was null and had no value, although he was elected by three fourths of the cardinals and wrongly recognized for many years as the

(11) **Castilian Jewish Encyclopedia**, 4th. vol., word: Ethiopia, p. 331, 2nd. col.



BALTASAR LAUREANO RAMIREZ, ATTORNEY

Rabbi of the synagogue of Jewish Indians of Peralvillo quarter in Mexico City.

His name and last names are Spanish and his type is that of a Latin American hybrid of Spanish and Indian blood; although, he is a Jewish leader.

Photo taken from the "**Castilian Jewish Encyclopedia**", 7th. vol. Word Mexico, p. 446. 2nd. col.

legitimate pope, as happened with Cardinal Pierleoni (12).

We have been informed that Rev. Saenz Arriaga states that for these and other reasons, Paul VI is an anti-Pope, that is to say, a false Pope, an impostor, and that the Pope's position is vacant, as has happened in the history of the Church before, and that for this reason, the Catholic Heads of State or one or two bishops, may convoke to an imperfect general council with the HEALTHY AND ORTHODOX part of the Church (although at the beginning this would constitute a minority as in Pierleoni's case) to elect a legitimate Pope. This was what happened on other occasions in the history of the Church, and there is sufficient canonical ecclesiastic jurisprudence to justify such a procedure; on this subject Maurice Pinay quotes ecclesiastic documents in his book titled **"A Pope Excommunicated Due to His Negligence to Fight Heresy"** (13).

Besides, Rev. Saenz Arriaga states that because Paul VI is a clandestine Jew, he has been filling the See and the Cardinals' Body with other clandestine Jews, who are demolishing the Church and converting her into a satellite of Judaism and of the Communist subversion led by the Jews of the Kremlin, by Fidel Castro and other Marxist leaders controlled by Judaism. All of this information has been compiled by this priest in two books: **"The New Montinian Church"** (first edition published by the Christian Book Club of America, 1971) and **"Vacant Seat"** (Editores

(12) Regarding the nullity of the election of Pope Anacletus II, because he was a clandestine Jew, see the mentioned book: **"The Plot Against the Church"** of Maurice Pinay, fourth part, chs. 25-26.

(13) Maurice Pinay: **"A Pope Excommunicated by the Holy Catholic Church, for his negligence to fight heresy"**. First Spanish Edition, Rome, April 1967.



**FAMILY OF MARRANOS OR CLANDESTINE JEWS OF CHILE,
FROM THE CAUTIN PROVINCE.**

The type of these Chilean marranos is genuinely Spanish, their skin is white.

A great sector of clandestine Jews of Latin America, including Brazil, did not mix with the native race of America and are of white race, descending from Spaniards and Portuguese. There are some even of blond hair and blue eyes, descending from the mixture of Jews and Germanic Visigoths of Spain and the Germanic Vandals of Portugal. Nevertheless, the names of these Marranos are Christian and their last names are Portuguese or Spanish; all of them profess the Catholic religion in public and are Jews in secret. They lead the Marxist movements in Latin America and the Marxist rural and urban guerrillas, as well as the Catholic clergy called "**Progressivist**", that is at the service of Moscow.

Photo taken from the "**JEWISH ENCYCLOPEDIA HANDBOOK**" of Pablo Link, "Israel Publishing House", Buenos Aires, 1950. p. 97.

1st. col.

Asociados, S. de R. L. edition, 1973). These have been sensational throughout the world, and especially in the Catholic world.

We also know that Paul VI still has not dared — at least until now — to recognize the State of Israel, precisely because of the accusations launched against him from different countries, saying that Paul VI is a Jew who attempts to turn the Catholic Church into a satellite of Israel. Maybe he believes that this recognition would give more basis to those accusations, putting him into a more difficult situation, especially if the Arabs know how to take advantage of this situation. We give most cordial congratulations to all Catholic clergymen and civilians who fight against the new Judas, who attempt to convert the Catholic Church in an instrument of Israel, that has proven to be worst enemy of Christ and of his church through the centuries!

It is not surprising, then, that Paul VI uses his clandestine Jewish clergymen in the capitalist world to sow subversion to the benefit of Jewish Communism in a secret agreement with the Kremlin, and that Paul VI also attempts to use the Catholic clergy in Popular China and Albania, as an agent of subversion and espionage in the benefit of the Soviet Union imperialism. For this reason, in a very skillful way he has tried to praise the Maoist regime and to win its confidence to get its permission to send Jesuit and other kinds of missionaries, with the secret mission of sowing subversion and spying in China and Albania at the service of Moscow.

It is a real crime that Paul VI is using the Catholic clergy for purposes so contrary to the Church created by Christ, betraying his doctrine like Judas, which is not com-



MEXICAN INDIAN JEWESS

It is impossible to distinguish her from other natives of Latin America.

Photo taken from the "**Sunday News**" by Elizabeth Dilling. "**The Plot Against Christianity**", published by "The Elizabeth Dilling Foundation", Lincoln, Nebraska, 1964. 3rd. ed. p. 37.

patible with the doctrine of the masters of Kremlin, who are helped constantly in different ways by Paul VI, supported by his collaborators among the high and low clergy. It is somewhat similar to the role played in China by some Protestant churches controlled by Judaism, which are nothing but infiltrators in China of the JEWISH SUPER-IMPERIALISM either at the service of the capitalist Jewish imperialism or of the Moscow socialist imperialism, according to the convenience of the Israelite super-Imperialism.

During the conquest of Ethiopia by the Italian fascist imperialism, the Ethiopian Viceroy, Duke of Aosta, tried to extirpate Judaism in that country, but he committed the same mistakes that for centuries have done Christians and Moslems. He issued decrees dissolving the Israelite communities of Addis Abeba and Diredawa, naively thinking this was enough to finish them. The only thing he achieved was the disappearance of these communities from the surface to sink in clandestinity, as has happened in other occasions.

When the British imperialism put the Jewish emperor Haile Selassie on his throne again, Judaism became radiantly strong in Ethiopia and was reinforced by new emigrations. In this regard, the **Castilian Jewish Encyclopedia** says that: **"the Jewish immigration to the country started again after the liberation of the country, during the Second World War. Emperor Haile Selassie CALLED SEVERAL JEWISH ADVISORS AND TECHNICIANS FROM PALESTINE AND OTHER PLACES" . . . (14).**

This was not enough for the Jewish tyrant Haile Selassie and his black Jewish Ethiopian advisors. Instead, in

(14) **Castilian Jewish Encyclopedia**, 4th. vol. Word: Ethiopia, p. 332. 2nd. col.



BLACK JEWISH LEADER OF THE UNITED STATES
RABBI OF A BLACK CONGREGATION OF THE UNITED STATES.

Photo taken from the **CASTILIAN JEWISH ENCYCLOPEDIA**, 8th. vol.,
word: **BLACK JEWS**, p. 107, 1st. col.

a barefaced way he brought Jewish advisors and technicians from Israel and other places. It is not surprising, for the same reason, that experts on these questions consider the government of the usurper Emperor Haile Selassie as Jewish as those of Israel and the Soviet Union, and that for this and other reasons already mentioned in this chapter, ABYSSINIA OR ETHIOPIA was converted by the Jewish Imperialism into a very powerful instrument to exert diplomatic control or influence over the black African nations, the third world nations — called neutralist — having a machiavelian diplomacy always tending to exert the highest possible control in these fields and to prevent the influence of the true gentile leaders there, who could lead the black nations, the neutralist world in general, and the underdeveloped world, to their real liberation from the Jewish super-imperialism and its tentacles: the Jewish capitalist imperialism of the trusts, the Jewish Communist imperialism of the Kremlin, of Belgrade or Havana, the Zionism or even the Jewish black imperialism of Ethiopia.

This explains why both the capitalist governments of the United States and England and the so-called Socialist government of the State of Israel, as well as the Soviet Union, helped — in surprising coincidence — the tyrant emperor Haile Selassie of Ethiopia in the economic and military fields, to solve his internal difficulties and to bloodily fight against the Somali patriots that fight for their independence, and the Ethiopian patriots that sometimes revolt against the despotic Jewish regime that presses them.

The liberation of Abyssinia from the tyrannic claw of the usurper Jewish dynasty, in the person of Haile Selassie, that presses the Ethiopian people would not only liberate them of the Jewish exploitation that presses them,

but would destroy one of the Jewish local powers plotting in the ORGANIZATION OF AFRICAN UNITY and in other organizations of underdeveloped peoples avoiding that the true patriotic leaders may lead them united to the real liberation from the imperialist claws in every aspect.

We will now do a brief study of other BLACK JEWISH communities similar to the FALASHA of Ethiopia that are spread in different countries of the black Africa.

The Israelite Jewish leader Rabbi Jacob Solomon Raisin, writing about the BLACK JEWS of Africa, says that: **"Similar racial reminiscences (to those of the Falasha) are found in the country around Lake Albert, Edward Nyasa and the Tanganyika territory"**, and continues saying that: **"in Somaliland and Mozambique island before the Christian Age there were strong Jewish emigrations, that according to a tradition, started from the great commercial cities of Yemen, Aden and Hadremut."**

Later on, the mentioned Rabbi refers to other Jewish highly important nuclei in black Africa, textually saying: **"These countries of 'Ultima terra', as Romans called them, were the starting point for Jews exiled to the African lands of negroes. The fall of Jerusalem and the disastrous uprising of Bar Kokba, forced many Jewish gangs to flee from the Roman revenge as far as it was possible. Jerome says they established a non-interrupted chain of colonies from Mauretania to India. Due to their efforts, Ghana — in the French Sudan — turned to be an important commercial center"** (15). It is very interesting to note that Ghana is one

- (15) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, under editorship of Herman Hailperin. Rabbi and College Lecturer of Pittsburgh, Pa. New York edition 1953. Pages 424 to 427.

of the more important centers of black Judaism; also coincident with that, is the fact that it is also one of the more important centers of the Communist agitation among the black race people. It is most frequent — as it may be seen — this coincidence in history, which consists that places mostly inhabited by Jews are, as it is natural, the main centers of the revolutionary agitation of a Hebrew origin.

The mentioned Rabbi continues to give details on the black Jews of Africa saying: **“There are relics of Hebraism spread through the Tuaregs and many tribes of the Nigerial territory that say they have Hebrew ancestry, especially in the regions of the Lake Chad, Bornu and Skoto.”** **“There is still Jewish flavor in the precepts of the Fulani and other tribes of the Green Cape region and Senegal along the south-western African coast around Congo and Guinea. In Dahomey there is a judaized community; they have a temple where they offer sacrifices; they also have a Pentateuch written in ‘parchment’ and keep Saturday and other Jewish ceremonies.”** The learned Rabbi ends by informing about another community composed by some 400 families (16) who say they have Semitic ancestors. Some of them are called Am Yah Khayyun or Emo Yo Quayim (people of the living God) and others the Bnai Ephraim (sons of Ephraim). The mentioned Israelite leader speaks later of many tribes infiltrated in the Arab countries of North Africa (17).

The **Castilian Jewish Encyclopedia** gives information

(16) Jewish census are generally made by number of families and not by number of persons.

(17) Rabbi Jacob Solomon Raisin, pp. 427-429.

on some Jews of the black Africa that are considered by Judaism as mere Door Proselytes, but as it is shown, they are also controlled and strongly led by the Judaical imperialism. Regarding these gentile negroes of Israelite religion, the Encyclopedia says: **"Also in other African regions, negroes of Jewish religion have been found. Adolf Bastian identified the MAVAMBU as such, in the Loango coast, West Africa. They keep Saturday. In Madagascar, there is a sect called 'Zafy Ibrahim' (Abraham's descendants) that keep some Judaical rites."** And regarding the true black Jews, that is to say, those who have Israelite origin, the Encyclopedia adds that: **"Finally, we found some negroid people among Jews in North Africa"** (18).

That is why the Jewish fifth column in the black African people is numerous and ramified; they have tried to take over the governments of several black nations when they got their independence, especially in the former British colonies where Jews that manipulate the British imperialism have done their best — sometimes successfully — to place their black Jewish brothers in the government of the new independent states. Some of these black Jews have been able to establish totalitarian dictatorships of a Communist type with the support of the Kremlin's Jews and the Marrano Jew Fidel Castro, who sends military advisors to train their armies.

The worst thing is that many black Jews, including the Door Proselytes, are the main agents at the service of Kremlin to oust the black nationalist governments and replace them with totalitarian dictatorships of a bolshevik kind, satellites of the Soviet Jewish imperialism. These

(18) **Castilian Jewish Encyclopedia**, 8th. vol., word: BLACK JEWS, p. 107, 1st. col.

black Jews try to control also the independence movements of the few colonies remaining in black Africa, including those of Portugal and Spain, eliminating from the control of those movements the real black patriots. Not because Judaism is interested in the liberation of black nations from the colonial domination, but because it wants to substitute this domain by the domination of black Jews over the nations that obtain their independence, to lead them later to the Jewish totalitarian dictatorship covered with the Communist mask.

The Jewish super-imperialism uses its other satellite imperialisms to control the black African countries. Those imperialisms are the Jewish capitalist imperialism, the imperialist Zionism of the State of Israel and the black imperialism of Ethiopia, so that many black Jews serve as agents of those imperialisms according to what it is convenient in each case for the Jewish super-imperialism. Fortunately, some governments left in the power by the British imperialism, have been overthrown by the military, thus frustrating the Jewish maneuver. On the other hand, black patriots in most cases have achieved the control over the governments of their nations, always with the army's help, that as in other parts of the world, has constituted the best defense of the peoples against the Jewish imperialism and its hidden powers that lead subversion. Besides, communist China's interference in black Africa has been able to frustrate many maneuvers of the Soviet Union and its satellites, what has also caused great indignations to the Kremlin's Israelites. Some Arabic states have also interfered in defense of the black patriots. Nevertheless, it is necessary to be quite careful of not supporting the black Jews covered with the mask of socialist black patriots.

It is highly necessary to go deeper into the investigations on the black Jewish infiltrations in black African countries, because only extirpating the roots — these fifth columns of the Jewish super-imperialism — will the black nations secure their real liberation of the hidden enemy that threatens them seriously.

Black Jews, either of Ethiopian origin or of other African countries, have also infiltrated both the black population of the United States and of Latin America and the former British colonies of Antilles and Guiana.

They try to control the black population and especially its government everywhere. Others sow revolts and subversion wherever is convenient for Judaism.

Regarding the United States, we must remember what Rabbi Jacob Solomon Raisin says referring to the origin of black Judaism in this great power: **"The first colored Jewish congregation in the United States was founded in 1889, when Rabbi Leon Richlieu, an Ethiopian, founded the Moorish Temple of Zion."** Later on, regarding the judaized negroes of the British Antilles, he says, referring to the United States, that: **"The number was increased with judaized negroes of the Western Indies; black Jewish congregations were organized in Chicago, Cleveland, Newark, Youngstown, Ashbury Park and OTHER PLACES. Now in the 'Small Africa' in Harlem (black quarter of New York), the members only of that place are over two thousand."** (19).

Among negroes, as in all other racial communities less infiltrated of Judaism, the Israelite imperialism pro-

(19) Rabbi Jacob Solomon Raisin. **"Gentile Reactions to Jewish Ideals"**, New York, 1953, p. 792.

motes, as I said before, Door Proselitism to enlarge their unconditional control strength. But in the case of some black communities, imperialist Jews are using the same deceit and lie they are using in Japan, that is to say, they are making them believe the great falsehood that the black race descends from one of the lost Jewish tribes of the ancient times. Many negroes have been cheated by telling them they descend from the Judah's tribe, nothing less. This is confirmed by the Israelite leader Rabbi Jacob S. Raisin who textually says: **"Among some negroes, prevails the belief that to accept Judaism means nothing less than to return to the religion of their ancestors, who belonged to Judah's tribe"** (20). The truth is that it has been the real black Jews who have spread this big lie to facilitate the Door Proselitism among the gentile negroes in those countries and places where it is needed by the Israelite imperialism, and through the conversion of negroes to Israel's religion, to increase the number of obedient puppets who can be used as instruments of the Jewish imperialism to control the black population and use it as satellite of Judaism.

Nevertheless, blacks cheated by this falsehood will suffer some day painful disappointments when thinking they are real Jews, they want to exert their rights as such; they will be racially discriminated in a brutal way as it has occurred with the disgraced Door Proselytes of white race and other races that have attempted to exert their rights as Jews in the way we exposed in another chapter of this book (see booklet No. 3 of the Library of Political Secrets, titled **"What is Judaism?"** Chapter Three) devoted to the study of Door Proselytes or Spiritual Jews.

(20) Rabbi Jacob Solomon Raisin, p. 793.

The goal of the Jewish super-imperialism in the United States is, using its fifth column infiltrated among the negroes, to control this racial minority to the benefit of the Jewish plans.

Then, Rabbi Jacob S. Raisin, for example, says that the black Jews of the United States: **"are identified with the hopes and aspirations of the white Jews, participating in activities of Zionism and sharing their feelings with the victims of Nazism"** (21). At present, as the United States and its capitalist democratic system is a hinder for the world triumph of Jewish totalitarianism covered with the mask of Communism, many black Jewish leaders are devoted to exploit the resentment of negroes against people of white race to provoke the race struggle in the United States, which at a certain moment provokes anarchy and chaos in that country, militarily weakening it in the benefit of the Soviet Union.

To this regard, it is highly illustrative what a highly authorized Jewish source, the Israelite leader Rabbi Jacob Solomon Raisin, says in his above mentioned book, the way how one of the Jewish Rabbis, David Kohl, of the **"Chevrah Anshe Sh'horim"**, association of negroes, inflames the spirit of the black Jews when he tells them: **"You are Jews; Judaism is your religion and your language is the Hebrew language. During the past 400 years you have worshipped foreign gods and have been subjected and subdued among the foreigners (that is to say the Americans) during all these years. But the white Jew has also been among foreigners. He has been in 'Golus'. Study your history and you will see that there have been progroms in Russia, Poland and all Europe, exactly as ne-**

(21) Rabbi Jacob Solomon Raisin, p. 793.

groes have had fire and lynchings in the South (of the United States)." Then he refers to the alliance that must be established between Jews and the black race in the United States against the oppression of whites, when he textually says: **"Jews and negroes should welcome each other, because the Jew is the best friend of the Negro . . . Time has come to break the yoke and join our hands with Jacob and shout 'Shema Israel, Adhoshem Elokenu, Adoshem Echad' "** . . . (22).

Only the theatrical cynicism of the Jews can reach the point of pretending to be not only the great friends and allies of the negroes but also their redeemers. It is shocking that Israelites now try to cheat the negroes with this new lie. In order to be able to judge the sincerity of Jews as supposed great friends and redeemers of negroes, it is extremely necessary that readers study the next chapter of this book, where we prove with authority that it was the Jews who were mainly responsible for the disgraces suffered by the negroes both in the United States and Latin America, because the criminal Jewish merchants brought the chained slaves — piled up as if they were animals — in dirty ships from their native land, Africa, where they were free, to sell them as slaves in the New World. Those criminal Israelite slavers made enormous profit in money with the most gigantic and brutal genocide performed in the history of mankind.

In the next chapter we will start with a brief history about the Jewish slaves trade since the most remote beginnings, to end with the infame Jewish trade of black slaves to which we refer in the above paragraph.

(22) Rabbi Jacob Solomon Raisin, p. 793.

Fortunately, both among the negroes in the United States and the rest of the New World as in Africa, strong sectors have appeared that have become aware of the fact that Jews are their enemies, although they are disguised as friends and redeemers. Undoubtedly, Islam has had great influence in the appearance of this healthy trend. The reading of the next chapter of this book by people of black race, will be helpful for those negroes that still doubt about these facts, so they become convinced of the bare truth.

CHAPTER II

JEWS: SLAVE TRADERS

Jews have tried to use to their benefit the resentment of the United States blacks against the white people for the centuries during which they were subjected first to slavery and later to more subtle economic exploitation.

The Jewish imperialism exploits any favorable circumstance to control and manage gentiles in the benefit of their secret plans of domination. For a century and a half, Israelites have worked in the benefit of the United States to use the power of that nation for their own interests. In this way, the United States have turned into bulldogs of Israel. But now that Judaism has been able to establish totalitarian states where its domination is absolute and unquestionable, as the Soviet Union, Yugoslavia and others, it works at present in the benefit of the Jewish Communism and against the United States, where its power, even great, is neither absolute nor totalitarian. Jews, with the ingratitude that characterizes them, now betray this nation that helped them more than any other to achieve world domination; but they continue to use the United States whenever they need her support in the benefit of the State of Israel or of any other Jewish enterprise.

In the United States, nevertheless, Jews have worked to engage negroes against white in order to encourage the race struggle and weaken this country, but mainly to control and manipulate the negroes in order to consolidate the Jewish domination in the United States; Israelites appear as liberators and defenders of the black population of that nation. But it is evident that although it is really fair the resentments of black against white because of the years of slavery and discrimination, it would be a disaster for they themselves and for the rest of mankind, that negroes allow the imperialist Jews to conquer and dominate them: they hypocritically pretend, since the Secession War, to be their liberators and friends, but those Israelites have been the worst exploiters of the black population and the main responsible for the slavery they suffered, as I will show with unquestionable proofs after I remind the history of the Jewish slave trade.

The **Jewish Encyclopedia**, under word **"slave-trade"**, says as follows:

"At the beginning, the trade of Jewish slaves was forbidden, but it seems there was no legal (Jewish) restriction for buying and selling gentile slaves. With the dispersion of nations in Europe and the conflict appeared between Aryans (23) and Catholics in Spain for religious reasons, Jews had the opportunity . . . of furnishing both parts with slaves". . . In Italy "In times of Pope Gregory the Great (590-604) Jews HAD TURNED TO BE THE MAIN TRADERS IN THIS TRAFFIC (OF SLAVES) . . . Jacobs has indicated that British slaves exposed in the Roman market for sale were in the hands of Jewish traders." (Jacobs. Jews

(23) The **Jewish Encyclopedia** refers to the Arrian Visigoths when it says Aryans.

of Angevin England, page 5). . . And the **Jewish Encyclopedia** — the Jewish work of unquestionable value — continues to state as follows: **"With the appearance of Islam, Jews had the great opportunity of supplying the Christian world with Moslem slaves, and they also supplied the Islamic world with Christian slaves; Ibn Khordadbeh in the ninth century described the two ways through which the Jewish slave traders took western slaves to the Orient and eastern slaves to the West."** **"According to Abraham Ibn Yakub, Byzantine Jews regularly brought slaves to Prague to sell them as slaves"** . . . **"Undoubtedly many of the Spanish Jews became wealthy due to the slave trade"** . . . **"Jews of Verdun (France) by 949 used to buy slaves to sell them in Spain"** . . . **"The Church protested repeatedly against the sale of Christians (as slaves) to Jews; the first protest occurred in 538. In the 3rd. Council of Orleans a decree was approved forbidding Jews to own Christian slaves or servants, and this prohibition was repeated again and again in different councils, like that of Orleans in 541, the one in Paris in 633, the 4th Council of Toledo in 633, the Councils of Szaboles (1092), Ghent, (1112), Narbonne (1227), Beziers (1246)"** . . . (24). These so repeated forbiddings in the different councils indicate that in spite of them, Jews backslided in the possession and sale of Christian slaves. In Islam laws were also published forbidding Jews to have Moslem slaves and dedicate to sell them, but Israelites, the same as in Christianity, evaded the prohibitive laws and continued to enrich themselves with the most criminal exploitation of man by man, that have ever existed.

The Israelite leader Rabbi Jacob Solomon Raisin, writ-

(24) **Jewish Encyclopedia**, 9th. vol. Word: SLAVE-TRADE, pp. 402-403.

ing about Jews in Hungary in the tenth century, says: "**As in OTHER COUNTRIES, they dedicated to trade, especially with Bohemia, they took NON-Jewish slaves**" (25), that is to say, gentiles.

As slave trade was a traditional Jewish business, they did their best to obtain permission from the gentile kings to buy and sell slaves. Among the concessions they obtained in Charlemagne's empire during the reign of Louis "the Merciful", they could buy and sell pagan slaves (26). It was easy for them to get this and other concessions from Emperor Louis, because the one that really governed during his regrettable reign was Empress Judith, who, the French historian Guy Breton says, was a beautiful Israelite girl who entered in the Emperor's service as a maid, but later caught the Emperor with her beauty, first becoming the king's concubine and later she persuaded the king — who was completely dominated by her — to marry him, thus becoming the empress of the Carolingian empire, which was then practically ruled by her, in front of the indignation and scandal of the nobles and the people, who raised against "**THE JEWESS**" domination, as all of them called her. She was responsible that when this mournful emperor died, the empire was divided into three kingdoms, without keeping the unity desired by the founder Charlemagne. Later, the Israelite empress arranged everything to eliminate the successors appointed by Louis "the Merciful", who were the children of his first marriage, so she could control the succession when the emperor died;

(25) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 635.

(26) Rabbi Jacob S. Raisin. "**Gentile Reactions to Jewish Ideals**", p. 442.

she partially succeeded in this plan (27).

This chapter would be too long if I continue mentioning the numberless instances when Israelites dedicated to the criminal trade of buying and selling slaves throughout the world. Centuries before the appearing of the capitalist regime — another Israelite creation — Jews turned that business into one of the monopolies that rendered them more profit. I shall only mention now the role played by Jews in the infamous trade of black slaves from Africa to North and South America.

The **Castilian Jewish Encyclopedia**, facing the so generalized accusations against the Jews throughout the world because they were dedicated and almost monopolized the infamous slave trade, tries to defend them in a way that can be so easily refuted. Nevertheless, that encyclopedia — talking about the trade of black slaves from Africa to America — confesses as follows: **“When at the beginning of the 16th century black slaves were introduced in America, we ONCE MORE find SPANISH, PORTUGUESE AND DUTCH JEWS among the traders and slave owners.”** (28).

Regarding the Spanish Jews, it is necessary to remember that even since the discovery of America by Christopher Columbus, they had attempted to obtain — through the discoverer — from the kings of Spain, the authorization to consider the aboriginals of the New World as

(27) Guy Breton, **“Love Stories of the French History”**, Noir et Blanc editions, Paris 1955, first volume. See all chapter seven. About Judith's domain in Charlemagne's empire also see: Maurice Pinay **“The Plot Against the Church”**, cited editions, chapter 20 of the fourth part.

(28) **Castilian Jewish Encyclopedia**, 4th. vol., word: SLAVERY, p. 127, 2nd. col.

slaves; that business would have given great profits to those Israelites, subjecting millions of Indians to slavery, to sell them later as slaves in the rest of the world, just as they would do years later with millions of blacks from the African continent.

The **Jewish Encyclopedia** says that there were five Jews coming with Christopher Columbus in his first trip, one of them called Luis de Torres (29). The **Castilian Jewish Encyclopedia** states who were the other four, saying in this regard: "**Among Columbus' companions some of them can be mentioned as of Jewish origin; Luis de Torres, INTERPRETER, who knew Hebrew, Chaldean and some Arabian; Alonso de la Calle, Rodrigo Sanchez de Segovia, relative of Treasurer Gabriel Sanchez, who accompanied Columbus because of the Queen's express desire; Marco Cirujano and the physician and apothecary of the ship, Bernal, who had been imposed a punishment from the Inquisition of Valencia because he was a judaizer (that is to say, because he practiced Judaism in secret) in 1490. Luis de Torres was the first European who stepped on the American continent and was sent by Columbus to look for the Great Asian Jan and offer him the Admiral's respects. Torres' expedition to Cuba saw the Indians smoking tobacco and brought leaves of that tree to Europe. Later on, Torres settled in the Cuban island and obtained land and SLAVES and an annual pension from the Spanish kings" . . . "Luis de Torres was the FIRST JEW who lived and died in American land."** (30).

(29) **Jewish Encyclopedia**. 1st. vol., word: America.

(30) **Castilian Jewish Encyclopedia**, 1st. vol., word: DISCOVERY OF AMERICA, pp. 256, 2nd. col., 257, 1st. col. p. 11.

Investigator Malcolm Cowley says that Sanchez, helped by the other four mentioned Jews, convinced Columbus to capture 500 Indians to sell them as slaves in Seville, Spain (31). For that reason, Luis de Torres and Rodrigo Sanchez were the first slave traders in America; but their criminal trade was stopped on time and forbidden due to the decided interference of Queen Elizabeth "the Catholic" of Spain, who in addition to her husband Ferdinand FORBADE THE INDIANS' SLAVERY IN THE SPANISH DOMAINS, establishing so serious penalties to those who attempted to enslave the Indians. This protecting disposition for the Indians against the Israelite attempts to enslave them, was reinforced and consolidated after the Spanish conquest of America with the issuing of the famous LAWS OF THE INDIES, that in addition to prohibiting the slavery of the Indians in the Spanish empire, protected them against exploitation, bad treatment and despoiling of their lands. The fact that Spain avoided that Jews made the gigantic business of the trade of Indian slaves they had projected and started, is another reason for the atavistic hate Israelites have against Spain, and for the creation and diffusion of the so-called slanderous black legend against that country, published by the Jews and their satellites in all the world since centuries ago in history books, novels, scientific books, movie pictures, etc.

Continuing with the subject of the criminal trade of black slaves started by the Jews in the British colonies of North America, that upon their independence became the United States, it was the city port of Newport in the Atlantic coast, where Israelites established the world center of black slaves trade. Ships to Africa sailed from there, to be

(31) Malcolm Cowley, **"Adventures of an African Slaver"**. 1928 editions, page 11.

filled with black slaves who were taken to Newport to be sold in the former British colonies of the South that accepted that infamous trade, because the colonies in the North always forbade it. Another great center for the slave trade was the city of Charleston. At the same time, Newport and Charleston were also great Jewish centers, to the extreme that Newport was known then as the **"JEWISH NEWPORT"**, where Israelites manufactured great amounts of rum to be sold to the Indians, thus promoting the vice of inebriation, which gave great profits to the Jews that manufactured and distributed rum.

It is confirmed that in only one year, out of 128 ships destined in Charleston to transport black slaves, 120 were freighted by Jews both from Newport and Charleston; this shows that Jews had almost the monopoly of the criminal trade of black slaves.

One of the most distinguished Israelites who controlled the black slaves trade was the Portuguese Jew Aaron Lopez, who had a whole fleet of ships destined to bring slaves, most of them freighted under his own name. An investigation on this matter titled **"Who Brought the Slaves to the United States"** from where we took this information, also indicates that the existing documents on this issue show that the Jew Aaron Lopez, between years 1726 and 1774, freighted under his own name the fifty per cent of the ships entrusted to bring slaves from Africa, and that he also had other ships freighted under the name of people he trusted. Most of the rest of ships freighted for the black slave trade also appear freighted by Jews. At the same time, in 1749, the Jews of this region founded the first Masonic Lodge with fourteen brothers, all of them Jews. Twenty years later, Israelites founded the second

Masonic Lodge called **"King David"** (the Jewish king David); all of the founding members were also Jews (32). As we have said, it is a system of the Israelite Imperialism to found its subversive organizations with an initial Jewish cell composed either by public or clandestine Jews, later enrolling gullible gentiles used deceitfully as blind instruments of the political or social plans of hidden power of Judaism.

But these facts show us once more the point reached by the Jewish hypocrisy, because while the Israelite communities of the region founded there the Secret Masonic Brotherhood that hoisted the banners of freedom, equality and fraternity among men, and whose secret goal was to promote revolution — to oust the gentile monarchies replacing them with republics — hiddenly controlled by Judaism, outstanding members of those Israelite communities carried out the most criminal attempt against the freedom, equality and fraternity of men by bringing to North America the millions of blacks who would be subjected to ignominious slavery.

About the origin of slavery in the United States, it is necessary to take into consideration that before 1661 the 13 British colonies that formed the American nation when they became independent, had laws forbidding slavery.

It was the Jews who since that time started to work tirelessly to achieve the derogation of those laws and that slavery was allowed there, specially the entrance of black slaves to those colonies. In this regard, Jews discovered that the British and European colonists needed additional

(32) **"Who Brought the Slaves to America"**, Western Front editions, P. O. B. 27854, Hollywood, California, USA, pp. 5-6.

workmanship for their plantations, the house building and the raising of crops. At the beginning, poor Europeans and prisoners freed from jail were used to do this work as well as prisoners of the war against Holland, were forced to pay the transportation and feeding expenses with work in the plantations and house building; later on, they were released to work in anything they liked.

Considering this situation, outstanding Jews of Newport and Charleston discovered that it would be a great business for them to subject the American Indians to slavery and sell them to the colonists and make a great business out of this. But they reached the conclusion that African blacks had more strength to do this job and decided to start the trade of black slaves, buying native negroes in the western African coast at a very low price, selling them later in America as slaves at a price several times higher, thus obtaining great profits.

But laws forbidding slavery in the colonies avoided the development of the gigantic and criminal business. That is why those Jews who projected it, worked every kind of arrangements to achieve that those laws forbidding the slave trade were derogated. It is enough to review who were the people who fought to obtain that derogation, to prove that they were Jews. So, for example, in documents regarding the issue it says that only in Philadelphia the persons who worked for the derogation of the mentioned laws were all Jews; they were precisely the Israelites: Sandiford, Lay, Woolman, Solomon and Benezet. Nevertheless, all these arrangements failed — with some exceptions — in the Northern colonies that needed less slave work, while in the South, where it was more necessary, Jews obtained the derogation of laws forbidding slavery.

When such derogation was obtained, Israelites proceeded to obtain many ships, buying different merchandises in the African coast that took a small part of the ship, that was mostly occupied with the black slaves obtained whose sale in the colonies of North America was even more easy, because there was malaria in the territories of the Southern colonies, which was not easily tolerated by the white workers. On the contrary, black slaves had to work there forcefully, although they became sick and died because of the malaria. In addition to the Jewish slave traders of Newport and Charleston, the Imperialist Hollander Company of the Western Indies controlled, as we already indicated by Jewish money, had already used previously several ships to transport black slaves to Manhattan (33).

The Carnegie Institute of Technology of Pittsburgh, Pennsylvania, United States, has a library and a file with documents of the time when the black slaves were brought to America, stating the decisive participation of Jews in the criminal trade of those slaves. The careful study of those documents leads us to the conclusion that Jews had in their hands a real MONOPOLY of the black slave trade from Africa to North America (34).

World Judaism has used rum, vodka and liqueurs common to every country, to promote the vice of alcoholism among those they wish either to exploit economically

(33) Information obtained from the Western Front book titled **"Who Brought the Slaves to America"**, pp. 10-11.

(34) Documents of the **"Carnegie Institute of Technology"** of Pittsburgh, according to study made by the Western Front in **"Who Brought the Slaves to America"**, p. 15.

or to enslave. When Jews of Newport and Charleston had the criminal idea of enslaving the North American Indians and sell them as slaves in the British colonies and even in other parts of the world, the first thing they did was to send envoys that sold rum to them, to impress the vice of alcoholism on them. Rum distilleries owned by Jews in Charleston and Newport sent their product to the West and center of the country, that were inhabited by the Indian tribes, and sold it to the leaders. Alcoholism, pretty soon, took over those tribes and the business of rum sale gave great profits to the Jewish exploiters. When they became convinced that the Indians — as they said — because they did not like hand work and for other reasons, were not the ideal slaves for the plantations of the Southern British colonies, and reached the conclusion that the African negroes would be much better, they sent envoys to sell rum to the black tribes of the African western coast, also with the purpose of stimulating the vice of alcoholism in the black tribes and their leaders; this would also give the Israelite exploiters fabulous profits and also would pave the way for the HUNTING of black slaves, as they sarcastically said. That is why the business of rum distillery and sale and the trade of black slaves were closely related in the Jewish businessmen of Newport and Charleston.

Among the Jews of those two cities, that according to documents filed in the Carnegie Institute of Technology of Pittsburgh, Pennsylvania (United States) were dedicated to the slave trade, to rum distillery and in general to both businesses, appeared the following Israelites of Portuguese, Spanish, Dutch and British origin but all of them Jews: **“Isaac Gomes; Hayman Levy, Jacob Malhado, Nephtaly Myers, David Hart, Joseph Jacobs, Moses Ben Franks, Moses Gomez, Isaac Dias, Benjamin Levy, David Jeshuvum,**

Jacob Pinto, Jacob Turk, Daniel Gomez, James Lucana, Jan de Sweevts, Felix (cha-cha) de Souza (known as the prince of slave traders and second in importance after Aaron Lopez), Simeon Potter, Isaac Elizer, Jacob Rod, Jacob Rodriguez Rivera, Haym Isaac Carregal, Abraham Touro, Moses Hays, Moses Lopez, Judah Touro, Abraham Mendes and Abraham All" (35).

Slave traders gave their ships the most picturesque names; the names of a group of 15 ships dedicated to the criminal trade of black slaves are given as follows:

Name of the ship	Owners	Real nationality
"Abigail"	Aaron Lopez, Moses Levy and Jacob Franks	JEWS
"Crown"	Isaac Levy and Nathan Simpson	JEWS
"Nassau"	Moses Levy	JEW
"Four Sisters"	Moses Levy	JEW
"Anne & Eliza"	Justus Bosch and John Abrams	JEWS
"Prudent Betty"	Henry Cruger and Jacob Phoenix	JEWS
"Hester"	Mordecai and David Gomez	JEWS
"Elizabeth"	David and Mordecai Gomez	JEWS
"Antigua"	Nathan Marston and Abram Lyell	JEWS
"Betsy"	Wm. De Woolf	JEW
"Polly"	James De Woolf	JEW
"White Horse"	Jan de Sweevts	JEW
"Expedition"	John and Jacob Roosevelt	JEWS
"Charlotte"	Moses and Sam Levey and Jacob Franks	JEWS
"Caracoa"	Moses and Sam Levey	JEWS

(35) W.F.— **"Who Brought the Slaves to America"**, p. 17.

Jews of Newport owned 300 ships to transport black slaves from Africa to North America, and if it is taken into consideration that from the 600 ships leaving Newport for the rest of the world half of them left for black Africa, it can be clearly seen that Israelites had the MONOPOLY of black slaves trade from Africa to North America (36).

To successfully do the black slave trade, Jews of Newport, Charleston and Virginia not only bought adequate ships to transport them from one continent to the other, but they created an AFRICAN AGENCY in the western coast of Africa to buy slaves, also led by Jews and that was deeply introduced in the African continent with branches including leaders of groups, villages, etc. who could win many leaders of black tribes to collaborate in this great Israelite business of black slave trade. To win the sympathy and confidence of the leaders of black tribes, Jews used the same system they used with the red skin Indians. At the beginning they gave rum to the black caciques and so patiently they sunk them in the vice of alcoholism; they sold them rum exchanging it for gold and other valuable things that negroes sold at a lowest price for some rum, and when they finished their gold and valuable effects, Israelites induced the alcoholized negroes to sell their children and grandchildren. In fact these Jews did nothing but to use the same system that the Bible's Old Testament says the Israelite Joseph used in Egypt, when exploiting the misery and famine existing then, Joseph sold foodstuffs to the Egyptians first in exchange of money, and when this was ended, in exchange of their cattle and lands; when Egyptians had nothing, Joseph sold provisions in exchange of their own persons, turning them into slaves.

(36) **"Who Brought the Slaves to America"**, pp. 12-17.

In order for our readers to personally verify that what I have just said really appears in the Old Testament of the Bible, I would appreciate they take a Bible and read verses from the 13 to the 21 of chapter forty-seven of the Genesis. Israelites or Jews that every year study and comment these biblical passages, consider as holy this terrible system of exploitation of men by men, because they believe it was ordered to Joseph by Israel's God. And as divine commands are eternal, these commands given by God are still in operation nowadays, and any Jew that becomes rich following those systems does nothing but to obey the will of Israel's God, thus practicing the most sublime virtue. Completely opposed to all this is Jesus Christ's doctrine, that preached the love to every man and orders to do good to all of them; that is why Israelites considered him an impostor and condemned him to death.

Unfortunately, while Islamism, Christianity, Buddhism and the other religions order their affiliates to do good to the rest of men, the Jewish religion only orders Jews to do good and consider that the ten commandments can be applied only to the Israelite brothers, but instead orders to exploit, dominate and enslave those men called gentiles in a depreciatory way, mercilessly killing those people that hinder the Jewish plans of domination. For this reason, then, Israelite religion is presently a perverse, noxious and dangerous religion for the rest of mankind.

Another system used by this net of Jewish slave traders was to provoke wars between the black African tribes, in order to buy the war prisoners as slaves from their victors, exchanging them for rum, arms and ammunitions, that were used to fight against other tribes and get new prisoners to be also sold as slaves to the agents of the

great Jewish merchants. It is still necessary to investigate the role played in this infamous trade by the tribes of BLACK JEWS about which we talked in the previous chapter.

Once the Jewish agents bought at a lowest price in the above mentioned ways the unfortunate black men and women, they were chained in couples and led by their guardians through the jungle; these people used whips and beat the negroes to force those who fell on the ground because they were exhausted or those that for any reason refused to continue walking, to resume their horrible march to slavery. Many of these unfortunate blacks fell exhausted and sick and could not raise again despite the blows they received, and they were abandoned in the jungle to be eaten by the ferocious animals; it was common to find — in these slave routes through the jungle — skeletons and bones of those people who were abandoned because they were sick and could not continue walking by themselves. Some unfortunate negroes — despite of being chained and taking advantage of the negligence of their guardians — tried to run away, but they were easily captured and coldly killed by their guardians, to warn the others.

This gigantic genocide made by Israelites continued to be in effect even after the so-called French Revolution, where the Jews hypocritically were against slavery and used all kinds of nice ideals so that the hidden Jewish power could win the support of the gentile bourgeoisie in its attempt to oust the monarchies replacing them with falsely democratic governments, secretly controlled in fact by the Israelite imperialism. At the very same time in North America and Africa other Jews practiced the most criminal

slave trade to obtain great fortunes. In this regard it is necessary to mention that for example Aaron Lopez, the Jewish slave trader, when he died left one of the greatest fortunes in the history of NEW ENGLAND.

Once the foremen reached the coast with their chained victims, they delivered them to the agents of the Jewish slave traders and to the captains of ships that would take the human merchandise to North America.

The black slaves trade made by the Jewish capitalists of Charleston and Newport had two separate enterprises but both of them initially controlled by Israelites. The first one, as I said before, was in charge of getting negroes in the African jungle in the already mentioned way, until the caravans of slaves reached the coast. The second enterprise started with the delivery of chained slaves to the Israelite agents and captains of the ships that had to transport the human merchandise to Newport, Charleston, Virginia and other places where blacks would be sold to the public. In the first part of the business, that is to say, in hunting the slaves and delivering them at the coast, Jews found other black competitors that captured their booty in either way and took them to the coast to sell them to the agents of the great Israelite companies of Newport and Charleston. With these people, those agents and captains of ships were very exacting, as it can be checked with information of documents filed that we are giving publicity. Each captured black was presented to the agent or ship captain who forced him to move his fingers, arms, legs and his whole body, to become sure of the victim's possibilities of doing a good work. Any imperfection caused that the price was reduced. Even the victim's teeth were examined, and if one was missing, this was used by the Jewish agents to reduce the price.

If a negro reached the coast with some sickness, he was bought at a lowest price by the Israelite agents, as long as they thought they could cure him and sell him at a very high price that would render them enough profits. Blacks in good conditions were exchanged for one hundred gallons of rum, one hundred pounds of powder or in cash between 18 and 20 dollars. Nevertheless, sometimes circumstances forced the agents and captains to pay exceptionally more money for the victims. Among the documents examined there is a handwritten note of a ship captain dated September 5, 1767, saying that he had to pay up to 200 gallons of rum for one black. But the common thing was to buy at the above mentioned prices. When women were older than 25, the price was reduced in a 25 per cent. Children, when it was accepted to buy them, were bought at a very low price.

But in the examined documents it also appears that negroes bought at 20 dollars generally and in some occasions at 40 dollars a piece, were sold again in the British American colonies by the Israelite slave traders at a price higher than two thousand dollars a piece; this allows us to appreciate the fruitful result of the business Jews did with the trade of black slaves especially if it is considered that in this unbounded genocide operation millions of blacks were taken from Africa to North and South America.

Documents regarding the Jewish captain of a transporting ship indicate that captain Freedman, a public Israelite, paid the price of the blacks in the coast either in cash or with merchandise. But in exchanging rum for black slaves, he followed the instructions given by his Jewish bosses of Newport, where they textually ordered him, as



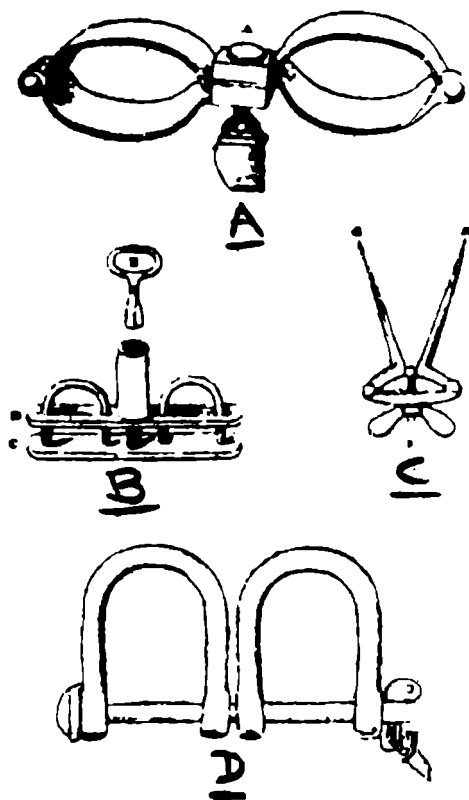
**CHAINED BLACK SLAVES TRYING TO FLEE FROM THEIR
ISRAELITE CAPTURERS.**

According to a picture on this issue. The ship that would take them to America can be seen behind.

it can be seen in the examined original handwritten document: **"Pour as much water into the rum, as you possibly can."** In this way, the black gentile competitors in the first part of the slaves trade, that is to say, from the capture till their arrival in the coast, WERE ALSO ROBBED WITH RUM MIXED WITH WATER. I suspect that among the black slave traders in that first stage, there were black Jews of those mentioned in the former chapter of this book; but I refrain from stating it, as I do not have proofs to assert such a thing.

After all the above mentioned facts, and already in the hands of the captains of ships — who were gentiles in many occasions — and of the Israelite agents that accompanied and led the operation, the heads of the unfortunate blacks were completely shaved and then marked with signs of incandescent iron with the initials of the Jewish owner of the new slaves, just in the same way that owners of cattle mark the beefs so everybody knows who is the owner. Those incandescent signs caused enormous sufferings, especially to women and children, and were placed on the back or on the hip of the slave, without the Jewish slave traders felt the less pity in doing such infamous crimes. In this way, if any of these new black slaves attempted to escape, he was immediately recognized by the sign and returned to the Israelite owner.

Some documents show how sometimes whole black families were bought or captured in the jungle and in the coast they were divided between the agents of the great Israelite enterprises, who mercilessly separated the children from their mother or father in distributing the booty, when an agent bought the mother, different from the one that bought the children, and so on. With terrible cries and sobs



**HANDCUFFS AND SHACKLES TO CHAIN AND TORTURE
INSTRUMENTS USED BY ISRAELITE TRADERS OF BLACK SLAVES.**

- A. Handcuffs; one was used to chain the right hand of a black and the other one to chain the left hand of the neighbor black, both of them lying together in the dark cellar of 39 inches (one meter high) as if they were packed sardines.
- B. Shackles to chain the feet, chaining the right foot of one slave with the left foot of another.
- C. One of the many torture instruments used in the ships of Israelite slave traders.
- D. Instrument used to forcefully open the mouths of those slaves who refused to eat, preferring to starve to death instead of continuing suffering in the torturing trip.

Photos taken from the original instruments.

that did not move the compassion of the Israelite agents, mothers saw how their children were chained and taken to other ships to places where they will not see each other again. Readers may imagine the terrible sufferings of millions of human beings that were necessary so some hundreds of Jews could mold great capitals with this business.

Facts have shown that nobody but the Israelites through history have systematized in an almost scientific way the exploitation of men by men, and that nobody as the Jews has known this exploitation so deeply, because they have practiced it as no other people, especially in modern times. It is not strange, then, that it was two Israelites, Carl Marx and Frederick Engels, who masterly could make a study of what has been and continues to be the exploitation of men by men. But what they both hid is that their Jewish brothers have been the greatest masters in this infamous science although Marx said something, but very little, on the subject in his book on the **"Jewish Question"**.

The transportation of negroes from the beach to the ship was made in canoes, where from 4 to 5 people were taken using all strength. Everything was ready to quickly catch again the slaves in case one of them tried to fall into the water. When the slaves reached the ship, they were deprived from their dresses and if somebody could jump into the water, he was caught again by people prepared for such an event. The legs of anyone who attempted to escape were immediately cut in the presence of all the slaves, so that none of them tried to flee again.

The ship to transport slaves was divided into three sections: children were left on the deck; women were put in another place and men were always placed under the

deck. And as these ships, in order to save expenses, were not adequate to transport people, they were equipped as to carry animals, with whom the poor black slaves were compared.

Generally, there was a space of one meter high, that is to say 39 inches, under the deck. In that place, as inside a fish can, these unfortunate human beings were placed in an horizontal position, as much tight as possible, one besides the next, so that in this suffocating place could go the highest possible amount of people thus reducing to the utmost possible level the transportation expenses; they were packed exactly as sardines as it is shown in the picture appearing in this chapter. The unfortunate slaves owned by the Jewish traders had to remain in this painful and deseperating position for approximately three months until the end of the trip, chained one to the other in most cases.

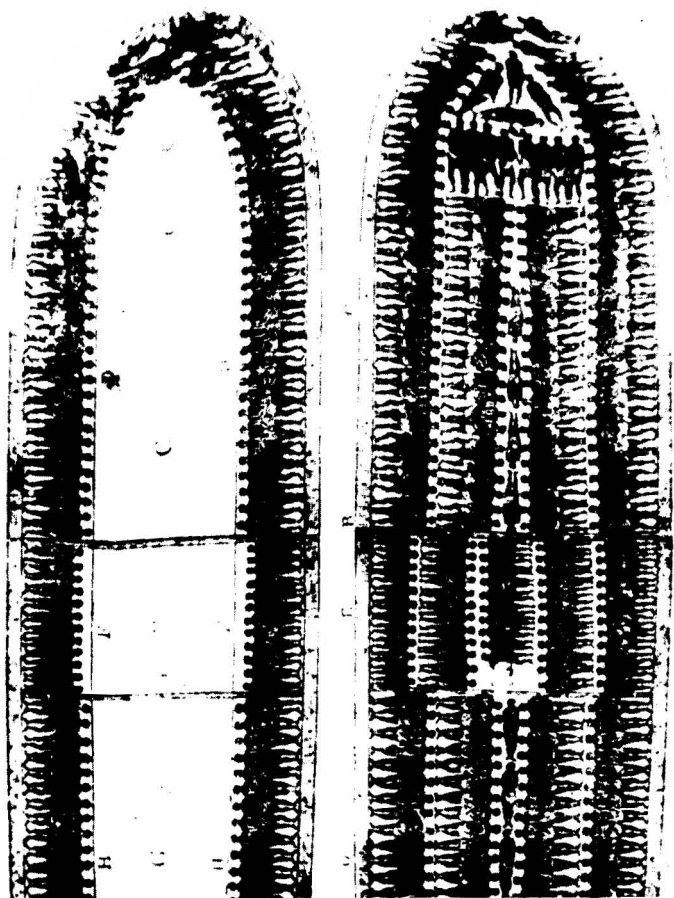
As a general fact, captains of those ships rarely were moved to pity by these unfortunate people. Some of them became crazy on the way due to such pain and desperation. Others became sick and died during the trip. And when the captains were negligent in watching and chaining some of the victims, it used to happen that some of them, madden, wounded or killed the poor companion in disgrace that was placed besides him. And sometimes in these cases horrible fights started and some almost asfixiated and desperated people tried to obtain one or two more inches of space to be a little less uncomfortable. Then the foreman of slaves appeared, restoring order by strongly whipping those who were fighting. These quarrels forced the captains that were negligent in chaining some blacks in those dungeons, to watch that none was unchained in

order to avoid that in the desperation produced by pain and anguish one killed the others or seriously injured them. The gentile captains as well as the Israelite captains were encharged by the Jews who owned the shipment of slaves, to keep the merchandise alive till its arrival to the port of destination in condition to be sold at a good price.

One of the things that caused enormous sufferings to the unfortunate victims was that the captains of the ships did not worry to clean the urine and excretions of the people piled in those dark dungeons; so as weeks and months passed, the unfortunate blacks were lying in puddles of excretions and urine, in the middle of a pestiferous that nauseated anyone who entered that hellish place worthy of appearing in those places described by Dante in his Divine Comedy.

Readers may imagine the horrible sufferings millions of negroes had to endure during these frightful trips so that a few Jews could get richer every time at the exchange of sufferings, slavery and death of the victims of this enormous genocide, which can only be compared to the sufferings of millions of Russian peasants and workers or those from other countries of the Soviet Union and her satellite states including Cuba, where they are tortured, enslaved and murdered by those totalitarian Jewish dictatorships covered with the false mask of socialism, communism or of a non existent and false dictatorship of the proletariat.

In the department of women, which was another narrow dungeon of short height, similar to the men's one, women were also piled as packed sardines, sometimes happening that they had to give birth to their children in such a painful position, with the consequences readers may suppose.



PICTURE SHOWING HOW THE BLACK SLAVES WERE PILED ONE BESIDES THE OTHER, AS PACKED SARDINES, OR BOOKS IN A LIBRARY, HANDCUFFED AND WITH SHACKLES IN THEIR FEET, IN THE DUNGEONS 39 INCHES HIGH, WHERE THEY COULD NOT EVEN SEAT, LESS TO STAND. THEY HAD TO REMAIN LIKE THAT DURING THE THREE MONTHS LONG TRIP WITH GREAT AND UNDESCRIBABLE SUFFERINGS AND IN MANY CASES WITHOUT GOING OUTSIDE TO DECK NOT EVEN ONCE TO BREATHE SOME FRESH AIR.

Photo taken from a sketch of that time. By C. S. "Who Brought the Slaves to America", p. 13.

Some captains when they saw that the merchandise was dying on the way, took the so emergently step of sometimes taking the slaves out of their dungeons to breathe some fresh air on the deck. But before doing so, they carefully revised if their chains were strongly fastened to avoid runaways. But there were captains that did not take this precaution and the disgraced black men and women had to spend the three months long trip, with no interruption, piled and without leaving those hellish dungeons, horribly suffering day and night during three or more months, which might seem to them to be years, as it happens to anyone who spends weeks or months in the bed of a hospital without being allowed to raise, but even worse, for the extreme uncomfortableness and filthiness in which those millions of blacks had to remain during the long trips that led them to slavery.

Upon their arrival to North America, the slaves were sold in the markets of all British colonies that authorized slavery, due to previous arrangements made by the Israelites. In many cases they were sold in public auction (37).

Something similar occurred to blacks acquired in Africa to be sold in Antilles and South America.

(37) To enlarge their information on the slaves trade from Africa to America, readers may consult, in addition to the already mentioned book **"Who Brought the Slaves to America"**, the following sources:

- I. Elizabeth Dennan, **"Documents Illustrative of the History of the Slaves Trade to America"**, four volumes, Washington, D.C. editions, 1930 and 1935.
- II. Malcolm Cowley, **"Adventures of an African Slaver"**, New York, 1928.
- III. Files and Library of the Carnegie Institute of Technology, Pittsburgh, Pennsylvania, United States.

TO BE SOLD, on board the
Ship Beane Island, on tuesday the 6th
of *May* next, at *Abley-Ferry*; a choice
cargo of about 250 fine healthy



NEGROES,



just arrived from the
Windward & Rice Coast.

—The utmost care has
already been taken, and
shall be continued, to keep them free from
the least danger of being infected with the
SMALL-POX, no boat having been on
board, and all other communication with
people from *Charles-Town* prevented.

Austin, Laurens, & Appleby.

N. B. Full one Half of the above Negroes have had the
SMALL-POX in their own Country..

PHOTO TAKEN FROM AN ANNOUNCEMENT OF A SALE OF BLACK
SLAVES, APPEARED IN A CHARLES TOWN (CHARLESTON)
NEWSPAPER IN 1776.

The Jewish traders of black slaves used showy announcements to
obtain the best possible price for their human merchandise.

In view of these so clear and eloquent facts, readers will understand that only the traditional Israelite cynicism and utmost hypocrisy, allows them to dare appear as friends, allies and even redeemers of the blacks with the only goal to deceive them once more in order to obtain their confidence and to manipulate them in the benefit of Jewish political plans of domination and conquest.

LIBRARY OF POLITICAL SECRETS

1. Maurice Pinay:
THE SECRET DRIVING FORCE OF COMMUNISM
2. Louis Bielsky:
THE SOVIET - ISRAELITE CLAW STRANGLES THE ARABS
3. Itsvan Bakony:
WHAT IS JUDAISM?
4. Itsvan Bakony:
CHINESE COMMUNISM AND CHINESE JEWS
5. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN THE ISLAM
6. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN INDIA
7. Afonso Castelo:
IS GENERAL SPINOLA THE KERENSKY OF PORTUGAL?
8. Itsvan Bakony:
JEWS WANT TO DOMINATE THE NEGROES
9. Itsvan Bakony:
THE JEWISH FIFTH COLUMN IN JAPAN
10. Itsvan Bakony:
JEWISH CONTROL OVER COMMUNIST MOVEMENTS AND GOVERNMENTS
11. Itsvan Bakony:
PARANOIAC JUDAISM
12. Esteban Agulla:
WATERGATE: THE JEWISH CONSPIRACY TO SEIZE THE U. S. GOVERNMENT

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Preface

Hollywood has a way of turning history upside down. Hollywood directors are often in a position of not knowing what their own movies mean. The classic instance is horror movies. Martin Scorsese made the point in a conversation with David Cronenberg, when he told him that *Rabid* was a great film, but that Cronenberg didn't understand it.

The same is true in general of the Hollywood genre known as the biopic and in particular of the biopic of the Chess brothers, *Cadillac Records*. It is difficult to imagine a topic more likely to generate animosity between Blacks and Jews than the sordid story of two Polish Jews ripping off the royalties of illiterate blues singers from Mississippi, which is what *Cadillac Records* portrays; and yet here we have Hollywood doing a movie on one of the most sordid chapters of the 60 year revolutionary movement known as the Black-Jewish Alliance.

Murray Friedman, who used to be head of the American Jewish Committee in Philadelphia, once wrote a book about the Black-Jewish Alliance called *What Went Wrong?*

Cadillac Records

As some indication that the black-Jewish alliance was a hot topic in the wake of Barack Obama's election in 2008 as president of the United States, Sony released the movie *Cadillac Records*, its homage to one of the most fertile periods of collaboration between blacks and Jews, the '50s and '60s. *Cadillac Records* celebrates one of the most significant areas of their cultural collaboration as well, namely, "race music," later renamed rock'n roll.

Obama mentioned the influence which the black-Jewish alliance had had on his life in a speech he gave at the AIPAC convention during the summer of the 2008 election campaign. Obama was, in more ways than he would like to enumerate in public, a product of that alliance, but in hinting at that fact he was also less than honest about the particular terms of engagement it stipulated and the causes of its eventual demise. In this regard, Barack Obama has a lot in common with *Cadillac Records*, the biopic celebrating the lives of an unlikely ménage of Polish Jews and Mississippi sharecroppers and the music they produced. It is difficult to imagine something less capable of arousing fraternal feelings among either blacks or Jews than the saga of Chess records in Chicago and the tales of cheating, drug abuse, and sexual degeneracy that went along with it, but the *Zeitgeist*, both then and now, has a logic all its own, and it is one which Hollywood has shown itself determined to follow.

At some time during the 1930s, on one of his Library of Congress-sponsored ethnic music collecting expeditions through the South, Alan Lomax popped open the trunk of his car and recorded the singing of a Mississippi Delta cotton picker by the name of McKinley Morganfield. The moment gets captured in *Cadillac Records*, which documents in its revisionist and sanitized way one of the most significant chapters in the volume of American history known as the black-Jewish alliance. By 1943 McKinley Morganfield had had enough of chopping cotton and decided to join what would become the greatest internal migration in American history when he got on an Illinois Central train and moved to Chicago, where he changed his occupation to blues singer and his name to Muddy Waters.

The change in locale necessitated a change in the music. Robert Johnson-style blues played on an acoustic guitar was no match for the noise of a city like Chicago, so Muddy Waters got himself an electric guitar. *Cadillac Records* has him busking on the streets of

Chicago with his electric guitar but offers no explanation of who was providing the electricity.

In an April 1948 session, Muddy Waters recorded two electrified songs: "I can't be satisfied" and "I feel like going home." Both were anthems of black migration, and both records addressed the mind of the black migrants, who were torn between nostalgia for the simpler life they had left behind in Mississippi and the largely sexual attractions of emancipation from both segregation and the moral law which big northern cities like Chicago provided.

If demography is destiny, Muddy Waters was destined to become a star because by 1948 Chicago was home to 500,000 refugees from the Mississippi delta who had a set of musical tastes and longings that had been created in the cotton fields and weren't going to be satisfied, now that they were in Chicago, by the crooning of people like Bing Crosby.

Muddy Waters didn't write his own material. The uncrowned poet laureate of the black migration to Chicago was a fellow Mississippian by the name of Willie Dixon, who articulated the longings of the former sharecroppers by telling them that he was their "Hoochie Coochie Man." Since moving to Chicago seemed like dying and going to heaven, at least on Saturday night, Dixon explained their good fortune by claiming there was a special juju attached to the train ride up from Mississippi. With Muddy Waters as his front man, Dixon was telling them that "on the seventh hour, on the seventh day on the seventh month the seven doctors say" that all of the Hoochie Coochie men in Chicago had been "born for good luck" If for no one else, the song proved to be good juju for Muddy Waters. "He was doing that song until the day he died," Dixon said later. "I'm Your Hoochie Coochie Man" was a song that Muddy Waters could sing with conviction, and when he did, the Negroes on the South Side of Chicago believed every word he said and bought his records. Muddy Waters was what the next generation would call a role model for the Negro migrant, and they listened to what he said and acted accordingly. The results were disastrous for the black family, something which gets noted almost as an aside in *Cadillac Records*, and less than salubrious for everyone else, something which does not get noted at all. Muddy Waters dealt with the *sequelae* of his liberated passions in a way that suited his new abode and the lifestyle which went with it: he hired a Jewish lawyer to defend him against the many paternity suits which got filed against him. He never lost a case, but failed to realize that all of those legal fees were coming off the top of his royalties. Muddy Waters got his Mojo workin in Chicago, but he never learned how to read; in terms of writing, he mastered two words "McKinley" and "Morganfield," which he signed to a number of recording contracts, whose details remained opaque to him until the 1970s when other lawyers explained to him how he had been cheated out of

his royalties.

The men who cheated this and other largely illiterate bluesmen from Mississippi were two Polish Jews by the name of Leonard and Phil Chess. Lejzor Czyz (born in 1917) and his younger brother Fiszel (born 1921) arrived in Chicago in 1928 along with their sister Malka and their parents Yasef and Cyrla. The Czyz family had emigrated from Motele, the Polish *shtetl* which had produced Chaim Weitzman, Israel's first president. After arriving at Ellis Island, the Czyz family made its way to Chicago, where Yasef tried to find work as a shoemaker and where his son, who Anglicized his name to Leonard Chess, struggled to learn English and make a living as a "restless and unhappy"^[1] junk dealer.

In 1946 Leonard Chess bought a small restaurant located at 3905 South Cottage Grove, in what was then the heart of Bronzeville, the Negro Tenderloin district, and renamed it the Macomba Lounge. Nadine Cohodas tells us that Cottage Grove Street "had become a magnet for black Chicagoans looking for spirited night-life. Music, prostitution, drugs-all were easily available. ... It was a world of pimps, hookers, maids, chauffeurs, good-time whites, factory workers, white collar workers, musicians, entertainers, bartenders, waiters."

Moral corruption, in other words, was part of the migration experience. Cohodas claims that "Prostitution was so common that Phil candidly described the neighborhood as home to 'pimps and whores.'"^[2] She then tries to finesse the question of the Chess brothers' involvement in all this vice. "Prostitution was a financial boon to the club," and "There was nothin' but dope in the place," according to one of the musicians who played there, but "Nobody thought that Leonard was involved in drug dealing," even though "it would be bad for business to crack down, not to mention futile."^[3]

Were Jews like Leonard Chess responsible for the moral corruption of the Negro migrants to Chicago? The question seems odd because the blues and sexual immorality have by now become synonymous. At a time when between 70 and 80 percent of all black babies are born out of wedlock, sexual immorality has come to be seen as a constituent element of what it means to be black, and so no one gets around to asking questions about how this situation came about. Racism surely plays a role in all of these assumptions, but since sexual deviance has become the norm in America, no one gets upset by such claims anymore, not as upset anyway as by claims that blacks are genetically inferior to whites when it comes to intelligence. The solution to the problem of sexual deviance has been to redefine it out of existence. Race music is one of the cultural devices which have made that redefinition plausible to large numbers of people. The cliché of the oversexed bluesman, however, obscures the moral corruption that often

overwhelmed the families of black migrants up from the South when they arrived in Chicago. The fact that so many whites followed their example, largely because of the widespread effect that the dissemination of "race music" exerted during this period doesn't change the fact that the moral law is written on the hearts of all men, black and white, and that something has to happen to obscure that fact.

That something is usually passion, but in this instance it was the deliberate excitation of passion through a certain kind of music for both financial and political reasons. During the 50-year period following World War II, mass audiences at first came to tolerate sexual deviance as part of the lifestyle of black musicians and then they came to expect it of the musicians, both black and white, who played that kind of music.

In *Cadillac Records*, Leonard Chess is portrayed as profane but morally upright and faithful to his wife when faced with the same temptations to which Muddy Waters succumbed. Nadine Cohodas, in spite of her attempt to make the Chess brothers respectable, tells a slightly different story when she informs us that Leonard's "other life ... occasionally ... came to light in one special circumstance or another."[\[4\]](#) When a black motorcycle gang showed up unannounced at Leonard's hospital bed, Leonard's son Marshall suddenly realized that his father lived something akin to the double life that Muddy Waters sang about, even if there were no illegitimate children to show for it.

Most Americans would find it difficult to believe that a Jew could corrupt the morals of a Negro because most Americans feel that the Negro never had any sexual morals to begin with. The situation in Chicago, however, comes into clearer focus when Cohodas writes about Leonard's dealings with white boys like Bobby Charles Guidry (who later renamed himself Bobby Charles), the Louisiana teenager who wrote "See You Later, Alligator." In fact, Chess's dealings with Guidry throw a new and largely unflattering light on the morally corrupting effect Chess had on all of his protégés. "Leonard," according to Cohodas, "told Charles in their first meeting that Chess would make him rich and famous and he could have all the women he wanted, though Leonard had expressed the latter sentiment in far cruder terms than the 17-year-old was used to."[\[5\]](#) *Cadillac Records* doesn't dwell on the point, but it seems that Chuck Berry isn't the only one at Chess Records who should have been arrested for transporting minors across state lines for immoral purposes. Instead of being the direct beneficiary (sexually, at least), Leonard Chess was the pimp.

If feminism has done anything, it has taught women to brag about their moral degradation as the badge of liberation. The situation at Chess Records, feminism notwithstanding, throws the issue of moral corruption into even starker relief than the story of Bobby Charles. Linda Ellerbee, who worked for Chess as one of the nation's first

female disc jockeys, concedes that she was financially exploited by Chess, but her feminism obscures the deeper type of exploitation that was going on when Chess procured abortions for female employees. After appealing to Leonard Chess, Linda Ellerbee received \$600 to pay for an abortion. Ellerbee left Chess's office "feeling ashamed and in tears, but she reminded herself that he had provided the money without hesitation and he didn't fire her."[\[6\]](#)

Leonard Chess knew that the music he was promoting was corrupting the morals of the Blacks whose interests he claimed to be serving. Chess, according to Cohodas,

said he was sure that all blacks listened to R & B "although not all will admit it. He likes jazz with the windows open but blues when the windows are closed. 'I'm a Jew, but I don't like some of the music my father listened to,' he went on. 'It's the same with the Negro. ... We want a Top 40 format with Negro music, not the Uncle Tom ... Stepin Fetchit.'[\[7\]](#)

Negro music, in other words, was synonymous with sexual degeneracy, and the Jewish record producer who cheated his talent out of their royalties and the Jewish disc jockey who got paid off by the Jewish record producer could, like the Jewish pimp, salve his conscience by claiming that he was only supplying the public with what it wanted.

In spite of Henry Ford's warnings during the 1920s, Americans were still largely clueless in understanding Jewish cultural subversion and the moral subversion that was its necessary companion. The Poles, on the other hand, had had centuries of experience in dealing with this sort of thing. In 1936, eight years after the Czyn family had left Poland for the New World, Augustine Cardinal Hlond, the Primate of Poland, issued a pastoral letter on morals in which he claimed that Polish Jews were responsible for the moral corruption of the Polish nation. "So long as Jews remain Jews," Hlond wrote, "a Jewish problem exists and will continue to exist. This question varies in intensity and degree from country to country. It is especially difficult in our country and ought to be the object of serious consideration." After promising to "touch briefly here on its moral aspects in connection with the situation today," Hlond mentioned specifically Jewish involvement in pornography and prostitution as a danger to the morals of the Christian majority of Poland:

It is a fact that Jews are waging war against the Catholic Church, that they are steeped in free-thinking, and constitute the vanguard of atheism, the Bolshevik movement, and revolutionary activity. It is a fact that Jews have a corruptive

influence on morals and that their publishing houses are spreading pornography. It is true that Jews are perpetrating fraud, practicing usury, and dealing in prostitution.^[8]

He also mentioned Polish youth as particularly vulnerable. "It is true that, from a religious and ethical point of view, Jewish youth are having a negative influence on the Catholic youth in our schools."

"But," he continued, "let us be fair. Not all Jews are this way. There are very many Jews who are believers, honest, just, kind, and philanthropic. There is a healthy, edifying sense of family in very many Jewish homes. We know Jews who are ethically outstanding, noble, and upright."^[9]

Hlond endorsed boycotts of Jewish businesses, but he warned Poles against adopting "that moral stance, imported from abroad," *i.e.*, from Nazi Germany, "that is basically and ruthlessly anti-Christian" because

It is contrary to Catholic ethics. One may love one's own nation more, but one may not hate anyone. Not even Jews. It is good to prefer your own kind when shopping, to avoid Jewish stores and Jewish stalls in the marketplace, but it is forbidden to demolish a Jewish store, damage their merchandise, break windows, or throw things at their homes. One should stay away from the harmful moral influence of Jews, keep away from their anti-Christian culture, and especially boycott the Jewish press and demoralizing Jewish publications. But it is forbidden to assault, beat up, maim, or slander Jews. One should honor and love Jews as human beings and neighbors, even though we do not honor the indescribable tragedy of that nation, which was the guardian of the idea of the Messiah and from which was born the Savior. When divine mercy enlightens a Jew to sincerely accept his and our Messiah, let us greet him into our Christian ranks with joy."^[10]

Cardinal Hlond's warning harkens back not to the 19th century racial concerns which fueled Hitler's rise to power in Germany but to the 6th and 7th century theological concerns of Pope Gregory the Great, who was the first pope to articulate what came to be known as "*Sicut Iudeis non*" the traditional teaching of the Church on the Jews. It also gives much needed cross-cultural perspective on what was essentially a Polish problem transported to America, namely, Jewish involvement in prostitution and pornography.

Ever since the release of iconic Blaxploitation films like *Superfly* and *The Mack* in the 1970s, the pimp has been a black figure in the public mind in America, one associated with the outlandish clothing and cars (in particular, the Cadillac El Dorado), as parodied in satiric films like *Undercover Brother*. This cultural phenomenon obscures the fact that

during the 1920s and 1930s in both Poland and America, prostitution was a Jewish business. Jews not blacks were responsible for "White Slavery."

"Between 1880 and 1939," Edward Bristow writes, "the Jews played a conspicuous role in 'white slavery,' as the commercial prostitution of that era was dramatically called. Not only was this Jewish participation conspicuous, it was historically unprecedented, geographically widespread, and fraught with collective political dangers. "Jewish trafficking," Bristow continues, "was anchored in brothel keeping," women freelanced or kept houses while their husbands procured ... Jewish traffickers also supplied Gentile-run houses."[\[11\]](#) The Jews learned their trade in Eastern and Central Europe, where they, again according to Bristow, "dominated the international traffic out of the area."[\[12\]](#)

Jewish involvement in prostitution is a situation which continues to the present day, in spite of media efforts to obscure it. The high-class prostitution operation which ensnared Elliott Spitzer when he was governor of New York was run by a Jewish pimp, similar to the ones which Bristow described. With the fall of communism and the collapse of the economies of the former Soviet bloc countries, many eastern European women ended up in brothels in Israel run by the descendants of the pimps who ran the white slavery trade in the Pale of the Settlement during the first half of the 20th century.

On January 11, 1998, the *New York Times* ran an article on Slavic Gentile prostitutes trapped in Israel. With the collapse of the Soviet Union and the resulting economic chaos, hundreds of thousands of Russian and Ukrainian women have been dispersed throughout the world, most entrapped in an international prostitution trade run by the "Russian mafia," a significant part of which is Jewish. According to an article by Leonard Fine in a 1998 Jewish Bulletin, "Israel has become a routine destination for the global trafficking of women," and "The turnover of the prostitution trade in Israel comes to some \$450 million a year."[\[13\]](#)

The sex trade in Israel began in the Pale of the Settlement. By 1889 Jewish women ran 203 of 289 (70 percent) of the licensed brothels in the "Pale of Settlement" (encompassing over 20 provinces in eastern Poland and western Russia — an area where Jews were about 12 percent of the population). Of the 5127 licensed prostitutes in this area 1122 or (22 percent) were Jewish. Bristow claims that, "The grievous political dangers for local Jewry in the context of enduring interethnic hostilities, when 78 percent of the rest of the women were Gentile, many indentured in Jewish houses, is obvious."[\[14\]](#) In Minsk, Jews ran all four legitimate houses of ill repute. In the Russian province of Kherson (which includes the city of Odessa) 30 of 36 licensed brothels were Jewish-owned. The American Consul in Odessa wrote in 1908 that the "whole 'business' of prostitution is

almost exclusively in the hands of the Jews."[\[15\]](#)

In Vienna, authorities knew of about 50 Jewish prostitution traffickers based in Czernowitz, "and they were a very inbred lot extending over two generations." The most publicized 'white slavery' trial occurred in 1892, in Lemberg (once also called Lvov, then a Polish provincial capital, today called Lviv in Ukraine), where 27 traffickers — all Jews were prosecuted for ensnaring women to go to Constantinople, Egypt, and India. Some of the women recruits understood their tasks, but others "were maids, others fieldworkers, one a butcher's helper, all apparently promised honest jobs." (Lemberg, "a cradle of Zionism from the 1880s onward," also had anti-Jewish riots in 1918.)[\[16\]](#)

By the 1930s, Jewish-run prostitution had spread from the Pale of the Settlement to England. According to Martin Fido,

Jewish dominance of the East End [of London] and its crime was reflected in their Yiddish name, "spielers" (places for games). In the Brick Lane neighborhood, Isaac Bogard, a Jewish villain whose swarthy complexion and tightly curled black hair earned him the nickname "Darky the Coon," extended his interests. He began in the early years of the 20th century by supplying muscle for street traders who wanted to prevent newcomers from moving in, but he moved on to managing prostitutes and drinking clubs."[\[17\]](#)

Jewish involvement in white slavery (especially when it involved Jewish pimps prostituting gentile women) led to a rise in anti-Semitism in the turbulent period following World War I. Adolf Hitler was infuriated that many non-Jewish women were lured into what was largely a Jewish-run operation in Vienna. Hitler wrote in *Mein Kampf*:

In no other city of Western Europe could the relationship between Jewry and prostitution, and even now the white slave traffic, be studied better than in Vienna ... an icy shudder ran down my spine when seeing for the first time the Jew as an evil, shameless, and calculating manager of this shocking vice, the outcome of the scum of the big city.[\[18\]](#)

During the last half of the 19th century, Jewish pimps from the Pale of the Settlement expanded their prostitution network to include the New World.

Thirty-nine Jews were expelled from Brazil in 1879 for soliciting women for prostitution and running illegal whorehouses. [BRISTOW, p. 114] Of 199 licensed whorehouses in Buenos Aires in 1909, 102 were run by Jews and more than half the prostitutes were Jewish. [FRIED, p. 71] 4,248 Jewish women were registered for licensed brothels in Buenos Aires between 1880-1913, and those represented only the licensed ones. Edward Bristow estimates that 9,000 Jewish women immigrants came to Brazil in a 25-year span in that era as prostitutes (many were no doubt highly transient), when the total Jewish population of Argentina, Brazil, and Uruguay combined amounted to less than 60,000 people in 1910. [BRISTOW, p. 119] In 1889, the Buenos Aires Bulletin Continental reported that 200 German/Austrian women were held against their will by Jewish pimps from Poland. [GUY, p. 5] "Jewish procurers," says Donna Guy, "... became an organized ring in major cities all over the world. They were particularly powerful in the Argentine port cities of Buenos Aires and Rosario ... [GUY, p. 10] ... Turn-of-the-century reports by the Hamburg B'nai Kith [a Jewish fraternal organization] concluded that most prostitutes in Buenos Aires were Jewish and that traffickers 'dress with ostentatious elegance, wear large diamonds, go to the theatre or opera daily; they have their own clubs and organizations where wares are sorted, auctioned, and sold. They have their own secret wireless code, are well organized, and — heavens! — in South America everything is possible.'" [GUY, p. 19][\[19\]](#)

After the war, "Jews," according to an account by Marvin Wolf, a Jewish captain in the US Army serving in Germany, "recruited starving, desperate German girls and opened brothels." According to Rabbi Dave, the Jewish chaplain in Frankfurt am Main, the Jewish pimps "Got their revenge [on the German people], and got rich, too," something he found morally repugnant: "They're in other businesses now, but do you really want to spend Pesach [Passover] with such people?"[\[20\]](#)

The same thing held true for North America. Jewish immigration meant a sharp rise in prostitution in cities like New York

In 1909 one Jewish observer, Marcus Braun, estimated there to be 50,000 Jewish immigrant prostitutes in America and 10,000 pimps. (Edward Bristow considers these figures grossly inflated, but notes that one of Braun's colleagues, echoing at least public feelings about the problem, thought there were up to 100,000 American Jewish women of ill repute.) In any case, the Jewish pimps of New York City (who

owned many of the "so-called French" bordellos in the Tenderloin district and "sought to fill them with French prostitutes from abroad") [BRISTOL, p. 165] had their own official organization: "The New York Independent Benevolent Association." Frances Kellar, a respected social worker, wrote in 1907 that "the two nationalities who may be said to be central to the disorderly house business in New York[are] French and Jewish ... French houses ... are not ... to be so much feared as the Jewish ... [which are] thoroughly vicious and bad." [BRISTOL, p. 165] By the turn of the century, "hundreds and hundreds" of Jewish women walked the Lower East Side of New York City as prostitutes. [FRIED, p. 8] Benjamin Altman described the whores he saw on Allen Street: "A hundred women on every ... corner. Tall women, short women. Fair women. Ugly women." [FRIED, p. 12]^[21]

Before long, the American public was beginning to note the high Jewish representation in the prostitution trade. In the June 1909 issue of *McClure's* magazine, for instance, George Kibbe Turner wrote that "the appearance of the Jewish dealer in women" was "a product of New York politics." The Jewish pimp "has vitiated more than any other single agency the moral life of the great cities of America in the past ten years."^[22]

"It is an absolute fact," wrote Ernest Bell in his 1911 book about white slavery, "that corrupt Jews are now the backbone of the loathsome traffic in New York and Chicago. The good Jews know this and feel keenly the unspeakable shame of it."^[23] "The criminal instincts that are so often found naturally in the Russian and Polish Jew," wrote Frank Moss in a popular volume called *American Metropolis* (1897), "come to the surface in such ways as to warrant the opinion that these people are the worst element in the entire make-up of New York City ... A large proportion of the people of New Israel are addicted to vice."^[24]

The situation in Chicago was just as bad as the situation in New York. Prostitution was an essentially Jewish business in both cities.

By 1907 Rabbi Emil Hirsch declared that 75 percent of the "white slavery" in his city was controlled by Jews. [BRISTOW, p. 177] The Jewish periodical, the *Forward*, forlornly reported that "the facts that were uncovered at the trial [for corruption] of [police] inspector McCann are horrifying. 75 percent of the white slave trade in Chicago is in Jewish hands. The owners of most of the immoral resorts on the West Side are Jews. Even in Gentile neighborhoods Jews stand out prominently in the nefarious business." [FRIED, p. 70]^[25]

Then as now, there was a connection between the music business and prostitution. In his autobiography, Jewish singer Eddie Fisher wrote that "while performing in England in the late 1950s I had become friendly with a Jewish song plugger, a man who eventually left the music business to open a very exclusive whorehouse."[\[26\]](#)

When Marshall Chess went to work for his father, he felt a sense of frustration at the unspecific nature of his new job. At first it seemed that his job was just to drive around with his father. Later Marshall learned that his job was to observe his father and then imitate his behavior. That meant bribing disk jockeys with cash and other perks. According to Cohodas, it meant being a pimp but not a drug dealer. "You might even get somebody a girl, if you have to," Marshall Chess told Nadine Cohodas, who was quick to add that Chess *files*, "never paid anybody cash and never bought them drugs."[\[27\]](#)

In 1948 Muddy Waters began a short but intense set of gigs at the Macomba Lounge. *Cadillac Records* portrays them as one long brawl interrupted by a few musical interludes. Then, in 1950, the Macomba Lounge burned down. Cohodas calls the timing of the fire "fortuitous" but claims that "an insurance investigation turned up nothing untoward."[\[28\]](#) The black term for the "fortuitous" combustion of Semitic property in the black ghettos of large cities like Chicago and Philadelphia is "Jewish Lightning." Whatever its cause, after the fire, the Chess brothers were "happy with a cash settlement that netted them as much, if not more, than they could have gotten from a sale."[\[29\]](#) It was this insurance settlement that launched them into the record business.

By the time the Chess family arrived in Chicago in 1928 as poor immigrants from Poland, popular music in America was already in Jewish hands. Commenting on a Federal Sherman anti-trust suit filed against Irving Berlin, Leo Feist and the officers of seven New York music publishing corporations, Henry Ford claimed that "Popular Music is a Jewish monopoly. Jazz is a Jewish creation. The mush, the slush, the sly suggestion, the abandoned sensuousness of sliding notes, are of Jewish origin."[\[30\]](#) The defendants, Ford claimed, "controlled 80 percent of the available copyrighted songs used by manufacturers of phonographs, player piano rolls and other musical reproducing instruments, and fixed prices at which the records or rolls were to be sold to the public."[\[31\]](#) The other 20 percent were controlled by other Jewish music houses not included in that special group.

Jewish control of popular music through what would come to be known as the music industry began with the efforts of "song pluggers," largely vaudeville entertainers at the time, who would popularize by repeated renditions on the stage, until the flabby mind of

the "ten-twenty-third" audiences began to repeat it on the streets. These "song pluggers" were "the paid agents of the Yiddish song agencies. Money, and not merit, ... dominates the spread of the moron music which is styled 'Jewish Jazz'" [\[32\]](#)

Jewish Jazz

Tin Pan Alley, the section of 28th St. in New York between Broadway and Sixth Avenue, the heart of the American music industry when Ford published his critique of the "'Abies' and 'Izzies' and 'Moes' who make up the composing staffs of the various ... Yiddish song manufacturers" had more than a little in common with the Jewish pimps who came over with them during the great wave of Jewish immigration because

Flocks of young girls who thought they could sing, and others, who thought they could write song poems, came to the neighborhood allured by dishonest advertisements that promised more than the budding Yiddish exploiters were able to fulfill. Needless to say, scandal became rampant, as it always does where so-called "Gentile" girls are reduced to the necessity of seeking favors from the eastern type of Jew.[\[33\]](#)

If Tin Pan Alley was another word for the music business in American, then that business was a version of the black-Jewish alliance from the moment of its inception. By the mid-'20s, when the book that would eventually become known as *The International Jew* began appearing in the *Dearborn Independent*, Ford noted "the organized eagerness of the Jew to make an alliance with the Negro." He also noted "that it was Jewish 'jazz' that rode in upon the wave of Negro 'ragtime' popularity, and eventually displaced the 'ragtime,'" which Ford considered a legitimate development of black music.

One of the earliest Jewish promoters of Negro music was Isadore Baline, otherwise known as Irving Berlin, one of the "Izzies" of Tin Pan Alley who became "wealthy through their success in pandering to a public taste which they first debased."[\[34\]](#) Berlin was born in Russia, but after he arrived in New York he became the author of "Vamp" songs and a master of "unashamed erotic suggestion." Irving Berlin, according to Ford, was only following in the footsteps of,

The first self-styled "King of Jazz" ... a Jew named "Frisco." The general directors of the whole downward trend have been Jews. It needed just their touch of cleverness to camouflage the moral filth and raise it half a degree above that natural

stage where it begets nothing but disgust. They cannot gild the lily, but they can veil the skunk-cabbage, and that is exactly what has been done. The modern popular song is a whited sepulcher, sparkling without, but within full of the dead bones of all the old disgusting indecencies."[\[35\]](#)

The Jews, according to Ford, used Jazz to corrupt the morals of the majority.

It is of little use blaming the people. The people are what they are made. Give the liquor business full sway and you have a population that drinks and carouses. After preaching abstinence to the victims for a century, the country turned its attention to the victimizers and the abuse was greatly curtailed. The traffic is still illicitly carried on, but even so, the best way to abolish the illicit traffic is to identify the groups that carry it on. The entire population of the United States could be turned into narcotic addicts if the same freedom was given the illicit narcotic ring as is now given the Yiddish popular song manufacturers. But in such a condition it would be stupid to attack the addicts; common sense would urge the exposure of the panders.[\[36\]](#)

The popular song is an especially good vehicle for moral corruption because "by sheer dint of repetition and suggestion the song catches on — as a burr thistle catches on."[\[37\]](#)

The principle is expressed in the words of the song, "Everybody's Doin' It." You go to the theater and hear a song. Next day at lunch the café singer is singing the same song. Blaring phonographs used for advertising purposes blat out the same song at you as you pass on the street. You walk past an afternoon band concert in the park the band is playing the same song. If you are a normal person you have a feeling that perhaps something has been going on in the world while you were engaged with your own affairs. The song - you say to yourself frankly - is silly and the music trivial; but you keep your opinion a secret, because, after all, "everybody's singin' it." Not long after you find yourself humming it. You go home, and your daughter is "practicing up" on the piece. It yells its way through your home and through your neighborhood and through your city and through your state until in sheer disgust, and in one day, the people pitch it bodily out-of-doors. But, behold, another song is waiting to take its place - a song fresh from Yiddish Tin Pan Alley. And the agony is repeated. This occurs from 30 to 50 times a year.[\[38\]](#)

The song melody was especially corrupting when it was linked to indecent lyrics of the sort that got sold under the counter and could be substituted for the over the counter version when the situation demanded. As anyone who has been unable to drive an advertising jingle out of his mind knows, music enters the soul directly and can be used to carry morally corrupting thoughts with it: "The chances are that the song you are humming today is being hummed by you simply because you have performed it so often that it beats unconsciously within your brain."^[39] The process, as Ford pointed out, was largely involuntary. Those thoughts can also be attached to musically degenerated forms, as Plato and the ancients warned. One of the characteristics which both the music Plato condemned and the Negro Jazz shared was syncopation, an element which race music would share with the Jazz of the 1920s and the white imitators of rock'n roll in the 1960s. "Seductive syncopation [had already] captured the public ear" by the time Ford wrote his book.

From moral corruption it was a short step to revolution. Ford mentioned Hollywood films as a rehearsal for revolution, but claimed that popular music was an even more effective "way of making 'revolution' as common and as familiar a thought as the movies and popular songs have made 'vamps' and 'harems' and 'hooch' and 'Hula Hula'."^[40]

The moral decline of the 1920s, according to Ford, can be traced to Jewish influence over American culture. Popular music was revolutionary. Jews controlled the industry from top to bottom:

the Jewish control of the popular song field means that all non-Jews are barred out. It would be next to impossible for the song of a non-Jew, however meritorious, to reach the public by the usual channels. The musical magazines, the musical critics, the musical managers, the music publishers, the music-hall owners, the majority of the performers are not only all Jews, but are Jews consciously banded together to keep out all others.^[41]

What was true of Jazz, promoted through vaudeville and sheet music in the 1920s, was *a fortiori* true of race music, rhythm and blues and rock'n roll in the 1950s.

The Record Business in the 1950s was a Jewish operation. "Yiddish," Cohodas notes citing an industry insider, "was the second language of the record business."^[42]

Payola

By the 1950s what Henry Ford had called "song plugging" in the 1920s was referred to as "payola." Most of the payoffs were informal, via things like the "\$100 handshake," but oftentimes payola was more blatant than that:

WKHM in Detroit offered an "Album of the Week" deal: for \$350 the station would play a record 114 times a week with a commercial before and after each play for a minimum of six weeks. Another record company executive told *Time* magazine that under a formula he figured out, it took \$22,000 to make a song popular in Chicago. "There are so many people to shmeer," he said, creating a synonym for bribe from a Yiddish word that meant "to spread." "The singer, his manager, the station, the disc jockey."[\[43\]](#)

Cadillac Records portrays the disc jockeys who took payola as a bunch of venal, cigarette-smoking rednecks, when in fact the main beneficiaries were Jews like Alan Freed, the Jewish disc jockey who invented the term "rock 'n roll." By the late '50s, the use of payola had become so widespread and so flagrant, that the government decided to intervene. On November 21, 1959, Alan Freed was fired from his job at WABC in New York. Freed was one of the biggest recipients of payola; he was also one of the biggest promoters of Chess Records. In a letter he wrote to the board of the American Broadcasting Company, the owners of WABC, Freed defended himself by claiming that he had "and shall continue to program records for my show solely and completely on the basis of my evaluation of the records and their appeal to my listening audience."[\[44\]](#)

Cohodas gives some indication of how that evaluation process worked. "You mother f***er," Leonard Chess said to Freed after he showed up at WABC in New York and found that Freed wasn't playing Chess records on his show.

"What the hell are you playing that guy's record for when I pay you money every week? You know I pay the mortgage up in god-d***ed Connecticut. ..." When Freed replied that he hadn't gotten anything that week, Leonard was furious. Nonetheless, he walked over to Freed, took a wad of bills out of his pocket, peeled off

a few and handed them to the disc jockey along with a stack of new 45s. "Friends," Freed said when he was back on the air, "I've just been visited by my friends from Chicago, Leonard and Phil Chess, and in honor of their presence, this is Chess Records night."[\[45\]](#)

Payola eventually destroyed the career of Alan Freed. Even though he was fined only \$500 and sentenced to a six-month suspended jail term, he never regained the audience he had at WABC and died in 1965 "a broken man physically and financially."[\[46\]](#)

Payola meant that Jewish disc jockeys got paid for the songs the black musicians wrote. Freed got 50 percent of the royalties for "Sincerely," but the most famous example of Jews ripping off of black talent was Chuck Berry's hit "Maybelline." "Maybelline" was a "crossover" hit, which is to say, it was race music, with all of the moral corruption that genre implied, intended for a white audience. Because it reached a much wider audience, via payola, at places like *Bandstand*, Dick Clark's Philadelphia-based show for white teenagers, Berry stood to earn a lot more money in royalties than Muddy Waters did from his Chicago-based race music.

But when the sheet music for "Maybelline" rolled off the presses in 1955, Berry learned that he was sharing his royalties with two other men, neither of whom had anything to do with writing either the song's melody or its lyrics. One of the "co-authors" of "Maybelline" was Russ Fratto, who turned out to be the landlord of the building where Chess Records was housed. The other co-author of "Maybelline" was none other than Alan Freed.

Marshall Chess claimed that payola was part of the cost of doing business. "It wasn't a matter of right or wrong," he told Cohodas. "It was a matter of survival."[\[47\]](#) Marshall Chess's essentially Talmudic view of payola was one not shared by the former sharecroppers. In fact, it "opened the brothers up to severe criticism and later litigation."[\[48\]](#)

Leonard Chess's way of dealing with the royalty issue was to make Muddy Waters feel "n****er rich." This usually meant peeling off a C-note from the wad of bills Leonard carried around in his pocket and handing it to Muddy Waters whenever the blues singer was broke. But there were other methods. When "Hoochie Coochie Man" made the charts in 1954, Chess bought Muddy Waters a brand new red and white Oldsmobile 98.[\[49\]](#) The undisputed emblem of being n****er rich, however, was the Cadillac, an icon which found its way into the title of the film on Chess Records. In spite of bending over backwards to

see some justification for Chess's behavior, Cohodas finds his way of doing business "uncomfortably close to sharecropping" with the label functioning as "the company store," and the musician as the "employee/sharecropper."[\[50\]](#)

A close second to the Cadillac, as the Chicago version of the company store, was "taking care of musicians' other needs," as when "Leonard made available his personal lawyer, Nate Notkin, to handle Waters's paternity suits." Water's legal fees were deducted from his royalties according to a schedule that Waters never saw. Bo Diddley, another black musician from the South who recorded for Chess Records, had similar complaints. "Bo Diddley ain't got sh*t," he told *Rolling Stone* magazine in 1987. "My records are sold all over the world, and I ain't got a f***ing dime. ... When I left Chess Records ... they said I owed them \$125,000."[\[51\]](#)

By the time the '70s rolled around, the grumbling had morphed into lawsuits. In 1974 Howlin' Wolf filed a lawsuit against Arc Music, the music publishing company the Chess brothers owned with Benny Goodman and his brother, asking for \$2.5 million in damages for unpaid royalties on his songs. The two sides reached an undisclosed monetary settlement after Wolf's death in 1976. In 1976 Muddy Waters and Willie Dixon "filed identical lawsuits against the publishing company, alleging fraud and conspiracy and asking to be paid money damages and to have their publishing contracts voided."[\[52\]](#)

Cohodas does her best to view the accounting practices at Chess Records in a positive light: "The musicians believed they deserved more than they got. Leonard and Phil believed they treated them fairly. They played by the rules of the time."[\[53\]](#) Her efforts are undermined by the fact that the accounting practices at Chess Records all took place in the head of Phil Chess. There are no surviving written accounts because there were never any written accounts. The accounts, if we can call the evanescent figures in Phil Chess's mind by that name, disappeared when Phil Chess died. Even in trying to defend the Chess brothers' accounting procedures, Cohodas is forced to concede that, "The relationships could be paternalistic, even condescending. At Chess it sometimes looks as though Leonard and Phil gave their musicians an allowance rather than a salary."[\[54\]](#) Paternalism filled in where accounting left off. Phil Chess, Leonard's brother, claims that they treated their Negro singers "like they were your children," because that is how "they wanted to be" treated, at least in his mind. "They used to come to you whenever they had a problem," Phil Chess continued, "If one had his wife having a baby in one hospital and his old lady in another, they come to you to pay the bills so his old lady wouldn't know. ... As time went by, it was 'You know this wasn't right, that wasn't right,' which I'm not

gonna dispute. I'm not gonna defend. I know in my mind what it was and that's it." [55]

Whether it was paternalism or sexual liberation as a form of control, the charge that the Chess brothers cheated the Mississippians dogged their business from its inception and contributed to the animosity which eventually led to the collapse of the black-Jewish alliance in the late '60s. Cohodas claims that the "stereotype of the crafty, even rapacious Jew played into the disputes that arose later over royalties and contracts: Jews were about money, smart but not to be trusted." [56]

Harold Cruse, the man whose book, *The Crisis of the Negro Intellectual*, did more to bring about the demise of that alliance than any other work, gives some evidence that the black attitude toward Jews as "rapacious" was based on something more than stereotypes. Cruse, it should be remembered, was struggling to get his musical plays produced on Broadway during the same period that Muddy Waters and Chuck Berry were being cheated out of their royalties by the Chess Brothers. Cruse felt that the Negro had been cheated out of his musical patrimony largely because of his own unfortunate experiences in dealing with Jewish music producers in New York America has never "produced a black Gershwin," according to Cruse, because Jewish "publishers have used and exploited the Negro composer unmercifully. This pattern has continued up to the present." [57] Duke Ellington was denied a Pulitzer Prize in 1965, because, according to Cruse, "the Gershwin-type musicians achieved status and recognition in the 1920s for music that they literally stole outright from Harlem nightclubs. ... The role of the Negro, as entertainer, has not changed since the 1920s. In 1967, the Negro entertainer is still being used, manipulated, and exploited by whites (predominantly Jewish whites)." [58]

The talk about royalties obscures the role Jews played in the moral corruption of the culture in general and of their musicians in particular. Jews inherited the term "race music," but they soon started fiddling with the terminology and the music as a way of making it more appealing to white audiences. Jerry Wexler, head of Atlantic Records, changed the term "race music" into "rhythm and blues," and Alan Freed, the Jewish disc jockey who was one of the biggest casualties of the payola scandal, did him one better by changing "rhythm and blues" into "rock'n' roll."

Muddy Waters was never anything but a blues singer with a limited, racially defined constituency on the South Side of Chicago. His successor at Chess Records, the man who made race music acceptable to white teenagers, was Chuck Berry. As one indication of his crossover appeal, Chuck Berry appeared on Dick Clark's Philadelphia-based TV show for white teenagers, *American Bandstand*. As another indication, Jerry Wexler and Ahmet Ertegun, the men who ran Atlantic Records, "observed that the rhythm and blues

sound was changing to a more pop feel in response to the growing potential of the white teenage market."^[59]

On October 28, 1961 Chuck Berry lost his last appeal in a conviction for transporting a minor across state lines for immoral purposes and went to prison. Cohodas claims that "Leonard and Phil had been very concerned about Berry's troubles,"^[60] but she goes on to add that "Berry had no such memory in his rendition of events in his autobiography." Cohodas goes out of her way to explain that the 14-year-old girl whom Chuck Berry brought to St. Louis for immoral purposes was an Apache Indian, which is to say, that she was not white. *Cadillac Records*, however, dwells on Berry's sexual exploits with white girls. In case the point of Berry's sexual adventures with white girls in the backseat of his Cadillac might be lost on an audience that has come to expect this sort of behavior from its musical idols, *Cadillac Records* deals with the political implications of Berry's music as well. At the beginning of one concert, the black and white teenagers are separated by red velvet ropes. Once Berry's music kicks in, however, Dionysian frenzy ensues, and the rope barriers are overwhelmed by one large mass of interracial gyrating teenagers, some of whom come up on stage, to the consternation of the police, and start gyrating with Chuck Berry.

The point of the Berry concert vignette in *Cadillac Records* is to show how race music fostered integration and the overturning of an unjust social order, but it also indicates that the music itself had a morally corrupting influence on the teenagers, both black and white, who listened to it. Race music began as a chronicle of the moral degradation which followed the black migration from Mississippi to Chicago. It then morphed into a vehicle for the moral corruption of white teenagers. If Chuck Berry was known as a purveyor of "black hillbilly" music, Elvis Presley was the mirror image of the same thing, a white guy who sang like a Negro. Elvis became a household word in 1957, and it was in that same year that Norman Mailer's essay "The White Negro" appeared in the *Partisan Review*. Even though Mailer was talking about jazz and Beatniks, no one fit the white Negro bill better than Elvis. Sam Philips, the man who was to Elvis and Sun Records what Leonard Chess was to Chuck Berry and Chess Records, got the idea of musical miscegenation that Berry and Chess were promoting and put it into practice from the perspective of a white southerner who was as avid to make money off of teenagers as the Jews in Chicago were. "White Youngsters," he claimed "weren't sure whether they ought to like it [race music] or not" when black musicians performed the music. As a result, Philips "got thinking how many records you could sell if you could find white performers who could play and sing in this same exciting, alive way." Cohodas claims that "Disc jockey Alan Freed believed the same thing, only he was cultivating a white market for the black performers who

made the music he loved as much as Philips did."[\[61\]](#) She also deals with the sexually subversive nature of Berry's music by ascribing the very idea to southern racists. Cohodas, however, concedes the point white southerners were trying to make on more than one occasion. Berry, she tells us,

would have violated every racial-sexual taboo. Berry himself appreciated the racial-sexual borders, if for no other reason than his occasional scrapes with southern sheriffs angry and unsettled by his popularity among southern white women only too happy to share his company. Sam Phillips had also understood, and perhaps in their own way Leonard and Phil had too.[\[62\]](#)

The point of all of this music, in other words, was to violate "racial-sexual borders." At a Bo Diddley concert in Myrtle Beach, South Carolina, one of the sidemen jumped off the stage only to find himself surrounded by white women eager to violate these racial-sexual taboos. Sensing that "racial decorum had been violated," and that moral subversion was a prelude to revolution, the police, "all of them white," shut down the performance. When Marshall Chess asked what was going on, he was called a "Jew N****er Lover," and told "We're going to lock you up and it will take them weeks to find you."

By the time the Revolution arrived in Chicago, Leonard Chess discovered that he was one of its first victims. By the late 1960s, the South Side of Chicago was a dangerous place for Polish immigrants. Chess was beaten by black assailants more than once. *Cadillac Records* portrays Leonard's beating as politically motivated. Cohodas finds this inexplicable because Chess supported the NAACP, which she fails to see as a Jewish organization which had enraged militant blacks by the time the '60s rolled around by its duplicitous promotion of integration for blacks and ethnic solidarity for Jews.

The revolution always devours its own Jews, and the sexual revolution of the '60s, with its Negro sound track, was no exception to this rule. The Chess Brothers had fomented a revolution that was going to swallow them among its first victims. Sensing that their time had passed, Leonard Chess decided to sell out:

He told Marshall that it was getting more and more difficult for white people to own a company geared to black consumers. Jesse Jackson was pressuring Chess, just as he was pressuring other companies that did business in the black community, to hire blacks in senior positions.[\[63\]](#)

Corruption was a two-way street. Marshall Chess, Leonard's son, recalled being

shocked when he learned that Willie Dixon had "two wives and two families."^[64] "I don't feel it's no disgrace for a man because it's forty cows to one bull."^[65] The record business may have been good to Leonard and Phil, but it was not good for the next generation of the Chess family. As a result of his involvement in the record business his father had founded, Marshall Chess ended up a drug addict. His sister Susie died of a drug overdose in 1973, and his only other sibling died in 1976 from complications following surgery.

Leonard Chess died of a fatal heart attack on October 16, 1969. Two months later, as some indication of how things had changed, Chicago police stormed Black Panther headquarters and killed Fred Hampton.

Footnotes

[1] Nadine Cohodas, *Spinning Blues into Gold: The Chess Brothers and the Legendary Chess Records* (New York: St. Martin's Press, 2000).

[2] Cohodas, p. 23.

[3] Cohodas, p. 29.

[4] Cohodas, p. 111.

[5] Cohodas, p. 126.

[6] Cohodas, p. 260.

[7] Cohodas, p. 277.

[8] Ronald Modras, *The Catholic Church and Antisemitism, Poland 1933-1939* (Chur: Harwood, 1994), pp. 343-347.

[9] Ibid.

[10] Ibid.

[11] <http://www.jewishtribalreview.org/10whsla.htm>, reposted at <http://www.rense.com/general32/jewsandwhiteslavery.htm>.

[12] Ibid.

[13] Leonard Fein, 1998, p. 21.

[14] <http://www.jewishtribalreview.org/10whsla.htm>.

[15] Bristow, p. 56, cited in <http://www.jewishtribalreview.org/10whsla.htm>.

[16] <http://www.jewishtribalreview.org/10whsla.htm>.

[17] Ibid.

[18] Ibid.

- [\[19\]](#) Ibid.
- [\[20\]](#) Ibid.
- [\[21\]](#) Ibid.
- [\[22\]](#) Ibid. [BELL, p. 187].
- [\[23\]](#) Ibid. [BELL, p. 188].
- [\[24\]](#) Ibid. [FRIED, p. 55-56].
- [\[25\]](#) Ibid.
- [\[26\]](#) Ibid. [FISHER, E., 1999, p. 293].
- [\[27\]](#) Cohodas, p. 232.
- [\[28\]](#) Cohodas, p. 51.
- [\[29\]](#) Ibid.
- [\[30\]](#) Henry Ford, *The International Jew: The World's Foremost Problem* , a reprint of articles appearing in the Dearborn Independent, DS145, D5, A32.
- [\[31\]](#) Ibid.
- [\[32\]](#) Ibid.
- [\[33\]](#) Ibid.
- [\[34\]](#) Ibid.
- [\[35\]](#) Ibid.
- [\[36\]](#) Ibid.
- [\[37\]](#) Ibid.
- [\[38\]](#) Ibid.
- [\[39\]](#) Ibid.
- [\[40\]](#) Ibid.
- [\[41\]](#) Ibid.
- [\[42\]](#) Cohodas, p. 4.
- [\[43\]](#) Cohodas, p. 176.
- [\[44\]](#) Cohodas, p. 177.
- [\[45\]](#) Cohodas, p. 174.

- [46] Cohodas, p. 182.
- [47] Cohodas, p. 174.
- [48] Cohodas, p. 119.
- [49] Cohodas, p. 93.
- [50] Cohodas, p. 94.
- [51] Cohodas, p. 309.
- [52] Ibid.
- [53] Cohodas, p. 95.
- [54] Cohodas, p. 4.
- [55] Cohodas, p. 96.
- [56] Cohodas, p. 110.
- [57] Harold Cruse, *The Crisis of the Negro Intellectual*, (New York: William Morrow & Company, 1967), pp. 69-70.
- [58] Cruse, p. 108.
- [59] Cohodas, p. 100.
- [60] Cohodas, p. 207.
- [61] Cohodas, p. 145.
- [62] Cohodas, p. 148.
- [63] Cohodas, p. 294.
- [64] Cohodas, p. 83.
- [65] Ibid.



Mandela - The "Great Statesman"

Following Nelson Mandela's death, the South African Communist Party made an official statement, which included the following disclosure:

"At his arrest in August 1962, Nelson Mandela was not only a member of the then underground South African Communist Party, but was also a member of our Party's Central Committee. To us as South African communists, Comrade Mandela shall forever symbolise the monumental contribution of the SACP in our liberation struggle."

Source:

<http://www.workers.org/articles/2013/12/06/statement-south-african-communist-party-nelson-mandela/>

"Nelson Mandela is a symbol, an icon, one of the world's most famous statesmen, recognised and revered by all. He dines with royalty, associates with the world's great leaders and his opinion is sought and valued on all weighty matters. He has achieved an almost divine status in the world, equal to that of the Pope or the late Princess Diana." Most people on the left of the political spectrum would agree wholeheartedly with the above quote. But they run into an unexpected problem when someone asks "why is he considered such a great statesman?"

The problem is that Mandela, apart from having a likeable personality, has achieved next to nothing in his relatively short political career which saw South Africa rapidly decline to the status of the world's most violent and crime-ridden country, and, to add to the confusion, his greatest friends are communists and dictators like Fidel Castro, Moammar Qaddafi, Yasser Arafat and Saddam Hussein. His ex-wife Winnie Mandela, whom he quickly jettisoned when it became clear she was a considerable embarrassment to his political career, is a self-confessed advocate of terrorism and violence and has even committed murder.

In his public statements and speeches Mandela is always critical of the democratic countries of the west, but has nothing but praise for the remaining communist dictatorships of the world. He condemns mistakes and controversial policies of the west, but refuses to publicly condemn the genocides and brutal repression of current or former communist countries; he is supposedly a "champion of freedom and democracy", the "hero of oppressed people everywhere" but considers dictatorships like Cuba and Libya shining beacons of freedom and justice...

Perhaps this is what makes Mandela such a revered statesman - chameleon-like he can advocate democracy and freedom as the highest ideals one day and hold up Cuba or Libya as shining examples for the world to follow the next day. And his admirers

do not even notice the contradiction, or worse, they agree with him...

Many of his apologists optimistically claim that Mandela may well have had "communist leanings" in his past, but that he has since put all that behind him and become a moderate in his political beliefs. They are perhaps unaware of his fulsome praise of a communist dictatorship as late as 1991 when he and Winnie went to what they called their "second home" - Cuba - to celebrate the communist revolution with Fidel Castro. In his speech Mandela said:

"Long live the Cuban Revolution. Long live comrade Fidel Castro... Cuban internationalists have done so much for African independence, freedom, and justice. We admire the sacrifices of the Cuban people in maintaining their independence and sovereignty in the face of a vicious imperialist campaign designed to destroy the advances of the Cuban revolution. We too want to control our destiny... There can be no surrender. It is a case of freedom or death. The Cuban revolution has been a source of inspiration to all freedom-loving people."

Mandela's adulation of Castro and Cuba almost outshines that of his own admirers. In May of 1990 Mandela, visiting America, went on record, referring to Cuba:

There's one thing where that country stands out head and shoulders above the rest. That is in its love for human rights and liberty.

A week later in Libya, he lauded Qaddafi's:

Committment to the fight for peace and human rights in the world.

While in America Mandela also made public statements that amounted to support for violence and terrorism in the furtherance of political aims. In a speech in Harlem, referring to four Puerto Rican terrorists who shot and wounded five US Congressmen in 1954, he said:

We support the cause of anyone who is fighting for self-determination, and our attitude is the same, no matter who it is. I would be honored to sit on the platform with the four comrades you refer to.

Suitable "comrades" for Mandela indeed. He was himself originally incarcerated, not for his political views, but for involvement in 23 different acts of sabotage and conspiring to overthrow the government. He and his fellow conspirators of the

ANC and the South African Communist Party were caught by the police while in the possession of 48,000

Soviet-made anti-personnel mines and 210,000 hand-grenades!*

It is also interesting to note that in later years Mandela was offered his freedom by none other than the South African President Botha if he would simply renounce the use of terrorism, but Mandela refused to do this.

Winnie Mandela has been equally fulsome in her praise of Communism and violence. In

1986 she was reported in Moscow's communist party newspaper *Pravda* as saying:

The Soviet Union is the torch-bearer for all our hopes and aspirations. We have learned and are continuing to learn resilience and bravery from the Soviet people, who are an example to us in our struggle for freedom, a model of loyalty

to internationalist duty. In Soviet Russia, genuine power of the people has been transformed from dreams into reality. The land of the Soviets is the genuine friend and ally of all peoples fighting against the dark forces of world reaction.

and again at Munsieville, on April 13, 1986, she said:

With our boxes of matches and our necklaces we shall liberate this country.

referring here to her own specific brand of democratic political activity whereby anyone who opposed her would be bound hand and foot and then burned to death by means of a tyre filled with gasoline being placed around the neck and set on fire.

Has Mandela since changed his tune in any way?

In September, 2002, Mandela gave an interview to "Newsweek" and the following summary gives his views on the situation with regard to the Iraq crisis:

You will come to the conclusion that the attitude of the United States of America is a threat to world peace.... It (war against Iraq) is clearly a decision that is motivated by George W. Bush's desire to please the arms and oil industries in the United States of America... When there were white (UN) secretary generals you didn't find this question of the United States and Britain going out of the United Nations. But now that you've had black secretary generals like Boutros Boutros Ghali, like Kofi Annan, they do not respect the United Nations. They have contempt for it... It is the men around him (Cheney and Rumsfeld) who are dinosaurs, who do not want him (President Bush) to belong to the modern age... The only man, the only person who wants to help Bush move to the modern era is Gen. Colin Powell.

No-one will deny Mandela the right to hold views opposed to a war on Iraq, but he is here revealing his own racist attitude to world politics - only white leaders are a threat to peace, and especially so when there are black secretary generals of the U.N. And in case we don't get the message he singles out the black member of the US administration, Colin Powell, as the only exception! (And, one could add, when it suits Mandela's argument, the **Egyptian** Boutros Ghali, suddenly qualifies as a "black" man...) The race card is one that is always brought out by Africans when they lack valid arguments, and it has always been a standard ploy of Communist rhetoric. To Mandela's way of thinking, it is capitalist greed that is preventing a one-world U.N. Government - in February 2003 he was reported as saying:

"if there is a country that has committed unspeakable atrocities in the world, it is

the United States of America...Iraq produces 64 percent of the oil in the world.
What Bush wants is to get hold of that oil."

Apart from displaying his Communist sentiments, Mandela here also reveals his ignorance of world economics - Iraq produces only 5% of world oil exports, not 64%. He also makes no mention of the huge debts of money that Iraq owes France, Germany and Russia, and that it is just possible that they are opposed to the war because they would like those debts paid.

If Mandela's opposition to the United States comes as a surprise to some, or are dismissed as an expression of particularly strong feelings about the Iraq crisis, we should note that Mandela is nothing if not consistent. His views are **always** anti-American and pro- Communist, and always have been. In his book "The Struggle is My Life", a collection of his writings, we read in a piece dated 1958:

...the people of Asia and Africa have seen through the slanderous campaign conducted by the U.S.A. against the Socialist countries. They know that their independence is threatened not by any of the countries in the Socialist camp but by the U.S.A., who has surrounded their continent with military bases. The Communist bogey is an American stunt to distract the attention of the people of Africa from the real issue facing them, namely, American imperialism. (pp 76)

* The full list of munitions and charges read as follows:

- One count under the South African Suppression of Communism Act No. 44 of 1950, charging that the accused committed acts calculated to further the achievement of the objective of communism;
- One count of contravening the South African Criminal Law Act (1953), which prohibits any person from soliciting or receiving any money or articles for the purpose of achieving organized defiance of laws and country; and
- Two counts of sabotage, committing or aiding or procuring the commission of the following acts:
 - 1) The further recruitment of persons for instruction and training, both within and outside the Republic of South Africa, in:
 - (a) the preparation, manufacture and use of explosives—for the purpose of committing acts of violence and destruction in the aforesaid Republic, (the preparation and manufacture of explosives, according to evidence submitted, included 210,000 hand grenades, 48,000 anti-personnel mines, 1,500 time devices, 144 tons of ammonium nitrate, 21.6 tons of aluminum powder and a ton of black powder);
 - (b) the art of warfare, including guerrilla warfare, and military training generally for the purpose in the aforesaid Republic;
 - (ii) Further acts of violence and destruction, (this includes **193 counts of terrorism** committed between 1961 and 1963);
 - (iii) Acts of guerrilla warfare in the aforesaid Republic;
 - (iv) Acts of assistance to military units of foreign countries when involving the aforesaid Republic;
 - (v) Acts of participation in a violent revolution in the aforesaid Republic, whereby the accused, injured, damaged, destroyed, rendered useless or unserviceable, put out of action, obstructed, with or endangered:

- (a) the health or safety of the public;
- (b) the maintenance of law and order;
- (c) the supply and distribution of light, power or fuel;
- (d) postal, telephone or telegraph installations;
- (e) the free movement of traffic on land; and
- (f) the property, movable or immovable, of other persons or of the state.

Source: The State v. Nelson Mandela et al, Supreme Court of South Africa, Transvaal Provincial Division, 1963-1964, Indictment.

Text of the handwritten Manuscript:

HOW TO BE A GOOD COMMUNIST

by

Nelson Mandela

INTRODUCTION

A Communist is a member of the Communist Party who understands and accepts the theory and practice of Marxism-Leninism as explained by Marx, Engels, Lenin and Stalin, and who subjects himself to the discipline of the Party. (See notes 1, 2, 3 & 4)

The goal of Communism is a classless society based on the principle: from each according to his ability and to each according to his needs. The aim is to change the present world into a Communist world where there will be no exploiters and no exploited, no oppressor and oppressed, no rich and no poor. Communists fight for a world where there will be no unemployment, no poverty and starvation, disease and ignorance. In such a world there will be no capitalists, no imperialists, no fascists. There will be neither colonies nor wars.

In our own country, the struggles of the oppressed people are guided by the South African Communist Party and inspired by its policies. The aim of

the S.A.C.P. is to
defeat the Nationalist government and to free the people of South
Africa from the evils of racial discrimination and exploitation and
to build a classless or socialist society in which the land, the mines,
the mills, our (unreadable)

Under a Communist Party Government South Africa will become
a land of milk and honey. Political, economic and social rights
will cease to be enjoyed by Whites only. They will be shared
equally by Whites and Non-Whites. There will be enough land
and houses for all. There will be no unemployment, starvation
and disease.

Workers will earn decent wages; transport will be cheap and education free. There will be no pass laws, no influx control, no Police raids for passes and poll tax, and Africans, Europeans, Coloureds and Indians will live in racial peace and perfect equality.

The victory of Socialism in the U.S.S.R., in the Peoples Republic of China, in Bulgaria, Czechoslovakia, Hungary, Poland and Rumania, where the living conditions of the people were in many respects similar and even worse than ours, proves that we too can achieve this important goal.

Communists everywhere fight to destroy capitalist society and to replace it with Socialism, where the masses of the common people, irrespective of race or colour, will live in complete equality, freedom and happiness. They seek to revolutionise society and are thus called revolutionaries. Those who support capitalism with its class divisions and other evils and who oppose our just struggles to end oppression are called counter revolutionaries.

Comrade Liu Hao Schi, member of the Central Committee of the Communist Party of China, says:

we Communist Party members are the most advanced revolutionaries in modern history and are the contemporary fighting and driving force in changing society and the world. Revolutionaries exist because counter-revolutionaries still exist. Therefore, to conduct a ceaseless struggle against the counter-revolutionaries constitutes an essential condition for the existence and development of revolutionaries. If they fail to carry on such a struggle, they cannot be called revolutionaries and still less can they advance and develop. It is in the course of this ... [that] ... members change society, change the world and at the same time change themselves.

To succeed in conducting a ceaseless struggle against the counter-revolutionaries, and to be able to play the vital role of being the most advanced revolutionary and driving force in changing society and the world, one must put all else aside and seriously and faithfully undertake self-cultivation.

THE PROCESS OF SELF-CULTIVATION

The process of self-cultivation involves two elements:

- (a)** One's steeling in the practical struggle of the oppressed people, and
- (b)** the cultivation of one's ideas.

(a) ONE'S STEELING IN THE PRACTICAL STRUGGLES OF THE OPPRESSED PEOPLE.

To become the most advanced communist revolutionary, it is not enough to understand and accept the theory of Marxism-Leninism. In addition, one must take part in the practical struggles of the people against oppression and exploitation. A person who is isolated from the people's struggles, an arm-chair politician however deep his knowledge of Marxist theory might be, is not a communist revolutionary.

It is only in the course of such practical struggles that one's advancement and development is stimulated, that one acquires the necessary experience to guide the masses of the people in their political battles and the art and skill of being a driving force in changing society and the world. It is precisely for this reason that SACP requires its members to participate fully and without reservations in such issues as the Anti-Pass Campaigns, the struggle against Bantu Authorities, against job reservation, the Group Areas Act and in all other mass campaigns.

By consistently taking part in such struggles, Party members who may whatsoever, gain valuable knowledge and get hardened for the stern mass struggles that are part and parcel of the life of every Communist revolutionary.

(b) THE CULTIVATION OF ONE'S IDEAS

Participation (in) practical mass struggles does (not) in itself enable a Party member to raise his revolutionary qualities, nor does it help him to understand the (aims) of the development of society and the laws of the revolution.

Progress in one's revolutionary qualities and knowledge of the laws of social development and the laws of the revolution will be achieved by a thorough understanding of the meaning of Marxism.

It is thus absolutely imperative for all Party members to have to make a serious study of Marxist philosophy and to master it completely. Only in this way will Party members

become the most advanced revolutionaries. Only in this way will they advance and develop.

The aim of studying Marxist philosophy is to enable us to direct more effectively revolutionary mass struggles. To put it in a nutshell, Marxism is a guide to action. Communist Party members must undertake self-cultivation whether they are new members in the Party or old ones, whether they are workers, peasants, businessmen, professional men or intellectuals, and whether they are conducting difficult or easy revolutionary mass campaigns; in victory or defeat. Finally, self-cultivation must be imaginative and practical, and must be used to eliminate from one's outlook and conduct unhealthy tendencies which local conditions may give rise to.

South Africa is a country where the Whites dominate politically, economically and socially and where Africans, Coloureds and Indians are treated as inferiors. It is a country torn asunder by racial strife and where black and white chauvinism finds fertile soil in which it thrives and where efforts and appeals for working-class solidarity very often fall on deaf ears.

The pamphlet compiled by the S.A.C.P. to mark the fortieth anniversary of the Communist Party of South Africa which preceded the S.A.C.P. and which was

declared illegal in 1950 correctly points out that, in spite of all the formidable difficulties that face it, the C.P.S.A. had in its existence brought about profound changes in the thinking and political outlook of the oppressed people of South Africa. These achievements are being expanded and further developed by the S.A.C.P.; the worthy successor of the C.P.S.A. In spite of these advances, however, there is still the danger that the historical problems and prejudices produced by capitalist society in our country may infiltrate into our Party and influence the political outlook of our Party members.

In cultivating their outlook, our members must consciously strive to remove these particular weaknesses and shortcomings as well.

This is what we mean when we say Party members must undertake self- cultivation

2. HOW TO BECOME THE BEST PUPILS OF MARX, ENGELS, LENIN AND STALIN.

At the beginning of these lectures, we defined a communist as a member of the Communist Party who understands and accepts the theory and practice of Marxism, Leninism as explained by Marx, Engels, Lenin and Stalin.

Any person may become a member of the Communist Party if he accepts the Programme and Constitution of the Party, pays Party membership fees and undertakes tasks given to him in one of the Party's organisations. These are called the minimum qualifications that every Party member must possess, but every one of our members should not be content to be a member of minimum qualifications. He must strive to become a member of maximum qualifications. Every Party member should raise his revolutionary qualities in every respect to the same level as those of Marx, Engels, Lenin and Stalin.

Some say that it is impossible to acquire the great qualities of revolutionary geniuses like Marx, Engels, Lenin and Stalin

and that it is impossible to raise our own qualities to the same level as theirs. But as long as Party members work hard and earnestly, never allow themselves to be isolated for one single moment from the day to day struggle of the people, and make serious efforts to study Marxist literature, learn from the experiences of other comrades and the masses of the people, and constantly strive to steel and cultivate themselves, they will be perfectly able to raise their qualities to the same level as that of Marx, Engels, Lenin and Stalin. There are two ways of studying Marxism. One is to learn it by heart and be able to repeat mechanically the information learnt without being able to use this information for the purpose of solving problems. The second is to try to master the essence, spirit and methods of Marxism. In this second category belongs those comrades who read over and over again Marxist literature, who pay special attention to the concrete conditions existing in the country where they live and draw their own conclusions, their activities, their attitude towards other comrades and the masses of the people, and the whole of their lives are guided by the principles of Marxism-Leninism and aimed at one thing - national liberation,

the victory of the working class, the liberation of mankind, the success of

Communism and nothing else.

To reach this goal calls for a supreme effort and an iron will. It means complete dedication to the struggle for the removal of oppression and exploitation and for lifelong dedication to the study of Marxism.

3. THE ASPECTS AND METHODS OF CULTIVATION

Cultivation must be carried out in all aspects in the course of the long and strenuous struggle to free the working class and the masses of the people from capitalist exploitation.

Cultivation is needed in studying Marxism and in applying it to answer questions and to solve practical problems, in sharpening one's class outlook and political thinking, in shaping one's moral character and behaviour; in hard work and ability to withstand hardship, in preserving the unity of the Party and conducting inner party struggle; in loyalty to the Party and complete dedication to the cause of the Communist Revolution.

The life of a Communist revolutionary is no bed of roses. It consists of serious studies in Marxist literature, of hard work and of constant participation in numerous and endless mass struggles. He has no time for worldly pleasures and his whole life is devoted to one thing, and one thing only, the destruction of capitalist society, the removal of all forms of exploitation and the liberation of mankind.

A Communist revolutionary always combines thought with practice. He studies for the sole purpose of putting into practice what he has learnt. He regards Marxism, as action and takes part fully and without reservation in mass struggles directed by the party or by other political organisation outside of the Party.

In South Africa, a Communist Party member must take part in mass struggles initiated by the S.A.C.P., the Congress movement or by other political bodies within

the liberation movement.

4. RELATION BETWEEN THE STUDY OF MARXIST-LENINIST THEORY AND THE IDEOLOGICAL CULTIVATION OF PARTY MEMBERS.

It is commonly thought that one's intelligence, ability and the study of Marxist text-books are in themselves enough to enable one to master the theory and method of Marxism-Leninism. Nothing could be further from the truth. Dealing with this point, Liu Shao Chu says: -

“Marxism-Leninism is the science of the proletarian revolution. It can be thoroughly understood and mastered only by those who fully take the proletarian standpoint and who adopt the ideals of the proletariat as their own. It is impossible for anyone to thoroughly understand and master the Marxist science of the proletariat only by means of his intellect and strenuous

study if he lacks the firm standpoint and ideals of the proletariat. This is also an obvious truth. Therefore, in studying the theory and method of Marxism-Leninism today, it is necessary that our study proceeds simultaneously with our ideological cultivation and steeling because without the theory and method of Marxism-Leninism, we should have nothing to guide our thoughts and actions and our ideological cultivation would also be impossible. These two are closely related to each other, and are inseparable.” We do need Communist Party members who are highly intelligent and who have ability and who make it their business to have a thorough understanding of Marxist theory. But a working class revolution will be carried out successfully by those Party members who, in addition to the characteristics mentioned above, adopt without reservation, the standpoint and ideals of the working class. Although they may be unable to recite quotations from Marxist textbooks, experience shows that Party members of working class origin have a keener interest and deeper understanding of Marxism-Leninism than those Party members of student origin provided it is explained to them in words they understand. In loyalty to the Party, in discipline and in the handling of practical problems, they often prove more correct and more in conformity with the Principles of Marxism-Leninism than others. This is so because Party members of working class origin have a firm and pure Communist standpoint and ideals, an objective attitude towards things, and in their minds they have no preconceived ideas whatsoever, and no worries about personal problems or about impure matters. Party members who lack a firm working class outlook, who have the habits and of other classes and who have personal interests and selfish ideas are not true Communists. As a matter of fact they very often find that Marxist-Leninism principles will clash with their interests, and they invariably try to distort these principles to suit their own personal interests and

prejudices.

Every Communist revolutionary must therefore, firmly adopt the standpoint and ideology of the working class. Unless he does this, it is not possible for him to understand the universal truth of Marxism-Leninism.

5. THE CAUSE OF COMMUNISM IS THE GREATEST AND MOST ARDUOUS CAUSE IN THE HISTORY OF MANKIND.

On Page One of this section we found out that our aim is to change the present world into a Communist world where there will be no exploiters and exploited, no oppressor and oppressed, no rich and poor. We also make the point that the victory of Socialism in the U.S.S.R., in China and other States in Asia and Eastern Europe proves that a Communist world is capable of attainment. Moreover, since the victory of Socialism in the U.S.S.R. in 1917, the Socialist camp has grown to become a world force with a population of more than 1,000 million and occupying a third of the globe.

But in spite of this victorious advance, the Communist movement still faces powerful enemies which must be crushed and wiped out from the face of the earth

before a Communist world can be realised. Without a hard and bitter and long struggle against capitalism and exploitation, there can be no Communist world. The cause of Communism is the greatest cause in the history of mankind, because it seeks to remove from society all forms of oppression and exploitation to liberate mankind, and to ensure peace and prosperity to all. A Communist revolution is different from all other revolutions in history. Whereas in other revolutions the seizure of State Power is an end in itself, in a Communist revolution the seizure of State Power by the working class is a means to an end, that end being the total removal of all forms of exploitation, the liberation of mankind by building up a classless society.

Every Communist Party member must possess the greatest courage and revolutionary determination and must be prepared to play his part and carry out all political tasks without fear or hesitation.

In the struggle to transform the present world into a Communist world, we must strive consistently to combine theory with practice.

Finally, WE must live and develop in reality in fighting to change the world, we must start from the very people in close contact with us. We must thoroughly study our own situation and problems, understand them completely and work out appropriate solutions.

6. THE UNCONDITIONAL SUBORDINATION OF THE PERSONAL INTERESTS OF A PARTY MEMBER TO THE INTERESTS OF THE PARTY.

A Communist Party member must subordinate his personal interests to those of the Party. The Communist Party has no interests of its own apart from those of the working class. Therefore, the subordination of a Party member's personal interests to the Party's interests means subordination to

the interests of the working class.

We test a Communist Party member's loyalty to the Party, to the revolution and the Communist cause by the manner in which he absolutely and unconditionally subordinates his interests to those of the Party under all circumstances. To sacrifice one's personal interests and even one's life without hesitation for the cause of the Party is the highest manifestation of Communist ethics.

In the Party our members should not have personal aims independent of the Party's interests. The desire for personal power and positions, individual heroism, conflict with the interests of the Party and the working class.

A true communist should possess the following characteristics:

(i) He must possess very good Communist ethics.

He can show love and loyalty to all his Comrades, revolutionaries and working people, help them unconditionally, treat them with equality and never harm any one of them.

He always tries to do more revolutionary work than others and to fight harder. In times of adversity he will stand out courageously and unflinchingly and, in the face of difficulties he will demonstrate the greatest sense of responsibility. He is able to resist corruption by riches or honours, to resist tendencies to vacillate in spite of poverty and lowly states and to refuse to yield in spite of threats of force.

(ii) He possess(es) the greatest courage. He can see his mistakes and shortcomings and has sufficient willpower to correct them. At all times and under all circumstances he speaks the truth and nothing but the truth. He courageously fights for it even when it is temporarily to his disadvantage to do so.

(iii) He has a thorough understanding of the theory and method of Marxism- Leninism. He has an objective attitude.

(iv) He is the most sincere, most candid and happiest of men. Apart from the interests of the Party and of the revolution he has no personal losses or gains or other things to worry about. He takes care not to do wrong things when he works independently and without supervision and when there is ample opportunity for him to do all kinds of wrong things.

He does not fear criticism from others and he can courageously and sincerely criticise others.

(v) He possesses the highest self-respect and self-esteem. For the interest of the party and of the revolution, he can also be the most lenient, most tolerant and most ready to

compromise and he will even endure if necessary, various forms of humiliation and injustice without feeling hurt or bearing grudges.

The Communist Party represents not only the interests of individual Party members but also the long-range interests of the entire body of workers and the emancipation of mankind; the Communist Party has no other interests and aims. The Party must not be regarded as a narrow small group like a guild which seeks only the personal interests of its members. Whoever holds such a view is not a Communist.

A member of our Party is no longer just an ordinary person. He is a conscious vanguard fighter of the working class. He should prove himself a conscious living representative of the interests and ideology of the working class. He should thoroughly merge his personal interests and aims in the general interests and aims of the Party and the working class. A communist revolutionary has his personal interests and the Party should neither eliminate his personality nor prevent personal development, as long as these do not conflict with the interests of the Party.

This is what is meant by the unconditional subordination of the personal interest of a Party member to the interests of the Party.

7. EXAMPLES AND ORIGIN OF THE VARIOUS KINDS OF ERRONEOUS IDEOLOGIES IN THE PARTY.

(i) People who join the Communist Party come from different classes of society and bring with them various habits which often clash with the basic tenets of Marxism-Leninism. Because these people do not have a firm and clear cut Communist outlook they very often waver and even desert the Party when they are faced with danger or difficulties.

The Party must pay particular attention to the education, steeling and self- cultivation of such comrades since without them, they cannot develop to be true Communists. No Communist Party anywhere in the world limits its membership only to those who have a thorough understanding of Communism. The Party will admit any person who accepts the programme of the Party and its Constitution. By serious study and hard work such comrades can develop into excellent Communists ready to give their lives for the Party and the Communist cause

individualism and self interests in their work. In their attitude and work they place their personal interests above the Party's interests, they worry about personal gains, they use the Party for their own personal interests.

They always want special treatment, less work and more pay. They avoid hard work and hardship; and will disappear at the first signs of danger, and yet they will want to share the honours won by their comrades for the Party through sacrifice and hard work.

Individualism frequently expresses itself in unprincipled discussions and disputes, factional struggles and in sectarian tendencies and in undermining Party

discipline. A closely related mistake is that of departmentalism, in which a comrade sees only partial interests, sees only his part of the work instead of seeing the situation as a whole and of the work of others. It often leads to obstruction and must be avoided.

(iii) Others show conceit, individual heroism and like to show off. Liu Shao Chi says of these people: -

The first consideration of people with such ideas is their position in the Party. They like to show off, and want others to flatter them and admire them. They have a personal ambition to become leaders. They take advantage of their abilities and like to claim credit; to show off themselves; to keep everything in their hands and they are intolerant. They are full of vanity, do not want to keep their heads in hard work and are unwilling to do technical work. They are haughty. When they have made some small achievements they become very arrogant and domineering as if there were no

one else like them in the world. They seek to overshadow others and cannot treat others on equal terms, modestly and politely. They are self conceited and like to lecture others, to instruct and boss others. They are always trying to climb above others, and do not accept directions from others, do not learn modestly from others and from the masses, nor do they accept criticism from others. They like to be “promoted” but cannot stand being “demoted”.

“They can only work in fair weather but not in foul. They cannot bear attacks on injustices and are unable to adapt themselves to circumstances. They are no great men capable of asserting themselves when necessary or of keeping in the background when required. They have not yet got rid of their deep-rooted “desire for fame” and they try to build themselves up into “great men” and “heroes” in the Communist cause, and even have no scruples in employing any means for the gratification of such desires.

However, when their aims cannot be achieved, when they treatment from comrades in the Party, there is a possible danger of their wavering. In the minds of such persons there exists remnants of the ideology of the exploiting classes. They do not understand the greatness of Communism, nor do they have the broad vision of a Communist.

A Communist should have none of these shortcomings. Whoever possesses such weaknesses does not understand Communism and cannot rise to become as great as Lenin. In the Communist Party leaders achieve success through mass support. Mass support is earned by those Party members who have no personal interests as against those of the working class and the Party who are completely loyal to the Party, who have a high degree of Communist ethics and revolutionary qualities, who strive to master the theory and methods of Marxism-Leninism, who have considerable

practical ability, who can actually direct Party work, who are not afraid of serious study and love work, and who become heroes and leaders in the Communist revolution because of the confidence and support they enjoy from the masses of the people.

The struggle to change the world into a Communist world cannot be carried out by one person however able he may be and however hard he works. It can be carried out successfully only by the planned and combined efforts of millions of people.

Some Party members are contemptuous of technical work within the Party. Such an attitude is incorrect because technical work forms an important part of Party work and because a Party member should be ready and willing to do any work which is important to the Party whether or no(t) he likes to do such work.

(iv) Other comrades within the Party reflect the ideology of the exploiting classes. In their Party work and in their relations with other Party members they behave like landlords, capitalists, and fascists.

These persons seek to develop themselves by holding down others. They are jealous of those who are more capable. They are not prepared to work under other comrades or to take instructions. They secretly rejoice when other comrades fail in their political tasks and in their moral standards and conduct. They indulge in gossip and spread false information about their comrades. These are the characteristics of exploiting classes and are the working class and the Party. They should be fought and exposed wherever they are found.

The working class is entirely different from the exploiting class. It does not exploit others nor does its interests conflict with those of the Party and other workers of exploited masses.

The outlook and thinking of the working class are altogether different from those of the exploiting classes. In dealing with the enemies of the people they are merciless and uncompromising, but in dealing with their comrades they are always inspired by love and the desire to assist. They are strict with themselves but lenient towards other comrades. They are strict and firm on matters of principle and always adopt a frank and serious attitude. This is the outlook of the working class and should be learnt and developed by every Party member.

(v) Some comrades still have bureaucratic tendencies. They like to run the Party by issuing edicts and directives without without taking into account the views of other comrades. They resent criticism and are very harsh in dealing with other comrades. Such weaknesses are unmarxist and every communist should strive to overcome them completely.

Furthermore a Party member should be broad minded and concern himself always with the overall situation when dealing with problems. He should avoid pettiness and unprincipled discussion. He should have standpoint and not a fence sitter.

Although the Communist Party is the most progressive of all political parties, and although it fights for a society which guarantees happiness and prosperity to millions of people, not everything in it is perfect. In spite of the fact that its members are the world's most conscious and progressive revolutionaries with the highest sense of morality and righteousness, there are still defects in the Party and some of its members do not measure up to the qualifications of a Communist revolutionary. The explanation for this state of affairs lies in the fact that every Communist Party member emerges out of the very society whose evils it seeks to remove. Its members come from the various classes of that society and some of them bring into the Party the habits, prejudices and outlook on life of the class from which they came. It is precisely for this reason that Communist Party members must undertake self-cultivation.

In addition to waging struggles against counter-revolutionary forces, the Party must carry on inner-Party struggles against those comrades who are still influenced by the outlook and prejudices of the exploiting classes.

The working class is commonly referred to as the proletariat. The working class can be divided into three groups:

(i) The first group is composed of those who completely severed their ties with the capitalist class years ago. This is the core of the working class and are the most loyal and reliable.

(ii) The second group consists of those who only recently came from the non- working class, who came from the the middle class and the They are usually anarchistic and ultra-left.

(iii) The third group is composed of the working class aristocracy, those working class members who are best provided for, who earn high wages and whose economic position is comparatively high. They compromise easily with the enemies of the people, with the capitalist class.

Every Party member should aim to be the most loyal and reliable to the cause of Communism and to have a firm and clear-cut working class outlook.

8. THE ATTITUDE TOWARDS VARIOUS ERRONEOUS IDEOLOGIES IN THE PARTY AND INNER PARTY STRUGGLE.

Some Party members have a pessimistic view on things and they see errors, defects and a future beset with formidable difficulties and dangers. The growing strength of the socialist camp, the power influence exerted by our Party in our own country and the certainty of the final victory of Communism over Capitalism inspire them with no hope in the future. Others see only victory and progress, and fail altogether to

notice defects and errors in the Party. They become dizzy with success, become blindly optimistic and become less vigilant.

Both views are un-marxist. A Communist Party member knows that the Communist Party is the most progressive and most revolutionary Party in the world. He has complete confidence in the future and he dedicates his entire career to the cause of Communism. In spite of this knowledge he realises most clearly that in our Party there are still various kinds of errors, defects and undesirable things. A Party member clearly understands the origin of these errors and the method to be used in removing them.

The following are the various kinds of attitudes towards undesirable things in the Party:

(i) To enjoy seeing errors and defects in the Party and to magnify them to undermine the Party. This is the attitude of spies and similar elements within the Party.

(ii) Some people consider that the existence of errors and defects in the Party is to their advantage and they deliberately help to spread them and to make use of them. This is the attitude adopted by opportunists and similar elements within the Party.

(iii) To leave these errors and defects undisturbed instead of fighting against them. This is the course followed by those members who have but a weak sense of duty towards the Party and who have bureaucratic tendencies.

(iv) To harbour violent hatred towards errors and defects and towards Party members whose political outlook is incorrect. They believe in bitter struggles among Party members and expel their comrades at the slightest pretext. This is the method used by Party comrades who do not correctly understand the methods of correcting mistakes and weakness amongst comrades.

All these attitudes are incorrect and dangerous and should be scrupulously avoided by Communists. Our own attitude is as follows: -

(i) We first analyse the situation most thoroughly and decide which views are correct and which of them are incorrect and dangerous to the Party. Once we are convinced of the correct opinion we firmly uphold it to the bitter end and no matter how strong the opposition and how influential the individuals who hold the opposite point of view.

(ii) Having carefully analysed the situation and having decided which is the correct opinion, we then devote our attention to the promotion and development of the correct viewpoint. We never allow ourselves to be influenced by an incorrect point of view.

(iii) Communists are men of action. In promoting and developing the correct viewpoint we also fight actively against all the undesirable things in life. A Party member who is afraid of action and hard struggle, however brilliant he might be, can never be a Communist revolutionary. A Communist must always and under all circumstances, be ready and willing to conduct an active struggle against all forms of reaction.

(iv) Although a Communist never compromises on questions of principle, he never adopts an inflexible and mechanical attitude in his methods of struggle. The aim is always to reform and educate those comrades who still possess non-Communist tendencies.

(v) The elimination of undesirable tendencies in the Party and the building up of revolutionary qualities in our members enhances the discipline and prestige of the Party. Those Party members who fail to respond to the most patient persuasion and to efforts to educate and reform them, should be expelled from the Party.

As indicated at the very beginning of this series, a Communist is a member of the Communist Party who understands and accepts the theory and practice of Marxism-Leninism as expounded by Marx, Engels, Lenin and Stalin, and who subjects himself to the discipline of the Party. A good Communist is therefore one who:

(i) Is a member of the Communist Party who is absolutely faithful and loyal to the Party, who obeys without question all Party rules and regulations and who carries out all instructions issued by the Party.

(ii) Has thoroughly studied the works of Marx, Engels, Lenin and Stalin, who understands them clearly and who knows how to carry out their teachings in the struggles of the people to defeat capitalism and all forms of exploitation.

(iii) Devotes all his time to one thing, and one thing only, the struggle against Capitalism and for a Communist world.

(iv) In their relations with Party comrades are always inspired by love and sincere friendship and the desire to be helpful.

(v) Are honest and upright and who are prepared to defend the truth at all times and under all circumstances.

Such is a good Communist.

DIALECTICAL MATERIALISM

Dialectical Materialism is the revolutionary philosophy of

the Communist Party and the working class.

Dialectical Materialism was founded by Marx and Engels and is discussed and explained in the works of Lenin and other prominent leaders of the Communist Movement.

It is a dialectical philosophy because it studies things concretely and objectively and because its approach on all things in nature is always based on data established through scientific investigation and experience.

It is materialistic because it holds the view that the world is by its very nature material and that the numerous things and processes we see in the world constitute different forms of matter in motion.

In ancient times dialectics was the art of arriving at the truth by disclosing the contradictions in the argument of an opponent and solving these contradictions. This dialectical method of establishing truth was later extended to the study of nature. Using the dialectical method of study and investigation, mankind

discovered that all things in nature are always in motion and always changing, and that nature develops as the result of contradictions in nature itself.

DIALECTICAL METHOD

The dialectical method has four main features:

(1) The dialectical method considers that nothing can be understood taken by itself in isolation from other things or from its surrounding circumstances. A thing must always be studied and understood in relation to its environment or circumstances.

(2) The dialectical method considers everything as in a state of continuous movement and change, of renewal and development, where something is always arising and developing and something always falls into pieces or is dying away.

(3) The dialectical method holds that the process of development should be understood as an onward and upward movement, as a transition from an old qualitative state to a new qualitative state, as a development from the simple to the complex, from the lower to the higher.

(4) The dialectical method holds that internal contradictions are inherent in all things in nature. Everything has its positive and negative side, a past and future. In nature there is always something dying away and something developing. The struggle between the opposites, between the positive and the negative, between the past and the future, between the old and the new, between that which is dying away and that which is being born, is the sole reason for development and change.

Historical materialism is the application of the principles of dialectical materialism to the study of society and its history.

A Communist must strive to master completely the principles of the dialectical method discussed above and use them as a guide in his political work.

Dealing with the first proposition mentioned above, the principle of considering things in relation to actual conditions and circumstances and not apart from these actual circumstances, is always of vital importance to a Communist in deciding the simplest policy questions. A Communist is useless to our movement if he deals with policy questions in the abstract without taking into account the actual circumstances in relation to which policy has to be implemented, without understanding that the same policy can be right in one case and wrong in another depending on the concrete circumstances of each case.

In their struggle against race discrimination the oppressed people of South Africa have in the past followed a policy of peace and non-violence. They still seek

peaceful solutions and they will do everything in their power to avoid violent strife and bloody revolution. But a blind and mechanical application of this policy, irrespective of actual conditions and circumstances can lead to defeat and disaster for our movement. In the past the people were able to conduct successful non-violent struggles because opportunities were available for peaceful agitation and struggle. But the policy of the Nationalist Government, which forcibly suppresses the peaceful struggles of the people, has created new conditions under which non-violent and peaceful methods of struggle have become inadequate to advance the struggle of the people and to defend their rights. Under these new conditions it is easy to understand why the masses of the people are searching for a new formula of political struggle which will enable them to hit back effectively

and end the violent and reactionary policies of the Government. Whilst in the past it was correct to preach non-violence, under present conditions it is not correct to go on stressing it as if nothing has changed. There is nothing sacred or inherently superior about non-violent methods of struggle. So long as they are effective weapons to fight for freedom and democracy, they must be employed fully, but it would be wrong to persist with them mechanically once conditions demand modifications.

The second proposition is equally important. If the world is in a state of constant movement and development, if the dying away of the old and the upgrowth of the new is a law of development, then it follows that no system of society is permanent and everlasting. Just as primitive communal society was replaced by slave society, and just as slave society was replaced by feudalism, and feudalism by capitalism, so will capitalism be replaced by socialism. This is what happened for instance, in Albania, Bulgaria, China, Czechoslovakia, East Germany, Hungary, North Korea, Rumania, Russia and North Vietnam. In all these countries the capitalist system was overthrown and replaced by socialism. In our own country capitalism cannot and will

not last indefinitely.

The people of South Africa, led by the S.A.C.P. will destroy capitalist society and build in its place socialism where there will be no exploitation of man by man, and where there will be no rich and poor, no unemployment, starvation, disease and ignorance.

According to the third proposition of dialectical method, the process of

development should be understood as an onward and upward movement, as a transition from the lower to the higher and from the simple to the complex. Hence the transition from capitalism to socialism and the liberation of the working class from the yoke cannot be effected by slow changes or by reforms as reactionaries and liberals often advise, but by revolution. One therefore, must be a revolutionary and not a reformist.

Finally, if development and change in things take place by way of collision between opposite forces, then it is clear that the struggle between workers and capitalists is natural and unavoidable. Hence we must not try to preach peace and harmony between workers and capitalists. We must stimulate and encourage class struggle. We must call upon workers to conduct a ceaseless war against the capitalist class and for socialism.

MATERIALISM

The philosophy of materialism as expounded by Marx is a way of explaining all questions, and is irreconcilably opposed to idealism. Two examples are given to illustrate the difference between the two methods of materialism and idealism, namely, what causes thunderstorms and why are some people rich and others poor?

An idealist would answer by saying that thunderstorms are due to the anger of God and that some people are rich and others poor because God made them so. The materialist, on the other hand seeks for an explanation of the natural forces and in the material and economic conditions of normal life. To a materialist, thunderstorms are due solely to natural forces and not to the anger of the Gods. He would explain that some people are poor because they are compelled by material conditions to work for low wages for the rest of their lives for the rich who own the means of production - the land, its mineral resources and its forests, the banks, mills and factories, transport and other systems of communication. These differences have important practical results. If we accept the idealist's explanation of thunderstorms, and of why some people are rich whilst others are poor, then there is nothing we can do about the matter except to sit, arms folded and pray to God. If we accept the materialist's explanation, however, we will take precautions against thunderstorms such as building lightning conductors. Instead of accepting our poverty as the will of God, we will stand up and fight to put an end to a system of society which condemns us to lifelong poverty and misery.

Materialism and idealism are irreconcilably opposed.
Materialism teaches: -

- (1) That the world is by its very nature material. In other words the things we see in the world are composed of matter.
- (2) That matter is something we can see with our naked eyes or by the aid of scientific instruments.
- (3) That the world and its laws are capable of being known. That although there are things which are not yet known, such things will yet be known through scientific investigation and experience.

Idealism is essentially a belief in superstition, in the mysterious. It goes hand in hand with religion. It prevents clear thinking and confuses people. For ages it has been used by the exploiting classes to prevent the common people from thinking for themselves. It is a philosophy of the ruling classes and not of the working

class. It is not the philosophy of people who fight for freedom. The philosophy of the working class is dialectical materialism, the only philosophy which is based on truth, and which is scientific and practical.

POLITICAL ECONOMY

Political economy explains how men get their living.

It deals with the production and distribution among human beings of food, clothing, shelter, fuel and other things essential to human life.

An important feature about production is that it is always in a state of change and development. Furthermore changes in the mode of production inevitably result in changes in the whole system of society, in the ideas of that society, in its political views and in its political institutions. To put it simply, at different stages of development people lead a different sort of life.

Five main modes of production and five main types of society are known to history. These are primitive communal society, slave society, feudal society, capitalist society and socialist society.

PRIMITIVE COMMUNAL SOCIETY

Under primitive communal society, men of the village went out together to hunt

for the animals, to fish and gather the fruit that grew wild.

The land and forests in which they hunted and picked up wild fruits, the rivers in which they fished, belonged to the whole community and not to any particular individual property and was shared equally by all. For clothes they used the skins of the animals they killed, and for shelter they used caves and rocks. Their tools consisted mainly of a hunting spear and trap and of a fishing net.

This is how man produced food and shelter under primitive

communal society. There were no classes. There were no rich or poor, no exploitation of man by man, and all were equal before the law. The affairs of the village were discussed publicly in a village council and all members of that community could attend the meetings and take part fully in the discussions. In times of war they killed their prisoners. They could not enslave or exploit them because they had no food to feed them with. In those days man could only produce enough food to feed himself and could not afford slaves.

The only division of labour that existed was between the sexes. The men hunted wild animals and gathered wild fruits whilst the women managed the house, looked after children and cooked the food.

This is the sort of life man led during primitive communal the earliest mode of production known in history.

SLAVE SOCIETY

In course of time some tribes developed new means of producing food and this change in the method of producing food enabled men to lead a different sort of life. They began to sow seed and rear cattle so that they should have food ready at hand whenever they wanted it. Primitive agriculture began to develop and there arose differentiation between the tribes. Some still concentrated on hunting as the principal method of producing food, but others became pastoral farmers. The latter could now produce more than required for their personal needs.

They became rich in cattle and began accumulating wealth. Under these new conditions men captured in war were not killed as in former days. Now they were needed to plough the lands of their captors, to look after their wealth and to produce more wealth for the slave owners.

The division of society into classes had begun.

The land and forests in which men used to hunt in former times, and the rivers in which they fished no longer belonged to the whole community but to the slave owners. The common and free labour of all members of the tribe in the production process, which existed under primitive communal society, had now disappeared;

in its place there was now the forced labour of the slaves who were exploited by their masters. There was no common ownership of the means of production or of the fruits of production. Common ownership was replaced by private ownership. Rich and poor, exploiters and exploited, people with full rights and people without rights, and a fierce class struggle - such were the conditions under slave society.

The emergence of private property, of contrasting extremes of enormous wealth on one side and dire poverty on the other, and the class hostility that resulted, made it necessary for the slave owners to build an instrument which they could use to protect their properties and their wealth and to crush slave revolts by force. It was under these circumstances that the exploiting classes created the army, the police force, the

courts and the prisons and made laws. These things put together are called the State which is an instrument used by the exploiting classes to compel others to give in to their will.

The State will last as long as class society exists. Only under Communism will the State disappear. In primitive communal society, order and discipline were maintained by tradition and custom and by force of public opinion. It was not necessary to rely on an instrument of force to suppress others. In exactly the same way, under Communism there will be no State because mankind will have reached a high level of political and cultural development and responsibility.

A significant development during slave society was the emergence of commodity production. Articles produced not for the personal use of the producer, but for exchange, are called commodities. This was a development of tremendous importance and we will discuss it very fully when we deal with capitalist society. This was then the mode of primitive life under slave society. The system of society had changed, the people led a different way of life, new political ideas and new political institutions had arisen.

FEUDAL SOCIETY

Feudal society developed out of slave society and was essentially an agricultural mode of production.

There were two main classes in feudal society. These were the Lords and the Serfs.

As in slave society, the means of production were owned by the lord of the estate. The serf was in a slightly better position than the slave because the lord did not have the power of life and death over him, and also because the serf owned the tools he used to plough the lands of his lord. He was however, subject to cruel exploitation and restrictions. He ploughed the land of his lord in return for a piece of land which he was allowed to occupy at the pleasure of his lord, and out of which he maintained himself and his family. The piece of ground where he lived was given to him to encourage him to produce more food and more articles for the enrichment of his lord, and he thus produced better results than the slave. He was tied down to the land and could not leave without permission. He was in a similar position to our own squatters commonly found on many white farms in our country.

Under feudal society, food was grown and clothes and other articles were made to cater for the local population but the lords (or nobles as they were commonly referred to) used part of their wealth to buy all sorts of luxuries for themselves. In the course of time trade and transport developed and the desire for more wealth and luxuries increased.

The development of trade and transport led to the growth of towns and their influence. It gave rise to new classes of society and to new ideas. A new class of men who earned their living through trade and commerce arose. These were the merchants.

Feudal society became an obstruction to the expansion and growth of trade and commerce and the new ideas that were arising. The new class that was rising to power came into conflict with that class that held power. Feudal society was

being challenged by the new social system of capitalism. Only by revolution could the new forces that were arising be freed. It was by revolution that the new forces challenged feudal society and replaced it with capitalism. It was also by revolution that the working class in many parts of the world replaced capitalism with the higher and democratic system of socialism.

We have now seen that five main types of society are known to history. Primitive Communal Society, Slave Society, Feudalism and Socialism. New forms of society grew out gradually from the other society and in some cases different forms existed side by side. For example, in slave society there were traces of primitive communal society, whilst traces of slave society existed within feudal society. In our own capitalist South Africa there are still Africans, and to a lesser extent Coloureds, who live and work on white farms under conditions remarkably similar to those of feudal society of the Middle Ages. In other parts of the world we see Socialist societies, and societies in transition to Socialism. We live in a capitalist country and the chief task of our Party is to destroy Capitalism and replace it with Socialism. Capitalism is to us a of

great imbalance. It is for this reason that we devote the greater part of this lecture to a study of this system.

CAPITALISM

Capitalism has three essential features.

(1) Wealth is concentrated in the hands of a few people who own the means of production as well as wealth in the form of money. The few people who own the means of production are called capitalists.

(2) The vast masses of the people earn their living by working for capitalists in return for wages. In Marxist language these working people are called the proletariat.

(3)...

End of MS

NOTES

1. Karl Marx (1818-83), German revolutionist, cofounder with Friedrich Engels of modern communism. Suggested that the capitalist society should be overthrown by the working class. His theory of scientific socialism is now called Marxism.

2. Friedrich Engels (1820-95) Co-founder of communism with Karl Marx. Exercised considerable influence in the shaping of communist policy and principles.

3. Vladimir Ilich Lenin, original surname Ulyanov (1870-1924), Russian Marxist revolutionary and theoretician, and founder of the Soviet state (1917).

4. Joseph Stalin, real name Yosif Vissarionovitch Djughashvili (1879-1953), Russian Revolutionist and Soviet dictator. He established a terroristic police state in which millions of his own citizens were murdered.

The Real Martin Luther King Jr File



Under the order of U.S. Attorney General Bobby Kennedy, the FBI wired King's offices, and hotel rooms from 1963 to 1968. These tapes notably record his transactions with communist agents, but also wild interracial sex orgies which included acts of perversion. King's aids would use tax-exempt money donated to his southern Christian Leadership conference to hire White prostitutes to perform sexual acts with him. King often would use two prostitutes at the same time. These shocking tapes were ordered sealed for 50 years by U.S. Federal Judge John Smith Jr. on January 31, 1977. In other words we will not be able to learn all the gory details until the year 2027. Some 90 congressmen, led by the late Rep. Larry McDonald, urged Congress to find out what was on these tapes before they approved the disgraceful King Holiday Bill. A cowardly and spineless Congress voted 338 to 90 approving the King Holiday.

Still, many have been able to learn some of the shocking incidents recorded in the King tapes. Washington's old Willard Hotel was the scene of King forcing White women to drink "black Russian" and performing sexual acts with him. In Las Vegas King's aids paid \$100 each to prostitutes to join him in orgies. In New York city King got drunk and threatened a young White girl working for civil rights to submit to his strange sexual tastes or he would jump from the 13th floor window. She succumbed to prove loyalty to King. In Norway, King was nude when stopped by police while chasing a woman down a hotel corridor. In Los Angeles a dentist supporter of King was outraged when he discovered his wife engaged in weird sexual acts with the civil rights leader. King was forced to flee the city after the dentist threatened to kill him. This escapade was taped on February 20, 1968. The following April someone else would shoot King. Is this the kind of man we want to hold up to our children to be honored as a national hero?

Martin Luther King was affiliated with 60 Communist Fronts. He openly incited violence under the banner of "nonviolence." King led a bizarre sex life which included acts of shocking perversion. On Jan. 31, 1977 Coretta Scott King obtained a federal court order sealing for 50 years 845 pages of FBI records about her husband, "because its release would destroy his reputation!" Still a cowardly, spineless Congress voted to make King's birthday a national holiday.

The life story of Martin Luther King is shocking and disgraceful from beginning to end.

He was born with the name Michael King on Jan. 15, 1929. In 1935 his preacher father, "Daddy" King, decided to name himself after the great Protestant reformer Martin Luther. He announced to his congregation that henceforth he was to be called Martin Luther King and his son Martin Luther King, Jr. "Daddy" King never bothered to have this act legalized in court. Thus, his son's real name is Michael King! The holiday should actually be called "Michael" King Day!

It was not some "right-winger" who had King's office and hotel rooms bugged. This order was signed by then U.S. Attorney General Bobby Kennedy on Oct. 10, 1963. Evidence proved that King was under the direct orders of Soviet spies and financed by the Communist

Party. The Kennedy tapings continued for 5 years and also developed shocking revelations regarding King's sexual practices.

Negro Bayard Rustin is a former organizer for the Young Communist League. He spent 60 days in a California jail on a 1953 conviction for performing lewd homosexual acts in public. He also served 28 months in prison for draft evasion. Today Rustin is paid by Jewish organizations for use of his name as a "signer" of ads urging "Black- Jewish Unity." He was King's secretary and advisor from 1956 to 1960. During this period Rustin attended the National Convention of the Communist Party in 1957 as an "honored observer." King called him a "a brilliant, efficient, and dedicated organizer." It was Rustin who introduced King to a Soviet spy named Stanley D. Levison. He was a New York Lawyer and vice-president of the N.Y. Council of the American Jewish Congress. Levison's job was to launder the \$1 million subsidy Soviet Russia gave to finance the U.S. Communist Party. Levison proved important financial, organizational and public relations services for King. After King's death his wife, Coretta Scott King described Levison's role as, "always working in the background, his contribution has been indispensable." Levison wrote an obituary for King and described America as a "nation tenaciously racist... sick with violence... and corrosive with alienation. The civil rights liberation struggle is the most positive and rewarding area of work anyone could experience."

The money which the Soviet Union funneled to Levison came from a Jew named Isidore G. Needleman. He was a KGB secret police agent who fronted as an officer of AMTORG, the trading company in New York City which buys U.S. goods for shipment to Russia. There are so many Jews in the Communist Party the FBI hired two Jewish brothers, Morris Childs and Jack Childs as spies planned inside the Communist Party. For 30 years, Morris Childs was formerly a member of the National Committee of the Communist party and once served as editor of the Daily Worker. Childs reported that after the death of the Jew William Weiner, who was treasurer of the Communist Party, it was Stanley Levison who took over this vital post.

King Sabotaged The Vietnam War Effort

Soviet Spy Stanley Levison instructed King to support the "Student Strike Against the Vietnam War" on Dec. 30, 1966. In a major speech delivered at the Riverside Church in New York City on April 4, 1967 King attacked the U.S. troops as foreign conquerors and oppressors, describing them as, "like Nazis!" King called the U.S. government, "the greatest purveyor of violence in the world today" and South Vietnam leader Diem as "one of the most vicious modern dictators."

King urged American boys to refuse to serve in the U.S. Forces in Vietnam. Even the liberal Life Magazine of April 21, 1967 described King's speech as "a demagogic slander that sounded like a script for Radio Hanoi!"

Famous Photo of King at Communist Party Training School

On this page is the photo taken Sept. 2, 1957 of King attending the Highlander Folk School which the Communist Party operated at Monteagle, Tenn. Identified in the picture is No. 1 King, No. 2, Abner Berry, member of the Central Committee of the Communist

Party and writer for the "Daily Worker," No. 3, Aubrey Williams, Communist Party agent and president of the Southern Conference Educational Fund (SCEF) a red front organizing blacks in southern states. No. 4, Miles Horton, head of the Highlander Folk School King was listed on the schools' letterhead as a "sponsor."

The Highlander school was financed by the Julius Rosenwald Fund. At one time Rosenwald headed Sears Roebuck Co. He spent \$22 million financing civil rights groups. His daughter Edith Stern continued to give money to the SCEF and Highlander Folk School after her father's death. Her husband, Alfred Stern of New Orleans, fled to Russia just before he was to be arrested on spy charges.

King Pictured With Three Top Reds

The next photo of King is extremely important as it identifies King with Carl and Ann Braden. They are lifelong Communist Party activists out of Louisville, Ky. Both were leaders in SCEF, Carl Braden was convicted of criminal sedition in 1954. He and his wife purchased a home for blacks in a white neighborhood to incite racial violence. Later they were charged with bombing the same house to win sympathy for their cause and to raise money. Ann Braden today is a founder of the Atlanta-based "Center for Democratic Renewal" which smears Conservative patriots. Carl Braden is now dead but his wife Ann is still very active. Below is the photo of Dr. James Dombrowski, a director of the SEFF and a Communist organizer. Also note

Photostat of SCEF check to King signed by Dombrowski and Benjamin Smith, who was a registered Foreign Agent for Fidel Castro.

Communists Promoted King

A number of communists who left the party have reported they were ordered to do all within their power to support King's activities. A black woman, Julia Brown, was a communist in Cleveland for nine years. She said:

"We were told to promote King, to unite Negroes and Whites behind him, and to turn him into a sort of national hero. We were to look to King as the leader in this struggle, the Communists said, because he was on our side. While in the party I learned that King attended a communist training school, that several of his aides were communists and that he received funds from Communists and took directions from them. He was one of their biggest heroes." The U.S. Congressional Record of March 30, 1965 quotes Karl Prussian, an FBI counterspy inside the Communist Party as swearing: "At all of these (Communist Party) meetings Rev. Martin Luther King was always set forth as the individual to whom Communists should rally around... King has either been a member of, or willingly accepted support from over 60 Communist fronts... King accepted support from communist fronts, individuals and organizations which espouse communist causes."

King's violence called "Nonviolence"

King was the master of the art of "double-talk." Wherever King went violence followed. King incited riots in Birmingham, Montgomery, St. Augustine, Cleveland, Chicago, Albany etc., etc. In the next several paragraphs you will see King's Double-Talk technique. On July 28, 1967 King said:

"I can't recommend burning down Cleveland. We end up getting killed more than anyone else and our businesses get burned." Notice he does not condemn violence— his criticism is only because they might get killed! In Birmingham, May 4, 1963, King stated: I have a deep commitment to nonviolence. It took police and fire hoses to quell rioting blacks.

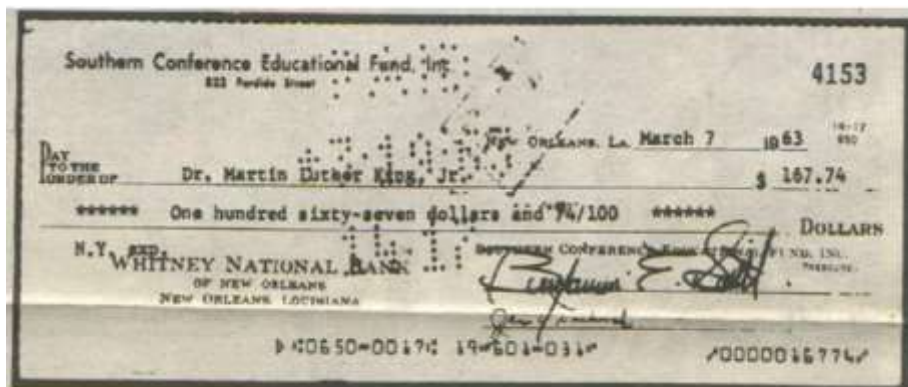
King wrote: "The purpose of our direct action programs to create a crisis packed situation. We who engage in nonviolent direct action are not the creators of tension.

We merely bring to the surface the hidden tension that is already alive."

In August of that year he said: "Negroes will be mentally healthier if they do not suppress rage."

Chicago riots broke out when King marched his mobs into an all White neighborhood. He explained that this brought out the hatred in whites for the world to see. That night he spoke before the West Side Club under a sign which read: "Burn Baby Burn— Boycott baby Boycott." That night roving bands of blacks broke windows, looted stores, stoned police cars, etc., similar to the recent events in Cleveland.

J. Edgar Hoover called King, "The most notorious liar in the country." He also said King posed a "danger" to the nation!



Finally, according to King biographer and sympathizer David Farrow, "King privately described himself as a Marxist," no doubt with as deep a faith in communism as the real Martin Luther of old, who publicly declared his faith in Christ.

"The Reverend Doctor Martin Luther King, Jr."

Martin Luther King, Jr. was born in 1929. But, as we should suspect, even his name is a fraud. King was the son of a Black preacher known as "Daddy" King. During a delusional "vision" in 1935, "Daddy" renamed himself "Martin Luther." He demanded of his hapless flock that henceforth he should be addressed as "Martin Luther King" and his son "Martin Luther King, Junior." None of this nonsensical lunacy was ever legally carried out, however. To the day of his death, "junior's" real name was the rather mundane moniker, Michael King.

Every statement in this pamphlet is true and verifiable. We have seen concrete, authentic examples of King's "ethics," "morality," and "courage." The content of King's character has been measured, and has miserably failed the test. As you once again celebrate the federally-imposed national holiday in the memory of this "saint," it is this writer's hope that you will share in his dream, that all God's children will one day know the truth about "Counterfeit" King.

Sources:

- [1] David J. Garrow, *The FBI and M.L. King, Jr.*, (New York, 1981).
- [2] See also, Ralph Abernathy, *And the Walls Came Tumbling Down*, (New York, 1989).
- [3] Michael A. Hoffman, *Holiday for a Cheater*, (New York, 1992).
- [4] David Garrow, *The Journal of American History*, June 1991, p. 87. See also, *The New York Times*, October 11, 1991, p. 15.
- [5] David J. Garrow, *The FBI and M. L. King, Jr.*, (New York, 1981).

This information was produced by:
Council of Conservative Citizens
Central Alabama Chapter
P.O. Box 947
Jasper, AL 35502
www.cofcc.org

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life and background of MLK,
please visit:
www.martinlutherking.org**

The Conservative Citizen's Guide To...

The Martin Luther King, Jr. Holiday

"I HAVE A DREAM!"

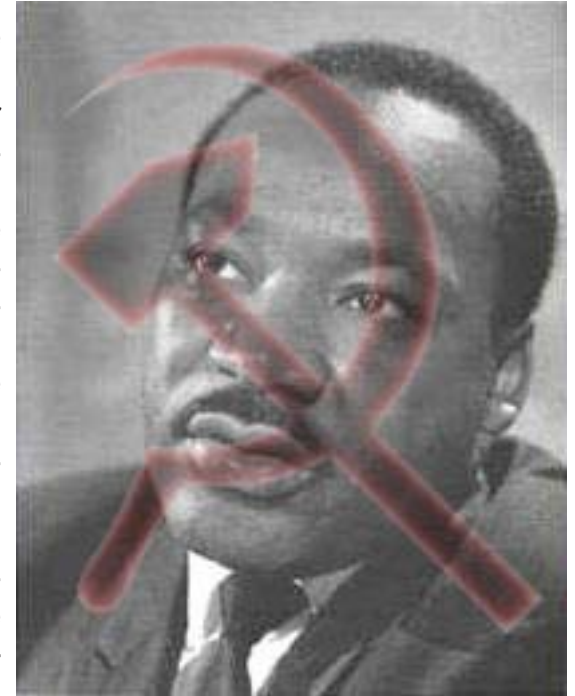
The words shouted by the Reverend Doctor Martin Luther King, Jr. are forever burned into the consciousness of every American. "I HAVE A DREAM!" is the watchword of millions of African-Americans: that individuals should be judged, not by skin color, but by the content of their character.

Schoolchildren of all races are taught to emulate Dr. King's ethics, his morality, his courage, and his example. Every January the memory of Dr. King is honored. Since Washington's and Lincoln's birthdays have now been combined into the nondescript "President's Day" the Reverend Doctor Martin Luther King, Jr. is the only man honored by name with a national holiday.

Thus, it is vitally important that we truly understand Dr. King's personal history—the content of his character—for only then will his life's work and accomplishments receive proper evaluation. Before we emulate King's example, we must know more about him than "the dream."

"The Reverend..."

Martin Luther King was a Baptist preacher. He founded the Southern Christian Leadership Conference (SCLC), one of the leading civil rights organizations in the country. King's faith and principles are aptly demonstrated throughout his professional career. Even the FBI investigator assigned to trail King during the civil rights struggle is on



record as saying, “I was on hundred percent for King...because I saw him as an effective and badly needed leader for the Black people in their desire for civil rights.”

The FBI agent, Assistant Director William C. Sullivan, is perhaps the best judge of King’s ethics and morality. Unfortunately, the “King files” have been sealed from public view until the year 2027. But Sullivan has given us a glimpse of King’s morality.[1]

Sullivan has stated the FBI records indicate King routinely embezzled and misapplied funds contributed to the civil rights movement. King used SCLC funds to buy liquor and numerous prostitutes, both black and white, who were taken to his hotel rooms, usually two at a time, for drunken sex parties normally lasting several days. Evidence indicated this practice was habitual for King during his organizational and speaking tours across the country.

In fact, the National Civil Rights Museum in Memphis has reconstructed the two bedrooms at the Lorraine Motel where King spent his last night alive. However, the Museum has declined to depict any of the occupants of the rooms, stating that to do so “would be close to blasphemy.” The reason? The Reverend Doctor Martin Luther King, Jr. spent his last night on earth with three women at the motel, having sex with two of them, and physically beating the third.[2]

Agent Sullivan has revealed that King also alienated the affections of numerous married women during his “ministry.” Sullivan’s conclusion about King’s morality is simple—the Reverend was totally degenerate.

Furthermore, King’s vaunted ethic of “nonviolence” and peaceful social change is challenged by his authorship of the forward to the book *Negroes with Guns*, written in Cuba by black militant Robert Williams.

“The Reverend Doctor...”

Martin Luther King, Jr. received an earned Ph.D. from Boston University. Thus, we are lead to believe that his oratorical skills were matched by his intellectual prowess.

According to writer Michael Hoffman, a King sympathizer, the Reverend Doctor’s first sermon, given in 1947, was plagiarized from a homily written by the Protestant minister Harry Emerson Fosdick.

Further, King’s first published book, *Stride Toward Freedom*, was plagiarized from many unattributed sources.[3]

Further, “only 49 percent of the sentences,” is King’s doctoral dissertation, “contain five or more words that were King’s own....” This admission is from the Papers of Martin Luther King, Jr., a publication of the official organization which owns King’s estate and writings.

Just recently, a committee of researchers at Boston University stated, “There is no question but that Dr. King plagiarized in the dissertation.” But the committee concluded that it “would serve no purpose” to revoke King’s doctoral degree.[4] Indeed, such an action would undermine the official decree that all people must unquestioningly idolize the “Reverend Doctor.”

“The Reverend Doctor Martin Luther...”

From his name, we are told that King was, at least in spirit, cut from the same “cloth” as the great German leader of the Protestant Reformation, Martin Luther. Martin Luther was indeed a man of deep convictions, and so was Dr. King, with this exception, while Luther’s faith was in Christ, King’s faith was in Communism.

One of King’s first formal training sessions in “civil rights” was held in 1957, at the Highlander Folk School in Tennessee. The school was founded by Myles Horton and Don West, both official Communist Party organizers in the southeast. From 1955 to 1960, King’s personal assistant was Bayard Rustin, a self-proclaimed communist and homosexual. Rustin attended the 1957 national convention of the Communist Party, USA, and one month later founded the SCLC with M. L. King.

Later, King hired yet another personal assistant, named Jack O’Dell. Like Rustin, O’Dell was a communist. In fact, O’Dell, while working with King, was concurrently a member of the national committee of the Communist Party, USA.

Another close associate of King was Stanley Levinson. King openly acknowledged his debt to Levinson, especially in the area of fund raising. Levinson had some expertise in this field, however, since he was also the leading “money-man” for covert Soviet funds coming into the United States.[5]

Why the Martin Luther King, Jr. Holiday Should be Repealed

M.L.K., Jr.'s Life
and the Aftereffects

By Mark Farrell

Brought to you by:
www.martinlutherking.org

Introduction

It is generally believed that Martin Luther King, Jr., was an intelligent African-American who promoted harmony between the races. Numerous books— all of which talk about his deeds of valor to promote good-will between both blacks and whites during a time when riots and strife regularly occurred in America— have been written about his life. He is generally regarded as a man of ethics, a man who fought against injustices. After all, he did receive the Nobel Peace Prize; and that, in itself, is something that is admired throughout the world.

However, there is another side of King— one that no one dares to discuss. In today’s politically correct society, it seems that much of King’s life— the parts that do not convey his image of a leader who promoted peace— have been forgotten. Very few people, especially those people who were not alive during the time that King promoted his brotherhood, have heard about this other side of King. I challenge *everything* you have been taught about King’s love of people and life, about his nonviolent tactics, and about his beliefs and ethics.

I believe that this other side of King needs to be discussed. I feel quite strongly about this. In fact, judging from what I have uncovered about the parts of his life that have rarely been mentioned, I feel that “a petition for a redress of grievances” is in order to have the Martin Luther King, Jr., holiday repealed. In order to fully understand “why” I feel this way, just continue reading.

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Following the footnotes of my report, there is now an “added bonus”: another report issued by Senator Jesse Helms. While I believe the information contained in my report is better, he also offers some relevant information about King’s past. I hadn’t known about his report at the time I wrote mine, or I would have used his information as well.

A Man Named Michael

On January 15, 1929, a boy by the name of Michael was born in Atlanta, Georgia. His father's name was also Mike. Many friends and relatives called the child "Little Mike."¹

Little Mike's family was somewhat wealthy, despite the poverty surrounding them during the great depression; and he lived in a 13-room house.² His father, who was often called "Daddy" by Little Mike and people in the community, came from several generations of African-American Southern Baptist preachers.³ Daddy was married to a woman by the name of Alberta. She had attended Spelman College, a school in Atlanta for black women, and was the daughter of the first president of the National Association for the Advancement of Colored People's Atlanta chapter.⁴ Little Mike had a sister named Christine and a brother named Alfred.

Daddy was extremely religious and followed the Old Testament teachings word-for-word. He felt that such activities as "dancing or playing cards" were considered immoral.⁵ Oftentimes, he "whipped" his son, Little Mike, for misbehaving.⁶

In 1934, after touring Bethlehem and Jerusalem at the expense of the Ebenezer Baptist Church's congregation, Daddy proclaimed that he wanted to be called Martin Luther King and his son, Little Mike, would be renamed Martin Luther King, Jr.⁷ Daddy did that because he admired the work of the protestant reformer in Germany, Dr. Martin Luther, for whom the Lutheran church is named after. Martin Luther King Jr. and Sr. both went by those names during the rest of their lives.

Like most children, King, Jr., played with other children. When he was young, a white child, with whom King had been friends, rejected him. King reacted to this and decided from thenceforth, he said, to "hate every white person."⁸ Because of that, he did not socialize much with whites until college.

Martin Luther King, Jr., was academically advanced for his age. At the age of 15, he attended Morehouse College in Atlanta, Georgia.⁹ From there, he entered Crozier Seminary in Chester, Pennsylvania. While attending Crozier Seminary, he was introduced to and influenced by the late Dr. Mordecai Johnson, president of Harvard, who was a strong believer in Hindu leader Mahatma Gandhi.¹⁰

In 1955, when Martin Luther King, Jr., was only 26 years old, he became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama.¹¹ It was during that time he first gained public acclaim. There was an incident in which he participated that gained national attention.

Conquering the Castles

On December 1, 1955, the event that led to King's claim-to-fame occurred when a bus driver ordered some African-Americans to stand so that some whites could sit. Rosa Parks, an African-American lady, refused. She was arrested. King protested. He felt that the system, which allowed sitting privileges for whites on buses, was completely intolerable. (In some places in the South during that time, African-Americans, although allowed to ride on the same bus as whites, had to use the seats in the back.) King was head of the Montgomery Improvement Association boycott against the city's bus system.¹² Because King was articulate, had no apparent skeletons in his closet, and was unafraid of the city's leaders, he was the natural spokesman against the busing system. (Rosa Parks and the bus-boycotts are discussed in more detail in another chapter.)

On May 2, 1956, King's demand for integrated buses was met. He, then, articulated the rest of his plan: "Two of our original proposals have been met, but we are awaiting on the third: employment of Negro bus drivers for predominantly Negro routes."¹³ While no one should be denied a place to sit, it seems unnecessary and extreme to force white bus drivers from their jobs of driving in "predominantly Negro routes." Evidently, it seems that King felt that the implementation of preferential treatment for African-American applicants was a noble idea.

One of King's aides mentioned, on King's behalf, the preferential treatment that they sought. On Sunday, July 21, 1963, KTTV in Los Angeles, California, and other stations across the U.S. had a show called *The American Experience*. A few prominent African-Americans were featured on the show: Wyatt Walker, an aid to Martin Luther King, Jr.; Malcolm X (Little), who was a minister of the Nation of Islam at the time; Allen Morrison, editor of the magazine *Ebony*; and James Farmer, the head of the Congress of Racial Equality (CORE). Malcolm X said that his Muslims wanted whites to give African-Americans a nation, businesses, houses, *et cetera* far away from white people. The others felt somewhat different. Walker, Farmer, and Morrison demanded full integration and "compensatory preference"—the exact term used—by coercive force if necessary. They felt that "mere equality" was insufficient; "massive preferential treatment," they said, was to be required. They felt that African-Americans should be paid more for the same jobs that whites do; that employers should fire whites and replace them with African-Americans; that employers should actively go out and find African-Americans, provide transportation, and hire them—qualified or not; that the constitution must be changed or replaced to enforce this; that America should rapidly move towards a socialist system; and that violent revolutionary measures would be taken if America failed to do this. Unfortunately, a number of politicians in Congress granted many of the *demands*, despite the protests of a few honorable Americans.

Whenever King's demands were not met, he used force and intimidation. In February of 1966, all the King's horses and all the King's men decided to launch an attack on a *castle*. The *castle*, which they assumed "trusteeships" of, was a six-flat tenement in Chicago. This was done as part of his campaign to gain power among the poor and, he claimed, to help them. King had no authority to do that; his power was only that which is derived from police-state tactics. King felt that his "morality" was more important than the law and property rights; he deemed his actions to be "supralegal"—above the law.¹⁴

Unjust Laws

On several occasions, King preached that African-Americans should disobey any “unjust laws.” At the time, there were some communities that did not allow African-Americans to vote in full force by imposing certain restrictions on voters. (Some communities required that you had to be able to read and write in order to vote, and many blacks living in rural areas were illiterate.) King said that the people who resided in those communities did not have to obey the laws. Notwithstanding communities where all blacks *did* have the right to change the laws by voting, King went to the extreme of suggesting that blacks should not obey any laws that they disliked. On March 28, 1965, while King was on the television show *Meet the Press*, he stated his opinion of laws:

“I do feel there are two types of laws. One is a just law, and one is an unjust law. I think we all have moral obligations to disobey unjust laws.

“I think that the distinction here is that when one breaks a law that his conscience tells him is unjust, he must do it openly. He must do it cheerfully. He must do it lovingly. And he must do it with a willingness to accept the penalty.”¹⁵

King is quoted as suggesting, “There may be a community where Negroes have the right to vote, but there are still unjust laws in that community. There may be unjust laws in a community where people in large numbers are voting, and I think wherever unjust laws exist people on the basis of consciences have a right to disobey the laws.”¹⁶ However, King’s suggestion to disobey “unjust laws” is something that could lead to anarchy. Who would decide what is a *just* and *unjust* law? Martin Luther King, Jr., apparently decided what laws should and should not be obeyed. (Stokely Carmichael, a militant African-American, voiced an ideology very similar to King’s comments but much more blatant: “To hell with the law.”¹⁷ Certainly, Carmichael, much like King, felt his actions were “supralegal,” as if he was obeying a higher law— his own.) When King’s actions of disobeying “unjust laws” landed him in jail, he could always count on some *good Samaritans* to bail him out.

The late Thurgood Marshall, an African-American who became a member of the Supreme Court, was one of those good Samaritans. He was unhappy with the way King gave his bills to the NAACP when Marshall served as the director-counsel for the group. “With Martin Luther King’s group, all he did was to dump all his legal work on us, including the bills,” said Marshall. “And that was all right with him. So long as he didn’t have to pay the bills.”¹⁸ Because of problems between King and the NAACP’s Chicago chapter, that chapter eventually, formally split with King’s group.¹⁹

Indeed, King did feel that he could decide what was legal and what was not. He felt that rules did not really matter, that he only had to obey what he chose to obey. J. Edgar Hoover, the former director of the FBI, described how King would break laws “to obey a higher law”— King’s laws:

“Unfortunately, some civil rights leaders in the past have condoned what they describe as civil disobedience in civil rights demonstrations.

“Martin Luther King, Jr., for example, after arriving in Chicago, Ill., early in 1966 in connection with the civil rights drive there, commented about the use of so-called civil disobedience in civil rights demonstrations and said:

“‘It may be necessary to engage in such acts... Often, an individual has to break a particular law in order to obey a higher law.’

“Such a course of action is fraught with danger, for if everyone took it upon himself to break any law that he believed was morally unjust, it is readily apparent there would be complete chaos in this country.”²⁰

Peaceful Protests

Due to the “turmoil inspired” by King and his friends in the 1966 Chicago riots, where he engaged in his civil rights war, Congressman Edward Derwinski of Illinois described Martin Luther King, Jr., and King’s cohorts as “Dr. Martin Luther King [Jr.] and his professional riot-inciting group.”²¹ The city of Chicago held a meeting, hoping to avoid marches that were creating animosity and spreading the strength of the police dangerously thin.²² Residents noted that their attempts to appease the protesters were futile. One resident proclaimed: “Suddenly, it dawned on us that the whole meeting was a farce... Every time we’d make a concession, they’d move to a new spokesman and push for something more. They never had any intention of calling off the marches.”²³ Trying to appease the unappeasable is an effort in futility, as the residents quickly learned; and the farce of the peaceful “protest marches” resumed.

In the Chicago riot of July 1966, Mayor Richard Daley said that the strife was “planned!” “Dr. King’s aides were in here for no other reason than to bring disorder to the streets of Chicago,” noted Daley.²⁴ Apparently, he was right, since King had spoken to numerous gang members prior to the ordeal. King even went to the extent of showing gang members a film of the Watts riots.

The *Baltimore Sun* had an interview with King, in which King’s motives were clearly demonstrated. The *Baltimore Sun* revealed:

“In an interview... Dr. King acknowledged that his ‘end-slums campaign in Chicago is an implementation for the concept of *black power*,’ but under a more palatable name.

“Dr. King acknowledged that his presence in Chicago, the street rallies, sit-ins, marches, and door-to-door campaign to sign up members of protesting [units] have more far reaching aims than the immediate dramatization of problems of impoverished Negroes...

“Dr. King... spoke at the headquarters of the West Side Organization, where a sign on the wall said: ‘Burn, baby, burn, boycott, baby, boycott.’ Roving bands of youths and some adults... broke windows, looted stores, and stoned police cars and small police vans.”²⁵

The riot was intense. It began when African-American youths, numbering approximately 100, stoned a police car. Martin Luther King, Jr., blamed the riot on Chicago Mayor Daley’s refusal to make concessions to the civil rights program. “This is his typical style,” said Congressman John Ashbrook of Ohio. “Rarely has Reverend King chastised looters, arsonists, and conspirators for violence. He always justifies their actions and, directly or indirectly, encourages them.”²⁶ When the weekend came, Illinois Governor Kerner was forced to use the National Guard, because “police could not control rioting that in three nights included burning, looting, two deaths, 100 injuries, and extensive property damage,” noted Congressman Ashbrook.²⁷

King had a discussion with the militant African-American Stokely Carmichael. In the discussion, King seemingly recommended to Carmichael that he should try to “dislocate the functioning of a city” but “without destroying it.” These are King’s words of advice to Carmichael: “To dislocate the functioning of a city without destroying it can be longer lasting, more costly to the society. It is more difficult for the government to quell it by force. The disruption of cities you want will become much easier.”²⁸ Unfortunately for the U.S., King’s followers not only *disrupted* the city but also almost *destroyed* a large section of Chicago following King’s speech.

Many respected African-American religious leaders felt that King was doing more harm than good and asked him to leave their cities. They said that they did not want their cities *disrupted*. They pleaded with King to stop his campaign, but it did no good. King continued to foment problems in the U.S.

Reverend Henry Mitchell, the leader of a group of West Side African-American ministers in Chicago who represented about 50,000 African-Americans, felt that King should “get the hell out of here.” Mitchell and his fellow ministers felt that way because King’s civil rights marching in 1966, he said, “brought hate.”²⁹ “If [King] wants to march on the West Side,” said Mitchell, “let him march with rakes, brooms, and grass seed.” Mitchell continued, suggesting that African-Americans in the Chicago area wanted “peace, love, and harmony,” not the violence that came to town with King.³⁰

The late Bishop C. Fain Kyle, who was an African-American, issued a news release that said King was “directly or indirectly responsible for the chaos, anarchy, insurrection, and rebellion brought about through demonstrations and rioting throughout the United States in recent years, months, weeks, and days.” Kyle said that

King should be “shorn of his power and imprisoned for his criminal acts and deeds for defying the courts of the land.”³¹

J. H. Jackson, an African-American who was president of the National Baptist Convention at Kansas City, Missouri, said that King was causing problems all over America. Jackson said that King encouraged riots. Jackson said that King’s actions were responsible for “designing the tactics that led to a fatal riot” and the death of Rev. A. O. Wright in Detroit.³²

In May of 1961, King spoke at the Southern Baptist Seminary. After he gave his speech, three churches in Alabama voted to withhold funds from the seminary.³³

King often warned of impending riots if his demands were not met. In November of 1967, he delivered a speech in Cleveland, Ohio. He warned of “massive winter riots in Cleveland, [Ohio;] Gary, [Indiana;] or in any other ghetto.”³⁴ King said, “A cadre of 200 hard-core disrupters will be trained in the tactics of massive nonviolence.”³⁵ The “massive nonviolence” mission of the “cadre of 200 hard-core disrupters” was ominous: “nationwide city-paralyzing demonstrations.”³⁶ King even went to the extent of threatening two mayors, suggesting that they would be the “two outstanding men we have set up as lambs for the slaughter.”³⁷ King said that he was “very pleased” with certain “victories of creative *black power*” (emphasis added).³⁸ The young boy who swore to “hate every white person” was now a man, and he was keeping the promise that he made in his youth.

King’s insurrectionist-tactics were commonplace among the places that he attended. In one instance, King went to Albany, Georgia, and threatened to have a new drive for African-American rights. Ten days later, King “set a day of penance following a night of rioting, during which Negroes were arrested as they marched on city hall, hooting, laughing, and throwing bottles, bricks, and rocks at law officials,” said former Congressman John Ashbrook of Ohio.³⁹ The situation had been maintained, reported the chief of police, until King returned to the city for an “illegal demonstration.”⁴⁰

When the FBI expanded COINTELPRO (*Counter-Intelligence Program*) in 1967 to include “Black Nationalist-Hate Groups,” King’s Southern Christian Leadership (SCLC) was targeted, along with the Nation of Islam.⁴¹ King was probably under that listing because he would often associate with minorities who hated whites. For instance, he was allied with Cassius Clay (a.k.a. Muhammad Ali), a professional African-American boxer who at the time was a member of the Nation of Islam.⁴² (Later, however, it appears that Clay changed his beliefs, unlike King.) King, also, met with Malcolm X, and King had a meeting with Stokely Carmichael, offering him words of advice. And, on February 24, 1966, Martin Luther King, Jr., met with Elijah Muhammad, leader of the neo-Muslims.⁴³

During the National Conference for New Politics, which had King listed as a member of its national council, King delivered a speech. The people who attended were Vietnam War protesters, black power advocates, civil rights workers, representatives from a number of leftist organizations, and others. The *Chicago Tribune* of September 6, 1967, said that the convention “turned out to be an assembly of crackpots and innocent do-gooders who meekly did the bidding of a handful of black power fanatics.” There were two marijuana parties that took place during the convention. Sex orgies took place before audiences of delegates. The words “black power” were written on the walls, hallways and rooms of the hotel and were carved on the 15 elevators in the hotel where the delegates were staying. And, much merchandise was destroyed.⁴⁴ The peaceful people who came to hear King speak caused a total of \$10,000 in damage to the hotel.

The Nonviolent Advocate

Although King spoke of “nonviolence,” his actions were designed to elicit violence. King once said, “Negroes will be mentally healthier if they do not suppress rage but vent it constructively and its energy peacefully but forcefully to cripple the operations of an oppressive society.”⁴⁵ Notice how his apparent contradiction is utilized: He told African-Americans that they should “not suppress rage but vent it” so that it would “cripple the operations of an oppressive society,” yet this “forcefully” *crippling of society* was to be done “peacefully” and “constructively.” What King was proposing was illogical and inconceivable.

Louis Waldman, a prominent black-labor lawyer, described King’s methods as follows:

“The philosophy and purpose of Dr. King’s program... is to produce ‘crisis-packed’ situations and ‘tension.’ Such a purpose is the very opposite of nonviolence, for the atmosphere-of-crisis policy leads to violence by provoking violence. *And the provocation of violence is violence.* To describe such provocation as ‘nonviolent’ is to trifle with the plain meaning of words.”⁴⁶

The U.S. government found that King’s actions were causing violence, racial problems, and the destruction of property. The Louisiana Legislative Committee noted that King was “leading the Negroes in the South down the road to bloodshed and violence.”⁴⁷

Although Martin Luther King, Jr., often said, “I have a deep commitment to nonviolence,” his escapades could hardly be considered nonviolent. He was merely using double-talk. Congressman John Ashbrook of Ohio described the violence that occurred after one of King’s *nonviolent* marches:

“On May 4, 1963, police dogs and firehouses were used to quell a demonstration by lawbreakers in Birmingham, Alabama. There had been violence plain and simple. Martin Luther King [Jr.] and his right hand man, Rev. Fred L. Shuttlesworth, threatened that these demonstrations would continue... There was, they said, ‘no intention of relaxing pressure without such action. We negotiate from strength’ and ‘will consider’ calling off the demonstrations after the action. This was the mood of the well-known nonviolence of Dr. King.

The day following action by police dogs and firehouses, the *New York Times* reported that residents of Birmingham heard from the lips of King, the man who preached peace in the streets but led the lawless bands: ‘*Today was D-Day. Tomorrow will be double D-Day.*’

“One seldom hears Martin Luther King [Jr.]’s name without ‘nonviolent’ slogans coming in successive breaths. But quite often the nonviolence of King leads to violence of riot proportions. The Big Lie technique is clearly used. Repeat ‘nonviolence’ over and over so the public will believe it and then practice violence or the encouraging of violence.”⁴⁸

A Birmingham judge had issued an injunction that forbade King from participating in the march there, which culminated in the aforementioned riot. King protested the injunction and took it to the Supreme Court. In June of 1967, the Supreme Court affirmed the conviction of King and seven others for violating the law. Justice Stewart, speaking for the court’s decision, said:

“The rule of law that Alabama followed in this case reflects a belief that in the fair administration of justice no man can be judge in his own case, however exalted his station, however righteous his motives, and irrespective of his race, color, politics, or religion. This court cannot hold that [Martin Luther King, Jr., and others] were constitutionally free to ignore all the procedures of the law and carry their battle to the streets... Respect for judicial process is a small price to pay for the civilizing hand of law which alone can give abiding meaning to constitutional freedom.”⁴⁹

On the same day that members of the Supreme Court delivered their verdict against King’s inflammatory escapades, riots were raging. In Tampa, Florida; Montgomery, Alabama; Los Angeles, California; and Cincinnati, Ohio, the riots were particularly intense.⁵⁰ Giving the impression that he was righteous and the Supreme Court was wrong, King said that the Supreme Court’s decision would “encourage riots and violence, in the sense that it all but said that Negroes cannot redress their grievances through peaceful measures without facing the kind of decision we face.”⁵¹ How he figured that the “measures” he took were “peaceful” is something the world will never know; what is known is that the rioting to which he referred took the lives of a few people and ransacked the

city of Birmingham. Of course, King's diatribe was stated four years after the Birmingham riots, which was brought to the attention of the Supreme Court; and he probably figured that everyone had a short-term memory and would not remember.

Whenever police were sent to stop the random violence that King's followers caused, King would scream *police brutality*. It was a simple two-step process: 1.) King would provoke riots by his comments; 2.) When the police came to stop the ensuing violence, his followers would resist and then blame any injuries on the police. King's methodology was very similar to what Fidel Castro used initially to take control of Cuba. Senator James Martin of Alabama stated a distinct similarity between King's and Castro's methods:

"In a memorandum circulated in Cuba before the communist revolution, the first point in the formula was to 'discredit the police in every way by causing incidents which will lead to arrest and then charging police brutality.' The program now being carried on in the United States by Martin Luther King [Jr.] and others is following this formula to the letter, whether King and those who constantly criticize the police know it or not. The shameful riots in Los Angeles in which screaming mobs burned, robbed, and murdered had not even ended before Martin King [Jr.] was charging police brutality and demanding the firing of the nation's finest police chiefs."⁵²

King claimed that there were problems in Montgomery, Alabama. He asked President Eisenhower to stop—what King called—“a reign of terror.”⁵³ The city's police commissioner dismissed King's claim, suggesting that it was merely “the rantings of a rabble-rousing agitator.”⁵⁴

The politicians were all too quick to cave-in to King's demands. King influenced a large number of nonwhite voters. King even said, “We will have Negroes so fired up that, I believe, they will withhold their support from candidates who do not respond to their demands.” When King said “fired up,” he literally meant it. Oftentimes, houses, apartments, and other buildings were burned down after he delivered his inflammatory speeches.

King's antics were designed to elicit violence—from both his disciples and opponents. By staging marches in relatively peaceful communities, King could either (1) cause his followers to engage in a riot or (2) provoke violence from his adversaries. Either situation worked well for him. If his followers caused a riot, the riot would gain international attention; and he would blame it on the *racist whites*—not his followers—and on “unjust laws.” If marches generated violence from his adversaries, King's followers would attain victimization status; marchers would generate sympathy from peace-loving Americans. And, it would force the government to enact more laws to prevent recurring violence and quell the *nonviolent* demonstrators. It appears that King figured his antics would make his battle seem honorable in the eyes of the masses who would not take time to delve deeply into his methodology.

The magazine *Newsweek* of March 22, 1965, described King's actions: “For weeks, Martin Luther King [Jr.] had been escalating his Selma voter-registration campaign toward the state he calls ‘creative tension’—the setting for paroxysm of segregationist violence that can shock the nation to action...”⁵⁵ There is no question that King's “creative tension” definitely shocked the nation, especially after all the “creative tension” caused millions of dollars in damages from riots.

The *New York Times* of February 24, 1964, had this to say about the method that was utilized: “The Negroes rationale in holding night marches is to provoke the racist element in white communities to show its worst.”⁵⁶ It appears that King was attempting to “provoke” anything but *nonviolence*.

In the *Saturday Review* of April 3, 1965, King revealed his methodology:

- “1. Nonviolent demonstrators go into the streets to exercise their constitutional rights.
- “2. Racists resist by unleashing violence against them.
- “3. Americans of conscience in the name of decency demand federal intervention and legislation.
- “4. The administration, under mass pressure, initiates measures of immediate intervention and remedial legislation.”⁵⁷

His scheme was brilliant—somewhat iniquitous but, nonetheless, brilliant. First, he had his followers travel to relatively peaceful towns—places that were unaccustomed to seeing black power advocates, organized crowds, and the lawless element—and antagonize the towns' people with signs, marches, sit-ins, and chants. Next, the people residing in those peaceful communities, who were unaccustomed to demonstrations and who wanted to maintain a peaceful neighborhood, rebelled against the marchers. It seems that King desired that type of conflict to occur, which he would blame entirely on “racists”—those whites who resisted his plans. King and his disciples would be viewed as the *victims* rather than the *aggressors* in the eyes of some Americans, who were unaware of the full

scope of King's activities and those of his colleagues. Finally, with this view that he portrayed as the *victim* going for him, he was able to have his demands met— the “remedial legislation” that brought about preferential treatment for blacks.

In many cases, however, when King went to the big cities, rather than the small towns, his followers rioted. When his followers caused riots, he would merely blame the “unjust laws.” After all, King claimed that his followers could not be held responsible for their actions; surely, everything was the fault of those evil, bigoted whites, not the peaceful, loving, caring, oppressed nonwhites who looted, burned, and destroyed the city.

King's love for violence can be summarized by one of his remarks: “A riot is the language of the unheard.”⁵⁸ King's attempt to excuse his cohorts and his own lawless behavior as being the righteous “language of the unheard” was evil. Evidently, this was one of those things that he also loved.

Supralegal Love and the Man

King professed that he *loved* the world and all those around him. He said it all the time and claimed to be a peaceful, nonviolent, loving citizen of good will. If he had so much love for everyone, his behavior should have validated those feelings. Well, it did not. On a couple of occasions prior to 1964, King even attempted to commit suicide.⁵⁹

Although King may not have loved himself, he did care for some of his followers. King's "love" for people was, oftentimes, "supralegal." Demonstrating what could only be defined as *supralegal love*, federal agents, investigating King's life, discovered that he violated some laws during the pursuit of his goals. Specifically, they discovered that King "had violated the Mann Act [white slavery]." ⁶⁰

On one occasion, King shared his "love" by being with a few different women in one night and then became involved in an argument with one of his ladies. The advocate of nonviolence became upset, hit her, and "knocked her across the bed," said King's friend, the late Rev. Ralph David Abernathy.⁶¹

King's friends were also of questionable morality. For example, Bayard Rustin, who worked five years as an adviser to King, was once convicted of "sodomy"— sharing his perverted *love* with someone.⁶²

The FBI had recorded much of the love, which was shared by many of King's disciples. The FBI had been keeping tabs on King by tapping King's phone and bugging his quarters since October 10, 1963.⁶³

Because of the investigations conducted by the late FBI director J. Edgar Hoover of subversive organizations, like both the Nation of Islam and Communist Party, Hoover has been repeatedly slandered by them. And, some of the media have only been too happy to repeat these things— probably with the hope of generating a little attention to themselves (and the accompanying money). The Federal Bureau of Investigation has always been targeted by people in the past who have felt that the FBI is *out to get them*. In some cases, where the people are criminals, they may be right. (For instance, Louis Farrakhan, who has threatened to lop off the heads of any undercover FBI agents in his organization in his speech *Warning to the Government*, is probably not rated too highly among FBI members.)

There have been numerous attempts, recently, to defame the late J. Edgar Hoover— much of which borders on sheer insanity, the rest of which is an outright, licentious rumor— by leftist hatemongers. Why would they do that? It is quite simple: By attacking Hoover with their unproven, insipid jeremiads in an attempt to discredit him, they hope that all of his findings will be discredited as well.

For instance, there have been rumors that Hoover was some type of quasi-KKK member or a clandestine racist. Nothing could be further from the truth. At the same time he had left-wing extremists investigated, he was doing the same with the right-wing extremists as well.⁶⁴ And, despite differences that he had with Martin Luther King, Jr., Hoover was personally responsible for launching a massive investigation to find King's killer, James Ray, which led to Ray's conviction. Hoover was actually quite impartial and merely went about doing his job.

By attacking Hoover, these leftists hope to destroy the FBI's reputation and credibility. They hope to discredit the *facts* uncovered by the American government about the leftist hatemongers' nefarious activities. The leftists, in numerous cases, have already destroyed the reputation of some law enforcement agencies. Now, they are attempting to destroy anyone in the government who does not hold their pixilated opinions as truth. Hoover has been unfairly maligned and viciously attacked by unsubstantiated allegations, the foremost of which is that he was a homosexual. It almost seems ironic that the leftist hatemongers have accused Hoover of being a homosexual, since many of them engage in it or, at the least, promote its acceptance. Some people in the media are only too happy to repeat the baseless rumors concerning Hoover.

Anthony Summers wrote a book about J. Edgar Hoover, *Official and Confidential: The Secret Life of J. Edgar Hoover*. In his book, he alleges that Hoover was a closet homosexual. To *prove* his ludicrous allegation, he quotes some real *honest*— and that term is used sarcastically— people. He cites people like Seymour Pollock, a friend of the mobster Meyer Lansky. Pollock said, "The homosexual thing was Hoover's Achilles Heel." Evidently, we are supposed to believe Pollock, a person whose company was the mob, over Hoover, who spent his entire life on maintaining law-and-order, according to Summers.

Curt Gentry, in his book *J. Edgar Hoover: The Man and the Secrets*, reiterates the same baseless rumors as Summers. Contradictory to Gentry's suggestion that Hoover may have been a homosexual, Gentry admittedly noted that Hoover had once warned former President Richard Nixon that "ring of homosexuals" surrounded him. Apparently, Gentry cannot even see the contradiction in his own writing: If Hoover was indeed a homosexual, he certainly would not care if homosexuals were in Nixon's government.

It is time to put an end to the allegation that Hoover was a homosexual. Hoover never did approve of homosexuality. And, he made that known. He did not even allow homosexuals to be members of the FBI, which was stated in the FBI's rules at the time.

Ralph de Toledano, in his book *J. Edgar Hoover: The Man in His Time*, describes how the baseless rumors of Hoover being a homosexual began. It all started in 1964. One of Lyndon Johnson's aides and associates was arrested for committing a "homosexual act" in a bathroom at a YMCA. Johnson's aide was emotionally collapsed after being arrested for the homosexual act and went to a hospital in Washington, D.C. The White House kept the lid on the story for 24 hours and did not tell the newspapers. One of Hoover's FBI assistants found out that Johnson's aide was in the hospital but did not know the reason why. The FBI assistant sent some flowers to Johnson's aide, using J. Edgar Hoover's name, which was customary. The media, hoping to generate a few headlines, were only too happy to make that known. Hoover had difficulty explaining what happened for a couple of reasons, which is described by Toledano:

"If [Hoover] had said that he knew nothing of the homosexual charge, he would have admitted that the FBI was not omniscient. If, on the other hand, he claimed knowledge, then he would be convicting himself of friendship with a homosexual."⁶⁵

The Communist Party's members heard about the incident with the flowers and decided that it would be in their best interest to use some under-handed tactics of their own. They decided to engage in what Hoover described as a "smear campaign" against him.⁶⁶ Their hatred for Hoover has always been well known, so that should not be too surprising. After all, almost single-handedly, Hoover had kept the Communist Party from attaining social acceptance by releasing information about its nefarious activities.

The Communist Party sent a letter to several government officials, which was supposed to have been written by Hoover, that suggested Hoover himself was engaging in homosexual affairs (as if Hoover, a man who had fought valiantly against the acceptance of homosexuality into the FBI, would engage in such a perverse act). The letter was described as "scurrilous and putrid" by Senator Bourke Hickenlooper.⁶⁷ Hoover proved that the letter was just another disinformation attempt that was made to discredit the FBI by attacking him personally.⁶⁸ Though there have been many attempts to use disinformation against Hoover, what he purportedly discovered about King during the course of the bugging is simply incredible.

Carl Rowan, an African-American syndicated columnist, was initially perturbed when he discovered that King had been bugged. In one of his columns, Rowan blamed J. Edgar Hoover, director of the FBI, for King being bugged.⁶⁹ However, Rowan later discovered that U.S. Attorney General Bobby Kennedy had ordered the bugging. Clyde Tolson, the FBI's associate director, revealed that in response to one of Rowan's columns:

"The wire tap on Martin Luther King, Jr., was specifically approved in advance in writing by the late Attorney General of the United States, Mr. Robert F. Kennedy. This device was strictly in the field of internal security and, therefore, was within the provisions laid down by the then President of the United States."⁷⁰

J. Edgar Hoover reportedly discovered that King had numerous love affairs. Hoover had "*at least 15 reels of tape* about sexual *entertainment* and conversations between King and Abernathy that might lead to the conclusion that there was a homosexual relationship between the two ministers," noted Rowan.⁷¹

During a discussion with someone in the FBI, Rowan discovered that there had been sexual intercourse in "the King suite" with Rev. Ralph David Abernathy. At another time, there was an "orgy." Those conversations had both been taped by one of the FBI's bugs.⁷²

The black newspaper writer and television talk show host Tony Brown mentioned the reported conversation between King and Abernathy behind closed doors. In Brown's column, he described King's reported *love*:

"'Come on over here, you big, black m_____, and let me s____ your d____,' Martin Luther King said to his friend, Rev. [Ralph] David Abernathy..."⁷³

Cunning Copier

In other areas, King's ethics were also questionable, especially for a minister of good will. In the course of King's endeavors, he often plagiarized work from others, claiming it as his own and rarely giving credit where it was due. For a person who seemed accustomed to trickery, this was nothing new to him. King would quote others' works verbatim and not give credit to the original authors. In the course of King's plagiarism, he would occasionally change a few words and would often misspell them. The following is a sample of King's literary theft; the left hand column is the original, the right King's copy:

"We have granted freely, however,
that final intellectual certainty
is impossible...

We can never attain complete
knowledge or proof of the real.⁷⁴

"We must grant freely, however,
that final intellectual certainty
about God is impossible.
Our knowledge of the absolute
will always remain relative [*sic*].
We can never gain complete
knowledge or proof of the real.⁷⁵

The following excerpts are from some more of his works. On the left is the work of others from whom King obtained *his* ideas. On the right is King's work.⁷⁶

All feasts are divided into two
classes, feasts of precept and
feasts of devotion. The former
are holy days on
which the Faithful in most
Catholic countries refrain from
unnecessary servile labour and
attend Mass. These include all
the Sundays in the year,
Christmas Day, the
Circumcision...

All feasts are divided into two
classes, feasts of precept and
feasts of devotion. The feasts
of precept are holydays [*sic*] on
which the Faithful in most
Catholic countries refrain from
unnecessary servile labor and
attend Mass. These include all
the Sundays in the year,
Christmas Day, the
circumsism [*sic*]...

Before we come to consider some
modern theories it may be well
to refer to two views...
which are now obsolete or
obsolescent.

Before we come to consider some
modern theories it may be well
to refer briefly to two views...
which are now obsolete or at
least absolescent [*sic*].

If there is any one thing of which
Christians have been
certain it is that Jesus is a true
man, bone of our bone, flesh of
our flesh, in all points tempted
as we are... When at the well
at Samaria he asked the woman...

If there is any one thing of which
modern Christians have been
certain it is that Jesus was a true
man, bone of our bone, flesh of
our flesh, in all points tempted
as we are... At the well
of Sameria [*sic*] he asked a woman...

King plagiarized a significant portion of his doctoral dissertation. When Boston University formed a committee to determine the amount of plagiarism in King's dissertation, the committee concluded that 45 percent of the first part and 21 percent of the second part were copied from other people's works.⁷⁷ Despite that outrage—and probably due, for the most part, to King's popularity among African-Americans—Boston University felt that "no thought should be given to the revocation of Dr. King's doctoral degree."⁷⁸

How can King be viewed as a leader to today's youth? He only obeyed the laws that he deemed *just*. He called for "black power." He incited riots. King threatened mayors. He wanted preferential treatment for African-Americans. He cheated in school and throughout his life. His *love* extended way beyond his speeches.

Some congressmen felt that the type of leadership given by King was not something to be admired. Congressman Waggoner felt that King did not deserve the attention he received. In contradiction to the beliefs held by King's misguided followers, Congressman Waggoner told the truth behind King's actions:

"The *Washington Star* of yesterday, September 20 [1965], summarized the feeling of those in government and out for the latest bit of meddling by Martin Luther King [Jr.] in an editorial, aptly titled, 'Martin Luther King, Go Home.' There is a great deal of concern in every quarter of the nation over the role this professional wowser has recently taken upon himself, that of a Secretary of State without portfolio. And, I might add, without invitation and without qualifications.

"[King] is a meddler and unqualified to tell others how to run either their government or their personal affairs. The fact that he is a Negro gives him the right, in the eyes of the deluded liberals, to meddle in any affair in which any Negro is involved. Yet the record shows that, wherever his presence is felt, there has been bloodshed, strife, and anarchy. His 'nonviolence' has bred violence. His 'leadership' has turned loose the rampaging mob. His 'peace' has fomented hatred at a time when cool heads and reasoning was needed."⁷⁹

In the latter part of March 1968, a month before King's assassination, King decided to visit a garbage collectors strike in Memphis, Tennessee. He organized a demonstration that culminated in a riot. After the traditional burning and looting was completed, it was discovered that a 16-year-old was killed in the process. A judge, wishing to prevent more outbursts, put forth a mandate that made certain there would be no more demonstrations. King felt that it was an "unjust law" and made it perfectly clear that that he was not going to obey the law.⁸⁰ Had King obeyed America's laws or had he decided to "go home," as some congressmen desired, it is quite probable that the fanatic James Ray would not have eventually killed him.

It seems an outrage that the American government has named a day after Martin Luther King, Jr. For those of us who are still idealistic about the American way of life and truth, justice, and honor, it appears that a "petition for a redress of grievances," to have that holiday repealed, would be in order. There is little question that the holiday was created to appease African-Americans; politicians felt that African-Americans should have their own "hero"—their own day. However, there are so many blacks that have served America well—both in war and in peace—that it seems inappropriate to give King this recognition.

As for receiving the Nobel Peace Prize, it appears this may have been conferred by well meaning, but misguided, members of the international community, who were either unaware of all King's activities in America or had feigned blindness. In response to this apparent contradiction—awarding a "Peace Prize" to a man who had caused violence—one fellow stated his feelings, regarding the incident, which was printed in the *Congressional Record*:

"The politicians and government leaders had better stop pampering Mr. King and others like him and begin speaking against those who would bring more violence and lawlessness to our country. It is time for President Johnson to take a hard, tough line with these rabble-rousers who advocate anarchy. Former President Harry Truman stated it well some time ago when someone admonished him for criticizing the Rev. Martin Luther King [Jr.]. Mr. Truman was reminded that Mr. King had been the recipient of the Nobel Peace Prize. Mr. Truman responded, 'Well, I didn't give it to him.'"⁸¹

Although it may seem that what has already been mentioned would be enough to warrant a repeal of the King Holiday, there is one thing about him that is particularly disturbing that needs to be addressed: King's apparent belief in socialism or, communism. It appears that King and other leaders throughout the civil rights movement accepted that belief because they liked the idea of "redistributing"—the socialist's euphemism for stealing—other people's property. In order to fully understand the reasoning for this folly and before delving into King's involvement, it is necessary to take a cursory examination of the tenets of socialism.

Socialism's Success

One particularly disturbing thing about America's past is the socialists and communists who have organized to create their own Utopia—a place where others work to satisfy the socialists and communists' laziness. The communists and socialists' Utopia is a place where they control the government and decide who works where, at what time, and to be paid how much. The proponents of socialism and its twin brother, communism, have caused many problems in the U.S. and still exist in some places, especially in large cities.

Although the Union of Soviet Socialist Republics has practically—for all intents and purposes—crumbled from following the asinine ideology of socialism, that has not stopped the socialist advocates in America from promoting more of the same.⁸² For instance, the International Socialist Organization still meets at many universities in the US, which it has been doing for quite some time, much like similar groups across the United States of America. (A couple of years back, I even came across one of the ISO's fliers, which asked people to attend a meeting that was sympathetic towards the African National Congress, which is irrefutably affiliated with South Africa's Communist Party and is described later.) Despite the U.S.S.R. crumbling, the fringe groups who operate in America and who support an ideology similar to that which was formerly embedded within the U.S.S.R.—often formed by otherwise intelligent people—have stridently advocated more of their ideology, though its end-result has proven to be detrimental to any nation.

The proponents of socialism and communism have never truly understood the work ethic (unless it was to be applied to others); physical labor and difficult mental labor has always been *beneath* them. They always complain of—what they call—the “wage slave” type of relationship that is forged between worker and employer. The socialists' maxim has always been this: You reap what others have planted, not what you sow.

Communism and socialism support the empowerment of their ideology through force or, if possible, through gradual changes. In the Union of Soviet Socialist Republics' past, the force used by the party resulted in the deaths of approximately 40 million of their own people.⁸³ Unfortunately, that estimate was probably not too far off. The killing of people has always been an important part of the socialist ideology; people will not accept communism unless by sheer force.

Communism is the complete lack of motivation. What is the purpose of working harder if you will not reap greater rewards? In the U.S.S.R., people learned that the harder they worked, the more the socialist leaders would benefit. The people also felt that stealing from a company was acceptable; after all, they reasoned, everything is everybody's property—why not take it? The socialist leadership condemned the so-called “bourgeoisie”—the people who had made money during their lifetimes through hard work—while the socialist leaders took the profits from the bourgeoisie (and, in a sense, the socialist leadership became the new bourgeoisie, while condemning the former). The socialists condemned the capitalist yet took the rewards from those who produced and created new goods. The socialist leaders claimed to be for the worker, whom they called by the Latin word “proletarian”; yet the socialist leaders did everything in their power to keep that very same worker *in his place* by their actions. For, they felt that they knew better than the worker what he wanted—or, for that matter, needed.

Socialism was created to trick the working class with pretty slogans and prettier words. It was created to take the wealth of a nation by using and manipulating good-natured workers. Socialism was never intended to help the worker; it was created to feed off of him, like some parasitic leach, sucking the life-blood of the worker until he was of no more use and giving no rewards to the socialist leadership.

Communism is the government dictating to you what you *will* do and what you *will not* do. It is the government telling you what you can say and what you cannot say. (Communism is political correctness at its worst; it was designed to control and manipulate.) Although there will never be a nation where its people are completely free—except those where anarchy is prevalent—America has allowed people a significant amount of freedom (which seems to lessen by the day), providing that the people do not infringe upon the rights of others.

Nowadays, since the so-called “Red Scare” is over, many people who are outright socialists are incorrectly being labeled—and sometimes even call themselves—“liberals.” A liberal is anything but a socialist. A liberal is, basically, an open-minded person who is willing to discuss new ideas to better society; socialism is not a new idea and has been *proven* not to better society. The socialists or, communists who masquerade as liberals do not care about bettering American society as a whole; they only care only about their little groups or their special causes. Most leaders of the so-called socialist causes are in it just for the money or prestige from the followers.

Other people who are incorrectly called—and sometimes call themselves—“liberals” support the Bill of Rights, *as long as it supports their rights and not those of their adversaries* (whether real or imagined). There have been major controversies in the American Civil Liberties Union when some of its members—the people who are actually true liberals, not just those who call themselves by that name—have suggested that the Constitution

applies to *all* people within America, as it does, and not just *this* or *that* group. The pseudo-liberals have suggested that anything, which contradicts their beliefs, is not to be heard.

All the King's Horses and All the King's Men (Or, The Deceptive Name-Game)

America's communists, socialists, and other subversives have brought about changes— changes to take away certain rights from people— that have assisted this nation in its spiral downwards. In order to take away those rights— the freedom and rights that have been created in the U.S.— the people who advocate communism or its twin brother, socialism, have had to use sheer trickery. It is by this same trickery that communist and socialist organizations have created deceptive names in order to camouflage their innermost desires. Very few communist or socialist organizations that have existed in the U.S. are as open about their beliefs to actually use the word “socialist” or “communist.” Oddly enough, some of the people who were socialists or communists are revered in today's society, although most of them have become either obscure or forgotten. Let us examine these people, who have been operating in America for some time, and their deceptive measures.

In the year 1938, several people— James Dombrowski, Aubrey Williams, Carl Braden, and Anne Braden— were busy at work in the United States of America. For instance, James Dombrowski was working as the administrator of the Southern Conference for Human Welfare (SCHW).⁸⁴ That sounds like an honorable organization. Everyone likes the idea of helping people— that is, “human welfare”— and some places in the South (and the North, for that matter) are in definite need of it.

Oftentimes, things are not quite as good as they sound. It turns out that the SCHW was a communist front. Paul Crouch, an admitted communist from 1925 to 1942 who was one of the founders of the SCHW, identified the purpose of the organization before the Senate Internal Security Subcommittee: The SCHW, said Crouch, “was intended to lead to class hatred and race hatred, dividing class against class and race against race.” The Senate Internal Security Subcommittee voiced similar findings: “[The SCHW] was conceived, financed, and set up by the Communist Party in 1938 to promote communism in the southern states.”⁸⁵

The communists who formed the SCHW realized their mistake. They needed to do something to get rid of the bad image that their organization had from the Senate Internal Security Subcommittee. They decided upon a simple solution— namely, to change the SCHW's name.

They decided to call it the Southern Conference Educational Fund (SCEF). That sounds good. After all, everyone is for funding education, and there are schools in the South that could use a bit more money. The communists always did have a knack for disguising their evil intentions.

They changed the name of their outfit, but not much else; their address, publication, and phone number— along with most of the officers— remained the same. Dombrowski continued to work as the administrator of the “new” organization, the SCEF. Board member Aubrey Williams and field secretaries Carl and Anne Braden— all of whom were identified as communists— continued to serve the SCHW with the its new name, the SCEF.⁸⁶

The Senate Internal Security Subcommittee eventually called the SCEF what it was: “a communist transmission belt for the South.”⁸⁷ It is not too surprising to discover that when, on October 5, 1963, the local and state police raided the SCEF office in New Orleans, *quantities of communist literature were seized*.⁸⁸ The SCEF was notorious for its communist affiliation.

The Rev. Fred Shuttlesworth, who was one of Martin Luther King Jr.'s African-American friends, became the head of the SCEF. Apparently, he had the qualifications that the SCEF wanted: “former convict.”⁸⁹ Later, Shuttlesworth formed the Montgomery Improvement Association (MIA), which King led during the boycott of buses in Alabama.

There was one more person involved with the SCEF who deserves particular attention— namely, **Martin Luther King, Jr.** King spoke for the New York Friends of the Southern Conference Educational Fund. When people wanted to see the conference, they were told to make reservations through William Howard Melish, who was identified by the government informant Louis Budenz as a communist.⁹⁰ That, in itself, is hardly worth mentioning, but the story does not end there. Pay close attention now.

There were other organizations in America that were similar to the SCEF. The Highlander Folk School shares a legacy similar to that of the SCEF: Both organizations were formed from other organizations that were previously cited by the government as being communist organizations. (Those commies— they always were the clever ones at playing *musical chairs*, moving to different locations and changing the names of their organizations whenever someone turned over their rock.)

In 1932, James Dombrowski, the same fellow who was responsible for the formation of the SCHW and SCEF, and Myles Horton—both of whom were self-admitting communists—formed the Commonwealth College in Mena, Arkansas. Eventually, the government discovered that the organization was communist. (The sickle-and-hammer flag, which was prominently displayed, gave the communists away.) The attorney general said the Commonwealth College was a communist front and fined it \$2,500 “for violating the sedition statute of the state of Arkansas.”⁹¹

The faculty of the Commonwealth College decided it was time to move on down the road. They packed up their bags and moved to Monteagle, Tennessee, and formed the Highlander Folk School. Besides the communists Horton and Dombrowski, there were a few other communists who worked at the Highlander. For instance, Don West, who was the district director of the Communist Party from North Carolina, and Aubrey Williams, an identified communist, participated in the school’s operation.⁹²

Aubrey Williams has an interesting history. Much like Shuttlesworth, Williams was president of the SCEF at one time, too. In 1963, he became national chairman of the National Committee to Abolish the House Committee on Un-American Activities (NCAHCUA).⁹³ (Our American government, at one time, had an organization called the House Committee on Un-American Activities [HCUA], which investigated, simply put, un-American activities.) The people who formed the NCAHCUA probably thought that it was amusing to form an organization to abolish the HCUA, which was investigating the subversive activities of some of the members of the NCAHCUA. The American government did not think that was too funny; the Committee to Abolish the House Committee on Un-American Activities was cited for what it was: “a communist front.”⁹⁴ **Martin Luther King, Jr.**, was associated with the National Committee to Abolish the House Committee on Un-American Activities.⁹⁵

Obviously, the Highlander Folk School was one of those schools that gave its students a special kind of education. With James Dombrowski and his collaborators—Myles Horton, Don West, and Aubrey Williams—they decided to help educate the people of Tennessee. Although some people in Tennessee may have needed an education, there appeared to be an ulterior motive for the education given by the Highlander Folk School. Subjects like English and math were not even taught there, which might make you wonder *what* was taught at the “school.”

There were some well-known people who attended the Highlander Folk School and either received or gave the students their special education. For example, Rosa Parks, the African-American woman who started all the controversy surrounding the busing-boycott mentioned in the chapter *A Man Named Michael*, just happened to go there. She attended the Highlander Folk School for a considerable period of time and received the education offered by the Highlander Folk School.⁹⁶ It appears that the busing-system incident had some interesting characters working behind the scenes.

The busing incident helped pave the way for the preferential treatment that African-Americans receive today. Under the rallying banner of communism, the adherents fought for special treatment for African-Americans. That is what communism has always meant—namely, people given things that they would not normally merit by their own capabilities.⁹⁷ There is no doubt that there were ulterior motives for the protests.

Of course, Rosa Parks, a former secretary for the NAACP, denied any plans, which were probably discussed in intricate detail at the Highlander, about why the Montgomery Bus Boycott was formed. “I don’t really know why I wouldn’t move,” said Rosa Parks. “There was *no plot or plan* at all” (emphasis added).⁹⁸ Could Rosa have been lying? Could there have been a “plot or plan”? Let us take a look at the past history of the Highlander Folk School, which she attended.

Horton, West, Williams, Dombrowski—all known communists—were involved with the Highlander Folk School. And, of course, Rosa Parks had attended the Highlander, too. Guess who else was involved with the Highlander Folk School? **Martin Luther King, Jr.** (His name just keeps popping up.) King gave a speech at the Highlander Folk School in 1957.⁹⁹ On March 28, 1965, when asked by Lawrence Spivak on the television show *Meet the Press* about the incident, King admitted that he was “there” and “made a 45 minute speech.”¹⁰⁰ Of course, it would not have done him too much good to deny his association with the Highlander Folk School, since a photograph of him was taken while he was there.

Why would Martin Luther King, Jr., be at the Highlander Folk School? Remember the incidents from the chapter *Conquering the Castles*: One of Martin Luther King Jr.’s aides said “compensatory preferences” were to be given to blacks, and King said that he wanted *only* black bus drivers for predominately black routes. The Highlander Folk School, like many communist organizations operating throughout the U.S., supported those objectives.

In the picture taken at the Highlander, which was shown in the now-defunct Georgia newspaper *Augusta Courier*, King is sitting next to Aubrey Williams, president of the Southern Conference Education Fund, Inc.¹⁰¹ Next to Aubrey Williams is Myles Horton, described by the *Augusta Courier* as the “director of Highlander Folk School for communist training.”¹⁰² While King spoke before the assemblage at the Highlander, he said that he

admired Horton's "noble purpose and creative work."¹⁰³ Horton made a form letter for the Highlander, dated May 15, 1963, on which King is listed as a sponsor of the Highlander Folk School.¹⁰⁴ That should not be too surprising since King had announced before that his SCLC and the Highlander Folk School would be joining forces.¹⁰⁵ Seated behind King, Williams, and Horton in the picture is Abner W. Berry "of the Central Committee of the Communist Party."¹⁰⁶ Abner W. Berry was also a writer for the communist publication *The Daily Worker*.¹⁰⁷ And, of course, dear old Rosa Parks, the lady who was involved in the busing incident ("There was no plot or plan at all"), was in the group photo.¹⁰⁸

While on the television program *Meet the Press*, Spivak showed King the photograph taken at the Highlander Folk School. Spivak asked King about the photograph, which had the caption "Martin Luther King [Jr.] at Communist Training School": "Will you tell us whether that was a communist training school and what you were doing there?"¹⁰⁹ King responded:

"Well... I don't think it was a communist training school. In fact, I know it wasn't. The Highlander Folk School, which was referred to in that particular article, was a school that pioneered in bringing Negroes and whites together at a time when it was very unpopular, *to train them for leadership* all over the South, and I think they did an able job in doing it [emphasis added]."¹¹⁰

King then went on to cite some respectable people who, he claimed, supported the Highlander Folk School—for instance, Eleanor Roosevelt.¹¹¹ Although King did not offer any proof to substantiate his claim that former President Franklin Roosevelt's wife supported the Highlander Folk School, a school which was seemingly intent on replacing the U.S. government with its own form of government and training its students "for leadership all over the South," that did not stop King from suggesting that she supported it. By associating the former President's wife with the Highlander (whether true or not), making it appear as if it was a reputable organization, King was trying to disguise his nefarious alliances at the Highlander. Even on the slim chance that the late President Roosevelt's wife did, in fact, support the Highlander Folk School—a very slim chance indeed—that does not mean anything other than that she was probably unaware of its activities. She was not a politician and did not have any special knowledge of subversive groups. However, King's affiliation with the Highlander and its organizers were too involved to neglect.

Dr. Alfred Jarrette, the author of *The Negro in Politics* and an educational advisor to Harlem Youth Activities Unlimited, suggested that King "has been used as a tool of the Communist Party in several instances."¹¹² Jarrette was *almost* right; King had not been "used."

On numerous occasions, King had associated with subversive and communist organizations. Occasionally, he liked to do his friends a favor; so, every once in a while, he would take some money off their hands, say a few good words about them, make a speech that supported their beliefs, and do other nice things that friends do for one another.

Many high-ranking members of King's various groups were outright, self-admitting communists. They acted as King's advisers. Some were particularly subversive and had anti-American intentions.

Bayard Rustin was one of King's colleagues and had worked underneath King in the Montgomery Improvement Association for a considerable period of time. Rustin was described by King as a good black leader and "a brilliant, efficient, and dedicated organizer and one of the best and most persuasive interpreters of nonviolence."¹¹³ Rustin certainly had the qualifications to work for King.

"Bayard Rustin's qualifications are better documented in the public record, in that he was reported in the press to have been a member of the Young Communist League," said Senator Strom Thurmond, R-S.C.¹¹⁴ Rustin maintained membership in the Young Communist League in 1936, while he attended college in New York, N.Y.¹¹⁵

In 1941, Rustin allegedly quit the Young Communist League (or graduated from it) but continued to engage in suspicious activities.¹¹⁶ During World War II, Rustin served 26 months in federal prisons for "draft-dodging" and "advocating resistance to the war."¹¹⁷ He was, also, arrested for sexual perversion—arrest record number 33914—in Pasadena, California, and went to jail after he admitted to being guilty in 1953.¹¹⁸ Rustin certainly seemed to have the right qualifications for the Montgomery Improvement Association.

Rustin's qualifications for the MIA did not end there. He, also, associated with the following: War Resisters League, World Peace Brigade, the magazine *Liberation*, Medical Aid to Cuba Committee, Committee for Nonviolent Action, Greenwich Village Peace Center, and other, similar organizations.¹¹⁹ (It is amusing how the socialist/communist organizations use nice-sounding titles—names oftentimes filled with such honorable things as "peace," "Christian," *etc.*—in a deceptive effort to make their organizations appear holier-than-thou.)

Rustin did have his *finer* points. For instance, he was for education; unfortunately, the education that he promoted, much like the Highlander Folk School, was "socialist education." It turns out that he was active in the

American Forum for Socialist Education, a group that was determined to be communist-dominated by the Senate Internal Security Subcommittee.¹²⁰

Could Rustin have cleaned up his act by the time he met King and served as King's secretary and adviser in 1955? Everyone makes a mistake now and then in his youth. Everyone should have a chance to redeem himself. But, some communists never learn. Rustin's activities were consistent— from his youth to his old age.

Rustin kept busy with his subversive activities. Rustin attended the sixteenth national convention of the Communist Party in 1957 as, he claimed, an "observer."¹²¹ (All the other people who attended the event were observing it as well.) On occasion, he visited and was entertained at the Soviet embassy. He even went to Russia in 1958, which was sponsored by the Nonviolent Action Committee Against Nuclear Weapons.¹²² On February 4, 1964, Rustin was photographed while he was leaving a party at the Soviet mission to the United Nations.¹²³ According to the January 1963 edition of *Fellowship*, cited in the *Congressional Record*, Rustin reported to be a "friend" of Kwame Nkrumah.¹²⁴ Kwame Nkrumah just happened to be the former communist dictator of Ghana. Rustin is credited with having helped establish a "center for nonviolence" at Dar es Salaam, Tanganyika. It was hardly a "center for nonviolence." It was "proven to be a training center for communist guerrillas," and people who attended there had, on several occasions, "conducted raids" in other nations.¹²⁵

Rustin did not seem to care too much for the African-Americans whom he claimed to represent. In a speech he gave while at Richmond, Virginia, in September of 1963, his communist rhetoric was readily shown. He said, "More bloody Negro suffering should be encouraged so that squeamish northern Negroes would be horrified into line."¹²⁶ On another occasion, Rustin said there was only one hope for blacks in America: "Go left."¹²⁷ It is not too surprising to discover that Rustin, by his own admission, was an organizer of the Communist Party, U.S.A., for 12 years.¹²⁸

In 1960, after five years of diligent work for King, Rustin was replaced, as King's secretary and adviser, by Hunter Pitts O'Dell (a.k.a. Jack O' Dell).¹²⁹ O'Dell was more Red than a redneck's neck on a hot Mississippi afternoon; in other words, he was an outspoken communist. King seemed to enjoy having those type of people in his organization for some odd reason. Could it have just been a coincidence?

O'Dell's case-history is an interesting one. In 1956, he was asked to testify before the Senate Internal Security Subcommittee about his communist activities. He took the Fifth Amendment when questioned.¹³⁰ In 1958, the same thing occurred again.¹³¹ In 1962, the House Committee on Un-American Activities had a report published. The report was called *Structure and Organization of the Communist Party in the United States*. On page 576 of the report, the names of the people who were elected to the National Committee of the Communist Party, U.S.A., were listed. Hunter Pitts O'Dell was on the list. O'Dell's credentials are disturbing: In 1956, O'Dell was district organizer for the Communist Party in New Orleans, Louisiana; was still a member of the Communist Party when Martin Luther King, Jr., hired him; and, while King was paying O'Dell, was elected to the National Committee of the Communist Party.¹³²

The St. Louis *Globe-Democrat* had an article that exposed King for hiring the communist O'Dell on October 26, 1962. King, wishing to prevent the false-image that he tried so diligently to convey from being destroyed, claimed to have fired O'Dell.¹³³ Later, it was *discovered* that O'Dell went to work as the administrator of the Southern Christian Leadership Conference (SCLC), the organization of which King was president, in New York.¹³⁴ The press discovered this apparent *mistake* on King's part that was made again, which caused King to "fire" O'Dell again on June 26, 1963.¹³⁵ In July of 1963, a reporter, working for United Press International, phoned the New York office of the SCLC. Much to the reporter's stupefaction, he was told that O'Dell was "still administrator" of that office.¹³⁶ O'Dell has also worked for Jesse Jackson.¹³⁷

After it was revealed that O'Dell was a communist, King continued to secretly work with him. Together, O'Dell and King worked on what they called "Project C."¹³⁸ They said that the "C" stood for "Confrontation Birmingham."¹³⁹ Later, they developed the *Birmingham Manifesto*, which outlined their plans in Project C. Members of the SCLC distributed it to people in the Birmingham community to create tension.¹⁴⁰

The Southern Christian Leadership Conference has an interesting history. Its title, "Southern Christian Leadership Conference," is an oxymoron because the "leadership" given by that group is hardly "Christian." King was, of course, king of the organization. Fred Shuttlesworth became second-in-command, the vice president.¹⁴¹ Rev. Andrew Young was appointed as the program director.¹⁴²

There was something unusual about Young's bedfellows. Young had been allowed to stay for free in Savannah and was given an office at the International Union of Mine, Mill, and Smelter Workers while there.¹⁴³ Perhaps, the union liked having a reverend around. Or, there might have been another reason why he was allowed to stay there without having to pay rent— perhaps, certain ideas and plans shared in common. He had been trained at the Highlander Folk School.¹⁴⁴ The Subversive Activities Control Board, which was an agency of the federal government, discovered the union to be "communist infiltrated."¹⁴⁵

During a raid of the SCEF by the state and local police of New Orleans, besides discovering communist literature, a few things were discovered about King's SCLC. A photograph of King with the known communists Dombrowski and the Bradens, which had been taken at an annual meeting of the SCLC, was discovered.¹⁴⁶ Letters from King to Dombrowski and the Bradens were found.¹⁴⁷

King and Dombrowski were good friends. King even filed an affidavit that supported James Dombrowski and the SCEF in New Orleans.¹⁴⁸ When King was shown proof by the Joint Legislative Committee on Un-American Activities that Dombrowski was, indeed, a communist, King said that he was still fond of Dombrowski.¹⁴⁹ The Committee noted that King had no change in his endorsement of Dombrowski: "Dr. King refused to repudiate the affidavit."¹⁵⁰ King and Dombrowski even corresponded regularly. In one letter that King wrote, their cordial relationship is clearly shown:

"Dear Jim:

"This is just a note to acknowledge receipt of your letters of recent date. We, too, were more than happy to have you in our home, the fellowship was very rewarding. I will expect to hear from you when Bishop Love returns to the country. At that time, we can set the date for an Atlanta meeting.

"Very sincerely yours,

"[signed] Martin."¹⁵¹

The Bradens— Carl and Anne, a couple of whites who associated with King quite frequently— have an interesting history together in the Communist Party. It seems that Carl Braden was once convicted of conspiring to bomb someone's house. You would think that he would plan to bomb a right-winger's house, one of those ultra-evil, vile, bigoted, hatemongering racists who are made from snakes, snails, and puppy dog tails (and, occasionally, froth at the mouth), as we are told. But, it turns out just the opposite. Braden was convicted of conspiring with African-Americans to bomb the house of a black and then place the blame on "white segregationists."¹⁵² It seems that Carl Braden was trying to pique a racial war, with the hope that his socialist ideology would be espoused by American society in response to it.

King was very friendly with the Bradens. On October 7, 1958, in a letter to Anne Braden from King, King's friendliness towards her was distinctly noted. In the letter, said Jack Rogers of the Joint Legislative Committee on Un-American Activities, "King urges Anne Braden and her husband, Carl, both Communist Party members, to become permanently associated with the Southern Christian Leadership Conference... Of course, the Bradens were well identified publicly as Communists long before the date of this letter."¹⁵³ In the letter, King also thanked Carl Braden for attending a meeting.¹⁵⁴ Anne Braden was once indicted for sedition by the State of Kentucky.¹⁵⁵ When King's SCLC had an event, his comrades would often speak as well. In Birmingham, Alabama, at the sixth annual conference of the SCLC, September 25-28, 1962, Anne Braden, Carl Braden, and James Dombrowski, who were all identified as communists, spoke.¹⁵⁶

As you will soon see, there was more than just a guilt-by-association. King was up to his earlobes in subversive activities. King often claimed that he was just expressing his *love* for everyone. And, as King said to protect himself, anyone who disagreed was obviously just a hateful racist. (Perhaps, there was some truth, in some cases, to King's claim that racists disliked him; however, that does not make his activities any less excusable.) When J. Edgar Hoover told the House Appropriations Committee that there were communists in the civil rights movement, King said that it was a lie. King even said that Hoover "has allowed himself to aid and abet the fallacious claim of southern racists and extreme right wing elements."¹⁵⁷ We are told that we can trust King—who is usually portrayed as the *honest, loving, caring*, modern-day martyred messiah— more than Hoover, the white man who, as a consequence of being white, as we are regularly told, is innately a racist and who worked for the *oppressive* government of the United States.

King would sometimes meet with foreign groups. Senator Strom Thurmond, R.-S.C., knew of King's links with foreign groups. When King and another one of his friends, Ralph Abernathy, were arrested in 1963, Senator Thurmond described who they were: "Two American Negro agitators were recently arrested in Birmingham, Alabama. Their names are Martin Luther King, Jr., and Rev. Ralph D. Abernathy. These two men are expert professional riot-makers. They have been in contact with advisers in direct links with the Soviet Secret Service [the KGB] and extremist African groups operating from Europe."¹⁵⁸

Of course, King did much more than meet with American communists and occasionally write them letters. He often participated in marches with them. The communists— along with King's black power advocates— would always rally behind King, often traveling far distances to see King. By the communists and others always traveling to be with King, they would be able to make a statement to the effect that they were a force with which to be

reckoned; and they would be ready to meet any problem that they would encounter. It is true that there is strength in numbers, and King knew this, as did his colleagues.

Attending anti-American demonstrations was quite common for King. One of King's associates, Rev. James Bevel, had a demonstration at New York's Central Park and the U.N. Plaza. During the demonstration, King spoke; American flags burned.¹⁵⁹ In 1958, Martin Luther King, Jr., was operating as the co-chairman of the militant group Youth March, along with a veteran supporter of communist fronts, A. Philip Randolph. The communist newspaper *The Daily Worker* reported the march: "Large number of the Left forces actively aided in mobilizing support for Youth March and were in vast audience."¹⁶⁰ The communist publication *Challenge* noted that "the Marchers' White House Student delegation leader and 14 of the main youth organizers were members of the Young People's Socialist League."¹⁶¹

King participated in a march from Selma to Montgomery, Alabama, in 1964. U.S. Representative William Dickinson described the four groups of people who attended. He said that "one group was the Alabama Negro who participated to *secure rights and privileges* [emphasis added]." The second group was described as "do-gooders"—people who had *good intentions* but were misguided. Another group was described as "human flotsam: adventurers, beatniks, prostitutes, and similar rabble." And, the fourth group, who was accredited with organizing the others, was, in Congressman Dickinson's words, "the Communist Party."¹⁶²

King spoke at the march in Montgomery. And, some other people spoke as well: the communist Carl Braden; Abner Berry, a director of the Communist Party; James Peck, a criminal with a lengthy federal record who once attempted to stop the launching of the U.S.'s first nuclear submarine; and Bayard Rustin, a self-admitted Communist Party organizer for 12 years.¹⁶³ Today, people are expected to believe that it *must* have been mere coincidence that all the communists spoke at the same rally as King. After all, as we are so often told, King could not have been a communist.

On August 29, 1967, the National Conference for New Politics began its convention. Almost every single subversive organization in America—Socialist Workers' Party, Progressive Labor Party, W.E.B. DuBois Clubs, Student Nonviolent Coordinating Committee, Draft Resisters' Union, Revolutionary Action Movement, and, of course, Communist Party, U.S.A.—attended the convention.¹⁶⁴ Members of King's SCLC made sure that they attended, too. After all, King was the "keynote speaker."¹⁶⁵ Along with the usual communist rantings, there were some anti-white chants of "Kill Whitey, Kill Whitey," which were heard at the convention King attended.¹⁶⁶ During the convention, some violence occurred: One representative was slugged on the head with a bottle; a Communist Party leader's son and another person were robbed at knife point.¹⁶⁷

Eskimos in Florida

Many communists supported Martin Luther King, Jr. Michael Laski, who was chairman of the (Marxist-Leninist) Communist Party, U.S.A., noted King's alleged allegiance. Laski said that King was secretive about his relationship with the Communist Party, U.S.A. On April 13, 1967, Laski told a press conference this:

“King knows what’s going on. He is allowing himself to be utilized by the Communist Party... King willingly enters into an alliance with the Communist Party... Mr. King receives support from organizations and individuals that are tied to the Communist Party. He knows what is happening, and so does James Bevel.”¹⁶⁸

Gus Hall, a renowned communist, said that the leaders of the Communist Party, U.S.A., “consult with and advise top Negro leaders in their civil rights campaigns.” “Members of the Communist Party are very active in all the Negro organizations engaged in the civil rights struggle,” said Gus.¹⁶⁹ And, he was right. Of course, King vehemently denied it to the general public, knowing what would happen to his hidden agenda if he were to admit his affiliation with the Communist Party. In one speech, Martin Luther King, Jr., said, “I am sick and tired of people saying [the civil rights] movement has been infiltrated by communists and communist sympathizers. There are as many communists in this freedom movement as there are Eskimos in Florida.”¹⁷⁰

There must have been quite a few Eskimos getting sun burnt on Florida's beaches at the time of King's speech. Other than the organizations and people previously cited, the NAACP seemed to have quite a few subversives working. For instance, John Wesley Dobbs, who was the national vice president of NAACP about the time that King was talking about all the Eskimos, also happened to be on the board of directors of the SCEF. Dobbs signed an *amici curiae* (a document intended to aid the court's proceeding) to the U.S. Supreme Court on behalf of the Communist Party in the fall of 1955.¹⁷¹ The NAACP has been filled with subversive, anti-American people, according to evidence adduced by the Florida Investigation Committee (FIC). That is not to say that *everyone* who was a member of the NAACP was a communist. Certainly, some had honorable intentions but were merely misguided. The FIC listed the communist affiliations of the NAACP's top members. Apparently, the NAACP's letterhead in the past listed 236 of its national officers. The great majority of the NAACP's national officers had been involved with communist enterprises. Altogether, the national officers curtailed membership in a staggering 2,200 communist enterprises, which averages out to more than nine per name!¹⁷²

When King needed support, it came from more than just the NAACP, which was discovered to be filled with subversives. A meeting was held by the Emergency Committee to Support Birmingham in an effort to support King's tactics in Birmingham. The principal speaker was Rev. Fred Shuttlesworth. Some of the other speakers were James Farmer of the Congress of Racial Equality (CORE) and Malcolm X.¹⁷³

What is CORE? Much like the NAACP, it appears that the purpose of CORE for some of its members has never been honorable. (However, it must be noted that even in CORE, there have been people whose intentions were good but have been manipulated by others.) The purpose of CORE was best summarized by former Senator Eastland:

“This organization is the war department of those who sell hate, collect donations, and sow the seeds of discord in this country. Since its inception, its creed has been lawlessness, and its tactics have followed the pattern set by communist agitation the world over.”¹⁷⁴

King vehemently denied having ever been a communist, just as many others of that lost-cause did. However, his claim, reportedly, did not fool the people in the government who were investigating King's involvement. According to the black newspaper columnist Carl Rowan, who has attended National Security Council meetings and who was allowed access to confidential FBI files on King that have since been sealed, King was known to be a communist since May of 1962, when King's name was “placed in Section A... tabbed Communist” in the FBI's files.¹⁷⁵ Bill Sullivan, diligently working for J. Edgar Hoover in the FBI, determined that, at the time, King was “the most dangerous Negro of the future in this nation from the standpoint of communism, the Negro, and national security.”¹⁷⁶

If King's communist activities were known as early as 1962, if not before, by the FBI, a logical question should naturally follow: Why do not more people know about it? The answer is simple: In order to prevent recurring violence—something that the majority of peace-loving Americans detest—a lid was put on King's sordid actions. The Department of Justice had a “special task force” appointed to determine what to do with King's FBI files. Knowing full well that a King holiday would not be condoned or tolerated by any sensible

White person after reviewing the evidence amassed by the FBI (and probably wishing to prevent a riot), the special task force articulated this on January 11, 1977:

“[The Federal Bureau of Investigation’s] surveillance produced tapes and transcripts concerning King and many others. These may be sought by King’s heirs and representatives. *Worse still*, they may be sought by members of the public at large under the Freedom of Information Act. We recommend that these tapes and transcripts be sealed and sent to the National Archives and that the Congress be asked to pass legislation denying anyone access to them whatever and *authorizing and directing their total destruction along with the destruction of material in reports and memoranda derived from them*” (emphasis added).¹⁷⁷

A mere three weeks after the investigation was concluded by the Department of Justice’s task force, U.S. District Judge John Lewis Smith, Jr., “ordered that the F.B.I. should file with the National Archives all of the F.B.I. tapes and documents growing out of the wiretaps, buggings, and other surveillances of King, and that the materials regarding King not be made public *for at least fifty years*, except by court order.”¹⁷⁸ Fifty years— that is a long time to wait. If the current falsehoods surrounding King have been instituted in about two-and-a-half decades, the time between his assassination and now, it is perturbing to consider how much more can be hidden and distorted in a little more than three decades, the time between now and when the ban ends. We are expected to *wait* for more than 30 years for King’s files!

It is interesting to note that our government felt that things would be “worse” if the public were allowed access to documents that, by all rights, people should be allowed to view under the Freedom of Information Act. It almost seems as if some people in the government were attempting to *hide* something from their constituents— the very people that they are *supposed* to serve. That is simply intolerable. Fortunately, the *Congressional Record* is not sealed; so more forthcoming evidence taken from excerpts of it shall be shown in order to conclusively prove the true agenda of Martin Luther King, Jr. The truth shall set us free— “free at last.”

It is difficult to tell, exactly, *when* Martin Luther King, Jr., became affiliated with subversives; it probably began sometime in college— perhaps, when he joined the “Dialectical Society.”¹⁷⁹ While King attended Morehouse College in Atlanta, he had a cordial relationship with Benjamin Mays, who purportedly “had an extensive record of support of communist fronts and causes.”¹⁸⁰

Regardless of when King first became affiliated with his communist cohorts, he eventually curtailed membership in— or was affiliated with— over 60 communist groups or people before he was killed. That fact was made known by an affidavit issued by Karl Prussion, an FBI counterspy from 1947 to 1960, which was inserted into the *Congressional Record*. Prussion promulgated that several members of the NAACP and CORE, including Martin Luther King, Jr., were affiliated with communist activities. He stated:

“I [Karl Prussion]...solemnly state that at each and every meeting [of five meetings attended, sponsored by the Communist Party], one Ed Beck, Communist, who is presently secretary of the National Association for the Advancement of Colored People [N.A.A.C.P.] of San Mateo County, California, and a member of the Congress of Racial Equality (C.O.R.E.), presented the directive from the district office of the Communist Party in San Francisco to the effect that:

“‘All Communists working within the framework of the N.A.A.C.P. are instructed to work for a change of the passive attitude of the N.A.A.C.P. toward a more militant, demonstrative, class struggle policy to be expressed by sit-ins, demonstrations, marches and protests, for the purpose of transforming the N.A.A.C.P. into an organization for the achievement of the communist objective.’^[181]

“I further swear and attest to the fact that that at each and every one of the aforementioned meetings, one Reverend Martin Luther King [Jr.] was always set forth as the individual to whom communists should look and rally around in the communist struggle on the many racial issues.

“I hereby also state that Martin Luther King [Jr.] has either been a member of, or wittingly accepted support from, over 60 communist fronts, individuals, and/or organizations, which give aid to or espouse communist causes.”¹⁸²

King was affiliated with “over 60 communist fronts, individuals, and/or organizations”— quite a few. Karl Prussion produced a *Documentary Report on Martin Luther King (Jr.)*, also. In it, he listed some of the communists who were King’s comrades. It is interesting to note that those types of organizations, oftentimes, attempt to hide their hideous agenda by having a name that sounds respectable, as mentioned earlier. The asinine attempts by certain groups to deny that Martin Luther King, Jr., had been affiliated with many communist

organizations are contradictory to the evidence. For brevity's sake, all the subversive groups or people, who were affiliated with King, are not mentioned. According to Prussion's report, King was affiliated with the following subversives on this list:

1. Ad Hoc Committee on the Eisenhower-Khrushchev Talks to Explore the Requirements of Peace— member;
2. War Resisters League— speaker at 36th annual dinner;
3. Highlander Folk School— speaker at 25th anniversary celebration on September 2, 1957;
4. Manifesto Against Passage of New Sedition Laws by the States— signer;
5. The International Workers Order;
6. Southern Conference Educational Fund;
7. Fellowship of Reconciliation— member of advisory council, editorial contributor;
8. *The Daily Worker* (newspaper);
9. *People's World* (newspaper);
10. National Advisory Committee of the Congress of Racial Equality;
11. Emergency Civil Liberties Committee;
12. Petition to Congress to Eliminate House Un-American Activities Committee— signer;
13. Petition to President Kennedy— signer, denouncing the House Un-American Activities Committee and the Senate Internal Security Subcommittee (who were both uncovering his affiliations with subversive groups);
14. Braden Clemency Appeal— initiator of petition asking for clemency for Carl Braden, convicted field secretary of the Southern Conference Educational Fund, and letter soliciting signers of petition, June 7, 1961;
15. *Liberation*— writer for, March 28, 1961;
16. Communist Party.¹⁸³

Prussion listed a few of King's communist cohorts, too. Prussion said that the following were communist associates of King: A.J. Muste, Harry Bridges, Pete Seegar, Aubrey Williams, W.E.B. DuBois, Abner Berry, Bayard Rustin, Ben Davis, Gus Hall, Elizabeth Gurley Flynn, and Rufus E. Clement.¹⁸⁴ Prussion was quick to point out a striking point:

“Since King has not rejected the support— but, rather, encourages and welcomes it— of individuals, publications, and organizations that give aid and comfort to revolutionary [communist] objectives, he necessarily becomes an integral part of it.”¹⁸⁵

When King's communist cohorts were arrested, he came to their aid. King endorsed a petition to free Carl Braden, who was convicted for being the communist field secretary of the Southern Conference Educational Fund.¹⁸⁶ He signed a plea to have Junius Scales freed. Scales was the leader of North Carolina's Communist Party and was one of the few people convicted under the “membership clause” of the Smith Act. King tried to get Scales pardoned, hoping that President Kennedy would be sympathetic towards Scale's desire to destroy America.¹⁸⁷ Morton Sobell, a convicted atom bomb spy, was another fellow that King led an appeal to free. King even went to the extent of joining the “National Committee to Secure Justice for Morton Sobell” for the convicted traitor.¹⁸⁸ Obviously, King's allegiance was never to the nation in which he lived.

King's relationship with communists was a two-way street. When King was arrested, his communist friends quickly came to his rescue. “Gus Hall, General Secretary of the Communist Party, U.S.A., and Benjamin Davis, Secretary of the Communist Party, U.S.A., protested the arrest of King in wires to President Eisenhower,” said the communist publication *The Daily Worker* of October 30, 1960.

Lackadaisical Laws

The government was never too concerned about King's activities— other than finding out what he was doing. Although the United States' government has made laws denouncing communism in the past, most of the laws were useless. An excellent example of this is the Internal Security Act of 1950 and, better yet, the Communist Control Act of 1954.

The Internal Security Act of 1950, created to keep the government aware of subversive groups operating in the United States, was declared wrong on the basis of technicalities. Although the government could find the subversives, the courts merely slapped the subversives' hands and said: See you later. During a discussion of the Internal Security Act in Congress, the reason for it being struck down in 1967 was explained:

“...[T]he Internal Security Act of 1950 finally received its death blow recently, when the Court of Appeals for the District of Columbia determined that the Communist Party could not be made to register because to do so would violate the privilege against self-incrimination of the individuals who would register for the party. This is some 17 years after the act was passed, with the major purpose of getting the Communist Party to register as a Communist action group. As yet, no organization has registered under the provisions of that act.”¹⁸⁹

What good are laws if there is not any compliance or enforcement of them? Apparently, the government must have thought that the Communist Party would be cooperative, working with them. Members of the Communist Party— or any subversive organization, for that matter— would never willingly admit that their purpose was to destroy the United States. People are not that stupid.

In another revealing comment, Congress discussed why the Communist Control Act of 1954 was never used:

“The Communist Control Act of 1954 has never been implemented because *no one knows what it means* and the executive branch of the Government has been unwilling to try *enforce it in any way*” (emphasis added).¹⁹⁰

The Vietnam Vagabonds

Since the government would not enforce its own laws, was too busy fighting other branches or political parties, or, simply, did not know or care what its laws meant, Martin Luther King, Jr., was allowed to walk unscathed, with nothing to fear from the members of the government who were bickering over trivialities. When he began his campaign to undermine the government, especially during the Vietnam War, he was met with little resistance. The permissive attitude of the American government, when it comes to dealing with subversive minority groups, may be its undoing.

The Vietnam War was, in my opinion, only second to the Civil War as being the most divisive war in U.S. history. Protesters fought supporters in the streets. Both the pro-war and anti-war sides made massive propaganda campaigns. If you voiced dissent, you would be associated with leftists— although that was not always the case. Not all the people who were against the Vietnam War were dishonorable.

During the Vietnam protests, there were *three* main groups who were quite vocal. The first group was those people who were leftists and were against the war; they opposed the war to such an extent that their protests of the war often resulted in violent opposition. The second group was peace-loving citizens and nationalists who were against the war. The third group was the people who believed in America— right or wrong— and followed the government's orders without question. Briefly examine the three main groups operating during the Vietnam War:

- 1.) There were, without question, many subversives who were working against American soldiers stationed overseas. They wanted the mental illness of communism to spread all over the world. They despised America's attempts to help prevent the spread of communism. The subversives were the ones pitying what happened to the evil communists operating in Hanoi. These people would not enlist and, when drafted, would not serve; if they were forced to participate, they would get out with some type of excuse. This was the group who said *good riddance* when American soldiers died. They would lie about the war just to make America look bad. When the war was finally over, this group contained the dregs of society who spat on the returning soldiers. Oftentimes, members of this group would attempt to masquerade as the second group, disguising their true intentions.
- 2.) There were many decent, concerned citizens who were against the war. Understandably, some felt that, although it was honorable for the government to stop the spread of communism, it was not the United States' job to act as the world's police man. These people felt that America should focus on problems here in our nation rather than problems half-a-world-away. Many of these people were against the government sacrificing America's children for the benefit of Vietnam. Generally speaking, this group was not involved in the protests. These people would not enlist; but, when they were asked to serve, they would go (but with serious reservations).
- 3.) Some people believed that whatever our government did, it was right. The people in this group may have opposed the war acts initially; but, once the war was in full-force and people were being drafted, they *had to* support the war. Many of these people enlisted; others in this group served, with little hesitation, when drafted. They would rather die than risk their honor or appear to be sympathetic to the evil people in the first group. They were this nation's warriors— those patriots who are always ready to fight on the behalf of America's actions.

In 1965, amid controversy surrounding Vietnam, Martin Luther King, Jr., was at the forefront of those opposing the war. There is no question that he belonged to the first group— those who were sympathetic to the communists in North Vietnam, the Viet Cong. Under the pretense of *pacifism* and *non-violence*, he said that he opposed the war. However, his allegiance with Hanoi and its communist leadership were something that he had difficulty explaining to those who could see through his *smoke screen*. King revealed his plans in a discussion with the black militant Stokely Carmichael. King told Carmichael that he wanted “to help our Viet Cong comrades-in-arms” by disrupting American cities.¹⁹¹ Rowland Evans and Robert Novak, both of whom were prominent newspaper columnists at the time, noticed King associating with Carmichael of the Student Nonviolent Coordinating Committee (Snick). Evans and Novak were quick to point out that King had “surrendered valuable ground to leftist extremists in their drive for control of the civil rights movement.” Also, they said, “Unless King breaks with the Snick extremists, liberal whites may no longer follow his leadership.” They were right.

Some of King's followers— most of whom belonged to the first or second group— followed King's lead. Senator Strom Thurmond stated his displeasure with King's attempts to influence people in international affairs. Senator Thurmond felt that King had no right to engage in international affairs. Senator Thurmond described King's activities:

“A whole new sphere of trouble-making for the United States was launched yesterday when Martin Luther King [Jr.], accompanied by Bayard Rustin, turned from his successes at creating domestic disorders to an attempt to play the same role with similar consequence in international

affairs... Neither King nor Rustin have backgrounds or experiences which would entitle them to an official audience. King is a notorious troublemaker and intermeddler, who has of late publicly revealed his interest in international affairs. Only King, and possibly some agencies of the government, can be sure what qualifications he possesses, or thinks he possesses, which would make persuasive his proposals to the leaders of communism to whom he proposes next to address.”¹⁹²

King said that if America were to take further steps against the communists in Vietnam, it “may be necessary to engage in civil disobedience.” Instead of protesting the bloodshed and tyranny perpetrated by the Viet Cong, he condemned America—the very nation that was trying to bring “justice and equality” to Vietnam.¹⁹³ Evidently, King’s wife, Coretta Scott King, must have felt the same way. She accompanied a delegation of women to Hanoi.¹⁹⁴

The late Black Supreme Court Justice Thurgood Marshall lambasted King for his anti-Vietnam tactics. “If he [King] is trying to line the civil rights struggle with Vietnam,” said Marshall, “he is leading the movement in the wrong direction. I do not believe he speaks for the majority of civil rights leaders or the majority of Negroes.”¹⁹⁵

It is quite amusing to read King’s rantings about communism. Although he often tried to make it sound as if he denounced communism, he fully supported it. Since he often advocated the support of communism, his strategy of denouncing it verbally (when in front of a public audience) but supporting it physically worked brilliantly. That is why communist groups always supported him. In one speech, he actually condemned communism, possibly with the hope that it would vindicate him from any wrongdoing. Further, by delivering a speech filled with such double-talk, he ostensibly gave loyal Americans, who would not tolerate his activities if they knew what his hidden agenda truly was, the feeling that he was also loyal and, merely, misunderstood. In one speech, King promulgated:

“We must not call everyone a communist or an appeaser who advocates the seating of Red China in the United Nations and who recognizes that hate and hysteria are not the final answers to the problem of these turbulent days. We must not engage in a negative anti-communism but, rather, in a positive thrust for democracy, realizing that our greatest defense against communism is to take action in behalf of justice. We must, with positive action, seek to remove those conditions of poverty, insecurity, and injustice which are the fertile soil in which communism grows and develops.”¹⁹⁶

King was absolving himself from his actions. King openly supported Red China’s admission to the U.N.; that is why he did not want people calling “everyone a communist or an appeaser who advocates the seating of Red China in the United Nations.” And, anyone that disagreed with him was simply full of “hate and hysteria,” not sound reasoning, King claimed. King said that Americans should “not engage in a negative anti-communism.” Although the wording is, basically, a double-negative (similar to that of a child saying, “I *don’t* want *no* food”), his message is quite apparent: People should not criticize communists. Much like a fox running through a stream to rid itself of its scent so that the hound dogs would not catch it, King was hoping to befuddle his enemies— non-communists, non-militants, and non-*activists* (in other words, people who work for a living)— and enlist their aid. Contrary to King’s thesis, America was engaging in a “positive thrust for democracy”; it was King who wanted the communist government in Vietnam left alone. And, in America, he wanted his *own brand* of “positive action” to be administered to end the disparities in our nation— namely, more government intervention to be administered at his discretion. As King continued his speech, out of the same breath, he stated:

“These are revolutionary times. All over the globe men are revolting against old systems of exploitation and oppression[;] and[,] out of the wombs of a frail world[,] new systems of justice and equality are being born... We in the West must support these revolutions. It is a sad fact that, because of comfort, complacency, a morbid fear of communism, and our proneness to injustice, the Western nations that initiated so much of the revolutionary spirit of the modern world have now become the arch anti-revolutionaries.”¹⁹⁷

King constantly complained that both he and his cohorts were “exploited” and “oppressed.” Was he trying to get something across— perhaps, a threat to American culture— when he suggested that “men are revolting against old systems of exploitation and oppression”? It is amusing how he stated, “We in the West...” Earlier in his diatribe, King stated that America “fell victim to the deadly Western arrogance that has poisoned the international atmosphere for so long.” Ironically, several paragraphs later in his speech, he felt that he was part of this same “deadly Western arrogance.”

If there was ever any doubt about King's true allegiances, it is revealed by one of his own sentences: "We in the West must support these revolutions." King never cared for the American soldiers dying in Vietnam; he only cared for the Viet Cong's revolution.

In King's speech, he said that America should not fear communism, but why should not Americans have a "morbid fear of communism"? Communism was responsible for countless millions of deaths under the dictatorship of Stalin, Mao Tse Tung, and other such disgusting characters. As for him accusing Americans of being the "arch anti-revolutionaries," Americans were hardly that. The purpose of the intervention was to help the Vietnamese, residing in the southern part, so that they would not have to bear the evils associated with the dictatorship of communism.

King's speech inflamed all the patriotic organizations across the U.S. Malcolm Tarlov, who was the national commander of the Jewish War Veterans, chided King for giving that speech. Tarlov said that King's speech was "an ignorance of the facts, pandering to Ho Chi Minh, and an insult to the intelligence of all Americans."¹⁹⁸ Tarlov probably felt that way because of all the baseless lies that King said, which seemingly came straight from the Viet Cong's party line. King even went to the extent of suggesting that America's part in the Vietnam War was similar to the Nazis testing "new medicines and new tortures in the concentration camps of Europe."¹⁹⁹ Tarlov felt that King's speech was irresponsible: "It is indeed sad that so respected a national leader [King] should have voiced his dissent so irresponsibly. His speech could have been written in North Vietnam."²⁰⁰ And, it may have been.

King's speech was filled with all types of other asinine lies: "We poison their water... We kill a million acres of their crops... We may have killed a million of them— mostly children... They see the soldiers selling their sisters, soliciting their mothers."²⁰¹ Throwing in a comment to relate it to his civil rights war, King said one more flagrant lie: "Twice as many Negroes as whites are in combat."²⁰²

Senator Thomas Dodd, D-Conn., noted that Martin Luther King, Jr., was aiding the enemies of the United States. Senator Dodd correctly noted that King was calling "for the admission of Red China to the United Nations" and demanding "that the United States commit itself to negotiate with the Viet Cong"; and, King felt that, implied Senator Dodd, the "United States [should] reorient its policy along the lines of accommodation with communism."²⁰³ Continuing, Senator Dodd proclaimed:

"Dr. King has since announced that he will write letters within the next 10 days to the President of North Vietnam and the leaders of the governments of Communist China and the Soviet Union. If Dr. King carries on a correspondence with foreign governments, it could run counter to the provisions of the Logan act, a Federal statute which says, 'Any citizen of the United States, wherever he may be, who, without authority of the United States, directly or indirectly commences or carries on any correspondence or intercourse with any foreign government or any officer or agent thereof, with intent to influence the measures or conduct of any foreign government or of any officer or agent thereof, in relation to any disputes or controversies with the United States, or to defeat the measures of the United States, shall be fined not more than \$5,000 or imprisoned not more than three years or both.'"²⁰⁴

Who did King think that he was? He had no right and no authority to make negotiations, pacts, agreements, or even discuss the war with the communist leadership whom America was battling. It seems quite evident that King was assisting the Viet Cong by his speeches in the U.S. and, consequentially, hurting U.S. soldiers stationed in Vietnam.

During the heated debates that took place over America's policy with the Vietnam War, Joseph O'Meara, the dean of Notre Dame University's law school and an activist in the American Civil Liberties Union, felt that "irreparable harm" was being done to the civil rights movement. "For the most part," O'Meara said, "I am persuaded the objectors are either Communists, or traitors, or cowards." Continuing, O'Meara could not help but notice that King and one of his associates, Carmichael, "weep only for the enemy."²⁰⁵

King's alliances should have been clear to everyone; yet people still fell for his double-talk, since he was an articulate spokesman. An excellent example of King's *gift* for double-talk was his response to some clergymen who called him an "extremist."²⁰⁶ Rather than disagree with the clergymen, King admitted to being an "extremist" but said it in such a way that he likened himself to "Jesus Christ" and said that the world was in "dire need" of his "creative" extremism:

"The question is not whether we are extremists but what kind of extremists we will be... In that dramatic scene on Calvary's hill three men were crucified for the same crime— the crime of extremism. Two were extremists for immorality, and thus fell below their environment. The other,

Jesus Christ, was an extremist for love, truth, and goodness, and thereby rose above his environment. So, after all, maybe the South, the nation, and the world are in dire need of creative extremists.”²⁰⁷

King had no problem voicing his feelings *for* the Viet Cong. But, for some odd reason, he never seemed to speak badly of their actions, even when they tortured the South Vietnamese. Where were King’s complaints about the 2,429 Vietnamese citizens who were killed between July 1965 and December 1966 by the Viet Cong?²⁰⁸ Where was King’s condemnation when the U.S. troops discovered an atrocity at a mountain village 15 miles east of Pleiku on August 24, 1965: “[T]he Viet Cong had just executed the aged village chief and his youngest son. The village chief’s wife was still alive, but the Viet Cong had tortured her by carving flesh from her body and cutting her arms...”²⁰⁹ Why did King, who claimed to be a man of **peace**, not complain when “Viet Cong guerrillas...kidnapped an entire village of men, women, and children in an unprecedented act of terrorism.”²¹⁰

Why did King only condemn America—the very nation that was attempting to liberate the South Vietnamese from the communist dictatorship of the Viet Cong? To accurately answer the aforementioned questions, you have to understand the word “peace” and how communists use it. Like the deceptive names that communists have used for their organizations, they also try to disguise their true intentions by throwing in honorable words like “peace,” “justice,” “liberty,” *et cetera* in their sentences— words that make their reasoning seem wholesome to those not aware of their ulterior motives. The communists have been doing that for quite some time and are proficient at it.

On April 1, 1951, the House Committee on Un-American Activities (HCUA) released a report: *The Communist “Peace” Offensive: A Campaign to Disarm and Defeat the United States*. The report said, “The most dangerous hoax ever devised by the international Communist conspiracy is the current world-wide ‘peace’ offensive.”²¹¹ In the report, the HCUA noted that the communists have “boldly seized upon the word ‘peace’ in an effort to secure moral sanction for its own aggressive designs. To achieve this, Communists must at the same time portray [their] victims and intended victims as being ruled by imperialist warmongers and ‘war criminals.’”²¹² In short, the communists decided that the best way to disarm their enemies—the people of America who found the communist ideology to be insipid— was to propagandize the peace-line so stridently that Americans would embrace it. The communist goal was simple: disarm the enemy from within. After all, a head-on attack would have been disastrous for any communist nation or any group working within America.

The Communist Party, U.S.A., in their so-called “Spring Mobilization for Peace” on April 15, 1967, said, “We are now approaching a moment in which the *fight for peace* can develop into the greatest grass roots movement this country has seen in more than a quarter of a century” (emphasis added).²¹³ Evidently, they did not realize that “fight” and “peace” are opposites. Unfortunately, their movement did, indeed, become the “greatest grass roots movement this country has seen” and now has numerous organizations that it created sowing the seeds of decadence.

King was familiar with the double-talk that the Communist Party espoused as their party line and used it to his benefit wherever he went. For instance, when King attended the hundredth anniversary for the black communist W.E.B. DuBois, King was quoted as having said the following: “Our irrational obsession with anti-communism has led us into many quagmires. Dr. DuBois will be with us when we go to Washington to demand our right to life, liberty, and the pursuit of happiness.”²¹⁴ King and his comrades were not being deprived of “life, liberty, and the pursuit of happiness.” Nor did King or any of his comrades (like the communist Jack O’Dell, who also attended the event) have an “irrational obsession with anti-communism”; it seems that the only “irrational obsession” was their belief in communism, going to celebrate the life of a man who was a self-admitted communist and who hated the U.S during his life.

King’s activities upset quite a few people in the government—at least, the ones who were not fooled by King’s articulate double-talk. King’s double-talk led to J. Edgar Hoover calling King “the most notorious liar in the country.”²¹⁵ Hoover never changed his mind about King. King and Hoover became at odds with one another because of King’s anti-American activities. Also, former President Harry Truman did not like King’s tactics. Truman said King was a “troublemaker.”²¹⁶ Congressman John Ashbrook of Ohio was perturbed over King’s subversive activities. Congressman Ashbrook noted that King was “disloyal to the United States.”²¹⁷ Continuing his statement, Congressman Ashbrook stated:

“[King] maligned his country with lies and accusations that come straight from the Communist Party line... He praised Ho Chi Minh as the only true leader of the Vietnamese people. He condemned the United States as the ‘greatest purveyor of violence in the world today’ and likened our nation to Hitler’s Germany. He condemned the late President Diem as ‘one of the most

vicious modern dictators' and threw out wild charges like the United States may have killed one million children in Vietnam."²¹⁸

Pecuniary Pals

King's involvement in foreign affairs extended beyond just the ideology of communism, beyond talking on behalf of communists in Vietnam—beyond meeting and conspiring with communists the world-over. King was so involved with *foreign affairs* that he accepted money from some pretty shady characters. Some of these shady characters were from other countries, which were not too friendly with America's democratic form of government. In other words, King was working against the government of the United States of America and was paid for it.

The *Washington Observer Newsletter* disclosed King's ties to communism, noting that an FBI report existed on him. The evidence that was contained in the report, which our government has kept from the general public, had some shocking revelations, according to the *Washington Observer*. The *Observer* said:

“...[W]hen the F.B.I. agents had King under surveillance, they observed him meet a well-identified Soviet espionage agent at the Kennedy Airport in New York. They also secured evidence that King was receiving large sums of money from a well-known American Communist agent who gives King instructions that he implicitly obeys.”²¹⁹

Stanley Levison was one of King's colleagues. Levison was often described as King's “money man”; he was King's closest White associate.²²⁰ J. Edgar Hoover said that Levison was a Soviet spy and member of the Communist Party, U.S.A. The late President John Kennedy informed King that Levinson was “dangerous” in a meeting, hoping that King would stop meeting with Levison and other communists before something happened.²²¹

During a raid of the SCEF, a check was found. The check, which had been endorsed by King, was from the communist James Dombrowski and was made out to King.²²² On the check, dated March 7, 1963, there was a little note written that told why the money was given: “New York expenses.”²²³ Apparently, Dombrowski was paying King for expenses that King incurred during his battle with the American government.

King often used the Vietnam War as a means of raising money. He had the protesters send him money. Congressman O. C. Fisher of Texas complained about King's moneymaking activities. Congressman Fisher noted that King had “had turned to a crusade in favor of the communists in Vietnam as a means of raising money.”²²⁴ Describing King's activities, Congressman Fisher stated:

“Martin Luther King [Jr.] has turned to a crusade in favor of the Communists in Vietnam as a means of raising money. He recently said that he was shooting for \$700,000. In aiding the communists, he has bitterly denounced the U.S...

“King has been both brazen and open in his violations of the law. And he is joined by more than a score of other sick minds and corrupt souls...

“The American people want to know—and they have a right to know—when is the Department of Justice going to crack down on these disloyal elements in our society? These mercenary crackpots should be shown no mercy. They have gone far beyond the realm of normal dissent. They are actively aiding the Communist aggressors in Vietnam, while violating the laws of their own country.”²²⁵

Congressman Fisher was right. We, the American people, did—and still do!—have a right to know when this affront to our liberties will end. Only by standing up and being counted will the barrage of lies that have been foisted upon us end. And then—and *only then*—will we be able to rid ourselves of the lies that have separated this nation from its course. We have a *right* to see the FBI files on King that the courts closed. The time has come to demand that right. A stop must be put to the politically correct historical revisionists, who have distorted history to unprecedented lengths in order to make their motives seem wholesome. This needs to be done, for what occurred after King's death is a national disgrace.

Le Roi Est Mort, Vive Le Roi!

In France, there is an age-old adage: “Le roi est mort, vive le roi!” It means, “The king is dead, long live the king.” The saying makes an appropriate title for this chapter for three reasons: 1.) It was not until after Martin Luther King, Jr.’s death that few dared to speak the truth about his nefarious activities. 2.) The adage is fitting because of a chant that black eulogizers exclaimed after King was convicted for leading the Montgomery bus-boycott: “Behold the King! Long live the King!”²²⁶ 3.) After King’s deaths, many tenets that he believed and promoted have become accepted, living long past his life.

After King was killed by James Earl Ray, King’s image changed; people tend not to speak badly of the dead, especially the same people who were worried about being victimized by all the riots that broke out afterwards. It seems that very few politicians would discuss King’s activities after his death. The politicians probably did not want to upset the rioters who quickly destroyed the cities after King’s death.²²⁷ Perhaps, the politicians felt that if they did discuss King’s activities, it might have made the riots worse (if that was possible). Also, some politicians were probably fearful of losing the African-American bloc vote in the cities. However, there were a few bold politicians. Congressman Tuck said:

“Although it is conceded that [King] openly advocated nonviolence, he fomented discord and strife between the races. Violence followed in his wake wherever he went, North or South, until he himself fell a victim to violence. He who sows the seed of sin shall reap and harvest a whirlwind of evil. I believe with the Bible that he who takes up the sword shall also perish by the sword.

“This victim of murder preached compliance only with the laws he approved of and thus was in contempt of statutes not to his liking. Hence, he and his followers, in a most brazen and flagrant manner, flouted the time-honored concepts of this Nation, which is one of laws and not of men.

“In one of his last public utterances, he openly stated that he intended to violate a solemn court injunction. At the same time, he was planning to invade Washington [D.C.] with a horde of the hosts of evil, to disrupt and stay the wheels of the Government of the United States. Every sensible person knows, as he himself must have known, that such an act would result in wholesale property destruction, bloodshed, and death to this beleaguered city.

“This man trampled upon the laws of our country with impunity, and the Stokely Carmichaels and the Rap Browns were spawned in the waters of hate agitated by his public utterances.”²²⁸

The American flag flew at “half-mast to [honor] a man who aided and abetted the Communists of North Vietnam, as he publicly supported the draft card burners and sought to undermine and betray our fighting sons in Vietnam,” said Senator-elect Claude B. Duval of Houma, Louisiana.²²⁹ Continuing, Duval noted how ironic the whole ordeal was concerning King’s death:

“In the avalanche of propaganda, hypocrisy, and falsehood that followed the death of King, the President and national figures together with the news media have undertaken to eulogize and commit to martyrdom Martin Luther King [Jr.], who, under the guise of non-violence, caused violence wherever he went.

“The voice of truth is not heard in the land. All has been forgiven; all has been forgotten. None seem to remember that only the day before his death, King openly declared his intention to violate law and order—a federal court order. This was nothing new, since he had previously violated a federal court order...

“We witness in our major cities looting, theft, burglary, arson, robbery, murder—all, indeed, a fitting tribute to an advocate of violence.

“I call upon all men, the responsible Negro community as well as the white to face the facts and truth and to dispel from all minds the falsehood and hypocrisy that have been visited upon us by our leaders and the news media. If the men who died in World War II, in Korea and Vietnam should return, they would cry out in horror at the eulogizing of a man who...aided and abetted the enemies of this nation, who preached disobedience of law and who incited violence and riot.

“I know I speak against the tide of overwhelming emotion...but let the voice of truth be heard in the land. If it is possible, let the voice of reason be heard. Then may the Negro and the white communities join together in a truthful and realistic effort to build a better society.”²³⁰

The riots began— as they had before, as they did in ‘92, and as they will again— and with the riots came the accompanying horror stories of rioters having their fun, laughing while they destroyed the cities.²³¹ A total of 110 riots were reported in cities across the nation after King’s death, caused by a single, fanatical white. 75,000 National Guardsmen and federal troops were dispatched to stop the lawlessness of the rioters. Thirty-nine innocent people were killed in the aftermath.²³² David Dominick, an attorney who was a legislative assistant to Senator Clifford Hansen, watched the horrid events unfold in Washington, D.C., and described what occurred:

“Reaction to the assassination of Dr. Martin Luther King, Jr., last Thursday night created the worst crisis since the Civil War in the history of Washington, D.C. This morning, an uneasy truce settled over the Nation’s Capital [*sic*], but new violence could break out.

“This past weekend of infamy will be debated, discussed and cursed by many for months to come...

“On Thursday night, four white youths stopped for gasoline at a service station in downtown Washington. They did not know that Dr. King had just been murdered in Memphis, but they were attacked by a gang of Negro youths. One of the whites was badly beaten and fatally stabbed. His companions fled with him in their car out of Washington, across the Potomac, and to a hospital in Virginia. The boy died, but the incident was little noted in the press...

“On Thursday, grief at the death of Dr. King gripped all of ‘official Washington.’ On Friday, Senators, stockbrokers, workers— all flowed, as usual, into Washington from the suburbs. But by Friday afternoon, an awful fact confronted the people here. The city was on fire.

“First, black smoke, then ugly red flames could be seen from the upper floors of every government building in Washington— from the White House to the Capitol Building...

“Firebombs burst in major stores of the downtown district, and the looters were off and running.

“Nervous office workers thought naturally first of their homes and second, how they might get there...

“The U.S. Army troops were slow in being deployed, and the looters and fire bombers went virtually unchecked. The press reported that in the city’s beautiful parks...young men jaunted up and down in front of admiring girls trying on this or that, stolen minutes before from fashionable men’s stores nearby.

“One reporter-friend of ours witnessed a white Cadillac pull in front of downtown jewelry store. Two men smashed the windows, stripped the store front of its tray of jewels, got into their car, drove slowly down into traffic, stopped at a red light next to a patrol car, waved to the officers and drove off as a cop on foot raced desperately to tell his fellow officers in their car of the crime...

“The efficiency of the fire bombers was chilling. First the windows were smashed, then the looters did their quick work and last came the fire bombs...

“Earlier that day, the *New York Times* reported that newspapers in both London and Paris had immediately compared the assassination of Martin Luther King [Jr.] with that of John F. Kennedy.

“Before this, many Americans had obviously viewed Dr. King as a Negro leader, no matter how begrudgingly. Now, overnight, Europeans coached us into the realization that King was viewed in the world as one of our country’s greatest Americans.”²³³

There were some people who did not riot but, rather, mourned King’s death. It is interesting to take a look at some of the mourners who shared their sympathy when King was assassinated. The front-page of the Communist Party, U.S.A.’s publication *Worker* for April 14, 1968, had a story that noted some of King’s former comrades:

“Henry Winston, National Chairman of the Communist Party, U.S.A., led a six-men party delegation to the funeral of Dr. Martin Luther King, Jr., Tuesday in Atlanta [Georgia]. The other representatives were Claude Lightfoot, Mickey Lima of San Francisco, Charlene Mitchell of Los Angeles, Arnold Johnson, and Gil Green.”

The Soviet Union’s youth, student, and peace organizations and trade unions sent messages of sympathy, too. Memorial meetings took place all over the Soviet Union: factories, halls, and theatres— even Moscow University. Artists and “intellectuals” paid tribute to King at the Friendship House, which was held by the Soviet-American

Friendship Society and the Soviet Peace Committee. James Jackson, the leader of the American Communist Party, was, of course, one of the speakers at the Friendship House.²³⁴

The Soviet Peace Committee even went to the extent of sending the Southern Christian Leadership Conference a letter on behalf of some of the communists. They expressed their indignation over King's death: "The hearts of the Soviet people are filled with pain and anger at the monstrous crime of American racists."²³⁵

Throughout the communist bastion came condolences. Waldeck Rochet, general secretary of the French Communist Party, made certain that his regrets were known. Poland's "Peace Committee" sent condolences to Coretta King, according to the April 9, 1968, edition of the *Worker*. Also, the *Worker* noted that William Patterson, secretary of the Negro Department of the Communist Party, U.S.A., sent a telegram to Coretta King, wishing her the best: "Tonight we will join with all progressive mankind in expressing the deep pain and anguish at the monstrous assassination of your illustrious husband." It is not too surprising that there was an article in the same issue, entitled, "Dr. King's Legacy— 'FULFILL IT!' COMMUNISTS DEMAND." In that article, there is reference to a march that King planned on attending before his death: "The Poor People's March upon Washington must not falter. It must take place in greater numbers than even previously planned."²³⁶

Not too long after King's death, the Poor People's March took place in Washington, D.C. The march supposedly had one purpose: to obtain more government benefits at the expense of taxpayers. U.S. Representative Samuel Devine from Ohio, quoting an Ohio newspaper that described members of the Poor People's March who made a pit stop in Ohio, noted:

"What has been reported as— and what may have started as— a massed effort to obtain more federal aid, looks in reality like a black power movement, if those passing through Columbus [Ohio] are at all typical.

"First inkling of the attitudes of the guests came when black power chants drifted through open bus windows behind police escorts...

"Many wore African type garb or sweatshirts emblazoned with 'Soul Brother,' 'Soul Sister,' 'Milwaukee NAACP Youth Council,' and 'Black Power.'"²³⁷

The Poor People's March must have been a sight to behold. There were many bitter protesters. Rev. Ralph D. Abernathy was wearing one of the marchers' armbands that read, "Mississippi G-d Damn"— such a devout Christian he must have been.

One white person made the mistake of protesting the *peace-loving* protesters and experienced the *love* that the demonstrators had. The white person had a sign that read, "I am fighting poverty. I work! Have you tried it?"— his mistake. He was stabbed and hospitalized by those peace-loving demonstrators.²³⁸

Hosea Williams, the march coordinator, shared the feelings that the marchers held:

"By the time we're through in D.C., white folks gonna say, 'Where's Dr. King? Wake up Dr. King!' These white folks killed the dreamer, but we're gonna show these white folks what become of the dream. The poor people are marching to challenge the Pharaoh."²³⁹

Rev. Abernathy, who became head of the SCLC after King's assassination, had an article published in the April 16, 1968, edition of the *Worker*. In the article, he was quoted as saying the typical communist-harangue in a speech— "that the nation's problem was not black meanness but white 'sickness.' The sickness is a 'contagious disease'... a disease 'created by a capitalistic society' and 'brought here by none other than the white man.'"²⁴⁰

Congressman Buchanan, speaking before the House, succinctly promulgated who benefited from King's assassination: "The hand that gunned down Martin Luther King [Jr.] served the world Communist cause well, and no other cause I know..."²⁴¹ Certainly, the people who hold those beliefs did benefit from King's death by the acceptance of their views by more people in society.

American Aftermath

With all of this being fully known by some of the people in our government, it is amazing that they would actually support and advocate Michael King's birthday-bash. In Arizona, it eventually passed after a mass propaganda campaign was released upon the unsuspecting populace. The first time that the people had an opportunity to vote on the King holiday, the good people refused it for, at least, a couple reasons: some knew of King's sordid past; others did not feel it necessary to have another government-paid holiday (which was paid with the people's taxes, of course).

Because the good people of Arizona originally decided against the Michael King holiday, other groups awarded blacks with an "offer of \$200,000 in minority scholarships to the universities of Louisville and Alabama," according to *Newsweek*. "The largesse was designed to make amends for Arizona voters' refusal last month to approve a Martin Luther King holiday."²⁴² Ironically, it took an African-American, Michael Williams, to complain about the ordeal. Evidently, most whites were too cowardly to protest— or were too uninformed to protest— and no one paid much attention to the few who did, probably assuming that those complaining were merely ignorant when nothing would have been further from the truth.

The people of Arizona quickly learned that they would be punished for their decision not to have a King holiday. The 1993 Super Bowl would be taken out of Arizona because of the people's failure to enact a King holiday. Numerous other groups were also considering boycotting the state of Arizona, including the National League of Cities, the Episcopalian national convention, and National Urban League. Bob Rose, who led opponents of the bill for a King Day, said: "The only thing, legally, they can do is have a referendum in 1992... And it'll get defeated two to one, straight up and down." Unfortunately, he was wrong; the good people of Arizona, unknowing of the full scope of King's activities, decided to have the King holiday; football was on.

Sister Souljah, the militant rapper (or hip-hopper— whatever that type of "musician" is called), who once suggested that blacks should take a week to kill whites, was asked about how she felt about "Dr. King" in a brief interview with the magazine *Life*. She said that she feels the image of King is not correct: "People who are in power in white America have twisted the image of Dr. King to take out the sting of who he was."²⁴³ Many others seem to echo her opinion. Although she may be wrong about a lot of things, she appears to be right about that.

Evan Mecham, the former governor of the state of Arizona (and a white man who has not "twisted the image of Dr. King to take out the sting of who[m] he was"), was asked what he thought about Martin Luther King, Jr., in the magazine *Life*. He said that the government should not "demote" George Washington and Abraham Lincoln's holiday— namely, President's Day— while elevating King's holiday. He felt that if King had lived, he "probably would have gone downhill, substantially," said Mecham. "Without his assassination, I doubt he would have ever had the credibility."²⁴⁴ Very few people speak badly of the dead.

New Hampshire, just like Arizona, was one of the few states that did not have a day for King— that is, until the "avalanche of propaganda." In 1993, New Hampshire finally agreed to have a Martin Luther King Jr. celebration, joining Arizona and the 48 other American states in the celebration. About the same time, Jesse Jackson received the *prestigious* King Peace Prize for his work.²⁴⁵

One Black columnist, Barbara Reynolds of *USA Today*, suggests that Americans need "Kingology"— what she calls "King's non-violent moral code" of "love of others, love of self, black pride and human concern"— today.²⁴⁶ "Black pride"— from where did that come? (You have to wonder how she would feel if white columnists started to say that whites need "white pride"?)

Two black activists— Lenora Fulani, who was running for governor of New York on the New Alliance Party ticket, and Al Sharpton— pitched tents on Liberty Island, forcing the Statue of Liberty to be closed. They did that to commemorate Martin Luther King Jr.'s "I Have a Dream" speech. In a rally at Battery Park City, Fulani shared her own dreams: "We want to rename New York City, Martin Luther King City."

Besides having streets, holidays, and numerous other things named after him, Martin Luther King, Jr., now has a game named after him: King-O. Shirley Barnes, who is an Afro-American, in the late 1970s, invented the game. It is similar to bingo, except that there are words used instead of numbers. The words, as can be expected, are all noble: "family, home, humble, respect, Nobel, peace," and "prize." Ms. Barnes said, "The first word on the list is love, because that's what Dr. King was about." The game even comes with ideas for teachers so that they may use the game for history lessons or for "resolving conflicts peacefully."²⁴⁷ You have to wonder how students can "resolve conflicts peacefully" by using King's tactics.

Numerous organizations have held rallies in which King's name is revered and used as a call to peace. This seems strange, with all of the known instances of King flagrantly disobeying the law. However, many of the rallies

end in violence or promote more preferential treatment for blacks; so, in that respect, there is a bit of similarity between King's ideology and that of his followers.

About thirty years after King led the so-called civil rights marches in Washington, D.C., his disciples had another March on Washington. The march—which was held by gay-rights activists, socialists, and vagabonds, among others—had Coretta Scott King speak before them. She exclaimed to the unique crowd: “Dr. King’s spirit is with us! Yes it is!” The crowd, which was estimated at three-hundredths of one percent of America’s population, responded to King’s widow: “Free at last! Free at last! Thank God almighty, we’re free at last!”²⁴⁸

Other people of notoriety either spoke or attended the rally. Ben Chavis, who was the president of the NAACP at the time, spoke there and shared his demands with the unique crowd. “We want more than fair treatment; we want a fair share of the economy,” said Chavis, reiterating the demands that the civil rights advocates have held for so long.²⁴⁹ Rosa Parks, Jesse Jackson, and Attorney General Janet Reno also attended the event.²⁵⁰

In an effort to combat White heterosexuals, Chavis’s NAACP enlisted the help of all homosexuals: “Our board approved a stand on gay-rights several months ago,” said Chavis. “It was a unanimous decision.”²⁵¹

Chavis is not new to controversy, though. After being implicated in the firebombing of Mike’s Grocery Store, Chavis, eight other blacks, and a white woman were sent to prison in 1972. (Several blacks testified in court that Chavis had used a church as his Civil Rights Headquarters to plan the attack.) In 1979, North Carolina Governor Jim Hunt—at the behest of his black voters—granted Chavis clemency. After Chavis was freed, he went to work for the National Alliance Against Racism and Political Repression, which was one of the U.S. Communist Party’s fronts, as the co-chairman. (Charlene Mitchell, a Black woman who was the Communist Party presidential candidate for 1968, served as the co-chairwoman of the group at the time.)

Since then, Chavis has befriended many people in his visits to communist nations. Chavis’s wife, Martha Rivera, was a translator for Angola’s communist government when Chavis met her. After Benjamin Chavis became head of the NAACP, he swiftly chose Don Rojas as his communications director. Apparently, Rojas had the qualifications that Chavis had hoped to find: Rojas had worked as Maurice Bishop’s press secretary, during the time that Bishop headed Grenada’s communist government. At one of the NAACP conventions that Chavis attended, he raised his clinched fist in an apparent Black Panther/Marxist salute with a good friend of his, Nelson Mandela. It seems that Chavis likes the idea of redistributing people’s money. (Chavis was eventually ousted from the NAACP for making a sexual misconduct settlement without the board of directors knowing about it.) However, none of this should be too surprising when you consider the NAACP’s history. You can probably be sure that whoever replaces Chavis will have similar qualifications.

Chavis is hardly the only civil rights’ advocate to support the acceptance of sodomy. When Clinton was appointed President, one of the first things he did was to invite his homosexual friends to participate in the festivities. To make his inaugural party the focal point of deviancy, President Clinton had the Gay and Lesbian Bands of America participate in the party.²⁵² The video *Gay Rights, Special Rights: Inside the Homosexual Agenda*, which appears to have been made by some racial minorities who were concerned about losing their special privileges (or, as some of them in the video say, “full minority status”), shows actual footage of the 1993 March on Washington, including the homosexuals’ plans.²⁵³ A militant homosexual began his speech before the assemblage by paraphrasing King—a fitting tribute. Another homosexual, who was at the 1993 March on Washington, had a sign that declared, “Civil Rights or Civil War!” Clinton expressed his thanks (for the \$3.5 million the homosexuals contributed to his campaign) via videotape, which was shown, on a large screen television at the homosexuals’ festivities. President Clinton said, “I just want to thank the gay and lesbian community for their courage.”²⁵⁴ One lesbian commented, “It’s our government now. It’s our government now.”²⁵⁵ Another one said, “Clinton is a friend of ours, and he’s going to take care of all gay and lesbian rights. And he’s going to shake up the country.”²⁵⁶

During the homosexuals’ festivities in Washington, D.C., some transvestites had strip shows. As the transvestites threw their clothes around in the air, the innocent children of homosexuals—many of whom were probably adopted—stood by crying, with tears running down their cheeks.²⁵⁷ Members of the North American Man-Boy Lover Association attended the event as well. The innocent children of the U.S. are suffering and being prevented the right to a peaceful existence because of this abomination, which was born in the so-called “civil rights” movement of King.

The homosexuals had a list of demands, which they called “human rights,” that they made. They wanted these demands to be added as a Constitutional amendment. The following is a summary of some of their demands:

- 1.) All forms of sexual expression would be allowed;
- 2.) All laws prohibiting sodomy would be abolished;

- 3.) All laws that prohibited certain types of unusual clothing (or lack of clothing) would be gone;
- 4.) All age of sexual consent laws would be repealed, thereby allowing homosexuals to have sex with whatever child they choose;
- 5.) Money from the government's War Department would be diverted to cover the cost of medical expenses for homosexuals with AIDS;
- 6.) Taxes would be used to pay for sex-change operations, allowing more homosexuals to parade in their surgical disguise;
- 7.) Homosexuals in all areas of the U.S. would be allowed to adopt children or provide foster care for them, which, combined with the homosexuals' fourth desire, would allow them to adopt and commit sodomy with any child available for adoption;
- 8.) Homosexual marriages would be permitted in any area that does not accept it;
- 9.) Homosexuals would be accepted in designing education for children, in making child care, and for providing school counseling in areas in which they are not currently allowed;
- 10.) Contraception devices and abortion would be provided to all people for free— no matter what the person's age and, in the case of a very young person, without the person's parents' approval;
- 11.) Artificial insemination would be allowed for any bisexual or lesbian woman who wanted to have children so that she could raise them in that type of lifestyle (which would allow the lesbian to teach the child to hate men);
- 12.) No religious concerns of homosexuality would be allowed, with religious institutions losing their tax-exempt status if they did not comply; and,
- 13.) Private groups, like the Cub Scouts, must accept homosexuals into their groups.²⁵⁸

In Atlanta, Georgia, a rally was held for King on January 18, 1993. Jean-Bertrand Aristide (Haiti's ousted president), Jesse Jackson, and Coretta Scott King attended the rally, along with about 1,100 other people. Martin Luther King Jr.'s daughter, the Rev. Bernice King, officiated the ceremony at Ebenezer Baptist Church. In the course of her discussion, she referred to her father as a "prophet." She said, "It's time for those of us who have benefited from the message and the mission of the Prophet King to come together and make his spirit come alive again in our midst."²⁵⁹

At other places, similar activities occurred on that cold, January day in 1993. In Denver, Colorado, some of Martin Luther King Jr.'s followers were engaged in a rally. The rally quickly turned into a party. Some of those in attendance smashed a liquor store's window (to get the party supplies), while others beat a white woman until she was unconscious (their idea of the party). New Hampshire Governor Steve Merrill gave an order that changed the name of Civil Rights Day to King Day for his state. And, not too surprisingly, marches occurred in various places, like Phoenix, Arizona, to celebrate King's birthday.²⁶⁰

After the Rodney King verdict, hundreds of students in Atlanta, the hometown of Martin Luther King Jr., had a march. Mayor Maynard Jackson pleaded with the students: "Let us not discredit the name of Martin Luther King, not in his hometown... Don't try to tear this city up."²⁶¹ Although the two sentences were a contradiction— since Martin Luther King Jr. himself often provoked riots and "trying to tear [Atlanta] up," certainly, would not "discredit" his name— the underlying message to the black students was understood: Please do not loot, burn, and destroy the city of Atlanta. The mayor's begging was an effort in futility. The *Nubians* (just another name for African-Americans) smashed store windows, threw stones and bottles, and assaulted white pedestrians— but certainly did not "discredit the name of Martin Luther King, Jr."

King's legacy lives. Martin Luther King, Jr.'s descendants are still quite active. Martin Luther King III— or should it be Michael King III(?)— was a bit upset when he ran for an office in Georgia. He hoped to become chairman of the Fulton County Commission in 1993. The newspaper *Atlanta Constitution* predicted that he would win by a two-to-one margin. Another candidate beat him by almost 15,000 votes (about 15 percent of all votes cast). His mom, Coretta Scott King, broke down in tears and cried, "How could the people vote down the King?"

Indeed, why would "people vote down the King" when there is plenty of pro-King propaganda disseminating from every corner of American culture? Even though Martin Luther King III may not be as charismatic and articulate as his father, his name still carries some weight with those who accept falsehoods without question. King III was involved in a problem with the IRS, which may have had an effect on the voters' decision. He reportedly did not pay the IRS some money in taxes; honest citizens call it tax evasion. He settled the dispute by borrowing \$150,000 from his mom, which he promptly gave to the IRS.

Martin Luther King, Jr., has become an internationally celebrated figure. Shortly after King's death, Congressman John R. Rarick from Louisiana, speaking before the House of Representatives, said that Martin Luther King, Jr., was the "United Nations' proclaimed messiah."²⁶² Rarick could not understand why some of the politicians attended King's funeral. After all, said Rarick, King was "a disloyal American linked with over 60 organizations intent on the destruction of America."²⁶³

Congressman Rarick had a good reason for calling King the "United Nation's proclaimed messiah." King once said:

"I would strengthen a channel already in existence...I would work to bring about universal disarmament and set up a world police force through the United Nations... I would also consider some form of world government."²⁶⁴

King was not the only prominent spokesman to promote some type of bizarre "world government." There have been others that believe the United Nations should be used for things other than resolving disputes among different nations through peaceful means— rather than violent conflicts— which is why the U.N. was created. Some of the members of the U.N. appear to be power-hungry and want to be able to control the actions of different nations, thinking that they are some worldly congress instead of the professional mediators that they are. It appears that some of the members of the U.N. believe that they can control, encourage, and regulate what people do.²⁶⁵

International Implications

Today, King has become an internationally celebrated figure among blacks. In South Africa, blacks there revere Martin Luther King, Jr. “The tradition of civil disobedience is now commonly associated with Thoreau, Gandhi, and Martin Luther King, Jr., though they are not its originators,” said Mokgethi Motlhabi, a black South African writer who is sympathetic to Mandela’s African National Congress (ANC).²⁶⁶ Just as the U.S. had riots under King’s leadership— and still continues to have sporadic riots under the guidance of others— South Africa experiences similar violence. “As far as the ANC is concerned, there is no doubt that it did spend some days preparing its following for nonviolent action,” said Motlhabi.²⁶⁷ During the course of nonviolence, modeled after King’s nonviolent tactics in America, riots occurred, as you might expect.

The African National Congress has a very similar history to communist groups that operated in America. The Communist Party and the ANC worked hand-in-hand with each other in South Africa. However, when the Communist Party in South Africa was banned, the members did not just *quit*. Mokgethi Motlhabi described what happened:

“Some African communists were joint members of the ANC and the Communist Party before the latter was banned in South Africa. Naturally, when the party was outlawed, these people became exclusive members of the ANC unless otherwise affected.”²⁶⁸

It should come as no surprise that when the ANC and South African Communist Party were allowed, large rallies were held. People were carrying the sickle and hammer flag. One person held a sign that said, “Welcome ANC/Communist Party. Mandela must rule our country now, today!”²⁶⁹ It should come as no surprise that Mandela has called Fidel Castro and Moammar Kaddafi, each “a comrade in arms,” since they “support our struggle to the hilt.”²⁷⁰ Nor should it come as a surprise that one of the ANC’s former leaders, a very popular black named Chris Hani, was head of the Communist Party there.²⁷¹

Nelson Rolihlahla Mandela (whose middle name means “someone who brings trouble upon himself”) was a leader of the *Umkhonto We Sizwe*, a group that engaged in terrorist attacks against whites in the South African government.²⁷² The head of the African National Congress Youth League has asked his followers to kill former South African President de Klerk. Michael Johns of the Heritage Foundation described Nelson Mandela and the ANC: “Hitting civilian targets and refusing to renounce the use of violence against civilians for political purposes makes the ANC a terrorist group, and Mandela has not distanced himself from that policy even when asked specifically to do so.”²⁷³ So, it should come as no surprise that— much like Martin Luther King, Jr., and Bishop Desmond Tutu— Mandela received the Nobel Peace Prize. “The Nobel Prize is a tribute to all South Africans,” said Mandela.²⁷⁴ You have to wonder how the Nobel Peace Prize committee interprets the word “peace.”

Many Blacks in South Africa preferred to have self-determination rather than Mandela’s government.²⁷⁵ Mangope, who was a leader of a black homeland, begged whites to help him stop a revolution by the African National Congress and Communist Party. About 5,000 whites came to assist him in that goal. But, Mangope had already been captured. Some whites were seen by the black police. The whites got out of their car and laid on the ground, hoping to avoid trouble. As the whites were on the ground, holding their hands up in the air, they were mercilessly shot in cold blood by a black police officer.²⁷⁶ This is the peace and justice that the African National Congress and the Communist Party give.

Similar to King, Mandela seems to be quite proficient with double-talk. For instance, around the time he gained power, he said that his Freedom Charter “is by no means a blueprint for a socialist state.” However, he also stated that his goal is for “redistribution, but not nationalization, of land; it provides for nationalization of mines, banks, and monopoly industry.” In short, plans were to take away land from whites, redistribute the land to his fellow blacks, and assume power over all businesses— the very essence of black socialism, which he says that his plan is not. However, he is quick to point out his foremost goal: “The ideological creed of the ANC is, and always has been, the creed of African Nationalism.”²⁷⁷ As the embittered white communists who were so foolhardy to follow Mandela’s lead are now quickly learning, he had no intentions of allowing them to keep anything they currently own; and, as unfortunate as it is, that has even included some of their lives, though Mandela claimed that his policies will *not* “drive the white man into the sea.” (However, we currently see that this is not the case, as his policies are causing exactly that.) It will be interesting to see what happens. South Africa has a very similar history to that of the U.S. except for one difference: Whites are the minority rather than majority.

It appears that Mandela's views may not differ too much from those of the Nation of Islam. That should not be too surprising, since the Nation of Islam, whose newspaper *The Final Call* has a circulation of approximately 1 million, recently opened Nation of Islam Information Centers in different parts of Africa.²⁷⁸ In a speech that one of Farrakhan's former aides gave, he said that black South Africans should kill white people. The aide, Khallid Abdul Muhammad, who has since passed away due to natural causes, said that before a crowd at Kean College in Union, N.J. He wanted black South Africans to "kill everything white."²⁷⁹

"We have achieved the seemingly impossible," said Joe Slovo, who was the brains behind the anarchy, who helped Mandela achieve his goal and who just happened to be the chairman of the South African Communist Party.²⁸⁰ President Clinton, knowing that his fellow revolutionaries needed help, decided to double the amount of money given to South Africa. He felt that \$160 million of U.S. taxpayers' money ought to be used to help Mandela and his comrades.²⁸¹ (Later, the government finally decided to give them \$600 million of Americans' hard-earned taxes.) The U.S. Democratic Party had even sent some of Clinton's lackeys— Stanley Greenburg and Frank Creer— to assist Mandela's African National Congress.²⁸²

The aftereffects of King continue to have an adverse effect on America and other lands around the globe. Many misguided people do not fully understand the ramifications of following King's beliefs; they continue to believe the foolhardy notion that King was an ethical man of nonviolence. And, of course, there are still some subversives who know how King's actual tactics worked and have duplicated them.

Due to politically correct historical revisionists, King has been made into a figurehead— in some people's words, a "Prophet"— a person who is much different than the real Martin Luther King, Jr. However, when you take a look at the "real" King, after sifting through the platitudinous pro-King propaganda, you begin to understand how this nation has been led astray from the concepts that made it great.

I am only one and can only do only so much by myself. But with your help, by standing together against the lies and falsehoods that have separated this nation from its course, we can make a difference together. It will not be easy; I make no imaginary promises of something that can be accomplished on a weekend in between television shows. It may take a year or even several years; but it is something that should be done, that needs to be done, and that *will* be done. And when this is done, the King Holiday— and all the lies that have been built around it— will be rescinded.

Let the veil of lies be lifted from the people.

Footnotes

- 1 Louise Quayle *et al.*, *Martin Luther King, Jr.: Dreams for a Nation* (New York: Fawcett Columbine, 1989), p.9.
- 2 *Congressional Record* (May 16, 1968), p.E4309.
- 3 Quayle *et al.*, *Martin Luther King, Jr.*, p.12. Little Mike's family obtained their wealth by selling stock in a Mexican mine that was reportedly "fake, pure and simple," said a writer for the Black newspaper *Atlanta Independent* in 1909. The *Independent's* writer suggested that "many thousands of poor Negroes are being defrauded throughout the state" by Daddy. Theodore Pappas, "A Houdini of Time," *Chronicles* (November 1992), p.27.
- 4 Quayle *et al.*, *Martin Luther King, Jr.*, p.12.
- 5 Quayle *et al.*, *Martin Luther King, Jr.*, p.14.
- 6 Quayle *et al.*, *Martin Luther King, Jr.*, p.14.
- 7 Quayle *et al.*, *Martin Luther King, Jr.*, p.16. Some people still continued to address Martin Luther King, Jr., as "Mike" into the latter part of the 1950s. Keith D. Miller, *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources* (New York: Free Press, 1992), p.175.
- 8 Clayborne Carson, *Malcolm X: The F.B.I. File* (New York: Carroll & Graf Publishers, Inc., 1991), p.22.
- 9 *Congressional Record* (May 16, 1968), p.E4309. Although King was intelligent for his age, the scores he attained on the Graduate Record Exam were—to put it mildly—not too good. King's scores were below average in English and vocabulary. His other scores were similar: King scored in the bottom 33 percent on his advanced philosophy test; and his score in quantitative analysis was even lower, being in the lowest 10 percent. Theodore Pappas, "A Houdini of Time," *Chronicles* (November 1992), p.28.
- 10 *Congressional Record* (May 29, 1968), p.E4783.
- 11 *Congressional Record* (May 16, 1968), p.E4309.
- 12 *Congressional Record* (May 16, 1968), p.E4309.
- 13 *Chronicles of the 20th Century* (Prentice Hall Trade, 1987), p.780. At another time, King reportedly suggested that parts of plantations that were owned by whites should be given to blacks by the government. Armando B. Rendon, *Chicano Manifesto: The History and Aspirations of the Second Largest Minority in America* (New York: Collier Books, 1971), pp.160-161.
- 14 *Congressional Record* (October 4, 1967), p.H13008.
- 15 *Congressional Record* (October 4, 1967), p.H13007. The late Supreme Court Justice Frankfurter said, "If one man can be allowed to determine for himself what is law, every man can. That means first chaos, then tyranny. One cannot preach nonviolence and, at the same time, advocate defiance of the law, whether it be a court order, a municipal ordinance, or a state or federal statute. For to defy the law is to invite violence, especially in a tense atmosphere involving many hundreds or thousands of people. To invite violence is to endanger one's own life. And one cannot live dangerously always." *Congressional Record* (April 18, 1968), p.E3062.
- 16 *Congressional Record* (October 12, 1965), p.A5739.
- 17 *Congressional Record* (April 11, 1967), p.A1743.
- 18 *The Cincinnati Post* (January 30, 1993), p.2A
- 19 *Congressional Record* (October 4, 1967), p.H13009, citing the *Chicago Tribune* (June 30, 1967).
- 20 *Congressional Record* (October 4, 1967), p.H13008.
- 21 *Congressional Record* (August 22, 1966), p.A4416.
- 22 *Congressional Record* (August 22, 1966), p.A4416.
- 23 *Congressional Record* (August 22, 1966), p.A4416.
- 24 *Congressional Record* (October 4, 1967), p.H13008.
- 25 *Congressional Record* (October 4, 1967), p.H13008—Congressman John Ashbrook of Ohio, citing the *Baltimore Sun* (July 10, 1966).
- 26 *Congressional Record* (October 4, 1967), p.H13008.
- 27 *Congressional Record* (October 4, 1967), p.H13008.
- 28 *Congressional Record* (May 16, 1968), p.E4312.
- 29 *Congressional Record* (May 16, 1968), p.E4311.
- 30 *Congressional Record* (October 4, 1967), p.H13009.
- 31 *Congressional Record* (May 29, 1968), p.E4786.
- 32 *Congressional Record* (May 29, 1968), p.E4786.

- 33 Congressional Record (May 29, 1968), p.E4786.
- 34 Congressional Record (November 17, 1967), p.H15539.
- 35 Congressional Record (November 17, 1967), p.H15539.
- 36 Congressional Record (November 17, 1967), p.H15539.
- 37 Congressional Record (November 17, 1967), p.H15539.
- 38 Congressional Record (November 17, 1967), p.H15539.
- 39 Congressional Record (October 4, 1967), p.H13008.
- 40 Congressional Record (October 4, 1967), p.H13008.
- 41 Carson, *Malcolm X*, p.26.
- 42 Congressional Record (October 4, 1967), p.H13005.
- 43 Congressional Record (May 29, 1968), p.E4786.
- 44 Congressional Record (October 4, 1967), p.H13015, citing *Chicago Tribune* (September 6, 1967).
- 45 Congressional Record, October 4, 1967, p.H13007.
- 46 Congressional Record, October 4, 1967, p.H13007.
- 47 Congressional Record (May 29, 1968), pp.E4786, E4788; citing *Louisiana Legislative Committee Hearings, Part II* (March 6-9, 1957), pp.203-208.
- 48 Congressional Record (October 4, 1967), p.H13006. In one of King's works, he went to the extent of using Lenin's rhetoric: "We must be ready to employ trickery, deceit, lawbreaking..." Keith D. Miller, *Voice of Deliverance: The Language of Martin Luther King, Jr. and Its Sources* (New York: Free Press, 1992), p.102.
- 49 Congressional Record (June 15, 1967), p.S8277.
- 50 Congressional Record (July 12, 1967), p.H8580.
- 51 Congressional Record (October 4, 1967), p.H13007.
- 52 Congressional Record (September 13, 1965), p.[S]22708. King was always getting arrested. When King was arrested for the fourteenth time, the police charged him with trespassing, intent to breach the peace, and conspiracy. Congressional Record (May 29, 1968), p.E4785. Many other groups have used the "police brutality" complaints after committing violence. The neo-Muslims have a book called *Police Brutality*. In it, there is a discussion of how police want nothing more to do than beat up innocent blacks and other statements made to anger blacks. The book quotes a speech that Elijah Muhammad once gave: "The brutality— POLICE BRUTALITY— against the so-called American Negro throughout America, from Gulf to Border and from coast to coast, in every city and town and village in America, and on the highways of America, we meet with this same enemy. A free force, a free enemy to go about over the country wherever he may find a Negro to try to provoke him in order to pour upon him beatings and death." Nasir Makr Hakim, ed., *Police Brutality* (Cleveland: Secretarius, 1992), p.3. With anger-inciting comments like that, is it any wonder that some African-Americans have such a bitter hatred towards the police? (Hakim, the editor of the former book that is a compilation of speeches given by the late-Elijah Muhammad of the Nation of Islam, has also written some other anger-inciting books, like *Is God an Anti-Semite Too?*) The Communist Party, U.S.A., has used similar tactics. In a report issued by the FBI, it mentions some early activities of how the communists attempted "to fan the flames of discontent among the American people" during the Los Angeles riots of August 11-14, 1965. The report says that "special efforts were to be made [by the Communist Party, U.S.A.] to play up the 'police brutality' angle." *1967 FBI Appropriation; Testimony of J. Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations, February 10, 1966*, p.46. The New York City police commissioner said that when the "police try to stop" riots, the rioters "just yell 'brutality.' This is the pattern." Edward Banfield, *The Un-Heavenly City Revisited* (Boston: Little, Brown and Company, 1974), p.220.
- 53 Congressional Record (May 29, 1968), p.E4784.
- 54 Congressional Record (May 29, 1968), p.E4784.
- 55 Congressional Record (May 28, 1968), citing *Newsweek* (March 22, 1965).
- 56 Congressional Record (May 28, 1968), citing the *New York Times* (February 24, 1964).
- 57 Congressional Record (May 28, 1968), p.E4750, citing *Saturday Review* (April 3, 1965).
- 58 U.S. News & World Report (May 11, 1992), p.36.
- 59 Congressional Record (May 28, 1968), p.E4751.
- 60 Congressional Record (April 11, 1968), p.E3005.
- 61 Ralph Abernathy, *And the Walls Came Tumbling Down* (New York: Harper & Row, 1989).
- 62 Congressional Record (October 4, 1967), p.H13014. Bayard Rustin was openly homosexual. He was the main organizer for King's March on Washington, where King delivered his "I Have a Dream" speech in 1963. Clarence Page, "African-American Homophobia Is as Misguided as It Is Wrong," *The Cincinnati Post* (February 10, 1994), p.15A. Rustin's views on riots were similar to those of King. In front of an audience in New York, Rustin said that riots were caused by "merely a few confused

- Negro boys throwing stones in windows or a Molotov cocktail at a cop who was perfectly capable of ducking.” Edward Banfield, *The Un-Heavenly City Revisited* (Boston: Little, Brown and Company, 1974), p.220.
- 63 Ralph de Toledano, *J. Edgar Hoover: The Man in His Time* (New Rochelle, New York: Arlington House, 1973), p.333.
- 64 For example, see the *Testimony of John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations on February 10, 1966*. In that report, he investigated the activities of the neo-nazis and various other white extremist groups along with the communists and anti-White groups.
- 65 Toledano, *J. Edgar Hoover*, p.303.
- 66 Toledano, *J. Edgar Hoover*, p.304.
- 67 Toledano, *J. Edgar Hoover*, p.303.
- 68 Toledano, *J. Edgar Hoover*, p.304.
- 69 Toledano, *J. Edgar Hoover*, p.331.
- 70 Toledano, *J. Edgar Hoover*, p.332.
- 71 Carl Rowan, *Breaking Barriers: A Memoir* (Boston: Little, Brown, and Company, 1991), p.255.
- 72 Rowan, *Breaking Barriers*, p.255. When Rowan was asked why he noted the alleged affair, he retorted, “...[I]t’s not my job to protect anybody, not least or even Martin Luther King.” *Birmingham Times* (February 21, 1991), p.2.
- 73 Tony Brown, “The Worst Kind of Uncle Tom,” *Birmingham Times* (February 21, 1991).
- 74 Edgar S. Brightman, *The Finding of God*.
- 75 Martin Luther King, Jr., *The Place of Reason and Experience in Finding God*.
- 76 Theodore Pappas, “A Houdini of Time,” *Chronicles* (November 1992), pp.26-30.
- 77 Theodore Pappas, “Redefining Plagiarism,” *Chronicles* (September 1993), p.42.
- 78 Theodore Pappas, “Redefining Plagiarism,” *Chronicles*. (Pappas, the managing editor of the magazine *Chronicles*, is working on the book *Martin Luther King, Jr., Plagiarism Story*, which is a guaranteed shell-shocker, judging from some of his findings.) Keith D. Miller, an associate professor of English at Arizona State University, feels that King’s writings were merely “blending,” “alchemizing,” and “voice mergings”— not acts of plagiarism. Miller, *Voice of Deliverance*. I encourage all students at Arizona State University to actively engage in “voice mergings” in Miller’s class and to *skillfully borrow* others’ work. In that way, perhaps Miller will understand that they are the same thing. Or, maybe, that is even how Miller became the assistant professor— by submitting others’ work as his own.
- 79 *Congressional Record* (September 21, 1965), p.[H]23743. Congressman Michel said similar comments: “If Dr. King is sincerely interested in advancing the cause of racial peace and harmony— if he is sincerely interested in the well-being of Negroes all over the country— indeed, if he is sincerely interested in the United States of America, then I urge him to deescalate the militancy and disruption which may very likely backfire and cause the loss of valuable ground which has been gained. His return to private life would be a healing and constructive act to advance the cause to which he has dedicated himself, and also will help preserve national unity.” *Congressional Record* (April 4, 1968), p.H2625.
- 80 *Congressional Record* (May 16, 1968), p.E4312.
- 81 *Congressional Record* (February 14, 1968), p.S1238.
- 82 Despite the overall similarity among the communists’ beliefs in different nations, there are marked differences, too. Things that are applicable in China may not have been applicable in Russia. And, the same applies to the U.S., whose Communist Party has always sympathized with other nations but has always had certain differences in philosophy.
- 83 Mortimer B. Zuckerman, “End of the Promised Land,” *U.S. News & World Report* (June 11, 1990), pp.28-29. Zuckerman, the chairman and editor-in-chief of *U.S. News & World Report*, says that the Soviet government was responsible for “the liquidation of the kulaks and peasants.” Those were the very same people whom the socialists claimed to be *helping*. He continues: “Soviet officials now concede that Stalin and the party under him were responsible for the deaths of 40 million people.” *Ibid*.
- 84 *Congressional Record* (May 16, 1968).
- 85 *Congressional Record* (May 16, 1968), p.E4309.
- 86 *Louisiana Joint Legislative Committee on Un-American Activities, Report No. 4* (November 19, 1963), pp.100-101.
- 87 *Congressional Record* (May 16, 1968), p.E4309.
- 88 *Congressional Record* (May 16, 1968), p.4310.
- 89 *Congressional Record* (May 16, 1968), p.E4309. Shuttlesworth had also been involved in a lawsuit. Some Blacks who were members of his congregation filed a suit against him. The suit stated: “Mr. Shuttlesworth had usurped the power of the church trustees and officers and assumed absolute authority over the church’s property. It is also alleged that he had deposited funds of the church in institutions without authorization of the trustees and that he had denied members the right to call a meeting of the congregation.” *Congressional Record* (May 28, 1968), p.E4751.
- 90 *Congressional Record* (May 29, 1968), p.E4785.
- 91 *Congressional Record* (May 16, 1968), p.E4310.

- 92 *Congressional Record* (May 16, 1968), p.E4310. King described Aubrey Williams as “one of the noble personalities of our time.” *Congressional Record* (May 28, 1968), p.E4752.
- 93 Richard “Dick” Craley, one of the founders of the NCAHCUA, was said to be a member of the Communist Party by no less than four former communists who testified before the HCUA. Russell “Russ” Nixon, another founding member, was identified as a communist by five former communists, testifying before the HCUA. Altogether, 7 of the 13 founding members were identified as communists. *Congressional Record* (October 4, 1967), p.H13011.
- 94 *Congressional Record* (May 16, 1968), p.E4310.
- 95 *Congressional Record* (May 16, 1968), p.E4310.
- 96 *Congressional Record* (May 16, 1968), p.E4310.
- 97 The communists have always claimed that they cannot get things because they are “exploited” and “oppressed.” They argue that the economic disparities in their imaginary “class” could not stem from their own inadequacies— their laziness, limited capabilities (other than to rant), and such; therefore, they suggest that everything is the fault of those who work hard to create a large business. Communist Bob Avakian, speaking at the Communist Party’s 1975 Mayday celebration in Chicago, explains the communists’ “struggle”: “The fact that our class continues to fight back against the oppression and exploitation that they continually bring down on us has brought the conditions into being that made it possible for the Party of the working class to be formed.” It is highly doubtful that Avakian has ever broke a sweat at his job— or even worked at a job that required hard, physical labor, for that matter. Like most agitators, he only causes problems. Instead of taking pride in hard work, he calls people who work hard “wage slaves.” He calls people who start businesses the “slave masters.” He says that the wage slaves and slavemasters cannot work together. Bob Avakian, *Our Class Will Free Itself and All Mankind* (Chicago: Revolutionary Communist Party Publications, 1976). Despite Avakian’s lurid rhetoric, there will always be bosses and employees; that is how all businesses operate— even those that were in Russia. However, the businesses in Russia just had different bosses— namely, the heads of the Communist Party.
- 98 *Congressional Record* (May 28, 1968), p.E4751. Leaflets were distributed all over Montgomery— “authorship unknown”— shortly after the incident. “Aching Feet,” *Time* (February 18, 1957), p.19. Some money for King’s Montgomery Improvement Association came in from foreign nations, with the amount totaling to about \$225,000 by year’s end. “How They Did It,” *Time* (February 18, 1957), p.20.
- 99 “Martin Luther King [Jr.] at Communist Training School,” *Augusta Courier* (July 8, 1963), p.4.
- 100 *Congressional Record* (May 29, 1968), p.E4784.
- 101 “Martin Luther King [Jr.] at Communist Training School,” *Augusta Courier* (July 8, 1963), p.4. The article states: “The Highlander Folk School was abolished by an act of the Legislature of the State of Tennessee at a later date because it was charged with being a subversive organization.” Evidently, an employee of the state of Georgia took the picture during the Labor Day weekend of 1957.
- 102 “Martin Luther King [Jr.] at Communist Training School,” *Augusta [Georgia] Courier*.
- 103 *Congressional Record* (May 28, 1968), p.E4752.
- 104 *Congressional Record* (May 28, 1968), p.E4752.
- 105 *Congressional Record* (October 4, 1967), p.H13011, citing the *New York Times* (February 23, 1961). The *Times* noted, “The Southern Christian Leadership Conference (King’s organization) and the Highlander Folk School have joined forces to train Negro leaders for the civil rights struggle.” *Ibid*.
- 106 “Martin Luther King [Jr.] at Communist Training School,” *Augusta Courier* (July 8, 1963), p.4.
- 107 *Congressional Record* (May 16, 1968), p.E4310.
- 108 *Congressional Record* (May 16, 1968), p.E4310. Rosa Parks had been corresponding with King four months prior to her refusal to move. Miller, *Voice of Deliverance*, p.176.
- 109 *Congressional Record* (October 4, 1967), p.H13011.
- 110 *Congressional Record* (October 4, 1967), p.H13011. King said that he could not have received any training while he was there at that time. True. It seems that he was already quite familiar with the concepts taught at the Highlander. His purpose there was to give a speech— to train others.
- 111 *Congressional Record* (October 4, 1967), p.H13011.
- 112 *Congressional Record* (April 23, 1968), p.E3205.
- 113 *Congressional Record* (May 28, 1968), p.E4751.
- 114 *Congressional Record* (September 20, 1965), p.A5300.
- 115 *Congressional Record* (May 16, 1968), p.E4309.
- 116 *Congressional Record* (May 28, 1968), p.E4751.
- 117 *Congressional Record* (May 16, 1968), p.E4310.
- 118 *Congressional Record* (May 16, 1968), p.E4310.
- 119 *Congressional Record* (May 16, 1968), p.E4310.
- 120 *Congressional Record* (May 28, 1968), p.E4751.

- 121 *Congressional Record* (May 16, 1968), p.E4310.
- 122 *Congressional Record* (May 16, 1968), p.E4310.
- 123 *Congressional Record* (May 16, 1968), p.E4310.
- 124 *Congressional Record* (May 16, 1968), p.E4310.
- 125 *Congressional Record* (May 16, 1968), p.E4310.
- 126 *Congressional Record* (May 28, 1968), p.E4751.
- 127 *Congressional Record* (May 16, 1968), p.E4310.
- 128 *Congressional Record* (May 16, 1968), p.E4311.
- 129 *Congressional Record* (May 16, 1968), p.E4310.
- 130 *Congressional Record* (May 16, 1968), p.E4310.
- 131 *Congressional Record* (May 16, 1968), p.E4310.
- 132 *Congressional Record* (May 16, 1968), p.E4310.
- 133 *Congressional Record* (May 16, 1968), p.E4310, citing *St. Louis Globe-Democrat* (October 26, 1962).
- 134 *Congressional Record* (May 16, 1968), p.E4310.
- 135 *Congressional Record* (May 16, 1968), p.E4310.
- 136 *Congressional Record* (May 16, 1968), p.E4310.
- 137 Reed Irvine and Cliff Kincaid, *Profiles of Deception: How the News Media Are Deceiving the American People* (Smithtown, New York: Book Distributors, Inc., 1990), p.101.
- 138 Quayle *et al.*, *Martin Luther King, Jr.*, p.82.
- 139 Quayle *et al.*, *Martin Luther King, Jr.*, p.81.
- 140 Quayle *et al.*, *Martin Luther King, Jr.*, p.84. King seemed to like manifestos, probably modeling his after the *Communist Manifesto*. Aside from the *Birmingham Manifesto*, he signed the *Manifesto of Southern Negro Leaders Against Passage of New Sedition Laws by the States*, probably hoping to avoid getting into trouble for his seditious activities.
- 141 *Congressional Record* (May 28, 1968), p.E4752. Shuttlesworth has recently had some problems. A woman rented an apartment from him. She sued him, "claiming the minister grabbed her buttocks, kissed her against her will, and wanted a sexual relationship." Mark Curnutte, "Minister Says Group Is Out to Destroy Him," *The Cincinnati Enquirer* (April 8, 1994). He won the case because there were no other witnesses than the woman mentioned, but it seems that such occurrences of sexual harassment or discrimination have been a familiar sight to the civil rights advocates. For instance, the Student Nonviolent Coordinating Committee, a group of militant Blacks who bombed buildings and who mostly were not students, had been paying a 12-year-old girl \$50 a month for her services. Thirteen African-Americans, including James Webb, a field secretary for the Southern Christian Leadership Conference, were arrested for having "carnal knowledge" of the 12-year-old girl. "13 Negroes Arrested in Selma Sex Case," *The Birmingham News* (October 31, 1965). Recently, Chavis of the NAACP agreed to pay a woman over \$300,000 to keep the lid on a sexual misconduct case. Associated Press, "NAACP's Chavis Ignores Calls for His Resignation," *The Cincinnati Enquirer* (August 5, 1994), p.A12.
- 142 *Congressional Record* (May 28, 1968), p.E4752.
- 143 *Congressional Record* (May 28, 1968), p.E4752.
- 144 *Congressional Record* (May 28, 1968), p.E4752. Young once gave the U.S. government a warning: "If Congress is not prepared to give up part of its power, all of it will be taken away." *Congressional Record* (April 23, 1968), p.E3205.
- 145 *Congressional Record* (May 16, 1968), p.E4310.
- 146 *Congressional Record* (May 28, 1968), p.E4752.
- 147 *Congressional Record* (May 28, 1968), p.E4752.
- 148 *Congressional Record* (May 28, 1968), p.E4752.
- 149 *Congressional Record* (May 28, 1968), p.E4752.
- 150 *Congressional Record*, May 28, 1968, p.E4752.
- 151 *Congressional Record* (May 28, 1968), p.E4752.
- 152 *Congressional Record* (May 16, 1968), p.E4310, citing the *New York Times* (October 2, 1964), p.6. Unfortunately, hoaxes of that nature, intended to generate sympathy for a cause that would not ordinarily be accepted, still occur today.
- 153 *Congressional Record* (May 28, 1968), p.E4752.
- 154 *Congressional Record* (May 29, 1968), p.E4785.
- 155 *Congressional Record* (May 28, 1968), p.E4752.
- 156 *Congressional Record* (May 29, 1968), p.E4785.
- 157 *Congressional Record* (May 29, 1968), p.E4784.
- 158 *Congressional Record* (May 29, 1968), p.E4786, quoting Britain's *Intelligence Digest and Weekly Review* (May 1963).

- 159 *Congressional Record* (April 23, 1968), p.E3205.
- 160 *The Daily Worker* (May 17, 1959), p.15.
- 161 *Congressional Record* (May 29, 1968), p.E4785, citing *Challenge* (November 1, 1958).
- 162 *Congressional Record* (May 16, 1968), p.E4310.
- 163 *Congressional Record* (May 16, 1968), p.E4311.
- 164 *Congressional Record* (May 16, 1968), p.E4311.
- 165 *Congressional Record* (May 16, 1968), p.E4311.
- 166 *Congressional Record* (October 4, 1967), p.H13005.
- 167 *Congressional Record* (October 4, 1967), p.H13015.
- 168 *Congressional Record* (May 16, 1968), p.E4311. James Bevel, an organizer of the Spring Mobilization Committee, was one of the top men in King's Southern Christian Leadership Conference. Bevel had met with Viet Cong officials in July of 1967 in Stockholm, Sweden. His wife, Diane, went to Hanoi in December of 1966 and discussed things with women in the government there.
- 169 *Congressional Record* (May 29, 1968), p.E4786.
- 170 Alan Stang, *It's Very Simple: The True Story of Civil Rights* (Boston: Western Islands, 1965), p.77, citing the *New York World-Telegram* (July 23, 1964), p.2.
- 171 Stang, *It's Very Simple*; p.128, citing J. B. Matthews, testimony before the Florida Legislation Investigation Committee, Vol. 1, pp.41-42.
- 172 Stang, *It's Very Simple*, p.128; citing J. B. Matthews, testimony before the Florida Legislation Investigation Committee, Vol. I, pp.41-42. (See footnote 35, chapter 9.)
- 173 *Congressional Record* (May 29, 1968), p.E4784.
- 174 *Congressional Record* (May 25, 1961), pp.8349-8350. The Congress of Racial Equality— an organization that states its objectives are for bringing about “racial equality,” as noted by its name— has an interesting way of showing it. Its constitution explicitly states that the positions that whites can maintain in its organization are limited. Jared Taylor, *Paved with Good Intentions: The Failure of Race Relations in Contemporary America* (New York: Carroll & Graf Publishers, 1992), p.235. Will Maslow, who was on CORE's Executive Committee and was also the executive director of the American Jewish Congress, experienced the hate that CORE has firsthand. During a meeting he attended, a black teacher and fellow member told him “Hitler had not killed enough Jews.” Because of that incident, Maslow resigned. Wilmot Robertson, *The Dispossessed Majority* (Cape Canaveral, Florida: Howard Allen, 1972), p.220.
- 175 Carl Rowan, *Breaking Barriers: A Memoir* (Boston: Little, Brown, and Company, 1991), p.303.
- 176 Carl Rowan, *Breaking Barriers*, p.290.
- 177 Carl Rowan, *Breaking Barriers*, p.302.
- 178 Carl Rowan, *Breaking Barriers*, p.302.
- 179 Quayle *et al.*, *Martin Luther King, Jr.*, p.35. The Dialectical Society, which was comprised of only Blacks while King attended college, presumably derived its name from Karl Marx and Friedrich Engel's asinine theory of transforming civilization into a “classless society,” which was called “dialectical materialism.” (Dialectical materialism simply amounts to the people in government telling you how many socks you can keep while they keep your extras to themselves, which actually happened in one communist nation.)
- 180 *Congressional Record* (May 29, 1968), p.E4785.
- 181 It was probably not too difficult for the Communists to “work for a change of the passive attitude of the NAACP,” hoping to have the NAACP follow the communist doctrines more diligently. W.E.B. DuBois, one of the founders of the NAACP, was a certified communist, according to the August 5, 1964, edition of the *New York Journal American*.
- 182 *Congressional Record* (April 11, 1968), p.E3005.
- 183 These organizations and their affiliations are also listed in the *Congressional Record* (May 29, 1968), pp.E4783-E4788.
- 184 Gus Hall was the “general secretary of the [Communist] party.” Testimony of John Edgar Hoover, Director, Federal Bureau of Investigation, United States Department of Justice, Before the House Subcommittee on Appropriations on February 10, 1966, p.47.
- 185 Karl Prussion, *Documentary Report on Martin Luther King [Jr.]*.
- 186 *Congressional Record* (May 29, 1968), p.E4785.
- 187 *Congressional Record* (May 29, 1968), p.E4785.
- 188 *Congressional Record* (May 29, 1968), p.E4784.
- 189 *Congressional Record* (April 5, 1967), H3529.
- 190 *Congressional Record* (April 5, 1967), H3529.
- 191 *Congressional Record* (May 16, 1968), p.E4311.

- 192 *Congressional Record* (September 13, 1965), p.[S]22708.
- 193 *Congressional Record* (April 11, 1968), p.E3007.
- 194 *Congressional Record* (April 23, 1968), p.E3205.
- 195 *Congressional Record* (October 4, 1967), p.H13016.
- 196 *Congressional Record* (May 2, 1967), p.H4973.
- 197 *Congressional Record* (May 2, 1967), p.H4973.
- 198 *Congressional Record* (April 23, 1968), p.E3205.
- 199 *Congressional Record* (April 10, 1967), p.A1684.
- 200 *Congressional Record* (April 10, 1967), p.A1684. In King's jeremiad, he decided not to include several paragraphs of his original speech. One paragraph made the ludicrous charge that U.S. policy would lead to an American colony in Vietnam. It also suggested that the Vietnam War would goad China into a war, which would permit the U.S. to bomb Peking's nuclear installations. There is little doubt that it was written merely to make people sympathetic to his cause. *Congressional Record* (April 5, 1967), p.H3581.
- 201 *Congressional Record* (April 10, 1967), p.A1684.
- 202 *Congressional Record* (April 10, 1967), p.A1684. If he would have spent as much time to look up facts as he spent on making his rhetoric, King would have noticed that black troops made up 11 percent of the enlisted personnel serving in Vietnam, and 10.5 percent of the general population at the time was black. *Congressional Record* (October 4, 1967), p.H13006. Also, blacks accounted for 9.8 percent of the U.S. armed forces who died in combat during Vietnam. Jerry Sullivan, "Today's American Military Is Fighting Racism, Not Breeding It," *The Cincinnati Post* (March 25, 1994), p.15A.
- 203 *Congressional Record*, (September 20, 1965), p.A5300.
- 204 *Congressional Record*, (September 20, 1965), p.A5300.
- 205 *Congressional Record* (April 11, 1968), p.E3005.
- 206 *Congressional Record* (April 11, 1968), p.H2863.
- 207 *Congressional Record* (April 11, 1968), p.H2863.
- 208 *Congressional Record* (April 11, 1968), p.E3007, citing *Human Events* (April 1, 1967), p.12.
- 209 *Congressional Record* (April 11, 1968), p.E3007, citing *Wanderer* (November 17, 1966).
- 210 *Congressional Record* (April 11, 1968), p.E3007, citing *The Tulsa Tribune* (November 8, 1966).
- 211 *Congressional Record* (April 11, 1968), p.E3008.
- 212 *Congressional Record* (April 11, 1968), p.E3008.
- 213 *Congressional Record* (April 11, 1968), p.E3008.
- 214 *Congressional Record* (April 23, 1968), pp.E3204-E3205.
- 215 *Congressional Record* (April 23, 1968), p.E3205.
- 216 *Congressional Record* (May 29, 1968), p.E4786.
- 217 *Congressional Record* (October 4, 1967), p.H13006.
- 218 *Congressional Record* (October 4, 1967), p.H13006.
- 219 *Congressional Record* (April 11, 1968), p.E3005, citing the *Washington Observer Newsletter* (February 15, 1966). Attorney General Nicholas De B. Katzenbach initially "lied and denied" that the file existed in the presence of Lyndon Johnson, who was President at the time, in the White House. However, the House Committee on Un-American Activities was able to obtain a copy of the report that Katzenbach initially said did not exist.
- 220 Quayle *et al.*, *Martin Luther King, Jr.*, p.58. King obtained some of his money "legitimately." For instance, Jimmy Hoffa gave King a check for \$25,000. *Congressional Record* (May 29, 1968), p.E4784.
- 221 Quayle *et al.*, *Martin Luther King, Jr.*, pp.74, 94, 95.
- 222 *Congressional Record* (May 16, 1968), p.E4310.
- 223 *Congressional Record* (May 28, 1968), p.E4752.
- 224 *Congressional Record* (May 9, 1967), p.A2293.
- 225 *Congressional Record* (May 9, 1967), p.A2293.
- 226 *Congressional Record* (May 28, 1968), p.E4751.
- 227 Senator Clifford Hansen of Wyoming said, "Mr. President, yesterday the House concurred in the Senate-amended civil rights bill. The Members of the other body were under great pressures. There were those who advised against hasty action, which might be interpreted as yielding to violence and rewarding the rioters. At the other extreme, it was argued that violence and racial disorder was bound to spread ever wider over American cities if the bill was not passed." *Congressional Record* (April 11, 1968), p.E2978. Many politicians probably did, in fact, sign the bill just to shut up the rioters. It was probably more than mere coincidence that the bill was accepted during the fires of hate that were fueled by the rioters.
- 228 *Congressional Record* (April 10, 1968), p.H2740.

- 229 *Congressional Record* (April 11, 1968), E2926.
- 230 *Congressional Record* (April 11, 1968), E2926.
- 231 Congressman Watson, on April 8, 1968, described the rationale behind the rioters: "These rioters and looters were not mourning the death of King; but, as the mayor of Washington said as he rode around, these rioters were not in an attitude of mourning, but they were laughing as they were looting and burning down stores." *Congressional Record* (April 8, 1968), p.H2669. It appears that the looters were just looking for a reason to destroy, and they found one.
- 232 Quayle *et al.*, *Martin Luther King, Jr.*, p.118.
- 233 *Congressional Record* (April 11, 1968), p.E2979.
- 234 *Congressional Record* (April 23, 1968), p.E3242.
- 235 *Congressional Record* (April 23, 1968), p.E3242.
- 236 *Congressional Record* (April 23, 1968), p.E3243.
- 237 *Congressional Record* (May 16, 1968), p.E4307; citing John Milton, "Black Power Joins 'Poor' Ranks," *Columbus Citizen-Journal*.
- 238 *Congressional Record* (May 28, 1968), p.E4754.
- 239 *Congressional Record* (May 28, 1968), p.E4754.
- 240 *Congressional Record* (April 23, 1968), p.E3242.
- 241 *Congressional Record* (April 8, 1968), p.H2669. There had been an earlier planned attempt against King's life that had failed. According to the FBI, a "source indicated that King was to have been killed when the Statue of Liberty was supposed to have been destroyed." Carson, *Malcolm X*, p.367. The attempt to destroy the Statue of Liberty was done by the Black Liberation Front, who wanted to divide the U.S. George Carpozi, Jr., "The Cop Who Saved Liberty," *Real* (May 1965), p.4.
- 242 *Newsweek* (December 24, 1990), p.20.
- 243 *Life* (April 1993), p.59.
- 244 *Life* (April 1993), p.62.
- 245 *USA Today* (January 15, 1993), p.11A.
- 246 In the same article, she lambastes former President Bush for the Gulf War, seemingly suggesting (in an almost paranoid tone) as if the entire war's purpose was to hurt "brown people." Reynolds said, "Internationally, President Ambush and Saddam Insane are trapped in a violent game of machismo in which brown people lose and chunks of integrity fall from our national soul." *USA Today* (January 15, 1993), p.13A.
- 247 *The Cincinnati Post* (February 19, 1993), p.2C.
- 248 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5. Some were disappointed at the number of people who attended. The rally that occurred in 1963 had a little over one-tenth of one percent of America's population— more than three times the number that attended in 1993. In comparison, a little-known fireworks display that was held in Cincinnati, Ohio, on Labor Day had more than six times the number of people attending than the Washington, D.C., rally of 1993.
- 249 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5.
- 250 *The Cincinnati Enquirer* (August 29, 1993), pp.A1, A5. Jackson claimed to have cradled Martin Luther King, Jr., shortly after King was shot. Of course, that was a lie. Irvine and Kincaid, *Profiles of Deception*, p.100.
- 251 *The Cincinnati Post* (July 12, 1993), p.2A.
- 252 "Gay, Lesbian Group to Be Part of Inaugural Party," *The Cincinnati Enquirer* (December 15, 1992), p.A3.
- 253 Traditional Values Coalition; 100 S. Anaheim Blvd., Suite 350; Anaheim, California 92805.
- 254 *Gay Rights, Special Rights: Inside the Homosexual Agenda* (Anaheim, California: Jeremiah Films, 1993).
- 255 *Gay Rights, Special Rights*.
- 256 *Gay Rights, Special Rights*.
- 257 *Gay Rights, Special Rights*. Apparently, the North American Man-Boy Lover Association (NAMBLA), a group of men with homosexual-pedophile tendencies, was one of the groups who attended the March on Washington. NAMBLA is one of the organizations that makes up the International Lesbian and Gay Association (ILGA), a coalition of 300 homosexual groups that exist in over 50 nations. The Economic and Social Council of the United Nations gave ILGA Non-Governmental Organizational status. However, the U.S. Mission threatened to change its vote because of NAMBLA being a member, which would cause ILGA's NGO status to be debated again. At the time of this writing only 4 of the 35 U.S. homosexual groups who were members of ILGA supported NAMBLA's expulsion. Duncan Osborne, "Which Side Are We On?" *The Village Voice* (February 8, 1994), p.13. The Mafia now sells child pornography to the pedophiles, thereby furthering the deviancy in the U.S. *Goombata: The Improbable Rise and Fall of John Gotti and His Gang* (Boston: Little, Brown, and Company, 1990), pp.76, 236-237.
- 258 *Gay Rights, Special Rights*.
- 259 "King's Family Urges Action," *The Cincinnati Enquirer* (January 19, 1993), p.A2.
- 260 "King's Family Urges Action," *The Cincinnati Enquirer*.

- 261 Brian Duffy *et al.*, "Days of Rage," *U.S. News & World Report* (May 11, 1992), p.25.
- 262 *Congressional Record* (April 11, 1968), p.E3004.
- 263 *Congressional Record* (April 11, 1968), p.E3004.
- 264 *Congressional Record* (May 29, 1968), E4784-4785.
- 265 Adam Parfrey, ed., *Apocalypse Culture* (Los Angeles: Feral House, 1990), pp.218-219. G. Brock Chisholm, who was once the head of the World Federation of Mental Health, promulgated the United Nations' Educational, Scientific, and Cultural Organization's extremely strange goal: "What people everywhere must do is practice birth control and miscegenation in order to create one race in one world under one government." *Ibid.* In the past, Chisholm suggested that people who refuse to follow his ideology should be sent to mental institutions. He suggested that morality is a "perversion" and that the citizens of the U.S. should rid themselves of the "concept of right and wrong." Chisholm suggested that the U.S. should strive for "the re-interpretation and eventual eradication of the concept of right and wrong." Also, Chisholm said that the citizens of the U.S. should give what they created to other nations so that there would be a "redistribution of wealth." John Stormer, *None Dare Call It Treason* (Florissant, Missouri: Liberty Bell Press, 1964), pp.155-159, 162-163. It seems that the only people who were actually in need of a mental institution, however, judging from Chisholm's absurd comments, were Chisholm and his comrades who supported, to put it lightly, some very bizarre ideas. However, he is probably in the care of a retirement home by now (if he is still alive), where he, apparently, belonged a long time ago.
- 266 Mokgethi Motlhabi, *Challenge to Apartheid: Toward a Moral Resistance* (Grand Rapids, Michigan: William B. Eerdmans Publishing Co., 1988), p.144.
- 267 Motlhabi, *Challenge to Apartheid*, p.146.
- 268 Motlhabi, *Challenge to Apartheid*, p.61.
- 269 International Defence and Aid Fund, *Nelson Mandela: The Struggle Is My Life* (New York: Pathfinder Press, 1990).
- 270 Larry Martz *et al.*, *Newsweek* (July 2, 1990), p.19
- 271 "Slayers of Top ANC Official Get Death Penalty," *The Columbus [Ohio] Dispatch* (October 16, 1993), p.4A. Some people who were not too fond of the idea of communism being applied to South Africa killed Hani, and they were apprehended and given the death penalty.
- 272 Motlhabi, *Challenge to Apartheid*, p.73. "We have an important programme before us and it is important to carry it out very seriously without delay," said Mandela.
- 273 *USA Today* (June 27, 1990), p.11A. Bishop Desmond Tutu, who is black, once said that blacks should kill whites: "Imagine what would happen if only 30 percent of domestic servants (in white South African households) would poison their employers' food." So, it should be no great surprise that he received the Nobel Peace Prize. Irvine and Kincaid, *Profiles of Deception*, p.213.
- 274 "South African Leaders Share Peace Prize," *The Columbus [Ohio] Dispatch* (October 16, 1993), p.2A.
- 275 Zulu King Goodwill Zwelithini, head of the Inkatha Freedom Party, has asked de Klerk to assist the Zulus— 8 million blacks— to regain a land of their own where they can rule themselves; and Zwelithini has warned that there may very well be a secession if his plea is not met. Bruce Nelan, "Spoiling for a Victory," *Time* (February 21, 1994), p.36. "I demand that you give the Zulu nation the opportunity to become free once again and to choose their own destiny," said Zwelithini. De Klerk could not fathom why blacks would want to live a life of their own. "I'm not in favor of secession for any part of South Africa," said de Klerk. Associated Press, "Zulu King Demands Independence, Land," *The Cincinnati Enquirer* (February 15, 1994), p.A3. In Zimbabwe, which used to be the British colony Rhodesia before the whites handed over the government to blacks, the black vice president has recently asked the 80,000 whites who still reside there a small favor. Vice President Joshua Nkomo demanded that whites "move out of our country now, before it's too late." "Zimbabwe Vice President Tells Whites to Leave," *The Birmingham News* (June 6, 1994), p.5A.
- 276 "Race to Defend Homeland Ends with Sudden Slayings," *The Cincinnati Enquirer* (March 12, 1994), p.A2.
- 277 International Defence and Aid Fund, *Nelson Mandela: The Struggle Is My Life* (New York: Pathfinder Press, 1990), p.173. When asked if he was a communist, Mandela replied, "Well, I don't know if I did become a communist." *Ibid.*, p.91.
- 278 "Akbar Muhammad Getting Big Time Results in Ghana," *Your Black Books Guide* (April 1994), p.18.
- 279 Associated Press, "Farrakhan: Jews Plotting," *The Cincinnati Post* (January 25, 1994), p.2A. The African-American director Spike Lee has a similar opinion: "Black South Africans gonna have to kill people... Righteousness is gonna win out— from the barrel of a gun... I saw those little kids [in South Africa] chanting, 'One bullet, one [white] settler.' I'll be rejoicing. Who knows? We might see the same tactic here some day..." Barbara Harrison, "Spike Lee Hates Your Cracker Ass," *Esquire* (October 1992), p.137.
- 280 Los Angeles Times, "Multiracial Panel Takes Reins Until S. Africa Vote," *The Cincinnati Enquirer* (December 8, 1993), p.A3.
- 281 Associated Press, "U.S. Might Double Assistance," *The Cincinnati Enquirer* (March 12, 1994), p.A2. Clinton and his comrades eventually decided to give South Africa \$600 million a year over a period of three years after Mandela was elected, which he felt that U.S. taxpayers wanted to give. And, all boycotts that were used against South Africa were stopped. Because of this extra money being pumped into South Africa and the boycotts being stopped, it will give South Africans the temporary illusion that Mandela's socialistic beliefs are working. However, when the handouts stop, it might just get nasty there.
- 282 Bruce Nelan, "Spoiling for a Victory," *Time* (February 21, 1994), p.35.

Added Bonus:

The King Holiday and Its Meaning

By U.S. Senator Jesse Helms

Congressional Record,
October 3, 1983,
Vol. 129, No. 130, pages S 13452 through S 13461.

Mr. President, in light of the comments by the Senator from Massachusetts (Mr. Kennedy), it is important that there be such an examination of the political activities and associations of Dr. Martin Luther King, Jr., principally from the beginning of his work in the civil rights movement in the mid 1950s until his death in 1968. Throughout this period, but especially toward the beginning and end of his career, King associated with identified members of the Communist Party of the United States (CPUSA), with persons who were former members of or close to the CPUSA, and with CPUSA front organizations. In some important respects King's civil rights activities and later his opposition to the Vietnam War were strongly influenced by and dependent on these associations.

There is no evidence that King himself was a member of the CPUSA or that he was a rigorous adherent of Marxist ideology or of the Communist Party line. Nevertheless, King was repeatedly warned about his associations with known Communists by friendly elements in the Kennedy Administration and the Department of Justice (DOJ) (including strong and explicit warning from President Kennedy himself). King took perfunctory and deceptive measures to separate himself from the Communists against whom he was warned. He continued to have close and secret contacts with at least some of them after being informed and warned of their background, and he violated a commitment to sever his relationships with identified Communists. Throughout his career King, unlike many other civil rights leaders of his time, associated with the most extreme political elements in the United States. He addressed their organizations, signed their petitions, and invited them into his own organizational activities. Extremist elements played a significant role in promoting and influencing King's opposition to the Vietnam war—an opposition that was not predicated on what King believed to be the best interests of the United States but on his sympathy for the North Vietnamese Communist regime and on an essentially Marxist and anti-American ideological view of U.S. foreign policy.

King's patterns of associations and activities described in this report show that, at the least, he had no strong objection to Communism, that he appears to have welcomed collaboration with Communists, and that he and his principal vehicle, the Southern Christian Leadership Conference (SCLC), were subject to influence and manipulation by Communists. The conclusion must be that Martin Luther King, Jr. was either an irresponsible individual, careless of his own reputation and that of the civil rights movement for integrity and loyalty, or that he knowingly cooperated and sympathized with subversive and totalitarian elements under the control of a hostile foreign power.

Biographical Data

Martin Luther King, Jr. was born on January 15, 1929, in Atlanta, Georgia. He was the son of Alberta Williams and Martin Luther King, Sr., a Baptist minister. He was graduated from Morehouse College, Atlanta, in 1948, receiving the degree of B.A. He attended the Crozer Theological Seminary in Chester, Pennsylvania, receiving the degree of B.D. in 1951, and he received the degree of Ph.D. from Boston University in 1955. In 1953 he married Coretta Scott of Alabama, by whom he was the father of four children. On April 4, 1968 King was murdered by a rifle assault in Memphis, Tennessee. On March 10, 1969, James Earl Ray, an escaped convict, pled guilty to the murder of King and was sentenced to 99 years in prison, a term he is now serving.

Operation "Solo" and Stanley D. Levison¹

In the early 1950s the Federal Bureau of Investigation (FBI) undertook a long-term and highly classified counter-intelligence operation, against the CPUSA. The FBI persuaded a former member of the National Committee of the CPUSA and former editor of the Daily Worker, the Party newspaper, to become active again within the Party leadership and to report on Party activities to the FBI. This man's name was Morris Childs, and his brother, Jack Childs, also a Communist, agreed to act as an informant as well. The FBI operation was known as SOLO, and for nearly 30 years it provided reliable and highly sensitive information about the CPUSA, its activities within the United States, and its relations with the Soviet Union to the highest authorities in the U.S. government. At least three U.S. Presidents were aware of SOLO, and Morris Childs may have briefed President Nixon prior to his trip to Moscow in 1972. In 1980 SOLO was brought to an end. Jack Childs died on August

12, 1980, and the operation was publicly disclosed and thus terminated by historian David J. Garrow in a book published the following year.

Among the most important facts learned from SOLO was that the CPUSA was dependent on a direct financial subsidy paid by the Soviet Union. About one million dollars a year in Soviet funds was paid to a member of the CPUSA, usually Jack Childs himself, in New York City. Although this subsidy was illegal, the FBI allowed it to continue for a number of reasons-prosecution would have exposed SOLO and necessarily brought it to an end, and the operation was of continuing value; and the dependence of the Party on Soviet funds meant that it did not seek to increase its membership and importance within the United States.

In 1953 Jack Childs reported to the FBI that an individual named Stanley David Levison (1912-1979), a New York lawyer and businessman, was deeply involved in acquiring and disposing of the funds of the Soviet subsidy to the CPUSA. Levison may have been involved as a financial benefactor to the Party as early as 1945 and may have established legitimate business enterprises in the United States and Latin America in order to launder Soviet funds to the Party. In this connection Levison was said to have worked with Isidore G. Needleman, the representative of the Soviet trading corporation AMTORG.

Childs also reported to the FBI that Levison assisted CPUSA leaders to acquire and manage the Party's secret funds and that he directed about \$50,000 a year into the Party's treasury. After the death of Party treasurer William Weiner in 1954, Levison's financial role became increasingly important, and Levison, according to Childs, became "the interim chief administrator of the party's most secret funds."²

The FBI maintained close surveillance of Levison, but in mid to late 1955, Levison's financial role began to decline. The FBI decreased its surveillance, although Levison was believed to have occasional contacts with CPUSA leaders. The Bureau eventually terminated surveillance of Levison, probably sometime in 1957. Some indications that CPUSA leaders were disgruntled with Levison led the FBI to interview him on February 9 and March 4, 1960. It is not clear what Levison told the FBI at these interviews, but he definitely rejected the request of the FBI that he become an informant within the Communist Party.

In the summer of 1956 Bayard Rustin, himself a former member of the Young Communist League, the youth arm of the CPUSA, introduced Levison to Martin Luther King, Jr. in New York City. Levison and King soon became close friends, and Levison provided important financial, organizational, and public relations services for King and the SCLC. The FBI was not aware of their relationship until very late 1961 or early 1962, and it was the discovery of their relationship that led to the protracted and intensive FBI-DOJ surveillance of King for the remainder of his life. The FBI believed that Levison was still a Communist and that King's relationship with him represented an opportunity for the Communist Party to infiltrate and manipulate King and the civil rights movement.

Of King's dependence on Levison there can be no doubt. A DOJ Task Force investigating the FBI surveillance of King discussed this dependence in its report of 1977:

The advisor's [Levison's] relationship to King and the SCLC is amply evidenced in the files and the task force concludes that he was a most trusted advisor. The files are replete with instances of his counseling King and his organization on matters pertaining to organization, finances, political strategy and speech writing. Some examples follow:

The advisor organized, in King's name, a fund raising society.... This organization and the SCLC were in large measure financed by concerts arranged by this person.... He also lent counsel to King and the SCLC on the tax consequences of charitable gifts.

On political strategy, he suggested King make a public statement calling for the appointment of a black to the Supreme Court.... This person advised against accepting a movie offer from a movie director and against approaching Attorney General Kennedy on behalf of a labor leader.... In each instance his advice was accepted.

King's speech before the AFL-CIO National Convention was written by this advisor.... He also prepared King's May 1962 speech before the United Packing House Workers Convention.... In 1965 he prepared responses to press questions directed to Dr. King from a Los Angeles radio station regarding the Los Angeles racial riots and from the "New York Times" regarding the Vietnam War.³

After King's death, Coretta Scott King described Levison's role: "Always working in the background, his contribution has been indispensable," and she wrote of an obituary of King written by Levison and Harry Belafonte, "two of his most devoted and trusted friends," as "the one which best describes the meaning of my husband's life and death."⁴ It may be noted that this obituary began with a description of America as "a nation

tenaciously racist... sick with violence... [and] corrosive with alienation.” According to Garrow, Levison also assisted King in the writing and publication of *Stride Toward Freedom*, the administration of contributions to SCLC, and the recruitment of employees of SCLC. King offered to pay Levison for all this help, but Levison consistently refused, writing that “the liberation struggle [*i.e.*, the civil rights movement] is the most positive and rewarding area of work anyone could experience.”⁵

There seem to have been few if any agents and administrators in the FBI who knew of Levison’s background of involvement in handling the secret and illegal Soviet funds of the CPUSA who doubted that Levison remained a Communist or under Party control at the time he was working with King, and some FBI personnel have suggested that Levison may actually have held rank in the Soviet intelligence service. Garrow himself does not seriously question the accuracy of Childs’s reports of Levison’s earlier role in the Party, but he appears to be skeptical that Levison continued to be a Communist at the time he worked with King and that he was motivated in this work by any factor other than friendship for King and belief in the civil rights movement.

Garrow’s conclusion in this respect is open to question. He is decidedly favorable to King, as opposed to J. Edgar Hoover and other anti-Communists of the time. It is not clear why Garrow came to this conclusion, since he does not appear to have had access to all FBI materials on Levison or derived from SOLO and since he appears to be largely ignorant of the nature of CPUSA activities in racial relations through front groups and surrogates and of the discipline of the Party over its members.

A number of factors support the belief that Levison continued to be a Communist or to act under CPUSA control during his association with King:

- (1) There is no evidence that Levison broke with the CPUSA; the termination of his financial activities on behalf of the Party prior to his work with King means nothing as far as his affiliation with or loyalty to the Party or the Communist movement is concerned.
- (2) Levison had been involved not as a rank-and-file member but as an operative involved with clandestine and illegal funding of the CPUSA by a hostile foreign power. He had had access to the highest leaders of the Party and to the inmost secrets of the Party. It is not likely that such tasks would be given to one who was not fully trusted by both the CPUSA leadership and by the Soviets themselves. Even if Levison had changed his mind about Communism, his activities would have constituted grounds for blackmail by the Party.
- (3) Several years after the apparent end of his financial activities for the CPUSA, Levison rejected an opportunity to act as an FBI informant against the Party. Details of his discussions with the FBI are not available, but apparently they were not friendly.
- (4) Levison testified under subpoena at an executive session of the Senate Subcommittee on Internal Security on April 30, 1962. This testimony is still classified. His attorney at this time was William Kunstler, who became notorious for his far left activities in the 1960s and 1970s; Kunstler had been recommended to Levison by the latter’s friend, Arthur Kinoy, also a far left activist. Although Levison in his opening statement before the Subcommittee denied that he was or ever had been a member of the Communist Party, he refused to answer any questions during this hearing dealing with his relations with the Party or his alleged financial role in it; he pled the Fifth Amendment throughout the hearing.
- (5) Levison’s known policy and personnel recommendations to King exhibit a leftist orientation. He was instrumental in persuading and influencing King to oppose the Vietnam war and in hiring at least one other individual with known Communist affiliations to work in SCLC.
- (6) Prior to his work in a New York-based civil rights group called “In Friendship” in 1955, Levison had never displayed any interest in civil rights activities. The sudden development of his interest in civil rights and his extensive, time-consuming, and costly assistance to King may have been motivated by a spontaneous and enduring dedication to this cause, but there is little reason to think so. His own description of the civil rights movement as a “liberation struggle” suggests a Marxist perspective.
- (7) After King was urged by DOJ to disassociate himself from Levison and was subject to surveillance and distrust by the FBI and the Kennedy Administration, there was no effort on Levison’s part to try to explain his past or to persuade appropriate authorities (in the FBI, DOJ, or the White House) that he had been innocent of Communist connections or that his relationship with King was not connected to his Communist affiliation. Had he been able to do so, King and the civil rights movement would have been much more favorably received by the Kennedy Administration and King himself would probably have been spared several years of surveillance and harassment by the FBI. Instead, Levison and King entered into a secret and deceptive relationship by which Levison continued to influence King through an intermediary, himself of far left orientation and background.

In short, Levison consistently behaved in a manner that lent itself to a sinister interpretation, and his behavior lends further credence to the firm belief of FBI agents involved that Levison remained a Communist or under Communist control. That Levison remained under Communist control was and remains a reasonable explanation of his activities in lieu of any evidence to the contrary or any known behavior on his part that would contradict this explanation.

The FBI informed Attorney General Robert F. Kennedy of the close relationship between Levison and King and of Levison's Communist background on January 8, 1962. The Attorney General decided to warn King of Levison's background and to urge him to disassociate himself from Levison in order to spare himself, the civil rights movement, and the Kennedy Administration any future embarrassment. Both Burke Marshall, Assistant Attorney General, acting through Harris Wofford, White House civil rights advisor, and John Seigenthaler, Administrative Assistant to the Attorney General, informed King that persons close to him were Communists or had Communist backgrounds. King expressed skepticism and made no commitment to inquire further or to take any action. Marshall brought the matter to King's attention again in subsequent meetings. On June 22, 1963, King met separately in Washington with Marshall, Robert Kennedy, and President Kennedy. All three men again warned King about the Communist affiliations of Levison and Jack O'Dell, an official of SCLC who had been promoted by Levison [and who had been (and may still have been) a member of the National Committee of the CPUSA. President Kennedy, in a private conversation with King in the White House Rose Garden, compared the situation with the Profumo Scandal in Great Britain and specifically stated, with reference to Levison and O'Dell, "They're Communists. You've got to get rid of them."⁶

Even after this conversation, King "made no move to sever ties with either O'Dell or Levison."⁷ It was not until the FBI leaked information to the press about O'Dell and the publication of this information that King "accepted" O'Dell's resignation from SCLC in a letter of July 3, 1963. King had still done nothing to sever ties with Levison, and not until after a meeting of Burke Marshall with Andrew Young of SCLC did a change in their relationship occur. In this meeting Marshall told Young, "I can't give you any proof, but, if you know Colonel Rudolph Abel of the Soviet secret intelligence, then you know Stanley Levison"⁸ This characterization suggests that the FBI may have had other facts about Levison showing a direct link with the Soviet Union.

Levison himself reportedly suggested to King that they curtail their association, and King reluctantly agreed. However, they now entered into a means of communication deliberately designed to deceive the FBI and the Kennedy Administration. Levison and King were to communicate only through an intermediary (or "cut-out" in intelligence parlance) and to avoid direct contact with each other. In this way Levison could continue to influence King. Whether Levison or King instigated this clandestine and deceptive relationship is not clear.

The intermediary between King and Levison, from July, 1963 until 1965, when the overt contact between them was resumed, was Clarence B. Jones, a black lawyer whose "left political views and firm resistance to any symptoms of racial discrimination had placed him in hot water a number of times" while serving in the U.S. Army in the 1950s.⁹

Jack O'Dell continued to maintain an office at SCLC offices in New York City even after his "resignation" of July 3, and King and SCLC issued contradictory explanations of this continuing relationship. King himself made commitments to federal officials that he would sever his ties to Levison and O'Dell, but telephonic surveillance of King, Levison, and Jones showed that he had not done so in regard to either individual. As Burke Marshall stated in an interview in 1970:

"...if you accept the concept of national security, if you accept the concept that there is a Soviet Communist apparatus and it is trying to interfere with things here—which you have to accept—and that that's a national security issue and that taps are justified in that area, I don't know what could be more important than having the kind of Communist that this man was claimed to be by the Bureau directly influencing Dr. King."¹⁰
—Hunter Pitts O'Dell

Hunter Pitts O'Dell (also known as "Jack O'Dell" and "J.H. O'Dell"), known to have been extensively involved in CPUSA affairs at a high level of leadership, worked for the SCLC at least as early as 1961. O'Dell met Martin Luther King in 1959 and had communicated with him by mail in 1959 and 1960. In June, 1962, Stanley Levison recommended to King that he hire O'Dell as his executive assistant, and O'Dell subsequently was increasingly active in SCLC and was listed as a "ranking employee of the organization".¹¹

O'Dell testified under subpoena in hearings before the Senate Subcommittee on Internal Security (SISS) in New Orleans on April 12, 1956; he took the Fifth Amendment when asked about his organizational activities in New Orleans on behalf of the CPUSA. Materials discovered in O'Dell's apartment at the time the subpoena was served were described in the Annual Report of the Subcommittee as "Communist literature from Communist

parties in various parts of the world.”¹² He also took the Fifth Amendment when asked if he was a member of the CPUSA in a hearing before the House Committee on Un-American Activities (HCUA) on July 30, 1958. O’Dell, according to an FBI report of 1962, was elected a member of the National Committee of the CPUSA in December, 1959, and, according to information submitted to HCUA in 1961, was a member of the National Committee as of that year.¹³ As Garrow states, “no one, including O’Dell, denied his work with the Communist Party from the late 1940s to at least the late 1950s.”¹⁴

O’Dell is an associate editor of *Freedomways*, a magazine described in 1964 by J. Edgar Hoover as an organ which the CPUSA “continues to use as a vehicle of propaganda.” One of the editors of *Freedomways* is Esther Jackson, a member of the CPUSA and wife of James Jackson, a leader of the CPUSA. O’Dell, as well as James Jackson, are included in a “List of Members” of the World Peace Council for 1980-1983. The World Peace Council, long known as a Soviet-controlled front organization, was described by the Central Intelligence Agency in 1982 as “the major Soviet-controlled international front organization.”¹⁵

In October, 1962, various newspapers in the United States, using information provided them by the FBI, exposed O’Dell’s Communist affiliations and his current ties to King and the SCLC. King issued an inaccurate statement that sought to minimize O’Dell’s work with the SCLC and accepted O’Dell’s resignation. As Garrow states, “The resignation... was more fiction than fact, as King’s own message and appointment books for late 1962 and the first half of 1963 reflect.”¹⁶ Further news stories of June, 1963, which exposed O’Dell’s continuing relationship with King and his presence in the New York office of SCLC, coupled with warnings from the Kennedy Administration led King again to accept the resignation of O’Dell on July 3, 1963. Even after this date, however, FBI surveillance showed a continuing relationship between O’Dell and SCLC.

There is no doubt about O’Dell’s extensive and high level activities in and for the Communist Party, and his affiliations since 1961 strongly suggest continued adherence to and sympathy for the CPUSA and the Soviet Union to the present day. Despite these ties and King’s knowledge of them, King promoted O’Dell within the SCLC at the behest of Levison and retained his help after twice publicly claiming to have disassociated himself from O’Dell following strong and explicit warnings from the Kennedy Administration about O’Dell’s Communist background and affiliations.

Southern Conference Educational Fund

Stanley Levison and Hunter Pitts O’Dell were not the only individuals of Communist background with whom Martin Luther King was in contact and from whom he received advice, although they were in a better position than most to exert influence on him. From the mid 1950s through at least the early 1960s, King and the SCLC were closely involved with an organization known as the Southern Conference Educational Fund (SCEF), essentially a Communist front organization. SCEF was itself dominated by the Communist Party through the Party members who ran it, and some of these individuals provided assistance to King and exerted influence on him and the SCLC.

A. Background of SCEF

SCEF was originally founded as part of an organization known as the Southern Conference on Human Welfare (SCHW), founded in Birmingham, Alabama, on September 6, 1938. SCHW was originally located in Nashville, Tennessee, but later moved to New Orleans, Louisiana. In 1947, the House Committee on Un-American Activities issued a report on SCHW, which found:

“Decisive and key posts [of SCHW] are in most instances controlled by persons whose record is faithful to the line of the Communist Party and the Soviet Union....

“The Southern Conference for Human Welfare is perhaps the most deviously camouflaged Communist-front organization. When put to the following acid test it reveals its true character:

1. It shows unswerving loyalty to the basic principles of Soviet foreign policy.
2. It has consistently refused to take sharp issue with the activities and policies of either the Communist Party, USA, or the Soviet Union.
3. It has maintained in decisive posts persons who have the confidence of the Communist press.
4. It has displayed consistent anti-American bias and pro-Soviet bias, despite professions, in generalities, of love for America.”¹⁷

In 1944 the Special Committee on Un-American Activities (SCUA) of the House of Representatives also cited SCHW as a Communist-front.

Soon after its identification as a CPUSA front in 1947, SCHW was dissolved, but the Southern Conference Educational Fund continued. SCEF maintained the same address as SCHW (808 Perdido Street, New Orleans,

Louisiana) and published the same periodical (*The Southern Patriot*). In 1954 the Senate Subcommittee on Internal Security (SISS) held hearings in New Orleans on SCEF and found that at least 11 former officials of SCHW were or had been also officials of SCEF. Among these were the President and Executive Director of SCEF, both of whom were identified in testimony taken under oath as having been members of the CPUSA and as having been under the discipline of the CPUSA.¹⁸⁷ Both individuals in their own testimony denied these allegations. The Subcommittee concluded in its report that an objective study of the entire record compels the conclusion that the Southern Conference Educational Fund, Inc., is operating with substantially the same leadership and purposes as its predecessor organization, the Southern Conference for Human Welfare.

The subcommittee accordingly recommends that the Attorney General take the necessary steps to present this matter before the Subversive Activities Control Board in order that a determination can be made as to the status of the Southern Conference Educational Fund, Inc.¹⁹

B. Backgrounds of Individual Leaders of SCEF

At least two key associates of Martin Luther King were formally associated with SCEF as well as with the SCLC itself. The Southern Christian Leadership Conference, King's principal vehicle for civil rights activism, was officially founded in Montgomery, Alabama on August 7-8, 1957. Among the guests at the organizational meeting in Montgomery was Ella J. Baker of New York City, of the "In Friendship" organization. Baker was also formally associated with the SCEF as of October, 1963, as a "Special Consultant."²⁰ In 1958 Baker established SCLC headquarters in Atlanta, Georgia, and was a longstanding friend of Martin Luther King. She later played a key role in the Student Non-Violent Coordinating Committee (SNCC), an organization that became notorious in the 1960s for its advocacy and instigation of racial discord and violence. John Lewis, a founder of SNCC, described Ella Baker as "the spiritual mother, I guess you would call her, of S.N.C.C."²¹

Little appears to be known of the "In Friendship" organization of which Ella Baker was the representative at the SCLC organizational meeting in 1957. However, Stanley Levison also was closely involved with this organization in New York. According to Garrow,

"Levison... had first become involved in the southern civil rights struggle as one of the most active sponsors of a New York group named In Friendship. Organized in 1955 and 1956, In Friendship provided financial assistance to southern blacks who had suffered white retaliation because of their political activity. In Friendship had sponsored a large May, 1956, rally at Madison Square Garden to salute such southern activists, and a good percentage of the funds raised went to King's Montgomery Improvement Association."²²

It was Levison who, with Bayard Rustin, sent Ella Baker to Atlanta to oversee the SCLC office in that city, just as he had brought O'Dell into the SCLC office in New York.

Fred L. Shuttlesworth, corresponding secretary of SCLC in 1957, was in 1963 the President and a former Vice-President of SCEF. Shuttlesworth was responsible for the formation of the Montgomery Improvement Association, through which King and other civil rights activists became involved in civil rights work. Several other individuals affiliated with SCEF as organizational leaders were alleged under oath to have been members of the Communist Party and to have accepted Party discipline or can be shown to have had ties to known Communist Party front organizations. Internal documents of SCEF reveal that Martin Luther King was in close contact with some of these leaders of SCEF.

(1) Aubrey Williams: President-Emeritus of SCEF in 1963, Williams had been identified as a member of the CPUSA and as having accepted the discipline of the Communist Party in the testimony of two former members of the Party, Paul Crouch and Joseph Butler, before SISS in 1954. Williams denied these allegations.

(2) Dr. James A. Dombrowski: Executive Director of SCEF, Dombrowski had also been identified as a member of the Communist Party and as having accepted Party discipline by witnesses Crouch and Butler before SISS in 1954. Dombrowski denied these allegations.²³

(3) Carl Braden: Field Organizer for SCEF, Braden was identified as a member of the CPUSA in the testimony of Alberta Ahearn, an FBI informant in the Party, before SISS on October 28, 1957. Braden later served as Executive Director of SCEF (1966-1970) and, until 1973, Information Director of SCEF. Braden was indicted and convicted of advocacy of criminal sedition in the state of Kentucky in 1954 and was sentenced to fifteen years imprisonment; the conviction was reversed by the decision of the United States Supreme Court in *Pennsylvania v. Nelson*, 350 U.S. 497 (1956), which struck down state sedition laws. In 1959 Braden was convicted of contempt of Congress for refusing to answer questions before HCUA. Braden served a year in a federal penitentiary for this offense, and his conviction was upheld by the U.S. Supreme Court. Braden's wife, Anne McCarty Braden, was also identified

by Alberta Ahearn as a member of the Communist Party in testimony before SISS in 1957. Anne Braden also was active within the leadership of SCEF.²⁴

(4) William Howard Melish: “Eastern Representative” of SCEF (in New York City) in 1963, Melish was identified as a member of the Communist Party in testimony before the Subversive Activities Control Board (SACB) in 1956 in connection with SACB hearings on the National Council of American Soviet Friendship, described by HCUA as “the Communist Party’s principal front for all things Russian” and included in the Attorney General’s List of Subversive Organizations pursuant to Executive Order 10450. William Howard Melish is the father of Howard Jeffrey Melish (also known as “Jeff Melish”), a member of the Students for a Democratic Society (SDS) and of the violent “Weatherman faction” of SDS. Jeff Melish was arrested in Chicago during the violent “Days of Rage” rioting organized by the Weatherman faction in 1969; he attended the 9th World Youth Festival in Sofia, Bulgaria, in 1968 and traveled to Cuba in 1970.²⁵

(5) Benjamin E. Smith: Formerly counsel to and in 1963 treasurer of SCEF, Smith was a member of the executive board of the National Lawyers Guild (NLG), repeatedly cited as a Communist front organization, in 1956 and in 1962 was listed as “Co-Secretary” of the NLG Committee to Assist Southern Lawyers. In the 1950s Smith was active in the legal defense of persons charged with violating the Smith Act, and in at least one instance he was reported to have received funds from the Emergency Civil Liberties Committee, an organization also identified as a Communist front organization.²⁶

C. Internal Documents of SCEF

On October 4, 1963, state and local police raided the headquarters of SCEF in New Orleans and seized a number of internal documents, memoranda, and letters. Much of this material shows extensive involvement on the part of SCEF and its staff in the activities of other CPUSA front organizations. Several of the documents reveal a close relationship between SCEF and Martin Luther King, Jr. These documents include the following:

(1) An appeal to sign a petition to President Kennedy for executive clemency for Carl Braden, recently convicted of contempt of Congress for his refusal to answer questions before HCUA. Among the signatures on the appeal found in SCEF offices are those of “(The Rev.) Martin Luther King, Jr., Atlanta, Ga.” and of two former Presidents of SCEF (Aubrey Williams and Edgar A. Love) and of a future President of SCEF, Fred Shuttlesworth. In addition to King and Shuttlesworth, other officers of the SCLC also signed the appeal: Rev. C.K. Steele, first Vice-President of SCLC, and Rev Ralph Abernathy treasurer, SCLC.²⁷

(2) A memorandum, dated January 18, 1963, from Carl Braden to Howard Melish (both of whom had been identified as members of the Communist Party), “IN RE MARTIN KING.” Complaining that “Martin King has a bad habit of arriving late at meetings and sundry affairs such as the one we are planning in NYC on Feb. 8,” Braden suggested, as a means to correct King’s habit, that:

“...either you or Jim Dombrowski should write him at his home, asking him to come to a dinner with you or Mogulescu or some of the key people.... The dinner invitation to his home will serve to remind him of the engagement that night and will also pin down whether he will be there.”²⁸

The significance of this memorandum is that it shows identified Communists (Braden, Melish, and Dombrowski) planning the influencing and manipulation of King for their own purposes. The assumption of the memorandum is that Melish and Dombrowski at least were close enough to King to invite him to dinner and to expect to be able to exert influence on him.

(3) A photograph of Martin Luther King, Jr., Carl Braden, Anne Braden, and James A. Dombrowski, with the legend on the back of the photograph in the handwriting of Dombrowski, “The 6th Annual Conference of the Southern Christian Leadership Conference, Birmingham, Alabama, September 25 to 28, 1962.”²⁹

(4) A check dated March 7, 1963 for \$167.74, issued by SCEF to Dr. Martin Luther King, Jr., with the notation “N.Y. exp.” (New York expenses), and signed by Benjamin E. Smith and James A. Dombrowski, treasurer and executive director of SCEF respectively. The Southern Patriot of March, 1963’ reported that King “paid high tribute” to SCEF in his remarks at the reception of the New York Friends of SCEF, and the UE News, official organ of the United Electrical, Radio and Machine Workers of America, reported on October 21, 1963, that King protested the seizure of the records of SCEF in Louisiana and the arrest of two of its leaders and an attorney during the course of his remarks.³⁰

(5) A letter on the stationery of SCEF apparently from Dombrowski to Dr. Lee Lorch, dated August 2, 1963. Lee Lorch was identified as a member of the Communist Party in testimony under oath by John J. Edmiston, a former member of the Party, in a hearing before HCUA on July 12, 1950. The letter from Dombrowski to Lorch

discusses activities supportive of civil rights legislation then being considered in the Congress, and proposes the following:

“As part of a massive letter writing campaign, we propose to place a full-page ad in at least one newspaper in each of these 15 states.

“We enclose a layout and text for the ad to be signed by the Southern Christian Leadership Conference; Dr. Martin Luther King, president; the Student Nonviolent Coordinating Committee; and SCEF. SCEF will raise the money. It will take about \$10,000 to place the ad in one newspaper in each of the 15 states, \$20,000 in two papers per state, etc.”³¹

(6) A memorandum from Dombrowski to members of the executive committee of SCEF, dated June 20, 1962, “RE: ATLANTA CONFERENCE ON CIVIL RIGHTS AND CIVIL LIBERTIES.” The memorandum states in part:

“For almost a year the staff has been discussing with various leaders in Atlanta the possibility of a Southwide conference in that city on civil rights and civil liberties. There has been a most encouraging response. Most gratifying is the interest shown by a number of organizations which in the past have not publicly associated themselves with projects in which the SCEF was involved.

“....the Rev. Wyatt Tee Walker of SCEF has promised his cooperation, including the personal participation of the SCLC president, Dr. Martin Luther King, Jr.”³²

(7) A letter, dated July 27, 1963, from Carl Braden to James Dombrowski, which states in part:

“The pressure that has been put on Martin [Luther King, Jr.] about [Hunter Pitts] O’Dell helps to explain why he has been ducking us. I suspected there was something of this sort in the wind.

“The UPI has carried a story quoting Martin as saying they have dumped O’Dell for the second time because of fear that the segregationists [*sic*] would use it against them. He expressed no distaste for Communists or their beliefs, merely puts it on the pragmatic basis that SCLC can’t handle the charges of Communism. This is a quite interesting development.

“So I think it is best to let Martin and SCLC alone until they feel like coming around to us. They’ll be back when the Kennedys and other assorted other [deleted] opportunists with whom they are now consorting have wrung all usefulness out of them-or rather when they have become a liability rather than an asset. Right now the Red-baiters in New York are holding Martin and SCLC as prisoners through offers of large sums of money. We shall see if they get the money and, if they do, how much of a yoke it puts upon them.”³³

It will be recalled that in the summer of 1963, President Kennedy had urged King to sever relations with O’Dell and that King had appeared to do so by accepting O’Dell’s resignation from SCLC. FBI surveillance showed, however, that O’Dell continued to frequent the New York office of SCLC.

The documents cited above show clearly (a) that individuals in the leadership of SCEF, identified in testimony under oath as members of the Communist Party or generally well known for their activities on behalf of Communism, considered themselves to be on close terms with Martin Luther King and in a position to exert influence on him, and (b) that King himself had no objection to working with identified Communists except on the “pragmatic basis” that Communist affiliation might lend his activities a negative public image and be counter-productive. Indeed, King appears to have worked closely with individuals generally identified as Communists.

King’s Activities on Behalf of Other Communist or Communist Front Groups:

In addition to his association and cooperation with SCEF and its leaders, Martin Luther King also associated and cooperated with a number of groups known to be CPUSA front organizations or to be heavily penetrated and influenced by members of the Communist Party. On October 4, 1967, Congressman John M. Ashbrook of Ohio, at that time the ranking minority member of the House Committee on Un-American Activities and an authoritative spokesman on internal security matters, inserted in the Congressional Record extensive documentation of King’s activities in this regard:³⁴

(1) Martin Luther King, Jr. was listed as a sponsor of the National Appeal for Freedom, held in Washington, D.C., November 19-21, 1960, of the Committee to Secure Justice for Morton Sobell, a group identified as a Communist front organization by HCUA and SISS in 1956.

(2) King sent a congratulatory telegram to the 27th annual convention of the United Electrical, Radio and Machine Workers of America (UE) in 1962. UE was expelled from the Congress of Industrial Organizations (C.I.O.) in 1949 on grounds that it was dominated by Communists, and in 1944 the SCUA, in a report on the C.I.O. Political Action Committee, found that:

“...the 600,000 members of the United Electrical, Radio, and Machine Workers of America (employed in many of the most vital American defense industries) are submitting to an entrenched Communist leadership...”³⁵

(3) In May, 1962, King addressed the convention of the United Packinghouse Workers of America (UPWA). Stanley Levison wrote this speech. Charles Hayes of Chicago of UPWA was a guest at the founding meeting of the SCLC in Montgomery, Alabama, in 1957 (with Ella J. Baker of “In Friendship”). The Annual Report of HCUA for 1959 states that Charles A. Hayes of Chicago had been identified as a member of the Communist Party by two witnesses: by John Hackney, a former member of the Communist Party who had served as a Communist in several Party units within the meat-packing industry, and by Carl Nelson, “who stated that he had attended many Communist Party meetings with Mr. Hayes.”³⁶ In 1952, in testimony before HCUA, witness Roy Thompson, a former member of the Communist Party and a former official of UPWA in Chicago, stated that he had attended Communist training meetings in which instructions in Communism were given by “a Mr. Charley Hayes.”³⁷ In 1959, witness Carl Nelson, a former Communist and worker in the meatpacking industry, testified before HCUA that “the Communist Party deliberately sought to infiltrate its members into the meatpacking industry” because “they would be in an excellent position to cut off food for the Armed Forces” in the event of war.³⁸ Mr. Nelson also identified as having been Communists the editor of the official organ of the UPWA, two field representatives of the union, a departmental director of the union, a district secretary-treasurer of the union, a secretary in the international office of the union, and a former president of a local of the UPWA, in addition to Mr. Hayes, who was a district director of the UPWA, and his secretary.³⁹

(4) Martin Luther King was a luncheon speaker at a conference in Atlanta, Georgia, of the National Lawyers Guild Committee to Assist Southern Lawyers, held on November 30 and December 1, 1962. The National Lawyers Guild was cited several times as a Communist front, and in 1962 the Committee stationery listed Benjamin E. Smith, co-secretary of the Committee and treasurer of SCEF and Arthur Kinoy, as affiliated with it. Kinoy is reported by Garrow to have been a friend of Stanley Levison and to have recommended William Kunstler as an attorney to Levison for the latter’s appearance before SISS in April, 1962.⁴⁰

(5) King also lent his support to the National Committee to Abolish the Committee on Un-American Activities, identified as a Communist Party front by HCUA in 1961. Seven of the thirteen founders of this organization were identified as having been members of the CPUSA, including William Howard Melish. Carl Braden was also active in the Committee, as was Anne Braden.⁴¹

(6) King also assisted in the initiation of appeals for executive clemency for Carl Braden and, in 1962, for Junius Scales, former chairman of the North Carolina-South Carolina district of the Communist Party and sentenced to a six-year prison term for violation of the Smith Act.⁴²

(7) Highlander Folk School: One of the most controversial aspects of King’s career concerns his association with the Highlander Folk School of Monteagle, Tennessee, and the nature of the school. In the 1960s groups in opposition to King frequently publicized a photograph showing King at the school, which was described as a “Communist training school,” sitting in the company of persons alleged to be Communists or pro-Communists.

This photograph is an authentic one, taken on September 2, 1957, when King addressed the 25th anniversary celebration of the Highlander Folk School. Shown in the photograph sitting adjacent to King are Abner Berry, a correspondent for the Communist Party newspaper, the *Daily Worker*; Aubrey Williams, identified as a member of the CPUSA and President of SCEF; and Myles Horton, a founder and director of the Highlander Folk School. Although Myles Horton was not identified as a member of the Communist Party, a witness before SISS in 1954 and a former member for seventeen years and a former official and organizer for the Party, Paul Crouch, testified that he had solicited Horton to join the Party:

At that meeting after we discussed the [Highlander Folk] school I asked Mr. Horton to become a formal member of the Communist Party and his reply was, as near as I can recall his words, “I’m doing you just as much good now as I would if I were a member of the Communist Party. I am often asked if I am a Communist Party member and I always say no. I feel much safer in having no fear that evidence might be uncovered to link me with the Communist Party, and therefore I prefer not to become a member of the Communist Party.”⁴³

Crouch also testified that Horton had been affiliated with the Southern Conference Educational Fund and with its predecessor organization, the Southern Conference for Human Welfare.⁴⁴

The Highlander Folk School (HFS) was founded in 1932 by Myles Horton and became well known for its involvement in a number of leftist causes. Both Aubrey Williams and James Dombrowski, each of whom was identified as a member of the Communist Party, were affiliated with HFS. Paul Crouch, who had been district organizer for the state of Tennessee for the Communist Party, described in his testimony the uses of the HFS for the Party as they were developed in a conference that included himself, Horton, and Dombrowski:

The purpose of the conference was to work out a plan by which the *Daily Worker* would be purchased by the school. They would be made accessible to the students, that everywhere possible the instructors should refer to the *Daily Worker*, to news that had come in it, to encourage the students to read it, and it was agreed that the Communist Party should have a student, a leader, sent there as a student whose job it would be to look around for prospective recruits and Mildred White, now in Washington, D.C., was selected to attend the Highlander Folk School for the purpose of recruiting for the Communist Party and carrying the Communist Party line among the student body there.

MR. ARENS [Special Counsel to the Subcommittee]: You said it was agreed? Who agreed?

MR. CROUCH: Mr. Horton and Mr. Dombrowski.⁴⁵

Based on this information and considerable evidence of a similar nature collected by the Joint Legislative Committee on Un-American Activities of the state of Louisiana in 1963 and by other investigative bodies, it is not inaccurate to describe the Highlander Folk School as a Communist, or at least a pro-Communist, training school.

Although Martin Luther King, Jr. was present only briefly at HFS on September 2, 1957, when the photograph was taken, his relations with HFS appear to have been prolonged and positive. On February 23, 1961, the New York Times reported that:

“The Southern Christian Leadership Conference... and the Highlander Folk School have joined forces to train Negro leaders for the civil rights struggle.”⁴⁶

In 1962 the Highlander Center opened in Knoxville, Tennessee, with Myles Horton on the board of directors. In December, 1962, Martin Luther King, Jr. was listed as a sponsor of the Highlander Center on its letterhead.⁴⁷

Martin Luther King and the Vietnam War

As the Vietnam war escalated in the mid 1960s, Martin Luther King became one of the most outspoken critics of U.S. policy and involvement in Vietnam. It is probable that Stanley Levison in particular encouraged King's criticism, since Levison himself was also critical of the war and wrote President Johnson to urge American withdrawal from Vietnam, describing American policy in Vietnam as “completely irrational, illegal and immoral” and as supportive of “a succession of undemocratic regimes which are opposed by a majority of the people of South Vietnam.”⁴⁸ FBI surveillance of King showed that Levison “was urging King to speak out publicly against American military involvement in Vietnam.”⁴⁹

On December 28-30, 1966, a conference was held at the University of Chicago to discuss and make plans for a nationwide student strike against U.S. involvement in the Vietnam War. This conference, which led to a week of demonstrations against the war known as “Vietnam Week,” April 8-15, 1967, was initiated by Bettina Aptheker, daughter of Communist Party theoretician and member of the National Committee of the CPUSA Herbert Aptheker, and herself a member of the CPUSA. The Chicago conference, as a report of the HCUA found, “was instigated and dominated by the Communist Party, U.S.A., and the W.E.B. DuBois Clubs of America,” described by Attorney General Katzenbach in 1966 as “substantially directed, dominated and controlled by the Communist Party?”⁵⁰

The scheduled after-dinner speaker at the Chicago conference was Rev. James L. Bevel, of the Southern Christian Leadership Conference, who had been released from his duties with SCLC by Martin Luther King in order to serve as national director of the Spring Mobilization Committee To End the War in Vietnam, an organization found by the HCUA to be heavily influenced, supported, and penetrated by Communists and in which “Communists are playing a dominant role.” Bevel joined the DuBois Clubs as a co-plaintiff in a suit to prevent the Subversive Activities Control Board (SACB) from holding hearings on the DuBois Clubs as petitioned by Attorney General Katzenbach, and Bevel was a sponsor of Vietnam Week and of the Chicago conference that initiated it.⁵¹ The report of the HCUA concluded that:

“...the proposal for a nationwide student strike was completely Communist in origin....

“Communists are playing dominant roles in both the Student Mobilization Committee and the Spring Mobilization Committee. Further, these two organizations have unified their efforts and are cooperating completely in their purpose of staging on April 15 [1967] the largest demonstrations against the war in Vietnam ever to take place in this country.... Dr. Martin Luther King’s agreement to play a leading role in the April 15 demonstrations in New York City, and his freeing Rev. James Bevel from his key position in the Southern Christian Leadership Conference to head up the Spring Mobilization Committee, are evidence that the Communists have succeeded, at least partially, in implementing their strategy of fusing the Vietnam and civil rights issues in order to strengthen their chances of bringing about a reversal of U.S. policy in Vietnam.”⁵²

The major statement of Martin Luther King on the Vietnam war is contained in a speech he delivered at the Riverside Church in New York City on April 4, 1967, a few days prior to the beginning of “Vietnam Week.” Analysis of this speech shows that King’s criticism of U.S. policy in Vietnam was not based on a consideration of American national interests and security nor on a belief in pacifism and non-violence but on an ideological view of the Vietnam conflict that is indistinguishable from the Marxist and New Left perspective.⁵³

King portrayed U.S. troops in Vietnam as foreign conquerors and oppressors, and he specifically compared the United States to Nazi Germany:

“They [the South Vietnamese people] move sadly and apathetically as we herd them off the land of their fathers into concentration camps where minimal social needs are rarely met.... They watch as we poison their water, as we kill a million acres of their crops.... So far we may have killed a million of them—mostly children. What do they think as we test out our latest weapons on them, just as the Germans tested out new medicine and new tortures in the concentration camps of Europe?”

King described the U.S. government as “the greatest purveyor of violence in the world today” and President Ngo Dinh Diem as “one of the most vicious modern dictators,” but he spoke of Ho Chi Minh, the Communist dictator of North Vietnam, as a national leader and the innocent victim of American aggression:

“Perhaps only his [Ho Chi Minh’s] sense of humor and of irony can save him when he hears the most powerful nation of the world speaking of aggression as it drops thousands of bombs on a poor weak nation more than 8,000 miles away from its shores.”

The Communists, in King’s view, were the true victims in Vietnam:

“...in Hanoi are the men who led the nation to independence against the Japanese and the French.... After 1954 they watched us conspire with Diem to prevent elections which would surely have brought Ho Chi Minh to power over a united Vietnam, and they realized they had been betrayed again.”

In King’s view, the National Liberation Front (NLF), the political arm of the Viet Cong terrorists controlled by North Vietnam, was “that strangely anonymous group we call VC or Communists,” which consisted of a membership that “is less than 25 per cent communist.”

King might have been interested to learn of the television interview given in France on February 16, 1983 by North Vietnamese generals Vo Nguyen Giap and Vo Bam. As reported by The Economist (London) in its issue of 26 February, 1983:

“General Bam admitted the decision to unleash an armed revolt against the Saigon government was taken by a North Vietnamese communist party plenum in 1959. This was a year before the National Liberation Front was set up in South Vietnam. The aim, General Bam added, was ‘to reunite the country.’ So much for that myth that the Vietcong was an autonomous southern force which spontaneously decided to rise against the oppression of the Diem regime. And General Bam should know. As a result of the decision, he was given the job of opening an infiltration trail in the south. The year was still 1959. That was two years before President Kennedy stepped up American support for Diem by sending 685 advisers to South Vietnam. So much for the story that the Ho Chi Minh trail was established only to counteract the American military build-up.... General

Barn got his orders on May 19, 1959. ‘Absolute secrecy, absolute security were our watchwords,’ he recalled.”⁵⁴

King included himself as one of those who

“...deem ourselves bound by allegiances and loyalties which are broader and deeper than nationalism and which go beyond our nation’s self-defined goals and positions. We are called to speak for the weak, for the voiceless, for victims of our nation and for those it calls enemy, for no document from human hands can make these humans any less our brothers.”

Apart from the arrogance and ingratitude displayed by these remarks, it is a logical implication of this self-proclaimed universal humanism that King should have denounced Communist atrocities and tyranny at least as strongly as those he attributed to his own country. Yet throughout King’s speech there is not a single word of criticism, let alone of condemnation, for North Vietnam or for Ho Chi Minh, for Ho’s internal and external policies by which a totalitarian state was created and its institutions were imposed on adjacent states, for the use of terrorism by the Viet Cong or for the terrorism and systematic repression perpetrated by the Communists in North Vietnam.

King portrayed American policy in Vietnam and U.S. foreign policy in general as motivated by a “need to maintain social stability for our investments” and formulated by men who refuse “to give up the privileges and the pleasures that come from the immense profits of overseas investment.” He saw “individual capitalists of the West investing huge sums of money in Asia, Africa and South America, only to take the profits out with no concern for the social betterment of the countries.”

King, in other words, did not dissent from U.S. policy in Vietnam because he was concerned for the best interests of the United States or because of moral and humanitarian beliefs. His opposition to the war was drawn from an ideological (and false) view of American foreign policy as motivated by capitalist and imperialist forces that sought only their own material satisfaction and which were responsible for “the giant triplets of racism, materialism, and militarism.”

This view of American foreign policy is fundamentally Marxist, and it parallels the theory of Lenin in his *Imperialism: The Highest Stage of Capitalism*. It was a doctrine that became increasingly fashionable in New Left circles of the late 1960s and 1970s, although it has been subjected to devastating scholarly criticism.

Public reaction to King’s speech on Vietnam was largely negative. *The Washington Post*, in an editorial of April 6, 1967, said that the speech “was filled with bitter and damaging allegations and inferences that he did not and could not document.”

“He has no doubts that we have no honorable intentions in Vietnam and thinks it will become clear that our ‘minimal expectation is to occupy it as an American colony.’ ...It is one thing to reproach a government for what it has done and said; it is quite another to attribute to it policies it has never avowed and purposes it has never entertained and then to rebuke it for these sheer inventions of unsupported fantasy.”

Life magazine, in its issue of April 21, 1967, described King’s speech as “a demagogic slander that sounded like a script for Radio Hanoi.” Carl Rowan wrote that King “has alienated many of the Negro’s friends and armed the Negro’s foes... by creating the impression that the Negro is disloyal.”⁵⁵ John P. Roche, a former director of Americans for Democratic Action (ADA), in a memorandum to President Johnson, wrote that King’s speech “indicates that King— in desperate search of a constituency— has thrown in with the commies.”⁵⁶

Conclusion: Was Martin Luther King a Communist?

As stated earlier in this report, there is no evidence that Martin Luther King was a member of the Communist Party, but the pattern of his activities and associations in the 1950s and 1960s show clearly that he had no strong objection to working with and even relying on Communists or persons and groups whose relationships with the Communist Party were, at the least, ambiguous. It should be recalled that in this period of time (far more than today) many liberal and even radical groups on the left shared a strong awareness of and antipathy for the anti-democratic and brutal nature of Communism and its characteristically deceptive and subversive tactics. It is doubtful that many American liberals would have associated or worked with many of the persons and groups with whom King not only was close but on whom he was in several respects dependent. These associations and, even more, King’s refusal to break with them, even at the expense of public criticism and the alienation of the Kennedy Administration, strongly suggest that King harbored a strong sympathy for the Communist Party and its goals.

This conclusion is reinforced by King’s own political comments and views— not only by the speech on Vietnam discussed above but also by a series of other remarks made toward the end of his life. King apparently

harbored sympathy for Marxism, at least in its economic doctrines, from the time of his education in divinity school. The Rev. J. Plus Barbour, described by Garrow as “perhaps King’s closest friend” while at Crozer Theological Seminary from 1948 to 1951, believed that King “was economically a Marxist.... He thought the capitalistic system was predicated on exploitation and prejudice, poverty, and that we wouldn’t solve these problems until we got a new social order.”⁵⁷ King was critical of capitalism in sermons of 1956 and 1957, and in 1967 he told the staff of the SCLC, “We must recognize that we can’t solve our problems now until there is a radical redistribution of economic and political power.”⁵⁸ In 1968 he told an interviewer that:

“America is deeply racist and its democracy is flawed both economically and socially.... the black revolution is much more than a struggle for the rights of Negroes. It is forcing America to face all its interrelated flaws-racism, poverty, militarism, and materialism. It is exposing evils that are rooted deeply in the whole structure of our society. It reveals systemic rather than superficial flaws and suggests that radical reconstruction of society itself is the real issue to be faced.”⁵⁹

In 1967, in his remarks to the SCLC staff, he argued that:

“For the last twelve years we have been in a reform movement But after Selma and the voting rights bill we moved into a new era, which must be an era of revolution. I think we must see the great distinction here between a reform movement and a revolutionary movement [which would] raise certain basic questions about the whole society... this means a revolution of values and of other things.”⁶⁰

In 1968 he publicly stated, “We are engaged in the class struggle.”⁶¹

King’s view of American society was thus not fundamentally different from that of the CPUSA or of other Marxists. While he is generally remembered today as the pioneer for civil rights for blacks and as the architect of non-violent techniques of dissent and political agitation, his hostility to and hatred for America should be made clear. While there is no evidence that King was a member of the Communist Party, his associations with persons close to the Party, his cooperation with and assistance for groups controlled or influenced by the Party, his efforts to disguise these relationships from public view and from his political allies in the Kennedy Administration, and his views of American society and foreign policy all suggest that King may have had an explicit but clandestine relationship with the Communist Party or its agents to promote through his own stature, not the civil rights of blacks or social justice and progress, but the totalitarian goals and ideology of Communism. While there is no evidence to demonstrate this speculation, it is not improbable that such a relationship existed. In any case, given the activities and associations of Martin Luther King described in this report, there is no reason to disagree with the characterization of King made by Congressman John M. Ashbrook on the floor of the House of Representatives on October 4, 1967: “King has consistently worked with Communists and has helped give them a respectability they do not deserve” and “I believe he has done more for the Communist Party than any other person of this decade.”⁶²

Addendum

On January 31, 1977, in the cases of Bernard S. Lee v. Clarence M. Kelley, et al. (U.S.D.C., D.C.) and Southern Christian Leadership Conference v. Clarence M. Kelley, et al. (U.S.D.C., D.C.), United States District Judge John Lewis Smith, Jr., ordered that the Federal Bureau of Investigation purge its files of: all known copies of the recorded tapes, and transcripts thereof, resulting from the FBI’s microphonic surveillance, between 1963 and 1968, of the plaintiffs’ former president, Martin Luther King, Jr.; and:

“...all known copies of the tapes, transcripts and logs resulting from the FBI’s telephone wiretapping, between 1963 and 1968, of the plaintiffs’ offices in Atlanta, Georgia and New York, New York, the home of Martin Luther King, Jr., and places of accommodation occupied by Martin Luther King, Jr.”

Judge Smith also ordered that

“...at the expiration of the said ninety (90) day period, the Federal Bureau of Investigation shall deliver to this Court under seal an inventory of said tapes and documents and shall deliver said tapes and documents to the custody of the National Archives and Records Service, to be maintained by the Archivist of the United States under seal for a period of fifty (50) years; and it is further ORDERED that the Archivist of the United States shall take such actions as are necessary to the preservation of said tapes and documents but shall not disclose the tapes or documents, or their

contents, except pursuant to a specific Order from a court of competent jurisdiction requiring disclosure.”

This material was delivered to the custody of the National Archives and Record Service to be maintained by the Archivist of the United States under a seal for a period of fifty years.

Footnotes

- 1 Most of this section is drawn from David J. Garrow, *The FBI and Martin Luther King, Jr.: From "Solo" to Memphis* (New York: W.W. Norton & Company, 1981), esp.pp.21-78.
- 2 Ibid., p.41.
- 3 United States, Department of Justice, Report of the Task Force to Review the FBI Martin Luther King. Jr., Security and Assassination Investigations, January 11, 1977, pp.121-22.
- 4 Victor S. Navasky, *Kennedy Justice* (New York: Atheneum, 1971), pp.162-63.
- 5 Quoted in Garrow, FBI, p.28.
- 6 Quoted in Garrow, FBI, p.61.
- 7 Ibid.
- 8 Ibid., p.62
- 9 Ibid., p.63.
- 10 Ibid., quoted, p.95.
- 11 Ibid., p.151.
- 12 United States, Congress, Senate, Report of the Subcommittee to Investigate the Administration of the Internal Security Act and Other Internal Security Laws, Committee on the Judiciary, 84th Congress, 2nd Session, for the Year 1956, Section III, December 31, 1956, p.46. (Publications of this Subcommittee hereinafter cited as SISS).
- 13 United States, Congress, House of Representatives, Structure and Organization of the Communist Party of the United States, Part 1, Hearings before the Committee on Un-American Activities, 87th Congress, 1st Session, November 20, 21, and 22, 1961, Testimony of Francis J. McNamara, p.576. (Publications of this Committee hereinafter cited as HCUA).
- 14 Garrow, FBI, p.50.
- 15 World Peace Council, List of Members, 1980-1983 (Helsinki, Finland: Information Centre of the World Peace Council), pp.141-42; for O'Dell's background, see *Review of the News*, July 13, 1983, pp.49-50; Soviet Active Measures, Hearings before the Permanent Select Committee on Intelligence, House of Representatives, 97th Congress, 2nd Session, July 13, 14, 1982, p.57.
- 16 Garrow, FBI, p.50.
- 17 HCUA, Report on Southern Conference on Human Welfare, 80th Congress, 1st Session, June 16, 1947, pp.2 and 17.
- 18 HCUA, Guide to Subversive Organizations and Publications (and Appendixes,) Revised and published December 1, 1961 to supersede Guide published on January 2, 1957, p.154 (hereinafter cited as Guide).
- 19 SISS. Southern Conference Educational Fund, Inc.. Hearings, March 18, 19, and 20, 1954, p.VIII.
- 20 Trezz Anderson, "New Rights Group Launched in Dixie," *Pittsburgh Courier*, August 17, 1957, p.2; this article misprints "In Friendship" as "in Fellowship."
- 21 Robert H. Brisbane, *Black Activism: Racial Revolution in the United States, 1954-1970* (Valley Forge, Pa.: Judson Press, 1974), p.49; see also the masthead of *The Southern Patriot* of October, 1963, reproduced in State of Louisiana, The Joint Legislative Committee on Un-American Activities, Report No. 4. November 19, 1963, "Activities of the Southern Conference Educational Fund, Inc. in Louisiana" Part 1, p.74, Exhibit 29 (hereinafter cited as JLCUA).
- 22 Garrow, FBI, p.26.
- 23 SISS, Southern Conference Educational Fund, Inc. Hearings, pp, Vi and VII.
- 24 SISS, Communism in the Mid-South, Hearings, October 218 and 29, 1957, Testimony of Alberta Ahearn, p.37; John M. Ashbrook, "Rev. Martin Luther King: Man of Peace or Apostle of Violence," *Congressional Record*, October 4, 1967, p.H13013.
- 25 JLCUA, p.14; Guide, pp.117-18; United States, Congress, House of Representatives, Special Committee on Un-American Activities, Report on the C.I.O. Political Action Committee, 78th Congress, 2nd Session, March 29, 1944, p.156; United States, Department of Justice, Federal Bureau of Investigation, Foreign Influence — Weather Underground Organization (WUO), August 20, 1976, p.332.
- 26 See Guide, p.1212, for citations of the National Lawyers Guild as a Communist front; JLCUA, pp.14-16.
- 27 JLCUA, p.86, Exhibit 37.
- 28 Ibid., p.97, Exhibit 41.
- 29 Ibid., p.100, Exhibit 43a.
- 30 Ibid., p.101; Exhibits 44 and 44a; Ashbrook, *Congressional Record*, October 4, 1967, p.H13012.
- 31 JLCUA, p.102, Exhibit 45; for the identification of Lee Lorch as a member of the Communist Party, see HCUA, "Hearings Regarding Communist Activities in the Cincinnati, Ohio, Area -- Part I," 81st Congress, 2nd Session, July 12, 13, 14, and 15; August 8, 1950, p.2675.
- 32 JLCUA, p.104, Exhibit 46.
- 33 Ibid., p.106, Exhibits 47 and 47a.
- 34 Ashbrook, *Congressional Record*, October 4, 1967, pp.H13005- H13017 passim.

- 35 Report on the C.I.O. Political Action Committee, p.183.
- 36 For Hayes's presence at the SCLC meeting in Montgomery, see Trezz Anderson, *Pittsburgh Courier*, August 17, 1957, p.2, where Hayes's name is given as "Chris Hayes, United Packing-house Workers... of Chicago." And see HCUA, Annual Report, 1959, p.40.
- 37 HCUA, "Communist Activities in the Chicago Area-Part 2 (Local 347, United Packinghouse Workers of America, CIO)," Hearings, 82nd Congress, 2rid Session, September 4 and 5, 1952, Testimony of Roy Thompson, p.3767.
- 38 HCUA, Annual Report, 1959, pp.37-38.
- 39 Ibid., pp.38-39.
- 40 Ashbrook, *Congressional Record*, October 4, 1967, p.H13010; JLCUA, p.75, Exhibit 30.
- 41 Ashbrook, *Congressional Record*, October 4, 1967, pp.H13011 - H13013.
- 42 Ibid., pp.H13010-13011.
- 43 SISS, Southern Conference Educational Fund, Inc., Hearings, Testimony of Paul Crouch, p.136.; see also Ashbrook, *Congressional Record*, pp.H13000-H13012; and JLCUA, pp.23-37.
- 44 SISS, Southern Conference Educational Fund, Inc., Hearings, Testimony of Paul Crouch, p.137.
- 45 Ibid., pp.135-36.
- 46 Quoted, Ashbrook, *Congressional Record*, October 4, 1967, p.HI3011.
- 47 Ibid., p.H13012.
- 48 Garrow, FBI, pp.137-38.
- 49 Ibid., p.139.
- 50 HCUA, Communist Origins and Manipulation of Vietnam Week (April 8-15, 1967), Report, March 31, 1967, pp.53 and 5.
- 51 Ibid., pp.25-26, 53, 33-37.
- 52 Ibid., p.53.
- 53 The text of King's speech, "Beyond Vietnam," was inserted by Congressman Don Edwards, "Dr. Martin Luther King on Vietnam," *Congressional Record*, May 2, 1967, pp.11402-11406; all quotations given below are from this text.
- 54 "Vietnam: We Lied to You," *The Economist* (London), 26 February 1983, pp.56-57.
- 55 Carl T. Rowan, "Martin Luther King's Tragic Decision," *Reader's Digest* (September, 1967), p.42; for further negative reactions, see Garrow, FBI, pp.180-81.
- 56 Quoted in Garrow, FBI, p.180.
- 57 Garrow, FBI, p.304, p.25.
- 58 Ibid., pp.213-14. 59 Ibid., p.214.
- 60 Ibid.
- 61 Ibid.
- 62 Ashbrook, *Congressional Record*, October 4, 1967, p.H13005.

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The Secret Relationship Between Blacks and Jews

Volume One

The Nation of Islam

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Prepared by
The Historical Research Department
The Nation of Islam
P.O. Box 551
Boston, MA, U.S.A. 02119

role in their individual development. This report is an examination of documented historical evidence and is intended to provide an historical perspective for intellectual debate of this crucial social matter.

This report was prepared by
The Historical Research Department of:
The Nation of Islam 1991

ALL PRAISE IS DUE TO ALLAH

A Note on Sources

The information contained herein has been compiled primarily from Jewish historical literature. Every effort has been made to present evidence from the most respected of the Jewish authorities and whose works appear in established historical journals or are published by authoritative Jewish publishing houses. A substantial body of evidence that supports the findings herein was excluded by the editors and deemed to be from sources considered anti-Semitic and/or anti-Jewish.

Footnote Abbreviations

The following abbreviations will be substituted for often cited reference material.

AJA - American Jewish Archives (Cincinnati: Hebrew Union College)

AJHQ - American Jewish Historical Quarterly changed from *PAJHS* - Publications of the American Jewish Historical Society at vol. 51, September, 1961.

EAJA - Herbert I. Bloom, *The Economic Activities of the Jews of Amsterdam in the Seventeenth and Eighteenth Centuries* (Port Washington, New York/London: Kennikat Press, 1937)

EHJ - Salo W. Baron, Arcadius Kahan, Nachum Gross, ed., *Economic History of the Jews* (New York: Schocken Books, 1975)

EJ - *Encyclopaedia Judaica* (Jerusalem: Keter Publishing House, Ltd., 1971)

Emmanuel HJNA - Isaac S., and Susan A. Emmanuel, *History of the Jews of the Netherland Antilles* (Cincinnati: American Jewish Archives, 1973)

Karp, JEA(1,2,3) - Abraham J. Karp, ed., *The Jewish Experience in America: Selected Studies from the Publications of the American Jewish Historical Society* (Waltham, Massachusetts, 1969, 3 volumes)

MCAJ (1,2,3) - Jacob Rader Marcus, *The Colonial American Jew: 1492-1776* (Detroit: Wayne State University Press, 1970, 3 volumes)

JRM/Docs. - Jacob Rader Marcus, *American Jewry: Documents of the Eighteenth Century* (Cincinnati: Hebrew College Union Press, 1959)

MEAJ(1,2) - Jacob Rader Marcus, *Early American Jewry* (Philadelphia: Jewish Publication Society of America, 1951, 2 volumes)

JRM/Essays - Jacob Rader Marcus, ed., *Essays in American Jewish History* (American Jewish Archives, KTAV Publishing House, Inc., 1975)

JRM/Memoirs(1,2,3) - Jacob Rader Marcus, *Memoirs of American Jews 1775-1865* (New York: KTAV Publishing House, Inc., 1974, 3 volumes)

MUSJ(1, 2) - Jacob Rader Marcus, *United States Jewry, 1776-1985* (Detroit: Wayne State University Press, 1989)

PAJHS - Publications of the American Jewish Historical Society changed to (*AJHQ*) American Jewish Historical Quarterly, vol. 51, September, 1961.

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Editor's Note

This study is structured as a presentation of historical evidence regarding the relationship of one people with another. The facts, as established by highly respected scholars of the Jewish community, are here exposed and linked by as sparse a narrative as is journalistically permitted for review by those interested in the subject. It is not the mission of this study to interpret the data to an extent greater than is required to present these facts clearly. The facts, we believe, speak for themselves. Statements will be presented and then verified by references which are fully cited in the footnotes. Some statements may seem redundant only because we have made every attempt to include the words of every Jewish scholar who has commented on the subject at hand. We have made every effort to be fair and just in the presentation of this data and hereby invite all analysis to the contrary.

The terms buy, own and sell, and variations thereof, in connection with the commerce in Black people, will be used with reservation and primarily for convenience of the reader. In no way should the reader infer sanction of these activities, which are wholly illegal and immoral crimes against humanity, by the use of the terminology of legitimate commercial transactions. Also, the term slave refers to the African men, women and children who were forcibly entrapped in dehumanizing conditions for the profit of others. We do not accept such a term as descriptive of their character or nature, only of their circumstance.

And finally, the subject at hand is a controversial one and should be approached with great sensitivity. Those who would use this material as a basis for the violation of the human rights of another are abusing the knowledge herein. The wise will benefit to see this as an opportunity to develop a more equitable relationship between the families of man.

Introduction

Throughout history Jews have faced charges of economic exploitation of Gentile communities around the world. Indeed, no single group of people have faced blanket expulsion in so many places around the world as frequently as have the Jews. The pattern and the charges are familiar: monopolization, usury, "sharp practices," selling "cheap" goods, frequent bankruptcies, etc. All such claims seem to preface the expulsion orders and are vigorously denied both by those charged and by the Jewish writers of history.

But this is not the only charge that is made against Jews. Jews have been conclusively linked to the greatest criminal endeavor ever undertaken against an entire race of people - a crime against humanity - the Black African Holocaust. They were participants the entrapment and forcible exportation of millions of Black African citizens into the wretched and inhuman life of bondage for the financial benefit of Jews. The effects of this unspeakable tragedy are still being felt among the peoples of the world at this very hour.

Deep within the recesses of the Jewish historical record is the irrefutable evidence that the most prominent of the Jewish pilgrim fathers used kidnapped Black Africans disproportionately more than any other ethnic or religious group in New World history and participated in every aspect of the international slave trade. The immense wealth of Jews, as with most of the White colonial fathers, was acquired by the brutal subjugation of Black Africans purely on the basis of skin color - a concept unfamiliar to Moses. Now, compiled for the first time, the Jewish sources reveal the extent of their complicity in Black slavery in the most graphic of terms.

[viii]

Until now, the facts herein were known only to a few. Most have always assumed that the relationship between Blacks and Jews has been mutually supportive, friendly and fruitful - two suffering people bonding to overcome hatred and bigotry to achieve success. But history tells an altogether different story. This report will focus on the hidden history of Blacks and Jews from the Jewish historical record. Rabbi Henry Cohen, author of the book, *Justice justice*, makes a telling point:

[T]he parallels between the Nazi terror and the American slave trade are more startling than we may realize. When Negroes were brought from the heart of Africa to the American South, one-third died enroute to the African coast and one-third died in the suffocating prisons on board ship. Once here, families were purposely broken up; husbands, wives, and children forced to go their separate ways. Must we be reminded of the death toll in the suffocating boxcars bound for Auschwitz or of the tearing of children from their mothers' arms.¹

Furthermore, in Roberta Strauss Feuerlicht's, *The Fate of the Jews: A People Torn Between Israeli Power and Jewish Ethics*, she confronts the reality of her people's western development:

[W]hether so many [Southern] Jews would have achieved so high a level of social, political, economic and intellectual status and recognition, without the presence of the lowly and degraded slave, is indeed dubious. How ironic that the distinctions bestowed upon [Jewish] men like Judah P. Ben-

¹ Rabbi Henry Cohen, *Justice, justice: A Jewish View of the Black Revolution* (New York: Union of American Hebrew Congregations, 1968), p. 48.

jamin were in some measure dependent upon the sufferings of the Negro slaves they bought and sold with such equanimity.²

It is a relationship that needs further analysis - one that is not fully known. Hidden and misunderstood, it is indeed time to reopen the files to review and reconsider, *The Secret Relationship Between Blacks and Jews*.

² Roberta Strauss Feuerlicht, *The Fate of the Jews: A People Torn Between Israeli Power and Jewish Ethics* (New York: Times Books, 1983), pp. 187-88 note 5.

Jews and the African Slave Trade

Throughout the history of the practice, Jews have been involved in the purchase and sale of human beings. This fact is confirmed by their own scholars and historians. In his book, *A History of the Jews*, Solomon Grayzel states that "Jews were among the most important slave dealers" in European society.³ Lady Magnus writes that in the Middle Ages, "The principal purchasers of slaves were found among the Jews... [T]hey seemed to be always and everywhere at hand to buy, and to have the means equally ready to pay."⁴ Henry L. Feingold stated that "Jews who were frequently found at the heart of commerce could not have failed to contribute a proportionate share to the [slave] trade directly or indirectly. In 1460, when Jews were the masters of the nautical sciences in Portugal, that nation was importing 700-800 slaves yearly."⁵

The success of these medieval merchants was enhanced by their supreme linguistic abilities. They spoke Arabic, Persian, Roman, Frankish, Spanish and Slavonic and "displayed a business acumen far in advance of the times."⁶

[10]

The Jews' participation in the slave trade, particularly their trafficking in non-Jewish slaves, incited the moral indignation of Europe's Gentile population. The Europeans reacted by taxing the Jews and some were expelled from their host countries for this activity.⁸ The

³ Solomon Grayzel, *A History of the Jew: From Babylonian Exile to the End of World II* (Philadelphia: Jewish Publication Society of America, 1948), p. 312.

⁴ Lady Magnus, *Outlines of Jewish History*, revised by M. Friedlander (Philadelphia: Jewish Publication Society of America, 1890), p. 107; *Jewish Encyclopaedia* (New York and London: Funk and Wagnalls Company, 1905 - 1916), vol. 11, p. 402: "At the time of Pope Gregory the Great (590-604) Jews had become the chief traders in this class of traffic."

⁵ Henry L. Feingold, *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing, Inc., 1974), pp. 42-3.

⁶ Marcus Arkin, author of *Aspects of Jewish Economic History* (Philadelphia: Jewish Publication Society of America, 1975), pp. 44-5, reveals that in some European provinces, Jewish traders "appear to have held almost a monopoly of international commerce - so much so that the words 'Judaeus' and 'mercator' appear as synonyms in Carolingian documents." See S. D. Goitein, *Jewish Letters of Medieval Traders* (New Jersey: Princeton University Press, 1973), pp. 6, 16, 17, 18. Also, Magnus, p. 152, confirms the same. Notice the juxtaposition of the first two sentences of the Magnus passage:

They accepted the state of things, and so long as they were let alone, commerce, too, became in Jewish hands a dignified, a useful, and an honourable calling. They dealt in slaves, as was the necessity of the time, and these slaves were the better off for having Jewish masters; their trading fleets sailed on the Mediterranean, and their ready-tongued travellers brought the products of the East to the markets of the West. But gradually all this sort of commerce became impossible. Then, by force of feeling as well as by law, the slave trade was put down.

The *Universal Jewish Encyclopaedia*, vol. 9, p. 565, states that, for the same reason, the Jews were "especially adapted" to the slave trade.

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⁸ *EJ*, vol. 14, pp. 1660-64; *EJH*, pp. 271-72; According to Magnus (p. 106), however, "Selling people into slavery has a dreadful sound, but in those days it was not quite so dreadful a thing, nor even so avoidable a one, as it would be in these. Great tracts of cultivated land were constantly being laid waste; what was to be done with the vanquished dwellers thereon?" S. D. Goitein, *A Mediterranean Society, The Jewish Communities of the Arab World as Portrayed in the Documents of the Cairo Geniza* (Berkeley: University of California Press, 1967), vol. 1, p. 147, reasons similarly.

expulsion of Jews by European governments was not unusual, with most of the complaints centered around economic exploitation, monopolizing, or "sharp practice." By 1500, with the exception of certain parts of Italy, Western Europe had closed its doors to Jewish people.⁹ The following listing is a partial record of the countries and dates of the Jew's expulsion from various European communities.¹⁰

Mainz, 1012	Upper Bavaria, 1442	Genoa, 1515
France, 1182	Netherlands, 1444	Naples, 1533
Upper Bavaria, 1276	Brandenburg, 1446	Italy, 1540
England, 1290	Mainz, 1462	Naples, 1541
France, 1306	Mainz, 1483	Prague, 1541
France, 1322	Warsaw, 1483	Genoa, 1550
Saxony, 1349	Spain, 1492	Bavaria, 1551
Hungary, 1360	Italy, 1492	Prague, 1557
Belgium, 1370	Lithuania, 1495	Papal States, 1569
Slovakia, 1380	Portugal, 1496	Hungary, 1582
France, 1394	Naples, 1496	Hamburg, 1649
Austria, 1420	Navarre, 1498	Vienna, 1669
Lyons, 1420	Nuremberg, 1498	Slovakia, 1744
Cologne, 1424	Brandenburg, 1510	Bohemia/Moravia, 1744
Mainz, 1438	Prussia, 1510	Moscow, 1891
Augsburg, 1439		

Over the next centuries the centers of Jewish development moved into the Western Hemisphere where land and commercial [11] opportunities provided the incentives for immigration. The open and ungoverned territory and the docile and vulnerable native population offered an irresistible attraction to the "maligned race". They acquired great wealth in their Caribbean and South American enterprises and eventually moved into the American North which became the economic focal point. It started with the forced expulsion of the Jews from the Spanish empire and with the early explorer and "discoverer" of America, Christopher Columbus.

Columbus, Jews and the Slave Trade

"Not jewels, but Jews, were the real financial basis of the first expedition of Columbus."¹¹

On August 2, 1492, more than 300,000 Jews were expelled from Spain,¹² ending their five century involvement in the Black hostage trade in that region. In fact, the Spanish Jews amassed large fortunes dealing in Christian slaves and became quite prominent within Spain's hierarchy.¹³ They had obtained the most important offices and positions of trust in the cabinets

⁹ Yosef Hayim Yerushalmi, "Between Amsterdam and New Amsterdam: The Place of Curaçao and the Caribbean in Early Modern Jewish History," *PAIHS*, vol. 72 (1982-83), p. 173; Lee Anne Durham Seminario, *The History of the Blacks, The Jews and the Moors in Spain* (Madrid, 1975), pp. 40-42.

¹⁰ Richard Siegel and Carl Rheins, editors, *The Jewish Almanac* (New York: Bantam Books, Inc., 1980), pp. 127-29.4

¹¹ George Cohen, *The Jew in the Making of America* (Boston: Knights of Columbus, Stratford Company, 1924), p. 33.

¹² Seymour B. Liebman, *The Jews in New Spain: Faith, Flame, and the Inquisition* (Coral Gables, Florida: University of Miami Press, 1970), p. 32: The actual number is in dispute. Some authorities have said that 160,000 families were expelled, while others have said 800,000 individuals; few have estimated over one million.

¹³ Harry L. Golden and Martin Rywell, *Jews in American History: Their Contribution to the United States of America* (Charlotte: Henry Lewis Martin Co., 1950), p. 5; Feuerlicht, p. 39: "The golden age of Jewry in Spain

and counting houses of rulers and had maintained great influence over the regional trade causing many to believe that the Jews exercised an unhealthy domination over the economy of the region.¹⁴ The rulers were convinced enough to order all Jews to either convert to Christ or leave Spain.

The Marranos: The Secret Jews

The Marranos were those compulsorily converted Jews and their descendants who outwardly became Christians but secretly continued to meet in the synagogue, celebrated feast days and observed the Jewish Sabbath. The name *marrano* may be derived [12] from the old Castilian *marrano* (swine) or perhaps from the Arabic *mahrān* (forbidden). In 1350, Spain began a series of conversion drives to convert all Jews in Spain to Christianity (See the section entitled, "The Spanish Inquisition"), and in unprecedented numbers, and with little resistance, the Jews converted.¹⁵ This rush to mass conversion, an event, unparalleled in Jewish history, is perhaps best summed up by Cecil Roth: "It was not difficult for insincere, temporizing Jews to become insincere temporizing Christians"¹⁶

The "Marranos," also called *conversos* (the converted), or *nefiti* (the neophytes), or "New Christians," were simply charged with not being Catholic. The same applied to the Muslims, who were expelled in like manner and in greater numbers than the Jews.¹⁷ Some fifty thousand Jews chose to convert rather than leave their land and their riches.¹⁸

Contrary to popular notions, those who left were not refugees searching for religious freedom, but entrepreneurs looking for economic opportunities. When they fled, they brought few Torah scrolls and even fewer copies of the Jewish holy book Talmud with them. When asked what he thought most Marranos knew of Judaism after their flight from Spain and Portugal, Roth answered in one word - "Nothing."¹⁹

The majority fled south and eastward to North Africa and to centers like Salonika, Constantinople, Aleppo and Damascus;²⁰ while others sought and found refuge in the Netherlands where they "established synagogues, schools, cemeteries and a high level of wealth and culture."²¹ Most escaped "with considerable sums of money."²² Though scattered throughout the globe by political, [13] economic and religious circumstances, they would reunite later in an unholy coalition of kidnappers and slave makers.

owed some of its wealth to an international network of Jewish slave traders. Bohemian Jews purchased Slavonians and sold to Spanish Jews for resale to the Moors." Also, *Jewish Encyclopaedia*, vol. 11, p. 402.

¹⁴ M. Kayserling, *Christopher Columbus and the Participation of the Jews in the Spanish and Portuguese Discoveries* (New York: Hermon Press, 1894), pp. 28, 29, 30, 31, 83.

¹⁵ Max I. Dimont, *The Jews In America, The Roots, History, and Destiny of American Jews* (New York: Simon and Schuster, 1978), p. 23.

¹⁶ Dimont, p. 24.

¹⁷ Dimont, p. 27.

¹⁸ Dimont, p. 27; Liebman, *The Jews in New Spain*, p. 32: Father Mariana, a Jesuit, stated: "Many persons [condemned] the resolution adopted by... Ferdinand in expelling so profitable and opulent a people, acquainted with every mode of collecting wealth."

¹⁹ Dimont, p. 28.

²⁰ Simeon J. Maslin, "1732 and 1982 in Curaçao," *AJHQ*, vol. 72 (December, 1982), p. 158; According to Lee Anne Durham Seminario, *The History of the Blacks, the Jews and the Moors in Spain* (Madrid, 1975), p. 17, Jews were familiar with North Africa:

There are some Catalanian and Majorcan maps of the fourteenth century, drawn from the knowledge gleaned from Jewish merchants who could travel with relative freedom in North Africa, and showing, with surprising accuracy, the routes from the Mediterranean to the land of the Negroes in Guinea and the western Sudan

²¹ Maslin, p. 160.

²² Dr. M. Kayserling, "The Colonization of America by the Jews," *PAJHS*, vol. 2, (1894), p. 75.

The day after the Spanish expulsion, Christopher Columbus, whose actual name was Cristobol Colon, took a group of Jewish refugees with him to the New World.²³ Queen Isabella signed the expulsion decree and Columbus' voyage order the very same day. But it was not the queen or the king who funded the voyage. George Cohen, among many Jewish historians, proclaims that wealthy Jews financed the expeditions of Columbus, and adds that the story of Isabella's jewels "is not founded on facts," but rather it was an invention "intended to glorify the Queen."²⁴

Three Marranos, Luis de Santangel (or Santangelo),²⁵ a wealthy merchant, Gabriel Sanchez,²⁶ the royal treasurer and his assistant, Juan Cabrero, influenced Queen Isabella to help them finance the voyage. Cabrero and Santangel invested 17,000 ducats, which would be well over \$100,000 today.²⁷ Alfonso de la Caballeria and Diego de Deza also provided funds; Abraham Ben Samuel Zacuto provided astronomy and navigation equipment and Isaac Abravanel also assisted. Six prominent Jews accompanied Columbus including Mastre Bernal, a physician; Marco, a surgeon; Roderigo Sanchez, an [14] inspector; Luis de Torres, an interpreter; and sailors Alfonso de la Calle,²⁸ and Roderigo de Triana, who is claimed to be "the first white man ever to see the new world."²⁹ Torres settled in Cuba and has been credited with introducing tobacco to Europe from his vast tobacco plantations.³⁰

²³ Max J. Kohler, "Luis De Santangel and Columbus," *PAJHS*, vol. 10 (1902), p. 162: Columbus himself, in his journal, calls attention to the "coincidence" of his first voyage of discovery with the expulsion of the Jews from Spain, in the following passage: "So, after having expelled the Jews from your dominions, your Highness, in the same month of January, ordered me to proceed with a sufficient armament, to the said regions of India." For further clarification see Kayserling, *Christopher Columbus*, p. 85 and p. 85 note.

²⁴ G. Cohen, p. 37; Kayserling, *Christopher Columbus*, p. 74, states the same: "This story has recently been relegated to the realm of fable."

²⁵ Cecil Roth, *History of the Marranos* (Philadelphia: Jewish Publication Society of America, 1932), pp. 272-73: "The first royal grant to export grain and horses to America was made in favor of Luis de Santangel, who may thus be reckoned the founder of two of the greatest American industries." Kohler, "Columbus," p. 159: "In Emilio Castelar's 'Life of Columbus,' *Century Magazine*, vol. 44 (July, 1892), p. 364, an interesting passage concerning Columbus' indebtedness to the Jews reads as follows: "It is a historical fact that one day Ferdinand V, on his way from Aragon to Castile, and needing some ready cash, as often happened, owing to the impoverishment of those kingdoms, halted his horse at the door of Santangelo's house in Calatayud, and, dismounting, entered and obtained a considerable sum from the latter's inexhaustible private coffers." Also, Kayserling, *Christopher Columbus*, shows that this same Luis de Santangel, who was then chancellor of the royal household and comptroller general of Aragon, personally advanced nearly all this money (pp. 55-79). He says (p. 75): "At that time "neither Ferdinand nor Isabella, had at their disposal enough money to equip a fleet." See Kohler, "Columbus," p. 160.

²⁶ Roth, *Marranos*, p. 272: "Gabriel Sanchez, the High Treasurer of Aragon, who was another of the explorer's most fervent patrons, was of full Jewish blood, being a son of a *converso* couple..."

²⁷ Two hundred years later a fully equipped sailing vessel might have cost \$30,000.

²⁸ Roth, *Marranos*, p. 272-73: "Mestre Bernal, who had been reconciled in 1490 for Judaizing."; "Rodrigo Sanchez, a relative of the High Treasurer, joined the party as Superintendent at the personal request of the Queen."; Luis de Torres, the interpreter, was, according to Golden and Rywell, the first European to set foot in the new land. Alonso de la Calle, whose very name denoted that he was born in the Jewish quarter."

²⁹ According to Golden and Rywell, p. 9: "It was two o'clock in the morning when he shouted 'Land, Land.' The sails were shortened and at daybreak Friday, October 12, 1492, a new world was before them." Columbus claimed that it was he who first sighted land in order to claim the royal gratuity of ten thousand maravedis and a silk waistcoat promised to the one who made the first sighting. See Kayserling, *Christopher Columbus*, pp. 91, 110.

³⁰ Levitan, p. 4; Golden and Rywell, p. 9, claim that Torres "acquired great tracts of land from the Indians." A family member, Antonio de Torres, later commanded twelve of Columbus' fleet (Golden and Rywell, p. 7); Israel Abrahams, *Jewish Life in the Middle Ages* (New York: Atheneum, 1969), p. 138: "Tobacco, so far as its use in Europe is concerned, was also discovered by a Jew, Luis de Torres, a companion of Columbus. The Church, as is well known, raised many objections to the use of tobacco, and King James I's pedantic treatise only voiced general prejudice. Jewish Rabbis, on the other hand, hailed the use of tobacco as an aid to sobriety." Abrahams, p. 139, "It is worth noting that Jews early took to the trade in tobacco, a trade which they almost monopolize in

Cecil Roth's History of the Marranos:

The connection between the Jews and the discovery of America was not, however, merely a question of fortuitous coincidence. The epoch-making expedition of 1492 was as a matter of fact very largely a Jewish, or rather a Marrano, enterprise.³¹

Columbus, the Jew?

A few scholars, including Roth, present strong evidence that Columbus was himself a Jew. He hid his Jewishness, they say, because "no Spanish Jew could ever have expected aid from the king and queen of Spain, so the explorer claimed to be an Italian Catholic."³² Tina Levitan, author of *Jews in American Life*, found the first reference to Columbus' Jewishness in print in a diplomatic document dated fifty-eight years after the discoverer's death. The French ambassador to Spain, she reveals, refers to "Columbus the [15] Jew."³³ Furthermore she states:

From him we learn that Cristobal Colon (who never called himself Christopher Columbus and never spoke or wrote Italian) was the son of Susanna Fontanarossa [also spelled Fonterosal and Domingo Colon of Pontevedra, Spain, where those bearing such surnames were Jews, some of whom had been brought before the Spanish Inquisition Letters written by him to strangers have the customary X at the top to indicate the faith of the writer, but of the thirteen letters written to his son only one bears an X, and that letter was meant to be shown to the King of Spain. The others have in the place of the X a sign that looks like the Hebrew characters B and H, initials used by religious Jews meaning in Hebrew, "With the Help of God."³⁴

Harry L. Golden and Martin Rywell, authors of *Jews in American History: Their Contribution to the United States of America*, are quite insistent about the Jewishness of Columbus. They cite where Ferdinand, Columbus' son, writes that his father's "progenitors were of the blood royal of Jerusalem..."³⁵ In Columbus' words, "for when all is done, David, that most prudent king was first a shepherd and afterwards chosen King of Jerusalem, and I am a servant of that same Lord who raised him to such a dignity."³⁶ One Jewish author insists that "all existing portraits of the discoverer gave him a Jewish cast of countenance." Another claimed that a "certain softheartedness in Columbus is a Jewish trait."³⁷ His lineage also pointed to Jewish roots - his mother's maiden name was Suzanna Fonterosa, "daughter of Jacob, granddaughter of Abraham and a Jewess. His father, Domingo Colon, was a map-seller. Did not Columbus write the King of Spain that his ancestors were interested in maps?"³⁸

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England today." Torres is also claimed to have named the turkey calling it "tukki," the Hebrew word for peacock. See Jack Wolfe, *A Century with Iowa Jewry 1833 -1940* (Des Moines: Iowa Printing, 1941), p. 10.

³¹ Roth, *Marranos*, p. 271.

³² Tina Levitan, *Jews in American Life* (New York: Hebrew Publishing Co., 1969), p. 4; See also Cecil Roth, *Personalities and Events in Jewish History* (Philadelphia: Jewish Publication Society of America, 1953), pp. 192-211.

³³ Levitan, p. 5.

³⁴ Levitan, p. 5.

³⁵ Golden and Rywell, p. 7; Friedrich Heer, *God's First Love: Christians and Jews over Two Thousand Years* (New York: Weybright and Talley, 1967), pp. 104-6: Heer discusses Columbus' interest in the messianic implications of his western explorations and his repeated references to prophecy as well as other indications of his Jewish descent.

³⁶ Golden and Rywell, p. 7.

³⁷ Lee M. Friedman, *Jewish Pioneers and Patriots* (Philadelphia: Jewish Publication Society of America, 1942), pp. 62-3.

³⁸ Golden and Rywell, p. 7, cite the works of Celso G. de la Riega (Geographical Society of Madrid, 1898) and Henry Vignaud (*American Historical Review*, n.d.).

Columbus, the Slave Dealing Jew?

Christopher Columbus was an experienced sailor long before his infamous voyage west. Sir Arthur Helps writes that, "In the course of [his] letters, [Columbus] speaks after the fashion of a practised slave dealer." In fact, in 1498, his five ship expedition brought 600 Indians to Spain as slaves. Two hundred were given to the masters of the ships and four hundred sold in Spain.³⁹ Columbus employed slave labor in gold mining even before sailing for the New World. He helped to start the Portuguese West African settlement of San Jorge El Mina (St. George of the Mines) in present-day Ghana, formerly known as the Gold Coast.⁴⁰

When the Spaniards found gold in the New World, reports Eric Rosenthal in his book, *Gold! Gold! Gold!: The Johannesburg Gold Rush*, they started

on a gold hunt of such intensity that the natives came to believe the white men suffered from some disease curable only by the limitless application of this metal... [When] Columbus discovered that, apart from some poor alluvial deposits, the gold simply did not exist, he forced the harmless Indian aborigines into slavery... The entire importation of gold from the New World for the first 20 years after 1492 represented in cash only \$300,000 a year, and the total then recovered, worth about \$5 million, cost at least 1 1/2 million Indian lives.⁴¹

Columbus was anything but a blessing to the New World population. The Europeans, led by Columbus, brought [17] unprecedented brutality to the West leaving the remains of whole communities of Red people in their wake.⁴² On Hispaniola Columbus found gold and a docile Arawak population. He lavished praise on the natives and gained their trust and affection and then proceeded to enslave them. According to Columbus: "They are without arms, all naked, and without skill at arms and great cowards, a thousand running away from three, and thus they are good to be ordered about, to be made to work, plant, and do whatever is wanted, to build towns and be taught to go clothed and accept our customs."⁴³ Cities began to spring up all over the island of Hispaniola. The traffic in slaves - African and Indian - grew rapidly, and some Jews were engaged in this trade as agents for the royal families of Spain and Portugal.⁴⁴

Whether or not Columbus was a Jew, as so many Jewish historians now claim, has not been definitively proven. It is clear that his brutality against and enslavement of the native population was financed by Jewish investors. The history books appear to have confused the

³⁹ Golden and Rywell, p. 18 note; Sir Arthur Helps, *The Spanish Conquest in America* (New York, 1900), vol. 1, pp. 113-14.s

⁴⁰ Eric Rosenthal, *Gold! Gold! Gold!: The Johannesburg Gold Rush* (Johannesburg: MacMillan Company, 1970), p. 71 note.

⁴¹ Humboldt is paraphrased in Rosenthal, p. 71; According to a translation of the Spanish-Jewish historian Joseph ben Joshua Hakkohen found in Richard J. H. Gottheil's, "Columbus in Jewish Literature," *PAJHS*, vol. 2 (1894), p. 136, upon Columbus' arrival in the "New World":

Columbus rejoiced when he saw that the natives had much gold, and that they were disposed to be friendly... He placed [among the Indians] thirty-eight men in order that they might learn the language of the people and the hidden places of the country, until the time when he should return to them... Columbus took with him ten Indians...

Columbus' chief aim was to find gold, writes M. Kayserling, *Christopher Columbus*, p. 86:

[I]n a letter to the queen he frankly declared that this gold might even be the means of purifying the souls of men and of securing their entrance into Paradise. Thus he stipulated that he was to have a tenth of all pearls, precious stones, gold, silver spices, and other wares, - in short, a tenth of everything found, bought, bartered, or otherwise obtained in the newly discovered lands...

⁴² See Mark A. Burkholder and Lyman L. Johnson's, *Colonial Latin America* (New York: Oxford University Press, 1990), pp. 28-33, in which they chronicle the legacy of Christopher Columbus and the brutal conditions imposed by the Spaniards on the indigenous citizens of the "New World."

⁴³ Carl Ortwin Sauer, *The Early Spanish Main* (Berkeley: University of California Press, 1966), p. 32; Burkholder and Johnson, p. 26.

⁴⁴ 43 Burkholder and Johnson, p. 28; Liebman, *The Jews in New Spain*, p. 47.

word Jews for the word jewels. Queen Isabella's jewels had no part in the finance of Columbus' expedition, but her Jews did.⁴⁵

⁴⁵ G. Cohen, pp. 33,37. See also Kayserling, *Christopher Columbus*, p. 110.

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The Jews and Slavery in Colonial South America and the Caribbean

"With the spread of sugar, cotton, cocoa, and other plantations the slave ships began to plow those waters, nor can it be said that Jewish traders were absent from the hideous traffic."⁴⁶

The Jewish Caribbean presence began in earnest with Columbus' initial foray into the region. With these early Jewish colonists the economic motivation for the exploitation of millions of Black Africans was introduced to the Western Hemisphere. The strategy seemed simple enough - wealth would be amassed through a plantation economy driven by sugar cane. The two companion enterprises of trading sugar and slaves were common occupations of Jews in the Middle Ages.⁴⁷ The early explorers had ascertained that the climate, both temperately and financially, made the Caribbean a logical enterprise zone, and in this transfer of the sugar industry into the eastern Caribbean, the history of the industry became entwined with the western migration of the Jews. They were primarily the financiers and merchants and in a few cases they were also the plantation masters.⁴⁸ Jews from Portugal, Holland, England and all over Europe advantaged themselves through the domination of the commerce of these island regions, particularly in sugar.⁴⁹

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Jewish slave traders procured Black Africans by the tens of thousands and funneled them to the plantations of South America and throughout the Caribbean.⁵⁰ There remains no documented trace of protest over this behavior - it was a purely commercial venture with which Judaism did not interfere. Whether the local influence was Portuguese, Dutch or English, the Black man and woman fared the same. In Curaçao in the seventeenth century, as well as in the British colonies of Barbados and Jamaica in the eighteenth century, Jewish merchants played a major role in the slave trade. In fact, in all the American colonies, whether French (Martinique), British, or Dutch, Jewish merchants frequently dominated.⁵¹

⁴⁶ Rufus Lears, *The Jews in America: A History* (New York: KTAV Publishing House, Inc., 1972), p. 25.

⁴⁷ *EHJ*, p. 189, cites the Cairo Genizah records. The Jews maintained a formidable influence over sugar production even until the twentieth century. For example, in the Soviet Union, see *EHJ*, p. 190: By 1872, Jews such as M. Halperin and M. Sachs helped put one-quarter of the total sugar production in Russia in Jewish hands. In 1914, 86 refineries in Russia (32% of the total) were owned by Jews; 42.7% of the administrators of the joint-stock sugar companies were Jewish, and two-thirds of the sugar trade was in Jewish hands.

As for slavery, the Jews of the Middle Ages "regarded the Slavic east as the land of slaves par excellence." They are recorded as dealers of castrated slaves (eunuchs) as early as 870 AD in China. They appear involved in the trade in documents dated 906, 1004, 1009 and 1085. See *EHJ*, p. 271 and also *EJ*, vol. 14, pp. 1661-62.

⁴⁸ J. H. Galloway, *The Sugar Cane Industry* (Cambridge University Press, 1989), p. 79. Daniel M. Swetschinski, "Conflict and Opportunity in 'Europe's Other Sea': The Adventure of Caribbean Jewish Settlement," *AJHQ*, vol. 72 (1982-83), p. 222: "The number of sugar plantations in Portuguese America rose from 70 in 1570, to 130 in 1585, to 230 in 1610, and to 346 in 1629."

⁴⁹ Lears (p. 25) said that Jews played a 'leading part.' See also Marc Lee Raphael, *Jews and Judaism in the United States: A Documentary History* (New York: Behrman House, Inc., 1983), p. 14.

⁵⁰ Galloway, p. 81: "As sugar grew in significance, so did African slavery: from about 6,000 slaves in 1643 to 20,000 in 1655 and 38,782 in 1680." See Lears, p. 22. He characterizes the settlements as being based on a "slave economy on which all the plantations of the New World rested."

⁵¹ Raphael, p. 14.

This study is only slightly concerned with the particular European influences governing the region at various times - that subject has been addressed elsewhere. All western settlements simply required Black labor for their very survival. This passage in Samuel Oppenheim's study of Jews in Guiana applies throughout the region:

The demand for slaves for the colony seems to have been quite brisk. They were regarded as necessary for its support, its sole salvation... as valuable as burnished silver, and were not allowed to be made the subject of sale to other localities.⁵²

With the help of the Jewish slave traders, Blacks poured in and in some locales eventually outnumbered Whites by as much as 5 to 1 in the cities and 30 to 1 in the rural plantation areas.⁵³ The expertise that Jews previously developed in the sugar islands of Madeira and Sao Thorne, made them indispensable to the New World scheme. Daniel M. Swetschinski estimates that the Jewish share in overall trade was disproportionately large: "[They] constituted about 65 [20] -75% of the total Portuguese mercantile community while hardly totalling more than 10% of the population."⁵⁴ This dominance of trade by the Jewish community, made them the most prominently poised of any group to exploit the slave markets.⁵⁵

Brazil

Brazil was the anchor Jewish community from which other Western communities took root. Portuguese Jews arrived in Brazil in 1503 led by explorers Fernando de Noronha and Gaspar da Gama who had obtained a virtual monopoly on settlement in the region from the king of Portugal. They brought sugar cane, technical skills and slaves and soon transformed Brazil into the "most important area of sugar production in the world." So important, that the scholars concede that Portugal could not have survived as an independent nation without the Brazilian sugar trade.⁵⁶ Sugar was first produced in Asia but as late as the beginning of the fifteenth century, sugar was so expensive in Europe that it was sold only in pharmacies for medicinal purposes. Portuguese Jews developed their mastery in the trade by establishing plantations on the island of Sao Thorne off the west coast of Africa "employing at times as many as 3,000 Negro slaves."⁵⁷

The first colonists came annually on "two ships with criminals, Jews and prostitutes, for the purpose of catching parrots." Those condemned as sinners sought refuge in Brazil's open range⁵⁸ and the Jews saw the commercial potential and established as many as 200 settlements along the Brazilian coast in the 16th century.⁵⁹ They "quickly became the domi-

⁵² Samuel Oppenheim, "An Early Jewish Colony in Western Guiana: Supplemental Data," *PAJHS*, vol. 17 (1909), pp. 57-8; Stephen Alexander Fortune, *Merchants and Jews: The Struggle for the British West Indian Caribbean, 1650-1750* (Gainesville: University Presses of Florida, 1984), p. 66. L.L.E. Rens, "Analysis of Annals relating to early Jewish settlement in Surinam," in Robert Cohen, *The Jewish Nation in Surinam Historical Essays* (Amsterdam: S. Emmerring, 1982), p. 33, calls the slaves "indispensible."

⁵³ For examples see Herbert S. Klein, *African Slavery in Latin America and the Caribbean* (New York: Oxford University Press, 1986), pp. 133,134.

⁵⁴ Swetschinski, p. 217.

⁵⁵ *MCAJL*, pp. 96-7.

⁵⁶ Herbert I. Bloom, "Book Reviews: *The Dutch in Brazil, 1624-1654*. By C.R. Boxer," *PAJHS*, vol. 47 (1957-58), p. 115.

⁵⁷ Arnold Wiznitzer, "The Jews in the Sugar Industry of Colonial Brazil," *Jewish Social Studies*, vol. 18 (July, 1956), pp. 189-90.

⁵⁸ Herbert I. Bloom, "A Study of Brazilian Jewish History," *PAJHS*, vol. 33 (1934), pp. 62-3; Lee M. Friedman, "Some References to Jews in the Sugar Trade," *PAJHS*, vol. 42 (1953), p. 306; Peter Wiernik, *The History of Jews in America: From the Period of the Discovery of the New World to the Present Time* (New York: Hermon Press, published, 1912; revised, 1931; reprinted 1972 by Greenwood Press, Westport, Connecticut), pp. 29-30.

⁵⁹ Maslin, p. 159; EHI, p. 189.

nant class," writes Lee M. Friedman: "A not inconsiderable number of the wealthiest Brazilian traders were [Jews]."⁶⁰
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The Jewish sugar Planters prospered living on large plantations and making extensive use of local Indian labor and imported Black slaves.⁶¹ By 1600, the plantations, the bulk of the slave trade and more than one hundred sugar mills with at least 10,000 Black Africans, and most of the exports of processed sugar "were in the hands of the Jewish settlers,"⁶² Stephen Fortune: "As early as the [22] sixteenth century, Jews were interested in the large profits to be derived from the slave trade as a consequence of the sugar industry, and they appear to have

⁶⁰ Friedman, "Sugar," p. 306. Friedman cites Werner Sombart, *The Jews and Modern Capitalism*, translated by M. Epstein (Glencoe, Illinois: The Free Press, 1951, reprinted from 1913), p. 32. See also Anita Novinsky, "Jewish Roots of Brazil," in Judith Laikin Elkin and Gilbert W. Merkx, *The Jewish Presence in Latin America* (Boston: Allen & Unwin, Inc., 1987), pp. 35-6; Burkholder and Johnson, p. 198. David Grant Smith, "Old Christian Merchants and the Foundation of the Brazil Company, 1649," *Hispanic American History Review*, vol. 54 (May, 1974), pp. 233-34: "To contemporaries the problem appeared so compelling that in 1629 D. Felipe IV called a council of ecclesiastics and jurists to consider measures for dealing with the New Christians, whose monopoly of trade allegedly caused prices to soar 'thus sucking all the money from the populace, so that there was nowhere to be found a rich man who was not of the [Hebrew] nation.'"

⁶¹ Arkin, *AJEH*, p. 199. Professor Gilberto Freyre describes the Brazilian plantation owners of this period in his book, *The Masters and the Slaves - A Study in the Development of Brazilian Civilisation*, as follows:

Power came to be concentrated in the hands of the country squires. They were the lords of the earth and the lords of the men and women also. Their houses were the expression of the enormous feudal might - ugly, strong, thick walls, deep foundations. For safety's sake, as a precaution against pirates and against the natives and the Africans, the proprietors built these fortresses and buried gold and their jewels beneath the floors. Slothful, but filled to overflowing with sexual concerns, the life of the sugar planters tended to become a life that was lived in a hammock. A stationary hammock with the master taking his ease, sleeping, dozing. Or a hammock on the move with the master on a journey or a promenade beneath the heavy draperies or curtains. He did not move from the hammock to give orders to his Negroes, to have letters written by his plantation clerk or chaplain, or to play a game of backgammon with some relative or friend. It was in a hammock that, after breakfast or dinner, they let their food settle as they lay picking their teeth, smoking a cigar, belching loudly, emitting wind and allowing themselves to be fanned or searched for lice by the piccaninnies as they scratched their feet or genitals - some of them out of vicious habits, others because of venereal or skin disease.

For a summary of the conditions of slavery in this period, particularly the treatment of African and Indian women, see Sean O'Callaghan's, *Damaged Baggage: The White Slave Trade and Narcotics Traffic in the Americas* (London: Robert Hale, 1969), pp. 15-32.; Galloway, p. 72: "As on Hispaniola, the average plantation in Brazil had about 100 slaves Even as late as 1583, two-thirds of the slaves on the engenhos of Pernambuco were Indian."

There are also other corroborating statements of Jewish wealth including those in George Alexander Kohut's article, "Jewish Martyrs of the Inquisition in South America," *PAJHS*, vol. 4 (1896), pp. 104-5: "The Marranos appear to have been quite prosperous for a while..."; and on pages 127-28 Mr. Kohut quotes from R. G. Watson's, *Spanish and Portuguese South America During the Colonial Period* (London: 1884) vol. 2, p. 119: "If the New Christians were in Brazil a despised race, they could at any rate count on opportunities of gaining wealth and retaining it when gained."

⁶² Arkin, *AJEH*, p. 200; Arnold Wiznitzer confirms in *Jews in Colonial Brazil* (Morningside Heights, New York: Columbia University Press, 1960), pp. 50-1, that,

In return for a payment of 200,000 cruzados the New Christian merchants, by a royal decree of July 31, 1601, had been granted the right to trade with the colonies, but in 1610 this concession had been revoked. The Portuguese New Christian merchants suffered tremendous losses as a result of this act of revocation, since almost all of the country's export trade had been in their hands.

Friedman, "Sugar," p. 307, says that in Brazil, "Many [Jews] became successful planters and mill owners, and not a few became sugar brokers and slave dealers or combined both operations, bartering slaves against sugar." Mr. Friedman referenced N. Deerr, *The History of Sugar*, 2 vols. (London: Chapman & Hall, Ltd., 1949), vol. 1, p. 107; Galloway, p. 79, describes the Jewish involvement: "In both Pernambuco and Amsterdam, the Sephardic Jews became involved in the sugar trade as financiers and merchants; in Pernambuco a few became [plantation masters]." Dimont, p. 30, says that sugar production was "an industry controlled by the Marranos."

had no compunction regarding their activity in human merchandising."⁶³ In *Voyage of Francis Pyrard*, the author returns to Portugal from Bahia in 1611 and describes a fellow passenger:

The Jew had more than 100,000 crowns worth of merchandise, most of it his own; the rest put in his care by the principal merchant and others. There was also another Jew on board as rich as he, and four or five other Jewish merchants. The profits they make after being nine or ten years in those lands are marvelous, for they all come back rich; many of these new Christians, Jew by race, but baptized being worth 60,80, or even 100 thousand crowns...⁶⁴

Though the Portuguese had staked a claim to the region they could not find enough colonists for its development, despite the fabulous profits of those who risked settlement. There was, say the historians, a "desperate need for European manpower in the face of Indians who died rather than submit to regimented labor and blacks who died of too much regimented labor."⁶⁵ The Portuguese difficulties presented an opportunity to the Dutch who heard of the immense wealth of the New World and sought to gain access. Dutch merchants had been carrying on a profitable commerce with the Portuguese Jewish colonists and this relationship was a major factor in the establishment of the Dutch West India Company, the allpowerful but private European land development corporation formed to conquer the rich northeast coast of Brazil.

The Dutch West India Company

It is necessary to look more closely at the entity responsible for seizing and administering colonies in Brazil and throughout the [23] Caribbean. The Dutch West India Company was founded in 1621 for the sole purpose of making money. There was little concern as to how this was to be achieved. Its primary method was to establish colonies and trading posts in the New World and exploit the natural resources to then trade with Europe and the other colonies⁶⁶ - an endeavor requiring many thousands of Black slaves. According to Company founder William Usselincx: "Some people were so vile and slavish by nature that they were of no use either to themselves or to others and had to be kept in servitude with all hardness."⁶⁷

They raised capital by selling shares and by pirating Spanish and Portuguese silver ships and plundering their cargoes.⁶⁸ Wiznitzer's *Jews in Colonial Brazil*, is more explicit about the Company's origins and methods:

Year after year, Dutch merchants equipped privateers and captured Portuguese ships with cargoes destined for the mother country. In 1616, twenty-eight, and in 1623, seventy such ships were captured. This is the context in which the East India and West India Companies were founded in Amsterdam, in 1602 and 1621 respectively. Their economic objective was the acquisition of goods in India, West Africa, and America through purchase, barter, or piracy and without Portuguese interference. Another aim was political: to divide the Spanish fleet and, in general, to weaken Spain to the greatest possible extent.⁶⁹

⁶³ Fortune, p. 71.

⁶⁴ Max J. Kohler, "Phases of Jewish Life in New York Before 1800," *PAJHS*, vol. 2 (1894), p. 95; Anita Novinsky, "Jewish Roots of Brazil," in *Elkin and Merckx*, p. 36.

⁶⁵ Judith Laikin Elkin, *Jews of the Latin American Republics* (Chapel Hill: University of North Carolina Press, 1980), pp. 14-15.

⁶⁶ Arnold Wiznitzer, *Jews in Colonial Brazil* (Morningside Heights, New York: Columbia University Press, 1960), p. 48: The Dutch West India Company was authorized to appoint its own governors and officials in conquered areas. The company was administered by a board of nineteen directors, called the Heeren XIX

⁶⁷ Ernst van den Boogaart and Pieter C. Emmer, "The Dutch Participation in the Atlantic Slave Trade, 1596-1650," *The Uncommon Market*, editors, Henry A. Gemery and Jan S. Hogendorn (New York: Academic Press, 1975), p. 357.

⁶⁸ *EAJA*, pp. 124-25.

⁶⁹ Wiznitzer, *Jews in Colonial Brazil*, p. 48.

Jews invested heavily and became willing partners in the company seeking "dividends from silver, gold, furs, and [the] slave trade."⁷⁰ At the time, Holland was the only country where Jews [24] were permitted some semblance of religious and economic liberty. The Dutch rulers, in promoting economic development, encouraged the immigration of Jews for their business expertise and international connections and Holland soon became a center of Jewish wealth and power. The Dutch had invented the doctrine of mercantilism, the notion that the state existed not to save souls but to increase wealth, and for this the Jews were reputed to be expert.⁷¹ Marcus Arkin writes: "Since the main industries in which [Jews] participated (silken textiles, sugar refining, diamond cutting, and tobacco blending) were dependent on colonial sources of supply, it is not surprising to find the Jews of Amsterdam concerned with Dutch commerce to the Far East and the New World.... In the eighteenth century approximately one-quarter of the [Dutch East India] company's shareholders were Jews, and its ultimate decline brought ruin to many a wealthy [Jewish] family."⁷² [25]

⁷⁰ Golden and Rywell, pp. 11, 13; *EAJA*, pp. 125-26 and notes 27 and 28. Bloom states that there is no accounting of the exact investment of the Jews in the Company but cites the works of others who concur that while their numbers were not more than 10%, their investment was much greater. Eighteen Jews of Amsterdam, by 1623, had reportedly invested 36,100 guilders of the 7,108,106 guilders raised (one half of 1 %), in the West India Company though actual figures have not been determined. Later, the influence of these investors in the establishment of a Jewish community in colonia New York, over the objection of the Company's own governor, suggests that the reported investment of the Jews is understated. See this document, section entitled, "New York." See also Arkin, *AJEH*, p. 201 and Jonathan I. Israel, *The Dutch Republic and the Hispanic World 1606-1661* (Oxford: Clarendon Press, 1982), p. 127. It is reputed that Dutch Jews may have owned as much as "five-eighths" of the Dutch East India Company, whose profits from precious metals, spices, coral and drugs were magnificent. See John M. Shaftesley, *Remember the Days: Essays on Anglo-Jewish History presented to Cecil Roth by members of the Council of The Jewish Historical Society of England* (The Jewish Historical Society of England, 1966), pp. 127,135,139.

Another venture confirms Jewish interest in such enterprise. In describing the formation of the armored shipping Brazil Company, David Grant Smith, pp. 237-38, suggests that "New Christians" were considered to be "the only possible source for funds of such magnitude."

⁷¹ Arthur Hertzberg, *The Jews in America: Four Centuries of an Uneasy Encounter: A History* (New York: Simon and Schuster, 1989), p. 22: "and the purpose of this firm was not to foster Christianity among the Indians; it existed to make money for its stockholders" Also *ibid*, p. 25.

⁷² Arkin, *AJEH*, p. 96 and 97; Roth, Marranos, p. 286. The East India Company brought the opium that later infected the Orient. Jewish families like the Sassoons profited handsomely and more than a few American shipping firms made their wealth in this drug trade. According to Stanley Jackson's, *The Sassoons* (New York: E.P. Dutton & Co., Inc., 1968), p. 22: "With rapid national addiction, the drug developed into one of the East India Company's most profitable commodities. It became a very convenient medium of exchange when the Company began buying more tea and silk from the Cantonese who insisted on being paid in silver. Since exports of cotton could not balance the trade, opium was the only answer."

When the Chinese rulers, fearing the total destruction of their people, tried to stop it, the British stepped in (Jackson, p. 23):

The East India Company's food ship *Lord Amherst* had docked at Shanghai in 1832 with members of a trade mission eager to buy tea and silk in exchange for their own piece - goods and opium.... They seized and burned twenty thousand chests worth upwards of £2 million. (Some outraged shippers valued their losses as high as £5 million.) It was the long-expected, and not unwelcome, signal for British warships to come to the aid of all honest merchants in the sacred name of free trade. They demolished the weak Chinese forces in an operation which would pay the plumpest of dividends for a full century. At the end of the so-called "war" in August 1842, a defeated Emperor signed the Treaty of Nanking. Five ports, Canton (previously the only one in which the British were allowed), Amoy, Foochow, Ningpo and Shanghai, were set aside for the conquerors.... The opium trade remained illegal, but a kindlier and half-blind eye was now turned on smugglers who promptly set up their main base on the island of Hong Kong, ceded to Britain. China had flowered overnight like a monstrous poppy.

The name of the ship, *Lord Amherst*, is a significant coincidence in that it was Sir Jeffrey Amherst, with the help of Jewish traders, whose smallpoxed blankets were used to destroy the North American Indian population in a similar use of chemical warfare. See this document, section entitled "Jews and the Red Man."

A Private Venture

It must be clarified that the bulk of the exploration of the West was promoted by private firms and financed for the most part with private capital. The benefits of their discoveries accrued to the investors in the firm, not necessarily to the government or the people of the nation of origin. The monarch would invest the nation's military as his or her *personal* investment in the enterprise.⁷³ The expeditions of Columbus, for instance, were private ventures of Jewish financiers who received notice of his "discoveries" even before Ferdinand and Isabella.⁷⁴

With the protection of the Dutch military, the principal maritime power at that time, the Dutch West India Company colonized and settled the Western Hemisphere solely to establish a steady flow of natural wealth back to its European investors, not to any national authority. This is a critical distinction and the source of much of the animosity against the Jews. The Gentiles were, for the most part, nationalists, owing their allegiance to the nation in whose territory they resided. They respected the edicts of their government particularly with regard to international relations. The Jews, on the other hand, considered themselves as Jews first, *particularly* in international commerce. They remained internationalists without the patriotic fervor of their Gentile countrymen. When their host country was at war with a trading partner of the Jews, and on whom an embargo had been placed, the Jews would continue trade by various methods including the changing the name of the ship and/or its owner to one suiting the law in the port where they desired entry.⁷⁵ They did not see this smuggling as illegal or even harmful - just business.⁷⁶ These were, after all, private transactions among private businesses and individuals - not with any government [26] agency or national authority. But as these arrangements flourished, the national interests were circumvented and the local governments taxed and restricted the Jews as the leading traders.⁷⁷ These restrictions led to the historical application of the term "persecution," but evidence shows that the practice of subordinating the national interest in pursuit of personal profit, and not religion, *per se*, raised the ire of the Gentile.⁷⁸

⁷³ For example, S. D. Goitein, *Jewish Letters of Medieval Traders*, p. 10.

⁷⁴ Golden and Rywell, pp. 5-9; Kohler, "Columbus," *PAJHS*, vol. 10 (1902), p. 162: 'Winsor, in his 'Christopher Columbus'... judges the advance of funds to have been by Santangel from his private revenues and in the interest of Castile only. And this seems to be proved by the invariable exclusion of Ferdinand's subjects from participation in the advantages of trade in the new lands...'

⁷⁵ *EAJA*, p. 147.

⁷⁶ George Horowitz, in *The Spirit of Jewish Law* (New York: Central Book Company, 1963), pp. 79-80, claims that Jews always made a distinction with regard to laws they were bound to respect: "For a Jew, compliance with 'Gentile' law in [some] matters was not required.... For Jews, the law of the nation, the general system of law prevailing among the people in whose midst they dwelt was not binding..."

⁷⁷ An example: Isaac S. Emmanuel's, *The Jews of Coro, Venezuela* (Cincinnati: American Jewish Archives, 1973), p. 8, recounts an ordinance passed on December 14, 1835 which taxed foreign merchants - apparently targeted at Jews.

⁷⁸ The arguments against the Jews in the Western settlements were primarily economic with religious bias playing a minor role. The Jewish historians seem to support this contention in a number of recorded incidents: Bloom, in *EAJA*, pp. 146-47, cites a classic example of the conflict in Curaçao in 1653 when the governor complained that "the Jews were carrying on smuggling with Venezuela and the Greater Antilles, and that they charged too much for goods they traded in, remonstrating that they demanded three times the price asked for the same article in Holland. The Jews, on the other hand, complained that their trade was hindered and that they were not granted enough privileges." See also Frank W. Pitman, *The British West Indies* (London: 1917), p. 136. Also Bloom, *EAJA*, p. 136 and note no. 61, states that the Jews in Brazil "were accused [in a petition] of sharp practice, trickery and frequent bankruptcy. Curiously enough, the names of some of the signatories might be considered Jewish." *EAJA*, p. 146, states plainly that: "Jews were very active in this horse smuggling," in clear violation of their Curaçao charter. The government of Barbados makes explicit reference to Jews in illegal economic activities in their Council Minutes of 1705 (see this volume "Barbados"). Another statement indicative of the permeation of scurrilous business practices can be found in *Emmanuel HJNA*, p. 74. Of the Jewish busi-

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The power of the Company's rulers rivaled that of the kings and queens of Europe, evidenced by this exchange described by Arnold Wiznitzer:

In a letter of July 20, 1645, Gaspar Dias Ferreira had proposed to the Portuguese king that he buy Brazil from the Dutch for the sum of 3 million cruzados, payable in six monthly installments. Sousa Coutinho, the Portuguese ambassador at The Hague, considered this proposal very practical. The Jesuit priest Antonio Vieira, a man who exercised considerable influence in Lisbon and Brazil at the time, also advocated this solution. The negotiations, however, yielded no results, since the West India Company declined the offer.⁷⁹

The power to sell, and perhaps to buy, nations was in the hands of the Company's rulers, not the monarch's, and even with such power writes Arthur Hertzberg, "The Jewish leaders in Amsterdam...knew that they had the power to cajole or even to intimidate the West India Company..."⁸⁰

The Company performed governmental functions including the licensing of expeditions, issuing permits for slaves and collecting taxes from settlers engaged in commerce.⁸¹ In 1674, the debt-ridden Company dissolved, no longer able to administer its territories. Soon thereafter it was reorganized, though undercapitalized, to attempt to maintain its former power. Slave dealing was its major income source and again, Jews invested heavily.⁸²

nessmen, they seem to imply that due to the closeness of the small Jewish community and the recourse afforded by the Jewish tribunal and for no other reason, "he was *forced* to trade fairly and honestly" (italics ours). In the larger society, apparently, buyer beware. Marcus Arkin, in his book *Aspects of Jewish Economic History*, p. 200, states that Jews opened restricted sugar markets by the "judicious bribery" of local officials. Fortune, p. 98: "By 1750, Jews were brokers, stockjobbers, and careful speculators in schemes like the South Sea Company. Indeed, they were accused of flagrant stock manipulations, and during the 1750s a Jewish agent negotiated with some wealthy London and Dutch Jews to cause a fall in English stocks that would bring them fabulous profits." Wiernik, p. 55: "The merchants of England were opposed to the admission of Jews, because of their ability to control trade wherever they entered and because they would divert it from England to foreign countries."

In colonial America, Jews violated the non-importation agreements (see this document, "Jews and the American Revolution"), selling banned British goods, creating tension among the colonists and wealth among the Jews. The American Civil War brought similar accusations which inspired General U. S. Grant's expulsion Order No. 11 of 1862 described by Bertram Wallace Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society of America, 1951), pp. 122-23, and later in this study.

All of these references bear no indication of a theological dispute. In fact, Judaism seems to be defined in terms of the economic practices of Jews who acted in business and religion as a group, maintaining a separate community and were therefore addressed in that manner. Wiernik writes (p. 44) of the seventeenth century Portuguese Jews of Surinam: "There was no desire or striving for assimilation on either side in those times." Richard Gottheil, "Contributions to the History of the Jews in Surinam," *PAJHS*, vol. 9 (1901), p. 130, claims that Surinam Jews "naturally clustered together..." And later in the colony of Georgia where all but Blacks "are tolerated and are permitted to enjoy all manner of liberty," the Jews chose to remain among their own and even made distinctions between Jews from Spain and Germany with the Germans "demand[ing] the preference for themselves." See Leon Hühner, "The Jews of Georgia in Colonial Times," *PAJHS*, vol. 10 (1902), pp. 76-7. The assimilation of the Jewish community into the American society is a unique phenomenon in Jewish history. Jews acted as a single entity when petitioning for rights or privileges, when pursuing business opportunities, when developing their communities, when defending their interests and when worshipping. The references to Jews as a class, therefore, are not as indicative of religious prejudice as they are in recognition of and respect for the preferred social status of the Jews.

⁷⁹ Wiznitzer, *Jews in Colonial Brazil*, pp. 106-7.

⁸⁰ A. Hertzberg, p. 25; Bloom, "Book Reviews: The Dutch in Brazil, p. 114: "It is obvious that Jewish and Marranos' influence must have been very great."

⁸¹ Bloom, "Brazilian," p. 63. Bloom states "Tax-farming, a traditional Jewish occupation was not lacking in Brazil. In 1638 Moses Navarro bought the right to farm the tax on sugar from the region Pernambuco for 54,000 guilders. Benjamin de Pino purchased the right to farm the tax on the mills from the region S. Antao Popica and Serinhaim for 43,000 guilders. The total amount of taxes accruing to the West India Company from this source was 280,900 guilders." A further study of the Jewish economic affairs in Brazil can be found in Bloom's, *FAIA*, pp. 128-47.

⁸² *EAJA*, pp. 169-70; The reasons for the failure of the Company were manifold. Greed at several levels is probably the most accurate description. Infringement on the slave monopoly by private shippers, many of whom were

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Dutch Conquest in Brazil

The Dutch West India Company set its sights on the rich northeast coast of Brazil. They failed in a 1624 attempt to take Bahia but succeeded in 1630 when they took the stronger port center of Recife, better known as Pernambuco. Jews participated in planning the raids, went out with the expeditions as soldiers, and then settled in the conquered areas.⁸³ Soon thereafter, they set their sights on the slave trade:

Portuguese merchants, many of them [Jews], had controlled most of the slave trade between Africa and America until the Portuguese rebellion of 1640.... In 1635, however, the Dutch West India Company had captured the African center of Elmina Castle, and, in 1641, the great centers of Luanda and Sao Tome. Thus, as the Portuguese were forced out of the slave trade in 1640, their place was taken by the Dutch West India Company and a few competitors, amongst whom only the English proved to be formidable. The Company first turned Brazil and, after 1654, Curaçao into large slave depots and concentrated most of its remaining financial and military strength to supplying the Caribbean and the Spanish colonies with slaves.⁸⁴

The Dutch had a settlement policy more lenient than the Portuguese and Jews flocked in from all over Europe. As fortunes grew, the Jewish scholars report, the Jews "appear to have been among the major retailers of slaves in Dutch Brazil" between 1630 and 1654.⁸⁵ In fact, slaves and sugar were the two main revenue sources to these Brazilian Jews.⁸⁶ Ownership of land and slaves [29] conferred status, and apparently anyone who could acquire the means to live like a lord was allowed to become one.⁸⁷ Dr. Bloom confirms that Jews "were among the leading slave-holders and slaves traders in the colony."⁸⁸ The Jews involved in agriculture can be divided into three social categories:

[W]ealthy plantation owners who purchased as many as ninety slaves to work in their mills; small-scale farmers who grew sugar on rented land and owned from ten to twenty slaves; and poor farmers who grew corn, manioc, and fruit on their own or with the help of their wives and children. In certain cases, members of this last group came to own one to four slaves.⁸⁹

So extensive was this trade that in a three and a half year span, the Dutch West India Company collected 27 "lists" of slave buyers who purchased Africans from them. Slaves could be paid for in sugar and where payment was postponed, the Jews charged from 3 to 4%

also Jewish; depletion of the soil from overplanting, piracy, and slave revolts are some of the causes cited by historians.

⁸³ Elkin, p. 16.

⁸⁴ Swetschinski, p. 236; Wiznitzer, *Jews in Colonial Brazil*, pp. 67-8; Smith, pp. 246-47; Israel, *The Dutch Republic*, p. 276.

⁸⁵ EHI, p. 273; The trade practices of the slave merchants are described in Sean O'Callaghan's, *Damaged Baggage*, p. 16 (O'Callaghan makes no mention of the religious affiliation of the slave dealers to whom he refers below):

Every big house had its slave pen where men and women were herded together like cattle. Because of the vast profits from sugar a superior type of slave could be brought. The sugar planter could afford the most beautiful women and highly intelligent men When the Portuguese bought slaves they paid particular attention to the Negroes' sexual organs, in order to avoid acquiring individuals in whom they were underdeveloped, for it was feared that they would prove to be bad procreators.

On page 22 he adds: "It is an undisputed fact that the vast majority of plantation owners treated their slaves abominably."

⁸⁶ EHI, p. 273; see also Friedman, "Sugar," pp. 305-9; Bloom, "Brazilian," and Gilberto Freyre, *Masters and Slaves: A Study in the Development of Brazilian Civilization* (New York: Alfred A. Knopf, 1946). Also confirming this account is Arkin, *AJEH*, p. 203. These works outline the primary role that the cultivation of sugar, and therefore Black African slavery, played in the development of the Western continents.

⁸⁷ Elkin, p. 14.

⁸⁸ EAJA, p. 133.

⁸⁹ Elkin and Merckx, p. 36; Wiznitzer, *Jews in Colonial Brazil*, p. 70: "Unquestionably, they played a more important part as financiers of the sugar industry, as brokers and exporters of sugar, as suppliers of Negro slaves on credit, accepting payment of capital and interest in sugar."

monthly interest.⁹⁰ Subsequently, Jewish immigrants moved out of the sugar growing business to the more lucrative and liquid plantation supply trades. Dr. Wiznitzer claims that Jews "dominated the slave trade," then the most profitable enterprise in that part of the world.⁹¹

The West India Company, which monopolized imports of slaves from Africa, sold slaves at public auctions against cash payment. It happened that cash was mostly in the hands of Jews. 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. On the other hand, there also was no competition in the selling of the slaves to the plantation owners and other buyers, and most of them purchased on credit payable at the next harvest in sugar. Profits up to 300 percent of the purchase value were often realized with high interest rates... If it happened that the date of such an auction fell on a Jewish holiday the auction had to be postponed. This occurred on Friday, October 21, 1644.⁹²

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On June 13, 1643, Adriaen Lems wrote to his Company employers, that the non-Jewish planters could not prosper because "negroes" were too dear and interest was too high. The price was prohibitive for non-Jews who were forced to rent Black slaves from the Jews at exorbitant rates.⁹³ Judith Laikin Elkin describes the arrangement:

Those who succeeded in establishing themselves under Dutch jurisdiction prospered as traders, middlemen, interpreters, and brokers of slaves. The Dutch West India Company monopolized the import of slaves, but private entrepreneurs ran the slave auctions. Among these were numerous [Jews], who also provided the credit that [plantation masters] needed until the sugar crop was brought in. Considering that the mill owners found it cheaper to replace a slave every seven years than to feed him adequately, business was brisk.⁹⁴

Many individual Jews are recorded as participants in the trade. David Israel and Abraham Querido of Amsterdam bought a number of slaves from the Dutch West India Company in 1658. In 1662, Abraham Cohen Brazil bought 52 slaves from the Company, while Jeudah Henriquez of Amsterdam bought twelve.⁹⁵ In 1673, N. & N. Deliaan offered the Dutch West India Company 500 African slaves and two years later Jan de Lion (a.k.a. Joao de Yllan), as the agent of others, proposed selling the Company 1,500 - 2,000 Black African slaves from Rio Calabary.⁹⁶ Don Manuel Belmonte of Amsterdam was "a Spanish-Jewish nobleman of culture and refinement, high in royal and religious circles, [who] had no qualms about carrying on the slave trade. He and a gentile associate conducted it on an extensive scale."⁹⁷

Jewish Expulsion

The massive numbers of imported and brutally treated Black slaves caused slave rebellions, weakening the Dutch. The Portuguese regrouped and mounted a military campaign to retrieve Brazil as well as the slave centers of Africa. The ensuing battles, [31] between 1645 and 1654, besieged the population with shortages of provisions which soon began to take a heavy toll. Many of the Jews, who sided with the Dutch, were killed in the battle, many died of starvation, the remainder were exposed to death from various causes. "Those who were accustomed to delicacies were glad to be able to satisfy their hunger with dry bread," wrote Peter Wiernik, "soon they could not obtain even this. They were in want of everything, and were preserved alive as if by a miracle."⁹⁸

⁹⁰ Bloom, "Brazilian," p. 63; Fortune, p. 71.

⁹¹ Bloom, "Book Reviews: *The Dutch in Brazil*, pp. 113, note 114.

⁹² Wiznitzer, *Jews in Colonial Brazil*, pp. 72-3; Raphael, p. 14.

⁹³ Bloom, "Brazilian," pp. 63-4.

⁹⁴ Elkin, p. 17.

⁹⁵ 94 *Emmanuel HJNA*, p. 75 note no. 52. see also Liebman, *New World Jewry*, p. 170, Johan Hartog, *Curaçao From Colonial Dependence to Autonomy* (Aruba, Netherland Antilles, 1968), p. 178 and Swetschinski, p. 222.

⁹⁶ *Emmanuel HJNA*, p. 75; *ibid.*, vol. 2, p. 747.

⁹⁷ *Emmanuel HJNA*, pp. 75-6 and note no. 55.

⁹⁸ Wiernik, p. 39.

Many people died of inanition; swelling of the limbs was a symptom of approaching death. Cats and dogs came to be regarded as delicacies. Negro slaves dug out the cadavers of horses and greedily devoured them. The sight of the starving Negroes in the city was truly distressing.⁹⁹

In the first Hebrew poem written in the Western Hemisphere, Isaac Aboab related the events and his experiences between the outbreak of the rebellion in 1645 and the arrival of two relief ships. His bitter contempt for a Black freedom-fighting ex-slave is evident in the following paraphrase:

In the year of 5404 [1645], Portugal's king in his wrath schemed to destroy what was left of Israel. From the gutter he raised an evil man, whose mother was of Negro descent, a man who did not know his father's name [Joao Fernandes Vieira, the leader of the rebellion]. This evil man gathered much gold and silver and led the revolt. He tried to overcome the ruling Dutch by ruse, but his schemes were discovered. Then he fled to the woods until the hoped-for troops of the Portuguese king came to his rescue. He then caused great trouble for the Jews. The revolt led to the siege of the cities from the land and from the sea. I prayed and wept and implored the shepherd of Israel to send help. I asked the people to fast to atone for their sins and to conciliate God.¹⁰⁰

By 1654, the Jews sought refuge in Amsterdam, the Caribbean Islands, and further north in New Amsterdam, later to be called New York.¹⁰¹ They continued in slave dealing, either as buyers or sellers wherever they found refuge. Jews who returned to Amsterdam were no less dependent on the Black slave. Nearly a century later in 1743, according to tax records, of 422 Jews, 2 had seven slaves, 5 had [32] six slaves, 14 had four slaves, 21 had three slaves, 54 had two slaves, 282 had one slave, and 39 reported none.¹⁰²

Jewish Slave Legacy

The legacy of this Jewish dominance over colonial Brazil is manifested centuries later in the language and folklore of its citizenry. "There are even Bush Negroes," says Jacob Beller, "with Jewish names who use Hebrew words in their language - no doubt descendants of the slaves who worked on the Jewish-owned sugar plantations."¹⁰³ Beller observed the lingering remnant of Jewish oppression:

The time-honored anti-Semitic stereotypes were used, accusing Jews of being Communists, capitalists, profiteers, bloodsuckers, etc. I was told that even the creoles, the great-grandchildren of the slaves, now accuse the Jews of having enslaved and robbed their ancestors who were the true owners of the land.¹⁰⁴

The residual effect of the Jewish presence in Brazil has been codified in the language. The *Diccionario de la Academia Espanola*, for example, includes the following:

Judio (fig.). Avaro, usurero [miser, usurer].

Judiada (fig. y fam.). Accion inhumana. Lucro excesivo y escandaloso. [Inhuman action. Excessive and scandalous profit].

Hebreo (fig. y fam.). Mercado [merchant]. Usurero [usurer].

Sinagoga (fig.). Conciliabulo, en su acepcion, vale decir, una junta para tratar de cosa. que es o se presume ilicita. [Conspiracy. In its 2nd meaning, a meeting called to deal with something that is, or is presumed to be, illicit].

Cohen [Name borne by priests of Israel.] Adivino, hechicero, alcahuete. [Soothsayer, sorcerer, bawd].¹⁰⁵

[33]

⁹⁹ Wiznitzer, *Jews in Colonial Brazil*, p. 101.

¹⁰⁰ Wiznitzer, *Jews in Colonial Brazil*, p. 103. The poem is entitled *Zekher asiti leniflaot El* (I have set a memorial to God's miracles).

¹⁰¹ Bloom, "Brazilian," pp. 62-4; Golden and Rywell, pp. 10-15; Lucien Wolf, "American Elements in the Re-Settlement," *Transactions of The Jewish Historical Society of England* (1896-1898, reprinted, 1971), vol. 3, p. 80.

¹⁰² *EAJA*, p. 214, note 36

¹⁰³ Jacob Beller, *Jews in Latin America* (New York: Jonathan David Publishers, 1969), p. 110.

¹⁰⁴ Beller, p. 112.

¹⁰⁵ Elkin, p. 22.

The Spanish Inquisition

Much of the history of the Jews in the New World was affected by the forced conversion drives initiated by the Catholic church. The infamous Spanish Inquisition brought a reign of terror throughout Europe as the Church attempted to forcibly impose its doctrine upon the world. The Inquisitors fueled the expulsion of the Jews from Portugal and Spain and reached even across the Atlantic to the New World settlements. The gruesome tortures employed by the Inquisitors to secure allegiance had more than a religious connotation. The Jews were a target of the wave, but not just for practicing Judaism - but because they were suspected of teaching the "false doctrine" to the Black slaves. Frederick P. Bowser's, *African Slave in Colonial Peru: 1524-1650*, though not known to be a Jewish source, is nonetheless instructive:

Portuguese slave traders were not merely smugglers who robbed Spain of silver; they were also Jewish heretics who practiced their faith in secret behind a public facade of Catholic orthodoxy and who inundated the American colonies with blacks indoctrinated in their own false beliefs. These beliefs, embellished with African superstitions, were in turn spreading among the Indians. The Seville merchants questioned whether African labor was worth all the smuggling and undermining of the Church's work among the Indians, but they stopped short of appealing for the abolition of the slave trade.¹⁰⁶

More than once, Jews were accused not just of being Jews, but for slave dealing and sometimes for that alone. The Inquisitors charged its subjects for either crime and frequently Jews were found guilty on both counts.¹⁰⁷ If the practice of Judaism was the crime, then the question remains, why the concern over the slaves? Slave dealing and slavery and its connection with Judaism and Jews was offensive to the Spanish reformers. To the Inquisitors, conversion to Judaism by the Black slaves was more than a religious ritual - it was a business arrangement in which the Blacks were the productive partner. As in the case of Diogo Dias Querido, an Amsterdam Jew engaged in "large-scale operations on the west coast of Africa" [34] where he employed ten large vessels and many smaller ships: The Inquisitors alleged that Querido employed in his household several Black slaves who were natives of that coast. In his home they received instruction in the Portuguese and Dutch languages, "so that they could serve as interpreters in Africa," presumably to be a more effective trader. Moreover, it was alleged, these slaves were given instruction in Mosaic Law and converted to Judaism.¹⁰⁸

Jews were also known to have instructed the Indians of New Spain in "Mosaic Law" sealing their relationship with drops of blood from pricked fingers."¹⁰⁹ The Indian's knowledge of the land and its resources, trails and tribes was expansive, and their allegiance was highly valued. Europe's experience with "Mosaic Law" was that it very closely resembled business law, and that money, not worship, was the main objective.

Though advanced in a "kind master" delusion about the nature of slavery, Lady Magnus nonetheless points to the underlying concern of the Inquisition:

So fond grew the grateful slaves of their Jewish masters, that they very often desired to become Jews themselves, and were thus the indirect cause of an immense deal of harsh and suspicious legislation. The Church conscientiously abhorred Jews. It could not be expected to look on calmly at the possible manufacture of more of them. So council after council of the Church busied itself in devising plans to prevent, or in imposing penalties to punish, any conversions to Judaism.¹¹⁰

¹⁰⁶ Frederick P. Bowser, *African Slave in Colonial Peru: 1524-1650* (Stanford, California: Stanford University Press, 1974), p. 34; Wiernik, p. 34, reports that the "public facade" mentioned in this quote included Marranos or secret Jews taking some extraordinary actions: "...it was reported that the physicians of Bahia, who were mainly new-Christians, prescribed pork to their patients in order to lessen the suspicion that they were still adhering to Judaism." See also Bertram Wallace Korn, *The Early Jews of New Orleans* (Waltham, Massachusetts: American Jewish Historical Society, 1969), pp. 3-4.

¹⁰⁷ Bowser, p. 58.

¹⁰⁸ Wiznitzer, *Jews in Colonial Brazil*, p. 46.

¹⁰⁹ Liebman, *The Jews in New Spain*, p. 48.

¹¹⁰ Magnus, p. 107.

The Black population in many of these regions was greater than that of Whites, sometimes manifold greater, and as such these Blacks were expected to fight as well as work. The question for the Inquisitors was, "which God will they fight for?"; but maybe more importantly, "which God will they dig gold and silver for?" Jacob Beller, *Jews in Latin America*, wrote that the mission of the Spanish Crown, "was to extract as much gold as possible from the colonies, to spread Catholicism and to pursue those who were practicing Judaism in secret..."¹¹¹
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Where there were slaves, there were immense profits and Jews were frequently found at the source.¹¹² The Spanish Inquisition cannot be seen as a purely religious or a purely economic phenomenon. The interests were varied and variable depending on the condition encountered and the temperament of its local authorities. Clearly though, Black slaves and native inhabitants played a significant role as the subject of many charges leveled at Jews in this period.

Surinam

The Jews arrived in Surinam with their many slaves between 1639 and 1654. Joseph Nunez de Fonseca, also known as David Nassi, led the last influx, established a synagogue and built a whole colony based on slave labor.¹¹³ He crafted a little "Jewish homeland" on a large island in the Surinam river which became known as the "Savannah of the Jews."¹¹⁴ Soon they owned vast sugar, coffee, cotton, and lumber plantations and used many thousands of African slaves¹¹⁵ after the Indians were not able to adapt to compulsory labor and "died away rapidly."¹¹⁶

By May of 1667, an inventory of an area of the country known as Thorarica showed the Jewish holdings to be considerable:

[Thorarica] consisted of nine plantations for raising sugar cane with 233 slaves, 55 sugar kettles, 106 head of cattle, and 28 men plus an [36] additional six plantations with 181 slaves, 39 sugar kettles, and 66 animals. All these plantations were owned by eighteen Portuguese Jews.¹¹⁷

Africans were brought in in large concentrations and warehoused by Jews as the slave trade became a "major feature of Jewish economic life."¹¹⁸ The "fear of the slave masses" was

¹¹¹ Beller, p. 82.

¹¹² Bowser, p. 57; Also Magnus, p. 107.

¹¹³ Edwin Wolf and Maxwell Whiteman, *The History of the Jews of Philadelphia* (Philadelphia: Jewish Publication Society of America, 1957), pp. 190-91; Samuel Oppenheim, "An Early Jewish Colony in Western Guiana, 1658-1666: And its Relation to the Jews of Surinam, Cayenne and Tobago," *PAJHS*, vol. 16 (1907), p. 98: There seems to be some discrepancy over the actual settlement dates. In *EAJA*, p. 154, Bloom cites evidence in the archives of the Dutch-Portuguese Jewish Congregation that Jews were residents in 1639. See also Hilfman's chronology below. Suffice it to say that by the mid-seventeenth century a settlement of Jews was established in Surinam.

According to Seymour B. Liebman, *New World Jewry, 1493 - 1825: Requiem for the Forgotten* (New York: KTAV, 1982), p. 186: "The name has been spelled Sarinan, Sarinhao, Serenamm, Surinamme, and Serrinao. It has been mistaken for Essequibo, Demarary, and Berbice, which are part of what became known as British Guiana. These territories, together with French Guiana, were also known as the "Wilde Kust."...The word "Surinam" stems from the name of the original Indian inhabitants, the Surinese, who called their area Surina."

¹¹⁴ Lears, pp. 21-2.

¹¹⁵ Arkin, *AJEH*, p. 97.

¹¹⁶ John Gabriel Stedman, *Narrative of an Expedition Against the Revolted Negroes of Surinam* (London, 1796; reprinted, 1971, Amherst: University of Massachusetts Press), p. vii.

¹¹⁷ Liebman, *New World Jewry*, p. 188.

¹¹⁸ Raphael, p. 24.

a phrase which frequently appeared in the official documents.¹¹⁹ At no time did the number of Whites exceed 7% of the number of slaves and by the end of the eighteenth century, in the plantation region outside the city, there was one White for every 65 blacks, despite the repeated instructions from the authorities that there should be at least one overseer for every 25 slaves."¹²⁰ The Jews, at times made up half of the White population.¹²¹

Many special privileges were granted to the Jewish colonists, especially when the English were in control¹²² and when the Dutch took over in 1667 and promised the Jews free exercise of their religion, Jews "went so far as to demand that their slaves be permitted to work on Sunday" - the Christian Sabbath when all [37] work was curtailed.¹²³ Such a demand was a clear indication of the relative confidence and power exercised by the Jews.

The Jewish community continued to prosper and by 1694, the Jewish families totalled nearly 100, in all about 570 persons; they possessed more than 40 estates and 9000 slaves.¹²⁴ Africans were given away as gifts by Jews as in 1719 when "Governor Coutier receive[d] a present of two cows and 50 casks of sugar. Commn Raineval receive[d] 10 casks of sugar and 24 slaves. Commander de Vries 24 slaves..."¹²⁵

¹¹⁹ Just the threat of such uprisings, real or imagined, caused stock market fluctuations in Amsterdam in the 1770s tightening credit for the Surinam planters forcing some of them out of business. See *MCAJI*, p. 161; Stedman, p. ix.

¹²⁰ Laura Foner and Eugene D. Genovese, editors, *Slavery in the New World A Reader in Comparative History* (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1969), p. 182; Joseph Lebowich, "Jews in Surinam," *PAJHS*, vol. 12 (1904), p. 169: In 1792, Paramaribo contained 1,000 Jews, 1,000 Whites and 8,000 slaves; the plantations contained 1,200 Jews and Whites and 35,000 slaves; total population for Surinam, 3,200 Whites (probably half Jewish) and 43,000 slaves.

¹²¹ Foner and Genovese, p. 180; Arkin, *AJEH*, p. 97.

Albert M. Hyamson, *A History of the Jew in England* (London: Methuen & Company, Ltd., 1908), pp. 201-2: As early as 1665 they were allowed a court of justice of first instance for civil cases, and they were exempted from prosecution by their creditors on the high festivals. It was specifically stated in a Government proclamation that immediately on reaching the colony "every person belonging to the Hebrew nation ... shall possess and enjoy every liberty and privilege possessed by, and granted to, the citizens and inhabitants of the colony, and shall be considered as English-born." It was decreed that they should not be compelled to serve in any public office; their persons and their property were placed under the special protection of the Government; they were permitted to practice their religion without hindrance, and land was assigned to them for the erection of synagogues and schools, and for use as a cemetery. All these advantages were granted, "whereas we have found that the Hebrew nation [have] proved themselves useful and beneficial to the colony."

Oppenheim, "Guiana," pp. 108-9; According to Dr. B. Felsenthal and Prof. Richard Gottheil, "Chronological Sketch of the History of the Jews in Surinam," *PAIHS*, vol. 4 (1896), p. 8, "The Jews occupy an honorable position and hold the principal property in the colony." See also Wiemik, p. 44 and Lucien Wolf, "American Elements in the Re-Settlement," p. 95.¹²²

¹²³ *EAJA*, pp. 155-56; Wiernik, p. 45; Cyrus Adler, "A Traveler in Surinam," *PAJHS*, vol. 3 (1895), p. 153, quoting from Stedman, p. 378: "These people possess particular rights and privileges in this colony, with which they were endowed by King Charles the Second, when the settlement of Surinam was English; and such are these privileges I never knew Jews to possess in any other part of the world whatever."

¹²⁴ Wiemik, p. 47; *EJ*, vol. 15, p. 530.

¹²⁵ The wealth of the Jews is demonstrated in *EAJA*, p. 155, in which Bloom says that ten Jews departed for Jamaica in 1675 with 322 slaves. See also *MCAJI*, p. 159; Another indicator is in 1695, when the governor of Surinam solicited donations for the construction of a hospital at Paramaribo. The Jews who subscribed are listed by J. S. Roos in an article entitled, "Additional Notes on the History of the Jews in Surinam," *PAJHS*, vol. 13 (1905), pp. 130-32. These donations appear to have been made in quantities of sugar ranging from 25 to 1400 pounds. The below listed Jewish donors, therefore, may be considered plantation owners or brokers who were the prime exploiters of Black African labor. The names marked with an asterisk are mentioned on other lists and in documents relating to slave holding Jews.

DardelMessiah
Joseph Coronel
Jacob Rodriguez de Prado, Jr.
Abraham Nunez Henriquez

David Juden
Daniel Nunez Henriquez
Debora de Souza Montesinos
*Ester de Avilar

Ishack Israel Ardinez
*Ishack Israel Moreno
Ishack Israel Lorencillo
Moseh C. Nassy

By 1730, Surinam reached its greatest affluence with its 400 plantations with 80,000 African slaves footing the bill.¹²⁶ By 1791, the Portuguese Jews numbered 834 and the German Jews 477, with 100 "Jewish mulattoes," the unwanted result of the rape of African women by Jewish slave masters, constituting in all more than one-[38]third of the White population of the Colony.¹²⁷ When authorities considered legislation requiring that slaves be idled on the Christian Sabbath, the Jews protested calling such an ordinance a "crippling disability."¹²⁸ The Black African was so critical to the development of the Jewish community that "The economic decline of the community was largely connected with the abolition of the slave trade in 1819 and the emancipation of the slaves in 1863."¹²⁹

Jewish Plantations

In May of 1668 an inventory of fifteen plantations owned by 18 Portuguese Jews counted 414 Black Africans being held as slaves.¹³⁰ In Richard Gottheil's article, "Contributions to the History of the Jews in Surinam," he lists those plantations "which evidently belonged to Jews... showing how the Jews, even here, naturally clustered together."¹³¹ Obviously, many thousands of Black African slaves were required to make these plantations productive.

Plantations on Surinam River w/ Acres

Widow of Jo. Co. Nassi (Porto Bello)	800	Heirs of Mess. Penco (Wayapinnica)	550
Sa. Meza	1000	Widow of Ab. M. Maeza (Bersaba)	250
Ishak de David Meza (Venetia)	1000	Heirs of B H Granada (Pornibo)	
Solomon Meza (d'Otan)	1000	Heirs of Jos. Arias (Guillgall?)	500

AbrahamPereyra	Gabriel de Maros	Moseh Henriquez
Abraham de Pina	Jacob Rodriguez de Prado	Moseh da Costa
AbrahamCrespo	*Jacob de Caseres Bravo	Moseh Mendez
*Abraham Arias	Jacob de Meza	Jacob Nunez Henriquez
Abraham Israel Pizarro	Jacob Rodriguez Monsanto	Moseh Rodriguez de Prado
Abraham Pinto de Affonseca	Jacob Coronel Chacaon	*Moseh Bueno de Mesquita
Samuel Cohen Nassy	Jacob Coronel Brandon	Michael Lopez Arias
Abraham Nunez de Castro	*Jacob y Jedidda Costa	Ribca de Aharon da Costa
*Abraham Isidro	Jacob Cohen Nassy	Sara de Joseph C. Nassi
Abraham Henriquez de Barrios	Jacob Abenacar	Sara de David de Fonseca
Alexander Car Moseh	Jeosuah Serfati Pina	Sara de Abraham da Costa
Aharon Pereira	Joseph de Britto	Sara da Silva
*David Mendes Meza	Joseph Peregrino	Sabatay de Zamora
David Lopez Henriquez	Ishack de Brito	Selomoh Gabay Sid
*David de Meza	Ishack de David Pereyra	Selomoh Rodriguez
David Carrillo	Ishack de Pina	*Samuel de la Parra
David de Moseh C. Nassy	Ishack Israel de Payva	Samuel y Jeosuah Drago
David de Moseh Montesinos	Ishack Lopez Mirandela	widow of Isaac Israel Pereira

¹²⁶ *EAJA*, p. 157.

¹²⁷ Hilfman, p. 12; See also Klein, p. 133.

¹²⁸ *MCAJ*, p. 154.

¹²⁹ *EJ*, vol. 15, p. 531; See also Mein, p. 134: "By 1817 Surinam had lost some 25,000 slaves and was down to 50,000 such workers, along with 3,000 free colored and just 2,000 whites."

¹³⁰ *EAJA*, p. 155; Also, Friedman, "Sugar," p. 308, Mr. Friedman referenced Deerr, vol. 1, p. 210; Werner Sombart, *The Jews and Modern Capitalism*, translated by M. Epstein (Glencoe, Illinois: The Free Press, 1951, reprinted from 1913), p. 36; *EJ*, vol. 15, p. 530.

¹³¹ 130 Gottheil, "Contributions to the History of the Jews in Surinam," pp. 130-33.

I. Gr. de Fonseca (Carmel)		Bene H Granada (Nahamoe)	450
Abraham Cohen Nassi (Kayam)		Jos. Coh. Nassi (la Confianza)	430
David Cohen Nassi (bon Esperan- sca)		B. H Granada (Zaut Punt)	1558
Abraham de Brito (Guerahr)		Moses Naar (Sarga)	
Moses Nunez Henriquez (Hebron)		Is. de David d'Meza (Boavista)	
David de la Pera (Abocha Ranza)		Heirs of Granada (By Zaut Punt)	1000
David idem (Warjamoe)		M de Britto (Vrapanica ?)	100
Ab. Mementon (Byanerahr)	600	Widow of Coc. Nassi (de Sonusco)	750
Ab. H de Barios (Moria)		Is. de Britto (de Goede Fortuyn)	1081
Ab. de Pinto (Cadix)	400	Ab. Dovalle (?)	250
Ab. Bueno: bibax		Is. Henriq (Jusego)	140
Wid. of Sam. de la Para (Anca doel)		Ab. Pinto	224
Heirs of Sam. Co. Nassi (Inveija)		Is. Carilho (Roode Bank)	1700
Ab. Nun. Henriq.		Ab. & Is. Pinto (Stretta Nova)	1800
Jac. Gabai Craso (Jeprens)		Ard' Ab. da Costa (Aboa. Pas)	1042
Neph. Messias (Porfio)		Heirs/Barza/da Costa (Cabo Verde)	
Is. Careleo (Lucha d'Jacob)	2250	Jos. Gabay Faro (Gooscen)	1452
Widow of Sam. de la Para (Anca)	1050	Iaq de Prado (la Recuperada)	288
Jac. Gab. de Crasto		Pardo Gen Carthago (Rake Rak)	400
Heirs of Moses Cotinhio (Retro)		Mos. Isidro (de Goe de Buurt)	
Heirs of Meza (Quamabo)		Widow of Ab. de Pina (Beherseba)	
Sam. d'Avilar (la Diligenza)	1775	Sam. Uz. d'Avilar (de 3 gelroeders)	1000
Joode Savane		I. Wid. of Jac. d'Avila	1200
Jac. H de Barios	800	2. Esth. Lorenzo	200
Iz. Uz. de Avilas	800	3. Beni H Moron (Ydyn Curacau)	
Jac. H de Barios (Uncultivated)		4. Iac. de Pina (Haran)	130
Widow of Gab. Baeza (Mahanaem)		5. Iac. Coh. Nassi (Petak Enaim)	130
David d'Iz. Messias (Floreda)		6. Dav. Uz. d'Avilar (Parmllk?)	130
Ab. Fonseca Meza (Abroea)		7. Heirs of Sol. Ies. Levi	300
Mord. M. Quiro (Klyn Amst.)	110	Heirs of Ab Arias (Gelderland)	
Mos. C. Baeza (Sucoht)	200		

Plantations on the Caswinika Creek

E.R.R. de Prado (Waico rebo) 2300 acres
 Prado (Prado?) 300 acres
 G.Jacobs(?)

Plantations on the Para Creek

Samuel Nassy

Plantations on the Right Bank of the Surinam River

S. Nassy	Rafael Aboafe.
S. Nassy	Iosoe en Jacob Nassy
Simson	Mose I. de Pona
M. Nassy	Parera(7)
Montesinus	Mesa
Isaque Pereira	Josef Nassy
Nunes	Solis.

Plantations on the Left Bank of the Surinam River

De Fonseca Ioods Dorp en Sinagoge	Serfatyn Abram de Pina
David (?) Nassy	Nunes da Costa Jacques da Costa
De Pina Elias Ely	Parada (?) Barug de Costa
Aronde Silva	

Plantation on the Cottica River

Saare Brit (i.e. Sha'are Berit)

[40]

According to Jewish author Herbert I. Bloom, "[the] slave trade was one of the most important Jewish activities here as elsewhere in the colonies." The following is a list of Jewish buyers of Black slaves from the Dutch West India Company in Surinam, February 21, 22, 23, 1707.¹³²

Jew	Male	Female	Children	Guilders
Abraham Anas	6	3		2,250
Jacob Cardoso	2	1		750
Salomon la Para	4	2		1,500
Jacob Henriques de Barrios	2	1		750
Isaak da Costa	4	2		1,500
Joseph Costelho	2	1		750
Jacob Barugh Carvalho	2	1		750
David Gradis d'Affonseca	2	2		840
Moses Henriquez Cothino	1	1		500
Elias Chayne	3	1		965

¹³² *EAJA*, pp. 159-60. Other sales took place in March, 1707 where ten Jews bought slaves amounting to 10,400 guilders which was more than one-fourth of the total amount of money expended at the sale (38,605 guilders).

David Mendes Mesa	1	1		505
David Simon Levi	1	1		425
Juda Abrahamse	3	1		800
Wed. van Moses bosno bias	1	1		455
Isaack Carrera Brandon	2	2		975
David d'Isaak Messiah/ d'Afonseca & Co.	1	1	2	1,155
Jacob Bunes	1	1		610
Jacob de Casseres Bravo	1	1		600
Jacob da Costa	4	2	2	2,020
de Weed. Esther d'Avilaar	1	1		455
Moses Nunes	1	1		505
Moses Bueno de Musquito	4	3		1,430
Abraham da Costa	1	1		420
Samuel d'Avilaar	2	2		1,250
Isaack Labadie	5	1		1,685
Jacob d'Avilaar	4	2		755
David Marcado	3	1		835
Abraham Isidro	2			500
Isaak da Costa	1	1		425
Jacob Benjamin Abenakar	2			665
David de Mesa			1	210
Henricus de Barrios			1	170
Isaak de Jacob de Mesa			2	540
Rica da Costa			2	520
Abraham de Lima			2	510
Erasmus Marcus*			4	935
Abraham Arias			2	250
Abraham, Rachel Cohen	6		2	2000
Totals**	74	41	21	32,160

**sic; Actual totals are 75 Male; 39 Female, and 20 Children. Figures on this list are unedited. [41]

The Jews were naturally heavy buyers in the African slave markets and in 1755, even the synagogue invested in a house and 14 slaves, purchased from another Jew, A. Perera. Other registered investments of the synagogue include a plantation called "Nahamu" (Comfort ye) with its 112 slaves. Isahak de Joseph Cohen Nassy, of a most prominent Jewish fam-

ily, purchased "Tulpenburg" (Tulip Castle) with its 72 Africans many of whom died in 1772 forcing him into financial crisis.¹³³

Thousands of enslaved Africans labored for the Jewish plantation masters in the cruellest, inhuman conditions.¹³⁴ The list below is comprised of names which appeared on maps of settlements in Surinam circa 1750-1780.¹³⁵

Aboafe, (=Aboab), Rafael	David,(?)	Nassi, Abraham Cohen
Arias, Abraham	Dovalle,(?), Abraham	Nassi, Coc (?)
Arias, Joseph	Ely, Elias	Nassi, David Cohen
Aron	Faro, Joseph Gabay	Nassi, Isaac Cohen
Avilar, Izak d	Fonseca, de	Nassi, Jacob
Avilar, Jacob Uziel d'	Fonseca, I. Gr. de	Nassi, Joseph Cohen
Avilar, Samuel de	Granada, Henriquez	Nassi, Joseph
Avilar, Samuel Uziel de	Henriques, Abr. Nunez	Nassi, Samuel
Avilas, (Avilar?) David Uziel d'	Henriques, Is[aac]	Nunes
Baeza	Henriques, Moses Nunez	Para, Samuel de la
Baeza, Gabbai	Isidro, Moses	Parada(?)
Baeza, Moses C.	Levi, Solomon Ies	Parera,(=Pereira?)
Barios, Abraham Henriquez de	Lorenco, Esther	Penco, Messias
Barios, Jacob Henriquez de	Mementon, Abraham	Pera,(=Para?) David de la
Brito, (or Britto), Abraham de	Messias, David de Izhaç	Pereira, Isaque
Brito, Isak de	Messias, Naphtali	Pina, de
Brito, Moses de	Mesa (=Meza)	Pina, Abraham de
Bueno, Abraham	Meza	Pina, Jacob de
Careleo, Is[aac]	Meza, Abraham Fonseca	Pinto, Abraham de
Carilho,(=Careleo?), Is[aac]	Meza, Abraham M.	Pinto, Is[aac]
Costa	Meza, Isaac de David	Pona, Mose, I. de
Costa, Abraham da	Meza, Salomon	Prado, Gent. Carthago
Costa, Barig(=Baruch) de	Meza, Samuel	Quiro, Mordecai M.
Costa, Jaques da	Montesinus	Serfatyn
Costa, Nunes de	Moron, H(enriquez?)	Silva, de
Cotinhio, Moses	Naar, Moses	Simson
Crasto, Jacob Gabai	Nasst (Nassy)	Solis

[42]

The Jews Murder the Blacks of Surinam¹³⁶

"From time to time the Negro slaves revolted and escaped to the jungles, whence they descended on their masters. For nearly a century the 'Savannah' suffered from these depredations, and to fight them off the Jewish planters had only themselves to depend on."¹³⁷

¹³³ EAJA, pp. 162-63; MCAJI, 159; R. Bijlsma, "David de Is. C. Nassy, Author of the *Essai Historique sur Surinam*," in Robert Cohen, *The Jewish Nation in Surinam*, p. 66.

¹³⁴ Foner and Genovese, p. 182: "[T]hose living in the worst conditions in Surinam were those working on the sugar plantations (and these were in the majority)..."

¹³⁵ Gottheil, "Contributions to the History of the Jews in Surinam," pp. 133-34.

¹³⁶ Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia: The Levytype Company, 1895), pp. 462-73; Korn, *Jews of New Orleans*, pp. 1-4; EJ, vol. 15, pp~ 529-31; EHJ, pp. 273-74; MCAJI, p. 157.

¹³⁷ Lears, p. 22.

Between 1690 and 1772, the Black man of Surinam rebelled against the Jewish slave-makers.¹³⁸ The "Maroons," or runaway former slaves, formed several communities in the inaccessible parts of the woods, "and were the most implacable and cruel enemies of the colonists."¹³⁹ Some 6,000 ex-slaves had escaped into the interior of the colony by the early 18th century and proved too stubborn for the Dutch to overcome. Three major groups of Maroons became established in the interior regions and became known as the Djukas, Saramaacanés, and Matuari S.¹⁴⁰ Jacob R. Marcus reported the conditions of the time:

The whites felt they were being persecuted by their own slaves! The result was a vicious circle of white insecurity, inducing Negrophobic repression and inhuman cruelty, to which the blacks reacted by murdering their white oppressors and escaping into the jungle. It was common for fugitive slaves to join the Bush Negroes who had been taking refuge in the wilderness ever since the days of the English occupation during the 1650's. From their jungle villages and fortresses the embittered blacks sallied forth to wage a relentless war against their former masters. Plantation life thus had its full complement of perils, and the Jewish planters led by their own militia captains not only defended themselves against Negro [43] raids but also made frequent retaliatory incursions into the jungle. Captain David C. Nassy engaged in more than thirty expeditions as a frontier ranger against the well-organized and desperate Negroes. The Indians, whose language Nassy spoke, were employed as scouts."¹⁴¹

During the course of a Maroon incursion in 1690, a wealthy Jewish plantation owner named M. Machado, was put to death by the freedom fighters and as the threat of full-scale insurrection grew the Jews organized a militia to attack the Black settlements and recapture the "marauding band of negroes." The Jews participated in the suppression of the revolts and from 1690 to 1722 they took the lead. As a matter of fact, writes Cecil Roth, the revolts "were largely directed against them, as being the greatest slave-holders of the region."¹⁴² Some of the Jewish leaders were:

David Nassy
Captain Forgeoud
Captain Jacob D'Avilar
Manuel Pereira
Isaac Arias
Abraham Do Brito
Captain Isaac Carvalho

Moses Naar
Gabriel de La Fatte
Isaac Nassy
J. G. Wichers
Sir Chas. Green
Abraham De Veer

In 1730, a desperate effort was made to punish the Black guerrillas by a detail of the Jewish militia including fourteen volunteers and thirty-six of their slaves. They devastated the African settlements but their actions "did not, by any means, intimidate the lawless hordes who were intent upon rebellion and plunder. On the contrary it only roused their anger all the more."

¹³⁸ *EAJA*, p. 163. Bloom says that "especially those in Jewish hands" rebelled, though he does not explain why. See the section of this study entitled "Treatment and Torture of the Black Slave."

¹³⁹ A society of Black people who escaped their kidnappers in Panama was visited and described by Sir Francis Drake and quoted in Sean O'Callaghan's, *Damaged Baggage*, pp. 30-1: "In this Towne we saw they lived verie civilly and cleanly for as soone as we came thither, they washed themselves in the river and changed their apparel which was verie fine and fitly made (as also the women do weare) somewhat after the Spanish fashion, though nothing so costly Escaped maroons who were recaptured were treated with special severity." Similarly, Captain Stedman (p. 368) reports, "The cleanliness of the negro nation is peculiarly remarkable, as they bathe above three times a day."

¹⁴⁰ Klein, pp. 133-34.

¹⁴¹ *MCA1JL*, p. 160.

¹⁴² Roth, *Marranos*, p. 292.

David Nassy, nephew of the biggest slave dealer in Surinam, joined with Captain Boeye' of the 500-man Jewish Citizens' militia and offered freedom to their slaves if they participated in an attack on the Blacks. Their sole function: to murder all Blacks that they could not re-enslave. The Africans, led by Brother Corydon, had engineered a series of attacks on the Jewish plantations which angered the Jews.

The greatest of the leaders of the Black rebels was named Baron. He had formerly been the slave of a Swede, who had promised to free him. The master then broke his word and sold him to a Jew. "Baron obstinately refused to work, in consequence of which he was [44] publicly flogged under the gallows. This usage the negro so violently resented, that from that moment he vowed revenge against all Europeans without exception..."¹⁴³

In one raid, Nassy "was arrayed against the Creoles, who by reason of their more acute intelligence and culture (having been long associated with Europeans) were yet the most dangerous of all their foes [Nassy] set their huts ablaze; tore their fruits out of the ground; killed many on the spot and dragged about forty slaves along with them as captives ." ¹⁴⁴ Captain Moses Naar, in his seventeenth attack against the freedom seeking Africans, "burned down a whole negro village [and] made a number of captives." Naar and Gabriel de La Fatte were presented with silver cups "in recognition of their active zeal in suppressing a revolt of the negroes in their colony."¹⁴⁵ But silver cups did not suffice and instead they severed the hands of the Blacks which were then used by Jews as trophies.¹⁴⁶

Treatment and Torture of the Black Slave

"One is permitted to make a slave serve with rigor. Yet, though that be the legal rule, it is the way of wisdom and the practice of saintliness that a man should be considerate, and following the path of righteousness, should not make yoke of slavery more heavy nor cause his slave anguish... One should not abuse a slave by word or deed. He is subjected to service but not to humiliation. One should not give free course to much anger and shouting and one should talk to him only with gentleness."¹⁴⁷

The harsh and cruel conditions faced by the Black slave and the unspeakable tortures employed by the Europeans for the most minor offenses drove the African to hopeless rebellion.¹⁴⁸ The English explorer Captain John Gabriel Stedman, assisted the colonists in their wars with the Maroons and wrote a narrative of his expeditions.¹⁴⁹

[45] He described the Black slaves in Surinam as being kept nearly naked, with a diet of little more than a few yams and bananas. The slave women "must yield to the loathsome embrace of an adulterous and licentious manager, or see her husband cut to pieces for endeavouring to prevent it." Many destroyed themselves by suicide, ran away, or if they stayed, they would grow "sad and spiritless, and languish under diseases... which render the patient a shocking spectacle." Many contracted tape worms "sometimes two yards in length;" and leprosy, which covers the whole body with scales and ulcers; "the breath stinks, the hair falls off, the fingers and toes become putrid, and drop away joint after joint. [T]he unhappy sufferer

¹⁴³ Stedman, p. 50.

¹⁴⁴ Wolf, p. 466.

¹⁴⁵ Wolf, pp. 468-69.

¹⁴⁶ Wolf, p. 465; Stedman, p. 87.

¹⁴⁷ George Horowitz, quoting the Jewish philosopher Maimonides in, *The Spirit of Jewish Law* (New York: Central Book Company, 1963), pp. 137-38. See also Abrahams, pp. 97, 101, and Philip Birnbaum, *A Book of Jewish Concepts* (New York: Hebrew Publishing Company, 1975), pp. 452-53.

¹⁴⁸ Stedman, p. vii.

¹⁴⁹ Stedman's narrative gives explicit detail of the relationship between the European colonists and their Black slaves.

may linger sometimes for many years... separated from all society, and condemned to a perpetual exile in some remote corner of the plantations."

The tortures were horrifying and included flogging, mutilation, hanging, and quartering, drowning, starving to death, breaking out of the teeth, stinging to death by mosquitoes and other insects, as well as burning alive at the stake.¹⁵⁰ These sadistic tortures were performed seemingly for the sheer pleasure of the Caucasian master: "slitting up their noses, and cutting off their ears, from private pique, these are accounted mere sport." When one master died, "the principal part of his slaves were beheaded and buried along with him."¹⁵¹ There was one report of a Jewish woman who murdered a Black woman "by running a red-hot poker through her."¹⁵²

The Black slaves often chose suicide and at times would throw back their heads and swallow their tongue, choking them to instant death in the presence of their masters. The practice had become so prevalent that the Caucasian sought to prevent it by "holding a firebrand to the victim's mouth." This method being prevented,

some have a practice of eating common earth, by which the stomach is prevented from performing its ordinary functions, and thus dispatch themselves without any immediate pain, but linger perhaps for a twelve-month in the most debilitated and shocking condition. Against these ground-eaters the severest punishments are decreed by the laws, but without much effect, as they are seldom detected in this act of desperation."¹⁵³

Finally, Stedman concluded that "by such inhuman usage this [46] unhappy race of men are sometimes driven to such a height of desperation, that to finish their days, and be relieved from worse than Egyptian bondage, some even have leaped into the caldrons of boiling sugar, thus at once depriving the tyrant of his crop and of his servant."¹⁵⁴

Jews participated in these activities and sometimes led them. Stedman describes a remarkable scene he witnessed of a Black man being "broken alive upon the rack, without the benefit of the *coup de grace* or mercy-stroke" - a slow execution presided over by a Jew named De Vries. The Black man was laid upon a wooden cross with arms and legs expanded and was fastened by ropes. The executioner, himself a slave, chopped off his left hand,

next took up a heavy iron bar, with which, by repeated blows, he broke his bones to shivers, til the marrow, blood, and splinters flew about the field; but the prisoner never uttered a groan nor a sigh. The ropes being next unlashed, I imagined him dead, and felt happy; till the magistrates stirring to depart, he writhed himself from the cross, when he fell on the grass, and damned them all, as a set of barbarous rascals; at the same time removing his right hand by the help of his teeth, he rested his head on part of the timber, and asked the by-standers for a pipe of tobacco, which was infamously answered by kicking and spitting on him; till I, with some American seamen, thought proper to prevent it. He then begged that his head might be chopped off; but to no purpose. At last, seeing no end to his misery, he declared, "that though he had deserved death, he had not expected to die so many deaths: however, (said he) you christians have missed your aim at last, and I now care not, were I to remain thus one month longer." After which he sung two extempore songs (with a clear voice) the subjects of which were, to bid adieu to his living friends, and to acquaint his deceased relations that in a very little time he should be with them, to enjoy their company for ever in a better place. This done, he calmly entered into conversation with some gentlemen concerning his trial; relating every particular with uncommon tranquillity - "But," said he abruptly, "by the sun it must be eight o'clock; and by any longer discourse I should be sorry to be the cause of your losing your breakfast." Then, casting his eyes on a Jew, whose name was De Vries, "A-propos, sir," said he, "won't you please to pay me the ten shillings you owe me?" - "For what to do?" - "To buy meat and drink, to be sure - don't you perceive I am to be kept alive?" Which speech, on seeing the Jew stare like a fool, this mangled wretch accompanied with a loud and hearty laugh. Next, observing the soldier that stood sentinel over [47] him biting occasionally on a piece of dry bread, he asked him "how it came to

¹⁵⁰ Stedman, p. vii.

¹⁵¹ Stedman, p. 369.

¹⁵² *MCAJ*, pp. 160-61.

¹⁵³ Stedman, p. 368.

¹⁵⁴ Stedman, pp. 370-72

pass, that he, a white man, should have no meat to eat along with it?" - "Because I am not so rich," answered the soldier. - "Then I will make you a present, sir," said the negro; "first, pick my hand that was chopped off clean to the bones, next begin to devour my body, till you are glutted; when you will have both bread and meat, as best becomes you"; which piece of humour was followed by a second laugh; and thus he continued, until I left him, which was about three hours after the dreadful execution.

Wonderful it is indeed, that human nature should be able to endure so much torture, which assuredly could only be supported by a mixture of rage, contempt, pride, and the glory of braving his tormentors, from whom he was so soon to escape.¹⁵⁵

"At Demerary, so late as October, 1789, thirty-two wretches were executed in three days, sixteen of whom suffered in the manner just described, with no less fortitude, and without uttering one single complaint."¹⁵⁶

Amid the brutality, they prayed:¹⁵⁷

Old Hebrew Prayer in Time of Revolt of the Negroes

God, blessed and mighty through Eternity, Oh Lord of Hosts, we come as supplicants before Thee to pray for the peace of the country as Thou hast commanded by Thy prophet.

Seek the peace of the city whither I have banished you and pray on its behalf unto the Lord, for in its peace shall you have peace. (Jer. xxix, 7.)

Oh, Lord our King! Exalted, mighty and tremendous Creator of all, who givest answer in times of trouble, have compassion upon us; have mercy, save and deliver those who are setting out to fight our enemies the negroes, cruel and rebellious.

Oh, Lord of Hosts, lead them in peace and guide them towards life according to their desires. Redeem them from the hand of the wicked and the oppressor; from sickness and ambush, from spoilers and plunderers on the road, from evil and dangerous beasts, from the snakes and serpents in the woods and on the plains from all injury and loss both by day and by night. As it is written: "Thou shalt not fear the terror of the night nor the arrow that flieth by day, nor the pestilence that stalketh in the darkness nor the disease that wasteth at noonday. (Ps. xci, 5, 6.)

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[Here follows a number of additional appropriate quotations from scripture.]

Teach and guide them with good counsel and the spirit of Thy knowledge, be to them strength and refuge to subdue, to conquer and destroy beneath their feet all cruel and rebellious Africans, our enemies who are planning evil against us.

... Listen to our prayer for Thou art He who heareth the prayers of all. Amen.

The Black former slaves vigorously rebelled for over seventy years, never relented, and in 1749/1760, and 1762 concluded peace treaties forcing the Surinam government and the Jews to respect their communities.¹⁵⁸ By the 1840s, when their numbers had increased over 8,000, government policy shifted from isolation to incorporation as the labor situation turned increasingly critical.¹⁵⁹ The Maroon communities never lost their status as self-governing, self-

¹⁵⁵ Stedman, p. 38; R.A.J. Van Lier, "The Jewish Community in Surinam: A Historical Survey," in Robert Cohen, *The Jewish Nation*, p. 23.

¹⁵⁶ Stedman, p. 383.

¹⁵⁷ "Miscellaneous Items Relating to Jews of North America," PAJHS, vol. 27 (1920), pp. 223-24.

¹⁵⁸ *EAJA*, p. 157; Stedman, p. viii; Wiernik, pp. 46-8, also gives a brief account of these events.

¹⁵⁹ Klein, pp. 133-34. Additional references to these events are provided in Felsenthal and Gottheil's "Chronological Sketch of the History of the Jews in Surinam," pp. 3-5. Their chronology is as follows:

1691 Samuel Nassy - with the title Capitein - is mentioned as the richest planter in Surinam.

1717 Continued trouble of the Jews with the bush-negroes.

1718 The bush-negroes destroy the plantation of David Nassy. They are chastised by the Jews under the leadership of Capitein Jacob D'Avilar. David Nassy serves under D'Avilar with distinction. His praises are sung by the Judaeo-Spanish poetess, Benvenicla Belmonte.

1726 The Jews have still further trouble with the bush-negroes.

1738 Manuel Pereira in Surinam murdered by the bush-negroes of his estate. Isaac Arias (a former officer of the Jewish company), David Nassy and Abram de Brito avenge his death.

sufficient entities and stand today as the greatest of the Black fighting forces in New World history.¹⁶⁰
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Essequibo, Guiana (also called Nova Zeelandia)

The Dutch West India Company controlled territory in South America known as Guiana. Though fertile, it was left idle in favor of the development of Brazil. When the Portuguese reclaimed Brazil in 1654, the Company drew up a prospectus inviting Jews, "under tempting conditions," to settle the wild coast of Western Guiana including provisions for slave labor.¹⁶¹

A Rulle in What Manner and Condition That the Negroes Shall Be Delivered in the Wilde Cust [sic]

1. That there shall bee delivered in the said Cust soe many negroes as each shall have occasion for, The which shall be Paide heere shewing the Receipt, in ready money at one hundred and fifty guilders for each man or woman.
2. Children from eight to twelve years that shall counte, two for one piece, under the eight yeares three for one the breeding goeth with the mother.
3. Hee that shall advance the Paiment before the Receipt comes shall enjoy the discountte of Tenn £Cent.
4. To all them that shall Paye and buy for Ready mony if thei will thei shall have sutch number of negroes. Trusted to pay within five years and after them shall Pay for each man, woman or child as above the sume of two hundred and fifty and he that shall advance the Paiment shall have discount of Tean Per Cent a yeare and them that shall buy for ready money shall be ingaged for the Paiment of the others."¹⁶²

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Rule 14 stated that if the settler owned a sugar plantation with 50 Africans he may not be taxed for 12 years; If he owned a plantation with oxen and 30 Negroes, he may not be

1743 David Nassy in Paramaribo, 71 years of age, is successful in more than 30 engagements with the bush-negroes. But he is eventually killed, and Isaac Carvalho takes his place as Capitein.

1749 Uprising of Auka-negroes, which the Jewish Capitein Naar successfully combats. For this he is liberally rewarded by the Raad.

1750 Isaac Nassy, a very young man, wishes to make an end of the bush-negroes. He arms his friends and his slaves and starts out. But he had not reckoned upon meeting so large a number of them. He is killed, together with 200 of his men.

1772 In spite of the peace concluded on May 23, 1761, with the bush-negroes, the aid of the mother country had to be called in. 500 men were sent to put them down. In 1774 forts were erected and a military line drawn from the Savannah of the Jews along the river to the sea.

¹⁶⁰ For a reference to Jews of Jamaica selling arms to Maroons, see Mavis C. Campbell, *The Maroons of Jamaica, 1655-1796: A History of Resistance Collaboration and Betrayal* (Massachusetts: Bergin & Garvey Publishers, Inc., 1988), pp. 68-73.

¹⁶¹ Samuel Oppenheim, "The First Settlement of the Jews in Newport," *PAJHS*, vol. 34 (1937), p. 5; Oppenheim, "Guiana," p. 105: "...every inducement was offered to intending settlers; that pamphlets were published, some of them being translated into German, giving exaggerated accounts of the wonderful fortunes to be made by the growing of sugar in Nova Zeelandia, and promising slaves on credit..."; Oppenheim, "Guiana," p. 109: "Other clauses provided for the free and untaxed mining for gold and silver and the precious stones; for hunting and fishing in certain woods, mountains, and waters; for the transportation of slaves from the coast of Guiny; for allotments of land to the colonists, with all rights of ownerships; for admission to rights of citizenship, and particularly for the election of representatives to advise in meetings concerning the welfare and commerce of the colony, and for various privileges and exemptions independently of those specially applicable to Jews."

¹⁶² Oppenheim, "Guiana," p. 178.

taxed for 9 years; lesser businesses taxed accordingly. After the non-taxable period, the owners were to be taxed 10 percent of their profits.¹⁶³

Some of these documents, discovered among the Egerton Manuscripts in the British Museum, are evidence of an English grant of privileges to the Jews.¹⁶⁴ They were apparently drafted by Jews in Holland in 1657, and approved by the colonization committee on November 12, of that same year, though some amendments were added later.¹⁶⁵

The price and availability of Black Africans to the Jewish settlers appeared as a critical issue throughout the documentation. The agreement appears to have been revised through negotiations with "a committee of the Jewish nation." The addendum is entitled, "Request for the Enlargement of the Printed and Published Conditions Relating to the Colonization of the Continental Wild Coast," and alters the initial contract in a number of ways, but primarily assures the colonists that the authorities:

[intend] to keep the wild coast well provided with merchandise and negroes so as to promote their local sale and use. When the country is developed and provided with everything they will then make regulations to let merchandise and negroes go out from there upon a certain toll.¹⁶⁶

A ship sailing from the Netherlands on the second of February, 1658, called the *Joannes*, carried the first Jewish colonists to Guiana.¹⁶⁷ A cargo of slaves was introduced, and among the first settlers were a number of Jewish refugees from Brazil, headed by David Nassy. They were expert in sugar manufacture and cultivation, and it was they who introduced the industry to the area.¹⁶⁸ Samuel Oppenheim writes of their development plans: [51]

It was decided to send out two ships, fully equipped, one to bring colonists to Essequibo, and the other to purchase slaves in Africa to be brought to the new colony, and it was also resolved not to restrict the colonists to trading with the Indians for logwood, but also to grow sugar, for which negroes would be necessary.¹⁶⁹

David Nassy made an agreement on January 25, 1658 to deliver "several hundred slaves" to Guiana.¹⁷⁰ Philippe de Fuentes, described as a "Jew planter," wrote a letter on November 29, 1660 that describes a new settlement in what is now known as Venezuela:

I consider this land better than Brazil, but in order to become acquainted with its virtue one has need of a quantity of negroes and particularly a Governor with twenty-five soldiers in order to keep the land quiet, etc....

In a further letter dated April 25, 1661:

Negroes are required here... Do not regard this otherwise than it is written or as anything but the honest truth, without exaggeration or hypocrisy and upon which you may rely.¹⁷¹

As he did previously in Brazil, Paulo Jacomo Pinto (probably an alias for Abraham or David Pinto) acted in Holland as the representative of the Jews in making the necessary arrangements to enable them to emigrate and also to provide them with slaves when required. The Pinto family were millionaire financiers of Holland and were active about this time in the Jewish community of Rotterdam and Amsterdam.¹⁷²

¹⁶³ Robert Cohen, "The Egerton Manuscript," *AJHQ*, vol. 62 (March, 1973), pp. 341-43. Oppenheim, "Guiana: Supplemental Data," p. 65.

¹⁶⁴ Oppenheim, "Guiana," p. 118; Oppenheim, "Guiana: Supplemental Data," p. 54.

¹⁶⁵ Oppenheim, "Guiana: Supplemental Data," p. 54; The identity of the grant of privileges was claimed to be an English grant of 1654 for a Jewish colony in Surinam, but may also refer to a Dutch grant to David Nassy, dated January 25, 1658 for a Jewish colony in the Essequibo which settled in what is now British Guiana.

¹⁶⁶ Oppenheim, "Guiana: Supplemental Data," pp. 60-61.

¹⁶⁷ Oppenheim, "Guiana," p. 104.

¹⁶⁸ Friedman, "Sugar," p. 308, cites Deerr, vol. 1, p. 208; Oppenheim, "Guiana," p. 105.

¹⁶⁹ Oppenheim, "Guiana," pp. 102-3.

¹⁷⁰ Oppenheim, "Guiana," p. 103.

¹⁷¹ Oppenheim, "Guiana," p. 131.

¹⁷² Oppenheim, "Guiana," p. 103.

Samuel Oppenheim, writing for the American Jewish Historical Society, has published portions of documents relating to Jews and supplying them with slaves. They are here displayed, as in Mr. Oppenheim's piece, as raw data which sheds some light on the nature of the colonies and of the Jews themselves. Primarily, they consist of correspondences of negotiations between Jews and Dutch and/or English authorities:

"Monday, November 26, 1657. Came to a closer understanding with representatives of the Hebrew nation, and contracted with them regarding the delivery of slaves on the Wild Coast, according to the agreement relating thereto entered separately in the agreement book, yet to be inserted in these minutes under date of January 24, 1658."

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"We have, however, the exact terms of the contract with the Jews regarding the price and delivery of slaves. These are set out in the Extracts from the Dutch archives in the Appendix, under date of January 24, 1658..."¹⁷³

"Friday, January 25, 1658. Engaged to-day in passing ordinances regarding slaves. This relates to the Jews under the contract made with them as well as to other Netherlanders. Among others, closed the contract made between the committee and David Nassy, and one on his order upon the surety of Dr. Paulo Jacomo Pinto, as may be seen in the dispatch book of ordinances relating to slaves."¹⁷⁴

"March 22, 1658. Read a request from the Hebrew nation at Leghorn, asking to be permitted to go from there to Essequibo. Whereupon, after deliberation, it was resolved to speak with Paulo Jacomo Pinto and to sound him as to what sum he should like to be paid by each person for transportation. Whereupon he has undertaken to write regarding this, and on receipt of answer to notify this meeting. The above named Pinto asks for 140 slaves to be paid for in ready money and a like number of 140 on time."¹⁷⁵

"Tuesday, February 24, 1659. Paulo Jacomo Pinto appears and requests to arrange with the commissioners regarding the transportation of the people from Leghorn, who are to provide their own food, for 120 persons; secondly, he asks for 200 slaves for ready money and 200 on receipt. Whereupon, after consultation, it was resolved to answer that the commissioners propose to deliver to him 200 slaves to be paid for in ready money and 200 slaves on time, and, if he wishes, 100 on receipt shall be at his option."¹⁷⁶

"The Extracts also show that in February and March, 1659, the committee in charge of the colonization were asked to accommodate the Jews with slaves, indicating that they and not Nassy supplied them."¹⁷⁷

"Tuesday, March 5, 1659. There appeared Dr. Paulo Jacomo Pinto with five of his nation from Amsterdam and requested to be accommodated with slaves, and that an executive be sent, and thirdly, that a ship may be made ready to transport folk, also with regard to those from Leghorn."¹⁷⁸

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"March 31, 1659. The minutes were submitted, and the Committee was also authorized to provide Pinto with passports for those from Leghorn, and also regarding slaves."¹⁷⁹

"Thursday, January 15, 1660. Messrs. Morthamer and van der Heyden were designated to confer with a certain Jew regarding a private trade in slaves, on the same terms as those made in Amsterdam."¹⁸⁰

"Thursday, May 21, 1660. It is considered by those present whether the Jew named Latorre, who has come from the colony, leaving his wife and children there, shall, together with others of his nation, consisting of 40 souls, including women and children, be permitted to depart from there and return to the Director the slaves received by them, and that they be not required to take more and further that of what they remain indebted one-half be remitted to them and the other half be paid here, for which said Pinto agrees to become surety... Likewise considered what shall be done in case the Jews arriving at Tobago from Leghorn remain there and refuse the... slaves contracted to be received from us in our colony, to be used there for agricultural purposes. It was resolved if those

¹⁷³ Oppenheim, "Guiana," p. 117.

¹⁷⁴ Oppenheim, "Guiana," p. 164.

¹⁷⁵ Oppenheim, "Guiana: Supplemental Data," p. 66.

¹⁷⁶ Oppenheim, "Guiana," pp. 67-8.

¹⁷⁷ Oppenheim, "Guiana," p. 115.

¹⁷⁸ Oppenheim, "Guiana," p. 166.

¹⁷⁹ Oppenheim, "Guiana," p. 166.

¹⁸⁰ Oppenheim, "Guiana," p. 172.

people do not readily receive the slaves contracted for, that, through Director Goliath, a bill be presented and in case of non-acceptance the same be protested for non-payment instead of making delivery."¹⁸¹

"Monday, March 3, 1663. There appeared Abraham Levy showing that he received orders and advice from a Jewish broker in Amsterdam... offering to contract for the furnishing of 500 slaves every six months in the river Essequibo for 100 pieces of eight each, or as many more as may be engaged, payment to be made here and for such number and such period as may be agreed with the others in an offer to be made later on, provided that there are proper vessels ready for convenient transportation of the said slaves to Cartagena or Cape Debero [de Verd], it being understood that for each head there shall be paid on the clearance four to five pieces of eight or as much more as shall be stipulated."¹⁸²

"It was decided and resolved not to oppose the slave trade, but yet not to engage the city in it, and on that account to ask the committee to think of another expedient."¹⁸³

"The aforementioned colonists shall be allowed all the privileges of trading for slaves as may hereafter be decided by the Council of [54] Nineteen. This accommodation to be the same as that allowed to the colony of Essequibo, under the Chamber of Zeeland."¹⁸⁴

"There appeared Paulo jacomo Pinto with jacomo Nunes Pereira, with commissioners for Nova Zeelandia, in order to contract for the receiving of 12 slaves at Pomeroon, and also at the same time to receive 12 more slaves against an old receipt."¹⁸⁵

"There also appeared Paulo Jacomo Pinto requesting delivery of 205 slaves heretofore contracted for on behalf of the people from Leghorn or those empowered by them; if not all at once, then at least a part, and so successively until the full delivery."¹⁸⁶

"There appeared Mr. Paulo Jacomo Pinto showing how that between him and the company a contract was heretofore made regarding the sale of a number of slaves for certain colonists from Leghorn, for which a considerable sum of money was heretofore paid to the commissioners for Nova Zeelandia, which colonists, through an accident, were deviated to the island of Tobago and reduced to the utmost poverty, and since it was not possible to transport these people to Pomeroon because there was great mortality and weakness in Nova Zeelandia he requests that the money paid by them [for the slaves] maybe returned."¹⁸⁷

"Also a certain draft agreement with David Nassy in regard to the procuring by Albertus Chinne at his own risk of 200 slaves from Nova Zeelandia and to transport them where he wills, except to Tobago or the nearest colonies paying £200 for the adults, conditioned that they may be allowed by the commissioners to go free, as is more fully therein set out, which being seriously deliberated upon it was understood that the slaves there must be considered as the sole salvation of the colony, and in all cases of trouble, etc., regarded as burnished silver; and because of this the said request was refused. Of this Mr. Pinto shall be notified."¹⁸⁸

The exact circumstances which frame the correspondence above have not been fully analyzed from the Black African perspective. The historians refer to the "negroes" as inanimate tools in the development of the Jewish colonial presence and so the true nature of the Black experience as chattel of these Jews has not been adequately researched.

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Slave Contracts

"They came with ships carrying African blacks to be sold as slaves. The traffic in slaves was a royal monopoly, and the Jews were often appointed as agents for the Crown in their sale. When the king granted Pedro Gomez Reinal the exclusive right to import slaves into the colonies, the contract contained a clause permitting Gomez to have on his ship two Portuguese who would be in charge of the sale of the Negroes and do anything else necessary 'among the people of the sea.'"¹⁸⁹

¹⁸¹ Oppenheim, "Guiana," p. 166.

¹⁸² Oppenheim, "Guiana," p. 170.

¹⁸³ Oppenheim, "Guiana," p. 174.

¹⁸⁴ Oppenheim, "Guiana," p. 121.

¹⁸⁵ Oppenheim, "Guiana," p. 70.

¹⁸⁶ Oppenheim, "Guiana: Supplemental Data," pp. 69-70.

¹⁸⁷ Oppenheim, "Guiana: Supplemental Data," p. 69.

¹⁸⁸ Oppenheim, "Guiana: Supplemental Data," pp. 68-9.

¹⁸⁹ Liebman, *New World Jewry*, p. 170.

The Jewish movement into the Caribbean and South American regions was so dependent on free African labor that nearly every surviving document relating to these settlements discusses the supply of slave labor. The inducements to potential settlers always included the promise of an ample supply of "negroes" - and in many or most cases it was the primary determinant. Each migration and settlement has its own social and political characteristics with regard to the condition and circumstances of its Jewish community. Among the Jews, however, the common characteristic of their New World settlements was the demand for African slaves.

The European monarchs designated firms to supply slaves to their colonies. These contracts, known as *asientos*, were awarded for a specific time and covered a specific geographical area.¹⁹⁰ The firm forming the *asiento* could sub-contract some of its functions to others, and here the Jews were well represented.

In 1698, the Spanish Government granted the *asiento* to the Portuguese Royal Guinea Company. It commissioned Andrew Lopes as its agent and he assumed the name of Andreas Alvares Noguera for this purpose. Lopes had been active in the slave trade between Africa and Mexico and he introduced other Jews into the business. Two Jewish shipowners of London, Isaac Rodrigues and Isaac da Costa Alvarenga, sent their ship to Africa for Black slaves who were carried to Vera Cruz. The voyage of this ship seems to have been typical for two reasons, writes author Gedalia Yogeve:

Firstly there was the private business which the captain transacted in violation of his contract and to the detriment of the Company. Lopes maintained that the captain, in violation of the contract's [56] provisions, took many slaves on his own account, thus causing serious overcrowding on board ship which resulted in a high death rate among the slaves. He also accused him of selling the best slaves for his own account at various ports, before reaching Vera Cruz. Lopes said he had known that such practices were common, and therefore included in the contract explicit provisions forbidding them. Secondly there was the predominance of Jews in the undertaking. It was just this sort of illegal private trade, as well as the important role which Jews played in the Company's affairs, that prevented the renewal of the *Assiento* contract by the Spaniards, when it expired in 1701.¹⁹¹

Transporting the slaves across the Atlantic and then ferrying them about the region was the kind of trade in which the Jews had ancient experience. They recognized the obvious need for Black labor and opened yet another fruitful enterprise."¹⁹²

Barbados

"The wealth of Barbados, the extravagance of its businessmen, and the reputed prosperity of the Jews contrasted with the inexcusable and disgraceful plight of the slaves: A ship, a chain, a distant land. A whip, a pain, a white man's hand. A sack, a field of cotton balls, The only thing grandpa recalls."¹⁹³

The island of Barbados was first "discovered" by the English in 1605 and was inhabited by Jews twenty years later with steady immigration thereafter as a result of regional political events.¹⁹⁴ They are generally believed to have been among the earliest colonists and among the pioneers of sugar-planting.¹⁹⁵ Where there was sugar cultivation, there were slaves

¹⁹⁰ The term has been spelled variously: *asientos*, *asentistas*, *assientos*, etc.

¹⁹¹ Gedalia Yogeve, *Diamonds and Coral Anglo Dutch Jews and 18th Century Trade* (Leicester: University Press, 1978), p. 36.

¹⁹² See the section entitled "Slave Ships and Jews."

¹⁹³ Fortune, p. 109.

¹⁹⁴ Wilfred S. Samuel, *A Review of The Jewish Colonists in Barbados in the Year 1680* (London: Purnell & Sons, Ltd., 1936), p. 12.

¹⁹⁵ Hyamson, p. 198; Roth, *Marranos*, p. 289, believes the date to be approximately 1655; Wiernik, p. 55: "The oldest settlement under the English flag in the West Indies was globally on the island of Barbados, where, it is believed, Jews came first in 1628."

and it was the Jews who dominated the market.¹⁹⁶ Barbados was also the sight of unusually [57] heavy illicit trade and smuggling. Stephen Fortune's study found that, "Between 1660 and 1668, when the illegal trade of the island was least restricted and quite remunerative, Jewish traders became more prominent in Barbados."¹⁹⁷ The Gentiles were offended:

By 1665, Barbadian businessmen, more awed by than envious of local Jewish prosperity connected with the Dutch, exclaimed in derision: "The Governor has countenanced Jews who have become very numerous, and engrossed the greatest part of the trade of the island, to the great discouragement of the English merchants, their dealings being principally with those of their own tribe in Holland; and being a people minding to trade and to be useful to each other, they will not be helpful in case of insurrection or invasion."¹⁹⁸

By 1670, Barbados had already reached its boom phase in sugar production and economic growth. When the lucrative Spanish trade and other clandestine activities shifted from Barbados to Jamaica, so did Jews.¹⁹⁹ But Barbados remained a point of embarkation for much of this trade. Vast numbers of slaves were held on Barbados to feed the Caribbean markets. The mere numbers of these "ferocious" Africans being kept and transported by Jewish merchants, well out of proportion to the island's immediate needs, caused anxiety among the Gentiles. The Jews had left the security of the island to the Gentiles, whose primary security concerns were the Black slaves stockpiled by Jews.

The island's citizenry moved in 1679 to limit the Jews in their African slave commerce. Jews made up 22% of the nearly 20,000 White inhabitants²⁰⁰ and the slave population neared 40,000,²⁰¹ so the Barbadian Assembly passed an "Act restraining the Jews from keeping or trading with negroes."²⁰² Again in 1688, they passed another such restrictive act prohibiting Jews and others from keeping more than one slave each. "I gather," wrote historian Davis, "that [58] the Jews made a good deal of their money by purchasing and hiring out negroes; and this order by council was intended, evidently, to place them under disability in that direction."²⁰³

An Act for the Governing of Negroes

Be it therefore enacted... that no person of the Hebrew nation residing in any Sea-port Town of [sic] Island, shall keep or employ any Negro or other Slave, be he Man or Boy, for any use or service whatsoever, more than one Negro or other Slave, Man or Boy, to be allowed to each of the persons of the said Nation, excepting such as are denizenized by His Majesty's Letter Patent, and not otherwise, who are to keep no more than for their own use, as shall be approved Of by the Lieutenant Governor, Council and Assembly: And if any Negro Man or Boy, more than is before allowed by this Act, shall be found three months after the publication hereof, in the custody, Possession or use of any of the persons aforesaid, then every such person or persons shall forfeit such Negro or

¹⁹⁶ James S. Handler and Frederick W. Lange, *Plantation Slavery in Barbados* (Cambridge, Massachusetts: Harvard University Press, 1978), p. 16: "With the aid of Dutch and Sephardic Jewish capital and credit, Barbados became the first British possession in the Caribbean to cultivate sugar on a large scale, and during the 1640s its economy began to be based on plantation production and slave labor."

¹⁹⁷ Fortune, p. 103.

¹⁹⁸ Fortune, p. 109.

¹⁹⁹ Fortune, p. 105.

²⁰⁰ *MCAI* 1, p. 101; Fortune, p. 59.

²⁰¹ Fortune, p. 58; Wiernik, p. 56, estimated the Jewish population of the island in 1681 to be 260. The Barbados slave population in 1629 was estimated to be 29; In 1643, 6,000; 1655, 20,000; 1673, 33,000; 1690, 40,000; 1712, 41,970; 1734, 46,360; 1748, 47,025;

See also Richard S. Dunn, "Barbados Census of 1680: Profile of the Richest Colony in English America," *William and Mary Quarterly*, vol. 26, no. 1 (January, 1969), p. 22.

²⁰² Hyamson, p. 199; Vincent T. Harlow, *A History of Barbados, 1625-1685* (New York, 1926, reprinted: Negro Universities Press, 1969), p. 265.

²⁰³ N. Darnell Davis, "Notes on the History of Jews in Barbados," *PAJHS*, vol. 18 (1914), pp. 143-44.

other Slave; one moiety of the value thereof, to whomsoever shall inform, and the Other moiety to this Majesty to the use in this act appointed. Passed August 8, 1688.²⁰⁴

Herbert Friedenwald characterized the Barbadian Jews and the laws restricting their slave holding: "No one familiar with the history of the West Indian colonies, particularly of Jamaica, can have failed to notice the constant fear in which the inhabitants lived of a slave uprising. In Many cases the treatment of the slaves was particularly cruel, and they frequently revolted and committed horrible atrocities. Stringent laws governing the many slaves of Jews were therefore enacted.²⁰⁵ The ordinary Barbadian planter usually treated his slaves with great harshness, wrote Wilfred Samuel, "whilst the horrors of the journey from the African Coast on the slave ships simply cannot be described."²⁰⁶

More legislation was introduced to regulate Jewish commercial slaving activities and in July of 1705, the governmental council enacted the following:
[59]

Whereas it appears to this Board that the Jews in this Island are very prejudicial to Trade, by not buying the Produce of this Island; but, on the contrary, Ship off all the ready money they can get, It is ordered that the Solicitor General and Queen's Counsel procure a list of what Negroes belong to the several Jews in this Island, and that they prepare a Proclamation to Revive and put in Execution a Law relating to Jews keeping negroes.²⁰⁷

Barbados Jews were considered by the Gentiles to be transients with exploitative intentions because its landed-proprietor class principally owned freehold and leasehold house property in Bridgetown and were not planters which would indicate a long term communal interest. In fact, back in 1681, they had decreed that "the presence of Jews is inconsistent with the safety of Barbados."²⁰⁸ But the local concerns were overruled by the tax-conscious monarchy in Europe, and, continues Friedenwald: "The increasing importance of the Jewish community in the island led to the absolute repeal of this obnoxious clause in September, 1706."²⁰⁹

Another of the complaints of the Gentile centered around the smuggling trade which was seen as being dominated by Jews. Though Jews were not the only group which participated in smuggling, they were the only group with the marketing capabilities that could maximize profits in this illicit trade. The acts of the locals may have centered around limiting the Jews' access to slave labor which was required to move the volume of goods throughout the islands and other ports - limit the slaves and subsequently cripple their trade.²¹⁰

²⁰⁴ Herbert Friedenwald, 'Material for the History of the Jews in the British West Indies,' *PAJHS*, vol. 5 (1897), pp. 60,97.

²⁰⁵ Friedenwald p 60; Fortune, p. 60, says that the sugar plantation owners "used a blatantly inhumane slave system to improve their standing in the eyes of their fellow men."

²⁰⁶ Samuel, pp. 46-7.

²⁰⁷ Davis, pp. 142-43, Appendix B ("Minutes of Council," July 9, 1705, p. 83); The reader should notice that the wording of these Acts refers exclusively to commercial matters and not to any religious difference.

²⁰⁸ Samuel, p. 9.

²⁰⁹ Friedenwald, p. 60. Note what Friedenwald believes to be "obnoxious." The repeal order is in Friedenwald, p. 98. The Jews apparently would not consider physical work and the restrictions imposed on Jewish slave owners were considered oppressive. See Wilfred S. Samuel, p. 9:

[T]he Jews were not allowed to employ Christian servants, and this - combined with the limitation as to the number of negroes to be owned - proved obviously a real hardship in a Colony where plentiful white labour was actually available, thanks to the transportation thither of numerous felons, rebels and paupers. Thus the Barbados Jews of the employer class when in need of indentured white servants had to make use exclusively of poor Jews.

²¹⁰ Liebman, *New World Jewry*, p. 177; Vincent T. Harlow, described the process in some detail in his book, *A History of Barbados*, pp. 263-64, and quotes specific examples of the illicit commercial practices of Jews. Israel, *The Dutch Republic*, pp. 141, 425, says some smuggling routes were considered "specialties" of Jews.

In another example, a royal customs agent came across a large vessel from Barbados on its way to Amsterdam, and

being suspicious he made a thorough examination, and found that on the general cargo the aliens' duty (amounting to over £84) had been evaded, and that quantities of white sugar, tobacco, ginger, fustick, lignurn vitae, and three large copper guns had been concealed from the officials - thus escaping a further sum of over £67. It is

[60]

By 1741, the Gentile population of the island had had enough of the Jews' method of commerce and proposed and passed a special tax and enumerated several reasons calling for such action. The act was read to the legislature on May 7, 1741, a portion of which follows:

... That the Jews in this island are a very wealthy body, their gains considerable, and acquired with great ease and indolence, and with little risk, and their fortunes so disposed, that the usual Methods of laying taxes will not affect them; they are generally concerned in, nay have almost entirely engrossed, the whole retail trade of this island, furnish people with materials of luxury, tempt them to live and dress above their circumstances, carry on a traffic with our slaves greatly prejudicial to the planter and fair trader, encouraging the negroes to steal commodities from their masters, which they sell to or barter with the Jews, at inconsiderable and under values; and, when by such means they have amassed great wealth, they lay out their money at interest, by which the public stock is no way increased; and it must ever be against the interest and policy of every country, to encourage the heaping up of such riches among them: That it is in this light the Jews are taxed separately, and not on account of religion or country, nor does the present tax exceed what they have paid forty years ago, when their riches were not so great as they are at present, and their numbers have been daily increasing under a taxation of this sort ever since...²¹¹

The bill goes on to state that the Jews had avoided paying taxes on their slaves and other imported items though they had benefitted greatly from the services of the government, primarily military defense. Jews were apparently exempt from civil and military duties on account of their religion and yet reaped the benefits of governmental services.²¹² It was the economic disparity created in part by the special civil status of the Jews which appeared to motivate the actions of the Barbadian government.

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Barbadian Jews and Personal Slaves

The Jewish community in Barbados was a "compact and self-contained unit"²¹³ that centered around their commerce. Here, there were no ghettos - each family of Jews was well maintained by a cadre of enslaved Africans²¹⁴ One Barbadian family of three was waited upon by ten servants, some of whom were available for hire.²¹⁵ One Bridgetown businessman is on record as the owner of twenty-six slaves. Even the rabbi of the island, Haham Lopez, had the "enjoyment of his own two negro attendants."²¹⁶

Besides "the horrors of negro risings," there were other perils of Barbadian life - there were destructive hurricanes, diseases like elephantiasis, to them known as "Barbados Leg," and yellow fever which "claimed its victims by the score." These maladies had, according to the governor, "swept away many of our people and our slaves."²¹⁷ In the seventeenth century Barbados and Jamaica were described by a Jewish writer as "sinks of iniquity.... The traders and planters guzzled and drank and were steeped in immorality and profanity."²¹⁸

significant of the influence possessed by this Jewish fraternity that Mr. Hayne was offered large bribes to desist from his prosecution, and that when he refused, his career as a customs officer was gradually ruined by their unscrupulous hostility.

²¹¹ George Fortunatus Judah, "The Jews' Tribute in Jamaica," *PAJHS*, vol. 18 (1909), pp. 170-71.

²¹² Judah, pp. 171-74; For an example, see Hartog, *Curaqao*, p. 134.

²¹³ Samuel, pp. 8-9.

²¹⁴ Liebman, *New World Jewry*, p. 175: "The mean number of white persons per Jewish family was 3.4, and the mean number of persons of these Jews was 6.4, with slaves running 3.0 per family."

²¹⁵ *MCAJ1*, p. 120; Davis, p. 141: Jews confined their business to Swan Street, more commonly known as "Jew Street," where they carried on a vigorous trade in slaves.

²¹⁶ Samuel, p. 7.

²¹⁷ Samuel, p. 10.

²¹⁸ Samuel, pp. 46-7.

A review of Jewish wills found that none of these Barbadian slave owners were planters but nearly all were slave holders:²¹⁹

Wealth is relative, of course, but practically every Barbadian Jewish will documents ownership of slaves, jewelry, plate, or real estate, and often all four. Hester Valverde, who left legacies to friends and relatives and owned ten slaves, went out of her way to mention in her will that her estate was small.²²⁰

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Below are published lists of Jewish inhabitants of the island and Africans as slaves during the colonial era. (See Dr. Cyrus Adler, *Jews in the American Plantations Between 1600-1700*, "PAJHS, vol.1 (1893), pp. 105-7)

²¹⁹ *MCAJ1*, p. 119.

²²⁰ *MCAJ1*, p. 120; Wilfred S. Samuel published the wills, the details of which are listed in the last chapter of this study entitled "Jews of the Black Holocaust." See also Howard Morley Sachar, *The Course of Modern Jewish History* (New York: Dell Publishing Co., 1958), p. 161.

*"A List of the Inhabitants in and about the Towne of
St. Michael's with their children hired Servants,
Prentices, bought Servants and Negroes"*

<i>Jews</i>	<i>Slaves</i>	<i>Jews</i>	<i>Slaves</i>
Isack Abof	1	Isack Meza	4
Gabriell Antunes	4	David Namias	5
Abraham Burges Aron	2	Aron Navaro	11
Moses Arrobas	2	Judith Navaro	1
Abraham Barruch	3	Samuel Navarro	1
Aron Barruch	5	Isaac Noy	2
Rabecah Barruch	1	Jacob Franco Nunes	1
Daniell Boyna	14	Abraham Obediente	2
Daniell Boyna	11	Jacob Pacheco	4
Rachell Burges	2	Rebecah Pacheco	4
Soloman Cordoza	2	Isaac Perera	3
Abraham Costanio	6	Isaac Perera	4
Samuell Dechavis	4	Jacob Preett	1
Mrs. Leah Decompas	1	Abraham Qay	2
David R. Demereado	11	Judith Risson	2
Moses Desavido	3	Anthony Rodrigus	10
Paul Deurede	3	Mordecai Sarah	1
Lewis Dias	8	Joseph Senior	4
Isaac Gomez	2	Jaell Serano	5
Moses Hamias	1	Hester Bar Simon	1
David Israell	3	Abraham Sousa	2
Abraham Lopes	1	David Swaris	2
Ellah Lopez	2	Judieah Torez	2
Rachel Lopez	1	Jacob Fonceco Vale	4
Moses Mercado	2	Abr: Valurede	4
List Total			177

In reviewing the records of Jewish owners of Black slaves, one must be aware of the warning of Wilfred S. Samuel who studied the Barbadian archives for the Jewish Historical Society of England:

[I]nquiries as to the size of their households, as to their land, and as to the number of their negroes, would raise a hundred apprehensions as to increased taxation - not only among the Jews, who were already heavily burdened, but among all the planters and merchants of the Island, and it may well be that here and there an attempt would be made by an anxious taxpayer to underrate the importance of his possessions. Certain of Haham Lopez' ongregants would have been prone to such an offence, for some of [63] them, not being planters, owned more than the stipulated number of slaves and hired them out to the planters as and when required - a convenient arrangement, doubtless, but in breach of the law.²²¹

Other surveys yielded information on the slave holdings of the island's Jewish population:

²²¹ Samuel, p. 7.

PARISH OF ST. PETER. BARBADOS.
A list of the Servants Negroes & Land in the parish of St. Peter
Allsaints taken the 15th of December 1679.²²²

	Servant	Negroes
Jacob Defonsequa	-	6
Deborah Burgis	-	1
Sollomon Chafe	1	5
Jerrimiah Burgis	-	3
Abraham De Silver	-	5
Joseph Mendas	-	10
David Chelloe	-	2
Mosias Delyon	-	3
Sollomon Mendas	-	3
David Velloa	-	2
Abraham Barrow	-	2
Simon Mendas	-	1
Jacob Massias	-	2
Simon 'ffretto	2	4
Paule De Verede	1	4
Total		53

Records at the American Jewish Historical Society list the Jewish plantation owners of Barbados in approximately 1692. Of course, plantations required slave labor:²²³

Mrs. Gratia de Meriado	Abraham Gomez
Joseph Mendez	Abraham Buino Demesquieta
Abraham Baruk Heneriquez	Fernandez Nunez
Luiz Diaz	Luiz Camartho
Roel Gideon	

The decline of the Jewish community of Barbados came as a result of the great hurricane in 1831 which devastated the island, and [64] also destroyed the synagogue. Though a new edifice was erected and dedicated in 1833, the emancipation of the slaves in 1834 was the final blow.²²⁴ The members continued to leave the island for the United States, with, according to Peter Wiernik, "most of them going to Philadelphia."²²⁵

Curaçao

As early as 1634, Curaçao, a South Caribbean island about thirty-eight miles from the coast of Venezuela, was explored and conquered by a Dutch West India Company expedition including a Jewish interpreter, Samuel Coheno. Coheno became the first governor of the island that was considered "the mother of American Jewish communities."²²⁶ In 1651, Joao de

²²² Samuel, p. 51.

²²³ Frank Cundall, N. Darnell Davis, and Albert M. Friedenberg, "Documents Relating to the History of the Jews in Jamaica and Barbados in the Time of William III, *PAJHS*, vol. 23 (1915), pp. 28-9.

²²⁴ E. M. Shilstone, "The Jewish Synagogue Bridgetown Barbados," *The Journal of the Barbados Museum and History Society*, vol. 32, no. 1 (November, 1966), p. 6.

²²⁵ Wiernik, p. 57.

²²⁶ Maslin, p. 160; Liebman, *New World Jewry*, p. 179.

Yllan and 12 Jewish families were given free passage to Curaçao by the Dutch government, in order to cultivate the land. They possessed letters to the governor, Matthias Beck, directing him to furnish them with sufficient land and oxen, and to loan them slaves. Large tracts of land were assigned to them two miles north of Willemstad.²²⁷ Among the early Jewish families who settled in Curaçao, were such prominent names as Aboab, De Messa, Perera, De Leon, La Parra, Cordoze, Marchena, Chaviz, Oleveira, Henriquez Cutinho, Cardoza, Fonseca, Fernandez, De Castro and Jesurun, and they were "consistently honored as ranking citizens, and guaranteed the same freedom of worship enjoyed by their counterparts in Amsterdam."²²⁸

The island itself had no real plantations producing for the world market. The initial efforts of the Company to cultivate cotton, sugar, and tobacco were confronted with the problem of the dry climate so other familiar enterprise was pursued:

Curaçao very soon developed into a mercantile colony, with heavy trade in slaves, in contraband, and in arms for the surrounding Caribbean region. What were (and are) called "plantations" were, in Curaçao, no more than large expanses of arid terrain, where a [65] little sorghum was grown for the livestock and a piece of irrigated land on which some vegetables and fruit were grown for local and city consumption.²²⁹

The Dutch West India Company desired that Curaçao would be the largest slave center of the Caribbean and by 1648 they had reached their goal.²³⁰ The Company held a monopoly on the slave trade that netted a 240 per cent profit on each slave,²³¹ but Jewish shippers involved in *asientos* ignored that arrangement. Portuguese Jewish merchant-bankers financed this *asiento* business, as well as other inter-island colonial trade.²³² This competition caused the Dutch West India Company to attempt to prohibit trade in Curaçao and in 1653 the Jews were forbidden, temporarily, to buy any more Black slaves.²³³ This, despite the heavy Jewish influence in the Company, indicating the severity of the offense.²³⁴

Governor Peter Stuyvesant, the appointed Company authority of that region, was well aware of the Jewish trade practices and that the Jews had been guaranteed religious freedom provided that they fulfill certain obligations - an agreement on which the Jews reneged.²³⁵ He was also aware that the Jews had breached their original contract with the Dutch West India Company when the Jews engaged in illegitimate commerce in lumber and horses. A letter from the Company director in Holland to Governor Stuyvesant dated March 21, 1651, tipped him off: [Joao de Yllan] intends to bring a considerable number of people there to settle and cultivate, as he pretends, the land, but we begin to suspect, that he and his [66] associates have

²²⁷ *EAJA*, p. 145; The name of Joao de Yllan has been spelled variously in the historical literature as Juan Dilliano, Jan de Illan, Jan de Lion, Juan Delino, and Jean Dillan. See Cornelis CH. Goshnga, *A Short History of the Netherlands Antilles and Surinam* (The Hague, 1979), pp. 54-5.

²²⁸ Beller, p. 83; G. Herbert Cone, "The Jews in Curaçao," *PAJHS*, vol. 10 (1902), p. 142; Goslinga, p. 57.

²²⁹ Foner and Genovese, p. 181.

²³⁰ Emmanuel *HJNA*, p. 75; Hartog, *Curaçao*, pp. 101-2.

²³¹ *EAJA*, p. 128.

²³² Swetschinski, p. 226.

²³³ *EAJA*, pp. 146-47; Swetschinski, p. 233; In his book, *History of the Jews in America*, Peter Wiernik provides an instructive example (p. 52) of the callous disregard for the humanity of Black people by a Jewish historian: "...despite the favorable conditions under which they settled there," he writes, "they were even prohibited in 1653 from purchasing additional negro slaves which they needed for their farms." This sentiment, which considers restrictions on their use of African slave labor as oppression, exists throughout the Jewish historical record.

²³⁴ According to Goslinga, p. 57, the Jews wielded enough power to challenge and overturn such edicts. When Vice-Governor Beck wanted to use the Jews' slaves, along with those of other slaveowners, to work on the new fort on Saturdays:

The Jewish community, addressing to the Amsterdam Chamber, violently objected to what was to them a serious religious offense. The Chamber forthwith responded by ordering the governor to refrain from harassing their Jewish subjects, and expressed their surprise at Beck's order because "the Jews, in times of danger and distress have yet to shirk their responsibility."

²³⁵ *EAJA*, p. 145

quite another object in view, namely, to trade from there to the West Indies and the Main."²³⁶ Another letter dated June 6, 1653, came from the disgruntled Dutch authorities:

We concluded from the informations which we receive now and then from Curaçao, that this colony [of Jews] is rather detrimental than profitable to the company, as a colonist, Joao de Yllan, and his adherents, have no aim to cultivate the soil and promote the increase of its products as the intention was of the company, but their only employ is limited to cutting away the stock visch hout and exporting the horses from the island of Aruba and Bonaires to the Caribbean and other neighboring isles, so that [before] long nothing shall be left from either article on this island.... We are informed that this Nation is so unwearied in this traffick that they not only neglect to cultivate tobacco, Indigo, cotton and other produce of the soil, but do not even provide themselves with the first necessities of life, so that there is much reason to apprehend that they in time shall become a burthen on the magazines of the company."²³⁷

This illegal trade had also served to deplete the island of all but "a lot of broken down" horses unfit for the strain of cultivation.²³⁸

The Jews had become notorious for their perceived ability to control trade and for flouting established rules of trade. And when they attempted to buy still more slaves, the Company refused.²³⁹

Though de Yllan was denied, another Jew, Joseph Nunes de Fonseca, alias David Nassi, was reluctantly granted settlement rights. The directors in Holland were cautious: "Time must show whether we shall succeed well with this nation; they are a crafty and generally treacherous people in whom therefore not too much confidence must be placed."²⁴⁰ The settlement agreement was clear:
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It is further permitted to Fonseca and partners, in the form of a lease, to select and take possession of all such lands as he, with his colonists, shall be able to cultivate, to obtain every sort of produce, to increase the number of cattle in that country... with the express condition that they shall be obliged to make a beginning with their cultivation within a year, and that they shall bring within four years the stipulated number of settlers in that country under the penalty of the forfeiture of said lands.²⁴¹

Even after the initial conflict the Jews were given extraordinary privileges. There were vessels trading between Stuyvesant's home base in New Amsterdam (now New York) and Curaçao as early as 1657 - trade conducted principally by Jews.²⁴² Curaçaoan Jews not only owned some two hundred vessels, but they were captains, sailors, and even privateers (legal pirates) preying actively on Spanish commerce.²⁴³

An observer of the time wrote that, "The large number of Israelites that came from Brazil and the immense quantity of wealth they brought with them, caused the old prejudices against the Jewish nation to disappear. They were allowed to take up their abode in any part of the country they wished; and later, they not only possessed the best houses in the city, but

²³⁶ Cone, p. 147.

²³⁷ Cone, pp. 150-51; Subsequent letters were also critical, not of Judaism, but of the trading practices of the Jewish community; 7th of July 1654 - from the directors of the Dutch West India Company:

And first we have with regret and great displeasure the misconduct and extortions made there by the Jewish nation and the colonist John de Yllan, in the sale of their wares and old shreds at such an exorbitant price; wherefore we command you to prevent this in future by all possible means.

²³⁸ Cone, p. 150. Letter to Stuyvesant from DWIC directors dated December 13, 1652.

²³⁹ Max J. Kohler, 'Jews and the American Anti-Slavery Movement,' *PAJHS*, vol. 5 (1897), pp. 141-42; also reported by Elizabeth Donnan, *Documents Illustrative of the Slave Trade in America*, 4 vols. (Washington, D.C.: Carnegie Institution of Washington, 1930), vol. 3, p. 415 note.

²⁴⁰ Cone, p. 147.

²⁴¹ Cone, p. 148.

²⁴² Cone, p. 147; Lears, p. 23: "The trade between Curaçao and New Amsterdam was largely in Jewish hands..."

²⁴³ 242 Yerushaimi, p. 191; *Emmanuel HJNA*, p. 681; Hartog, *Curaçao*, pp. 115-16.

also lands, and almost the entire commerce of the Island was in their hands."²⁴⁴ Historian Yo-sef Hayim Yerushaimi:

At a time when most of the Jews in continental Europe were ghettoized, or repressed in myriad other ways, these Jews engaged in an almost untrammelled range of economic activity, bore arms in the militias, owned land and ran plantations, and were represented in local councils.²⁴⁵

By 1659, they received a certain number of slaves to work on their plantations which increased by breeding and by the purchase from the Company of *macarons* - weak or sickly slaves. The inhabitants could not buy sound slaves for their private use until 1674. On every estate there were slave prisons, frame shacks divided into boxes in which offenders were chained up by the hands or the feet.²⁴⁶ The punishments inflicted upon the slaves were atrocious [68] and they "often lived in misery." Whippings were issued for minor offences, and in times of drought and inflation slaves had actually starved to death. Manumission on the ground of old age was another inhuman practice favoured by some.²⁴⁷

Also in 1674, the Company permitted them to buy slaves for the export trade²⁴⁸ and the Jews did not hesitate to become fully involved. Judith Elkin has claimed that,

Sephardim based on Curaçao worked as sailors, navigators, merchants, slavers, and pirates. In 1715 they probably accounted for 36 percent of the white population of Curaçao, and they dominated the island's shipping.²⁴⁹

Jewish slave entrepreneurs functioned as the local agents responsible for transportation of the slaves from Curaçao to the Spanish American ports - a natural endeavor for the Jews who owned 80 percent of the Curaçao plantations.²⁵⁰ David Senior and Jacob Senior (a.k.a. Philippe Henriquez), came to Curaçao from Amsterdam in 1685 to deal in Black human beings. Born to the most prominent and respected Jewish family, Jacob has been described as "the only Jew to whom the Holland Board of Admiralty ever granted a concession to fetch slaves from Africa and transport them in his vessel, *De Vrijheid*, to Curaçao."²⁵¹ On June 30, 1701, Senior chartered *Het Wappen van Holland* from Curaçao Governor Nicolaas van Beck to get slaves from Africa. Beck's report to the Company says that out of the 664 slaves placed on board at Africa, 205 died en route to Curaçao.²⁵²

Senior also served as director of the Curaçao asiento for the Royal African Company, one of the largest slave-trading firms of the day. Jointly with his brother David and associate Johan Goedvriend he would reship these slaves to other parts, chiefly to Cartagena.²⁵³ Senior was seized and imprisoned by the Spanish Inquisition but was released and prohibited from the trade. He nevertheless continued his heavy slave traffic along the Spanish Main, according to a record of 1711.²⁵⁴

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Emanuel Alvares Correa (1650-1717) was active in the local slave trade for many years, and served as an intermediary between the Dutch and Portuguese for the transfer of a shipment of slaves from Africa to Mexico via Curaçao.²⁵⁵ Another Jew notable in the practice

²⁴⁴ Cone, p. 145.

²⁴⁵ Yerushaimi, p. 190.

²⁴⁶ Hartog, *Curaçao*, p. 176.

²⁴⁷ Hartog, *Curaçao*, p. 174-75.

²⁴⁸ *Emmanuel HJNA*, p. 75.

²⁴⁹ Elkin, p. 18; Another well documented description of the Jewish settlement in Curaçao can be found in *MCAJ1*, pp. 180-87 passim.

²⁵⁰ Raphael, p. 24.

²⁵¹ *Emmanuel HJNA*, p. 76 and note no. 63.

²⁵² *Emmanuel HJNA*, p. 77.

²⁵³ *Emmanuel HJNA*, p. 77.

²⁵⁴ *Emmanuel HJNA*, p. 77.

²⁵⁵ *EHI*, p. 273; Swetschinski, p. 237; Hartog, *Curaçao*, p. 133.

was Manuel de Pina (a.k.a. Jahacob Naar). They, however, were not alone. The Emmanuels state that:

Almost every Jew bought from one to nine slaves for his personal use or for eventual resale. Prominent among such purchasers were the cantors David Pardo in 1701 and David Lopez Fonseca in 1705, and the physician Isaacq da Costa in 1705.²⁵⁶

In the last decade of the 17th century a considerable number of Jews began leaving the island many enroute to Newport, Rhode Island. Author Peter Wiernik maintains that this emigration left Curaçaoan Jewry unaffected: "The prosperity of those who remained in Curaçao went on increasing in the eighteenth century... They were prosperous merchants and traders, and held positions of prominence in the commercial and political affairs of the island. By the end of the century they owned a considerable part of the property in the district of Willemsted; and as many as fifty-three vessels are said to have left in one day for Holland, laden with goods which for the most part belonged to Jewish merchants."²⁵⁷

Many of these ships carried Black Africans. Jewish participation in the slave trade with the Company was extensive in the twenty-five years between 1686 and 1710, as the following figures indicate. The Jews are the recorded owners of approximately 867 African citizens during this time period:²⁵⁸

[70]

Jewish Purchaser	Slaves	Value in Pesos	Year
Philippe Henriquez, David Senior	30	2,483	1700
Idem. & Idem & Juan Goedvriend	249	22,816-5-2	1701
Manuel Alvares Correa	482	46,754	1701
Abraham Lucena & Gabriel Levy	10	1,000	1701
Moses [Levy] Maduro	11	1,100	1701
Philippe Henriquez, David Senior	102?	10,200	1702
Mordechay [Namias] de Crasto	56	14,800	1705
Idem & Moseh Lopez Henriquez	29	2,900	1705
Moses [Levy] Maduro	10	1,000	1705
Jacob Benjamin Jesurun Henriquez	?	1,850	1705
Ferro & Neyra	46?	4,572	1710

***The Most Complete List of Jewish Curaçaoan
Slaveholders with the number of their slaves
(July 1, 1764 - July 1, 1765)***

Several lists of Curaçaoan Jews and their slave holdings have been uncovered by researchers of the island's history. The most comprehensive study is by Isaac S. and Susan A. Emmanuel, entitled *History of the Jews of the Netherland Antilles*, in which they detail the economic development of the Jews in the region. Below listed are those Jews who participated in the slavery of Black Africans and the number of their African slaves. See Appendix 22, pp. 1036-45.

²⁵⁶ Emmanuel HJNA, p. 78.

²⁵⁷ Wiernik, p. 53.

²⁵⁸ Emmanuel HJNA, p. 78; It should again be noted as in Barbados, that Jews had every reason to underreport their taxable holdings - they were, after all, prominent as tax-collectors (tax-farmers). This, coupled with a lively smuggling trade with Africans as the prime profit making commodity, would cause one to question the validity of the slave holdings reported by the Jews. These figures, therefore, represent the lowest possible number of Africans held as slaves by the "chosen people." See Samuel, p. 7.

Abraham & Isaac de Marchena	80	David Lopez Laguna & Samuel de	
Abraham de Jacob Juda Leon	6	Joseph da Costa Gomez	8
Aron Motta	4	David Haim Castillo	1
Abraham Dias Cotino	1	David de Molina	2
Abraham Curiel	3	David Ricardo	3
Aron Henriquez Moron	8	Daniel Lopez Castro	2
Abraham de Jacob Lopez Dias	2	David Morales	4
Abraham Rodrigues Mendes	1	David da Costa Andrade	6
Abraham de Pina junior	4	David Jesurun	6
Aron de Molina	1	David Bueno Vivas	6
Abraham de Mordechay Senior	2	Daniel Aboab Cardozo	1
Abraham de Mordechay de Crasto	2	David de Isaac Senior	2
Abraham de Benjamin L. Henriquez	1	David Taboada	1
Abraham de David Jesurun	4	David de Jacob Lopes de Fonseca	1
Aron Mendes	3	David Abenatar	2
Abraham de Isaac Senior	6	David Gomes Casseres	4
Abraham Lopes Penha	1	David Suares junior	2
Abraham Henriquez Cotino	4	Daniel Mencies de Castro	5
Abraham de Salomon Levy Maduro	2	David Ulloa	3
Abraham Rodriguez Pimentel	1	Elias Lopes	1
Abraham de Isaac Levy Maduro	4	Elias Haim Parera	2
Abraham L. Dias	2	Elias Rodrigues Miranda	3
Abraham Calvo	4	Francisco Lopes Henriquez	40
Abraham Henriquez Melhado	3	Gabriel Pinedo	3
Benjamin Raphael Henriquez	5	Jacob de David Jesurun	25
Benjamin Vaz Faro	5	Isaac Mendes	40
Benjamin de M. Jesurun	2	Josias de Casseres	1
Cohen Henriquez junior	2	Isaac Haim Rodrigues da Costa	25
David de Gabriel da Costa Gomez	3	Jacob Monsanto	3
Jacob Haim Rodrigues Parera	2	Mordechay de Moses Penso	1
Isaac Pardo	12	Manuel de Moses Alvares Correa	12
Isaac Suares	4	Mordechay de Jacob Henriquez	1
[Dr.] Joseph Caprillis	10	Mordechay Motta	2
Jacob de David Suares	1	Mordechay de Crasto	8
Jacob Jesurun Henriquez	6	Moses de Isaac Levy Maduro	2
Jacob de Jowph Jesumn Henriquez	2	Manuel Pinedo	2
Jacob Levy Maduro	6	Moses Lopez Penha	1
Jacob Fidanque	6	Moses Naar Henriquez	3
Jacob Gabay Henriquez	2	Moses de Benjamin Jesurun	2
Jeosuah Henriquez junior	6	Moses Henriquez	6
Isaac de Elias Juda Leon	2	Mordechay de Salomon L. Maduro	4
Isaac de Jacob Juda Leon	2	Raphael Alvares Correa	3
[Dr.] Isaac Cardozo	1	Raphael Molina Monsanto	2
Jacob de Elias Jesurun Henriquez	2	Rachel Bueno Vivas	3
Jacob Lopes de Fonseca	3	Samuel de Gabriel da Costa Gomez	4
Josias Dovale	6	Samuel de David Hoheb	5
Isaac Parera	8	Samuel & Manuel Juda. Leon	8
Jacob de Mordechay Andrade	3	Saul & Josias Idanha de Casseres	2
Jacob de Abraham Andrade	4	Salomon de Jacob Curiel	2

Isaac Motta	10	Salomon de Salomon Levy Maduro	4
Jacob Aboad Cardoza	4	Salomon Lopes Henriquez	5
Jacob Garcia de Pas	2	Selomon Keyser	1
Isaac Touro	1	Samuel Habib	1
Jacob de Josuah Naar	3	Salomon de Mordechay Senior	2
Joseph Curiel	4	Saul Pardo	7
Isaac Curiel	2	Samuel de Isaac Levy Maduro	4
Josias Idanha de Casseres	4	Sara da Costa Gomez	6
Isaac de Mordechay de Crasto	2	Widow Moses de Abm. de Chaves	4
Isaac Hisquiau Andrade	1	Widow Moses Person	10
Isaac de Jacob Hz. Fereyra	6	Widow Salomon de Is. Levy Maduro	4
Jacob Hisquiau Suares	10	Widow Benjamin de Casseres	8
Isaac Rodrigues Miranda	3	Widow Abraham de Chaves	3
Jacob Lopez Dias	1	Widow Isaac Penso	7
Isaac Haim Namias de Crasto	2	Widow Benjamin da Costa Andrade	1
Jacob Cohen Henriquez	2	Widow David Cohen Henriquez	2
Isaac Jesurun	1	Widow David Lousada	2
Joseph Obediente	4	Widow Isaak Levy	3
Isaac de Abraham Senior	3	Widow Moses Naar	2
Jeosua Naar	12	Wid. Benjamin de E. Jn. Henriquez	1
Jacob cle David Senior	2	Widow Abraham Flores	3
Jacob Pinedo	2	Widow Moses Cohen Henriquez	1
Isaac Mendez	2	Widow Benjamin Athias de Neyra	4
Judah Cohen Henriquez	2	Widow Joseph Israel Touro	2
Isaac de Salomon Levy Maduro	3	Widow Jacob Pinedo	2
Jeosuah Henriquez	40	Widow Moses de (Crasto) [Castro]	3
Manuel de Raphael Alvares Correa	32	Widow Elias Judah Leon	1
Moses de David Lopes Henriquez	12	Widow Jacob Curiel	6
Mordechay Henriquez	4		

In 1720, the six top-ranking Jewish slavermasters had a combined minimum total of 165 slaves. These Jews were:²⁵⁹

Widow Mordechay Henriquez	60
Gabriel Levy	39
Widow Mordechay de Crasto	26
Widow Balthazar de Leon	17
Daniel Aboab Cardozo	16
Jeosuah Henriquez	16

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In 1744, the Jews reportedly owned 310 African hostages. In 1748, they furnished the Curaçao government with 126 African slaves to fortify the island.²⁶⁰

Jeosuah Henriquez	16
Francisco Lopez Henriquez	16

²⁵⁹ Emmanuel HJNA, p. 228

²⁶⁰ Emmanuel HJNA, p. 229.

Jacob Hisquiau de Leon	12
Moses Penso*	12
David Senior	10
Joseph da Costa Gomez	10

*Penso bought two plantations with 300 Africans from Gentile Willem Meyer.²⁶¹

In 1749, the first five of these big Jewish slaveowners (of 1744) had a combined minimum total of 91 slaves.²⁶²

Samuel & Benjamin de Casseres	35
Jeosuah Henriquez	16
Francisco Lopez Henriquez	18
Jacob Hisquiau de Leon	12
Joseph da Costa Gomez	10

A "very strict slave census taken in 1765 showed that the Jews owned 860 slaves."²⁶³ The Jesurun family owned a record number of 366 Black people. The closest Gentile was Eva van Wijk with 240 slaves. A century later, in 1863 when the Blacks were emancipated, the Jews owned 1,851. The government paid all the slaveholders an indemnity of 200 florins per slave. At that time 45% of all private wealth in Curaçao was in Jewish hands.²⁶⁴ The Jew, in 1894, was three and one-half times richer than the Protestant and six to eight times richer than the Catholic.²⁶⁵

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Coro

Curaçaoan Jews branched out into Coro, Venezuela which had become a haven for their runaway slaves. Between 1729 and 1796, 112 African slaves of Jews, identified by their brand marks, reportedly found refuge in Coro.²⁶⁶ Soon, the Jews initiated business activities which aroused the concern of the local business establishment.²⁶⁷ They had extended loans to the public administration and to the army but, in 1854, decided to cease that policy. The tightened money supply sparked anti-Jewish riots, leading to yet another expulsion.²⁶⁸ The charges, recounted by Isidoro Aizenberg, were familiar: "The 'misery and Helplessness' that the people of Coro are enduring are caused by the Jews as a result of their 'distorted avarice,' usurious practices and price-fixing through deception and monopolistic controls.'... [One evil consequence of the poverty caused by the Jews was 'to see the many daughters of Coro, previously models of virtue, being prostituted by the Jews.]"²⁶⁹

²⁶¹ *Emmanuel HJNA*, p. 228 note

²⁶² *Emmanuel HJNA*, p. 228.

²⁶³ *Emmanuel HJNA*, p. 228.

²⁶⁴ *Emmanuel HJNA*, p. 364.

²⁶⁵ *Emmanuel HJNA*, p. 364 note no. 52. This volume clearly states that the Jew was "sixty-eight," times richer than the Catholic, but this may be a misprint. If the statement refers to White Catholics, it may likely be corrected as "six to eight." If to Black Catholics, then it is probably accurate.

²⁶⁶ Liebman, *New World Jewry*, p. 184.

²⁶⁷ Isidoro Aizenberg, "The 1855 Expulsion of the Curaçaoan Jews from Coro, Venezuela," *AJHQ*, vol. 72 (1982-83), passim; Isaac S. Emmanuel, *The Jews of Coro, Venezuela* (Cincinnati: American Jewish Archives, 1973), passim.

²⁶⁸ Aizenberg, p. 496.

²⁶⁹ Aizenberg, p. 497, By this time some Jews were involved extensively in international prostitution. See Sean O'Callaghan, *Damaged Baggage: The White Slave Trade and Narcotics Traffic in America* (London: Robert Hale, 1969); Edward J. Bristow, *Prostitution and Prejudice: The Jewish Fight Against White Slavery, 1870-1939* (New York: Schocken Books, 1983); William W. Sanger, *History of Prostitution* (New York: Eugenics Publish-

Though anti-Semitism is charged by the departing Jews, no Jewish historian explains the anti-Black behavior of the Coro Jews. According to Aizenberg: "Two hundred and fifty souls left Coro for Curaçao: 168 Jews and 88 slaves, among them."²⁷⁰

Jamaica

Jews had resided in Jamaica since about 1625 and, as in Barbados and elsewhere, they were among the pioneers of sugar-planting in the island. Jamaica welcomed Jewish settlement and their commercial expertise.²⁷¹ Historian Albert Hyamson:

In 1744, the Jews reportedly owned 310 African hostages. In 1748, they furnished the Curaçao government with 126 African slaves to fortify the island.

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Their numbers increased and they continued to flourish. Some of them were engaged in retail trade, but the majority were wholesale merchants, and the greater portion of the trade with the Spanish Main was in their hands... Their economic position was by then so strong that they practically monopolized the trade in sugar, rum and molasses.²⁷²

Direct from their Brazilian expulsion in 1654, the Jews set up the same kinds of slave sale credit arrangements they practiced in Brazil.²⁷³ "It was not any more uncommon," writes Max Kohler, "for the many Jewish residents... to be enumerated as possessors of a number of slaves, than was the case with non-Jews."²⁷⁴ David Henriques, Hyman Levy and especially Alexander Lindo were the major slave importers.²⁷⁵ As a measure of their wealth and comfort, Isaac Contino, a Jamaican merchant, had ten personal slaves; Isaac Henriques Alvin, a wealthy Port Royal fisherman, had eighteen; and Daniel Sueyro, a goldsmith, had twelve.²⁷⁶

The records of 1692 list the plantation and property holdings of some of the island's Jews. Below they are listed as presented in the American Jewish Historical Society record:²⁷⁷

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Mr. Karbona [h]as a plantation in Leganee(?) wh[ic]h he has bought and paid for.
Mr. Solomon Gabay has a Plantation for many yeares in magitt Savana.
Mr. Joseph Ridana [h]as a Plantation in ye same place.
Mr. Solomon Acton [h]as a plantation in ye North Side in port Mary.

ing Co., 1937); Francesco Cordasco, *The White Slave Trade and the Immigrants* (Detroit: Blaine Ethridge Books, 1981).

²⁷⁰ Aizenberg, p. 500.

²⁷¹ Hyamson, p. 200; Jamaica was discovered for Europeans by Columbus in 1494 during his second voyage to the New World

²⁷² Hyamson, pp. 202-3, states that "...the greater portion of the industry and the commerce was in the hands of that [Jewish] section." Hyamson, pp. 200 and 204; It was widely known that Jews prospered inordinately. Picciotto's *Sketches of Anglo-Jewish History*, (p. 94) as cited in Adler's, "A Traveler in Surinam," *PAJHS*, vol. 3 (1895), pp. 78-9: "By mid-century the Jamaican trade was principally in Jewish hands, with about 200 Jewish families residing in the island."; In "Notes. Jewish Merchants and Colonial Slave Trade: Documents from the Public Record Office Memorial of the Jews about their Taxes Presented to Sir William Beeston, Governor-in-Charge of the Island of Jamaica," *PAJHS*, vol. 34 (1937), p. 285, the author, Charles Gross, presents a letter, dated Jamaica, September 6, 1736 in which an incredulous John Meriwether writes: "at our last quarter Sessions I was surpris'd to see a Jew, one of the top Supra Cargoes in the Illicit Trade for Negroes and dry goods making Application to be reliev'd in his taxes by reason of his poverty, and he had an allowance."

²⁷³ *MCAJI*, p. 114. Other evidence of abrasive business practices includes that from Frank W. Pitman, *The British West Indies* (London: 1917), p. 136: Planters could obtain loans at five percent interest from the English. Those who could not, however, "were forced to pay the higher rates demanded by Jews and other merchants or factors resident in the islands. In many cases bonuses had to be given, so that, actually, rates as high as twenty per cent were commonly paid."

²⁷⁴ Max J. Kohler, "Jews and the American Anti-Slavery Movement II," *PAJHS*, vol. 9 (1901), p. 45.

²⁷⁵ *EJH*, p. 273.

²⁷⁶ *MCAJI*, p. 119.

²⁷⁷ Cundall, Davis, and Friedenber, pp. 28-9.

Mr. Abraham Gabay has a plantation in white hood.
 Mr. Benjiamen Corvalo [h]as a plantation in ye same place.
 Mr. Moses Jessurun Cardezo [h]as 15 houses.
 Mr. Joseph da Costa Alvaringa [h]as 10 houses.
 Mr. David Alvarez
 Mr. Jacob Mendez Gutierrez
 Mr. Jacob Detorez
 Mrs. Sarrah Gabay

The trading practices of the Jewish inhabitants became an irritant to the Jamaican government. In the island's archives occurs a letter, dated January 28, 1691 or 1692, from the president and the Council of Jamaica to the Lords of Trade and Plantations in which he says:

The Jews eat us and our children out of all trade, the reasons for naturalising them not having been observed; for there has been no regard had to their settling and planting as the law intended and directed. We did not want them at Port Royal, a place populous and strong without them; and though told that the whole country lay open to them they have made Port Royal their Goshen, and will do nothing but trade. When the Assembly tries to tax them more heavily than Christians, who are subject to Public duties from which they are exempt, they contrive to evade it by special favours. This is a great and growing evil and had we not warning from other Colonies we should see our streets filled and the ships hither crowded with them. This means taking our children's bread and giving it to Jews. We believe that it could be avoided by giving a little more confidence to the Council.²⁷⁸

²⁷⁸ "Calendar of State Papers, Colonial Series, America and West Indies, 1689-1692," (published 1901), p. 593, and cited in Cundall, Davis, and Friedenberg, pp. 26-7; The island's government offered still more evidence of the civil advantages of the Jewish community. Jewish historians have charged that anti-Semitism created a separate status and taxation for the Jews as a class. A review of the written deliberations of the Jamaican government, however, shows a more reasoned approach than the charges allow (their status also as slave dealers notwithstanding). Below is a portion of the Council records of 1741 that address taxation of the Jews (See George Fortunatus Judah, "Me Jews' Tribute in Jamaica," *PAJHS*, vol. 18 [1909], pp. 172-73):

That, admitting the Jews did pay taxes equally with other traders and inhabitants, in case this separate tax had not been laid, yet their exemptions from offices civil and military, from juries, and other burthensome and expensive services, which others are obliged to perform, amply make up for this taxation; all posts civil and military in the gift of this Government, are toilsome and expensive, and attended with no profit, except the posts of Chief justice and Captain of the Port; the other offices in this island, that are honorable and advantageous, are held by Patent immediately from his Majesty; the civil posts, Jews have been always, or till very lately, exempt from, on account of their religion, which did not allow them to qualify themselves for such posts, and as to military posts in our Militia, they were very unfit for, never desirous of, nor would they accept of them:

That the Jews have always been excused from serving as jurors, and, by that indulgence alone, saved much more than the amount of this tax; supposing that each person who pays a share of this tax, was to attend the Courts, once in a year, as other inhabitants do, in which case it costs them from ten to twenty pounds, one with another, besides the loss of time or disadvantages of being absent from their private affairs; besides, the Jews would be liable to other inconveniences in this service, in which the public must be involved; on their Sabbaths and holy days, which happen frequently in the times the Courts are held, the Courts must be adjourned; their own causes, which make a great part of the business, would be postponed, and public justice delayed; on the other hand were they compelled to serve on those days, such an oppression upon their consciences, and violation of their religion, would be hardships still greater upon them, and, however valuable an institution a trial by juries is, yet an exemption from attendance as jurors has been, in particular cases, looked upon as a favour and privilege; by the Law of England, apothecaries are excused from that duty, and by the Act of Toleration, dissenting Teachers were excused from juries; and the Legislature, at the time that Act was passed, was not in a temper to impose any severities upon them; nor have the Jews, in the catalogue of their pretended grievances, ever suggested that any partial distinctions had ever been made in determining upon their properties: That the Jews in this island have their Synagogues, and public profession of their Religion, without any restraint whatsoever; they have equally the benefit of our laws, advantages of our trade, and the same security for their properties, with all his Majesty's subjects, and have all the indulgencies they require on account of their religion, though they have not complied with the terms of the grants of denization, act of naturalization, referred to in their petition to his Majesty, their estates consisting chiefly in shop goods and other moveable effects; and, consequently, they cannot be looked upon as any lasting security or advantage to us; and, if some of them have purchased houses in the Towns, no great benefit accrues to the public, by such purchases; and it is notorious they were made, for the greatest part,

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The records show other references to Jews and Blacks; In 1700, Jews complained about excessive taxation of their negroes and cattle, etc.²⁷⁹; Haham Jeossuha His advertised in the *Royal Gazette of Kingston*, Jamaica on December 15, 1792, for the return of a runaway slave.²⁸⁰ In 1731, Captain Nassy was accused of misconduct on an expedition against the so-called Bush-Negroes, but was acquitted, and in some Jewish wills, slaves were left to the synagogue. [77] A Jewish shopkeeper in Kingston "boxed the ear" of a Gentile-owned African slave causing Jamaica's House of Assembly to take action.²⁸¹

There was an active trade with the Jews of North America. The Rhode Island slave trade employed 100-150 vessels annually, each carrying to Jamaica 80-100 Black men, women and children.²⁸² By the 1700s, however, Jamaica experienced an economic decline primarily because of the "growing commercial importance of Curaçao, which became, with St. Eustatius, a center of clandestine activities and a hub of Jewish commercial enterprise, legal and illegal."²⁸³

Here listed is the estimated slave population of Jamaica during the years when Jews were acknowledged to be significant in the trade. The extraordinary increase far exceeded the island's internal needs and is indicative of a brisk wholesale slave export business in which Jews were highly active.

<i>Jamaican Slave Population</i> ²⁸⁴	
<u>Year</u>	<u>Slaves</u>
1661	514
1670	2,500
1673	9,504
1677	20,000
1703	45,000
1722	80,000
1739	99,239

Jews had been excluded from voting and from positions in the civil service until 1831, even though "the doors of economic opportunity were wide open."²⁸⁵ Until this time they'd

with a view of defeating their creditors, houses having never, or until very lately, been extended or sold in this island for debt

In 1693, Governor William Beaston answered charges of unfairness to the Jews by citing the Windsor Proclamation signed on December 14, 1661 by Charles II and brought to Jamaica in August, 1662, which was aimed at encouraging settlement. The Jews were more interested in being merchants, he said, and were not devoting themselves to planting as called for by the Proclamation. See Samuel J. Hurwitz and Edith Hurwitz, "The New World Sets an Example for the Old: The Jews of Jamaica and Political Rights, 1661-1831," *AJHQ*, vol. 55 (1965-66), pp. 39-40. Compare with R. A. Fisher, "A Note on Jamaica," in *Journal of Negro History*, vol. 28 (April, 1943), pp. 200-3.

²⁷⁹ Dr. Charles Gross, "Documents from the Public Record Office (London)," *PAJHS*, vol. 2 (1894), p. 166.

²⁸⁰ Bertram W. Korn, "The Haham De Cordova of Jamaica," *AJA*, vol. 18 (1966), p. 148.

²⁸¹ *MCAJ1*, p. 110.

²⁸² *MCAJ1*, p. 141.

²⁸³ *Fortune*, pp. 126-27.

²⁸⁴ *Fortune*, p. 58.

²⁸⁵ Hurwitz and Hurwitz, p. 40. The authors offer some curious reasoning (p. 37) as they argue for the suffering Jews: "Where no man was; equal, the Jews were the most unequal of all. If slaves might seem even less equal, this rested on the premise that, unlike the Jews, who were considered to be human, the slaves were not so regarded at all. They were instruments, property, tools, albeit in human form. The Jews never fell into the non-human category even when they were adjudged to be agents of the devil."

been "content" to "avoid open conflict by studiously avoiding politics." They were "happy with their religious privileges, and the fact that they suffered from no governmental economic discrimination..."²⁸⁶

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When, however, the ex-slave was afforded the same rights and privileges as the Jews, they became fearful and moved to nullify the political restrictions. "For the first time, possession of a white skin, if by a Jew, carried with it no more privileges than that of a colored citizen of Jamaica."²⁸⁷ By 1835, Alexander Bravo became the first Jewish member of the Jamaican Assembly, and fourteen years later eight of the forty-seven members were Jews.

Listed below are Jews who attained notoriety as appointed members of the Jamaican military who served to maintain the slavocracy.²⁸⁸

Myer Benjamin	Barnet Isaacs
Alexander Bravo	George Isaacs
Aaron Gomez Da Costa	Daniel Jacobs
Isaac Gomez Da Costa	Alexander Joseph Lindo
Samuel Delisser	David Lopez
Jacob De Pass	Philip Lucas
Moses Q. Henriques	Moses Gomez Silva
Abraham Isaacs	

Martinique

The first large plantation and sugar refinery in Martinique was established in 1655 by Benjamin D'Acosta (also Dacosta), who had come from Brazil with 900 coreligionists and 1100 slaves.²⁸⁹ These Jews, says Professor Marcus, "fled to Martinique where they furthered the sugar industry and the Negro slave economy which it created."²⁹⁰

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The family of David, Benjamin and Moses Gradis, owned extensive territory in St. Domingo and Martinique.²⁹¹ The De Pas family garnered special consideration from the French tax collector in his report back to the mother country. He counted at least ten estates between them with hundreds of slaves and servants.²⁹² By 1680, "every [Jewish] householder had at least one slave; seven had ten or more. Of these seven, one had twenty-one slaves, while another had thirty slaves."²⁹³

²⁸⁶ Hurwitz and Hurwitz, p. 43. They further quote other contemporary observers of the condition of the Jewish community (p. 45): 'Many of the travellers who visited Jamaica reported that the Jews were very important to the Island's economy. For example, in *The Port Folio* (Philadelphia, [Magazine]), for May, 1812 (p. 12), there appears in 'Letters from Jamaica' the observation that 'Kingston contains a great number of Jews who have spread all over the Island.' Describing two synagogues, the writer characterized them as showing 'very little taste or beauty.' The Jews were excluded from every office and the enjoyment of every privilege,' but, 'as usual, they acquire great wealth.'

²⁸⁷ Hurwitz and Hurwitz, p. 46.

²⁸⁸ Wolf, pp. 483-84.

²⁸⁹ Friedman, "Sugar," p. 307. Mr. Friedman cited Werner Sombart, *The Jews and Modern Capitalism*, p. 36. See also Roth, *Marranos*, p. 290.

²⁹⁰ *MEAJI*, pp. 21-2; Friedman, p. 307, cites Deerr, vol. 1, pp. 230-31.

²⁹¹ Korn, *Jews of New Orleans*, p. 2.

²⁹² Lee M. Friedman, *Jewish Pioneers and Patriots*, p. 92.

²⁹³ *MCAJI*, p. 88.

Nevis

The Nevis community was a wealthy one comprised largely of Portuguese Jews.²⁹⁴ They settled in about 1670, having been refugees from high taxation on Barbados.²⁹⁵ The 1707 census shows that the Jews were all slaveowners including Abraham Bueno De Mezqueto (Mesquita) and Solomon Israel. Israel's was the largest Jewish household of family and slaves in the census. Ralph Abenduna was a resident of Boston in 1695 and also appears as a slaveholder in the Nevis in 1707.²⁹⁶ The census also indicates that planter Isaac Lobatto headed a household of two White females and twelve Blacks. Isaac and Esther Pinheiro's census record reads: "2 Wh. M.; 4 Wh. F.; 9 BI' Esther had purchased a slave woman in New York on February 13, 1707."²⁹⁷

The following, is a "List of the Inhabitants of Nevis, with the number of their Slaves," dated March 13, 1707, which appears in the third volume of *Caribbeana*. This census gives the following data about Jewish residents of the island:²⁹⁸
[80]

<i>Jews</i>	<i>White Males</i>	<i>White Females</i>	<i>Blacks</i>
Isaac Lobatt		2	12
Isaac Pinheiro	2	4	9
Abraham Bueno De /		1	8
Ralph Abenduna			1
Solomon Israel	4	1	13

The decline of Nevis' White and Jewish population occurred when in 1838 the emancipation of the slaves "saw the departure of most of the remainder [of them]."²⁹⁹

Saint Dominique

To the African, life and conditions on Saint Dominique were particularly painful. As a consequence, Jewish plantation owners found that their "greatest difficulties... were offered by runaway Negro slaves."³⁰⁰ Jacob Beller, in his study of Latin American Jews, described the breaking point:

[The African's] drive for freedom was finally attained on the island of Saint Domingue in a great uprising in 1801. The slaves seized weapons, and gained control of the interior mountain passes. Greatly outnumbering their masters, they overran sugar and coffee plantations and massacred all whites they captured. Awaiting execution at dawn was the captive French-Jewish plantation owner, Aaron Soria.³⁰¹

²⁹⁴ *MCAJ1*, p. 99.

²⁹⁵ Malcolm Stern, "A Successful Caribbean Restoration: The Nevis Story," *AJHQ*, vol. 61 (1971), p. 21.

²⁹⁶ Stern, "Notes on the Jews of Nevis," pp. 155-57; See also Stern, "Nevis Story," p. 22.

²⁹⁷ Stern, "Notes on the Jews of Nevis," pp. 157-58.

²⁹⁸ Stern, "Some Notes on the Jews of Nevis," pp. 153-54.

²⁹⁹ Stern, "The Nevis Story," p. 23.

³⁰⁰ *MCAJ1*, p. 159.

³⁰¹ Harold Sharfman, *Jews on the Frontier* (Chicago: Henry Regnery Company, 1977), p. 139; Another Jewish account is in "Items Related to the Jews in South America and the West Indies," *PAJHS*, vol. 27 (1920), pp. 476-77: "They were attacked by negroe-forces and defended themselves the best way they could... The negroes massacred the whites whenever an opportunity afforded; every white citizen therefore was compelled to take up arms in defence of the city. The blacks, who greatly outnumbered the white male population, had full possession of the mountains and all their passes, they were well armed and drilled and made frequent attacks by night on the city."

The Saint Dominique revolt caused many Europeans to seek permanent refuge in other regions including North America. Word of the ferocity of the uprising reached all over the world and slaveholders everywhere took brutal measures to guard against a [81] similar fate. Jews like the Moline Family were run out of Saint Dominique in 1793. They brought with them some African captives branded with the Moline name to work for them in Pennsylvania.³⁰² The Gradis family owned extensive territory on the island as well as a major shipping enterprise. Abraham Gradis later planned to develop the state of Louisiana with a massive infusion of 10,000 slaves, though it was never implemented. There is evidence, to be expanded upon ahead, that Jews were actually breeding female slaves for sexual purposes on the island.

Though Blacks were held as slaves under the most brutal of conditions by Jewish Europeans, Jacob Marcus, the esteemed Jewish historian, saw the Jews as victims. After a slave echoed a Jewish slur he had obviously heard from his Gentile master, Marcus complained that "anti-Jewish prejudice was not absent on Saint Dominique even among the Negroes."³⁰³

Saint Eustatius

In 1722, Saint Eustatius Island in the Caribbean Netherlands had 1,204 inhabitants of which 4 families (22 people) were Jewish with 3, 7, 4 and 2 slaves respectively.³⁰⁴ According to Marcus, it soon became the center of the smuggling traffic, particularly in munitions during the American Revolution, and the largest North American Jewish settlement. "Jews flocked to the 'golden rock' and some North American Jewish merchants even established branch offices there."³⁰⁵

Saint Thomas

"Already in the year 1492 Portuguese Jews settled in Saint Thomas, where they were the first plantation owners on a large scale... [T]hey set up many sugar factories and gave employment to nearly three thousand Negroes."³⁰⁶ By the year 1550, this industry [82] had reached the height of its development on the island. There were sixty plantations with sugar mills and refineries, producing a substantial supply for export.

Smuggling

"[A]mple evidence [exists] that in matters of contraband and the like, Jewish merchants were at one with their Gentile counterparts; they smuggled when they could."³⁰⁷

Throughout the New World, merchant shippers had established inter-island relationships based on the plantation economy. Slaves and equipment, seed and harvest, chains and ammunition had to be ferried about to meet the demands of the market. But commercial relations were subject to the demands of governments who were frequently at odds. Taxes applied to different products in different ports at different times were exacted from the merchants by the kingdom or company which ruled the port. The embargoes of warring nations restricted

³⁰² Wolf and Whiteman, p. 191; Rosenbloom, p. 116.

³⁰³ *MCAJ1*, p. 93.

³⁰⁴ John Hartog, "The Honen Daliem Congregation of St. Eustatius," *AJA*, vol. 19 (April, 1967), p. 61.

³⁰⁵ *MCAJ1*, p. 142; N. Taylor Phillips, "Items Relating to the History of the Jews of New York," *PAJHS*, vol. 11 (1903), p. 149.

³⁰⁶ Friedman, "Sugar," p. 306. "Employment" here does not mean that they were paid. These "three thousand Negroes" were Black citizens of Africa seized and "employed" against their will.

³⁰⁷ *MCAJ2*, p. 790.

trade, interrupting many a profitable commercial relationship, turning many into outlaws and contraband smugglers for the sake of personal profit.

Jews were involved extensively in such illicit trading and employed a number of skillful methods to avoid taxes and to circumvent governmental regulation. The most profitable of the contraband items were the Black African slaves - the very fuel of the economy. The smuggling of Black people into various Western markets was so extensive that nearly every "legitimate" bill of lading of the African trade listed in port or merchant records may have underreported slave quantities by manifold. An observer of this traffic in the Caribbean in the early 17th century noted that,

every slave trader who obtained licenses for 100 Africans casually loaded five times that number and ran into no difficulties with the authorities in Cartagena; he merely distributed between twelve and twenty slaves among the parties concerned, and was then given free rein to sell the rest of his cargo. The slave trader Manuel Bautista Perez... matter-of-factly listed in his account book for 1618 that he had bribed the governor, treasury officials, and various [83] minor functionaries of Cartagena with slaves and cash totaling 6,170 pesos to get them to let him land twice as many slaves as his registry called for. Even the convoy system was riddled with fraud - to the point where the newly appointed corregidor of Ica, Gregorio Rico, felt obliged to write the Crown from Puerto Belo about the scandalous numbers of illegally imported slaves who had made the voyage with him.³⁰⁸

Human beings had a distinct advantage as contraband. They could walk, load and store themselves and did not require a crew of laborers to move them about, not to mention the immense per-slave profit. They could also carry the other marketable items in the clandestine trade such as molasses, tobacco, ammunition and tea, and as unpaid laborers, all benefits and profits accrued to the smuggler.³⁰⁹

At the foundation of this traffic were Portuguese Jews who fled Brazil in the wake of the Inquisition, and built up the illegal commerce of Buenos Aires, Argentina, "importing West African slaves and exporting the silver of Potosi, [Bolivia]."³¹⁰ Jews in Jamaica and South America, in cooperation with Jesuit priests and Spanish authorities, created an extensive emporium for smuggling centered in Jamaica.³¹¹ It had been declared in a sworn statement made for the Spanish government in 1728, that there was not a mariner of a slave-shuttling packet-boat who did not carry two or three thousand pesos worth of human property "from some Jamaican Jew on every one of the four or five trips made annually by such boats."³¹²

As the royal duties and restrictions on goods carried legally to [84] America became more and more expensive, "Portuguese merchants, eager for profit, began supplementing their legitimate cargoes with quantities of illegal slaves and merchandise."³¹³ Rhode Islanders were

³⁰⁸ Bowser, p. 56; Hartog, *Curaçao*, p. 139; Three varieties of this trade are described by Swetschinski, pp. 234-35:

contraband under cover of the slave trade, contraband in the guise of *arribadas* and contraband pure and simple. Simple contraband consisted in a ship landing at an out-of-the-way port and the merchant selling his wares at an inland market. Contraband in the guise of *arribadas* called for a Dutch or English ship to enter a Spanish port claiming to have been blown off course, to have been damaged or simply to have run out of victuals. Once inside the Spanish harbor it was fairly easy to sell some or all of the ship's cargo surreptitiously. Here is where the real advantage of the Portuguese Jews came through. For they possessed in many of the harbors along the coast between Panama and Guyana Portuguese New Christian associates, if not more or less immediate kinsmen, who weathered the inquisitional storms of the mid-century.

³⁰⁹ Frances Armytage, *Free Port System in British West Indies* (New York: Longmans Green and Co., 1953), p. 47.

³¹⁰ Elkin, p. 13.

³¹¹ Fortune, p. 123.

³¹² Vera Lee Brown, "Contraband Trade: A Factor in the Decline of Spain's Empire in America," *The Hispanic American Historical Review* (May, 1928), vol. 8, no. 2, p. 180.

³¹³ Bowser, p. 34.

notorious for their participation in this traffic. Jewish businessmen like Naphtali Hart & Company sought their share,³¹⁴ and Aaron Lopez engaged in the practice rather extensively.³¹⁵

But this was the eighteenth century, reasons Stanley Chyet of the Jewish Institute of Religion, "when a merchant had little choice but to regard deceiving the authorities as a commercial necessity; no merchant saw a dishonor in violations of the trading laws."³¹⁶ Marcus agrees:

Every effort was made to evade payment of the requisite duties, and the core of the navigation laws, the requirement that most imports and exports from and to Europe clear through English ports, was often flouted. Smuggling in tea, dry goods, and gunpowder, not only from the Dutch West Indies, but also from Holland herself, was something less than uncommon... There seems for the most part to have been no strong moral scruples about smuggling. Substantial merchants like the Browns, the Hancocks, and Lopez all smuggled, whenever the opportunity to do so safely presented itself."³¹⁷

Where slave cargoes were taxed is also where bribes were paid and books were falsified while the Black carnage mounted. Undocumented and unaccounted for are the untold numbers of [85] Africans who were thrown to the sea to avoid port authorities. Central and South American Jews carried on the trade with Holland and "knew the location of all the ports of the Gulf of Mexico where illegal shipments could be made and the onerous Spanish taxes avoided."³¹⁸ A British official remarked that "The Jews with us know very well how to land goods at our wharfs in the night time, without any notice being taken of them."³¹⁹ J. Savary des Bruslons in his *Dictionnaire universel de commerce* (1748), testifies that, "The Jews of Amsterdam are so expert that, after disguising the merchandise by mingling it with other goods, or packing it in another way or remarking it, they are not afraid to go to certain Portuguese ports and resell the goods there. Very often they even dispose of it to the same merchants from whom the booty was taken."³²⁰ The use of false names was very common among English Jews of Portuguese extraction, a practice which conceals the true extent of the Jewish smuggling trade.³²¹

The authorities of the various colonies had little hope of regulating the flow of the smuggling trade despite edicts from Europe. The opportunities to profit were too apparent to the skilled trader. When the Jews were expelled from Martinique by the French they simply moved to the English Barbados which became the new seat of their smuggling operations.³²² The English Jamaican Jews engaged in the illicit trade with the Spanish in what is now Cen-

³¹⁴ MCAJ2, p. 791; Andrea Finkelstein Losben, "Newport's Jews and the American Revolution," *Rhode Island Jewish Historical Notes*, vol. 7, no. 2 (November, 1976), p. 262; William G. McLoughlin, *Rhode Island: A History* (New York: W.W. Norton & Company, Inc., 1978), pp. 66-7 described the trade:

The prime means of circumvention was smuggling. Smuggling meant chiefly bringing sugar or molasses from French or Spanish colonies into Rhode Island without paying the duties required by the Molasses Act of 1733 and its more restrictive revisions in 1764 and 1766. Designed to regulate trade rather than produce revenue, the Molasses Act was an attempt to force the colonists to trade only with the British West Indies. But the British planters did not produce enough sugar and molasses to satisfy the commercial needs of the New England colonists, especially for making rum. The Molasses Act seemed unfair. It gave the West Indian planters a monopoly, while depriving New Englanders of a principle source of raw material needed to support their export trade. The result was to encourage smuggling despite the risks. Risks in fact increased profits.

³¹⁵ MCAJ2, p. 793; Stanley F. Chyet, "Aaron Lopez: A Study in Buenafama," Karp, *JEA1*, p. 197, writes ...we discover... on frequent occasion - that Lopez had no aversion to illegalities like smuggling and bribery... Lopez did, to be sure, engage extensively in smuggling."

³¹⁶ Chyet, p. 198.

³¹⁷ MCAJ2, p. 789.

³¹⁸ Liebman, *The Jews in New Spain*, p. 216.

³¹⁹ Arthur S. Aiton, "The Asiento Treaty As Reflected in the Papers of Lord Shelburne," *The Hispanic American Historical Review* (May, 1928), vol. 8, p. 174.

³²⁰ Arkin, *AJEH*, p. 94.

³²¹ Harold Pollins, *Economic History of the Jews in England* (East Brunswick, New Jersey, Associated University Presses, Inc., 1982), p. 51.

³²² Liebman, *New World Jewry*, p. 177.

tral America.³²³ Even while the English and French were bitter enemies it was reported that several Jewish stores in Kingston, were full of French coffee.³²⁴ In at least one documented case, the volume and revenues of the illicit trade were so extensive that when Isaac de Fonseca of Barbados threatened to abandon Curaçao and turn his smuggling trade towards Jamaica, Curaçaoan authorities refrained from interfering.³²⁵ In 1723, Governor Worsley of Barbados claimed that the network of illicit trade in Barbados was so extensive that he [86] was "incapable of preventing it."³²⁶ According to Isidoro Aizenberg, the smugglers and pirates became the undisputed authorities where trade was concerned. The governor in Venezuela, for instance, had to accept the fact that unless he allowed local products to be shipped in Dutch ships, they would never reach Europe. A large proportion of these ships were owned by Jews who became active participants in the trade between Venezuela and the Old World.³²⁷

Jewish Pirate, Jean Laffite

The smuggling business boomed after the United States prohibition on imported Africans in 1808 opened a feverish activity in the Mexican gulf area as the price for a Black male soared from \$300 to \$1,000 in New Orleans. Plantation owners from all along the Mississippi River and its tributaries arrived to purchase more and more slaves in the clandestine trade. Jewish pirate Jean Laffite smuggled goods and slaves into Louisiana, about 50 miles west of New Orleans. From that station, river craft transported the slaves and merchandise north to St. Louis and to nearby New Orleans.³²⁸

Laffite, whose enterprise spanned the Caribbean, marshalled the forces of the area's maritime thugs in a massive operation against free trade. Rabbi Sharfman described the organizational process:

... Jean Laffite noted that instead of taking advantage of the principle of supply and demand, the buccaneer captains... in rivalry, stole each other's blacks, and offered prime males for sale at a mere dollar a pound. Accusations and arguments between them would soon result in open warfare that threatened the very existence of Barataria. It was then that the fighting captains agreed to unite under Jean Laffite. Standing on a hillside before a motley assemblage of almost 500 sabre-rattling sea robbers and cut-throats, knife-and-gun-brandishing felons and desperados, the Jewish Creole dandy stood firm, yet relaxed, speaking in his gentlemanly fashion.³²⁹

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Laffite dispatched 60 ships throughout the Caribbean to hunt Spanish slave ships and then held weekly slave auctions at his retreat at Barataria on the Louisiana coast.³³⁰ The trade was under the total control of Laffite, and as Sharfman put it, "No Baratarian dared disobey." Amsterdam Jewish merchants were involved in arming these ships of terror as well as disposing of the booty captured by these pirates.³³¹

³²³ Liebman, *New World Jewry*, pp. 62-3.

³²⁴ Armytage, p. 46.

³²⁵ Wiernik, p. 52.

³²⁶ Fortune, p. 102; Fortune, p. 103: Customs Commissioner Cox claimed that, "The French traders land in the night and nail up the gunns of the batterys on the Leeward coast, for want of matrosses being at their posts, they steal and carry away our negroes, and put prohibited goods on shoar, all my care to the contrary being ineffectual to prevent it."

³²⁷ Liebman, *New World Jewry*, p. 184. For discussion of Dutch involvement see Fortune, p. 104; See also Swetschinski, p. 222.

³²⁸ Sharfman, p. 234.

³²⁹ Sharfman, p. 144.

³³⁰ Sharfman, p. 151.

³³¹ Arkin, *AJEH*, p. 94; *EAJA*, p. 98: "Barbary Jews chose Leghorn as the market for slaves and booty. It was often cheaper to buy piratical goods from there than to procure them directly from Barbary. Dutch Jews took advantage of this trade. Beside their well-known transactions in slaves, they bought cotton, drugs, gall nuts, fabrics, Tripolitan silks, [pearls], etc. in Leghorn."

Jewish merchants of New Orleans became closely associated with Jean Laffite. The auction house of Jacobs & Asbridge operated by Maurice Barnett preferred the quality of Laffite's African product. They "were sturdy and healthy, for only the hardiest blacks survived confinement in the deep dark stuffy hulls of the slave ships, not to mention the contagious diseases and brutal treatment that marked their months-long journey."³³² Antonio Mendez, Civil Commandant of a district outside of New Orleans aided the smuggling efforts,³³³ and another Jew, New Orleans businessman David G. Seixas, a slaveowner himself, "acquired a schooner and possibly arranged for their shipment and transport."³³⁴

As many as 400 Blacks were sold in a single day and smuggled into New Orleans by Laffite and his agents. His operation was so extensive that he was said to monopolize Louisiana's import trade and the commerce of the entire Mississippi Valley. By 1812, it was claimed that Jewish pirate Jean Laffite had become the "greatest trader in all the West."³³⁵
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Summary

Jewish influence within the great western migration has been considerably understated - and yet for the African it was of critical significance. Under the historical cloak of a national identity, rather than a religious one, Jewish entrepreneurs ventured west and formed the commercial base which made possible the settlement of the New World. Seymour Liebman, for example, stated the unwritten - That "almost all historians attest that in the seventeenth century in the New World, 'Portuguese' was synonymous with Jew'..."³³⁶

The commercial tradition of the European Jewish communities and their advantages in international trade are indisputable. Sugar had transformed the islands into "agricultural bonanzas and entrepôts of commerce, creating the need for shipping, credit and capital, merchants, wholesalers of dry goods and other manufactures, insurance of freight, and all the other visible and invisible items of trade that broadened the economic base of the plantations."³³⁷ In 1712, Joseph Addison wrote,

They [Jews] are so disseminated through all the trading parts of the world, that they are becoming the instrument by which the most distinct nations converse with one another and by which mankind are knit together in general correspondence. They are like the pegs and nails in a great building which, though they are but little valued in themselves, absolutely necessary to keep the whole frame together.³³⁸

Slavery was essential to the New World mission of wealth building and therefore became the most lucrative enterprise of the times - nothing moved without Black labor. The 1661 letter from the newly explored colony in Venezuela is our best insight:

Negroes are required here Do not regard this otherwise than it is written or as anything but the honest truth, without exaggeration or hypocrisy and upon which you may rely.³³⁹

Jews, as an elementary fact, participated in the process by which millions of African citizens were enslaved and murdered. Jewish wealth and freedom established, they set their sights to the north.

³³² Sharfman, p. 151; Also in Sharfman, pp. 152-53, "And Virginia's native slaves did not compare to imported African 'Black Ivory' offered at Laffite's 'Temple.' Slaves from Africa's Gold Coast, pitch black and ferocious, brought the lowest prices. Preferred were those from French Dahomey, tobacco-colored and gentle. Males in their twenties brought higher prices than females of that age, and children lesser prices. "

³³³ Sharfman, p. 151.

³³⁴ Sharfman, p. 145.

³³⁵ Sharfman, p. 154.

³³⁶ Liebman, *New World Jewry*, p. 169.

³³⁷ Fortune, pp. 64-5; Shaftesley, p. 138.

³³⁸ Liebman, *New World Jewry* p. 189.

³³⁹ Oppenheim, "Guiana," p. 131.

Jews and Slavery in Colonial North America

The Jews arrived in North America primarily as refugees from Brazil and from the islands of the Caribbean and met a population quite different from their own. The American colonies represented a land of farmers and seaport merchants, and as late as the mid-eighteenth century, nine-tenths of the inhabitants made their living from the soil.³⁴⁰ As many as one-third to one-half of the entire Revolution-era population came from the class of indentured servants, a class whose members were primarily the purged criminals of European jails.³⁴¹ The Jews, on the other hand, were of the mercantile class with an entrepreneurial tradition and a worldwide network of commercial relationships. The majority of these Jews were by no means poor and destitute "huddled masses," but instead were highly skilled and savvy businessmen whose wealth on arrival far surpassed that of many other immigrants. "As almost all the early Jewish settlers in America belonged to the wealthy classes," writes historian Peter Wiernik, "it was natural for them to accept the institution of slavery as they found it, and to derive as much benefit from it as other affluent men."

The earliest Jewish settlements were established in Newport, Rhode Island and New York where there were numerous Jewish slave holders long before and right through the American Revolution.³⁴² Jews adapted to the business climate of colonial North America and operated with the same skill they had demonstrated in the island regions to the south and accepted Black slavery without question. In the North before 1800 and in the South all through the colonial period, slaves were stocked as commodities by Jewish merchants.³⁴³ Countless thousands of Africans were [90] brought here in colonial times as slaves by Jewish merchant-shippers and in the South, Jews began to enter the planter class in substantial numbers.³⁴⁴

The New York- and Newport-area Jews had established a highly efficient trans-Atlantic shipping operation. Jews who settled in North Africa with access into the African mainland arranged with African tribal traitors for the transport of Blacks to the Atlantic coast for sale to the New World merchant-shippers. Liquor, feverishly distilled in the American northeast, was used in Africa in much the same way as it was in the destruction of American Indian civilization. The New England colonies became so dependent on the alcohol-for-slaves trade that its absence, they claimed, would have idled two-thirds of all of its ships and caused

³⁴⁰ Stanley Feldstein, *The Land That I Show You* (New York: Anchor Press/ Doubleday, 1978), p. 12.

³⁴¹ *MCAJ2*, p. 799.

³⁴² Wiernik, p. 206; David Brener, *The Jews of Lancaster, Pennsylvania. A Story With Two Beginnings* (Lancaster: Congregation Shaarai Shomayim, 1979), p. 2.

³⁴³ *MUSJ1*, p. 585; The Jewish historian Leon Hahner, "The Jews of Virginia from the Earliest Times to the Close of the Eighteenth Century," *PAJHS*, vol. 20 (1911), p. 86, comments on the business acumen of the colonial Jews:

It must be confessed that the Jew has a peculiar aptitude for mercantile enterprise. Whether carrying on commerce on a large scale as at Newport or New York in colonial days, or as the small tradesman in less important communities, he generally appears in our early records primarily as the merchant.

³⁴⁴ Lenni Brenner, *Jews in America Today* (Secaucus, New Jersey: Lyle Stuart Inc., 1986), pp. 221-22; Priscilla Fishman, editor, *Jews of the United States* (New York: Quadrangle, 1973), p. 8: From the early colonial times, "Jewish entrepreneurs were engaged in the slave trade on the North American mainland, participating in the infamous triangular trade..."

massive unemployment, crippling its economy³⁴⁵ - their very lifeblood was slavery and the slave trade. Jewish historian Henry L. Feingold, in a fit of understatement, put it this way: "The traffic in human beings by the Portuguese, Dutch, French and English was an essential ingredient of the early capital formation necessary for the development of the capitalist system, and Jews who were frequently found at the heart of commerce could not have failed to contribute to the [slave] trade directly or indirectly."³⁴⁶

It should be made very plain at this point that even until the Civil War era, Jews as a community never interfered with the practice of slavery or registered any reservation about its dehumanizing effects. When some colonies had proposed high tariffs on the importation of slaves, intending to discourage the slave trade, Jewish merchants, Joseph Marks, Samson Levy and David Franks protested, for they "were among those who wished to see the traffic continue."³⁴⁷ Slavery was a business concern mitigated only [91] by the bottom line. Regionally, one can discern no difference in attitude or philosophy of the Jews with regard to non-Jewish human bondage. Says Bertram W. Korn, "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."³⁴⁸ The eminent Dr. Marcus confirms this in his recent book, *United States Jewry, 1776-1985*:

All through the eighteenth century, into the early nineteenth, Jews in the North were to own black servants; in the South, the few plantations owned by Jews were tilled with slave labor. In 1820, over 75 percent of all Jewish families in Charleston, Richmond, and Savannah owned slaves, employed as domestic servants; almost 40 percent of all Jewish householders in the United States owned one slave or more. There were no protests against slavery as such by Jews in the South, where they were always outnumbered at least 100 to 1... But very few Jews anywhere in the United States protested against chattel slavery on moral grounds.³⁴⁹

Joseph Weinberg was just as direct in his paper to conservative American rabbis:

[L]ike other white men in the caribbean and North America, some Jews were slave traders and slave holders. There were occasional attempts to restrict Jewish activity by limiting the number of slaves they could own and prohibiting the purchase of baptized slaves by Jews, but these provisions were not enforced. Like other merchants of their day, the Jews found the slave trade to be a profitable business. Some purchased Negroes to hire them out, while others worked them on their plantations. In their treatment and dealings with slaves Jews behaved no better and no worse than other white men; at times they beat recalcitrant slaves and had their share of black runaways.³⁵⁰

Several Jewish communities throughout North America took root and continued the same lucrative commercial operations which had brought them so much success in other areas of the globe. The slave market continued to offer the best return and the mercantile experience of the Jews found them tooled and ready to take full advantage.
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New York

"In May 1654 sixteen ships carrying the Jews of Brazil set out for Holland. Fifteen reached their destination, but the sixteenth, carrying twenty-three Sephardi Jews, was blown off course. It was captured by Spanish pirates and its cargo confiscated; the vessel was sunk, and the passengers held to be sold as slaves. But the pirate ship was sighted by a French bark, the St. Charles, and the prisoners were rescued. The penniless Jews were taken to New Amsterdam, the nearest port."³⁵¹

³⁴⁵ "Thomas Fitch Papers," *Collections* (Hartford: Connecticut Historical Society), vol. 18 (1920), pp. 262-73.

³⁴⁶ Feingold, *Zion*, pp. 42-3; Marc Lee Raphael, *Jews and Judaism in the United States: a Documentary History* (New York: Behrman House, Inc., 1983), p. 14.

³⁴⁷ Abram Vossen Goodman, *American Overture: Jewish Rights in Colonial Times* (Philadelphia: Jewish Publication Society of America, 1947), p. 127.

³⁴⁸ Bertram W. Korn, "Jews and Negro Slavery in the Old South, 1789-1865," in Karp, *JEA3*, p. 184.

³⁴⁹ *MUSJ1*, p. 586; Robert G. Weisbord and Arthur Stein, *Bittersweet Encounters* (Westport, Connecticut: Negro Universities Press, 1970), p. 20.

³⁵⁰ Weinberg, p. 34.

³⁵¹ Dimont, p. 37. Though there is, as yet, no definitive proof, the pirates who accosted that refugee ship may have also captured the Black slaves of these Jews. When the Portuguese recaptured Recife from the Dutch in

This, the humble beginnings of the greatest of the world's Jewish communities, as described by Max I. Dimont. Today, more Jews live in New York City than in any other single place on the globe - including Israel. There they wield immense influence and there they first entered into North America. When the first Jews arrived in New Amsterdam (later called New York) in 1654, it was to the chagrin of Peter Stuyvesant, the appointed director of the Dutch West India Company's western affairs. Speaking of a shipment of African slaves he had just received from Curaçao, Stuyvesant said he preferred them to the "unbelieving Jews."³⁵² He petitioned the [93] Company's directors in Holland to exclude further Jewish colonists, but they replied that such action "would be unreasonable and improper, especially in view of the big losses which this nation suffered from the conquest of Brazil and in view of the great fortune which they have invested in the company."³⁵³

Stuyvesant's unwelcome of those twenty-three Jewish refugees from Brazil has been perceived as the Jews' first encounter with American anti-Semitism, but as Arthur Hertzberg writes: "though [Stuyvesant] did use such terms as 'Christ killers' or 'Christ rejecters,' as he fought against letting them stay in town, his quarrel with them was primarily economic." Generous land grants and privileges were awarded to those who agreed to farm the Caribbean island frontiers to provide much needed staple crops for the western settlements. The Jews, through Jo'ao de Yllan, were offered a Curaçaoan settlement under these conditions but preferred instead to raise and smuggle horses and deal slaves. Stuyvesant, who was the former governor of Curaçao and whose jurisdiction included the Caribbean islands, was left to continue the expensive importation of European crops.³⁵⁴

1654, instead of reprisals, they pardoned all defenders of the Dutch colony which included the Jews and gave them three months to sell their homes and to prepare to leave for Holland. It would be, at the very least, unusual, for this class of wealthy merchants (reportedly 150 families) to be without slaves. They demonstrated no aversion to the practice and used the African in every facet of their lives; from the plantation to the kitchen, and from the synagogue to the docks, Blacks were well-represented as slaves of Jews. One would be hard pressed to believe that these Jews would have boarded sixteen ships to establish new homes and left their most valuable commodity on shore. That act alone would have been unprecedented since their westward migration from European soil and would warrant careful historical scrutiny in and of itself. For just two of many examples, see Max J. Kohler, "New York," *PAJHS*, vol. 2 (1894), p. 96, who quotes Thomas Southey's, *Chronological History of the West Indies* (London, 1827), vol. 1, p. 335: "They proceeded to Guadeloupe and were civilly received by M. Houel, the governor; upwards of 900 persons of all ages landed - soldiers, merchants, women, children and slaves, bringing with them immense riches." And second, Aizenberg, p. 500, describes the expelled Jews of Coro in 1855 as consisting of 168 Jews and 88 slaves, among them." Also *EAJA*, p. 155; Arnold Wiznitzer, "The Number of Jews in Dutch Brazil (1630-1654)," *Jewish Social Studies*, vol. 16 (1954), pp. 112-13; Arnold Wiznitzer, "The Exodus from Brazil and Arrival in New Amsterdam of the Jewish Pilgrim Fathers, 1654," *PAJHS*, vol. 44 (December, 1954), pp. 81-3.

³⁵² Robert St. John, *Jews, justice and Judaism* (New York: Doubleday and Company, Inc., 1969), p. 7; An extensive account of the circumstances surrounding the arrival of the Jews in New Amsterdam (New York) has been offered by Samuel Oppenheim, "Early History of the Jews in New York, 1654-1664: Some New Matter on the Subject," *PAJHS*, vol. 18 (1909), pp. 37-53.

³⁵³ Arkin, *AJEH*, p. 97; St. John, p. 14; Howard Morley Sachar, *The Course of Modern Jewish History* (New York: Dell Publishing Co., 1958), p. 161; It is reported that the original Jewish investment in the Dutch West India Company of 1623 amounted to only one half of 1 % of the total investment - hardly enough to be considered a "great fortune." By 1654, this investment must have been increased substantially or the initial investment was underreported.

³⁵⁴ A. Hertzberg, pp. 20-1,23; Goslinga, p. 55; Goodman, p. 75; Hartog, Curaw, p. 131. See also Friedenwald, p. 50: In September of 1670, Governor Thomas Modyford of Jamaica made a list of Jamaican landholders with the "surprising" absence of Jewish names. According to historian Friedenwald: "This gives some standing to the charges that they [Jews] would not become planters, but remained traders and merchants, made against them a few years later." Also, Friedenwald, p. 59: A list of eminent planters in Barbados made in May of 1673, "contains the name of no Jew." Though Jamaica and Barbados were English possessions at the time and not subject to Stuyvesant or the Dutch West India Company, it nonetheless represents a Jewish behavior pattern that supports Stuyvesant's claims. Stuyvesant also felt that Jews received unfair advantages in other Company settlements. Author Peter Wiernik in *History of the Jews in America*, pp. 52-3: "Peter Stuyvesant (1592-1672), the Governor

After this initial conflict, reports Leo Hershkowitz in his study of Jewish community development in New York, "There was a high [94] degree of toleration with few examples of overt anti-Semitism."³⁵⁵ For the most part the Jews formed a separate class by their own predilection. There were no ghettos, nor were they confined to any portion of the city, but they tended to congregate in the Dock Ward fronting the East River.³⁵⁶ Their houses were exactly the same as all the other houses in town,³⁵⁷ and in 1777 the German mercenary John Dohla commented that, "the Jews of New York were not like those of Europe - they were clean shaven, dressed like everyone else, ate pork and intermarried without scruple."³⁵⁸

In colonial New York, Jews constituted a major segment of the mercantile population, and were an important part of colonial trade, "a fact often overlooked by historians," complains Hershkowitz.³⁵⁹ They were engaged in money-lending, brokerage and banking from the earliest colonial age.³⁶⁰ Slave dealing, then the most profitable of ventures, was financed through the New York banking firms and though few records exist, the critical capital provided by these firms, and which launched the African expeditions, cannot be understated.³⁶¹ The trade of the Jewish merchants was primarily in agricultural products exchanged for rum, slaves, and manufactured goods.³⁶² One recorded cargo included "coconuts, coral, tobacco, turpentine, sturgeon, wine, rum, two Negro boys, and one mulatto slave."³⁶³

The Jews traded with their co-religionists in Curaçao, Surinam, Saint Thomas, Barbados, Madeira and Jamaica - these are referred to as the principal trading ports for New York outside of England. It should be mentioned that these ports were the very same places where Jewish settlements had been formed at an earlier day, and hence Jewish traders in New York "had a marked advantage over [95] others in this West Indian trade."³⁶⁴ Historian Peter

of New Netherlands, complained to the directors of the West India Company in the following year, that the Jews in Curaçao were allowed to hold negro slaves and were granted other privileges not enjoyed by the colonies of New Netherlands; and he demanded for his own people, if not more, at least the same privileges as were enjoyed by 'the usurious and covetous Jews.'"

³⁵⁵ Leo Hershkowitz, "Some Aspects of the New York Jewish Merchant and Community, 1654-1820," *PAJHS*, vol. 66 (1976), p. 12; Fishman, p. 5.

³⁵⁶ Kohler, "New York," p. 91; Hershkowitz, "New York," p. 11; Lee M. Friedman, *Pilgrims in a New Land* (Philadelphia: Jewish Publication Society of America, 1948), p. 9: "The history of Israel in the United States is no ghetto history, walled off from the history of the land.

³⁵⁷ A. Hertzberg, p. 24.

³⁵⁸ Hershkowitz, "New York," p. 28.

³⁵⁹ Hershkowitz, "New York," p. 25.

³⁶⁰ Kohler, "New York," p. 85 notes that "It is of considerable interest in this connection to note that Jews were among the founders of the New York Stock Exchange in 1792."

³⁶¹ Philip S. Foner, *Business and Slavery* (Chapel Hill, North Carolina: University of North Carolina Press), pp. 164-68.

³⁶² Hershkowitz, "New York," pp. 11, 19, 26.

³⁶³ Hershkowitz, "New York," p. 26.

³⁶⁴ Kohler, "New York," p. 79; A. Hertzberg, p. 25: "They kept in touch with other Jews all over the world, even with secret communities in England and France, so that [wrote the French envoy in Holland] 'the Jews in Amsterdam are the best informed about foreign commerce and news of all people in the world.'"; Kohler, "Settlement of the West," p. 24: "The inter-colonial trade which promptly sprang up in colonial times between Jewish settlers in different and often distant colonies afforded further opportunities..."; Fishman, pp. 7-8: "For a variety of reasons, Jewish settlers were heavily involved in overseas trade... Jewish merchants had built-in advantages and special skills. They had a knowledge of the international market and a network of kinsmen-business associates in the Caribbean, Italy, Spain, the Near East, and India. Knowledge of languages - Hebrew, Yiddish, German, Spanish, Portuguese, Dutch - was an additional asset. In commercial correspondence of the period, letters were written in three and sometimes four languages." See also S. D. Goitein, *Jewish Letters of Medieval Traders*, p. 6.

See also Herbert I. Bloom's "A Study of Brazilian Jewish History," *PAJHS*, vol. 33 (1934), p. 67: "Jews are known to have made use of their international connections to operate efficiently as purveyors of supplies... [S]ome Jewish traders in Brazil utilized their connections with their coreligionists in Amsterdam to furnish New

Wiernik flatly stated that this trade, "was principally in the hands of Jews,"³⁶⁵ and Stanley Feldstein describes the benefit:

America's Jewish merchants, using their religio-commercial connections, enjoyed a competitive advantage over many non-Jews engaged in that same lucrative intercolonial trade. Since the West Indian trade was a necessity to America's economy and since this trade was, in varying degrees, controlled by Jewish mercantile houses, American Jewry was influential in the commercial destiny of Britain's overseas empire.³⁶⁶

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In 1717 and 1721, the *Crown* and the *New York Postillion*, owned by Nathan Simson and his New York and London associates, sailed into the northern harbor with a total load of 217 Africans. The shipments came directly from the African coast and were "two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century."³⁶⁷ In August of 1720, "Simon the Jew" (probably Simon Bonane or Bonave) was slave dealing.³⁶⁸ New York Jewish merchants were in several instances charged with and found guilty of "selling demented and unsound slaves they had warranted as sound."³⁶⁹

They also held Black slaves for their personal comfort and status. During the first half of the 1700s, Black slaves constituted 20% of New York's population with some Indians also held in slavery,³⁷⁰ with every New York family of any wealth or comfort owning slaves.³⁷¹ By the 1720s Jews formed their religious community with some paying their dues by sending "a Negro slave to clean the synagogue."³⁷²

The Gomez family of New York "were for many years the recognized heads" of the Jewish community,³⁷³ and in 1741, slaves belonging to them, and to Abraham Myers Cohen, were accused of being involved in a threatened riot and insurrection.³⁷⁴ Sampson Simson, "one of the most prominent members of the New York Chamber of Commerce" and one of the drafters of its constitution, "was the largest trader among the New York Jews during the years 1757-1773." He was the owner of "a number of vessels engaged in trade with the East and

Holland with provisions and stores." See also the reference in Marcus Arkin, *Aspects of Jewish Economic History* (Philadelphia: Jewish Publication Society of America, 1975), p. 97, and Swetschinski, p. 235.

³⁶⁵ Wiernik, p. 52.

³⁶⁶ Feldstein, p. 13; Sachar, p. 163: "As in Europe, the Jews in colonial America were almost exclusively a trading people, active in intercolonial, Indian, and foreign trade. Their experience, literacy, and contacts overseas enabled them to play a disproportionately large role in coastal shipping and ocean commerce." Raphael Mahler, *A History of Modern Jewry: 1780-1815* (New York: Schocken Books, 1971), p. 2:

The Jewish share in commerce with the West Indies - a vital sector in the economy of the American colonies - was particularly prominent. The Jews of Newport took an outstanding position in this trade. Their contacts with the local Jewish Kehillot, in some instances members of their own families, was a great advantage to Jewish merchants in West Indian ports of call such as Barbados, Jamaica, Surinam, and Curaçao. Jewish businessmen in most of the important seaport towns played a conspicuous role in this commerce, finance and industry of the prospering colonies.

³⁶⁷ *MEAJ1*, pp. 64-5.

³⁶⁸ Kohler, "New York," p. 84.

³⁶⁹ *MCAJ2*, p. 795.

³⁷⁰ Hershkowitz, "New York," p. 12. On page 11 Hershkowitz adds: "Trade was primarily in agricultural products exchanged for rum, slaves, and manufactured goods."

³⁷¹ Kohler, "New York," p. 84; Lee M. Friedman, *Early American Jews* (Cambridge, Massachusetts: Harvard University Press, 1934), p. 62: "[M]any of the early Jewish settlers were slave-owners..."

³⁷² *MCAJ2*, p. 916. Saul Jacob Rubin, *Third to None The Saga of Savannah Jewry 1733-1983* (Savannah, 1983), pp. 117-18, provides evidence of the use of Black labor by Jews to perform duties in the synagogue: "The case of the *Shammash* Henry was identified as a slave who was compensated five dollars "for his attention in cleaning and lighting the lamps, etc. of the synagogue." According to Rubin, Henry was needed because the kindling of lights on Shabbat is forbidden to Orthodox Jews, so that "a non-Jew is required to handle the 'work-related' chores of the synagogue."

³⁷³ Miriam K. Freund, *Jewish Merchants in Colonial America* (New York: Behrman's Jewish Book House, 1939), p. 34.

³⁷⁴ Kohler, "New York," p. 84.

West Indies," the *Hardy, Sampson, Snow* [97] *Union, Polly* among them.³⁷⁵ Jacob Franks "occasionally" imported household slaves.³⁷⁶

The wealthiest Jewish families had domestic servants as a rule. Moses Beach's list of affluent New Yorkers includes the following Jewish names with their estimated wealth:³⁷⁷

Samuel Abrams [Abrahams]	\$150,000
A.L. Gomez	\$200,000
David Hart	\$250,000
Uriah Hendricks	\$300,000
Widow Hendricks [Mrs. Harmon]	\$300,000
Hyman Solomon [Hayrn M. Salomon]	\$100,000

The following Jews were known dealers, owners, shippers or supporters of the slave trade and of the enslavement of Black African citizens in early New York history.³⁷⁸

Issack Asher	Uriah Hyarn	Moses Michaels
Jacob Barsimson	Abraham Isaacs	(E)Manuel Myers
Joseph Bueno	Joshua Isaacs	Seixas Nathan
Solomon Myers Cohen	Samuel Jacobs	Simon Nathan
Jacob Fonseca	Benjamin S. Judah	Rodrigo Pacheco
Aberham Franckfort	Cary Judah	David Pardo
Jacob Franks	Elizabeth Judah	Isaac Pinheiro
Daniel Gomez	Arthur Levy	Rachel Pinto
David Gomez	Eleazar Levy	Morris Jacob Raphall
Isaac Gomez	Hayman Levy	Abraham Sarzedas
Lewis Gomez	Isaac H. Levy	Moses Seixas
Mordecai Gomez	Jacob Levy	Solomon Simpson
Rebekah Gomez	Joseph Israel Levy	Nathan Simson
Ephraim Hart	Joshua Levy	Simja De Torres
Judah Hays	Moses Levy	Benjamin Wolf
Harmon Hendricks	Uriah Phillips Levy	Alexander Zuntz
Uriah Hendricks	Isaac R. Marques	

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*Jewish Heads of Households in New York City, Census of 1830*³⁷⁹

<i>Head of Household</i>	<i>Number of Black Slaves</i>	
	M	F
Emanuel Abrahams	1	
L. B. Borwick		1
Rebecca Canter		1

³⁷⁵ Freund, p. 36; Kohler, "New York," p. 83.

³⁷⁶ *MEAJI*, pp. 64-5.

³⁷⁷ Ira Rosenwaike, *On the Edge of Greatness: A Portrait of American Jewry in the Early National Period* (Cincinnati: American Jewish Archives, 1985), p. 72.

³⁷⁸ A more detailed documentation of their involvement is provided in the chapter entitled "Jews of the Black Holocaust." Also, Hershkowitz, "New York," pp. 29, 32, APPENDIX II.

³⁷⁹ Rosenwaike, *Edge of Greatness*, pp. 119-23, Table A-6.

Joseph Dreyfous		1
Nathan Emanuel		1
Bernard Hart		1
Joel Hart		1
Joseph L. Hays		1
Harman Hendricks	1	
Henry Hendricks	1	
David Henriques		1
Sampson M. Isaacks		1
Isaac Isaacs		1
Joseph Jacobs		1
Naphtali Judah		1
Aaron Levy		1
Jacob Levy Jr.		1
Moreland Michell		2
Moses L. Moses		1
Joshua Naar		1
Seixas Nathan	1	
Abigail Phillips		1
Moses S. Phillips		1
M. B. Seixas		3
Benedict Solomon		1
Sophia Tobias		1

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Newport, Rhode Island

"The Almighty Dispenser of all Events [now beholds] a Government which gives to bigotry no sanction, to persecution no assistance but generously affording to all liberty of conscience and immunities of citizenship deeming everyone of whatever nation or tongue or language, equal parts of the great Government machine."³⁸⁰

Moses Seixas

Mr. Seixas, of course, saw no irony in the fact that Newport, Rhode Island became one of the most active slave trading ports of North America, with the significant assistance of his Jewish community. Indeed, as Jewish historians Edwin Wolf and Maxwell Whiteman have reported, the Newport Jews "traded extensively in Negroes,"³⁸¹ and for the thirty years during

³⁸⁰ See Morris U. Schappes, *Documentary History of the Jews in the United States* (New York: The Citadel Press, 1950), p. 79: Moses Seixas, the Jewish representative of Newport's Masons and warden of the synagogue, is quoted from a letter from the Newport Congregation to the President of the United States, George Washington, August 17, 1790. After the Revolutionary War, the Jews were accorded equal rights and freed of all legal restrictions, and then continued to finance the enslavement, shipment and murder of Black Africans. See also William G. McLoughlin, *Rhode Island: A History* (New York: W.W. Norton & Company, Inc., 1978), p. 105.

³⁸¹ Wolf and Whiteman, pp. 190-91.

which Newport was a major commercial center, Jewish traders saw their most prosperous and successful times.³⁸² Rhode Island became the second largest slave dealing center behind only South Carolina.³⁸³ Its three primary sources of wealth were the sugar trade, the slave trade, and the fisheries - especially whaling - and most Rhode Island merchants engaged in all three.³⁸⁴ By 1760, 15 percent of Newport's population were Black slaves supplying labor to the lucrative port industries and to the lavish estates of the Caucasian merchants.³⁸⁵
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Newport was also the rum producing center of the colonial world and the primary destination of the bulk of the sugar and molasses coming out of the West Indies. The infamous Triangular slave traders carried the rum into Africa in exchange for kidnapped Black Africans, many of them murdered in the process. From here many were taken to the West Indian plantations to produce the sugar for the insatiable profiteers of colonial America.

The Jewish presence in Newport dates back to 1658 with another wave arriving in 1694, on a ship with "a number of Jewish families of wealth and respectability on board" who settled there possibly from the Jewish stronghold of Curaçao.³⁸⁶ But a new order was established in the 1750s when "hundreds of wealthy Israelites, a most distinguished class of merchants, removed here from Spain, Portugal [and] Jamaica... and entered largely into business." Among those were the families Lopez, Rivera, Pollock, Hart and Hays.³⁸⁷ Dr. Henry Feingold described the Jewish pilgrims:

The first group of fifteen Jewish families who arrived in Newport from Holland in the spring of 1658 were simple folk - soap boilers, brass workers, and small merchants... They owned seventeen candle-making factories related to a wholly Jewish-owned spermacetti trust, twenty-two distilleries, four sugar refineries for the making of rum to be used domestically and for the African trade, five rope-walk factories, a Castile soap-manufacturing combine, several furniture factories, a potash trust, and several smaller merchandizing establishments. The Jews of Newport also maintained a sizable representation in the shipping and whaling industries.³⁸⁸

³⁸² Max J. Kohler, "The Jews in Newport," *PAJHS*, vol. 6 (1897), p. 62.

³⁸³ "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin*, no. 62 Ouly, 1927), p. 12: "As many as 184 vessels were engaged in this trade at one time from the State of Rhode Island... Let us realize that this meant that every day witnessed the arrival or departure of a slave ship."

³⁸⁴ McLoughlin, p. 63.

³⁸⁵ McLoughlin, pp. 64-5, and 106: "Census statistics in 1755 indicate 4,697 slaves (or 11.5 percent of the population). Of these, 1,234 were in Newport, constituting 15 percent of that city. By 1774, census reports show only 3,761 slaves in the state, constituting 6.3 percent of the population."; Peter T. Coleman, *The Transformation of Rhode Island, 1790-1860* (Providence: Brown University Press, 1969), p. 14: "By mid-century, Rhode Island numbered over 40,400 inhabitants, but many of them lived in towns newly acquired from Massachusetts, and in Newport, particularly, about a sixth of the residents (over 1,100 people) were Negroes."

³⁸⁶ Kohler, "Newport," p. 66; According to Leon Hühner in his article, "The Jews of Virginia," p. 89: "It is interesting to note that after the earthquake at Lisbon in 1755, a company of secret Jews embarked thence for America. The captain of the vessel intended to land them on the Virginia coast, but adverse and violent winds led him to seek refuge in Narragansett Bay, and these Jews subsequently became some of the most enterprising merchants of Newport." One should also note that Jewish families of "wealth and respectability" invariably owned slaves and likely migrated to Newport with many. The points of origin of these Jewish families were notoriously central to the Jewish slave dealing empires of the Caribbean where wealth was measured in numbers of Black slaves.

³⁸⁷ Kohler, "Newport," p. 69; Andrea Finkelstein Losben, "Newport's Jews and the American Revolution," *Rhode Island Jewish Historical Notes* (Nov. 1976), vol. 7, no. 2, p. 260: 'Jews came to Rhode Island because of Roger Williams' liberal policies toward religion and because Newport's harbor offered excellent commercial opportunities."

³⁸⁸ Feingold, *Zion*, p. 41; "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin* Guly, 1927), no. 62, p. 12: The author here claims that "there were no less than 22 Stills waiting to turn the sugar into rum..." This, coupled with Feingold's statement, seems to suggest that all the stills in Newport were owned by the Jews.; Dr. Eric E. Hirshler, editor, *Jews From Germany in the United States* (New York: Farrar, Straus & Cudahy, 1955), pp. 21-22: "Indeed, the Jews were leading in the establishment of the spermacetti oil and candle syndicate." See also Fishman, p. 8, who claims that Jews controlled other products: "Jew-

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The people whom Henry Feingold describes as "simple folk," in fact were the high-powered commercial engine of the Northeast. The Newport Jewish merchants played a "leading and very important part" in this commerce utilizing their well established ties in the West Indies and all the other Colonies, as well as in England. From every port in the Caribbean, Jewish merchants sent so many ships to Gentile as well as Jewish merchant-traders that their rivals "often complained bitterly that they were monopolizing the West India trade."³⁸⁹ Spermacetti candle making, the electric utility of the colonial age, was controlled by Jews and was, in fact, the first American business monopoly. As in all colonial commerce it required Black slaves. Distilling required Black cultivators and later, Black processors,³⁹⁰ the manufacture of soap, a craft monopolized by Jews since the fourteenth century,³⁹¹ required Black manufacturers - most of whom were unpaid slaves of Jews. Even "Negro mechanics of some skill" helped build the Newport synagogue.³⁹²

Newport's Slave Trading Jews

Many Jews, if not directly implicated in the slave trade, showed passive acquiescence by engaging in trades directly tied to slavery such as distilling, financing and insuring, ship-building and outfitting (installers of bondage hardware). The Rhode Island slave trade employed 100-150 vessels annually, estimated Dr. Marcus, each [102] carrying to Jamaica 80-100 Black men women and children.³⁹³ Feingold described how the Jews were connected:

From Africa they imported slaves and from the West Indies they received molasses from which they distilled rum. A key aspect of the triangular trade involved the notorious middle passage, the transportation of slaves from the west coast of Africa to the West Indies and eventually directly to the Colonies. Newport was the major Colonial port for this traffic in people, so that it comes as no surprise that Colonial Rhode Island boasted a higher proportion of slaves than any other colony.³⁹⁴

Nearly all Jews in Newport had Negro domestic slaves... Bartlett, *R.I. Census, 1774*, shows only two Newport Jewish families without slaves."³⁹⁵ Some of those Jews with direct ties to slavery as slave owners and/or traders were Saul Brown (a.k.a. Pardo), Isaac Elizer, Naphtali Hart, Jacob Isaacs, Aaron Lopez, Abraham Sarzedas, Sarah Lopez, Abraham Rivera, Moses Seixas, Jacob Rodriguez Rivera, Joseph Isacks, Simon Bonan, Amon Bonan, Delancena Jew, Moses Levey, Widdow D. Roblus, Isaac D. Markeys, [Luis] Gomas.³⁹⁶

ish traders were among the first to introduce cocoa and chocolate to England, and at times they had a virtual monopoly in the ginger trade." According to Harold Pollins, p. 53, the diamond-coral trade was nearly Jewish-dominated. Though Jews have claimed that discrimination barred them from participation in some trades, Pollins asserts that "the main reason for specialisation was probably the Jews' conservative adherence to known goods and known routes."

³⁸⁹ S. Broches, "Jewish Merchants in Colonial Rhode Island," *Jews in New England* (New York: Bloch Publishing, 1942), p. 10.

³⁹⁰ William G. McLoughlin, *Rhode Island: A History* (New York: W.W. Norton & Company, Inc., 1978), p. 64.

³⁹¹ Feingold, *Zion*, p. 41.

³⁹² *MCAJ3*, p. 1498; Weisbord and Stein, pp. 23-4.

³⁹³ *MEAJ1*, p. 141. These figures are exceedingly low but are included as a substantiation of participation of Jews in the slave trade by an impeccable Jewish source.

³⁹⁴ Feingold, *Zion*, p. 42; Raphael, p. 14; Rudolf Glanz, "Notes on Early Jewish Peddling in America," *Jewish Social Studies*, vol. 7 (1945), p. 121: "Doubtless they were active in Indian trade, supplying the Army, and in real estate deals, but the center of their activities was triangular trade between the American colonies and the motherland via the West Indies."

³⁹⁵ *MCAJ3*, p. 1528; According to Ira Rosenwaike, "An Estimate and Analysis of the Jewish Population of the United States in 1790," Karp, *JEAI*, p. 393. Dimont, p. 44: "At the time of the Revolution, the Jewish community in Newport comprised but fifty to seventy-five Jewish families, but their wealth and prestige outstripped that of the Jewish community in New York."

³⁹⁶ *MCAJ3*, P. 1528; See also this document, chapter entitled "Jews of the Black Holocaust".

The Newport Jewish community declined rapidly as a result of the Revolutionary War, as it was targeted by the British as a center of commerce.³⁹⁷ Newporters, however, plunged back into slaving after the Revolution in a desperate attempt to rebuild the town's shattered economy.³⁹⁸ Newport's economy and untold lost Black lives notwithstanding, the Jews prospered immensely and secured a significant part of their economic foundation from this port city.

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Pennsylvania

The Jews formed communities in Pennsylvania with diverse economic bases. To the west were Indian traders and military arms suppliers, while the eastern community based in Philadelphia were mainly merchant shippers.

Philadelphia in 1663 was a small settlement of tiny cabins called Wicaco. Individual Jews appear in Philadelphia records as early as 1703, but it would not be until 1738 that Jewish leadership formed to start a bonafide Jewish community.³⁹⁹ Joseph Simon, Jacob Franks, Nathan Levy, Solomon Etting, and the Gratz family, among others, were the most prosperous colonial families - and all practiced slavery. Levy Andrew Levy, an agent for Joseph Simon's operation, "with his bride Susannah and their Negro female slave, proceeded westward on horseback trailed by a file of horses laded with Simon goods... Her slave, one of the first blacks in Pittsburgh... drew water, milked the cow, and cared for the horses."⁴⁰⁰ Two Jewish writers on the region's history, Edwin Wolf and Maxwell Whiteman, cite a local example of a Jewish clergyman as an owner of slaves:

The Reverend Jacob Cohen's short, teen-age, bound girl wore a spotted jean jacket, a striped linsey petticoat, a spotted coarse shawl and a black wire-framed bonnet, when she ran away, and he was forced to offer a dollar's reward for anyone who would bring her home or take her to the gaol [jail]. The Jews who could afford them had both servants and slaves. The Quakers were the only people who as a religious denomination opposed the institution of slavery.⁴⁰¹

Jews became increasingly prominent and influential in colonial Pennsylvania. The firm of Levy, Franks & Simon (founded 1751) became the most powerful western merchant conglomeration of its time. It was their 250 ton, 10 gun ship *Myrtilla* that brought the 2,000 pound *Liberty Bell* to the Philadelphia State House.⁴⁰² Jacob Franks is said to have gotten his share of business in armaments and slaves during Queen Anne's War (1702-13), which gave Britain a monopoly in the slave trade.⁴⁰³

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Philadelphia merchant Isaac Moses appears to have been associated with Joseph Reed, Robert Morris and other businessmen in launching the first bank in the United States which supplied provisions to the Continental Army of the United States.⁴⁰⁴ Again, the wealthiest among them held slaves who tended their businesses, ships and homes. A published list of the wealthy residents of Philadelphia included estimates of the estates of the following Jews in 1820:⁴⁰⁵

³⁹⁷ Wiernik, p. 99.

³⁹⁸ Peter T. Coleman, p. 54.

³⁹⁹ Brener, p. 2.

⁴⁰⁰ Sharfman, p. 21.

⁴⁰¹ Wolf and Whiteman, p. 190.

⁴⁰² Sharfman, p. 13.

⁴⁰³ *JRM/Memoirs* 2, p. 293.

⁴⁰⁴ Kohler, 'New York,' p. 87.

⁴⁰⁵ Rosenwaike, *Edge of Greatness*, pp. 72-3.

Jacob I. Florance	\$500,000
William Florance	150,000
Hyman Gratz	75,000
Jacob Gratz	50,000
A. Hart	150,000
Dr. Joseph Leon	50,000
Joseph Levy	75,000
L. J. Levy	50,000
E. L. Moss	50,000
John Moss	300,000
Isaiah (Estate)	60,000
G. D. Rosengarten	150,000

The Census of 1830 provides "official" data on the slave holdings of Philadelphia Jews.

Jewish Heads of Households in Philadelphia, Census of 1830⁴⁰⁶		
<i>Head of Household</i>	<i>Number of Black Slaves</i>	
	<i>M</i>	<i>F</i>
Sarah Andrews		1
Lewis Bomeisler	1	
Michael H. Cardga		1
Henry Elias	1	
David Etting	1	
Reuben Etting	1	
M. Gratz	1	
Sarah Hart		1
Samuel Hays	2	
Lewis Lipman	1	
Joseph Marks		1
Elias Mayer	2	
[105] S. Moses	1	1
Eliazor L. Moss		1
Samuel Moss	1	
Isaiah Nathans		1
Jacobs Nathans		1
Nathan Nathans		2
David B. Nonas		1
Joseph Parara	1	

⁴⁰⁶ Rosenwaike, *Edge of Greatness*, p. 124, Table A-7.

Mr. Peixotto		1
Zalegman Phillips		2
Isaac Phillips	1	

The Jews of the western Pennsylvania were at the edge of the frontier and helped to link the pioneers with the imported and manufactured goods found in the port cities. They established lucrative arrangements with the native population which anchored their capital growth.

Jews and the Red Man

Jews were among those Europeans who saw the value of the fur pelts supplied by the native American (Indian) and became known as *Indian traders*. Max J. Kohler writes that the Jews "entered the new world through the Atlantic colonies controlled by the English charters, and finally worked their way west, trading with the Indians."⁴⁰⁷ At first this trade was forbidden to Jews in some Dutch controlled regions but they appealed to the West India Company at Amsterdam, and in 1656 the restrictions were lifted⁴⁰⁸.

Second only to the slave trade, Indian trading was the most profitable of commercial ventures.⁴⁰⁹ Cheap European trinkets and baubles were traded for the fur pelts of the Indian trappers.⁴¹⁰

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Jacob Marcus recounts the involvement of some of the Jews in this commerce:

Da Costa of Charleston advertised Indian goods in 1757; Isaac De Lyon and James Lucena of Savannah shipped out deerskins in the 1760's to pay for their English imports; and back in the woods the Nunez brothers traded with the Indians among whom they lived and fathered a brood of half-breeds.⁴¹¹

But this commerce was more than a matter of bartering with "local savages." They had in mind vast projects in the fields of western trade and land development,⁴¹² and for this they would necessarily have to gain the trust of the various Indian organizations whose welcoming spirit opened the west to the Jews. The traders found themselves in a unique position to encourage and assist the Europeans in the extermination of the Indians. As traders in the wilderness they knew the trails and the tribal locations as well as the customs, wants and needs of the Indians. As the European encroachment created lethal conflict, these Jewish traders often supplied the European with weapons, staples and critical military intelligence. Once the Red

⁴⁰⁷ Kohler, "Settlement of the West," p. 33; Frances Dublin, "Jewish Colonial Enterprise in the Light of the Amherst Papers (1758-1763)," *PAJHS*, vol. 35 (1939), p. 3: Among the Indian traders "number many Jews." Dublin, p. 14: "Jews, considering their total number, formed a fairly large proportion of those engaged in the fur trade."

⁴⁰⁸ Harry L. Golden and Martin Rywell, *Jews in American History: Their Contribution to the United States of America* (Charlotte: Henry Lewis Martin Co., 1950), p. 15.

⁴⁰⁹ Dublin, p. 14: "The fur trade was one of the cornerstones of the colonial structure."

⁴¹⁰ Joseph L. Blau and Salo W. Baron, editors, *The Jews of the United States, 1790-1940* (New York: Columbia University Press, 1963, 3 volumes), vol. 1, pp. 112-13. Jacob Marks, for example, furnished what were called "mock garnets" to the Office of Indian Trade for trade with the Indians.

⁴¹¹ *MCAJ2*, p. 732; See the example in Leon Huhner, "Daniel Gomez, A Pioneer Merchant of Early New York," *JEAI*, p. 183. Gomez owned a tract of land that "had been selected, no doubt, because the purchaser realized its immense advantage for purposes of barter and traffic with the natives. But 'Gomez the Jew was not content to utilize this advantage on a small scale. Accordingly, between about 1717 and 1720, he built a massive stone house in this hollow, close to the main Indian trail leading across the mountains to the Dans Kammer. The site too, had been carefully selected, for near the house was a spring, which from time immemorial, was a favorite place for the Indians."

⁴¹² Goodman, p. 129; Brener, p. 16: "...[T]he first major venture into the area [was] for the purpose of earning the confidence of the Indians for future land concessions from them."

man was removed there was no one more advantageously positioned to seize the valuable land than the Indian trader.

Rabbi 1. Harold Sharfman points out that the Indians came to hate the White settlers with a passion, "for they hacked down trees, leveled roads where the deer trails ran, killed off their buffalo and deer, and drove away wild game."⁴¹³ But still they were intrigued [107] by the strange wares of the peddlers and the new sensation that came with the spirit in the bottle. Joseph Simon was one of those Jewish peddlers that, according to Rabbi Sharfman,

Barter[ed] with the tribes exchanging colorful trinkets and a variety of eye-catching beads and the like for valuable furs... Little did [the Indians] realize... that they were bartering away their civilization. The iron kettles, shooting irons, and sundries they acquired for furs meant that they had to kill for many pelts that exceeded their needs for clothing, food, and shelter. Dependency on the white man's whiskey led to quarrelsomeness and murder of fellow braves. They fell prey to the diseases of the pale faces for which they had no immunity - smallpox, measles and sexual diseases.⁴¹⁴

Simon was one of those who supplied those items that would eventually degenerate the Indian nation. He came to Lancaster, Pennsylvania about 1735 and soon became one of the most prominent Indian traders and merchants and one of the largest landholders in America. His land claims extended over Pennsylvania, Ohio, Illinois and to the Mississippi River.⁴¹⁵ In the Indian territory he had business interests with fellow Jews Barnard and Michael Gratz, David Franks, Solomon Etting, Challender and Levy Andrew Levy.⁴¹⁶ Simon, John Miller and brewer Mordecai Moses Mordecai decided to process hard liquor to introduce into the Indian trade.
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When it appeared that war was imminent between the French, Indians and the British, Simon began to make guns.⁴¹⁷ By the 1770s it was said that the Simon conglomerate had a "virtual monopoly" on the western trade.⁴¹⁸

⁴¹³ Sharfman, p. 6; George P. Graff, "Michigan's Jewish Settlers, Frontiersmen in Every Sense of the Word," *Michigan Jewish History*, vol. 10 January, 1970), p. 10, quotes Rabbi Richard C. Hertz in the "Introduction" to *The Beth El Story*: "...the Indians regarded all white men, regardless of their national loyalties or creedal beliefs, as predatory interlopers preying upon their precious hunting grounds." According to an account published by Reverend Henry Cohen, "A Brave Frontiersman," *PAJHS*, vol. 8 (1900), p. 63, the Indians tried to reason with the settlers:

This chief spoke at some length and to the point. It was the old story of honest, oppressed Indians, and treacherous, tyrannical white men. Much truth was told with native eloquence, and the Great Father was asked to stop the building of the iron road, which would soon drive away the buffalo and leave his children without food.

But the White man saw it another way (Rev. H. Cohen, p. 61):

The Indians became aggressive, exacting, and insulting. They preyed upon the settlers, stopped and robbed the overland stages, seized stock, took possession of station-houses, and, when hungry passengers were seated at their meals, turned them out, and themselves consumed all the scanty supply of provisions, and sometimes added murder to their other offenses. Seeing the weakness of our military posts, they insulted and taunted the garrisons, and occasionally robbed them.

⁴¹⁴ Sharfman, pp. 2, 8-9; Brener, pp. 2, 8.

⁴¹⁵ This, despite a ban on settlement west of the Alleghenies by Parliament. See Henry Necarsulmer, "The Early Jewish Settlement at Lancaster, Pennsylvania," *PAJHS*, vol. 9 (1901), p. 31, cites Ellis and Evans' History of Uncaster County (p. 18).

⁴¹⁶ Markens, "Hebrews in America," *PAJHS*, vol. 9 (1901), p. 33; Eric E. Hirshler, editor, *Jews From Germany in the United States* (New York: Farrar, Straus & Cudahy, 1955), p. 25: "Simon was one of the foremost Indian traders of his time."; Hirshler, p. 26: "Between Indian attacks and French ambitions Simon helped to shape American and English policy at the source; as one of the largest landholders he was vitally interested in the promotion of settlements." See also "Notes. Joseph Simon, of Lancaster, Pennsylvania," *PAJHS*, vol. 1 (1893), p. 121.

⁴¹⁷ Sharfman, pp. 19, 20; Brener, p. 12: "The partnership of Simon with Mordecai Moses Mordecai and John Miller produced 'Distill'd Liquors,' 'Annesses, Caraway seeds, Callamus, Cinnamon, orange, Snake root and spirits' combined to produce what we hope was an acceptable beverage." See also *ibid*, p. 16, for evidence of the connection that liquor had with land negotiations with the Indians.

Other Jews made their fortunes exploiting the hapless Indian population. Hayman Levy Company, was a leading Indian trader and Benjamin Lyon was their agent.⁴¹⁹ Later, Levy, Lyons & Company became "the largest fur trader of the colonies and one of the most opulent merchants in the city."⁴²⁰ Hayman Levy shipped many goods to the western frontier including a 1763 shipment that included "Iron, steel, paints, drygoods, scalping knives, Negro slaves..."⁴²¹ Levy's business ethics were challenged as in this 1774 letter to Levy from the copybook of colonial merchant, Ephraim S. Williams:

...I am far from being satisfied with your persisting in charging me the 21/2 percent more in my supplies than what you began with and what I expected would be the rule you should stick to. Had I judged you capable of taking such an advantage without my approbation I would never have dealt with you, nor am I yet so involved with you, but I can easily be off...⁴²²

Chapman Abraham was among the early merchants of Detroit and in 1765 he was selling rum, in partnership with a man by the name of Lyons (possibly Benjamin Lyon).⁴²³ Before them was Isaac [109] Miranda, who, "posing as a 'fashionable Christian,' gained the political appointment of judge, swearing his oath upon a New Testament, but His Honor was soon dismissed for defrauding the Indians."⁴²⁴

Sending their packhorse trains across the mountains, the Jewish merchants fully hoped to dominate the western trade, to control mercantile sales, to build new towns and colonies, and to populate the vast territory between the Alleghenies and the Mississippi.⁴²⁵ This required the expulsion of the owners and reallocation of the valuable land and resources - a fitting assignment for the Royal forces of Britain and France.

Jews as Military Contractors

The pioneer Jews were squarely aligned with the Europeans, primarily the British, and were suppliers of their military. It was they who ox-trained to the distant fortresses with all of the necessities for the troops to maintain their positions, some with exclusive contracts with London. Army supply, says Marcus,

was, in consequence, a big business, and it was a business which the Jews knew well Some of them were massive suppliers, involved in operations requiring sums of money in the millions; others were petty sutlers or army peddlers Supply as big business came into its own during the vast military operations required by the French and Indian War. The large French and English armies had to be provisioned, and both armies looked to Jewish suppliers for food.⁴²⁶

⁴¹⁸ Brener, p. 15; Jacob R. Marcus, *The Jew and the American Revolution* (Cincinnati: American Jewish Archives, 1974), p. 14: One of Simon's companies, Simon & Campbell, is said to have "provided the Indian commissioners with goods for pacifying the natives."

⁴¹⁹ Sharfman, p. 16. Hayman is sometimes spelled Heyman.

⁴²⁰ Freund, p. 39.

⁴²¹ Jacob R. Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 233; The widely held belief that Indians scalped the White settlers is challenged by this very order. This shipment is clearly intended for White frontiersmen who will likely use these knives on the scalps of Indians to collect a bounty. In 1706, in the colony of Massachusetts, for instance, a White man could reap a F-50 reward for the scalp of an Indian. See *The Boston News-Letter*, August 19, 1706. See the case of Jewish bounty hunter Sigmund Shlesinger below.

⁴²² "Olden Times in Detroit," *Michigan Pioneer and Historical Society Collections and Researches* (Lansing: 1900), vol. 28, p. 562.

⁴²³ Irving I. Katz, "Chapman Abraham: An Early Jewish Settler in Detroit," *PAJHS*, vol. 40 (1950-51), p. 84.

⁴²⁴ Sharfman, pp. 2-3; Brener, p. 2.

⁴²⁵ *MCAJ2*, p. 816; Brener, p. 15: "The interest of the Jew in that area was intense."

⁴²⁶ *MCAJ2*, pp. 707, 714. See also Kohler, "Settlement of the West," p. 24: There was "very active participation of well-known Jewish families during the 18th century, in trade with the Indians, in extensive purchase and speculation in western lands, and in enterprises for provisioning armies engaged in interior warfare."

Jacob Franks, and son David of Philadelphia, had contracts for provisioning British troops totaling over £750,000.⁴²⁷ George III of England signed authorization to pay Moses Franks for supplies to his North American troops⁴²⁸ and Joseph Simon supplied the British in Pontiac's War of 1761-64.⁴²⁹ Later, the firm of Simon, Levy & [110] Franks "managed to secure the highly profitable Fort Chartres provisions contract to supply the English troops stationed there."⁴³⁰ In the French and Indian War, Marcus reports that the New Yorkers did a thriving business as sutlers and shopkeepers, satisfying the wants of soldiers and militia-men.⁴³¹

The Anglo-Dutch merchant Uriah Hendricks reportedly did considerable trade with the British army and the Jewish firm of Lyon & Company supplied the infamous British General Jeffrey Amherst, and according to documents,⁴³² Hyam Myers and Gershon Levy were also suppliers of Amherst's troops.⁴³³ In fact, the conquest of Canada, a major military operation, involved numbers of Jewish tradesmen including Aaron Hart, a Bavarian Jew who became a notable Canadian businessman in the post-revolutionary period.⁴³⁴

Other Jews in the trade were gun dealer Samuel Judah, Naphtali Hart Myers, Sampson Simson, Hayman Levy, Joseph Bueno, Simpson Levy and Nathan Levy. Again, Dr. Marcus could not have been clearer about the motive of the Jewish war supply operations:

It was also during the French and Indian War that Jewish merchants from Philadelphia and Lancaster helped supply the army and the militia in their efforts to crush the Indians on the transallegheeny western frontier.⁴³⁵

German Jews fought in the Royal American Regiment in the war against the Indian, both as officers and privates.⁴³⁶ In 1774, during Cresap's War, which saw the Indians rise to save their hunting grounds from the oncoming settlers, another of Joseph Simon's firms, Simon & Campbell, "sold supplies to the Virginia troops in Pittsburgh and also helped outfit and finance the soldiers and workmen repairing and building Fort Pitt and Fort Fincastle [111] (present-day Wheeling)."⁴³⁷ They appear, seemingly, in every conflict as suppliers of either or both sides. Marcus confirms that the tomahawk - the weapon popularly believed to have been manufactured by the "marauding Indians"⁴³⁸ may have been sold or given to them by Jews:

Mathias Bush, another member of the Lancaster-Philadelphia Jewish merchantry, supplied Pennsylvania with relatively large amounts of arms and munitions. (The same accounts credit Benjamin Franklin with 100 tomahawks, which he no doubt supplied for the use of loyal Indian allies.)⁴³⁹

⁴²⁷ Freund, p. 40.

⁴²⁸ "Selected Acquisitions," *AJA*, vol. 32 (1980), p. 100.

⁴²⁹ "Acquisitions," *AJA*, vol. 4 (1952), p. 42; Sharfman, p. 20.

⁴³⁰ Sharfman, p. 46; See also Leon Hdhner, "The Jews of Virginia from the Earliest Times to the Close of the Eighteenth Century," *PAJHS*, vol. 20 (1911), p. 91.

⁴³¹ *MCAJ2*, pp. 708-10. It is here stated that "Pacheco, then in London, was exporting large quantities of guns to the colonies, and one of the Gomezes was selling muskets, swords, and bayonets to George Clinton, the governor of New York. The records of the French and Indian War, which lasted from 1754 to 1763, reveal that there were Jewish sutlers and supplymen active in the vast territory between the Altamaha River in southeastern Georgia and the St. Lawrence River in Canada."

⁴³² *MCAJ2*, p. 710; "Selected Acquisitions," *AJA*, vol. 32 (1980), p. 100.

⁴³³ "Acquisitions," *AJA*, vol. 16 (1964), p. 94.

⁴³⁴ *MCAJ2*, p. 708.

⁴³⁵ *MCAJ2*, p. 710.

⁴³⁶ Hirshler, p. 24.

⁴³⁷ *MCAJ2*, p. 711.

⁴³⁸ Feingold, *Zion*, p. 45; See also Kenneth Libo and Irving Howe, *We Lived There Too* (New York: St. Martin's/Marek, 1984), p. 56.

⁴³⁹ *MCAJ2*, p. 711; Brener, p. 16.

Jews and Smallpox

Sir Jeffery Amherst, the genocidal commander-in-chief of His Majesty's Forces in North America, came in 1758 to fight the French after gaining a solid reputation as a British officer in Germany in the War of the Austrian Secession. One of his responsibilities in his new position was to annihilate the Indian population and it was he who conceived the strategy to spread smallpox among them by way of infected gift blankets. His greatest adversary was Chief Pontiac who had organized a coalition of Indian tribes to defend their homeland and was successful in frustrating the European encroachments. Amherst felt that the Native American "was the vilest race of beings that ever infested the earth, and whose riddance from it must be esteemed a meritorious act, for the good of mankind" and should, upon capture,

immediately be put to death, their extirpation being the only security for our future safety, and their late treacherous proceedings deserves no better treatment from our hands."⁴⁴⁰

Amherst's pathological hatred for the Indian knew no limits - co-existence was not an option. In a postscript of a 1763 letter to Col. [112] Henry Bouquet, Amherst wrote:

Could it not be contrived to send the smallpox among these disaffected tribes of Indians? We must on this occasion use every stratagem in our power to reduce them.

Rabbi Sharfman explains the events that followed and the involvement of the Jewish Indian traders:

Captain Ecuyer then called upon Levy Andrew [Levy] at his trading post. He told how he tricked the chief into accepting the deadly gifts and placed an order to replace the blankets and handkerchiefs. This grim invoice accompanied the new goods, receipt of which was duly acknowledged by Ecuyer:

Debtor: The Crown to Levy, Trent & Co., for sundries had by order of Captain Simeon Ecuyer, Commandant... to sundries, got to replace in kind those which were taken from the people in the hospital to convey the smallpox to the Indians, viz.,

2 blankets @	2.00.	
1 silk handkerchief @	.10.	
1 linen do.		3.6

Total: 2.13.6

Fort Pitt, August 15, 1763

I do hereby certify that the above articles... were had for the uses above-mentioned.

S. Ecuyer, Captain, Commandant

Seventy Shawnee, Mingo, and Delaware, fell before the unseen enemy, smallpox. Many more undoubtably died, for the Indians had no resistance to the white man's diseases.⁴⁴¹ [113]

⁴⁴⁰ "Acquisitions," *AJA*, vol. 4 (1952), p. 42; "Acquisitions," *AJA*, vol. 16 (1964), p. 94; "Acquisitions," *AJA*, vol. 17 (1965), pp. 85, 91; Sharfman, p. 38. Other sources that can provide background on Pontiac and events surrounding the conflict are Howard H. Peckham, *Pontiac and the Indian Uprising* (New York: Russell & Russell, 1947); Alvin M. Josephy, Jr., *The Patriot Chiefs: A Chronicle of American Indian Resistance* (New York: Viking Press, 1958); Francis Parkman, *The Conspiracy of Pontiac* (New York, 1962).

⁴⁴¹ Sharfman, p. 38; Dr. Marcus, in *MCAJ2*, p. 717, says that these Jews were associated with David Franks and his family of Philadelphia who he says, seem to have been "the leading Jewish supplyman in North America for more than twenty years from about 1755 until about 1778," and whose firm (p. 715) was "to become England's chief, though not sole agents for army supply during the French and Indian War." And on p. 716, "It was [Frank's] syndicate, the largest among the army purveyors, that secured the contracts for victualling his majesty's forces in North America, including the thirteen colonies along the coast below the Bay of Fundy, the Canadian provinces, the transallegheeny frontier, the Illinois country, and the Old Southwest along the lower Mississippi. The syndicate reached out into the West Indies as well and shipped provisions to the armed forces in the Bahamas and on Bermuda, Martinique, Guadeloupe, and Jamaica."

Also Sharfman, p. 290: Bouquet replied that he would try to distribute germ-laden blankets among the Indians "as it is a pity to expose good men against them, I wish we could make use of the Spanish method, to hunt them with English dogs ... who would, I think effectually extirpate or remove that vermin."

The inevitable defeat of the Indians left vast tracts of land available for White development and the Indian traders were the primary beneficiary. "There was only one hope on which the future of western commerce could be secured," writes Rabbi Sharfman:

Indian land to which the Jewish and Quaker firms had rightful claims. Both sought compensation for their losses at Bloody Run near Fort Detroit, suffered during the Pontiac Uprising in 1763. Though fierce competition divided the two major western firms in the Ohio, they united to seek joint compensation.

Simon, Levy & Franks, in concert with Baynton, Wharton & Morgan, claimed their despoiled goods totaled an astronomical 86,000 pounds. Referring to themselves as 'suffering traders,' the merchant-princes of the western trade consolidated to form a land company by which they attempted to gain compensation in Indian land. They called their proposed colony 'The Indiana Company,' seeking Indian territory south of the Ohio, in western Virginia, the region then known as Indiana.⁴⁴²

On November 5, 1768, 3,000 braves from the Iroquois Six Nations bartered for trinkets and goods an immense expanse of territory stretching from western New York to eastern Kentucky. Of this, the Jewish and Quaker Indiana Company would receive 2,500,000 acres - a land eventually divided into the states of Ohio, Kentucky, and West Virginia.⁴⁴³

As each tribe succumbed to either disease, slaughter or retreat, "rightful claims" were made. On July 5, 1773, the different tribes of the Indian nations in Illinois conveyed to twenty-two residents of Lancaster and of the surrounding country a tract of land which now embraces the southern half of Illinois. Eight Jews were interested in its purchase; Moses Franks, Jacob Franks, David Franks, Bernard Gratz, Michael Gratz, Moses Franks, Jr., Joseph Simon, and smallpox co-conspirator Levy Andrew Levy.⁴⁴⁴

It was only a matter of time before the pogrom reduced the once mighty Indian nation to but a few holocaust survivors. Those who had won the trust of the Indians were the greatest beneficiaries of [114] their extinction.⁴⁴⁵ Augusta Levy, wife of Winnebago Indian trader John Meyer Levy, witnessed the Indian's expulsion from the Minnesota area in 1848 with these words:

...in the spring there was a great excitement over the removal of the Indians. [John] was very glad they were going... he had had enough of the Indians.

There are other references to Jews and Indians in the Jewish historical record. In the Battle of Beecher Island, the "Little Jew," Sigmund Shlesinger (1848-1928), entered into his diary on Monday September 21, 1868, that he had "Scalpt 3 Indians which were found about 15 feet from my hole consealt in grass. For purpose of collecting bounty."⁴⁴⁶ Records show that as late as the 1880s Solomon Bibo of New Mexico was charged with defrauding the Indians of grazing land.⁴⁴⁷

The disregard for the humanity of the Red man and woman is demonstrated in the scholarship of the foremost Jewish historian, Jacob Rader Marcus, who describes the mockery of an Indian by Hyam Myer's "Wild West" show, and further calls it "the spirit of enterprise":

Like many of his fellow merchants in the Canadian fur trade, Myers had suffered reverses during the French and Indian War and presumably in the Indian uprising that followed it. To recoup his fortunes, he had his friend Sampson Simson intercede with Sir William Johnson for formal permission to exhibit some Mohawks in Europe. Myers sailed with the

⁴⁴² Sharfman, p. 45.

⁴⁴³ Sharfman, p. 45.

⁴⁴⁴ Henry Necarsulmer, "The Early Jewish Settlement at Lancaster, Pennsylvania," *PAJHS*, vol. 9 (1901), pp. 334; See also Kohler, "Settlement of the West," p. 24, and Fishman, p. 9.

⁴⁴⁵ Brener, pp. 15-6.

⁴⁴⁶ Burt A. Siegel, "The Little Jew Was There: Biographical Sketch of Sigmund Shlesinger," *AJA*, vol. 20 (1968), p. 25; Jacob R. Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 235. See the full account by Rev. H. Cohen, p. 59.

⁴⁴⁷ "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (June, 1952), p. 83. Also see the *Records of the Bureau of Indian Affairs: 1884-1885*, "Bibo Lease of Acorna Lands."

Indians before the proper certificate was forthcoming from the Indian Commissioner, and had already begun to parade them in Holland and in the taverns of London when the Lords of Trade urged Lieutenant-Governor Cadwallader Colden in New York to have Johnson put an end to the undertaking. From all indications Myers made no money on his grand European tour, for he ended up owing the Indians money - or refusing to pay them. Then, as now, there was "no business like show business!"⁴⁴⁸

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Jews and the American Revolution

As the American Revolution approached, Jews, who by this time numbered nearly 1,500, became the subject of concern among the colonists when it was widely believed that they were acting in accord with the royal wishes of London rather than with their colonial brethren. As a result of the French and Indian War, England possessed one of the largest empires in the world with a debt of £140,000,000 approximately one half of which was incurred in defending the American colonies. The King of England, therefore, felt it was well within his rights to tax and regulate the commerce of the colonists to offset this huge liability. Of course, his subjects in the colonies disagreed and implemented a number of measures to protest and avoid these edicts.⁴⁴⁹

The Stamp Act was enacted and then repealed by Parliament and the tax on tea cost more to collect than it took in, so it was also abandoned. But the tax on sugar and molasses, the critical and profitable link in the slave trade, had the potential to cripple the colonial commerce.⁴⁵⁰ Britain sent to the New England coast twentyseven warships with soldiers and revenue agents to enforce the tax. Outraged, the colonial merchants joined in non-importation agreements refusing to purchase British goods, calling such taxation without representation "tyranny" - all except the Newport merchants, "chiefly Jews," who carried on their trade as usual. Merchants in other colonies felt that these Rhode Islanders were taking advantage of their loss by maintaining their trade relations with the enemy.⁴⁵¹

"Resentment in other colonies turned into rage," wrote historian David Lovejoy, when it was reported in several places that the non-importation agreement had broken down completely in Newport.

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Rumors spread that three vessels from London had unloaded in Newport, and not only had they sold their goods but it was claimed that the Newporters were actually advertising them for sale.⁴⁵² An increasing number of people in other colonies became incensed at Rhode Island and launched a general boycott of the colony's trade.⁴⁵³ Only after eight colonies had placed a temporary embargo on their trade did the Newport merchants honor the non-

⁴⁴⁸ MCAJ2, p. 814.

⁴⁴⁹ Losben, p. 259. Historian Max 1. Dimont, *The Jews In America*, p. 59, takes the British point of view: Viewing the Revolution with hindsight, one finds little to quarrel about with the English... Actually, the Colonies had borne no more than a third of the cost of the French and Indian Wars, and England two thirds. In 1775, the per capita tax on the British was fifty times that paid by the Americans. The Sugar and Stamp Acts imposed on the Americans were mild compared to those levied on the British. The cry "No taxation without representation" disguised the issues. The colonists were objecting to a potential tyranny rather than an actual one. They were looking for a reason to rebel, rather than being pushed into rebellion. In fact, after the war, the Americans had to tax themselves more severely than the British had.

⁴⁵⁰ J. A. Rogers, *Africa's Gift to America* (St. Petersburg, 1961), p. 42; "Thomas Fitch Papers," vol. 18, pp. 262-73.

⁴⁵¹ Losben, p. 262.

⁴⁵² David S. Lovejoy, *Rhode Island Politics, 1760-1776* (Providence: Brown University Press, 1958), p. 144.

⁴⁵³ Lovejoy, p. 144.

importation pact.⁴⁵⁴ In Lovejoy's book, *Rhode Island Politics, 1760-1776*, he examines the issue:

The blame for breaking the non-importation agreement was primarily laid at the feet of the Jews. The irate merchants of Boston claimed that the Newport culprits were "chiefly Jews," while Ezra Stiles reported that "five or six Jews & three or 4 Tories" had drawn "down Vengeance upon" a whole country... Ezra Stiles singled out Aaron Lopez as the chief violator. Because he refused to come into the agreement the customs officials showed him great lenity and favor. The captains of his twenty-five vessels were exempted from swearing their cargoes at the Customs House while oaths were strictly exacted from all those who had agreed not to import English goods. Once by mistake a man-of-war in the harbor seized one of Lopez' vessels with a cargo of wine which was being taken off at night by five small boats... Stiles was no bigot; he had great admiration for the Jews of Newport, often attended their services in Touro Synagogue, and read Hebrew with the rabbis. When he blamed them for violating the nonimportation agreement, he probably knew what he was talking about.⁴⁵⁵

But this was not the only place where Jews openly defied the Revolution. While the Bostonians were throwing tea from British vessels into the Boston harbor, the Gratzes of Philadelphia smuggled it into America. Though impossible to sell this tea in the "superpatriotic" cities of the east coast, another Jew, Joseph Simon, did offer it for sale in his store near Pittsburgh. When discovered, the patriots [117] resolved to put a stop to it and on the night of August 24, 1775, they confiscated the unsold contraband and burned it.⁴⁵⁶

A Newport Jew named Pollock, having imported tea contrary to the command of the Rhode Islanders, was driven from the Caribbean island of St. Eustatius with loss of all his property.⁴⁵⁷ In 1776, the Continental Congress was having doubts as to the neutrality of Jewish trader David Franks and his ability to conduct business without passing information to the enemy.⁴⁵⁸ The Congress may have been reacting to the known history of Jews in the Caribbean conflicts of the previous century. Stephen Fortune has written that merchants in Barbados in 1667 strongly suspected that Jews were passing military secrets to enemy troops.

The merchants were indeed aware that Jews had offered intelligence and army supplies to Cromwell in the conquest of Jamaica, and in the grandiose plans for the conquests of Chile and Peru. They may also have recalled how quickly and easily Jamaican Sephardic Jews changed their allegiance from Spain to England after the conquest of Jamaica in 1655. Observing the long history of Jews as victuallers and intelligencers, the colonists questioned their loyalty. Jews were perceived as opportunists and masters of duplicity with loyalties colored by hopes of profit.⁴⁵⁹

There is "much evidence" to show that many Jews decided to remain loyal to the Crown in the American Revolution. Many of these Loyalist Jews were from Newport, Rhode Island. Some were openly in favor of Britain and some tried to remain neutral, "but decided that their conscience and economic interests led them to loyalty to Great Britain."⁴⁶⁰ The British, after all, were the muscle behind the economic advances of the Jews. Many who were Indian traders found their fortunes claiming the spoils of British extermination policies. Jews, with their inter-regional shipping network and high volume commercial enterprise, stood the

⁴⁵⁴ Losben, p. 264.

⁴⁵⁵ Lovejoy, p. 146; Virginia Bever Platt, "And Don't Forget the Guinea Voyage: The Slave Trade of Aaron Lopez of Newport," *William and Mary Quarterly*, vol. 32, no. 4 (1975), p. 607, Stanley F. Chyet, "Aaron Lopez: A Study in Buenafama," Karp, *JEA1*, p. 204: "[Lopez] supported the agitation only with great reluctance. When the Revolution finally erupted into its military phase in 1775, he did cast his lot with the Whigs, but no revolutionary ardor informed his decision."

⁴⁵⁶ Brener, p. 15.

⁴⁵⁷ J. F. Jameson, "St. Eustatius in the American Revolution," *American Historical Review* (October, 1902 - July, 1903), vol. 3, p. 705.

⁴⁵⁸ Brener, p. 18.

⁴⁵⁹ Fortune, p. 67.

⁴⁶⁰ Losben, p. 266; Jonathan D. Sarna, Benny Kraut, Samuel K. Joseph, *Jews and the Founding of the Republic* (New York: Markus Wiener Publishing), p. 31; Jacob R. Marcus, *The Jew and the American Revolution* (Cincinnati: American Jewish Archives, 1974), pp. 2-3.

most to lose from colonial independence.⁴⁶¹ The protection of their ships by [118] the British navy and the stability of the British monetary system were reason enough to resist the cry of their fellow colonists for freedom.⁴⁶² Not only were they economically aligned but provided the weapons for the ensuing battle.

British Military Supply and the Jews

Even as their community vacillated, the Jews saw the opportunities in the lucrative military supply trade. Many, if not most, Jewish merchants of that day were purveyors on a large or small scale. As in the French and Indian War, Jewish military suppliers provisioned the British forces and one, Jacob Franks, was appointed an official purveyor to the British army.⁴⁶³ When the Revolution broke out in 1775, Samuel Jacobs undertook to provision British regulars and German mercenaries in Canada. Jacobs was and remained a staunch Loyalist and had no sympathy for the Americans.⁴⁶⁴

Chapman Abraham was an accredited British loyalist and in a letter written in 1778, emphasized his loyal conduct toward the British and his animosity toward the rebels. He mentions that he supplied several regiments during the War, was one of those who repelled the rebels at Long Point, and served as a volunteer with the troops when the Americans were defeated at Three Rivers.⁴⁶⁵

Other Jews in the military supply trade were Ezekiel and Levy Solomons, Benjamin Lyon, and Gershon Levy. Some other notable Jews included in a list of British Loyalists were:⁴⁶⁶
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Solomon Aaron	Moses Michael Hays	Rachel Myers*
Abm. J. Abrahamse	Uriah Hendricks	Samuel Myers
David Franks	Levy Israel	David Nathan
Jacob Franks	Aaron Keyser	Myer Polock
Abraham Gomez	Joseph Solomon Kohn	Sam. Samuel
Moses Gomez, Jr.	David Levison	Isaac Solomon
Isaac Hart*	Henry Marx	Isaac Touro*
Barrak Hays	Jacob Mayer	

*Touro and Rachel Myers had to flee Newport when the British left, as did Isaac Hart, who lost his life and fortune for his allegiance to the Crown.⁴⁶⁷

⁴⁶¹ Marcus, *The Jew and the American Revolution*, p. 3.

⁴⁶² Bernard Bailyn, *New England Merchants in the Seventeenth Century* (Cambridge, Massachusetts, 1955), pp. 86-7.

⁴⁶³ *MCAJ2*, pp. 712-15; Marcus, *The Jew and the American Revolution*, p. 3; Sarna, Kraut, Joseph, p. 7; Jews were heavily involved in army supply trade and some have argued that their role may have been pivotal in some conflicts. An account of an extraordinary private effort by a French Jew is in *MCAJ2*, p. 714:

Abraham Gradis devoted himself wholeheartedly to the promotion of French imperialism in the Americas, Gradis constantly urged the French crown to greater efforts for its North American colonial empire and supplied Montcalm with provisions, munitions, and transport for the French general's push into northern New York. When the French tide began to ebb during the crucial year of 1758, Gradis assembled a fleet of ships, some of which he owned, others of which he chartered, and sent them to Montcalm's aid... In his heroic effort to help save France's North American domain, Gradis dispatched many ships to Canada, but even those which did succeed in piercing the blockade fell into enemy hands on their way back to Europe.

⁴⁶⁴ *MCAJ2*, p. 709.

⁴⁶⁵ Irving I. Katz, "Chapman Abraham: An Early Jewish Settler in Detroit," *PAJHS*, vol. 40 (1950-51), p. 85.

⁴⁶⁶ Losben, pp. 266, 267, 273; Schappes, pp. 51-2; Morris Jastrow, Jr., "Notes on the Jews of Philadelphia, From Published Annals," *PAJHS*, vol. 1 (1893), p. 61.

Summary

The Jewish influence over the burgeoning colonial commerce had been well established in key seaboard locations by the American Revolution. The trade channels of the Caribbean had now expanded to include the North American settlements and Jews were clearly the pioneers. The overland routes to the western fur trading posts were well-worn by Jewish peddlers and supply routes to the Royal armies almost exclusively carried the goods of Jewish merchants. They exploited these opportunities and gained advantages by rooting themselves firmly in the urban centers of the New World.

With the Jews and their skillful commercial practices came their Black slaves. The condition of the Black African remained unchanged with this northward migration. He adapted to the commercial flexibility of the various Jewish enterprises providing the essential ingredients - skill and brawn - which made the Latin/Jewish experience so profitable. For the first time, Jews settled into an environment amenable to their economic and social interests with the freedom to pursue opportunities, and as far as the Africans were concerned, with little moral restraint.

As in the settlements to the north, the American South provided opportunities for Jewish entrepreneurial activity. Agricultural commerce was familiar to the New World Jewish experience, and this experience, and the sweat and blood of the Black slave, facilitated the transition.

⁴⁶⁷ Losben, p. 273.

Jews in the South

"For the most part they had acquired wealth and owned numerous slaves whom they exploited for the development of their resources. Their prosperity and long tenancy had won them prestige equal to that of the non-Jewish natives, and they were not only completely at home amid their surroundings, but, naturally, supported and sanctioned the institutions that had been so propitious to them, providing them with wealth, position and comfort. Like other wealthy Southern land and slave owners they were convinced that their financial stability depended upon maintaining the services of the negro slaves. It is, therefore, hardly surprising that they became staunch upholders of the slavery system, in their unwillingness to relinquish these personal benefits."⁴⁶⁸

George Cohen's statement, published in 1924, is a most direct indictment of the Jewish community in the crime of slavery. "They were slave traders in major cities like New Orleans, Mobile, and Richmond," writes Leonard Dinnerstein,⁴⁶⁹ and as slavery became the chief distinguishing characteristic of the South:

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the test of the true Southerner was his acceptance of the institution. Southern Jews appear to have had little ambivalence on this score. Rabbi David Einhorn of Baltimore is the only prominent southern Jew who is known to have spoken out against slavery. Others either kept silent or gave wholehearted support to the Southern ideology.⁴⁷⁰

Jews were indistinguishable from other White Americans in their attitudes and treatment of Blacks.⁴⁷¹ When "King Cotton" dominated the South, Jews began to enter the planter class in substantial numbers.⁴⁷² Slave-dealing was an extremely profitable business particularly in the lower South which required a constant resupply for its newly developed plantations. The upper South produced more slaves through natural increase and breeding than its overworked soil required creating interregional commercial opportunities.⁴⁷³ Plantation supply became the bread and butter Jewish enterprise with their goods of all descriptions keeping the Southern slave economy in motion.

At no time did Southern Jews feel tainted by the slave trade⁴⁷⁴ and they were found at every level of the slavocracy. Ansley, Benjamin, George and Solomon Davis of Richmond and Petersburg, Virginia, for example, went on the road and sold whole gangs of Blacks beginning in 1838. Benjamin Mordecai of Charleston, West Virginia had large slave pens along-

⁴⁶⁸ G. Cohen, pp. 84-5; See also Eugene I. Bender, "Reflections on Negro-Jewish Relationships: The Historical Dimension," *Phylon*, vol. 30 (1969), p. 60; Lewis M. Killian, *White Southerners* (Amherst: UMass Press, 1985), p. 73; Harry Simonhoff, *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), pp. 31011; Korn, "Jews and Negro Slavery," p. 218.

⁴⁶⁹ Leonard Dinnerstein, *Uneasy At Home* (New York: Columbia University Press, 1987), p. 86.

⁴⁷⁰ Dinnerstein, *Uneasy at Home*, pp. 86-7; See also Wiernik, pp. 206-7.

⁴⁷¹ Julius Lester, lecture at Boston University, January 28, 1990; Weisbord and Stein, p. 20.

⁴⁷² Brenner, pp. 221-22.

⁴⁷³ Korn, 'Jews and Negro Slavery,' p. 199.

⁴⁷⁴ *EHH*, p. 274.

side his warehouses, and at one sale in 1859, he purchased \$12,000 worth of Africans.⁴⁷⁵ Jacob Levin of Columbia, South Carolina and Israel I. Jones of Mobile, Alabama were leaders of their Jewish communities and among the biggest dealers of Black people of the mid-nineteenth century. One of the leading auctioneer houses of New Orleans was one operated by Levy Jacobs, who paraded Blacks on the auction block selling slaves bred right in America.⁴⁷⁶ [122]

Feingold, in his *Zion in America* said, "We can fairly assume that Jews did not differ substantially from their fellow Southerners in their animus toward 'people of color.' [Mississippi] Jews approved of, or at least did not think of opposing, the slave system."⁴⁷⁷ The most prominent of Southern Jews rose in defense of the slavocracy. "As might be expected," writes Jacob Marcus, "Southern Jews defended the slave system; individuals among them were among the institution's most vigorous apologists."⁴⁷⁸ David Yulee (born Levy), the first Jew elected to the U.S. Senate, retired to join the Confederacy. Another Jew, Judge Samuel Heydenfeldt, regularly demonstrated that his sympathies were with the Confederacy.⁴⁷⁹

Slave owning was a status symbol among Jews, who held slaves in higher proportions than other Southern families - in fact by almost 2 to 1 higher.⁴⁸⁰ Three quarters of the Jewish households in Charleston, West Virginia and Savannah, Georgia and one third in Baltimore, Maryland held one or more African - the average in Savannah was five - and according to the census of 1820, the average Jewish household nationwide had three slaves.⁴⁸¹

Distribution of Slaves Among Slaveholders, Southern Households & Jewish Southern Households, 1830 Census⁴⁸²		
Number of slaves	% of Total Southern Households	% of Jewish Households
1	18.8	16
2-4	30.2	38
5-9	24.3	26
10-19	17.1	13
20- 49-	7.7	6
50+	1.8	1
Total	100.0	100

⁴⁷⁵ EHJ, p. 274; Korn, "Jews and Negro Slavery," pp. 181-82; Myron Bermon, *Richmond's Jewry 1769-1976: Shabbat in Shockoe* (Charlottesville, Virginia: Jewish Community Federation of Richmond by University Press of Virginia, 1979), p. 166; Feldstein, p. 81.

⁴⁷⁶ Sharfman, p. 152.

⁴⁷⁷ Feingold, *Zion*, p. 62.

⁴⁷⁸ JRM/Memoirs 1, p. 20.

⁴⁷⁹ G. Cohen, p. 87.

⁴⁸⁰ Rosenwaike, *Edge of Greatness*, p. 66.

⁴⁸¹ Ira Rosenwaike, "The Jewish Population of the United States as Estimated from the Census of 1820," Karp, *JEA2*, p. 17.

⁴⁸² Rosenwaike, *Edge of Greatness*, p. 68, Table 21.

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Slaves in Southern Jewish Households, 1830 Census. ⁴⁸³								
Place	House-holds	None	1	2-4	5-9	10-19	20-49	50+
Baltimore	30	26	4	0	0	0	0	0
Charleston	104	10	14	32	30	9	1	0
Columbia (S.C.)	11	0	0	3	4	3	1	0
Georgetown Co. (S.C.)	14	4	1	1	3	3	0	2
New Orleans	35	10	3	11	7	3	1	0
Richmond	28	4	4	15	3	2	0	0
Savannah	20	2	1	6	4	5	2	0
Georgia (residual) ^{a ea}	9	1	3	1	1	3	0	0
Kentucky	7	3	0	3	1	0	0	0
Missouri	5	2	0	3	0	0	0	0
No. Carolina	5	2	0	2	0	1	0	0
So. Carolina (residual)	18	3	2	1	4	1	7	0
Virginia (residual)	24	4	3	11	5	0	1	0
Other ^b	12	3	3	3	1	1	1	0
Total	322	62	38	92	63	31	14	2

There appeared to be no reason, other than lack of purchase price, for a Jew to be without a Black slave.⁴⁸⁴ Even those Jews who review American Jewry of that period prove the wealth of an individual by the number of slaves they held. Some use a high slave count as proof of Jewish industry, diligence and business prowess.

A study of the different centers of Southern Jewry reveals a common dependence on the Black African and a definite self-interest in maintaining the slave system. As William Toll has written, "Long tradition and business instincts told him, when in Rome to act as a Roman.... While hardly a flattering picture, Jewish historians of southern communities do not contradict it."⁴⁸⁵

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Virginia

Virginia was originally established by staunchly Anglican Britons who were uninterested in assimilating with any other religionists. For this reason, and for the lack of populous centers for commerce, Jews were not attracted to Virginia in the same way as they were to other states and never reached the economic pinnacle that the Jews Newport and New York achieved.⁴⁸⁶

⁴⁸³ Rosenwaike, *Edge of Greatness*, p. 67, Table A-20.

a. Excludes 1 household, number of slaves illegible.

b. Alabama, Arkansas, Florida, District of Columbia, Mississippi, balance of Louisiana and Maryland.

⁴⁸⁴ "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin*, no. 62 (July, 1927), p. 11, "And it is certain that Protestants, Quakers, and Jews were all holders of slaves. It was a question not of creed or race, but of the of sufficient money."

⁴⁸⁵ William Toll, "Pluralism and Moral Force in the Black-Jewish Dialogue," *AJHQ*, vol. 77 (September, 1987), p. 91; Dieter Cunz, *The Maryland Germans: A History* (Princeton, New Jersey, Princeton University Press, 1948), p. 285.

⁴⁸⁶ *MUSJ2*, p. 30: "Jews nearly always prefer the cities."

But the Jews did not exempt themselves from Virginia's slave trade. This slave breeding state saw the immigration and establishment of many Jews in the plantation economy: Elias Legardo came on the ship *Abigail* in 1621; Joseph Mosse and Rebecca Isaacke came in 1624 on the *Elizabeth*; John Levy had 200 acres at James City County in 1648; Manuel Rodrigues owned a plantation in Lancaster County in 1652; David Da Costa exported tobacco from his plantation in 1658; Michael Israel was a Border Ranger and Militiaman in 1758 and purchased 80 acres in Albemarle County in 1757 and in 1779 he had 300 acres in Mechum's River; John Abraham also owned a plantation in Virginia.⁴⁸⁷

The founders of Richmond's Jewish community were men such as Israel and Jacob I. Cohen, Samuel Myers, Jacob Modecai, Solomon Jacobs, Joseph Marx, Zalma Rehine and Baruch and Manuel Judah - all slave holders.⁴⁸⁸ In post-Revolutionary days, Richmond was a town of 2000 people, half of whom were slaves.⁴⁸⁹ By 1788, 17% of the White population were Jews and all but one of the Jewish householders held "a domestic servant (a slave); one of them had three."⁴⁹⁰ Author Myron Berman confirmed that "Most of the Jews of Richmond in the early 19th century possessed slaves..."⁴⁹¹

A famed nineteenth century historian travelled through the South and gave an account of the growing Jewish post-Civil War presence among the Blacks: "There is a considerable population of [125] foreign origin [in Virginia]," wrote Frederick Law Olmsted in *The Cotton Kingdom*,

generally of the least valuable class; very dirty German Jews, especially, abound, and their characteristic shops (with their characteristic smells, quite as bad as in Cologne) are thickly set in the narrowest and meanest streets, which seem to be otherwise inhabited mainly by negroes.⁴⁹²

Virginia's Jewry remained and prospered with little resistance from the White Gentile. They were well-respected and became pillars of their local communities.

⁴⁸⁷ Hühner, "The Jews of Virginia," p. 88; Golden and Rywell, p. 23.

⁴⁸⁸ Berman, p. 159.

⁴⁸⁹ *MEAJ2*, p. 188.

⁴⁹⁰ *MUSJ1*, p. 211; *MUSJ2*, p. 28.

⁴⁹¹ Berman, p. 166; Feingold, *Zion*, p. 60: "[T]he possession of one or two house servants was fairly widespread. As many as a quarter of the South's Jews may have fallen into this category... It is a clue to the relative prosperity of [Mississippi] Jewry because slave ownership was also an indication of wealth and social status." This accounting, however, is of domestic servants only and makes no accounting of the Blacks held as stock in trade.

⁴⁹² Frederick Law Olmsted, *The Cotton Kingdom* (New York: Alfred A. Knopf, 1953), p. 38. Olmsted has been labeled an "antisemite" by some

Jewish Heads of Households in Virginia Census of 1830 ⁴⁹³				
Head of Household	Number of Blacks			
	Slave		Free ^a	
County	M	F	M	F
<i>Lynchburg</i>				
George Davis		4		
<i>Norfolk</i>				
P. J. Cohen	1	5		
J. J. Levy	2	1		
Frederick Myers	3	4		
<i>Petersburg</i>				
Ansley Davis	1	4		
Benin Davis			1	
David Davis	1	1		
Henry Davis	2			
Mark Davis	1			
Saml Mordecai	1			
Saml H. Myers	1	2		
Henry Solomon		1		
<i>Albemarle</i>				
David Isaacs	1	2	2	
Isaac Raphael	2	4		
<i>Franklin</i>				
Emanuel Judah		2		
<i>Henrico</i>				
Jacob Mordecai	13	10		
<i>Louise</i>				
Myer Angel		2		
<i>Powhatan</i>				
Simon Z. Block	3	6		
Aaron N. Cardozo		2		
David N. Cardozo	1	3		
Isaac N. Cardozo	2	2		

⁴⁹³ Rosenwaike, *Edge of Greatness*, pp. 132-33, Table A-1 1. (Excludes Richmond):

a.) "Free," as meant here, either means indentured servant, rented from another owner, or manumitted and in the service of the Jewish household. There were no truly free Africans in America. Blacks of whatever class by law could not be free. Among other restrictions, the "free" Blacks (applied regionally) were prohibited from the use of firearms; restricted from the purchase or use of liquor without a recommendation from a reputable White man; required to report to a White guardian periodically; required to observe curfews; denied the right of assembly except for church; restricted in movement; restricted from immigration; denied educational opportunities; among other restrictions. Violation of these laws could mean severe fines, corporal punishment or resale into slavery.

Moses N. Cardozo	4		1	
Saml A. Cardozo			1	2

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Jewish Heads of Households in Richmond Census of 1830 ⁴⁹⁴				
Head of Household	Number of Blacks			
	Slave		Free	
	M	F	M	F
Simon Abrahams	3	5		
Adolph Ancker	1	2		
Mitchell Ancker	1	2		
Myer Ansel	1	2		
Jacob Block		2		
Abraham Cohen		1		
Samuel Daniels		3		
Hetty Jacobs	1	1		
Baruch Jadah		2		
Abraham Levy		2		
Alexander Levy	3	7		
Jacob Levy		1		
Isaac Lyon		2		
Jacob Lyon		1		1
Joseph Marx	6	6	1	
A. Myers		1		
Judah Myers	1	2		
Moses M. Myers	4	3		
Myer Myers	2	1		1
Samuel Myers	3	2	1	
Solomon Pallen		2		
W. B. Pyle		2		
Zalmi Rehin		2		
S. Solomon		2		

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Carolinas

In 1826, the value of the slaves in the South was about three hundred million dollars; of this about a fifth belonged to residents of South Carolina. The demand for slaves had

⁴⁹⁴ Rosenwaike, *Edge of Greatness*, p. 128, Table A-8.

grown to such an extent that a slave was worth seven to ten times as much in 1860 as at the end of the Revolutionary War.⁴⁹⁵

In Charleston, South Carolina resided "the most cultured and wealthiest Jewish community in America."⁴⁹⁶ The Jewish community expanded from the start with the help of a brisk business in Black slaves. Charleston, was once one of the great centers of Jewish commerce which declined only after the slave emancipation.⁴⁹⁷ Joseph Salvador purchased 100,000 acres in the Carolinas in 1755, and in 1773 his son Francis purchased 6,000 acres to grow indigo working "at least thirty slaves." Solomon Isaacs imported some slaves into Charlestown in 1755.⁴⁹⁸ "All told," says Marcus, "1,108 cargoes of Negro slaves were entered at the port of Charleston, 1735-1775. Solomon Isaacs brought in four small cargoes in 1755; Da Costa & Farr, two cargoes, 1760-1763. During 1752-1772, five other cargoes were brought in by Jews."⁴⁹⁹ The firm of Mordecai & Levy operated in the Carolinas and placed this advertisement in the Gazette of the State of South-Carolina on August 12, 1778:

RUN AWAY the 4th of August, inst. a negro wench named Clarinda, of a yellow complexion, had on when she went away a cross-bar check coat, a coarse white linen shift, and a blue handkercher on her head, and formerly belonged to Mrs. Gordon. Whoever will deliver the said wench to the warden of the workhouse in Charlestown, or to the subscribers in King-street, shall receive a reward of fifty pounds currency and all reasonable charges and whoever harbours or entertains her, may depend upon being prosecuted to the utmost rigour of the law.

Mordecai & Levy⁵⁰⁰

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The "cultured and wealthy" Jews of Charleston included the families Cardoza, Carvalho, Da Costa, Tobias, Harby, Mordecai, Noah, Benjamin, Baruch and Lewisohn.⁵⁰¹

Jewish Heads of Households in S. Carolina Census of 1830 (Excluding Charleston and Columbia) ⁵⁰²		
Head of Household	Number of Blacks Slave	
County	M	F
<i>Barnwell</i>		
Barnett A. Cohen	11	13
<i>Beaufort</i>		
A. H. Abrahams	6	4
Rebecca Benjamin		2
Myer Jacobs	16	13
Henry C. Solomon	9	16
Saul & Hart Solomons	15	8
<i>Chesterfield</i>		
Joshua Lazerus	20	1

⁴⁹⁵ Charles Reznikoff and Uriah Z. Engelman, *The Jews of Charleston* (Philadelphia: The Jewish Publication Society of America, 1950), p. 276 note 22.

⁴⁹⁶ *Historia judaica*, vol. 13 (October, 1951), p. 160.

⁴⁹⁷ *JRM/Essays*, p. 275.

⁴⁹⁸ *MEAJ2*, p. 322.

⁴⁹⁹ *MCAJ3*, p. 1504.

⁵⁰⁰ Lathan A. Windley, compiler, *Runaway Slave Advertisements: A Documentary History from the 1730s to 1790*, 4 volumes (Westport Connecticut: Greenwood Press, 1983), vol. 3, p. 356.

⁵⁰¹ *Historia Judaica*, vol. 13 (October, 1951), p. 162.

⁵⁰² Rosenwaike, *Edge of Greatness*, pp. 130-31, Table A-10.

<i>Colleton</i>		
Isaac Moise	3	3
Isaac C. Moses	10	12
<i>Georgetown</i>		
S. M. Boss	1	
Jacob Cohen	134	160
Solomon Cohen	11	6
Charlotte Joseph	4	2
A. Lopez	5	5
Abraham Myers	4	3
Mordecai Myers	24	40
Benjamin Solomon	4	10
Israel Solomon	1	5
Sampson Solomon		3
<i>Kershaw</i>		
Abraham De Leon	4	5
Hannah De Leon		1
Chapman Levy	23	13
Hayman Levy	2	3
<i>Sumter</i>		
Franklin J. Moses	4	3
Mark Solomon		1

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Jewish Heads of Households in Charleston Census of 1830⁵⁰³				
Head of Household	Number of Blacks			
	Slave		Free^a	
	M	F	M	F
Moses Aarons	2	1	1	
Elias Abrahams	7	5		
Moses Abraham	1	4		
Abraham Alexander	3	6		1
Isaac Barrett	5	3		
Jacob Bensaden			1	
Emanuel Canter	1	1		
Rebecca Canter		1		
David N. Cardoza	1	4		
D. D. Cohen	3	3		
Hartwig Cohen	2			
Hyarn Cohen	4	4		
Mordecai Cohen	10	13		

⁵⁰³ Rosenwaike, *Edge of Greatness*, p. 113-15, Table A-2.

Mrs. M. Cohen	1	7		
Nathan A. Cohen	2			
Philip Cohen	7	3		
Solomon J. Cohen	2	5		
Jane E. Da Costa	1	7		
Henry Davis	1	1		
Jacob De La Motta	2	3		
Isaac De Vaga	1	2		
Moses J. Ellis		3		
Isaac Emanuel		2		
Abraham Goldsmith		1		
Francis Goldsmith	1	1		
Morris Goldsmith	6	6		
Henry J. Harby	5	6		
Rebecca Harby	1	6		
Jacob Harris	1	9		
Rebecca N. Harris	2	6		
Bella Hart		5		
Nathan Hart	2	5		
Samuel Hart		1		
Jacob Henry	5	4		
Jacob Hertz	2	2		
C. M. HyamS	5	2		
Moses D. Hyams	1	2		
Samuel Hyarns	8	5	4	1
Solomon Hyams		2		
Abraham Hyman	3			
Hyam Jacobs	1			
Joseph Joseph	1	5		
Jacob C. Labat		1		
C. Lazarus		1		
Marks Lazarus	2	8		
Elias Levy	1	2		
Jacob C. Levy	2	3		
Lyon Levy	4	7		
Moses C. Levy	3	3		
Priscilla Lopez	1	5		1
George Lyons		1		
Simon Mairs	1	4		
Mark Marks	2	2		
Aaron Moise	1	1		
Abraham Moise	1	3		

Isaac Mordecail		1		
Joseph Mordecai	2	2		
Moses C. Mordecai	1	1		
R. Mordecay	2	2		
Isaac C. Moses	6	3		
Isaih Moses		3		
Israel Moses		2		
Levy Moses		2		
Simon Moses		1		
Solomon Moses	4	2		1
Joseph Moss	2	5		
Caroline Motta	2	5		1
Jacob Arias Motta	1	1		
Henry Nathan-	2	4		
Nathan Nathans		6		
William Nauman9-	3	9		
Aaron Phillips		1	2	5
Benjamin Phillips	1	5		
S.C. Piexotta	1			
Moses Rodregues		1		
-Sarah Salomon	3	3		
Abigail Sampson		4		
Jane Sampson	2	2		
Abraham M. Seixas		2		
Joseph Solomon-	2			
Solomon Solomon	2	2		
Alexander Solomons	2	2		
Judith Suarez		2		

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Jewish Heads of Households in Columbia (S.C.) and Vicinity Census of 1830 ⁵⁰⁴				
Head of Household	Number of Blacks			
	Slave		Free	
	M	F	M	F
Judith Barrett	8	4	1	
L S. Cohen	2	2		
M. H. De Leon	3	5		
Samuel Levy-	3	3	1	1
Abm Lipman-	1	1		
Isaac Lyons7	7	6		

⁵⁰⁴ Rosenwaike, *Edge of Greatness*, p. 117, Table A-4.

A. Marks	2	3		
Dr. E. Marks	11	11		
H. Marks	5	5		
Pollock & Solomons	1	3		
C. Solomon	1	5		

Georgia

In 1733, a group of Jewish immigrants arrived in Georgia from London as the land grants were being awarded.⁵⁰⁵ It was the first colony that absolutely prohibited slavery from the very start and it was this feature that most severely affected the settlement. In all other colonies slavery was an established institution and in neighboring South Carolina most of the manual labor was performed by Black slaves.⁵⁰⁶

Jews from other regions of Europe came to Georgia, possibly induced by wine and silk manufacturing in the colony, and found more discrimination among themselves than with the Gentile neighbors. Leon Hühner says that in 1737 deep South red-neck Georgia there was "no discrimination against Jews in the matters of trade."⁵⁰⁷ In fact, he reports, that in that state, "both sets of [Jewish] settlers kept very much apart. The prejudice existing in that day between the Portuguese and German Jews was too great to allow close relations."⁵⁰⁸ The second wave of Jews to Georgia, writes Max I. Dimont, "was a sad lot of down-and-out Ashkenazi Jews who had [132] emigrated from Germany to England... The British Jews were embarrassed by their distant cousins from Germany and looked for ways to be rid of them."⁵⁰⁹

Soon, as was the case in the Caribbean, the inhabitants felt that they could not function without Black slaves,⁵¹⁰ and they petitioned the English trustees for "the right to use Negro labor." The Jews, by now more than a third of the total population, applied to the Gentile colonists for the "liberty to sign" the petition, but the Gentiles "did not think it proper" for Jews to participate with them "in any of our measures." The trustees refused the petition triggering a general exodus from the colony, by both Christians and Jews.⁵¹¹ By 1740, only three Jewish families were left in Georgia due to the slave prohibition.⁵¹² They left, according to Marcus, "for the same reasons the others did: Negro slavery was prohibited, the liquor traffic was forbidden."⁵¹³ The Earl of Egmont reported in his diary of 1741, that every one of the Jews were gone [from Savannah, Georgia] and that a Jewish wine maker named Abraham De Lyon, said he left for "the want of Negroes-whereas his white servants cost him more than he was able to afford."⁵¹⁴

⁵⁰⁵ Roth, *Marranos*, p. 294; Leon Haner, "Jews of Georgia in Colonial Times," *PAJHS*, vol. 10 (1902), p. 66.

⁵⁰⁶ Hühner, "Jews of Georgia," pp. 83-4.

⁵⁰⁷ Hühner, "Jews of Georgia," pp. 80, 81.

⁵⁰⁸ Hühner, "Jews of Georgia," pp. 70-1.

⁵⁰⁹ Dimont, p. 46. For more evidence of this internal "vehemence and animosity," see *MCAJ1*, pp. 164-68 and Goodman, pp. 173,190-91.

⁵¹⁰ One Jew intending to prepare his 45 acre lot complained of his "present inability to be at such an expense as to employ servants for hire." See Charles C. Jones, "The Settlement of the Jews in Georgia," *PAJHS*, vol. 1 (1893), p. 12.

⁵¹¹ Hühner, "The Jews of Georgia," pp. 84-5; *MEAJ2*, p. 287. Marcus seemed to feel that it was a sign of anti-Semitism that the Jews were refused the right to sign the request; See also Leonard Dinnerstein, "Neglected Aspects of Southern Jewish History," *AJHQ*, vol. 61 (1971-72), pp. 53-4.

⁵¹² St. John, p. 60; Hühner, "The Jews of Georgia," p. 82: "The reasons which ultimately induced most of the Jews to leave the colony had nothing whatever to do with religious prejudice."

⁵¹³ *JRM/Memoirs*, 2, p. 288.

⁵¹⁴ Edward D. Coleman, 'Jewish Merchants in the Colonial Slave Trade,' *PAJHS*, vol. 34 (1938), p. 285.

One Jew named Saltzburger stood up to those that demanded that Africans be enslaved in the colony, but he, according to author Leon Hühner, "did not object to the principles of negro slavery, but opposed rather because they did not care to live in the same place with negroes."⁵¹⁵

Finally, in October of 1741, the Trustees' Journal reported that "there are various reports that negroes had at last been allowed in the Colony, upon which the Jews and... others were preparing to [133] return to the Colony."⁵¹⁶ It wasn't until 1749, however, with the "model colony... falling apart," that the trustees permitted slavery as well as the use of hard liquor⁵¹⁷ and economic life began to flourish.⁵¹⁸ By 1771, half of Georgia's 30,000 population were Black slaves.⁵¹⁹ As the Black population grew, Jews were at the forefront in their slave training.

A Jew Teaches Slave Religion

Once slavery was introduced into the colony it became essential to condition the Africans to the requirements of being slaves. The case of Joseph Ottolenghe, a Jewish resident of Georgia, provides explicit evidence of the use of Christianity to pacify and subdue the Black African. Upon hearing "that a number of Negroes to the amount of 300 and upwards were fix'd in that colony," Joseph Ottolenghe applied to the Georgia trustees and to two English religious organizations who hired him in February of 1750, to train the slaves. They saw the opportunity, as Jacob Marcus wrote, to "thriftilly use one stone - one missionary - to kill three birds Ottolenghe was not only to work at the [silk factory], but he was also to train Negroes in the industry and at the same time to covert them to Christianity."⁵²⁰

He assumed the position in July of 1751, and five months later wrote to one of his sponsors, The Society for Promoting Christian Knowledge of London, whose devotion was "the furtherance of the Christian religion among Indians and Negroes":

I would instruct their Negroes three days in the week... [and] that I might make it easie to the masters of these unhappy creatures, I have appointed the time of their coming to me to be at night when their daily labour is done.

And in order to get their love, I use them with all the kindness and endearing words that [1] am capable of, which makes them willing to come to me and ready to follow my advice. And as rewards are springs that sets less selfish minds than these unhappy creatures possess, on motion, I have therefore promised to reward [134] the industrious and the diligent, and I hope thro' Xt's grace that 'twill have its due effect...⁵²¹

He went on to say how he would travel to the plantations to "spur them on" and to give them "a little more sense of religion than they have at present." In November of 1753, he lamented that,

... It is true that [the] number [of slaves I teach] is not so great as I could wish, by reason of their penurious masters who think that they should be great looser should they permit their slaves to learn what they must do to be saved, not considering that he would be a greater gainer if his servant should become a true follower of the blessed Jesus, for in such a case he would have, instead of an immoral dishonest domestic, a faithful servant.⁵²²

One year later he added,

⁵¹⁵ Hühner, "The Jews of Georgia," p. 85.

⁵¹⁶ Hühner, "The Jews of Georgia," p. 87; *MEAJ2*, p. 306.

⁵¹⁷ *MCAJ1*, p. 366.

⁵¹⁸ *JRM/Memoirs 2*, p. 297.

⁵¹⁹ *JRM/Memoirs 2*, p. 324.

⁵²⁰ *MCAJ1*, pp. 472-74; Mentioned by Hühner, "The Jews of Georgia," pp. 89, 91; A full account of Ottolenghe's life in Georgia can be found in *MEAJ1*, pp. 307-14. See also Albert J. Raboteau, *Slave Religion: The "Invisible Institution" in the Antebellum South* (New York: Oxford University Press, 1978), pp. 118-19.

⁵²¹ Note the use of the abbreviation "Xt" as an apparent replacement for Christ and/or Christianity. The symbol x (coincidentally?) is the universal mathematical symbol for the unknown.

⁵²² *MEAJ1*, p. 310. punctuation added to text for grammatical clarity.

...Again slavery is certainly a great depressor of the mind which retards thus their learning a new religion, proposed to them in a new unknown language, besides the old superstition of a false [African] religion to be combated with. And nothing harder to be remov'd (you know) than prejudices of education, riveted by time and entrench'd in deep ignorance, which must be overcom'd by slow advances, with all the patience and engaging means that can be studied to make them fall in love with the best of all religions, and so to captivate their minds as to give all their very little leisure to the study of it.

In 1755, the colonial legislature had decreed that Blacks were not to be taught to write, so Ottolenghe probably only taught the reading and reciting of Bible passages. In another letter of October of 1759, he details the hardships he has encountered exhorting Black people to "forsake paganism and embrace X'ty." Later that year he ceased employment over a salary dispute.

Ottolenghe had other interests in Georgia. As a land owner he started with 50 acres and gradually built up a series of farms and plantations totalling over 2,000 acres. By 1754, he reportedly owned two slaves and later twelve. In 1757, as a justice of the Peace, he tried a Black man for theft and ordered his execution.⁵²³
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While Georgia's Jews took care, as German Jew Eben Ezer saw it, "to keep down negro slaves and the Roman Catholics,"⁵²⁴ there was "no discrimination against Jews in matters of trade," and "no obstacle to Jews holding office in the colony."⁵²⁵ Blacks had no such freedoms in Georgia's early years due in part to the efforts of the Jewish community. Despite this distressing report of the condition of Georgia's slave population, much of it from his own pen, Jewish historian Leon Hühner concludes: "In the record of the Jews of the Colony of Georgia there is no stain."⁵²⁶

Jewish Heads of Households in Savannah and Vicinity, Census of 1830⁵²⁷				
Head of Household	Number of Blacks			
	Slave		Free^a	
	M	F	M	F
A. D. Abrahms	6	3		
Isaac Cohen	1	3		
E. De La Motta	3	4		
A. De Lyon	1	2		
Isaac De Lyon	2	4		
L.S. De Lyon	10	13		
Saml Goldsmith	4	5		
Levi Hart		1		
Jacob P. Henry	1	1		
David Leion	10	13	4	2
Abby Minis	7	3		
Isaac Minis	8	8		
M. Myers	10	9		
Isaac Russell	1	1		

⁵²³ *MEAJI*, pp. 313-14.

⁵²⁴ Hühner, "The Jews of Georgia," p. 76.

⁵²⁵ Hühner, "The Jews of Georgia," pp. 81, 92.

⁵²⁶ Hühner, "The Jews of Georgia," p. 95.

⁵²⁷ Rosenwaike, *Edge of Greatness*, p. 129, Table A-9.

A. Sheftall	4	8		
M. Sheftall Sr.		2		
Moses Sheftall	4	6		
Solomon Sheftall	3	1		

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Other Southern Jewish communities where data exists includes Louisiana where New Orleans supported an active community of traders.

Jewish Heads of Households in New Orleans Census of 1830⁵²⁸				
Head of Household	Number of Blacks			
	Slave		Free^a	
	M	F	M	F
S. Audler	1	3		
M. Barnett Senr	5	3		
Aaron Daniels	3	5		
Danl Goodman	2	1		
Edw. Gottschalk	3	4		
Abraham Gre-en		2		
Geo. W. Harby		1	1	
Moses Harris	2	1		
Nathan Hart		1		
Samuel Hart	2	3		
Samuel Herman0	8	10		
Manis Jacob	2	3		
L. Jacobs	15	18		
Samuel Jacobs	2	4		
Andre Kerkhan				1
Samuel Kohn	5	6		
Widow Kokernote	1	2		
Joseph Lasalle	1	2		4
B. Levy	4	4		
L. S. (?) Levy		2		1
Alexander Philip	4	6		
Isaac Philip		3		
Asher Philips	1	2		
A. Plotz		1		
Lewis Salomon	1	1		
Abraham Solomon	3	5		
Danl Warburg	1	1		

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⁵²⁸ Rosenwailke, *Edge of Greatness*, p. 118, Table A-5.

Jews in the West

Evidence of Jews and Blacks in the American western frontier is sketchy, though it is known that Jews were miners and traders in the far west with extraordinary success. The utilization of slave labor by Jews in these endeavors has not been well-documented, though their economic achievements are impressive.⁵²⁹ In Don W. Wilson's paper entitled, "Pioneer Jews in California and Arizona, 1849-1875," published in the *Journal of the West*, he outlines the Jewish influence on trade in the region. As they had done in the East, the Jews in California concentrated in the clothing and dry goods trades.⁵³⁰ By the middle 1860s, the labor intensive tobacco trade in the San Francisco area, wholesale and retail, was almost entirely in the hands of Jewish merchants. According to Wilson, it was not an exaggeration in 1865 when a newspaper editor wrote:

Merchandise, from the time it is freighted on the clipper ships until it is consumed, passes principally through the hands of Jewish merchants. As importers, jobbers, and retailers, they seem to monopolize the trade. Their commercial position is high indeed, and without them now, trade would almost become stagnated in the State. The express companies in the interior depend mainly upon them for support, and the freight and package lists continually abound with their names.⁵³¹

Dr. Samuel Lilienthal of Philadelphia asked a group of San Francisco businessmen to write down the names of San Franciscans whom they believed had assets of one million dollars or more. Of the fifty-seven names compiled in less than ten minutes, there were seventeen Jews among them. A taxpayer list of 1865 included the tax assessments of Jewish firms in the following manner: one firm with an assessment of over \$300,000; one over \$150,000; one over \$100,000; four over \$75,000; five over \$50,000; seventeen over \$20,000; and twenty over \$10,000.⁵³²

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A leading newspaper in 1882 reported that the firm of B. Dreyfus and Company owned the largest vineyards in the world. Benjamin Dreyfus had a total of 14,500 acres of vineyards and was the leading figure in the industry for many years. In a correlated industry, the Castle Brothers, Guggenheim Brothers, and Rosenberg Brothers were among the top fruit producers in California.⁵³³ An editorial which appeared in the *Jewish Chronicle* is "probably

⁵²⁹ For further information on this subject see Jack Benjamin Goldmann, *A History of Pioneer Jews in California, 1849 - 1870* (thesis at University of California, 1939); Rudolf Glanz, *The Jews of California from the Discovery of Gold until 1880* (New York: Southern California Jewish Historical Society, 1960); Allen du Pont Breck, *The Centennial History of the Jews of Colorado, 1859 - 1959* (Denver: Hirschfeld Press, 1960); Ida Libert Uchill, *Pioneers, Peddlers and Tsadikim* (Denver: Sage Books, 1957). These books, however, are not explicit about the role of Blacks in the westward migration of the Jews.

⁵³⁰ Don W. Wilson, "Pioneer Jews in California and Arizona, 1849-1875," *Journal of the West*, vol. 6 (April, 1967), p. 228.

⁵³¹ Wilson, p. 230.

⁵³² Wilson, p. 231. Ibid, pp. 232-33:

Dr. Lilienthal reported on his return to the East that Messrs. Scholle, Sacks, Strauss, Lippman, and Longersheim owned 60,000 acres of land in Los Angeles County which had been purchased for \$125,000.00 from Former Governor Pico. In 1860 I. J. Benjamin visited Los Angeles and wrote that "the Jews here also possess great flocks of sheep and herds of cattle." One form of farming, the wine industry, proved particularly profitable for several Jews including the well-known Lachman families. Practically all whiskey and brandy on the West Coast was distilled or distributed by Jews. Other Jews whose economic fortunes are notable include Herman Ehrenberg, Charles Poston who began filing claims which amounted to eighty mines and 20,000 acres of land within five years. Mr. M. Coldwater who is recorded to have procured a contract for 500,000 pounds of corn, to be delivered at Camp Verde. Solomon Barth who won several thousand dollars and several thousand head of sheep in a card game. He was assured a place in Arizona history by virtue of a treaty with the Navaho Indians entitling him to be the sole owner of the Grand Canyon.

⁵³³ Wilson, p. 231. These plantation industries must certainly have required many hands of cheap or slave labor - as they do today.

accurate": "Take Hebrew energy and capital from California and the state would be bankrupt."⁵³⁴

⁵³⁴ Wilson, p. 231.

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Jews, Slavery and the Civil War

"What sociological phenomena would lead the Southern Jew to fight so fervently for the principle of slavery? Why was he willing to sacrifice his life so readily for a cause that he knew was contrary to religious principle? In their former European lands of oppression Jews actually sought to avoid conscription by any means; yet here in the South they fought willingly and with zest."⁵³⁵

The Civil War and the slavery issue caused no great moral convulsion among the Jews of America.⁵³⁶ By this time the total population of the United States was estimated to be 31,443,321 and Jews numbered about 150,000.⁵³⁷ So many of their fortunes were founded and maintained on the backs of the African that only a tiny fraction of Jews, North or South, spoke for his freedom. Author Roberta Strauss Feuerlicht saw a contradiction:

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For all the self-righteousness of the North, slavery had been implanted and nourished by Northern merchants, Christian and Jewish. During the eighteenth century, Jews actively traded in slaves; some Jews ran slave markets.⁵³⁸

Professor Salo Baron perceived no moral dilemma on the part of nineteenth century Jews: "Jewish merchants, auctioneers, and commission agents in Southern states continued to buy and sell slaves until the end of the Civil War... [A]t no time did Southern Jews feel tainted by the slave trade."⁵³⁹

Many historians have concluded that slavery was not the pivotal issue in the American Civil War - saving the Union was more important. The Jews in the North, as with others of the merchant class, were quite content with the huge quantities of cotton money funnelling through New York banks fueling the industrial expansion, and as such they were unmotivated by moral concerns. Their brethren to the south would consider no other option than chattel slavery for Blacks, having based their livelihood fully on African labor. The secondary and tertiary industries that profited from free labor production had a heavy Jewish representation.

⁵³⁵ Rabbi Leo E. Turitz and Evelyn Turitz, *Jews in Early Mississippi* (Jackson: University Press of Mississippi, 1983), p. xvii; Lears, p. 95, concurs. He states that the Jews of the South "embraced its cause promptly and enthusiastically."

⁵³⁶ Lears says that money and not morality was the motivating concern (p. 91): "It cannot, however, be said that this lofty tradition had an important part in determining the side which the Jews in America took in the conflict... And as for the recent Ashkenazic immigrants who established themselves in the South, they were nearly all traders or peddlers... and no trader can prosper who openly opposes the politics of his customers."

⁵³⁷ G. Cohen, pp. 92-3; Sylvan Morris Dubow, "Identifying the Jewish Serviceman in the Civil War: A Re-appraisal of Simon Wolf's *The American Jew as Patriot, Soldier and Citizen*," *AJHQ*, vol. 59 (1969-70), p. 359 note; Jayme A. Sokolow, "Revolution and Reform: The Antebellum Jewish Abolitionists," *Melus* (1981-82), p. 28: After the 1840s, there was a mass migration of German and Eastern European Jews (Austria, Hungary, Poland, Bohemia) which raised America's Jewish population from 50,000 in 1850 to 150,000 by the Civil War. During this decade the number of Jewish congregations increased from 37 to 77, the seating capacity almost doubled from 19,588 to 34,412, and there was a threefold increase in the value of religious property.

⁵³⁸ Feuerlicht, p. 73.

⁵³⁹ *EJHJ*, p. 274; Also Fishman, p. 8.

The textile and clothing trades relied totally on cotton.⁵⁴⁰ The ship building of the colonial period and later the railroad and steamship building was fueled by the finance houses of Philadelphia, Boston and New York with plantation revenues, and the colonial shippers moved slaves and their produce around the world.

The South, seeing the opulence and splendor that their slave produce had brought to the North, agitated to keep the profits below the Mason-Dixon line - an unbearable concept for the Northerners who wanted to *Save the Union* and thus the flow of slave-based capital.⁵⁴¹ Many in the South began to speak rather boldly about [141] sending their product directly to foreign markets from the Southern ports and then banking the proceeds in the South. The produce, like the capital, was shipped to the New York brokers and exported from Northern ports. The *Charleston Mercury* opined: "Why does the South allow itself to be tattered and torn by the dissensions and death struggle of the New York money changers? Why not trade directly with our customers? What need is there of this go-between to convey to the markets of the world our rich products, for which the consumers stand ready, gold in hand, to pay the full value?"⁵⁴²

England, King Cotton's biggest customer, was particularly interested in this no-middleman idea as a cost cutting measure.⁵⁴³ The Northern money houses quaked at the concept and actually saw the doom of their economy and standard of living. The Southerners resented having to go to these bankers every year for planting and harvesting loans as well as hearing the growing irritant of abolitionism. Thus - a war.

It was this economic argument which carried the most weight within the American Jewish community. Still, some, especially Blacks, expected the moral lead in the abolition of slavery to be assumed by the "people of the Bible." But many commentators during and since were puzzled by such fervent defense of a system out of which Jews presumably made their Biblical trek. The American and Foreign Anti-Slavery Society in their report of 1853 expressed their frustration:

The Jews of the United States have never taken any steps whatever with regard to the slavery question. As citizens, they deem it their policy to have every one choose which ever side he may deem best to promote his own interests and the welfare of his country. They [142] have no organization of an ecclesiastical body to represent their general views; no General Assembly, or its equivalent. The American Jews have two newspapers, but they do not interfere in any discussion which is not material to their religion. It cannot be said that the Jews have formed any denominational opinion on the

⁵⁴⁰ Raphael, pp. 15-16,17. See Samuel Maas' commentary of the time in *MUSJ1*, p. 588.

⁵⁴¹ Philip S. Foner, *Business and Slavery* (Chapel Hill, North Carolina: University of North Carolina Press, 1941), passim. Theories and opinions abound speculating on the causes of the Civil War. The economic aspect must be considered as the primary motivation. There is no evidence that more than a handful of Whites, North or South, wanted the African free out of any moral concern. Even the great symbol of the Abolitionist cause, Abraham Lincoln, wanted to emancipate and deport the African, and then only if by doing so the Union would be saved. The economy, prior to and since the Civil War, was the root of all significant events in American history and provides the strongest and most reasonable argument for the "irrepressible conflict" - the American Civil War. See Thomas P. Kettell, *Southern Wealth and Northern Profits* (New York, 1860), pp. 126-27; Charles A. and Mary R. Beard, *The Rise of American Civilization* (New York, 1927), vol. 2, pp. 3-10; Algie M. Simons, *Class Struggles in America* (Chicago, 1906), pp. 32-36; Louis M. Hacker, "Revolutionary America," *Harper's Magazine* (March, 1935), pp. 438-40, 441; Editorial, *Vicksburg Daily Whig* (January 18, 1860); Hinton R. Helper, *Impending Crisis of the South* (New York, 1857), pp. 21-3; Joel A. Rogers, *Africa's Gift to America* (St. Petersburg, 1961), pp. 141-42; Some of these sources have been presented in Kenneth M. Stampp's, *The Causes of the Civil War* (New Jersey: Prentice Hall, Inc., 1965).

⁵⁴² Foner, p. 147.

⁵⁴³ According to Lears (p. 92), the "steam-powered spinning jenny and the power loom had been installed in factories in England. The demand for cotton took a tremendous leap, and the planters were enabled to meet it by the cotton gin, the machine for separating the seed from the fiber which Eli Whitney invented in 1793. Those landmarks in the Industrial Revolution transformed the attitude of the planters towards slavery. The wealth which King Cotton showered down upon the South could not be renounced, and there was an enormous increase in the demand for slaves."

subject of American slavery... The objects of so much mean prejudice and unrighteous oppression as the Jews have been for ages, surely they, it would seem, more than any other denomination, ought to be the enemies of caste, and friends of universal freedom.⁵⁴⁴

This report "was substantially correct,"⁵⁴⁵ wrote Rabbi Bertram Korn, the foremost authority on nineteenth century American Jewry, in his study of the period. Individual Jews who had participated in the development of the institution of slavery, as well as in the discussion of its merits, from the very beginning were not so willing to forego its advantages for the sake of an uncivilized servant class of property.⁵⁴⁶

It was a system with which Jews were completely familiar and its abolition was, to them, both unreasonable and resistible. In this section, we will focus on various segments of the Jewish community to examine their behavior when the Union and the Confederacy clashed over the profits produced by the Black slaves. Ms. Feurlicht, in her book *Fate of the Jews*, frankly concluded: "Not only were a disproportionate number of Jews slave owners, slave traders, and slave auctioneers, but when the line was drawn between the races, they were on the white side."⁵⁴⁷

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Jewish Clergy and Black Slavery

"The pursuit of wealth in slaves and usury not only violated Jewish ethics but destroyed the rough democracy imposed upon a people in exile. Initially, the Jews looked to their rabbis and scholars for guidance. Eventually, the aristocracy of learning gave way to the aristocracy of wealth. Leadership of the community passed from the wise man to the rich man, a curse of organizational Jewry even today."⁵⁴⁸

The slavery debate raged across the country but no Jewish leaders of the Old South "ever expressed any reservations about the justice of slavery or the rightness of the Southern position."⁵⁴⁹ Jewish clergy did not even discuss *Black* slavery until 1860, and then primarily in support of it.⁵⁵⁰ Arthur Hertzberg sums up their position:

As was to be expected, the Jewish clergy in the South, without exception, endorsed the Confederacy. These preachers, most of whom were quite recent immigrants from Germany, summoned up great passion in their defense of states' rights. They repeated the conventional platitudes of that day, that the black race was incapable of taking care of itself, that slavery was a way of discharging the responsibility of whites toward their childlike inferiors...⁵⁵¹

⁵⁴⁴ Louis Ruchames, "Abolitionists and the Jews," *PAJHS*, vol. 42 (1952), pp. 153-54; The complete text is in Schappes, pp. 332-33. The original source is *The Thirteenth Annual Report of the American and Foreign Anti-Slavery Society*, pp. 114-15; See also Sokolow, p. 27.

⁵⁴⁵ Korn, *Civil War*, p. 15; Feldstein, *The Land That I Show You*, p. 96, agrees: "For the mostpart, the statement was correct."

⁵⁴⁶ Korn, *Civil War*, p. 15.

⁵⁴⁷ Feuerlicht, p. 187.

⁵⁴⁸ Feuerlicht, p. 39.

⁵⁴⁹ Abraham J. Karp, *Haven and Home: A History of Jews in America* (New York: Schocken Books, 1985), p. 80; Karp, *JEA3*, p. 209.

⁵⁵⁰ *EJ*, vol. 12, p. 932. Frequently discussed, however, was Jewish slavery, which was the centerpiece of their moral crusade. According to Robert V. Friedenberg, *"Hear O Israel," The History of American Jewish Preaching, 1654-1970* (Tuscaloosa and London: University of Alabama Press, 1989), p. 41: "By the 1850s, there were at least sixty Jewish religious leaders in the country, of whom at least eighteen have left us printed sermons." Friedenberg, p. 46: "It is highly significant that the first important statement on slavery to be made from any Jewish pulpit in the United States was not made until January 1861, after South Carolina had already left the Union over the question of slavery and while six other states were in the process of deciding to do the same." See also Korn, *Civil War*, pp. 29-30.

⁵⁵¹ A. Hertzberg, pp. 123-24.

Rev. J. M. Michelbacher was completely convinced of the justice of Negro slavery, and Rabbi George Jacobs of Richmond, Virginia [144] owned and rented slaves.⁵⁵² Rabbi Raphall called those who opposed it "blasphemous."⁵⁵³ Rev. A. Grunzberg of Rochester wrote a letter complaining of the "high standing politicians who are very zealous for the half-civilized Negro, [but] so illiberal against our nation."⁵⁵⁴ Rabbis Simon Tuska of Memphis and James K. Gutheim of New Orleans both defended the enslavement of Blacks to their congregations.⁵⁵⁵ Gutheim, the most distinguished of the South's Jewish clergyman, chose to move his family to the home of his inlaws in Mobile rather than take an oath of allegiance to the United States and the "Dictator of Washington," Abraham Lincoln.⁵⁵⁶ Similarly, Rev. Henry S. Jacobs, who had served Beth Shalome of Richmond for three years (1854-1857) before moving on to Charleston, denounced Rev. Samuel Isaacs of New York for writing an appeal for loyalty to the Union.⁵⁵⁷

All twenty-one Southern Jewish congregations were staunchly Confederate and of those in the North there is no record of any [145] official rebuke of the slave system. Kaganoff and Urofsky's, *Turn to the South*:

The Northern rabbinate remained divided on the issue. Isaac Leeser - living in Philadelphia but with strong ties to Richmond - tried hard to remain aloof and neutral and was condemned by both sides.⁵⁵⁸

Rabbi Bernard Illowy, distinguished leader of Baltimore's Orthodox Hebrew Congregation, defended the *status quo*. Though he did not preach secession he did declare his open sympathy for the secessionists and their Negro property rights:

Who can blame our brethren of the South for seceding from a society whose government cannot or will not protect the property, rights and privileges of a great portion of the Union against the encroachments of a majority misguided by some influential, ambitious aspirants and selfish politicians who, under the color of religion and the disguise of philanthropy, have thrown the country into a general state of confusion, and millions into want and poverty?⁵⁵⁹

⁵⁵² Korn, *Civil War*, p. 29 and on pp. 88-90, Michelbacher also composed a prayer for his cause which read in part:

Be unto the Army of this Confederacy, as thou were of old, unto us, thy chosen people - Inspire them with patriotism! Give them when marching to meet, or, overtake the enemy, the wings of the eagle - in the camp be Thou their watch and ward - and in the battle strike for them O Almighty God of Israel, as thou didst strike for thy people on the plains of Canaan - guide them O Lord of Battles, into the paths of victory, guard them from the shaft and missile of the enemy..."

See also Lewis M. Killian, *White Southerners* (Amherst: University of Massachusetts Press, 1985), p. 73; Korn, *Civil War*, p. 29; Feldstein, pp. 100-1: Rabbi Michaelbacher justified the enslavement and the prison-like atmosphere of the slave states in this prayer, reasoning that it was the only means to prevent a repetition of the Saint Dominique massacre of the 1790s:

The man servants and maid servants Thou has given unto us, that we may be merciful to them in righteousness and bear rule over them, the enemy are attempting to seduce, that they, too, may turn against us, whom Thou has appointed over them as instructors in Thy wise dispensation. Behold, O God, [the abolitionists] invite our man-servants to insurrection, and they place weapons of death and the fire of desolation in their hands that we may become an easy prey unto them; they beguile them from the path of duty that they may waylay their masters, to assassinate and to slay the men, women and children of the people that trust only in Thee. In this wicked thought, let them be frustrated, and cause them to fall into the pit of destruction, which in the abomination of their evil intents they digged out for us, our brothers and sisters, our wives and our children.

⁵⁵³ Feldstein, p. 97.

⁵⁵⁴ Letter to G. F. Train, Korn, *Civil War*, p. 252, note no. 66.

⁵⁵⁵ Korn, *Civil War*, pp. 29-30; Karp, *Hewn and Home*, p. 80.

⁵⁵⁶ Nathan M. Kaganoff and Melvin 1. Urofsky, *Turn to the South: Essays on Southern Jewry* (Charlottesville: American Jewish Historical Society, University Press of Virginia, 1979), p. 29; Bertram W. Korn, "The Jews of the Confederacy," *AJA*, vol. 13 (1961), p. 38.

⁵⁵⁷ Kaganoff and Urofsky, p. 29.

⁵⁵⁸ Kaganoff and Urofsky, p. 29; Feldstein, p. 96.

⁵⁵⁹ Isaac M. Fein, "Baltimore Jews During the Civil War," Karp, *JEA3*, p. 326.

Illowy, as with the other slave making religionists, turned to the Bible for justification: "Why did not Moses... prohibit the buying or selling of slaves?"; "Where was ever a greater philanthropist than Abraham, and why did he not set free his slaves?"⁵⁶⁰ When federal troops occupied New Orleans and military authorities ordered all citizens to take the oath of allegiance to the United States or go behind the Confederate lines, the rabbi and most of his congregation refused to take the oath and were deported.⁵⁶¹

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The rabbis were already enforcing a system of apartheid within their places of worship which was entirely compatible with their public positions on the issue. The rules of Southern Jewish synagogues, says Joseph P. Weinberg, writing to American rabbis, "reflect a clear and conscious desire to exclude Blacks from Jewish fellowship."⁵⁶² Dr. Jacob Rader Marcus writes that Richmond's Beth Shalom or House of Peace, the most democratic of the nation's six synagogues, was dedicated to "peace and friendship," and yet membership was restricted to "any free man." This stipulation, he says, "would seem to be directed against Negro slaves who might be attracted to the synagogue of their masters." Likewise, in the 1820 constitution of Beth Elohim, of Charleston, "people of colour" were excluded from membership.⁵⁶³

These positions taken by the rabbinate "reflected rather than contravened the views of their congregants," according to Henry L. Feingold of the Jewish Theological Seminary of America, who added that in general,

Jews shared the unfavorable view of the Negro, which was at the base of the slave system... During the antebellum period, Southern Jewish congregations in Richmond, New Orleans and Charlestown specifically indicated in their constitutions that membership was restricted to white Israelites.⁵⁶⁴

One of the most respected rabbis in America, Max Lilienthal of Cincinnati, "agreed with most of his colleagues that the abolitionists were incendiary radicals who were bringing the nation to the brink of disaster." Lilienthal delivered an after-the-fact sermon on April 14, 1865, in which he publicly apologized for not having been antislavery until Lincoln issued the Emancipation Proclamation. When a lay member of the "chosen" community wrongly believed Lilienthal to be an abolitionist he sent to Lilienthal a picture of the rabbi with a note scrawled across the front:

Sir:

Since you have discarded the Lord and taken up the Sword in defense of a Negro government, your picture that has occupied a [147] place in our southern home, we return herewith, that you may present it to your Black Friends, as it will not be permitted in our dwelling. Your veneration for the Star Spangled Banner is, I presume, in your pocket, like all other demagogues who left their country for their country's good. I shall be engaged actively in the field and should be happy to rid Israel of

⁵⁶⁰ Fein, "Baltimore Jews," p. 327. Even Isaac Mayer Wise, himself a vociferous negrophobe, contradicted this view of Moses. See Bertram W. Korn, *Eventful Years & Experiences* (Cincinnati: American Jewish Archives, 1954), p. 130: "It is evident," claimed Wise, "that Moses was opposed to slavery from the facts:

1. He prohibited to enslave a Hebrew, male or female, adult or child.
2. He legislated to a people just emerging from bondage and slavery.
3. He legislated for an agricultural community with whom labor was honorable.
4. He legislated not only to humanize the condition of the alien laborers, but to render the acquisition and the retention of bondmen contrary to their will a matter of impossibility.

...We are not prepared, nobody is, to maintain it is absolutely unjust to purchase savages, or rather their labor, place them under the protection of law, and secure them the benefit of civilized society and their sustenance for their labor. Man in a savage state is not free; the alien servant under the Mosaic law was a free man, excepting only the fruits of his labor.

⁵⁶¹ Kilhan, p. 74.

⁵⁶² Weinberg, p. 35; According to Bertram W. Korn, "Jewish Chaplains During the Civil War," *AJA*, vol. I (June, 1948), p. 7: Some rabbis were directly employed by the Confederate Army because "the Confederate Congress was more liberal and tolerant than its Washington counterparts," regarding the appointment of Jewish chaplains in the army (italics ours).

⁵⁶³ *JRM/Memoirs* 2, p. 224.

⁵⁶⁴ Weinberg, p. 35.

the disgrace of your life. Be assured that we have memories; our friends we shall not forget. Should you ever desire to cultivate any acquaintance with me, I affix my name and residence, and you may find someone in your place who can inform you who I am.

Jacob A. Cohen

New Orleans, La., C.S.A.⁵⁶⁵

This is indicative of the immense pressure that the Jewish religious leaders were facing from the at-large Jewish population who, by all accounts, were four square in favor of maintaining Black slavery in America.

Jews and Abolitionism

Even the Jewish scholars can find but a few sentences of Jewish protest over the plight of the Black slave. It is now clear, writes Dr. Marcus, "that most antebellum Jews, those in the North as well as in the South, cared little about the moral issues of human bondage."⁵⁶⁶ Jews not only accepted this doctrine, Dr. Korn admits, but "some of them helped to formulate and circulate it..."⁵⁶⁷ Those Jews who stood against the institution were scorned and rebuked - most harshly by their own brethren in the synagogue. Even the anti-slavery Jews, opposed the spread of slavery not out of sympathy for the condition of Blacks, but because it was a threat to their jobs. For "Every sensible farmer knew that his laboriously conquered farm land would lose enormously in value if a plantation worked by Negroes could be established on the land adjoining it."⁵⁶⁸

At its height, the abolitionist movement "was more smoke than real strength." When it ventured into the political arena as the Liberal Party it received only 65,000 votes out of a total of 2,500,000 ballots cast.⁵⁶⁹ "We should not be surprised to discover that there [148] was not a single abolitionist among the Jews of the South," wrote Dr. Korn.⁵⁷⁰ Another author wrote that in general, "Jews were everything in the Old South except abolitionists."⁵⁷¹ They profited economically and psychologically from slavery," says Sokolow, and even in northern and midwestern abolitionist territory, "Jews also maintained a discreet silence on the subject."⁵⁷²

Prior to 1848 and the immigration of German Jewish political liberals, there were Jews interested in the manumission societies, but their numbers were "pitifully small." The protection of Blacks was among the primary aims of these associations,⁵⁷³ and some, like The Society for Promoting the Manumission of Slaves, acted in defense of Blacks against Jewish masters. The minutes of meetings describe actions taken against "Solomon a Jew," Moses Goinez, a Mrs. Judah, the wife of either of Aaron or Carey Judah, Jacob Levy, Simon Moses, and Levi Hyman.⁵⁷⁴

⁵⁶⁵ Korn, *Civil War*, p. 28.

⁵⁶⁶ Jacob Rader Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 38.

⁵⁶⁷ Korn, "Jews and Negro Slavery," p. 216.

⁵⁶⁸ Feingold, *Zion*, p. 89; Cunz, p. 286.

⁵⁶⁹ Hirshler, p. 56; Fein, "Baltimore Jews," p. 338: In Maryland, for example, in the 1860 Presidential elections, Lincoln, who was perceived as anti-slavery, received only 2,294 votes out of a total of 92,502.

⁵⁷⁰ Korn, "Jews and Negro Slavery," p. 215. Certainly, no Jews who came to live in the antebellum South were deeply affected by abolitionism, and though their ethical anxiety over the peculiar institution was "sometimes demonstrated," wrote Stephen J. Whitfield, "but not abundantly." See Whitfield, *Voices of Jacob, Hands of Esau: Jews in American Life and Thought* (New York: Archon Books, 1984), p. 226.

⁵⁷¹ Oscar R. Williams, Jr., "Historical Impressions of Black-Jewish Relations Prior to World War II," *Negro History Bulletin*, vol. 40 (1977), p. 728.

⁵⁷² Sokolow, p. 27. In Barbados, for instance, the Jews regarded manumission as "a curious eccentricity." See Samuel, pp. 46-7.

⁵⁷³ *MUSJI*, p. 586.

⁵⁷⁴ Schappes, p. 597.

Jews sat out this battle over slavery in favor of the *status quo* resolution. In a weak nod to the edicts of their own religion, some like Louis Stix:

expressed sympathy for the plight of blacks but did nothing to promote their liberation. Though he classified himself as an "outspoken" opponent of all involuntary servitude, he still advocated gradual emancipation and a government indemnity for [his] southern neighbors for their pecuniary losses in parting with their slaves.⁵⁷⁵

Except for the Orthodox rabbi Sabato Morais of Philadelphia, there were no Orthodox Jews in the antislavery movement.⁵⁷⁶ Ernestine Rose, however, the Polish-born daughter of a rabbi, offered something other than silence:

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[E]ven if slaveholders treated their slaves with the utmost kindness and charity; if I were told they kept them sitting on a sofa all day, and fed them with the best of the land, it is none the less slavery; for what does slavery mean? To work hard, to fare ill, to suffer hardships, that is not slavery; for many of us white men and women have to work hard, have to fare ill, have to suffer hardship, and yet we are not slaves. Slavery is, not to belong to yourself - to be robbed of yourself.⁵⁷⁷

Regrettably, Jewish voices of abolition were few and unheeded.

God Supports Slavery?

No event caused the forces of bondage to rejoice more than when Rabbi Morris Jacob Raphall of Congregation B'nai Ieshurun in New York issued a sermon that was to become known as the "Bible Defense of Slavery."⁵⁷⁸ On January 4, 1861, he preached the most publicized sermon ever delivered by an American Jew up to that time.⁵⁷⁹ Said he:

[I]t remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral.⁵⁸⁰

"What he did," Dr. Korn wrote, "was to place Judaism squarely in opposition to the philosophy of abolitionism... and insisted that... biblical tradition and law guaranteed the right to own slaves."⁵⁸¹ This critical confirmation of "God's will" from a prominent and respected Jewish authority, indeed the highest paid American clergyman, gave the slavemaster all he needed to fight the righteous battle against the abolitionists. Raphall went a step further and actually condemned abolitionism and its practitioners:

[150]

How dare you, in the face of the sanction and protection afforded to slave property in the Ten Commandments - how dare you denounce slaveholding as a sin? When you remember that Abraham, Isaac, Jacob, Job - the men with whom the Almighty conversed, with whose names He emphatically connects His own most holy name, and to whom He vouchsafed to give the character of "perfect, upright, fearing God and eschewing evil" - that all these men were slaveholders, does it not strike you that you are guilty of something very little short of blasphemy?⁵⁸²

He accused the abolitionists of being "impulsive declaimers, gifted with great zeal, but little knowledge; more eloquent than learned; better able to excite our passions than to satisfy our reason." To Rabbi Raphall, slave property was placed under the same protection as any other species of lawful property. Slave ownership was not only lawful but a religious obligation.⁵⁸³

⁵⁷⁵ Feldstein, p. 98.

⁵⁷⁶ Sokolow, p. 32.

⁵⁷⁷ Feldstein, p. 99.

⁵⁷⁸ For full text see Schappes, pp. 405-18; Another account by Harry Simonhoff in *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), pp. 10-13.

⁵⁷⁹ Robert V. Friedenberg, p. 40.

⁵⁸⁰ Schappes, p. 412.

⁵⁸¹ Korn, *Civil War*, p. 17.

⁵⁸² Feuerlicht, pp. 74-5.

⁵⁸³ Feldstein, p. 97; Sokolow, p. 34.

A Southern rabbi praised Raphall for "the most forceful arguments in justification of the slavery of the African race."⁵⁸⁴ The Southern press played Raphall's proclamation prominently and often, for one of the "chosen" had cleared the moral obstacle from perpetual slavery. The *Richmond Daily Dispatch* called Raphall's proslavery doctrine, "the most powerful argument delivered." The *Charleston Mercury* hailed his message as "defend[ing] us in one of the most powerful arguments put forth north or south."⁵⁸⁵ After all, writes Friedenberg, "His explanation is clear, plausible, and entirely consistent with the thrust of Hebrew commentary... [and] compares favorably with the proslavery sermons delivered from Christian pulpits."⁵⁸⁶ His speech was so well received that two weeks later he repeated it and raised funds for its issue as a pamphlet.⁵⁸⁷

Raphall was made an honorary member of the American Society for Promoting National Unity, a group of pro-slavery Northerners and Southerners whose membership included his co-religionists, Rabbis George Jacobs, James Gutheim and J. Blumenthal.⁵⁸⁸ [151]

Rabbi David Einhorn, The Voice of Judaism

As the rabbinate lined up with the commandment of their proslavery national leader, Rabbi David Einhorn was the lonely Jewish voice of abolition. Described by Henry L. Feingold as "the only noteworthy Jewish Rabbi opposed to slavery," Einhorn was indeed a lonely voice for which he paid a heavy price.⁵⁸⁹

As editor of the German-language newspaper *Sinai*, he consistently reminded his Baltimore readers of the evils of slavery. Einhorn's eloquent rebuke of the evil institution found no sanction, however, among the Jewish community. Even as the community of abolitionists welcomed him into their ranks, the Jews of his own congregation rejected his uncompromising stand on the issue.

Einhorn's views were unrelenting; commenting on why the Southern church defends slavery, he said that it is because the church "unfortunately is not a free agent [and] is not independent of the state, it follows the politics of the ruling party... [T]he church leaders read the Bible according to its letter, not according to its spirit."⁵⁹⁰

Of the religious hypocrisy within his own faith:

A Jew, a sapling of that stem, which praises the Lord daily for the deliverance out of Egyptian yoke of slavery, undertook to defend slavery... We are obliged to reject such words because they are a "A profanation of God's name."⁵⁹¹

Of the humanity of the African:

Does the Negro have less ability to think, to feel, to will? Does he have less of a desire to happiness? Was he born not to be entitled to all these? Does the Negro have an iron neck that does not feel a burdensome yoke? Does he have a stiffer heart that does not bleed when... his beloved child is torn away from him?⁵⁹²

On the institution of slavery:

[It is designed] to reduce defenseless human beings to a condition of merchandise [which] relentlessly [tears] them away from the hearts of husbands, wives, parents, and children...

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⁵⁸⁴ Feuerlicht, p. 75.

⁵⁸⁵ *Richmond Daily Dispatch* of January 7, 1861, *Charleston Mercury* of May 12, 1861. Korn, *Civil War*, p. 18; Sokolow, p. 34.

⁵⁸⁶ Robert V. Friedenberg pp. 51, 52.

⁵⁸⁷ Feuerlicht, p. 75.

⁵⁸⁸ Korn, *Civil War*, p. 249, note no. 19.

⁵⁸⁹ Kaganoff and Urofsky, p. 29.

⁵⁹⁰ Fein, "Baltimore Jews," p. 332.

⁵⁹¹ Fein, "Baltimore Jews," p. 332.

⁵⁹² Fein, "Baltimore Jews," p. 333.

Of the moral condition:

There are enough churches, synagogues and temples, but there is very little religion, little morality... here [among the Jews]. Everything is empty, everything is glimmer... Here, too, rules the golden eagle rather than the ... Here, too, all feelings of the heart and dreams are concentrated only on acquiring [things]... There is only one thought: to make as much as possible.⁵⁹³

Rabbi Einhorn was even prophetic in his view on the racial foundation of America:

The old world is fast crumbling and a new world seeks to rise from its ruins... All men possess one and the same natural and spiritual origin, the same native nobility, and are, therefore, entitled to the same rights, the same laws... To achieve this goal we need only indomitable courage in our battle against the forces of darkness...

America of the future will not rest on slave chains or belittling its adopted citizens. It will also give up its disinterestedness in the fate of other peoples of the world... [T]he next battles will leave a real blood bath, but slavery will be drowned in that bath.⁵⁹⁴

With Rabbi Einhorn's life in danger, he was forced to flee the city in 1861, amid riots between rival factions. According to his version, he was "requested" by his congregation to leave town.⁵⁹⁵ In his correspondence with a supporter, Reuben Oppenheimer, he points an accusing finger against his opponents at his own temple: "[T]here is nothing so loathsome, indeed, than this ruffraff of bacon reformers. The light of the Rabbis becomes a destroying torch in the hands of such people."⁵⁹⁶

Other rabbis who opposed slavery, such as Sabato Morais in Philadelphia and Bernhard Felsenthal in Chicago, were prevented from speaking out "by the timid leaders of their congregations... But a great many Jews stood on the side of the South and sacrificed [153] political and civic positions in order to join the Confederacy."⁵⁹⁷

With characteristic understatement William Toll, writing for the American Jewish Historical Society said of Jewish clergy, "They were not conspicuous for their support of Black freedom."⁵⁹⁸ 919

The Jewish Press

The Jewish press weighed in with its opinion on the matter of Black slavery and of the character of the African as well. Again, the abolitionists were bitterly disappointed. The Jewish Record of January 23, 1863:

We know not how to speak in the same breath of the Negro and the Israelite. The very names have startlingly opposite sounds - one representing all that is debased and inferior in the hopeless barbarity and heathenism of six thousand years; the other, the days when Jehovah conferred on our fathers the glorious equality which led the Eternal to converse with them, and allow them to enjoy the communion of angels. Thus the abandoned fanatics insult the choice of God himself, in endeavoring to reverse the inferiority which he stamped on the African, to make him the compeer, even in bondage, of His chosen people.

There is no parallel between such races. Humanity from pole to pole would scout such a comparison. The Hebrew was originally free; and the charter of his liberty was inspired by his Creator. The Negro was never free; and his bondage in Africa was simply duplicated in a milder form when he was imported here... The judicious in all the earth agree that to proclaim the African equal to the surrounding races, would be a farce which would lead the civilized conservatism of the world to denounce the outrage.⁵⁹⁹

⁵⁹³ Fein, "Baltimore Jews," p. 333.

⁵⁹⁴ Fein, "Baltimore Jews," pp. 331, 336, 341.

⁵⁹⁵ Feldstein, p. 99; Fein, "Baltimore Jews," p. 339; Cunz, p. 306; Ismar Elbogen, translation Moses Hadas, *A Century of Jewish Life* (Philadelphia: Jewish Publication Society of America, 1953), pp. 118-19, suggests that rather than being "requested to leave," Einhorn escaped being lynched. The *Sinai* also succumbed due to Einhorn's inability to collect debts owed to him by Southern Jews. See Albert M. Friedenberg, "American Jewish Journalism to the Close of the Civil War," *PAJHS*, vol. 26 (1918), p. 273.

⁵⁹⁶ Fein, "Baltimore Jews," p. 340; See also Feuerlicht, p. 75.

⁵⁹⁷ Elbogen, pp. 118-19.

⁵⁹⁸ Toll, "Pluralism and Moral Force," p. 89.

⁵⁹⁹ Hugh H. Smythe, Martin S. Price, "The American Jew and Negro Slavery," *The Midwest journal*, vol. 7, no. 4 (1955-56), p. 318; Korn, *Civil War*, p. 27, Feuerlicht, p. 76.

it lamented, "Alas, that the holy name and fame of the prophet Moses should be desecrated by a comparison with the quixotic achievements of President Lincoln!"⁶⁰⁰ Writes Korn, "The Record had no faith in the ability of the Negro to take his place in the ranks of the civilized... Compare the achievements of Jews... with the failure of freed Negroes in the North to demonstrate any potentialities [154] whatever, said the Record, and it would be clear that the Negro did not deserve freedom."⁶⁰¹

When Rabbi Heilprin challenged Raphall's official view of slavery, "the most prudent and typical Jewish response" to their debate was that of *The Jewish Messenger*, which refused to print Heilprin's remarks because they had "no desire to take part in a controversy of this nature."⁶⁰²

The Jewish newspaper of Baltimore, *Der Deutsche Correspondent*, defended slavery on a "rational" basis. The paper called upon its readers, immigrants in a new land, "never to forget that the Constitution of the United States in support of which every adopted citizen of the Republic has sworn an oath of loyalty, sanctions and protects the institution of slavery." From this, wrote the eminent Jewish historian Dr. Isaac M. Fein,

the immigrant was to draw the only possible conclusion... Beware, live up to your oath, defense of slavery means good citizenship... Most of the Jews, like the non-Jewish Germans, were for the status quo on the issue of slavery.

At the two extremes were the German elite and the 48'ers. The elite was economically and socially related to the South. This group was outspoken for slavery without any reservations, and later it became secessionist.⁶⁰³

Important Jewish literary figures like Isaac Harby, Edwin De Leon and Jacob N. Cardozo expressed their full support for slavery in their writings.⁶⁰⁴ Robert Lyon's Asmonean newspaper had already committed itself to a pro-slavery position in 1850-1851, by defending the wisdom of the Fugitive Slave Law.⁶⁰⁵ Said Lyon:

Let our citizens, one and all, resolve this day, to put down Abolitionism, in whatever shape and form it may present itself, to discountenance it, by whomsoever its principles may be advocated, and to crush out at once and forever this attempt to plunder our Southern citizens of their property... Once more, Down with Abolitionism! Let us stand by the Union, and nothing but the Union.⁶⁰⁶

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Major Mordecai Manuel Noah (1785-1851) was a journalist, judge, playwright, politician and was considered the most distinguished Jewish layman until 1840. He was such a prolific proponent of slavery, that the first Black American periodical, *The Freedom's journal*, was launched in response to Noah's racist propaganda.⁶⁰⁷ In 1846, he offered to put up two-thirds of the money to publish a racist newspaper.⁶⁰⁸ He actually defended slavery by calling it liberty:

There is liberty under the name of slavery. A field negro has his cottage, his wife, and children, his easy task, his little patch of corn and potatoes, his garden and fruit, which are his revenue and prop-

⁶⁰⁰ Korn, *Civil War*, p. 28, *Jewish Record*, January 23, 1863.

⁶⁰¹ Korn, *Civil War*, p. 28, *Jewish Record*, March 24, 1865.

⁶⁰² Sokolow, p. 35.

⁶⁰³ Fein, "Baltimore Jews," p. 324. The term 48'ers refers to the immigrants who arrived en masse in 1848, primarily from Germany and many of whom were Jewish.

⁶⁰⁴ Karp, *Haven and Home*, p. 80.

⁶⁰⁵ Korn, *Civil War*, p. 253, note 76.

⁶⁰⁶ Korn, *Civil War*, p. 253, note 76.

⁶⁰⁷ Jonathan D. Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York: Holmes and Meir Publishers, 1981), pp. 111 and 197 note 52; Bernard Postal & Lionel Koppman, *Guess Who's Jewish in American History* (New York: Shopolsky Books, 1986), p. 19; EJ, vol. 12, p. 1198; Joseph R. Rosenbloom, *A Biographical Dictionary of Early American Jews: Colonial Times through 1800* (Lexington: University of Kentucky Press 1960), p. 134.

⁶⁰⁸ Sarna, p. 110.

erty. The house servant has handsome clothing, his luxurious meals, his admitted privacy, a kind master, and an indulgent and frequently fond mistress.⁶⁰⁹

He argued that "the bonds of society must be kept as they now are" and that "To emancipate the slaves would be to jeopardize the safety of the whole country." The Freedom's journal called Noah the Black man's "bitterest enemy" and William Lloyd Garrison, the leading White abolitionist, called him the "lineal descendant of the monsters who nailed Jesus to the cross."⁶¹⁰

Jewish Public Opinion

Those Jews who took a stand stood with slavery, while other Jewish organizations vacillated, taking no forthright position in the midst of the national crisis. Rabbi Korn:

The Independent Order of B'nai B'rith and other fraternal groups appear to have ignored the South-North turmoil in pre-war years, tolerated the enforced separation of the war years, and continued as before once the war had been ended; indeed, in 1866, the Memphis Lodge of B'nai B'rith urged that the annual district convention be held in a Southern city because "it would tend greatly to the [156] extension of our beloved Order in the South." The Board of Delegates of American Israelites discussed only Jewish subjects during its few pre-war years, and hardly even met during the period of the war. It was a weak, incomplete organization, altogether, but its leaders were moderates who would not for an instant have injected into its proceedings.⁶¹¹

Presumably, the Civil War divided the country "pitting brother against brother," in a bitter ideological battle. Not so among the country's Jews who carried on lively interaction - social and commercial. Northern Jewish congregations "responded generously" to the call for help from their brethren in the Confederacy. In 1865, says Feingold,

the Jewish communities of Philadelphia and New York shipped two-and-a-half tons of Matzohs, the special unleavened bread required for the Passover holidays, to the Jewish congregations in Columbia and Charleston in South Carolina.⁶¹²

In the West, Jewish loyalties were questioned. One editor reported confidentially on the composition of local secessionist movement. They were mostly "Mormons, Mormon Apostates (who are even worse), gamblers, English Jews and the devil's own population to boot." A Union major was dispatched to San Bernadino and reported that of the approximately 1,500 inhabitants of the town about 1,000 were Mormons. "The remainder consisted of a few respectable Americans, and a good many Jew merchants who control the business of the town and go along with any side that pays best for the time being."⁶¹³

In Los Angeles, the elections in the fall of 1861 fulfilled the Unionist's fears as the Secessionists swept to victory. *The News* (September 6, 1861), appalled at the outcome, turned in anger upon Jewish Democrats:

The Union party has been utterly defeated in this country. Secession and disunion have carried the day and years of repentance cannot wash away the stain... Nearly the whole of the Jewish population of this city voted the secessionist ticket, and we sincerely believe many of them will live to rue the day they did so. That a foreigner should come from a land where he is no better [157] than a serf, having no choice in the selection of his rulers; should come here and give his vote and influence against our government and in favor of the same state of affairs he left behind in the old world, seems passing strange.⁶¹⁴

The Jewish community responded by branding the newspaper "anti-Semitic," drawing from the *News* an angry rebuke:

It is not denied that nearly the whole of the Jewish population voted the disunion ticket... How strange does it seem then, that foreign born citizens should give their newly acquired vote and influence against the free and liberal government now in existence, and favor the schemes of Davis

⁶⁰⁹ Sarna, p. 110.

⁶¹⁰ Sarna, p. 111.

⁶¹¹ Korn, *Civil War*, p. 30.

⁶¹² Feingold, *Zion*, p. 92.

⁶¹³ Max Vorspan and Lloyd P. Gartner, *History of the Jews of Los Angeles* (San Marino, California: Huntington Library, 1970), p. 29.

⁶¹⁴ Vorspan and Gartner, p. 30.

and his co-conspirators... The charge that we have desired to awaken religious persecution against those of the Jewish faith is false. We mention them because, comprising so large a body of our voting population, they had nearly all voted the disunion ticket. We chronicled the fact and it has not been nor cannot be denied. We advocate the rights of all men under the Constitution and Government of the United States but when the foreign born citizen violates his most solemn oath; when he turns against the Constitution which he has solemnly sworn to support, then he is to be despised.⁶¹⁵

Jews and the Confederacy

"Some Southern Jews... were particularly fervent in their advocacy of slavery and of the rights of the South. In the defense of a cause that was holy to them, they were willing to sacrifice their lives - and they did."⁶¹⁶

The Jews served in disproportionately large numbers and with distinction to maintain the slavocracy from which they had grown so wealthy.⁶¹⁷ To these Jews, a free Black was a simply unbearable, intolerable and mortally resistible concept. Simon Wolf's *The American Jew as Patriot, Soldier and Citizen*, and Harry Simonhoff's *Jewish Participants in the Civil War*, detail the Jewish involvement in the physical conflict.⁶¹⁸ The Confederate army had 23 Jewish staff [158] officers, including David De Leon who was Surgeon General, A. C. Meyers who was Quartermaster General, and the Secretary of War, Judah P. Benjamin. *The Memphis Daily Appeal* editorially commented on September 27, 1861, that "The Israelites of Memphis are behind none in showing their devotion to the South, both by liberal contributions and by taking up arms in her defense." Rabbi Korn says quite directly:

The Jews of the Confederacy had good reason to be loyal to their section. Nowhere else in America - certainly not in the ante-bellum North - had Jews been accorded such an opportunity to be complete equals as in the Old South. The race distinctions fostered by slavery had a great deal to do with this, and also the pressing need of Southern communities for high-level skills in commerce, in the professions, in education, in literature, and in political life. But the fact of the matter is that the older Jewish families of the South, those long settled in large cities like Richmond, Charleston and New Orleans, but in smaller towns also, achieved a more genuinely integrated status with their neighbors than has seemed possible in any other part of the United States then or now. Political recognition, social acceptance, and personal fame were accorded to Jews of merit.⁶¹⁹

"Whatever their status may have been in the South," noted Lewis Killian, "Jewish Southerners were loyal to the Confederacy and supported slavery with greater unity than their northern coreligionists opposed it."⁶²⁰ Even the women were passionate in their pro-slavery views as Albert Mordell observed: "The Jewish female population of the South were more virulent in their hatred of Lincoln and more fanatical in upholding the Confederacy than the men."⁶²¹ The Jewish Ladies of Charlotte sent \$150 to the families of the soldiers of the Confederacy "with our prayer to Almighty God for their safety, and that He will bless our glorious cause with victory and success."⁶²² Eugenia Levy Phillips, the wife of a Confederate colonel, was jailed for espionage and is described by Korn as "the first to rebel and the last to succumb

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Some notable Jewish families wearing the Confederate gray were the six Cohen brothers from North Carolina, the five Moses brothers from South Carolina, Raphael Moses

⁶¹⁵ Vorspan and Gartner, pp. 30-1.

⁶¹⁶ *JRM/Memoirs 1*, p. 21.

⁶¹⁷ Wiernik, p. 229.

⁶¹⁸ Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia: Levytype Company, 1895); Simonhoff, *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963).

⁶¹⁹ Korn, "The Jews of the Confederacy," pp. 4-5.

⁶²⁰ Kilhan, p. 73.

⁶²¹ Albert Mordell, "Jewish Participants in the Civil War," review in *Jewish Quarterly Review* (October, 1963), p. 175.

⁶²² Korn, "The Jews of the Confederacy," p. 37.

⁶²³ Korn, "The Jews of the Confederacy," pp. 42-3 (picture on p. 36).

and his three sons from Georgia, three Moses brothers from Alabama, three Cohen brothers from Arkansas, three Levy brothers from Virginia, four Jonas brothers from Mississippi, and many more. Other Jews who contributed in various substantial ways were:⁶²⁴
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Albert Lucia Moses	Dr. Simon Baruch
Dr. Marx E. Cohen, Jr.	Edward Rosewater
Max Frankenthal	Benjamin Franklin Jonas
Moses Ezekial	David Cohen Labatt
Captain Harby	Dr. Joseph Bensadon
Adolf Proskauer	

Jewish Confederate Army Staff Officers:	
Jewish Officer	Assignment
Jacob Abrams	Staff of General Elzey
Dr. I. Baruch	Assistant Surgeon-General
Marcus Baum	Staff of General Kershaw

⁶²⁴ The following figures are provided by Simon Wolf in his book *The American Jew as Patriot, Soldier and Citizen*.

Jewish Confederate Soldiers by State as Recorded by Simon Wolf

Alabama	135
Arkansas	53
Florida	2
Georgia	144
Kentucky	22
Louisiana	224
Mississippi	158
Missouri	86
North Carolina	58
South Carolina	182
Tennessee	38
Texas	103
Virginia	119

Total **1324**

Also, according to Wolf, there were 834 Jewish Civil War veterans whose state was unclassified. The exact proportions of Jews taking up arms for the Confederacy is unknown. A count performed by Wolf found less Jewish soldiers on the Confederate side than on the Union side. According to Lears (pp. 97-8):

In all likelihood, however, Simon [Wolf's] findings are far below the number of Jewish soldiers and sailors in the Confederate forces, at least. In 1864 application was made to James A. Seddon, the Confederate Secretary of War, to grant Jewish soldiers leave for the approaching High Holy Days. He denied the request on the ground that such leave might disrupt some commands, since there were ten to twelve thousand Jewish soldiers in the Confederate Armies.

It may also be assumed that the ratio of Jews who bore arms to defend the South was larger than the corresponding ratio in the North; there was a much larger proportion of native born among them, whose roots lay deep in the history and traditions of the land.

In his article, "Identifying the Jewish Serviceman in the Civil War: A Re-appraisal of Simon Wolf's *The American Jew as Patriot, Soldier and Citizen*," *AJHQ*, vol. 59 (1969-70), pp. 358, Dubow claims that Wolf's book contains "many errors."

Many of the names are incompletely listed with the initials or surnames only. Organizations are improperly identified, and no distinction is made between state volunteer and Regular Army organizations. In some cases, no military organization of any kind is indicated. There is also no separation of Union and Confederate units under those states which furnished troops to both sides.

Captain H. L. Benjamin	General Staff
Judah P. Benjamin	Secretary of War
General David De Leon	Surgeon General
Edwin De Leon	Special Envoy to Court of Napoleon III
Captain Joseph Frankland	Assistant Provost Marshall
Edward Kauffman	Staff of General Bagly
N. Kraus	Staff of General Miller
Lt. Alexander Levy	Staff of General Magruder
Capt. M. Levy	Staff of General Braxton
*Lt. M. J. Marcus	Staff of General Benning
Victor Meyer	Staff of General Barksdale
Assist. Adj. Gen. J. Randolph Mordecai	Staff of Gens. White and Taliaford
Captain A. J. Moses	Staff of General Hannon
Major Alfred T. Moses	Staff of General Taylor
Altamont Moses	Military Telegraph Service
F. J. Moses	Assistant Surgeon
Colonel Raphael J. Moses	Staff of General Longstreet
General A. C. Myers	Quartermaster General
Major Isaac Scherck	Staff of General Hardee
Morris Straus	Staff of General Jenkins

Jewish Confederate Navy Officers:

Louis P. Levy, Gunboat Chicora
 Midshipman Randolph Lyons
 Z. P. Moses, Navy Department
 Captain Levi Charles Harby⁶²⁵
 Lieutenant Barnham
 Perry De Leon

Lazarus Weil
 Simon Weil
 Isaac Moise
 Paymaster I. C. Moses
 Lieutenant R. J. Moses, Jr.

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Proud to Murder Black Men

Captain Madison Marcus of the 15th Georgia Infantry died defending Fort Gilmer in Virginia from a force of Blacks and Whites of the Union on October 13, 1864. London's *Jewish Chronicle* printed an account of this "Hebrew hero" and "Gallant officer" in their December 16th edition of that same year.⁶²⁶

[Captain Marcus] instructed his men to reserve their fire until the enemy were almost upon them; at which time he gave the order, and more terrible fire from cannon and ringing rifle never greeted any foe. The Negroes, leaping down to the ditch immediately beneath the work, endeavored to hoist up one another on their shoulders; but no sooner did the whites of a Negro's eyes gleam over the embankment than they were sealed in death... [The hand grenades] exploded before reaching the bot-

⁶²⁵ Simonhoff, *Jewish Participants in the Civil War*, p. 261: Harby commanded the Neptune and a fleet of gunboats and in his naval capacity, engaged in attacks on "Moslem pirates" and Seminole Indians.

⁶²⁶ "Review," *AJA*, vol. 4 (April, 1961), pp. 28-9.

tom of the ditch, and many of the Negroes were so mangled by this proceeding as to render their features undistinguishable.⁶²⁷

Jews and the Economics of the Civil War

"[The Jewish Peddler] received a hearty welcome from the planter on the balcony and the grinning servants on the lawn."⁶²⁸

The Jews became the focus of the suspicions of other White Americans when they were perceived to be profiting from the turmoil. Many Jewish merchants, it was claimed, were trading between the warring factions in violation of the laws. As the Union tried to cripple the Confederate economy, Northern Jewish merchants were allegedly trading Southern goods, such as cotton and tobacco, in exchange for much needed gold. Confederates used the gold to buy weapons and ammunition, food and medical supplies which, in addition to strengthening the rebels, fueled their economy and prolonged the war.⁶²⁹
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Certainly, the Jews were well placed in the regional economy to engage in this activity. Jews in the South were of the merchant class, having developed "a separate and distinctive accommodation to the plantation economy." The Southern planters depended upon these merchants to move their produce to market as well as for a source of supplies and financing. Jews had become commission merchants, brokers, auctioneers, cotton wholesalers, slave clothing dealers, and peddlers, keeping the slave economy oiled with money, markets and supplies.⁶³⁰ These rural merchants, "a disproportionate number of whom were Jews," bought much of their inventory from the cities and the credit they extended to their customers likewise rested on financial sources in the city, including the Jewish wholesalers and moneylenders in the North.⁶³¹

This middleman positioning of the Jewish merchants gave them immense influence and leverage within the Southern economy. It was also the primary reason why Jews almost unanimously supported the proslavery interests. In the Midwest and in the border states, Jewish wholesale houses had many customers in the South and they were not ready to interrupt their cash flow for Negro freedom.⁶³² When the war broke out and the Union embargo made trade with the South illegal, prices for the restricted but essential items skyrocketed in the South.⁶³³ Opportunities for immense profits from the smuggling and contraband trade with the

⁶²⁷ Wolf, *Patriot, Soldier and Citizen*, p. 424; Feingold, *Zion*, p. 91; Martin Rywell, *Jews in American History: Their Contribution to the United States, 1492-1950* (Charlotte, North Carolina: Henry Lewis Martin Co., 1950), p. 172; Leo Shpall, *The Jews in Louisiana* (New Orleans: Steeg Printing & Publishing Co., 1956), pp. 12-3.

⁶²⁸ *JRM/Memoirs 1*, p. 7.

⁶²⁹ Joseph H. Parks, "A Confederate Trade Center Under Federal Occupation: Memphis, 1862 to 1865," *Journal of Southern History*, vol. 7, no. 3 (August, 1941), p. 295.

⁶³⁰ Feingold, *Zion*, pp. 59-60; *MUSJ1*, p. 216: "Jews were needed there because fewer able whites turned to commerce. As the Gentile elite of the region became engrossed in politics and in the nursing of social status, competent Jews moved into the economic vacuum." See the example of this in Frederic Bancroft, *Slave Trading in the Old South* (Baltimore: J. H. Furst Co., 1931), pp. 105-6, where he describes a merchant in Richmond, Virginia: "A Jew named Levy [probably Lewis B. Levy], who had a clothing-store for negroes in the basement of the City Hotel, would gladly have explained how much such outfits enhanced the selling price of slaves. He made a specialty of supplying clothes for just such occasions. He 'particularly solicited the attention of traders' and 'persons bringing their servants [!] to the city for hire or sale.' Did he prosper? How could it be otherwise when seven leading traders vouched for him!"

⁶³¹ Ashkenazi, p. 104; Raphael, p. 15; Herbert Weaver, "Foreigners in Ante-Bellum Mississippi," *Journal of Mississippi History*, vol. 16, no. 1 (January, 1954), p. 153.

⁶³² A. Hertzberg, p. 123.

⁶³³ An example of this is found in *The Memphis Daily Appeal* which reported (June 11 and 18, 1862): "Landings which had been quiet for months became scenes of bustling activity in less than two weeks as more than two

Confederate [163] profits from the smuggling and contraband trade with the Confederate states enticed many to partake. Author/Historian Isaac M. Fein's review of the evidence includes this analysis from the memoirs of a Jew, Simeon Hecht:

Fortunes were made quickly in these days... [T]here were a great deal of speculators notably some of our leading coreligionists. Money... became plentiful. Some men arose from obscurity and became multimillionaires in a very short time... [There were] great opportunities to commit excessive frauds... It was a noted saying at the time, and according to my opinion, a very true one, that the war could have been ended in two years if it had not been for the Wall Street speculators... The pie was too full of plums to be eaten at one sitting. Among the speculators were some of our coreligionists.⁶³⁴

There was no shortage of observers of this phenomenon who incriminated the Jewish traders. The *New York Tribune*, *Herald*, and *Commercial*, the *Patterson Press*, the *Missouri Republican*, the *Chicago Tribune*, and the *Detroit Commercial Advertiser* were only a few of the papers which alleged that Jews were responsible for the speculation in gold: "all Jews are gold speculators"; "the Jews are engaged in destroying the national credit, in running up the price of gold"; "those hook-nosed wretches speculate in disasters; the great majority of those engaged in gold speculation are of the Jewish race." The [164] *New York Dispatch* reported that if you walked to the corner of Williams Street and Exchange Place, all you would see were the "descendants of Shylock," and all you would hear would be "Up to sixty-five, up to seventy-one! Mine God, it will go up to von hundred (sic)!"⁶³⁵ A writer in *Harper's Weekly*, denounced all Jews as "secessionists, copperheads, and rebels," while Southerners accused them of being "merciless speculators, army slackers, and blockaderunners across the land frontiers to the North."⁶³⁶ A soldier newspaper (*Corinth War Eagle*, August 7, 1862), published in the town which held Gen. Ulysses S. Grant's headquarters, called Jews "sharks, feeding upon the soldiers."⁶³⁷

Even Union Army officials began to lodge frequent complaints about the Jewish traders. In 1861, Treasury agent William P. Mellen and Lt. S. Ledyard Phelps denounced the Jews

hundred newly arrived merchants, the majority of whom were Jews, spread out their 'immense cargoes' for display."

"The Israelites have come down upon the city like locusts," wrote a correspondent of the *Chicago Times*. "Anything in the line of trade, up to a box of cigars, or a dozen papers of needles, may be obtained of these eager gentlemen at ruinous prices, for the purchaser." See Parks, "A Confederate Trade Center," p. 293.

⁶³⁴ Fein, "Baltimore Jews," p. 348; See the observations of Albert D. Richardson, *The Secret Service* (Hartford: American Publishing Co., 1865), p. 264:

But stores were soon opened, and traders came crowding in from the North. Most of them were Jews. Everywhere we saw the deep eyes and pronounced features of that strange, enterprising people. I observed one of them, with the Philistines upon him, marching to the military prison. The pickets had caught him with ten thousand dollars' worth of boots and shoes, which he was taking to Dixie. He bore the miscarriage with great philosophy, bewailing neither his ducats nor his daughter, his boots nor his liberty - smiling complacently, and finding consolation in the vilest of cigars. But in his dark, sad eye was a gleam of latent vengeance, which he doubtless wreaked upon the first unfortunate customer who fell into his clutches after his release. Glancing at the guests who crowded the dininghall of the Gayoso, one might have believed that the lost tribes of Israel were gathering there for the Millennium.

Even prior to the hostilities, others became resentful of business practices they attributed to Jews as a class. See Frederick Law Olmsted, *A Journey in The Seaboard Slave States* [1856] (New York: G.P. Putman's Sons, 1904), p. 70 and cited in Korn, *Civil War*, p. 292, note no. 132 (according to Korn "in the glib language of prejudice"):

...a swarm of Jews, within the last ten years, has settled in nearly every southern town, many of them men with no character, opening cheap clothing and trinket shops; ruining or driving out of business, many of the old retailers, and engaging in an unlawful trade with the simple negroes, which is found very profitable.

A. Hertzberg, p. 132, "Smuggling was a well-established, even major, economic enterprise during the four years of the war Jews were involved."

⁶³⁵ Korn, *Civil War*, p. 161.

⁶³⁶ Dinnerstein, *Uneasy at Home*, p. 87.

⁶³⁷ John Y. Simon, editor, *The Papers of Ulysses S. Grant* (Southern Illinois University Press, 1979), vol. 7, p. 52.

of Paducah, Kentucky. As United States forces advanced southward in 1862, Brig. Gen. Leonard F. Ross blamed Jews for the illegal cotton trade. Maj. Gen. William T. Sherman, Maj. Gen. Samuel R. Curtis, Brig. Gen. Alvin P. Hovey, and Maj. Gen. Stephen A. Hurlbut, all registered complaints against the illicit trade, and specifically, that of the Jews. Col. C. C. Marsh even expelled a dozen Jewish cotton buyers "for dealing in southern money, and depreciating United States Treasury notes." James Grant Wilson summed up their complaint against the smugglers.

This business was carried on in good part by Jews, desperate for gain, who often succeeded in passing our pickets under cover of night. Many a midnight chase [we have] had after the Memphis smugglers, and many an ambulance, drawn by a pair of horses or mules, and loaded down with well-filled trunks, containing medicine and other contraband articles, did [we] capture, which were endeavoring to escape to the Confederates, after evading the cavalry and infantry pickets posted around Memphis.⁶³⁸

The charges persisted but so did the profits. Jews "were denounced as extortionists, speculating on the necessities of the people while many of their breadwinners were at the front."⁶³⁹ The [165] Godchaux brothers, Leon and Mayer, were involved in the trade in Mississippi; Abraham Levi speculated in cotton through the Clinton firm of Bloom, Kahn & Co.⁶⁴⁰

Grant's Order #11

Those Gentiles losing their lives at the battle fronts were unimpressed with the new found Jewish prosperity. Observers of the inter-regional economy, including some of Lincoln's own staff, complained that Jews were "taking large amounts of gold into Kentucky and Tennessee."⁶⁴¹ But not only was this speculation a problem, it soon was suspected that the cotton agents themselves were going from behind the Union lines to the Confederate areas and coming back and spreading information that should not have been put in the hands of the enemy. These agents, writes U. S. Grant, III, "seem to have been mostly Jews and to have been generally spoken of as such, although there were undoubtedly some who were not jews."⁶⁴²

It was this perception, and after the issue of warnings against the illicit trade, that Ulysses S. Grant issued what became known as Order #11 on December 17, 1862:

⁶³⁸ James Grant Wilson, *General Grant* (New York: D. Appleton & Co., 1897), p. 149.

⁶³⁹ Feldstein, pp. 110-11, quotes from the diary of a Confederate businessman named Isador Straus.

⁶⁴⁰ Ashkenazi, pp. 83, 121.

⁶⁴¹ Simon, vol. 7, p. 51.

⁶⁴² U. S. Grant, III, *Ulysses S. Grant* (New York: William Morrow & Company, Inc., 1969), pp. 171-72.

Hdqrs. 13th A.C., Dept. of the Tenn., no. 11

Holly Springs, December 17, 1862

The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twentyfour hours from the receipt of this order.

Post commanders will see that all of this class of people be furnished passes and required to leave, and anyone returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters.

No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits. - By order of Maj. Gen. U.S. Grant.

Jno. A. Rawlins,

Assistant Adjutant General⁶⁴³

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Some controversy surrounds the issuance of the order and its actual source,⁶⁴⁴ but it nonetheless remains an example of "anti-Semitism" to many Jews. Lincoln soon repealed the order but another one issued by Colonel John W. Dubois in Holly Springs and Oxford, Mississippi, and Paducah, Kentucky, was actually carried out. It read: "On account of the scarcity of provisions all cotton speculators, Jews, and other vagrants, etc. having no permission from the Commanding General, will leave town within twenty-four hours."⁶⁴⁵ In some Southern towns resolutions were passed denouncing Jews and there were raids on Jewish stores.⁶⁴⁶

These edicts, though lacking due process, are indicative of the tensions between Jews and their Gentile neighbors. Some Jews spoke out admitting the criminal actions of profiteering Jews. Rabbi Simon Tuska of Memphis called these Northern Jews "greedy birds of prey." Jacob Peres of Memphis wrote to Isaac Leeser in Hebrew, "Some time ago over 20 Jews were in jail for smuggling. It is a great [profanation of the name of God.]" Leeser wrote in the *Occident*

of the crowd of needy [Jewish] adventurers, who travel of glide rather through the highways and byways of the land in quest of gain, often we fear unlawful, who in their material labors are perfectly indifferent to the duties of their religion, and not rarely conceal it by a pretended conformity.⁶⁴⁷

David Einhorn urged American Jewry to "make war upon the Amalek in our own midst!! Let us meet them that bring shame and disgrace upon us and our religious faith, with the fulness of our moral indignation."⁶⁴⁸

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Though Lincoln repealed the order it was not because the problem did not exist. Maj. Gen. Henry W. Halleck wrote to Grant in explanation of the repeal that "The President has no objection to your expelling traders & Jew pedlars, which I suppose was the object of your order, but as it in terms prescribed an entire religious class, some of whom are fighting in our

⁶⁴³ Korn, *Civil War*, p. 122; For other discussions on Order #11 see Joseph Lebowich, "General Ulysses S. Grant and the Jews," *PAJHS*, vol. 17 (1909), pp. 71-9, and Isaac Markens, "Lincoln and the Jews," *PAJHS*, vol. 17 (1909), pp. 116-23; Lears, p. 106. For a review of the warnings issued prior to Order #11, see Rev. P. C. Headley, *The Life and Campaigns of General Grant* (New York: Derby & Miner Publishing Co, 1866), pp. 198-99.

⁶⁴⁴ Lee M. Friedman, "Miscellanea: Something Additional on General Grant's Order Number 11," *PAJHS*, vol. 40 (1950-51), pp. 184-86; See also Elbogen, pp. 119-20.

⁶⁴⁵ Feingold, *Zion*, p. 94; James G. Heller, *Isaac M. Wise, His Life and Work and Thought* (New York: Union of American Hebrew Congregations, 1965), p. 351; Simon, vol. 7, p. 53: "U.S. Senator Lazarus W. Powell stated that he had documents showing that about thirty Jewish male citizens of Paducah were expelled on twenty-four hour notice along with their wives and children."

⁶⁴⁶ Kilhan, p. 74.

⁶⁴⁷ Korn, *Civil War*, p. 152; A. Hertzberg, p. 133: "The rabbis of that time seem to have felt that Jews were 'over-represented' in smuggling, but that they were not the main figures in this trade."

⁶⁴⁸ Korn, *Civil War*, p. 152.

ranks, the President deemed it necessary to revoke it."⁶⁴⁹ Even the Congress rejected resolutions condemning the order by a vote of 56-53 in the House, and 30-7 in the Senate. Representative Elihu B. Washburne wrote to Lincoln that General Order No. 11 was "the wisest order yet made... That construed as it was undoubtedly intended - that is, to exclude Jew peddlars, &c. it would be all right, but to apply it to all the Jew residents, would be a hardship. He said, further, if you would only express precisely in your order what you meant (as he supposed) to exclude these Jew traders it would be all right."⁶⁵⁰

As the country picked up the pieces from the bloody clash, Jews had actually made money and moved measurably ahead of the rest of the population. In Feingold's, *Zion In America*, he makes a remarkable observation:

It is... something of a paradox to note that for Jews in the North, where most Jews lived, the war actually proved to be something of a boon. They had avoided the open breach of the troubled decade of the fifties and now during the war an acceleration of German Jewry's headlong leap into affluence could be noted.⁶⁵¹

The immense profits were parlayed into legitimate endeavors; Dr. Fein continues:

Some of the Baltimore Jews became big real estate men, bankers, railroad magnates, and manufacturers of ready-clothes, which grew tremendously as a result of Government orders for uniforms. The economic situation, indeed, improved so much that a local Jewish correspondent wrote: "The Jews on the whole, by their intelligence [168] and their activity, have acquired some wealth... They are not sorry that they have left their Polish and German villages... The Poles are numerous here."⁶⁵²

Barry E. Supple, writing in the *Business History Journal*, concurred: "For most of them the Civil War brought prosperity - at least to some degree. Even where, as in the case of Straus and the Lehman brothers, operating within the southern economy, they had to bear the brunt of commercial dislocation and general insecurity, there might be some counterbalancing benefits."⁶⁵³ He called the period "one of relatively uncomplicated prosperity" for the Jews. Those whose business was in clothing such as the Seligmans, and whose principal economic activity was in buying and selling found their wartime profits extraordinary.⁶⁵⁴ Other Jewish historians, such as Arnold Shankman saw similarly:

After the Civil War, Jews controlled the dry-goods stores of the South to a remarkable extent. In virtually every important Southern town, one or more Jewish peddlers leased a store and began to sell notions, farm equipment, clothing, and groceries to the local population... So completely did Jews appear to dominate the Southern retail trade that a sociologist studying Indianola, Mississippi, during the 1930s alleged that one could not purchase a pair of socks locally on a Jewish holiday.⁶⁵⁵

The public's perception of Jewish profiteering in the midst of a divisive conflict was only confirmed by these facts. Some historians have gone to great lengths to justify the actions of these profiteers but few have ventured to explain in legitimate business terms the disproportionate advantage realized by them. In any event, Jews were measurably wealthier but

⁶⁴⁹ Simon, vol. 7, p. 54. According to Washburne, "his order so much harped on in Congress was issued on express instruction from Washington." Friedman, "General Grant's Order Number 11," p. 185.

⁶⁵⁰ Simon, vol. 7, pp. 55-6.

⁶⁵¹ Feingold, *Zion*, p. 91; Dutch Jews experienced this phenomenon when, in the mid-eighteenth century, and during the decline of Amsterdam as an economic and military power, the overall wealth of the Jews increased "considerably." See *EAJA*, p. 214; In Maryland, wrote Isaac M. Fein in "Baltimore Jews during the Civil War," p. 352: "The Jewish community emerged from the Civil War crisis much stronger and more integrated." *MUSJ2*, p. 29: The Jews of Alexandria, Virginia established a congregation in 1850 and they owe their "growth and prosperity to the Civil War."

⁶⁵² Fein, "Baltimore Jews," pp. 348-49.

⁶⁵³ Supple, "A Business Elite," p. 154.

⁶⁵⁴ Supple, "A Business Elite," p. 155. Mary Elizabeth Massey, *Ersatz In The Confederacy* (Columbia, South Carolina: University Press, 1952), p. 19, quotes a Richmond woman: "The war was a harvest to that class... Many of them were... the future Rothschilds of the South."

⁶⁵⁵ Arnold Shankman, "Friend or Foe? Southern Blacks View the Jew," in Stephen J. Whitfield, *Voices of Jacob, Hands of Esau: Jews in American Life and Thought* (New York: Archon Books, 1984), pp. 106-7.

public ire was strong and growing more pronounced, even within the Southern haven in which the Jews thrived so freely. It was this image that had to be repaired and was cause for concern among the Jewish leadership. Once again their motives were questioned and once again they planned their defense.

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Reconstruction, Blacks and Jews

"Everywhere the serfs, the majority of the population, constituted an enormous oppressed class with the least rights and the greatest obligations. The Jews belonged to the three upper classes and the position of the bulk of the Jews resembled that of the burghers whose function it was to control the economic life of the country."⁶⁵⁶

The Jews faced the Reconstruction era without having markedly changed their attitude or behavior toward the ex-slave. In Louisiana, writes Moses Rischin, Jews typically, "were not in visible opposition to slavery. The point is a significant one in that throughout the history of [the town of] Opelousas, Jews supported the white side of a racial conflict that began with Reconstruction and which continues to be the major line of ethnic demarcation in the present-day community."⁶⁵⁷

In the North, the Jews parlayed their substantial war-time profits into new markets and industries. "In the age of the great industrial expansion," Eric Hirshler writes of the German Jews,

their role was outstanding in three particular economic areas: in the textile and clothing field; in banking and finance; and in the development of a new kind of merchandising such as the department store and mail order business.⁶⁵⁸

This move into legitimate markets left them with control of 90% of all wholesale clothing in New York and 80% of all retail clothing stores.⁶⁵⁹ Investment banking was the domain of a remarkable group of German Jews based in New York whose names are synonymous with high finance to this day.⁶⁶⁰

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Blacks emerged from the Civil War dominating the skilled crafts and construction trades as masons, carpenters, bricklayers, and painters,⁶⁶¹ but before they were forced out by White laborers, their money was of particular interest to the Jewish merchants. For this reason alone Jews tolerated the Black consumer to a greater extent than did their Gentile counterparts,⁶⁶² and their businesses "were crammed with Negroes."⁶⁶³

⁶⁵⁶ George Horowitz, *The Spirit of Jewish Law* (New York: Central Book Company, 1963), p. 78. See also Abrahams, p. 102-103.

⁶⁵⁷ Moses Rischin, editor, *The Jews of North America* (Detroit: Wayne State University Press, 1987), p. 977.

⁶⁵⁸ Hirshler, pp. 59-60; A. Hertzberg, p. 137: "By 1880, about half of the Jewish business firms in the country were in clothing and allied occupations both in manufacturing and retail sales. Three-quarters of all the clothing businesses of all kinds were controlled by Jews. They owned an even higher proportion of the department stores that were then being opened on the 'main street' of almost every city in the country."

⁶⁵⁹ Hirshler, pp. 60, 61; See also Raphael, p. 17 and Rudolf Glanz, 'Notes on Early Jewish Peddling in America,' pp. 125-26 on this point.

⁶⁶⁰ Barry E. Supple, "A Business Elite: German-Jewish Financiers in Nineteenth Century New York," *Business History*, vol. 31 (1957), pp. 142-77: Semon Bache, August Belmont, Marcus Goldman, Meyer Guggenheim, Lazarus Hallgarten, Philip Heidelberg, Isaac Ickelheimer, Abraham Kuhn, Henry Lehman, Emanuel Lehman, Mayer Lehman, Leonard Lewisohn, Solomon Loeb, Joseph Sachs, Jacob Schiff, William Scholle, 7 brothers Seligman, Philip Speyer, Lazarus Straus, Ernst Thalmann, Felix Warburg, Baruch Wertheim, among them.

⁶⁶¹ Feuerlicht, pp. 188-89. Brenner, p. 245: 'Most of the craft work on the plantations was done by slaves. Between the Civil War and the end of the 19th century, Blacks predominated in many trades in the South. But they were then driven from them. Similarly, they were excluded from many skilled craft unions in the North until the 1960s; and even later.'

⁶⁶² Feingold, *Zion*, pp. 59-60.

This post-slavery direct contact between Jewish merchant and Black consumer marked the beginning of the modern era relationship and its subtle duality. Jewish establishments, on one hand, were the primary outlet whose doors were open to Blacks but, on the other hand, the feigned friendship was frequently counteracted by bitter, one-sided hostility.⁶⁶⁴ After all, says Feingold, "there was a concealed advantage in living in a society which reserved most of its fear and rancor for its blacks."⁶⁶⁵

The Jews "virtually monopolized peddling and controlled the dry-goods stores of the South to a remarkable extent."⁶⁶⁶ They sold to Blacks on credit keeping ledger sheets for them - a custom called keeping "a book on schwartzers" - with endless payment terms.⁶⁶⁷ Fyodor Dostoevsky wrote in 1877 of the Southern American Jews:

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[They] have already leaped en masse upon the millions of liberated Negroes, and have already taken a grip upon them in their, the Jew's own way, by means of their sempiternal; "gold pursuit" and by taking advantage of the inexperience and the vices of the exploited tribe... the Negroes have now been liberated from the slave owners [but] they will not last because the Jews... will jump at this new little victim.⁶⁶⁸

In 1913, one observer recalled that after the Civil War, "the Jews invaded the Southern States... with their merchandise in packs on their backs and began to open stores in the cities, towns, and crossroads as fast as their wholesale Jewish merchant connections in Baltimore, Philadelphia, and New York could ship the goods they ordered."⁶⁶⁹

Economic Exploitation

The "free Blacks" were a new consumer class who needed food, shelter and clothing just like the slave. While others were revulsed by the sheer thought of a "free nigger" in their midst, the Jews' revulsion was mitigated by the ready money in the ex-slave's pockets. After all, Jews had handsomely profited by supplying slave's needs through the plantation, and now that same money source was re-routed through the hands of the ex-slave in the form of wages. Business was now directly retail. Jewish shops offered an open, if not entirely welcome, market for the Black consumer. Says Ashkenazi, "The free black population of New Orleans was

⁶⁶³ Arnold Shankman, *Ambivalent Friends: Afro-Americans View the Immigrant* (Westport, Connecticut: Greenwood Press, 1982), p. 114; Feingold, *Zion*, pp. 59-60.

⁶⁶⁴ According to Bertram W. Korn, "The Jews of the Confederacy," pp. 36-7, the Black freedmen, placed in legislative roles pursued an open, fair and equal society even for the oppressive Jews. A statute that denied every one who was not a Christian the right to hold public office was removed in 1868 when "the Reconstructionist legislature - aided by its Negro members - adopted a new constitution omitting all religious tests except a belief in Almighty God."

⁶⁶⁵ Feingold, *Zion*, p. 61.

⁶⁶⁶ Shankman, p. 111.

⁶⁶⁷ Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), p. 157. "Schwartzers" is a Jewish term for "nigger."

⁶⁶⁸ Whitfield, *Voices of Jacob*, pp. 241-42.

⁶⁶⁹ Shankman, *Ambivalent Friends*, pp. 111, 113; Thomas D. Clark, "The Post-Civil War Economy in the South," *PAJHS*, vol. 55 (1965-66), pp. 425, 428:

[T]here appeared the wholesale merchants in Louisville, St. Louis, Baltimore, Charleston, Cincinnati, New Orleans, and Mobile. Many of these houses were operated by Jewish merchants who had either survived the war or were quick to see the opportunity for trade on a new basis of merchandising in the post-war South. They searched for just the right spots to open stands, and when they located them they emptied their packs onto store shelves and went into business in permanent locations... Almost every town had one or more of these merchants who made modest beginnings and advanced his mercantile career as the South moved further away from the reconstruction years. Possibly a major portion of the dry goods and clothing sold in the southern small towns were sold by these merchants. The smaller retailers really clothed the South either by the sale of cloth or ready-made clothing.

a significant economic group, and even urban slaves had funds at their disposal not available to their plantation counterparts."⁶⁷⁰
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The Southern merchant now had to subtly coax what could no longer be forcibly extracted. Jews were pioneers in this new brand of Black consumer exploitation, while still maintaining the supplier role with the plantation owner who had developed a new form of slavery called sharecropping - a system barely discernible from chattel slavery.⁶⁷¹

Meanwhile, the terror that characterized legal slavery was paired with a contempt for the ex-slave to maintain a psychological slavery and again the Jews could be seen as beneficiaries. The Jews "imbibed generously of its pervasive racist sentiment," admits Feingold, "and participated in the ritualized violence formalized in its 'code duello'."⁶⁷² They were free from the pervasive "anti-Semitism" because Southerners "were so deeply prejudiced against Negroes and Catholics that they had little room to hate the Jews."⁶⁷³ In fact, Jews became firmly rooted in the social and economic fabric of the region. A report by the American Jewish Historical Society concluded that "contrary to popular notion the Jewish merchant found the South almost as good a base of operation as the East."⁶⁷⁴ It said that they "were members of the lodges, served on all sorts of boards and committees, were sources of advice, and often-times gave a sound leadership in the organization of banks. To a great extent [173] they set the styles of their communities because they had the outside purchasing contacts from which they imported new goods and styles into their trade."⁶⁷⁵

The Land and the Lien

In the midst of this assault and the hardening of Jim Crow, the Black man tried to maintain a foothold on the American dream but found the Jewish merchant class unwilling to offer a hand. The Jews were charged with "overpricing their goods, of selling cheap and shoddy merchandise, of charging exorbitant rates of interest, of discriminating among their customers, and generally of driving the Southern farmer into complete failure [and some] of these charges in specific instances no doubt were true."⁶⁷⁶ These merchants engaged in a form of legal land theft that secured thousands of acres in the name of debt service. The lien laws of

⁶⁷⁰ Ashkenazi, p. 126.

⁶⁷¹ Ashkenazi, p. 68:

Planters had lost direct control of the labor force when their slaves were freed. A sharecropping system had taken root in the Felicianas by 1865, under which freedmen worked parcels of land and shared a portion of the crop with the landowners. Freedmen could work their parcels without the supervision attendant upon their position as slaves, and they could dispose of some of the fruits of their labor as their own. The planters and farmers (those who tilled between fifty and one hundred acres) lacked funds and, after 1867, credit. They viewed sharecropping as a way to keep their land planted and harvested while their former slaves remained tied to the land in some fashion. The planters with whom the Meyers traded remained on their land and actively pursued cotton growing along with their sharecroppers. Relations between the landowner and his sharecroppers were little changed from those before the end of slavery.

⁶⁷² Feingold, *Zion*, p. 61; Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), pp. 108-9; See also Janowsky, pp. 185-86.

⁶⁷³ Clark, p. 430. See also Leonard Reissman, "The New Orleans Jewish Community," *Jewish Journal of Sociology*, vol. 4 (1962), p. 121; According to Weisbord and Stein, pp. 22-3:

Race consciousness in Dixie resulted in benefit to the Jew as a white man. Differences between whites were submerged in a society that was preoccupied with maintaining the subordinate status of blacks (And as Bertram Korn wrote), "The Negroes acted as an escape valve in Southern society. The Jews gained in status and security from the very presence of this large mass of defenceless victims who were compelled to absorb all of the prejudices which might otherwise have been expressed more frequently in anti-Jewish sentiment."

North as well as south Jewish racial views were not appreciably different from those of Christians.

⁶⁷⁴ Clark, p. 432.

⁶⁷⁵ Clark, pp. 428-29.

⁶⁷⁶ Clark, p. 431.

the South were the credit instrument which allowed the poor farmer to purchase planting supplies on credit until the harvest. A tool, a mule, a seed - in exchange for a lien on the farm. When the payment was late or if the crop failed the entire farm could be foreclosed and taken by the merchant - all for a fraction of its actual worth. Jews were the prevalent wholesalers, and as such extended credit, and were represented in "substantial numbers," in banking throughout the South.⁶⁷⁷ Some of these bankers and merchants abused the opportunity by actually speculating in foreclosures. Thomas D. Clark apologetically explains the process:

There was involved in land dealing, however, the exceedingly delicate question of foreclosure, and not even the hardest-hearted [174] furnishing merchant relished the opprobrium which was likely to result from the public sale of chattel goods and land for debt. It was much simpler to secure the transfer of ownership of property in quiet private negotiations than to stand exposure to criticism by public sale. It was in this way that many furnishing merchants accumulated large tracts of land, and sometimes men who started out as merchants became larger farmers who gradually came to run their stores as adjuncts to their farming activities. Doubtless many merchants insured the future success of their stores by building up a controlled trade upon their private domains. So prevalent did the custom of giving land as security become that it was common practice in much of the South to speculate on the amount of mortgage every man had on his farm and as to the probable date on which he would have either to secure an abundance of providential assistance or be foreclosed.⁶⁷⁸

As farmers absorbed the inherent risks of producing a successful crop, many a Jewish merchant became the direct beneficiary of the failure of the family farm. Clark presents these merchants as unwilling victims of a law with which they were forced to comply. Contrarily, he points out that these Jews gave the "sound advice" that produced these laws and it was they whose businesses stood to benefit the most. The abuses became rampant leading to the system's demise:

When the boll weevil reduced the cotton crop, and when competition of cash stores developed an expansion of industry, the old line furnishing business went into eclipse in the South. Its end came only after merchants had committed countless sins against real Southern agricultural progress, and had been properly criticized for it in the newspaper and periodical press, and even in books.⁶⁷⁹

Struggling Whites and Blacks fell victim to this sophisticated land snatch just as the Red man had fallen to an earlier version. As today, the Black ex-slave was scapegoated by White victims who had lost land and who were left in economic travail - and the lynchings increased. Jews such as Isaac Hermann (1838-1917), encouraged this rancor:

In the Reconstruction period, Hermann was a leader in the movement to organize the [Civil War] veterans into an association [175] whose primary aim, it would seem, was to protect the whites against the Negro freedmen... He worked to restore white supremacy and to resist what he believed to be the encroachments of the Negroes.⁶⁸⁰

Creating a Black Image

The Jewish press actually encouraged resentment toward the Black showing him to be unfit for citizenship. Since the war, the preferred Jewish image of the diligent and humble

⁶⁷⁷ According to Clark, p. 432: "His safe bulged with thousands of liens and mortgages."; Rubin, p. 166; See Larry Schweikart, "Southern Banking and Economic Growth in the Antebellum Period: A Reassessment," *Journal of Southern History*, vol. 53, no. 4 (1987), p. 35. See also Allison Davis, Burleigh B. Gardner, Mary R. Gardner, *Deep South: A Social Anthropological Study of Caste and Class* (Los Angeles, University of California: Center for Afro-American Studies, 1941), p. 264:

In Rural County, however, where there are no large towns, the functions of the buyer, the ginner, and the advance merchant have often been performed one individual or firm. Such a merchant-ginner-buyer exerted a dominant economic control over the tenants and planters to whom he furnished credit.

The Wholesale merchants in Old County who once rivaled the banks as credit agencies for planters were, with one exception, Jews. Most of them were socially middle class in Old City, but a few had risen into the upper class.

⁶⁷⁸ Clark, pp. 431-32.

⁶⁷⁹ Clark, p. 432.

⁶⁸⁰ *JRM/Memoirs* 3, p. 236; Schappes, pp. 495-98.

immigrant striving to be a model American citizen had given way to a hostile skepticism. Jews were now seen by a growing number of observers as having produced wealth for themselves at the expense of the American people. As the anti-Jewish sentiment became audible, the Jewish press turned on the most vulnerable and easy target. *The Jewish Sentiment* editorialized in 1898:

The laws of nature cannot be reversed by "an act of Congress" and the white man is not only superior to the black man but will assert his supremacy (sic) at the proper time and in the proper manner⁶⁸¹...

The Sentiment's editor Frank Cohen wrote of a lynching in November of 1899:

North Carolina has recently done herself proud while several other states have had dignified hanging bees - provoked by the usual cause... Those negroes who conduct themselves properly, are respected and protected, but the lawless brute who violates the sanctity of the white man's home deserves death and usually receives it with electrical swiftness.⁶⁸²

Jewish Sentiment, August 11, 1899:

The primary needs of the negro race is obedience to the law and recognition of the rights of others... If law abiding and worthy, every opportunity will be accorded him short of social equality and this no self-respecting white man can endure. If the unmentionable crime against womanhood is persisted in mobs in the future will deal with him as they have in the past.⁶⁸³

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The Jewish Sentiment was aptly named and represented its constituency well. The Jewish/Black relationship had shifted from slaveowner/slave to merchant/consumer but with the same effect - Jews continued to exploit, at first the manpower and then the economic power of their former slaves. This duality became the foundation of the modern relationship between Blacks and Jews as the tumultuous 19th century came to a close.

⁶⁸¹ *Jewish Sentiment*, December 31, 1897, p. 3; August 24, 1900, p. 3; October 28, 1898, p. 3, reported in Steven Hertzberg, "The Jewish Community of Atlanta," *AJHQ*, vol. 62, no. 3 (March, 1973), p. 280.

⁶⁸² *Jewish Sentiment*, November 11, 1899, p. 3, reported in S. Hertzberg, p. 280.

⁶⁸³ *Jewish Sentiment*, August 11, 1899, p. 3, reported in S. Hertzberg, p. 281.

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Holocaust

Black men, women and children fell victim by the tens of millions to the slave traders and slave makers. As chattel, the African was unaccounted for in many a transaction and hidden within a substantial smuggling commerce. Given the evidence presented of the mercantile capabilities of the Jews and their concurrent indifference to African humanity, one might fairly assert that they are accountable for many of these murders. Certainly, one could justifiably argue that in places such as Surinam, Curaçao, Barbados and other slave depots under their control, a majority of the murders of Black hostages were committed by Jews or their agents. To quantify, however, is a most difficult proposition. Tens of millions suffered and died - how many tens of how many millions is the question.

Philip D. Curtin, author of *The Atlantic Slave Trade*, traced the most circulated slave importation figure, of 15 million, back to a most unlikely source - an American publicist of the 1860s.⁶⁸⁴ Of the trail of miscalculations, Curtin says: "[O]n closer examination, the vast consensus turns out to be nothing but a vast inertia, as historians have copied over and over again the flimsy results of unsubstantial guesswork."⁶⁸⁵ Other writers of English language textbooks on the history of the slave trade estimate in percentages the rate of the loss of African life in the trade:⁶⁸⁶

Robert Rotberg sets the loss of life during the maritime leg of the journey into slavery at 25 to 33 per cent.

J. D. Hargreaves says it was about one-sixth.

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J. D. Fage says it was "at least" one-sixth.

Donald L. Wiedner says mortality reached about 12 per cent in French ships, contrasted with 17 per cent in Dutch and British ships; Portuguese losses in the early centuries ran about 15 per cent, but when pressure from the nineteenth-century abolitionists forced the slave traders to take evasive actions, the casualty rate rose to 25 to 30 per cent.

Westergaard's archival survey of the Danish slave trade, for example, showed that individual voyages between 1698 and 1733 had mortality rates as low as 10 per cent and as high as 55 per cent.

Curtin's exhaustive review of the mortality data, including the assumptions above, brings him to this assertion:

The cost of the slave trade in human life was many times the number of slaves landed in the Americas. For every slave landed alive, other people died in warfare, along the bush paths leading to the

⁶⁸⁴ Philip D. Curtin, *The Atlantic Slave Trade: A Census* (Madison: University of Wisconsin Press, 1969), pp. 6-7. Curtin tracks the use of a fallacious guess through the works of a series of historians, all basing their figures on those of a previous "expert" in the field with each adding a new degree of authority. The publicist Edward E. Dunbar passed his guesstimate to Du Bois to Kuczynski to Fage to Davidson to Davis. Another faulty trail (see pages 9-10) commences with George Bancroft to W. E. H. Lecky to Williams to E. D. Morel to Melville J. Herskovits.

⁶⁸⁵ Curtin, p. 11.

⁶⁸⁶ Curtin, pp. 275-76. See also Boogaart and Emmer, "The Dutch Participation in the Atlantic Slave Trade, 1596-1650," *The Uncommon Market*, editors, Gemery and Hogenclorn.

coast, awaiting shipment, or in the crowded and unsanitary conditions of the middle passage. Once in the New World, still others died on entering a new diseased environment.⁶⁸⁷

It is generally agreed that the oft repeated figure of 15 million via the publicist is "conservative." But even if that figure were true, Curtin's claim that "many times" that number of Africans killed would place the number closer to 100 million murder victims. The actual figures are staggering, and as key operatives in the enterprise, Jews have carved for themselves a monumental culpability in slavery - and the holocaust.

The Count

To what extent Jews used the African is a difficult determination to make. Dr. Bertram Korn reasons:

Jews who were more firmly established in a business or professional career, as well as in their family relationships, had every reason to become slave-owners, although, of course, some socially prominent families took pride in employing white servants in their homes.⁶⁸⁸

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Colonial Jews were rarely to be found in the ranks of the impoverished being "securely ensconced in the middle class."⁶⁸⁹ Jacob Marcus counts slaves into his description of the Jewish households:

Merchants who were prosperous owned their own homes, occasionally some farm or uncultivated lands, perhaps some urban real estate, and a slave or a bond servant. Most Jewish shopkeepers and merchants were "comfortable." That is to say, they made a good living and lived comfortably. Many of them owned their own homes, while practically all had at least one domestic slave and could afford to lose twenty shillings at cards - once a week - at the club.⁶⁹⁰

Marcus again:

Jews who had come up in the world patterned themselves most carefully on their cultured and often wealthier Christian compatriots. Their well-appointed homes boasted silver, fine linens, expensive glassware, good cutlery, rugs, carpets and slaves to wait upon them.⁶⁹¹...

"The possession of one or two house servants," says Henry Feingold, "was fairly widespread. As many as a quarter of the South's Jews may have fallen into this category" which was "slightly above that of other Southern merchants." Slave ownership among Jews was an indication of wealth and social status.⁶⁹² Roberta Strauss Feuerlicht counts Jews as having an even greater role in slavery:

just as a disproportionately large number of Jews were slave owners, a disproportionately large number of Jewish merchants sold slaves as they would any other goods. Several of these merchants were prominent in their communities: an acting rabbi, the president of a congregation.⁶⁹³

To quantify these assertions of inordinate Jewish slaveholding and dealing could not be accurately done until the census of 1820 - America's first attempt to count and segment her population by ethnic origin. It must be stressed that the figures represent only what the Jewish population would admit to, and, as taxable commodities, slave holdings would likely be underreported. The [180] brisk slave smuggling trade operated by the Jews of the Caribbean after the ban on the legal trade makes it difficult to assign definitive numbers to their slave commerce. Also, the high turn-over wholesale trade, in which Jews were numerous, would not have identified Jews as owners of the Black stock temporarily in their hands. Ira Rosenwaike analyzed the 1820 data which indicates the number of domestic slaves held by Jews:

The Jewish population in 1820 is concentrated in a few principle towns, in particular the five centers which then had functioning congregations; New York, Philadelphia, Charleston, Richmond and

⁶⁸⁷ Curtin, p. 275.

⁶⁸⁸ Korn, "Jews and Negro Slavery", p. 181.

⁶⁸⁹ *MCAJ2*, p. 820.

⁶⁹⁰ *MCAJ2*, pp. 819, 821.

⁶⁹¹ *MCAJ3*, p. 1178.

⁶⁹² Feingold, *Zion*, p. 60.

⁶⁹³ Feuerlicht, p. 73.

Savannah... In Charleston, Richmond and Savannah the large majority (over three-fourths) of the Jewish households contained one or more slaves; in Baltimore only one out of three households were slaveholding; in New York, one out of eighteen... Among the slaveholding households the median number of slaves owned ranged from five in Savannah to one in New York.⁶⁹⁴

Rosenwaike, whose Jewish population studies have been published in the major Jewish historical journals, has recently analyzed the 1971 population studies of Lee Soltow. Rosenwaike does not dispute Soltow's startling findings:

Soltow estimates that 36 percent of the 625,000 families in the South in 1830 were slaveholders. Of the 322 household heads identified in the present study as [Jewish] residents of the same states at this enumeration, a considerably larger proportion - 75 percent - were owners of one or more slaves.⁶⁹⁵

"In Charleston, Richmond, and Savannah," he continues, "the overwhelming proportion (over four-fifths) of the Jewish households contained one or more slaves; in New Orleans over three-fifths were slaveholders; in Baltimore, less than one-fifth."⁶⁹⁶ Nationwide, "Probably close to two-fifths of the Jewish families of 1820 owned slaves..."⁶⁹⁷
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Ira Rosenwaike, Bertram W. Korn and Malcolm Stern are among the Jewish scholars who have studied American Jewish population data. All of their results confirm the pervasive involvement of Jews in Black slavery. Dr. Korn analyzes the available census data:

In the 1820 manuscript census records for New Orleans, it has been possible to identify only six Jews. Each of these owned at least one slave, and the six owned twenty-three slaves altogether. By 1830, twenty-two Jews can be identified in the census returns - a very low number, since there were about sixty-six Jews in the area when the newly established congregation published its list of contributors in 1828, although some of the donors were not permanent residents. More than half of these twenty-two did not own slaves, but ten of them owned a total of seventy-five slaves. Obviously some of the newly arrived Jewish settlers could not afford to own slaves. By 1840, when sixty-two Jews can be identified in the census returns - again a very small number, since there must have been at least several hundred Jewish families in the community by that time - the newcomers had prospered to so great a degree that only seven reported that they owned no slaves. The fifty-five identifiable Jewish slave-owners of New Orleans in 1840 held a total of three hundred and forty-eight Negroes in bondage, an index to growing prosperity... Yet, according to the Mobile 1850 census, which lists seventy-two identifiable Jewish heads of family, thirty-one Jews were owners of slaves, to a total of ninety slaves. The proportion is even higher in view of the fact that we include in the figure for heads of families, nineteen young clerks and peddlers who lived in the homes of relatives, and fourteen Jewish bachelors who lived in a single boarding-house.⁶⁹⁸

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Census Data of Jews and Black Slaves

The following tables have been published by Jewish scholars who have researched and analyzed the available population data. These 1790 Census figures are included because they are the only "official" data available. Dr. Korn comments:

Seventy-three Jewish heads of households have been identified as Jewish; of these, at least thirty-four owned one or more slaves, to a total of 151 slaves. The only large holdings of

⁶⁹⁴ Rosenwaike, "The Jewish Population in 1820," pp. 2,17,19.

⁶⁹⁵ Rosenwaike, *Edge of Greatness*, p. 66. Also Lee Soltow, "Economic Inequality in the United States in the Period from 1790 to 1860," *Journal of Economic History*, vol. 31 (1971), pp. 825-26; Korn, "Jews and Negro Slavery," p. 183: "The proportion of Jewish slave-owners, then, was possibly even larger than that of non-Jews, since the overwhelming majority of Southern Jews lived in the towns and cities,"

⁶⁹⁶ Rosenwaike, *Edge of Greatness*, p. 66.

⁶⁹⁷ Rosenwaike, "Jewish Population of 1820," p. 18. These figures correspond to data collected seventy years later by the Bureau of the Census which surveyed American Jews. See Raphael, p. 17: "Even more striking: two-thirds of all the Jewish families in the United States had at least one servant! Jews had clearly achieved a comfortable position in American society."

⁶⁹⁸ Korn, "Jews and Negro Slavery," pp. 182-83.

slaves were possessed by Jacob Jacobs of Charleston (11), and Abraham Cohen (21), Solomon Cohen (9), and Esther Myers (11), all of the Georgetown District.⁶⁹⁹

Many families did not participate in this census and still more would not have revealed their identity as slaveholders or as Jews, having emerged so recently from the era of Inquisition.⁷⁰⁰

Area	of Jewish Heads of Households	Jewish Slave Holders	Slaves
New England	23	5	21
New York	60	20	43
Pennsylvania	31	3	6
Maryland	8	3	3

The Census of 1830 provides another "official" tally of the slave holdings of Jews. The chart below lists records of slave holdings of Jews in areas outside of major Jewish communities.⁷⁰¹

Jewish Heads of Households in All Other Places Census of 1830				
Head of Household	Number of Blacks			
	Slave		Free ^a	
County	M	F	M	F
ALABAMA				
<i>Mobile</i>				
George Davis Sr.		1		
George Davis Sr.	4	3		
Henry Lazarus	2	1		
ARKANSAS				
<i>Hempstead</i>				
Abraham Block		2		
DISTRICT OF COLUMBIA				
<i>Washington</i>				
Raphael Jones				2
FLORIDA				
<i>Alachua</i>				
David Levy for his father IIII	9			7
GEORGIA				
<i>Augusta</i>				
B. Abrahams		1		
Jacob Abrahams	2	2		
Levi Florance	3	7		
Isaac Hendricks	1			
Isaac Henry	9	4		

⁶⁹⁹ Korn, "Jews and Negro Slavery," p. 182.

⁷⁰⁰ Korn, "Jews and Negro Slavery," p. 182.

⁷⁰¹ Rosenwaike, *Edge of Greatness*, pp. 134-38, Table A-12.

Jacob Moise	2	4		
<i>Burke</i>				
Josenh Bush	6	6	3	3
<i>Camden</i>				
G. P. Cohen		1		
ILLINOIS				
<i>St. Clair</i>				
John Hays	4	2		
INDIANA				
<i>Knox</i>				
Samuel Judah			1	1
KENTUCKY				
<i>Lexington</i>				
Benjn Gratz	5	4		
Louisville				
Henry Hyman	1	1		
Jacob Levin		2		
Grant				
Abraham Jonas	1	1		
LOUISIANA				
<i>Pt. Coupee</i>				
Widow of Ben Jewel Sr	26	16		
MARYLAND				
<i>Frederick</i>				
Isaac Lyon		1		
MISSISSIPPI				
<i>Natchez</i>				
Jacob Soria	1	1		
MISSOURI				
<i>Lincoln</i>				
Emanuel Block	1	2		
<i>Pike</i>				
Pheneas Block	1	2		
<i>Washington</i>				
Jacob Phillips(on)	1	2		
NORTH CAROLINA				
<i>Mecklenburg</i>				
Nathan Cohen		2		
<i>New Hanover</i>				
A. Lasarus		2		

Malcolm Stern published some additions and corrections to Rosenwaike's analysis which included a slave count. See Malcolm H. Stern, "Some Additions and Corrections to Rosenwaike's 'An Estimate and Analysis of the Jewish Population of the United States in 1790,'" AIHQ, vol. 53 (1964), pp. 285-89: Ira Rosenwaike's original article is in PAIHS, vol. 50, no. 1 (March, 1961), pp. 23-67.

Jews/Location	Slaves	Jews/Location	Slaves
Newport, Rhode Island		Charleston, S. Carolina	
Sarah Lopez		Joseph Abendanon	4
Abraham Rivera		Emanuel Abrahams	4
Moses Seixas		Jacob Abrahams	1
Boston, Massachusetts		Jacob Cantor	
Moses Michael Hays	2	Gershorn Cohen	6
New York, New York		Isaac De (Da) Costa	
Solomon Myers Cohen	1	Sarah De (Da) Costa	5
Isaac Gomez, Jr.	7	Isaac De Lyon	2
Isaac M. Gomez	1	Simon Hart	1
Rebecca Gomez	1	Jacob Jacobs	1
Uriah Hendricks	2	Jacob Jacobs	3
Abraham Isaacs	1	Israel Joseph	1
Joshua Isaacs	2	Mark(s) Lazarus	2
Benjamin S. Judah	2	Moses Levey (Levy)	2
Elizabeth Judah	2	A(a)ron [Lopez]	2
Eleazar Levy	1	Mordica(i) Lyon	1
Isaac H. Levy	3	Barnet Moses	2
Joshua Levy	2	Isaac Moses	1
(E)Manuel Myers	3	Lyon Moses	4
Simon Nathan	3	Abrahain Seixas	5
Rachel Pinto	1	Samuel Simons	2
Solomon Sirnpson	1	Joseph Tobias	3
Alexander Zuntz	2	Rachel Woolf	6
Bedford, New York		Cheraw Dist, S. Carolina	
Benjamn Hay(e)s	5	David Azariah	1
Davd Hay(e)s	1	Georgetown, S. Carolina	
Mt. Pleasant, New York		Wolf A(a)ronson	
Mchael Hay(e)s	2	Abraham Cohen	21
Phladelphia, Pennsylvania		Solomon Cohen	
Myer Hart	3	Daniel Hart	6
Jonas Phillips	1	Hyman Hart	6
Lancaster, Pennsylvania		Nathan Hart	
Joseph Simons	2	Esther Myers	11
Baltimore, Maryland		Total African Hostages	209
Moses Jacobs	1		
Elkin Solomon	1		
Isaac Solomon	1		

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Census of 1820 ⁷⁰²							
	Charleston	New York	Philadelphia	Richmond	Baltimore	Savannah	Total
Households	109	74	58	32	21	21	315
Slaveholding Households	92	4	-	25	7	17	145
Slaves	481	5	-	88	11	116	701
Free Colored in Household	11	27	8	2	15	7	70

Absentee Jewish Owners of Slaves, 1830 Census ⁷⁰³			
Name of Absentee Slaveholder	County or city	State	Number of Slaves
Isaac Abraham	Glynn	Georgia	5
Gratz and Bruce	Lexington	Kentucky	75
Isaac Hyams & Co.	Mecklenburg	N. Carolina	13
[Gershom] Lazarus	New Hanover	N. Carolina	5
W. Lazarus	New Hanover	N. Carolina	30
Jacob Barrett	Lexington	S. Carolina	45
David D. Cohen	Berkeley	S. Carolina	23
Mordecai Cohen	Berkeley	S. Carolina	27
Jacob Dela Motta	Charleston	S. Carolina	4
Hetty Moses	Charleston	S. Carolina	5
Isaih Moses	Berkeley	S. Carolina	35
Rachel Myers	Charleston	S. Carolina	10
I.J. (J.I.) Cohen	Richmond	Virginia	4
J.J. (J.1.) Cohen	Richmond	Virginia	1
Mordecai Marx	Richmond	Virginia	1
Samuel S. Myers & Co.	Richmond	Virginia	82

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Slaves in Jewish Wills

[Isaiah] Isaacs stipulated that the men and women to be freed were to receive a generous supply of clothing; [Jacob J.] Cohen left money to these servants but specified that if any of them preferred to remain in bondage, they were free to choose their own masters. The money from the sale was to be invested by the municipal authorities and the interest used to buy bread for the poor on the Fourth of July,⁷⁰⁴

Another indication, but still incomplete accounting, of Jewish slaveholdings are the references to slaves in the wills of Jews. Professor Jacob R. Marcus assembled 129 Jewish wills from the American Jewish Archives for the period of 1789 to 1865. Of those, 33 refer to ownership and disposition of 132 slaves. In many of these wills, however, the African children are not enumerated, and many refer to groups of slaves of unspecified numbers. In 19 of the 33 wills, the slaves were bequeathed to relatives to be used as they saw fit, and in 5, the

⁷⁰² Rosenwaike, "Jewish Population of 1820," pp. 19A-13.

⁷⁰³ Rosenwaike, *Edge of Greatness*, p. 70, Table 22.

⁷⁰⁴ *MUISJ1*, p. 586.

executors were instructed to sell them. Professor Marcus adds that, "It is quite likely that some of the 97 remaining decedents owned slaves and lumped them together with all other types of property..."⁷⁰⁵

The section of this volume entitled "Jews of the Black Holocaust" details the slave dispensation in some of these wills.

Anti-Semitism ?

"Before the Civil War some Jews admittedly had been slaveholders and slave traders, and one wonders whether they skipped the passages in the Passover Haggadah that extol freedom after the torment of Egyptian bondage."⁷⁰⁶

Some Jewish historians have claimed that Jews only participated in slavery to defer anti-Jewish sentiment that would have resulted if [187] they were to take a moral stand.⁷⁰⁷ But throughout the historical record there appears no hint of moral indignation on the part of Jews. Dr. Korn states that "There is no iota of evidence, no line in a letter, no stray remark which would lead us to believe that these Jews gave conscious support to the slave system out of fear of arousing anti-Jewish sentiment."⁷⁰⁸

Many Jewish historians concur, including Oscar I. Janowsky, who believes that Jews had little to fear:

One fact stands out clearly - the people of the United States have never been infected with the violent forms of European anti-Semitism. The very first settlers, it is true, were not wholly free of anti-Jewish prejudice. But even this milder form of intolerance generally remained dormant in the liberalizing atmosphere of the New World.⁷⁰⁹

Oscar Straus wrote that when his father was peddling through the rural areas of Georgia, he was "treated by the owners of the plantations with a spirit of equality that is hard to appreciate today."⁷¹⁰ A host of Jewish authorities have discounted the suggestion that anti-Semitic oppression was significant in early American Jewish history:

- Dr. Marcus contends that "Colonial Jews suffered no egregious civil or economic disabilities; they were not packed into overcrowded ghettos, nor humiliated by narrow-minded civil servants and bureaucrats."⁷¹¹
- Richard Tedlow reasons that "Perhaps the key is that neither Southern nor Northern anti-Semitism at that time had extensive institutional props; neither was organized."⁷¹²
- Jewish author/lecturer Julius Lester maintains that "While individual Jews were subjected to anti-Semitic incidents and insults, on the whole the Jewish community was free to pursue its life."⁷¹³

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- David Brenner: "It was a fact that many colonies had legal restrictions against the Jews, but in reality such laws were generally ignored... Very little of the traditional anti-Jewish medieval legislation took root in British North America, and so there were fewer laws that hampered Jews. The Colonies possessed no feudal heritage, developed no guilds; knew no prohibitions in the purchase of land. The only truly effective barriers here were nature herself, her savage Indians, and man's own personal incapacity... The Jews could make progress here because there were no bounds to his freedom of movement, his freedom to settle where he wished and marry whom he would. Capital went further in America than in Europe and competition was less keen. Additionally the American Jew's

⁷⁰⁵ Korn, "Jews and Negro Slavery," p. 183.

⁷⁰⁶ Whitfield, *Voices of Jacob*, p. 241.

⁷⁰⁷ See *MUSJ1*, p. 587.

⁷⁰⁸ Korn, "Jews and Negro Slavery," p. 217; Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), p. 108.

⁷⁰⁹ Oscar L. Janowsky, editor, *The American Jew: A Composite Portrait* (New York: Harper & Bros. Publ. 1942), p. 184.

⁷¹⁰ Korn, "Jews and Negro Slavery," p. 218.

⁷¹¹ *MCAJ2*, p. 799.

⁷¹² Richard S. Tedlow, "Judah P. Benjamin," in Kaganoff and Urofsky, p. 50.

⁷¹³ Julius Lester, lecture at Boston University, January 28, 1990.

strong family ties in Europe were a boon to the import and export industry in which they would engage."⁷¹⁴

- Charles Stember writes that even with its reputation for bigotry and intolerance, "The South has traditionally been one of the least antisemitic regions in the nation, and a considerable body of data suggests that it remained so until the 1940s."⁷¹⁵
- Roberta Strauss Feuerlicht's analysis concludes that "anti-semitism has been malignant in other places and other times, but in America it has been benign or virtually non-existent."⁷¹⁶
- Eric Hirshler maintains that during the Civil War era, "there was no discrimination in public institutions."⁷¹⁷
- Barry E. Supple: "Jews were no longer a harassed minority [and] the community promised a relatively unhindered advance to business talent..."⁷¹⁸
- Stanley Chyet: "Religious liberty was never an especially great problem for the Jew in America." Almost from the beginning, "[he] found little trouble securing religious freedom [and] no colony drove him out because he was a Jew."⁷¹⁹

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- Raphael Mahler: Those who laid the foundation for the largest Jewish community in the world "had already attained a level of social and legal equality unprecedented in the history of the Diaspora."⁷²⁰
- Max I. Dimont: "At the time of the Revolution, 50 percent of the American people were slaves or indentured servants. But the Jews were neither. They were all free. Though most were shopkeepers and craftsmen, many were manufacturers, importers, exporters, wholesalers, and slave traders. They dealt in coffee, sugar, tobacco, and molasses. They paid the same taxes non-Jews paid, and, by and large, suffered no more disabilities than other minorities did. And these disabilities, such as the lack of franchise in some of the colonies, did not affect their other freedoms. Anti-Semitism was almost nonexistent in Colonial America."⁷²¹
- Jacob J. Weinstein: "Then, too, the issue of slavery dominated American politics and offered a safety valve for latent prejudices and subconscious frustrations. Thus, anti-Semitism did not enter the consciousness of the average American very deeply. There were, it is true, some anti-Semitic undertones during the Civil War. But it is interesting to note that the leading role played by Judah P. Benjamin in the Confederacy aroused no perceptible resentment toward the Jews in the North or South during the worst days of the Civil War and Reconstruction animosities."⁷²²

Jews were not only citizens of high standing, they were also respected figures in public life and "pillars of local authority."⁷²³ They held office and shaped political and economic policy.

Though there were incidents attributable to "anti-Semitism," the problem was not pervasive. Jews enjoyed, by all accounts, a greater freedom to pursue their social and economic interests than at any other time and place to date - freedom even to deny the same to others.

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Slave Ships and Jews

"As a slave entrepreneur he gambled on the hazards of the voyage, the African supply, losses by death in the middle passage and the fluctuating West India markets."⁷²⁴

⁷¹⁴ Brener, pp. ix, 2.

⁷¹⁵ Charles Herbert Stember, et al, *Jews in the Mind of America* (New York: Basic Books, Inc, 1966), p. 390.

⁷¹⁶ Feuerlicht, p. 189.

⁷¹⁷ Hirshler, p. 59.

⁷¹⁸ Barry E. Supple, "A Business Elite: German-Jewish Financiers in Nineteenth-Century New York," *Business History*, vol. 31 (1957), p. 162.

⁷¹⁹ Quoted in Andrea Finkelstein Losben, "Newport's Jews and the American Revolution," *Rhode Island Jewish Historical Notes*, vol. 7, no. 2 (November, 1976), p. 261.

⁷²⁰ Raphael Mahler, *A History of Modern Jewry: 1780-1815* (New York: Schocken Books, 1971), p. 1.

⁷²¹ Dimont, p. 55.

⁷²² Janowsky, pp. 185-86; See also Feingold, *Zion*, p. 61

⁷²³ Toll, "Pluralism and Moral Force," p. 89. See "Reconstruction" and the Jewish contribution to Southern economic structure.

⁷²⁴ *MEAJ2* p. 539.

During the 14th and 15th centuries, European Jews were dominant as shippers, navigators, cartographers and traders piloting the seas and exploring for new trade routes and sources of commerce. Their money backed many exploratory forays and their equipment and supplies filled many of the ship's holds. By the time they settled in the New World they had acquired hundreds of vessels to ferry their goods through the Caribbean and South American settlements and on to Europe. The Jews, in fact, were the largest ship chandlers in the entire Caribbean region and owned warehouses with inventories to outfit the largest sailing vessels and to make ship repairs. It was written of the Curaçao traders, that "nearly all the navigation- was in the hands of the Jews."⁷²⁵

Sugar came out and kidnapped Africans went in - an extremely profitable arrangement for the Jews involved in the trade. Slave shipping itself brought an immense return and there was no comparable endeavor for the profiteer.⁷²⁶ "It was generally agreed," says historian Philip S. Foner of the 19th century American trade, "that it was possible to gain almost \$175,000 on a single successful voyage, and even if this averaged one out of four trips, the [191] reward was worth the risk."⁷²⁷ This profit potential was readily apparent to the Jews who concentrated their talents in the shipping trades. According to Rufus Lears:

In each of the five towns in the original thirteen colonies - Newport, New York, Philadelphia, Charleston and Savannah - where organized Jewish communities existed in 1776, the Jews were only a small fraction of the population; but in the economic life of each, especially in maritime commerce, their share was considerable.⁷²⁸

Jews had a natural inclination toward this maritime commerce having been masters of the trade, by this time, for centuries. And it was, continues Lears, "their place in shipping and ocean commerce that made the Jews a factor in the economic growth of colonial America."

Their ships carried the yield of American fields and forests to Europe and brought back to the colonies the textiles, implements and luxuries of the Old World. The complicated steps involved in disposing of cargoes abroad and obtaining return cargoes were greatly facilitated by their friends and relatives in Amsterdam, London, Lisbon and other European ports, who served as their partners and agents - an advantage which an international people would naturally enjoy. A few ventured into the hazards of preying on enemy merchant ships as licensed privateers; and to some extent the importation of Negro slaves, nearly all of whom were sold in the West Indies, figured in their transactions. The unspeakable traffic, alas, was not in disrepute: the royalty and nobility of England amassed fortunes from it.⁷²⁹

The holds of the holocaust ships were indescribably filthy and the ship owners assumed a high death rate in transport and some of the survivors were close to death upon arrival. Lenni Brenner has written that "Countless thousands of Africans were brought here in

⁷²⁵ Emmanuel HJNA, p. 83, *ibid*, vol. 2, p. 681: "According to a letter of the Curaçaoan Jews to the Amsterdam Parnassim, February 17, 1721, the shipping business was mainly a Jewish enterprise." Liebman, *New World Jewry*, p. 183: "The ships were not only owned by Jews, but were manned by Jewish crews and sailed under the command of Jewish captains."

⁷²⁶ Philip S. Foner, *Business and Slavery* (Chapel Hill, North Carolina: University of North Carolina Press, 1941), pp. 166-67, discusses the profits of the 19th century trade. The slave ship *Espoir* made a profit of \$436,200 on one trip. Banker's son and kidnapper C. A. L. Lamar [not known to be a Jew] estimated that his African expedition would bring a \$480,000 profit. He wrote in July of 1860, "The trade cannot be checked while such great percentages are made in the business. The outlay of \$35,000 often brings \$500,000... No wonder Boston, New York and Philadelphia have so much interest in the business." With the introduction of steamers in the trade, the profits were even greater, for these vessels were able to carry many more slaves than even the terrifically overcrowded sailing ships. .

There are references to the profits made from the voyage of the slave ship *La Fortuna* in Daniel P. Mannix, collaboration with Malcolm Cowley, *Black Cargoes* (New York: Viking Press, 1962), p. 199 and Captain Theophilus Conneau, *A Slaver's Log Book* (Howard S. Mott, Inc., 1976), pp. 92-3.

⁷²⁷ Foner, pp. 166-67.

⁷²⁸ Lears, p. 34.

⁷²⁹ Lears, p. 35

colonial times as slaves by Sephardi [Jewish] merchant-shippers..."⁷³⁰ But Abram Vossen Goodman assures us that "that was before the sufferings of the unhappy blacks had excited compassion."⁷³¹

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Jewish Owned Slave Ships

The following is a partial listing of ships that are recorded as having Jewish owners and are known to have transported slaves. This list, it must be emphasized, is indeed a partial list. It excludes, for instance, evidence of the transport of slaves by Southern Confederate Moses Cohen Mordecai, who was described as "a prominent merchant and probably the largest shipowner in the United States."⁷³² There can be no serious doubt that as a Southern shipper from Charleston he engaged extensively in slave shipping. Also excluded from this list are Abraham Gradis and the Gradis family, who are the recorded owners of at least 26 ships which they used to ship Africans around the Caribbean and the world.⁷³³ The Jessurin family of Curaçao alone "owned over one hundred ships sailing the seven seas in the 1800s," when Jews were masters of the slave trade.⁷³⁴

Certainly, much more research is required to assemble a truly representative list which, when complete, would be expanded manifold.⁷³⁵

Abigail	Aaron Lopez, Moses Levy, Jacob Franks
Active	Aaron Lopez
Africa	Jacob Rivera, Aaron Lopez
Albany	Rodrigo Pacheco
Ann	Aaron Lopez
Anne & Eliza	Justus Bosch, John Abrams
Antigua	Nathan Marston, Abram Lyell
Betsy	Jacob Rivera, Aaron Lopez
Caracoa	Moses and Sam Levy
Charlotte	Moses and Sam Levy, Jacob Franks
Cleopatra	Jacob Rivera, Aaron Lopez
Crown	Isaac Levy, Nathan Simpson
De Vrijheid	David Senior, Jacob Senior
Eagle	Moses Seixas
Elizabeth	Mordecai and David Gomez
Fortunate	Aaron Lopez
Four Sisters	Moses Levy
George	Aaron Lopez
Greyhound	Jacob Rivera, Aaron Lopez (later by Moses Levy)
Hannah	Jacob Rivera, Aaron Lopez
Hester	Mordecai, David Gomez, also Rodrigo Pacheco

⁷³⁰ Brenner, pp. 221-22.

⁷³¹ Goodman p. 50.

⁷³² Simonhoff, *Jewish Participants in the Civil War*, p. 260.

⁷³³ Korn, *Jews of New Orleans*, p. 5.

⁷³⁴ Liebman, *New World Jewry*, p. 183.

⁷³⁵ JRM/Docs, pp. 392, 416, 448; Schappes, pp. 58, 334, 569, 583, 627; Jay Coughtry, *The Notorious Triangle: Rhode Island and the African Slave Trade, 1700-1807* (Philadelphia: Temple University Press, 1981); Donnan, passim; Virginia Bever Platt, "And Don't Forget the Guinea Voyage": The Slave Trade of Aaron Lopez of Newport," *William and Mary Quarterly*, vol. 32, no. 4 (1975), p. 603; *Emmanuel*, vol. 2, passim; Kohler, "Newport," p. 73; Jonathan D. Sarna, Benny Kraut, Samuel K. Joseph, *Jews and the Founding of the Republic* (New York: Markus Wiener Publishing), p. 45.

Hetty	Mordecai Sheftall
Hiram	Moses Seixas
Hope	Aaron Lopez (also owned by Myer Pollack)
Juffr. Gerebrecht	Philippe Henriquez, David Senior & Co.
Juf Gracia	Raphael Jesurun Sasportas (captain)
Leghorn	Rodrigo Pacheco
Mary	Jacob Rivera, Aaron Lopez
Nancy	Myer Pollack
Nassau	Moses Levy
Nina	Luis de Santagel, Juan Cabrero
Pinta	Luis de Santagel, Juan Cabrero
Prince George	Isaac Elizer, Samuel Moses
Prudent Betty	Jacob Phoenix
Royal Charlotte	Aaron Lopez
Sally	Saul Brown (Pardo) & Bros.
Santa Maria	Luis de Santagel, Juan Cabrero
Sherbo	Jacob Rivera
Shiprah	Naphtali Hart
Spry	Jacob Rivera, Aaron Lopez
Three Friends	Jacob Rivera & Co.
Union	Moses Seixas

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The below listed ships were owned by Jews who are known to have participated in the slave trade (*asterisk means ownership is presumed):⁷³⁶

Year	Owner	Ship Name (tons)
1702	Moses, Joseph, and Samuel Frazon	<i>Joseph & Rachel (130)</i>
1713	Abraham de Lucena and Justus Bosch	<i>Mary & Abigail</i>
1720	Mordecai Cornez and Rodrigo Pacheco	<i>Young Catherine, Young Adrian</i>
1737	Rachel Marks, and others	<i>Lydia (54)</i>
1743	Joseph Marks	<i>Barbadoes Factor (50)</i>
1743	Joseph Marks	<i>Charming Sally (60)</i>
1746	Joseph Marks	<i>Hannah (40)</i>
1747	Joseph Marks	<i>Polly (40)</i>
1748	Joseph Marks	<i>Dolphin (50)</i>
1749	Joseph Marks	<i>Prince Orange (70)</i>
1751	Joseph Marks	<i>Charming Polly (50)</i>
1743	Nathan Levy and David Franks	<i>Drake</i>
1745	Nathan Levy and David Franks	<i>Sea Flower (30), Myrtilla(100), Phila (105),</i>

⁷³⁶ Freund, pp. 35, 75-6, Samuel Oppenheim, "Jewish Owners of Ships Registered at the Port of Philadelphia, 1730-1775," *PAJHS*, vol. 26 (1918), pp. 235-36, Broches, pp. 12,14. Kohler, "New York," p. 83; Libo and Howe, p. 46; Lee M. Friedman, *Jewish Pioneers and Patriots*, p. 90; Korn, *Jews of New Orleans*, p. 93; Irwin S. Rhodes, *References to Jews in the Newport Mercury, 1758-1786* (Cincinnati: Arnerican jewish Archives, 1961), pp. 3,13,15; Kohler, "Newport," p. 73, lists Myer Pollack as owner of a ship Nancy. Hershkowitz, "Wills of Early New York Jews, 1743 - 1774," *AJHQ*, vol. 56 (1966-67), p. 168. Leo Hershkowitz, "New York," p. 27; Feingold, *Zion*, p. 45; MEA11, 204. See also *Emmanuel*, vol. 2, Appendix 3, pp. 681-738, for lists of Jewish owned ships.

		<i>Parthenope (95)</i>
1758	Naphthali, Isaac, and Abraham Hart	<i>General Well, Deflance, Perfect Union, Dolphin, Confirmation, Diamond, Rising Sun, Lord Howe, Rabbit</i>
1759	Naphtali Hart and Company	<i>General Webb*</i>
1760	Naphtali Hart	<i>Peggy*</i>
1760	Samuel Levy	<i>Charming Betsey (80)</i>
1760	John Franks	<i>Two Sisters (30)</i>
1771	Aaron Lopez	<i>New York*</i>
1771	Samson Levy and another	<i>Deborah (40)</i>
1772	Moses & David Franks, Isaac Levy	<i>Glouæster (230)</i>
1773	Moses and David Franks	<i>Delaware (300), Belle (170), Mars (400)</i>
1774	Aaron Lopez	<i>Lark*</i>
1783	Abraham Cradis	<i>Polly, David, Patriarch Abraham, le Parfait, l'Alliance, le Vainqueur</i>
1806	David G. Seixas	<i>Jane</i>
1806	David G. Seixas & Benjamin S. Spitzer	<i>Nancy</i>
	Joseph Bueno	<i>Rebecca</i>
1806	James DeWolf Ann Isaac Levy; and others	<i>Crown Gally Postillion</i>
	Hayman Levy	<i>Orleans, Dreadnought</i>
	Judah Hays	<i>Duke of Cumberland</i>
	Jacob Franks	<i>Duke of York</i>
	Samuel jacobs	<i>Betsey</i>
	Emanuel Alvares Correa, Moses	<i>Pearl</i> ⁷³⁷
	Cardozo Abraham Hart	
	Moses Levy	<i>Mary and Ann</i>
	Moses Levy	<i>General Well</i>
	Moses Lopez	<i>Rebecca</i>
	Naphthali Hart	<i>King George</i>

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Seized Slave Ships

Ownership of some vessels, as well as the financial backers and insurers of slave expeditions, are difficult to trace until a seized vessel is reclaimed.⁷³⁸

- The *Braman* was taken into custody on June 9, 1856 and the owners charged with being engaged in the slave trade. It was bonded by John Levi and Henriques da Costa.

⁷³⁷ S. Broches, p. 11: "When privateers seized with the ship Pearl two West Indies Jews, Emanuel Alvares Correa and Moses Cardozo, the well known merchant, Abraham Hart of Newport appeared in court to guarantee the lawful sailing of their vessel and demand that it be turned over to him."

⁷³⁸ From Senate Executive Document 53, 37th Congress, 2nd Session. See also Pollins, p. 53: "...And there was an overlap with finance, with some Jews providing marine insurance. It is not all uncommon to come across Jews as insurers and shipowners, whether plaintiffs or defendants, in court cases."

- The *Orion* was seized on June 21, 1859 and bonded by Rudolph Blumenberg.
- The *Charlotte E. Tay* was arrested on April 24, 1860 and bonded by Fred K. Myer.
- The *Josephine* was arrested on May 28, 1860 and was bonded by Benjamin Isaacs.

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On December 14, 1722, Louis and Mordecai Gomez "petitioned concerning merchandise and negroes imported in the ship Greyhound as they were the agents for the several owners of the cargo saved by the Greyhound."⁷³⁹

Jews and the Rape of Black Women

The female slave was a sex tool beneath the level of moral considerations. She was an economic good, useful, in addition to her menial labor, for breeding more slaves. To attain that purpose, the master mated her promiscuously according to his breeding plans. The master himself and his sons and other members of his household took turns with her for the increase of the family wealth, as well as for satisfaction of their extramarital sex desires. Guests and neighbors too were invited to that luxury.⁷⁴⁰

Jews engaged in the widespread practice of the sexual exploitation of dependent female slaves. Such was the practice of Jews since the Middle Ages - a practice which required religious legislation to abate. Slave women were employed primarily for domestic and agricultural service in the households of the Jewish upper classes. The Jews of Spain and Portugal, for instance, used their house servants and slaves as concubines, and in seventeenth century Amsterdam they did the same even though the practice of polygamy was then against the law.⁷⁴¹ Jewish marriage contracts from the Middle Ages include the condition that the husband promise not to buy a female slave without his wife's consent, parallel to his promise not to take a second wife against his first wife's will.⁷⁴²

Once out of the realm of direct civil or religious authority the Black woman became open game. Dr. Henry L. Feingold has confirmed that:

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There are some recorded cases of illicit cohabitation between Jews and Negro slaves but this is undoubtedly only the tip of the iceberg. Isolated Jewish peddlers are known to have sometimes chosen Negro or Indian women as common-law wives. Sometimes generous bequests to Negro housekeepers in wills hint at deeper involvements. In one case in 1797, Moses Nunes of Savannah, acknowledged his concubine and the children he had with her, by willing her several of his remaining slaves. Similarly, land and money were willed by Isaac H. Judah to his two mulatto sons. The most renowned product of such a union is Francis Lewis Cardozo, Jr., who ... was sired by either Jacob N. Cardozo, a well-known Southern journalist or his brother Isaac, grandfather of the Supreme Court justice.⁷⁴³

When Feingold refers to the "tip of the iceberg" he is undoubtedly considering the so-called "mulatto" Jews who were never officially recognized as Jews, but were the offspring of Jewish rapists of African women.⁷⁴⁴ Marcus asserts that some Jews,

late in getting a good start in life, did not marry until they had made some progress on the ladder of success, and these late marriages very likely help account for Negro concubinage. Many of the Jewish settlers enfranchised Negro and mulatto women who were obviously their mistresses, and occasionally they made some provision for the children as well. One can only speculate as to the reactions of white wives forced to share their estates with the children of slaves but, although there is

⁷³⁹ Freund, p. 34.

⁷⁴⁰ Louis M. Epstein, *Sex Laws and Customs in Judaism* (New York: KTAV Publishing House, 1967), pp. 173-74.

⁷⁴¹ Liebman, *The Jews in New Spain*, p. 59.

⁷⁴² EHJ, pp. 271-72.; S. D. Coitein, *A Mediterranean Society*, vol. 1, pp. 134-38.

⁷⁴³ Feingold, *Zion*, p. 61; see also for brief reference MCAJ1, p. 155.

⁷⁴⁴ MCAJ1, p. 166.

little indication of their attitude toward this social condition, its very prevalence would suggest they tolerated it as part of the prevailing mores.⁷⁴⁵

The Nunez brothers lived in the backwoods and were said to have "traded with the Indians among whom they lived and fathered a brood of half-breeds."⁷⁴⁶ Abram Mordecai, who in 1785 carried on extensive trade with the Indians, had his house burned by Indians "because of an intrigue with an Indian squaw."⁷⁴⁷ In his will, Isaac [198] Pinheiro left most of a very substantial estate to Vinella Pinheiro, a "free" Black woman. David Da Costa left most of his estate to a "free" mulatto woman on condition that she maintain Da Costa's mother for life.⁷⁴⁸ The first Jew living in New England, named Sollomon, is described as a "Malata Jue," perhaps born of an African slave mother and a Jewish father.⁷⁴⁹

In another case, Marcus describes a "cultured Jew" as having "a Negro concubine who reared their numerous children in the Dutch Reformed faith."⁷⁵⁰ Americans in the Caribbean were "shocked" when Nathan Levy cohabitated with a Black woman and was frequently seen promenading with her, arm in arm.⁷⁵¹ Jacob Monsanto, son of Isaac Rodrigues Monsanto, one of the very first known Jews to settle in New Orleans and owner of a several hundred-acre plantation at Manchac, reportedly "fell in love with his slave, Mamy or Maimi William. Their daughter Sophia, grew up to be a lovely quadroon."⁷⁵² Rabbi Korn saw a trend:

[I]t is likely that some of these Negroes [received] their names either from Jewish owners or Jewish fathers. This is probably also true of Sheldon Cohen of St. Petes Parish, South Carolina, Constance Herschell of New Orleans, Levy Jacobs of Fayetteville, North Carolina, George and Samuel Kauffman of King and Queen County, Virginia, Affey Levy of Charleston, Justine Moise of New Orleans, Harry Mordecai of Frankfort, Kentucky, Betty Rosenberg of Charleston Neck, and Catherine Sasportes of Charleston.⁷⁵³

The crime of rape was so widespread that significant portions of the Jewish population were its result. A Jewish historian reported that in 1791, "Portuguese Jews number 834 and the German Jews 477, besides 100 Jewish mulattoes, constituting in all more than one [199] third of the white population of the Colony [of Surinam]."⁷⁵⁴ It is hardly possible that any of these 100 could have been products of a Black African male slave and a Jewess.

⁷⁴⁵ *MCAJ1*, pp. 121-22; In Marcus's subsequent book, *United States Jewry, 1776-1985*, p. 586, he restates the same: "Many of the women emancipated had obviously been their owners' mistresses; some of them had borne their master's children; in a few instances, testators acknowledged their parentage. Two educated and cultured blacks, Francis Louis Cardozo, Sr., and his brother Thomas Y., may have been the children of a scion of this Charleston clan. Not infrequently, the mistress, the common-law wife, was a freed woman, often a mulatto."

⁷⁴⁶ *MCAJ2*, p. 732.

⁷⁴⁷ Rabbi Alfred G. Moses, "The History of the Jews of Montgomery," *PAJHS*, vol. 13 (1905), pp. 83-4. According to Dimont pp. 58-9, "such intermarriages also took place in the lower social ranks; Jewish peddlers, cowboys, and adventurers who often married Indian women or servant girls. Others lived with slave women in common law marriages."

⁷⁴⁸ *MCAJ3*, p. 1409.

⁷⁴⁹ Goodman, p. 16.

⁷⁵⁰ *MCAJ1*, p. 156; Concubinage among Jews has deep historical roots. See Louis M. Epstein, "The Institution of Concubinage Among the Jews," *American Academy for Jewish Research*, Proceedings, vol. 6 (1934-1935), pp. 153-88, for a detailed account. Genovese and Foner, editors, *Slaves in the New World* (Englewood Cliffs, New Jersey: Prentice Hall, 1969), p. 39, confirmed the practice: "The Portuguese not only took Negro and mulatto women as mistresses and concubines, but they sometimes spurned their white wives in order to enjoy the favors of dusky beauties"

⁷⁵¹ *MUSJ1*, p. 91.

⁷⁵² Sharfman, pp. 187-88.

⁷⁵³ Korn, "Jews and Negro Slavery," p. 201.

⁷⁵⁴ P. A. Hilfman, "Further Notes on the Jews in Surinam," *PAJHS*, vol. 16 (1907), p. 12; Wiernik, p. 49; Herbert S. Klein, *African Slavery in Latin America and the Caribbean* (New York: Oxford University Press, 1986), p. 133: "There even developed a small free mulatto Jewish community which in 1759 formed their own synagogue. But both white and mulatto Jews declined at the end of the 18th century, and by 1791 they were an insignificant element in the society." John Gabriel Stedman, p. x, "The population in [Surinam] included a relatively large

In Jamaica, the rape of captive Black women reached epidemic proportions. There developed a large free "colored" population all of whom "were deprived of almost all civil rights."⁷⁵⁵ The concubinage system was considered the "norm" in Jamaican society, and Black women "were universally maintained by white men of all ranks and conditions as kept mistresses." Even as late as 1843, an observer could find no improvement: "No one who has ever visited Jamaica will attempt to speak with pleasure on the morals and domestic relations of the country."⁷⁵⁶

Jean Laffite, the Jewish pirate operating in the Caribbean, bred Black women for sexual purposes. Rabbi Sharfman in *Jews on the Frontier*:

Most desired were the females from French Senegal. They were priced even higher than prized males. These possessed fine figures with silky black hair that flowed to their waists and knees. French and Spanish plantation owners in Santo Domingo, by selective breeding, had produced an exotic type they called "Les Sirenes." These, whom Southerners called "Serpent Women," had remarkably exquisite facial features, lithe bodies, small hands and feet. These above all were sought as mistresses... Laffite maintained a number of tantalizing "Serpent Women" at Grand Isle, across Barataria Pass from Grand Terre. He turned Grand Isle into an island of pleasure - saloons for drinking and gambling and bordellos lavishly outfitted. "Les Sirenes" were among as many as two hundred alluring females of all nations. These beauties offered guests a combination of Laffite's Lucullan delights and orgies of the renowned New Orleans Swamp.⁷⁵⁷

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Dr. Feingold assumes that "Such mulatto progeny could not have fared too well in the Jewish community which shared fully in the prohibition against miscegenation."⁷⁵⁸ But in New Orleans:

Crescent City Jews blended into their environment to become morally and religiously adrift. Samuel Kohn[s]... "housekeeper" Delphine Blanchard Marchegay arrived as a slave from Santo Domingo, served him well by day and by night... Since interracial cohabitation was illegal though quite common, "housekeeper" was actually a euphemism for "concubine." Some of the most prominent New Orleanians preferred to mate with their "housekeepers" rather than legally marry according to civil if not religious law.⁷⁵⁹

Among these men was the Jew Daniel Warburg. Warburg of New Orleans had two "mulatto" sons named "Eugene" and "Daniel" as products of the rape of a Cuban Black woman named "Marie Rose."⁷⁶⁰ Dr. Bertram Korn has speculated that Samuel Myers may have purchased an African woman named "Alice" as a concubine "in view of his first wife's death just four months before. The relevant dates are as follows: Sarah Judah Myers died on Oct. 12, 1795; Myers bought Alice on Jan. 4, 1796, Myers married Judith Hays on Sept. 27, 1796; he sold Alice on Oct. 2, 1797."⁷⁶¹ Rabbi Sharfman acknowledges the social/racial hierarchy:

The full-blooded Negro slave had no social status. When a white man cohabited with a black slave, their mulatto offspring was elevated on the social ladder. The offspring of a white and a mulatto was a quadroon (one-fourth Negro blood), and offspring of a white and a quadroon was an octaroon (one-eighth Negro blood) - the more white blood the higher the rung on the social ladder. Wealthy whites were therefore especially desirous to take octaroon or quadroon girls as mistresses. Under

number of unmarried male persons, who took concubines out of the slave group; married men also lived with slave girls as concubines." See also Hartog, *Curaçao*, p. 173.

⁷⁵⁵ Hurwitz and Hurwitz, pp. 45-6.

⁷⁵⁶ Hurwitz and Hurwitz, p. 46.

⁷⁵⁷ Sharfman, p. 153. See Hartog, *Curaçao*, pp. 175-76, for other evidence of breeding.

⁷⁵⁸ Feingold, *Zion*, p. 61; Liebman, *The Jews in New Spain*, p. 260: Diego Nunez Pacheco "sired a daughter born to a mulatto, Catalina, who was a slave of Catalina Enriquez in Veracruz."

⁷⁵⁹ Sharfman, pp. 186, 187: "One of the better known of these meeting places was the Washington Ballroom operated by Simon Sacerdote (Latin for 'priest'), his surname originally Kohn (Hebrew for 'priest')."

⁷⁶⁰ Korn, *Jews of New Orleans*, p. 181.

⁷⁶¹ Korn, "Jews and Negro Slavery," p. 188.

Louisiana law, they could never live as man and wife, nor could they cohabit. Nonetheless "Quadroon Balls" were openly and publicly held in New Orleans.⁷⁶²

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"By far the greatest profits from mulatto or quadroon girls was derived from their sale to brothels," writes Sean O'Callaghan in his study of international prostitution. "White men preferred them to their white sisters in the profession, who were mainly 'white trash,' ignorant, unkempt and ugly. Many of the quadroon girls, on the other hand, were very beautiful, and did their best to please their customers. The hope in the breast of every quadroon prostitute was that one of her clients might set her up in an apartment as his mistress."⁷⁶³ As legal slavery came to a close, Black women remained as the sexually exploited product of Jewish brothel owners. Jews soon thereafter moved into and, in fact, dominated the international "white slave trade" marketing their own and other Caucasian women to the highest bidders.⁷⁶⁴

There are actually only five instances in which documentary evidence indicates cohabitation of Jews with Black women⁷⁶⁵, says Rabbi Korn, and they are indeed "only the tip of the iceberg." Undocumented are the Jewish Indian traders, "consorting with red women and begetting children by them"⁷⁶⁶ and the intensely sexual plantation life described by Freyre and others. It is certain that with the buying and selling of Black women, Jews raped and exploited them with abandon.⁷⁶⁷

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Slavery in Jewish Law

"Both biblical and rabbinic law permitted Jews to own slaves in all ages wherever slavery was in general practice... [L]iving in a society where slavery was an established institution, the Jews could hardly be expected to eliminate it."⁷⁶⁸

The guardians of the holy laws of Judaism have never prohibited slavery or prevented all of its associated crimes and abuses. Black Africans were made brutally aware of this fact as their relationship with Jews developed. According to Jewish law, a Jew who buys an adult "heathen" male slave must have him circumcised. If the slave refuses after a year of attempts, the Jew must sell the slave to a "leathen." In order to keep an uncircumcised slave, the slave

⁷⁶² Sharfman, p. 187.

⁷⁶³ Sean O'Callaghan, *Damaged Baggage: The White Slave Trade and Narcotics Traffic in America* (London: Robert Hale, 1969), p. 160.

⁷⁶⁴ Edward J. Bristow, *Prostitution and Prejudice* (New York: Schocken Books, 1983), p. 1; Peter Y. Medding, editor, *Studies in Contemporary Jewry*, II (Bloomington, Indiana: University Press, 1986), p. 310.

⁷⁶⁵ Korn, 'Jews and Negro Slavery,' p. 202.

⁷⁶⁶ MEAJ2, p. 320; See also Jack Benjamin Goldmann, *A History of Pioneer Jews in California, 1849 - 1870* (thesis at University of California, 1939), p. 51 for brief reference to Nathan Tuck who came to Los Angeles from Cleveland in 1853 and "soon married a full-blooded squaw."

⁷⁶⁷ Gilberto Freyre, a Brazilian scholar, describes the plantation owners of this New World period in his book, *The Masters and the Slaves - A Study in the Development of Brazilian Civilisation*. There were no penalties for such behavior, in fact, it was not even considered rape - it was *recreation* in the *leisure time* sense. Current criminal statistics which chart the frequency of rape do not account for the pervasive brutal assault on Black women in American history. The irrefutable proof is in the collective face of the current Black population which retains little of their original and bountiful pigmentation.

⁷⁶⁸ Cohen, *Justice*, p. 49; There are 613 *knitzvot* or commandments included in the Jewish holy book, The Torah. Numbers 232-235 permit and regulate slavery; In Anita Libman Lebeson's, *Jewish Pioneers in America: 1492-1848* (New York: Behrman's Jewish Book House, 1938), p. 202, she states: "Their religion did not prevent Jews from owning slaves. They were known to have imported slaves in 1661. In 1720, a Jew exchanged merchandise for slaves he had brought in his own ship from Guinea."; Brenner, p. 226: "Every Jew knows that Hebrews were slaves in Egypt. That never stopped Aaron Lopez or Judah P. Benjamin or Simon Baruch from owning Blacks." See this document, the chapter entitled "Jews of the Black Holocaust."

must agree to obey the seven commandments of the descendants of Noah.⁷⁶⁹ New World Jews, however, made no attempt to convert their slaves to Judaism.⁷⁷⁰

In addition to slavery, Jewish law permitted the exploitation and oppression of the Gentile. For example, according to Rabbi Ishmael, paraphrased by Rabbi Henry Cohen in his book *Justice, justice*:

[A] Jew was legally bound to restore a lost article he had found only if its owner were Jewish, but not if the article had belonged to a Gentile. Other kinds of talmudic "discrimination" against the non-Jew included: He could not serve as an agent for a Jew in a legal transaction; he could not buy cattle from a Jew; he could be charged an exorbitant price (termed: *ona'ah* or over-reaching), while a Jew could not be so charged... The early mishnaic law forbidding Jews to sell cattle to non-Jews was considered no longer binding, since such a ruling would, under new conditions, entail an [203] economic loss for the Jew... For example, in the *Sefer Chasidim*, a book of rules written by a Rav Judah for the pietists of the twelfth century, a Jew, who was commanded to desecrate the Sabbath to save the life of a fellow-Jew, was prohibited from committing even a minor violation of the Sabbath to save the life of a Gentile!⁷⁷¹

Jewish slave dealing in the American frontier appeared to be in direct conflict with Old Testament doctrine⁷⁷² but it is also the misinterpretation of the Old Testament which offered the holy justification for oppression on purely racial grounds. It suggested that "Ham was smitten in his skin" and it was Noah who told Ham that his "seed will be ugly and dark skinned."⁷⁷³ It was this interpretation of the scripture which the New World Jews chose to embrace. Even though slavery - or as it can be more accurately described as an apprenticeship system - was Biblically permitted, the brutality of the system practiced by the European upon the African was unprecedented. Dr. Feingold has found that Biblical slavery,

was of a precapitalist variety and had virtually no commerce connected with it. Unlike the situation in the plantation South, it did not shape the pastoral economy of ancient Israel which in any case found little use for masses of slaves. Rather than being considered an animated tool, as he was in the South, the slave in ancient Israel was merely a member of society in dependent status. He was entitled to the full protection of the laws of the community.⁷⁷⁴

Philip Birnbaum, stated plainly in his work, *A Book of Jewish Concepts*, that there is no evidence that slave markets ever existed in Israel. "Kidnapping a man or selling him as a slave was a capital offense. A fugitive slave law, that once permitted in America the act of tracking runaway slaves by bloodhounds, would have been unthinkable in ancient Israel, where the relationship between master and slave was often cordial."⁷⁷⁵ In fact, to the rabbis, the stealing of a human being was so heinous a crime that they interpreted "Thou shalt not steal" in the Ten Commandments as referring to that crime in particular.⁷⁷⁶

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The slave, as defined in scripture, sometimes inherited the property of his master and was sometimes admitted into the family as a son-in-law.⁷⁷⁷ According to a statement in the Talmud, the rabbinical interpretation of the law of Cod, the Hebrew slave was to be regarded as his master's equal:

- You should not eat white bread, and he black bread; you should not drink old wine, and he new wine; you should not sleep on a featherbed, and he on straw. Hence, it has been declared that whoever acquires a Hebrew slave acquires a master."

⁷⁶⁹ Reznikoff and Engelman, pp. 77-8; Sharfman, p. 190.

⁷⁷⁰ MCAJ2, p. 963; There are records of "Jewish mulattoes" (discussed previously), the offspring of the rape of Elack slave women by Jewish men, who set up a Jewish community. They were, however, shunned by the White Jewish community.

⁷⁷¹ Cohen, *Justice*, pp. 50-1; Horowitz, pp. 235-36.

⁷⁷² Cohen, *Justice*, p. 49.

⁷⁷³ Feingold, *Zion*, p. 86.

⁷⁷⁴ Feingold, *Zion*, p. 87.

⁷⁷⁵ Birnbaum, p. 453; S. D. Goitein, *Jewish Letters of Medieval Traders*, p. 13; Seminario, p. 24.

⁷⁷⁶ Horowitz, p. 196.

⁷⁷⁷ Birnbaum, p. 453.

- A son or pupil may, but a Hebrew slave may not wash his master's feet or help him put on his shoes..."
- Though the Torah permits us to impose hard work on a Canaanite (non-jewish) slave, piety and wisdom command us to be kind and just." "Freed slaves were considered proselytes, converts to Judaism, in every respect."⁷⁷⁸
- "Mercy is the mark of piety," says the Shulchan Aruch, quoting the language of far earlier authorities, 'and no man may load his slave with a grievous yoke. No non-Jewish slave may be oppressed; he must receive a portion from every dainty that his master eats; he must be degraded neither by word nor act; he must not be bullied nor scornfully entreated; but must be addressed gently, and his reply heard with courtesy.'⁷⁷⁹

There is no evidence yet uncovered that would suggest that Jews who colonized the West adhered to these principles of Jewish law with regard to the Black African. Even the Jewish laws that governed the treatment of the beasts of the field, when applied to the African, were violated in every respect.⁷⁸⁰

- It was prohibited to slaughter an animal and its mother on the same day. And if "the paternity was definitely known or could be easily ascertained" the father could not be slaughtered on that day.
- It was prohibited to take a mother bird from her young while she was sitting on them.
- "It is forbidden to tie the legs of cattle, wild beasts or fowl merely to cause them suffering."
- "If horses are pulling a wagon and they come to a bad spot or to a [205] high mountain and they cannot go on without help, one is bound to help even an alien in order to avoid pain to living things; lest the alien driver should beat them excessively to make them pull beyond their strength."
- "Not only was cruelty forbidden, but positive acts of kindness were commanded."
- If an animal falls into a body of water on the sabbath, one may bring cushions and bolsters and put them under it to help it get a footing so as to get out and to bring food to the animal in order to keep it alive.
- "One should provide food for his animal, says the Talmud, even before sitting down to one's own meal. Some even held that one was not permitted to buy animals if he was not able to support them."

The practice of Judaism did, at times, include the assistance of the Black slaves. In seventeenth century Mexico, the Jews had a curious religious ritual: "A Negro was dressed in a red suit and went through the streets playing a tambourine. This was the signal to congregate for a special community meeting or for prayer."⁷⁸¹

The brutality of the slave system with the participation of the Jewish people shows that whatever humane guidance that Jewish law provided had never established itself as custom among the Jews in the New World.

Blue Laws

The religious laws that reflected the superstitions of America's founders may have had more to do with Blacks and Jews than with the propagation of any religious order. The Blue Laws seem, in at least some cases, to be legislative reactions to illicit commerce between Black slaves and Jews during Sundays when some slaves of Christians had a day off and Jewish businesses were open. The slaves were permitted to congregate in the commercial districts where Jews invited their business. A frequent accusation leveled against the Jewish businessmen was that they encouraged the slaves to steal goods from their plantation masters for sale to the Jews who would then resell the item back to the planter.⁷⁸² "It is doubtful," [206] wrote

⁷⁷⁸ Birnbaum, p. 453.

⁷⁷⁹ Abrahams, p. 101.

⁷⁸⁰ Horowitz, pp. 111, 113, 117, 118-19.

⁷⁸¹ Liebman, *The Jews in New Spain*, p. 254.

⁷⁸² Frederick Law Ohnsted, *A Journey in The Seaboard Slave States* [1856] (New York: G.P. Putman's Sons, 1904), p. 69, refers to the practice, as does Arkin, AJEH, p. 94. Abrahams, pp. 107-108, refers to a sixteenth century code-book, which still largely regulates Jewish life: "It is forbidden to purchase stolen goods, for such an act is a great iniquity. It encourages crimes and causes dishonesty. If there were no receiver there would be no

Myron Berman, "that religious concerns alone motivated the passage of the Sunday blue laws." Richmond's city fathers, disclaimed any intention of legislating religious belief but some favored the adoption of the Sunday blue laws to prevent a disturbance of the peace. The fear of large congregations of slaves and of the encouragement given to possible larceny motivated Richmond's mayor to observe in 1806 concerning the stores open on Sunday. "These shops afford to the slaves of the city, an opportunity on Sunday, of disposing of the plunder of the week; and also holds out an invitation to country negroes to bring to town on that day, what they can plunder from their master and mistresses which they can safely dispose in these shops."⁷⁸³

In Charleston, South Carolina, a grand jury issued a statement condemning Jews for opening their shops and selling goods on Sunday, thus profaning the Lord's Day. What seemed to worry these Christians, wrote Dr. Marcus, "was not so much the violation of the closing law but the fact that Jews were employing their black slaves as clerks."⁷⁸⁴ One incident illustrates the brutality of the slave system: "Jewish apprehensions soared at Charleston in 1773 when a Sephardic Jew was convicted of receiving stolen money from a slave. The Negro was executed, and the Jew was flogged, fined heavily, and pelted with rotten eggs as he was locked in the pillory."⁷⁸⁵

These Black/Jewish transactions were the subject of concern even in the Caribbean where laws were established to discourage the practice. In late seventeenth century Jamaica, Jews were accused of "inciting the slaves to rob their masters so that the Jewish merchants could buy stolen goods." In 1694, an act was passed, pointing [207] specifically to Jews as primary participants in this trade, entitled An Act against Jews ingrossing Commodities imported in the Leeward Islands, and trading with the Slaves belonging to the Inhabitants of the same.⁷⁸⁶

In mid-17th century Brazil, the Jews were charged by Inquisitional authorities with leaving their stores open, letting their slaves work, and sending their children to school on Sundays. As a result, the elders of the Jewish community appeared before the Supreme Council and promised that they would henceforth close their stores and refrain from making their slaves work on Sundays.⁷⁸⁷ Here, as with the Inquisition, the charges exhibit more concern over the contact with the slaves than with the practice of "Judaism." Once again, the use or misuse of the Black slaves seemed to be an underlying theme of this "religious legislation." Even as religious liberty became a favorite campaign theme these kinds of targeted acts persisted. The very year that Madison and his associates secured the passage of Jefferson's Bill for Establishing Religious Freedom, this same Madison sponsored a Sunday closing law under the guise of punishing "Disturbers of Religious Worship and Sabbath Breakers."⁷⁸⁸

thief... Any article concerning which there is even a presumption that it is stolen, must not be purchased. Sheep from a shepherd, household goods from servants, must not be accepted, for the probability is that the property belongs to their masters."

⁷⁸³ Berman, P. 158; *MUSJ1*, p. 520; A similar charge was made against the Jews in Barbados prompting a legislative response. See George Fortunatus Judah, "The Jews' Tribute in Jamaica," *PAJHS*, vol. 18 (1909), pp. 170-71.

⁷⁸⁴ The Sunday closing law was defended as a police measure, not as a religious necessity. See Reznikoff and Engelman, p. 112; "The Sunday Law and the Jews," *Judaism*, vol. 20, no. 4 (1971), p. 491. Jews protested these laws and in one of these cases, *Commonwealth v. Wolf*, a Pennsylvania case decided in 1817, Wolf contended that Biblical law required that he work six days. The court rejected this argument by pointing out that because of numerous Jewish holidays which fell on weekdays, Jews were often permitted to work less than six days.

⁷⁸⁵ *MCAJ3*, p. 799.

⁷⁸⁶ Goodman, pp. 9-10; Friedenwald, p. 100.

⁷⁸⁷ Wiznitzer, *Jews in Colonial Brazil*, pp. 100-1.

⁷⁸⁸ *MUSJ1*, p. 520.

Jews, Blacks and the Law

He who is escaped from his master unto thee shall dwell with thee... thou shalt not oppress him.⁷⁸⁹

Much like the Nazis at the concentration camps of Auschwitz, Treblinka or Buchenwald, Jews served as constables, jailers and sheriffs, part of whose duties were to issue warrants against and track down Black freedom seekers. They assiduously enforced the slave codes designed to safeguard against the possibility of rebellion.⁷⁹⁰ Once the Black runaways were apprehended, many [208] issued punishment as well. Lashing and branding were part and parcel of the Jewish slave-making regime and were liberally employed. As Stanley Feldstein put it in his book *The Land That I Show You*, "Jews also engaged in the dehumanization process - the making a thing of a human being."

In Philip Birnbaum's, *A Book of Jewish Concepts*, he provides the framework for slaveholding in the Jewish tradition:

When a man strikes his male or female slave with a rod so hard that the slave dies under his hand, he shall be severely punished (Exodus 21:20). Rest on the Sabbath and the privilege of participating in the religious life of the family circle were not to be denied by an Israelite owner. Fugitive slaves were given asylum, and were not to be surrendered to their owners. The slave went free, if the master destroyed his eye or tooth. Freed slaves had the status of proselytes in every respect.⁷⁹¹

This, of course, had nothing to do with the New World Jewish tradition of brutal subjugation of the Black African by any means necessary.⁷⁹² Mordecai Shetfall of Georgia oversaw his district as [209] the constable whose official occupation was to enforce the slave codes; Moses Levy was Charleston's most successful detective; Moses N. Cardozo was a plantation owner and jailer of Richmond's Powhatan Courthouse; J. S. Cohen was city mar-

⁷⁸⁹ Cohen, *Justice*, p. 49.

⁷⁹⁰ Feingold, *Zion*, p. 62; Feldstein, p. 96: "Jews engaged in the domestic slave trade, bought and hired slaves to be used on their farms, and treated their chattels in the same manner as their Christian neighbors. One wonders if Benjamin Davis, who in 1838 placed an ad in the Columbus (Georgia) Enquirer offering for sale 'sixty likely Virginia negroes' was reminded of the similar plight of his own people who were enslaved by the Egyptian Pharaohs."; Korn, 'Jews and Negro Slavery,' p. 190: "From testifying against Negroes in court, to apprehending a runaway slave, to inflicting punishment upon a convicted Negro, these Jews were thoroughly a part of their society." For one example see Korn, Jews of New Orleans, p. 171.

⁷⁹¹ Birnbaum, p. 452.

⁷⁹² 793 Kohler, "Settlement of the West," pp. 34-5, reports that the treatment of Blacks was improved by a most unlikely source. Louis XV was then on the French throne, and in March, 1724, he resurrected and put into effect the old edict of Louis XIII, expelling the Jews and improving the lot of the Black slaves. This edicts were known as the *Code Noir* or Black Codes, here described by Kohler:

The articles of the edict, treating on slavery add interest to the instrument. Louis XV was not in favor of slavery. The Spaniards had introduced the negro from Africa and were selling him to the French settlers on three years' time. It was found, as an official report has it, that "one negro could do the work of four white men in the new country." On this ground, and on the argument that by converting the negroes to Christianity he would be doing the Lord a great service, after much persuasion, Louis XV finally consented to servitude in the colonies and recognized it in this edict. Up to that time there had been no restrictions thrown upon the slave owner, and even the rack had been introduced as punishment and other barbarities practiced. Though some of his measures seem at this day to have been harsh, the edict worked a great improvement in the treatment of slaves. First of all the requirement was that all slaves must be educated in the rites of the Catholic church and be baptized. The edict also prohibited rites other than Catholic; labor on church holidays and Sunday; inter-marriage of whites and blacks, concubinage, marriage of slaves except on consent of owners, and forbade owners to force marriage. Slaves were interdicted from carrying arms, and masters from poorly feeding, or torturing, or mutilating slaves. It specified that the condition of the mother - be she free woman or slave - should decide the free or slave state of the child. It required masters to bury slaves in holy ground, and bury them at night if not baptized. For run-away slaves it provided that masters cut off one ear for the first offense, brand and hamstring for second, and inflict death for the third.

Another article of this very same edict ordered the expulsion of all Jews from French colonial territories. Of the 300 Jews estimated to be in the Mississippi valley at the time, it was claimed that all were driven out and returned with the British after the fall of Quebec. But Harry Simonhoff, *Under Strange Skies* (New York: Philosophical Library, 1953), p. 268, wrote that "Evidently Jews did not take this 'Black Code' too seriously.

shal of Mobile in 1841 where he supervised the sale of Africans who were impounded through the bankruptcy of their captor. They advertised for "nee'r do well" runaway slaves and offered rewards in the local newspapers. In the Mobile Daily Adviser and Chronicle, Cohen offered ten Blacks for immediate cash, including "a first rate mantua maker, and several good cooks, washers and ironers," made available through bankruptcy.⁷⁹³

In Charleston, the following Jews were officially responsible for the apprehension and punishment of African Black people who wanted freedom more than slavery:⁷⁹⁴
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Lewis Gomez	1802	Turnkey of Jail
Elisha Elizer	1802	Deputy Sheriff
Moses Solomon	1802	Constable
Nathan Hart	1821	Constable
Solomon Moses	1822	Constable
Samuel Hyams	1822	Keeper of Jail
Mark Marks	1822	Deputy Sheriff
Solomon Moses, Jr.	1822	Deputy Sheriff
Moses Levy	?	Detective

Jews in the towns and cities appear to have been content to abide by the excessively cruel punishments meted out to Blacks who were caught by "the law." These are a few examples of the testimony of Jews against Blacks taken from the Richmond court records.

- In 1798, "Tolly, a mulatto slave," was tried for taking a loaf of white sugar worth two dollars from Benjamin Solomon's home, and was sentenced to five lashes on her bare back and ordered to be branded on her left hand.
- A "free" Black man was accused of stealing two silver watches valued at \$32 from Myer Angel in 1832, and was sentenced to five years imprisonment, six months of which was to be spent in solitary confinement.
- Benjamin Wolfe's store was broken into in 1797, and \$500 in merchandise was stolen. Three slaves were tried for the crime, but only one was convicted. He was sentenced to be hanged.

⁷⁹³ Korn, "Jews and Negro Slavery," p. 190. A mantua is a woman's gown.

⁷⁹⁴ Korn, "Jews and Negro Slavery," p. 190. Jewish peddlers travelling throughout the countryside frequently encountered fleeing Black slaves, and some apparently saw the commercial potential. Frederick Law Olmsted, the 19th century traveller and park designer, described an incident in 1822 where an unnamed Jew, returning from a peddling excursion, observed a man's footprints in the banks of a stream. He perceived them to be those of a runaway African slave for which he presumed there to be a reward (*A journey Through Texas* [Austin: University of Texas Press, 1978], pp. 330-31):

The trail soon left the road, and he followed it cautiously, to an overgrown gully, where he found his fugitive, overcome with sleep. The poor wretch yielded without a word, only begging for something to eat. But the Jew was too wise to keep the muscular advantage he had over a negro faint and sick with hunger, and tying his hands behind him, drove him before him to the road. The prostration of the fellow was so extreme, however, that the task of driving him in to settlements would be tedious; and, after a short distance, the Jew mounted his feeble prize behind him, joining his ankles firmly together by a handkerchief, beneath the mule's belly. For a time, all went well - the Jew vigilant and merry, revolver in hand. But there came the Nueces [River] to cross; the mule would drink; the bridle goes loose; the spark of liberty suddenly kindles, and headlong, over the mule's head, goes Jew, revolver, and all, floundering under the feet of the frightened animal. Up the bank goes a stampede of mule and crouching runaway, securely tied together, the bags of dollars and provision not even left to the dripping speculator. The Jew is the only one of the party that has ever again been heard from.

It should be noted that some Jewish writers have claimed that Olmsted displayed bias against Jews in some of his observations of American culture. They cite examples such as below (*ibid*, p. 329):

There are a few Jew-Germans in Texas, and, in Texas, the Jews, as everywhere else, speculate in everything - in popular sympathies, prejudices, and bigotries, in politics, in slavery. Some of them own slaves, others sell them on commission, and others have captured and returned fugitives. Judging by several anecdotes I heard of them, they do not appear to have made as much by it as by most of their operations.

These examples from Korn's article on Jews and slavery precludes the unofficial cruelty meted out at the whim of the slave master. Jews, acting both as private citizens and as public officials, brought their Black slaves to court in legal actions where the outcome was all but guaranteed.⁷⁹⁵ The most extreme case on record was the murder of a slave by Joseph Cohen of Lynchburg, Virginia, in 1819, a crime for which he was indicted, tried and convicted - "although of course the penalty for the murder of a Negro by a white was much less severe than the penalty for a trivial misdemeanor committed by a Negro."⁷⁹⁶
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Jews and the Great Nat Turner

The great Nat Turner's 1831 revolt against the slave masters of Virginia was put down with the help of at least two Jewish militiamen. Dr. Henry Myers and Sam Mordecai were mobilized to repel the revolt and Jewish writer, Emma Mordecai, described the lynching of Turner's men:

If the conduct of the Blacks was outrageous, that of the whites was most barbarous towards many of them who were arrested; for instance, they burned off the foot of a negro whom they had taken upon suspicion and found out that he was innocent. They had one of the ears cut off of another (who had to be sure been guilty of murdering his master in a most barbarous manner) and after rubbing the wound with sand, they tied him to a horse, had the horse mounted and rode, and then turned loose into the woods. Certainly, this negro deserved to be punished in the most severe manner warranted by civilized society, but this Indian-like treatment casts a great reflection on the troops by whom it was authorized.⁷⁹⁷

Jews assisted in crushing other slave uprisings, especially, as in New York, when the rebellious slaves belonged to them. Lebeson writes that:

When in 1741, it was discovered that New York Negroes had conspired against the white population, and had planned to burn the city, a large number of Negroes were arrested and transported or condemned to death. Some of these slaves belonged to Jewish owners. Cuffee, belonging to Lewis Cornez, had planned to burn his masters house. Machado's house was burned by his Negroes. A few were acquitted, among them servants belonging to Judah Hays and Samuel Myers Cohen.⁷⁹⁸
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Black Slave Owners and Jews

Rabbi Bertram Korn makes reference in his essay, "Jews and Negro Slavery in the Old South," to the likelihood that some Blacks with Jewish names may have received them "either from Jewish owners or Jewish fathers."⁷⁹⁹ The list Dr. Korn uses is drawn from Carter G. Woodson's, *Free Negro Owners of Slaves*. He finds eight of "these Negroes" with Jewish names who own a total of 39 slaves.

Like their fathers and owners, brought up in the Jewish tradition, they apparently felt quite comfortable participating in Jewish family traditions.⁸⁰⁰

It should also be stated that many of these purchases of Blacks by Blacks cited by Woodson, were for the purpose of freeing the slave from bondage, as in the case of Meir Jo-

⁷⁹⁵ Korn, "Jews and Negro Slavery," pp. 189-90; See Schappes, p. 597, for evidence of the manumission societies acting in behalf of Blacks mistreated by Jewish masters.

⁷⁹⁶ Korn, "Jews and Negro Slavery," pp. 189-90; Feingold, *Zion*, p. 62.

⁷⁹⁷ Bermon, p. 167.

⁷⁹⁸ Lebeson, *Jewish Pioneers in America*, pp. 202-3.

⁷⁹⁹ Korn, "Jews and Negro Slavery," p. 201.

⁸⁰⁰ Korn, "Jews and Negro Slavery," p. 201 note 83; Feingold, *Zion*, p. 61.

sephson who stated in a letter that, "A free nigger wants to court her [his slave] and to buy her from me."⁸⁰¹

⁸⁰¹ *JRM/Docs*, pp. 359-60; Rosenbloom, pp. 77-8.

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Jews of the Black Holocaust

"What is hateful to you, do not do to your neighbor."⁸⁰²

All of the following "Chosen People" are confirmed to have participated in the Black African slave trade. According to their own literature, each one is a prominent historical figure and most are highly regarded and respected by Jews themselves. Even the most prominent of Jewish Americans never voiced any reservation whatsoever about this practice.⁸⁰³ Writes Rabbi Bertram W. Korn, "it is realistic to conclude that any Jew who could afford to own slaves [and needed them] would do so."⁸⁰⁴ In fact, "Jews participated in every aspect and process of the exploitation of the defenseless blacks."⁸⁰⁵ Here, in alphabetical order, is an annotated listing of just a few of those.

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Mordecai Abraham of Virginia placed this advertisement in the *Virginia Gazette or American Advertiser* on January 12, 1783:

THIRTY DOLLARS REWARD

RAN AWAY from the subscriber, in King William County, on Saturday the 5th instant, a large Mulatto Man named OSBOURN, late the property of William Fitzhugh, Esq; he is about five feet ten inches or six feet high, almost white enough to pass for a whiteman, he has grey, or rather white eyes, which appear very weak, with a kind of blemish in the right one, occasioned by his shutting it when a person addresses him. His dress is uncertain, though I believe he went off with a blue suit of cloathes, and likewise a coarse upper jacket, and soldiers under jacket and breeches of buff, with buttons marked USA. I am informed he lately lived in Mecklenburg, under Col. Mounford, near Taylor's Ferry on Roanoke. Whoever will apprehend the said fellow and secure him, so that I may get him again, shall receive TWENTY DOLLARS reward, or if delivered to me in King William County, the above reward. All masters of vessels and other persons are hereby forbid to carry the said fellow out of the state, or to employ him in any craft whatever.⁸⁰⁶

Joseph Abrahams, a jewish businessman of Charleston, South Carolina, placed this advertisement in the *Gazette of the State of South-Carolina* on August 25, 1779:

RUN away from the subscriber, a young negro fellow, named Brutus, this country born, about 18 years old; he had on when he went away, an Osnabrugs shirt, brown fustian breeches and Osnabrugs coatee with red cuffs and collar; he was formerly the property of the estate of Mr. Stan-yarne: He has a mother in Dorchester. Whoever takes up said negro and delivers him to me, shall receive a reward of one hundred Dollars, and charges paid.⁸⁰⁷

⁸⁰² *Babylonian Talmud*, Shabbat 8; Albert Vorspan, *Great jewish Debates and Dilemmas* (New York: University of American Hebrew Congregations, 1980), p. 3.

⁸⁰³ Bertram Wallace Korn, *The Early Jews of New Orleans* (Waltham, Massachusetts; American jewish Historical Society, 1969), pp. 201, 319.

⁸⁰⁴ Bertram W. Korn, "Jews and Negro Slavery in the Old South, 1789-1865," in Karp, *JEA3*, p. 184.

⁸⁰⁵ Korn, "Jews and Negro Slavery," p. 189.

⁸⁰⁶ Lathan A. Windley, compiler, *Runaway Slave Advertisements: A Documentary History from the 1730s to 1790*, 4 volumes (Westport Connecticut: Greenwood Press, 1983), vol. 1, p. 346 and vol. 3, p. 559; Abraham may have owned a slave he called "Brutus." See also Barnett A. Elzas, *Jews of South Carolina* (Philadelphia: J.P. Lippincott Co., 1905), p. 103.

⁸⁰⁷ Windley, vol. 3, p. 371.

Simon Abrahams of Richmond, Virginia, was fined \$3.33 in 1834, for allowing a hired slave to go at large contrary to the Act of Assembly.⁸⁰⁸
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David De Acosta, described as "a gentleman of Spain," owned a forty-one acre plantation on Barbados in 1680 "worked by sixtyone black slaves... seven white servants and three bought ones (Mons), apparently all Christians." His will dated February, 1684-1685 dispenses his Africans:

The two former to enjoy and possess my plantations negroes, &c. each paying half of debts owing, and sharing proceeds and expenses each year. No negroes or anything to be sold, & should Daniel B. Henriques sell anything he will forfeit his inheritance in favour of my wife, & the sale shall be deemed null & void.⁸⁰⁹

Jacob Adler; In 1863, he and his partner, Herman Cone of Jonesboro, Tennessee, purchased two African men they named "Friendly" and "foe William," for \$4,500.⁸¹⁰

Charity Adolphus (d. 1773); When her house was burned down, "she escaped with her life, only by being carried out of the burning house by her faithful Negro slave, Darby."⁸¹¹

J. Adolfus of Jamaica, despised the Black man so much that in 1812, when a Jamaican assemblyman advocated the equality of the "free colored," Adolfus and two other jews, L. Spyers and J. Da Silva, physically attacked him at his home.⁸¹²

Samuel Alexander was one of the founders of Congregation Beth Shalome of Richmond in 1791. He and his brother Solomon (listed below) were also slave owners who are considered to be humanitarians because they arranged to have their hostages "manumitted." They reserved the right, however, to keep them as indentured servants.⁸¹³
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Solomon Alexander was a one-time acting mayor of Richmond, Virginia who enslaved a Black woman named "Esther."⁸¹⁴

Jorge de Almeida owned and operated a silver mine in Taxco. In about 1585, at the height of the Inquisition, he and a friend are alleged to have "strangled a Negress who had called a friend of their's a Jew."⁸¹⁵

Myer Angel, of Richmond, Virginia accused "Walter Quarles, colored," of stealing two silver watches of the value of \$40 each in 1832. Quarles received a sentence of five years confinement in the public jail and penitentiary house "on low and coarse diet, one-tenth part of the time to be spent in solitary confinement."⁸¹⁶

⁸⁰⁸ Herbert T. Ezekiel, Gaston Lichtenstein, *History of Jews of Richmond 1769-1917* (Richmond: 1917), p. 91.

⁸⁰⁹ Wilfred S. Samuel, *A Review of The jewish Colonists in Barbados in the Year 1680* (London: Purnell & Sons, Ltd., 1936), pp. 13, 92.

⁸¹⁰ Korn, "Jews and Negro Slavery," p. 193.

⁸¹¹ David De Sola Pool, *Portraits Etched in Stone: Early Jewish Settlers, 1682-1831* (New York: Columbia University Press, 1952), p. 478.

⁸¹² Samuel J. Hurwitz and Edith Hurwitz, "The New World Sets an Example for the Old: The Jews of Jamaica and Political Rights, 1661-1831," *AJHQ*, vol. 55 (1965-66), p. 46.

⁸¹³ Edwin Wolf and Maxwell Whiteman, *The History of the Jews of Philadelphia* (Philadelphia, Jewish Publication Society of America, 1957), p. 191; Joseph R. Rosenbloom, *A Biographical Dictionary of Early American jews: Colonial Times through 1800* (Lexington: University of Kentucky, Press 1960), p. 7.

⁸¹⁴ Myron Sermon, *Richmonds lewry 1769-1976: Shabbat in Shockoe* (Charlottesville, Virginia: Jewish Community Federation of Richmond by University Press of Virginia, 1979), p. 163.

⁸¹⁵ Seymour B. Liebman, *The jews in New Spain: Faith, Flame, and the Inquisition* (Coral Gables, Florida: University of Miami Press, 1970), p. 173.

⁸¹⁶ Ezekiel and Lichtenstein, p. 91.

Juan De Araujo (or Arauxo) "had been a minor slave trader who had travelled widely through the Spanish Indies, between Puebla, Vera Cruz, Cartagena, Havana and, possibly even, Angola."⁸¹⁷

Issack Asher of New York was charged with "selling an unhealthy Negro" in 1863.⁸¹⁸

Solomon Audler of New Orleans was listed as the "owner" of four Africans in the census of 1830.⁸¹⁹

Maurice Barnett of Baton Rouge, Louisiana "owned" at least eleven African citizens. He was such a prolific slave dealer and auctioneer that twentieth century picture postcards of the "Old Slave Block" depict his office at 40 St. Louis Street. He was one of the closest associates of the slave breeding and smuggling Jewish pirate, Jean Laffite. Below is an example of the Black/jewish relationship of the time:

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SALES AT AUCTION

By M. Barnett, Sen., Auctioneer Cornelius Hurst vs. His Creditors - Syndic Sale.

On Monday, the 2d Dec, 1839, at 12 o'clock noon, at the City Exchange, St. Louis street between Chartres and Royal streets, by order of Alexander Grant, syndic of said estate, and by virtue of an order issued by the honorable the first judicial district court of the state of Louisiana, dated the 26th day of October, 1839, the following slave surrendered to his creditors by said insolent, viz:

DICK, about 28 years of age, a well disposed man.

OSBORN, about 26 years of age, mulatto; a good carriage driver and waiter, active and handy at anything he is put to.

LUCINDA, about 22 years of age, Osborn's wife, very intelligent, good cook, washer and ironer.

Lucinda's Children:

COMMODORE, about 6 years of age,

JOSEPHINE, about 4 years of age,

HENRY, about 2 years of age,

OSBORN, about 1 year of age.

NED, about 19 years of age, accustomed to work in a brick yard.

LOUIS, about 17 years of age, accustomed to work in a brick yard,

MINGO, about 28 years of age, brick moulder, stout able bodied man.

WINNEY, about 37 years of age, worked in a brick yard.

PRISCILLA, about 24 years of age, stout able bodied woman.

SERENA, about 21 years of age, a good off-bearer in a brick yard, and her child.

MATILDA, about 25 years of age, cook, washer and ironer, and her three children, viz:

THOMAS, about 10 years of age.

TONEY, about 6 years of age.

WILLIAM, an infant.

SALLY, about 22 years of age, mild and well disposed woman; cook, washer and ironer.

JULIANNA, about 21 years of age, and her child; accustomed to work in a brick yard.

MARY, about 23 years of age, also accustomed to work in a brick yard.

JACOB, about 25 years of age, stout man, accustomed to work in a brick yard.

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Terms - Six months credit for all but Jacob, who will be sold at six and twelve months, for notes drawn and endorsed to the satisfaction of the syndic, who reserves to himself the privilege of refusing names as endorsers, until he is satisfied therewith, without assigning any cause therefor; the notes to bear an interest at the rate of ten per cent per annum (if not met at maturity) until paid - without this however giving the parties thereto the right of prolonging the payment after due. The purchasers will be allowed forty-eight hours after a notification from the notary that the titles are completed, to arrange the settlements, and if not effected within the period, the slave or slaves to be resold at auction, for cash, on the account and risk of the said original purchasers, without delay or

⁸¹⁷ Daniel M. Swetschinski, "Conflict and Opportunity in 'Europe's Other Sea': 'The Adventure of Caribbean Jewish Settlement,'" *AJHQ*, vol. 72 (1982-83), p. 214.

⁸¹⁸ Earl A. Grollman, "Dictionary of American Jewish Biography in the 17th Century," *AJA*, vol. 3 (1950), p. 4.

⁸¹⁹ Korn, *Jews of New Orleans*, p. 167.

public notice; and said parties held responsible for said loss that may accrue thereon, with all expenses, costs, &c.. Acts of sale before Edward Barnett, notary public, at the expense of the purchasers. The slaves not to be delivered until the terms of sale are complied with.⁸²⁰

Jacob Barrett of Columbia, South Carolina and a later resident of Charleston, was a merchant who once traded twenty Black human beings, "... at very large profits, keeping for his own use Armistead Booker, a good-looking, active carriage driver and barber, who attended to his horses and in the store, and Aunt Nanny, a first rate cook." He was the cousin of one of the era's biggest Jewish slave dealers named Jacob Ottolengui.⁸²¹

Hester Barsimon's family of five had "only one black attendant."⁸²²

Abraham Baruch (ci. 1701) household at Bridgetown consisted of three Jews and three slaves. In 1685, one of his negroes was concerned in a native rebellion and was executed by the Island authorities, whereupon a sympathetic legislature voted his master a sum of £17 10s. Od. by way of compensation!⁸²³

Dr. Simon Baruch (b. 1840) was a surgeon and captain in the Confederate Army and, according to Harry Simonhoff, "He went through the terrors of Reconstruction, and as a secret member of the original Ku Klux Klan he wore at night its long white flowing robes emblazoned with a scarlet cross."⁸²⁴

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Rebecca Baruh lived alone with one slave in seventeenth century Barbados.⁸²⁵

Daniel Becker was convicted of illegal liquor sales to Black slaves in South Carolina in 1836.⁸²⁶

Diego Nunes Belmonte and other Portuguese Jewish merchants were partners in the slave trade between Luanda and the West Indies.⁸²⁷

Don Manuel Belmonte of Amsterdam was, according to Drs. Emmanuel, a Spanish-jewish nobleman of culture and refinement, high in royal and religious circles, [who] had no qualms about carrying on the slave trade. He and a gentile associate conducted it on an extensive scale, of course with Company participation.⁸²⁸

He formed an association with Jean Coymans, ex-sheriff of Amsterdam, to ship slaves in large quantities to Curaçao.⁸²⁹

⁸²⁰ Korn, *Jews of New Orleans*, pp. 107-9: "Auction," p. 208, plate 12; 1. Harold Sharfman, *Jews on the Frontier* (Chicago: Henry Regnery Company, 1977), p. 151.

⁸²¹ Korn, "Jews and Negro Slavery," p. 194.

⁸²² Samuel, p. 43.

⁸²³ Samuel, p. 33.

⁸²⁴ Harry Simonhoff, *Jewish Participants in the Civil War* (New York: Arco Publishing Co., Inc., 1963), p. 225; See the discussion of, and justification for, Baruch's Klan membership in Margaret L. Coit, *Mr. Baruch* (Boston: Houghton Mifflin Company, 1957), pp. 1-32.

⁸²⁵ Samuel, p. 43.

⁸²⁶ Korn, "Jews and Negro Slavery," p. 191.

⁸²⁷ Ernst van den Boogaart and Pieter C. Emmer, "The Dutch Participation in the Atlantic Slave Trade, 1596-1650," *The Uncommon Market*, editors, Henry A. Gemery and Jan S. Hogendorn (New York: Academic Press, 1975), p. 354.

⁸²⁸ Emmanuel *HJNA*, p. 75. Belmonte was count palatine and representative of her Catholic Majesty before the High States General of Holland. Also known as Isaac Nunez, he, jointly with Moseh Curiel, represented the Jews before the Dutch government. In 1658, Belmonte was ambassador-extraordinary of Holland to England; see note no. 55. See also Swetschinski, p. 236.

⁸²⁹ Emmanuel *HJNA*, p. 76; Johannes Menne Postma, *The Dutrh in the Atlantic Slave Trade: 1600-1815* (Cambridge: Cambridge University Press, 1990), pp. 38-46.

Judah Phillip Benjamin (1811-1884) was born in the British West Indies and brought up in Charleston. He was a rabid proslavery senator from Louisiana in the Civil War era who led the call for secession of the southern states from the Union in order to maintain the profits of free slave labor. He owned a plantation called Bellchasse and used 140 African slaves in its operation.⁸³⁰

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Benjamin's slavery supporting career started when he argued the "Creole Case" representing an insurance company with an interest in a slave cargo.⁸³¹ He was described by Richard S. Tedlow as:

The most important American-Jewish diplomat before Henry Kissinger, the most eminent lawyer before Brandeis, the leading figure in martial affairs before Hyman Rickover, the greatest American-Jewish orator, and the most influential Jew ever to take a seat in the United States Senate...⁸³²

But, it was Benjamin the senator who supported the institution of slavery, contending that it was more humane to whip and brand the Black man than to imprison or transport him. Ohio's abolitionist senator, Benjamin F. Wade, denounced Benjamin as, "An Israelite with the principles of an Egyptian."⁸³³

Benjamin was born on Saint Croix in the West Indies on August 6, 1811. His father was a drifter who has been described as "that *rara avis*, an unsuccessful Jew" and his mother was of Portuguese descent. The family moved to Charleston, South Carolina in 1822, and soon thereafter Benjamin attracted the attention of a wealthy Jew who sent him first to private school and then to Yale. He left without taking a degree, he claimed, because of financial straits, but there is considerable evidence that he was dismissed for disciplinary reasons.⁸³⁴

He was elected to the federal senate in 1852 where he neglected no opportunity to defend the institution of slavery. Confederate president Jefferson Davis chose Benjamin to be attorney general, but in nine months transferred him to the most important of the Confederacy's cabinet positions, Secretary of War. It soon became common knowledge that, next to Davis, Benjamin was the most influential man in the rebel government.⁸³⁵

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Bertram W. Korn pointed out the irony that Benjamin's honors were "in some measure dependent upon the sufferings of the very Negro slaves he [and others] bought and sold with such equanimity... Few politicians are as consistent in anything as Benjamin was in support of the 'peculiar institution.' Indeed, there was truth in Ben Wade's clever slur..."⁸³⁶ Even Jewish historian Morris U. Schappes has written that "history has found Benjamin guilty and his cause evil."⁸³⁷

⁸³⁰ Harry Simonhoff, *Jewish Notables in America: 1776-1865* (New York: Greenberg Publisher, 1956), p. 370, *EJ*, vol. 4, pp. 529-30; Henry L. Feingold, *Zion in America: The Jewish Experience from Colonial Times to the Present* (New York: Twayne Publishing & Inc., 1974), p. 60; Simon Wolf, *The American Jew as Patriot, Soldier and Citizen* (Philadelphia: Levytype Company, 1895), p. 114. Whereas most references have confirmed 140 slaves, Feingold has reported the number to be as high as 740.

⁸³¹ Max J. Kohler, "Judah P. Benjamin: Statesman and jurist" *PAJHS*, vol. 12 (1904), pp. 70-1, 73.

⁸³² Richard S. Tedlow, "Judah P. Benjamin," in Nathan M. Kaganoff, Melvin I. Urofsky, *Turn to the South: Essays on Southern Jewry* (Charlottesville: American Jewish Historical Society, University Press of Virginia, 1979), p. 44.

⁸³³ Sharfman, pp. 189-90.

⁸³⁴ Tedlow, p. 44.

⁸³⁵ Tedlow, p. 45.

⁸³⁶ Tedlow, p. 49.

⁸³⁷ Morris U. Schappes, *Documentary History of the Jews in the United States* (New York: The Citadel Press, 1950), p. 429.

Dr. Joseph Bensadon of Louisiana, was devoted to the Confederacy and the preservation of the slave system. He served as a surgeon in the Civil War.⁸³⁸

Francisco Lopez Blandon (b. 1618) was imprisoned by the Inquisitional authorities for practicing Judaism from 1643-1649, but "had a Negro slave who brought him food and messages from the outside. This slave also eavesdropped in the office of the head jailer and reported all that he heard."⁸³⁹

Abraham Block of Richmond, Virginia, owned a Black woman named "Matilda Drew." In 1826, she was before the court on the charge of "carrying off two pounds of cheese, valued at 25 cents; 2 1/2 pounds of sugar, valued at 30 cents; one bottle of cordial, \$1; and five tumblers, 37 cents, the goods and chattels of Grace Marx. She was found not guilty. For defending her from the charge of stealing \$1.62 of property the court allowed her counsel \$10."⁸⁴⁰

Simon Bonane, (or Bonave); In 1699, he was aboard the pirate ship Adventure of London and according to Max J. Kohler: "In August, 1720, we read that 'Simon the Jew don't expect his [slave] ship from Guinea before the fall(sic).'"⁸⁴¹

Jacob Bortz of Georgia, who is believed to be Jewish, placed this ad in the Savannah Georgia Gazette, July 27, 1774:

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RUN AWAY from the subscriber in Coshen, A NEGROE FELLOW, named FRANK, has some white spots on his legs occasioned by burns, had on a jacket and trowsers of blue negro cloth, and took also with him check trowsers. A reward of 10 s. will be given on delivering him to JACOB BORTZ.⁸⁴²

Stephen Boyd was a Dutch jew of Baltimore who employed a Jewish indentured servant named Wolf Samuels to oversee his 94 Black slaves on his 4,000 acre plantation.⁸⁴³

Domingo da Costa Brandau and his wife, Maria Henriques Brandau, lived in Amsterdam in 1639 and had an *engenho* or plantation in "Arrerippi" (possibly Recife, Brazil), where African citizens were forced to labor without pay.⁸⁴⁴

David Perayra Brandon of Charleston, South Carolina, left instructions to his relatives in his 1838 will:

I recommend my faithful Servant and friend Juellit or Julien free Negro, to my dear Rachel [his stepdaughter] and W.C. Lambert [her husband] my friend and request them to take him under their protection to treat him as well as they would do me and to give him Such portion of my Cloths as they will think useful to him and never forsake him being the best friend I ever had.⁸⁴⁵

Saul Brown (a.k.a. Pardo, d. 1702) was a Newport merchant involved in the business of African human import/export. In 1695, he was the first hazan (minister) of the Shearith Israel congregation.⁸⁴⁶

⁸³⁸ *EJ*, vol. 11, p. 519; Leo Shpall, *The jews in Louisiana* (New Orleans: Steeg Printing & Publishing Co., 1956), pp. 12-3.

⁸³⁹ Liebman, *The Jews in New Spain*, p. 262.

⁸⁴⁰ Ezekiel and Lichtenstein, p. 90.

⁸⁴¹ Max J. Kohler, "Phases of jewish Life in New York Before 1800," *PAJHS*, vol. 2 (1894), p. 84.

⁸⁴² Windley, vol. 4, p. 54.

⁸⁴³ Joseph L. Blau and Salo W. Baron, editors, *The Jews of the United States, 1790-1840* (New York: Columbia University Press, 1963, 3 volumes), vol. 3, p. 799. The authors claim that Boyd "was neither a Jew nor a Dutchman," but Samuels describes him as such in a letter to his family in 1819. See also Isaac M. Fein, *The Making of An American Jewish Community* (Philadelphia: Jewish Publication Society of America, 1971), p. 11.

⁸⁴⁴ Isaac Emmanuel, "Seventeenth Century Brazilian Jewry: A Critical Review," *AJA*, vol. 14 (1962), p. 37.

⁸⁴⁵ Korn, "Jews and Negro Slavery," pp. 186-87.

⁸⁴⁶ *EJ*, vol. 4, p. 1411; Schappes, p. 569; Rosenbloom, p. 14.

Benjamin Bueno was a slave owner in seventeenth century Barbados.⁸⁴⁷
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Joseph Bueno (aka. Joseph Bueno de Mesquita, ci. 1708) purchased a cemetery for Jews in New York in 1682 with the proceeds from his Caribbean Black flesh shipping business. He left to his wife Rachell, "all the slaves now belonging to me..."⁸⁴⁸819

Rachael Burgos had a household of six persons and a couple of slaves in Bridgetown in 1680.⁸⁴⁹

Mathias Bush, a member of Lancaster, Pennsylvania Jewish merchantry, placed this advertisement in the summer of 1765:

Was committed to my Custody, on the 22d Day of this instant July, the following Negroes, viz. a Negroe Man, named Jack, alias Tobias, and a Negroe Woman, Named Jane, Wife to the said Jack, alias Tobias, and her two Children, a Boy, five years old, or thereabouts, and a girl about four years old. The man is about thirty-four years of age, and the woman about thirty; they have sundry good clothes with them; they say they belong to James Campbell, in Conegocheague, near Fort Loudoun. The said Campbell is hereby desired to come and pay the charges, and take them away, or they will be sold for the same, in four weeks from this day, by me.

Matthias Buch, Goaler.⁸⁵⁰

Samuel De Campos, a Barbados merchant in 1720, left to his daughter Sarah "a negro boy by name Scipio and a mulatto girl named Debora." To his daughter Hester, "a negro boy by name Joe and a girl by name Jenny."⁸⁵¹

Moses Nunez Cardozo (1755-1818) was a Virginia plantation owner and jailer at Richmond's Powhatan Courthouse whose responsibilities included the apprehension and punishment of runaway Africans.⁸⁵²

Luis Rodriguez Carvajal became a businessman in New Spain and "perhaps shared with the rest of his family in the lucre of the slave trade."⁸⁵³
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Raquel Nunez Carvallo left to her son Jacob Frois "one negro woman by name Abbah." To son Isaac Frois "now of the Island of Jamaica... one negro girle by name Rose."⁸⁵⁴

The Cohens of Baltimore were considered the "outstanding" Jewish family in the city and one of the leading Jewish families in the country. They were important bankers, industrialists, and professionals and one of them, Mendes I. Cohen, "belonged to the Peace Party, a camouflaged secessionist group, and was a delegate to the State Peace Convention, another, Edward, went one step further and served in the Confederate army."⁸⁵⁵

⁸⁴⁷ Samuel, pp. 14, 90.

⁸⁴⁸ Leo Hershkowitz, *Wills of Early New York Jews (1704-1799)* (New York: American Jewish Historical Society, 1967), p. 15; Rosenbloom, p. 14.

⁸⁴⁹ Samuel, p. 40.

⁸⁵⁰ Billy G. Smith and Richard Wojtowicz, *Blacks Who Stole Themselves: Advertisements for Runaways in the Philadelphia Gazette 1728-1790* (Philadelphia, University of Pennsylvania, 1989), p. 78.

⁸⁵¹ Samuel, p. 59.

⁸⁵² Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 162; Rosenbloom, p. 18.

⁸⁵³ Martin A. Cohen, "The Religion of Luis Rodriguez Carvajal," *AJA*, vol. 20 (April, 1968), p. 39.

⁸⁵⁴ Samuel, p. 84.

⁸⁵⁵ Isaac M. Fein, "Baltimore Jews during the Civil War," Karp, *JEA3*, p. 348.

Abraham Cohen (c. 1739-1800) of the Georgetown district of South Carolina, was a Post-master General and a slave dealing auctioneer who held 21 African citizens against their will.⁸⁵⁶

Abraham Cohen financed **David Nassi** (also Nassy) who was a founder of the Jewish colony at Cayenne, now French Guiana, in 1662. Nassi used countless captive Black people to establish the colony.⁸⁵⁷

Barnett A. Cohen (1770-1839) and his wife Bella, of the Barnwell District of Kings Creek, South Carolina held more than twenty Africans as slaves.⁸⁵⁸

Benjamin Cohen was a well known Savannah, Georgia merchant who believed:

that the institution of slavery [is]... the only human institution that would elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.⁸⁵⁹

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J. S. Cohen was the Mobile, Alabama City Marshal in 1841. His responsibilities included tracking and apprehending freedom seeking Africans.⁸⁶⁰

Jacob Cohen's plantation worked 294 slaves at no pay.⁸⁶¹

Jacob I. Cohen (c. 1744-1823) was born in Germany and operated as a slave maker in the South and then in Philadelphia. He was a land speculator who hired Daniel Boone, the "noted Kentucky pioneer and Indian fighter," to survey his land. Cohen was president of his Jewish Congregation *Mikveh Israel* from 1810- 1811. He and his partner, Isaiah Isaacs of Richmond, enslaved Blacks they named "Tom," "Dick," "Spencer," "Mishack," "Fanny," "Eliza," and their children of an unspecified number. As a demonstration of good will, Cohen ordered that they be freed *after* his death and each given \$25.⁸⁶²

Joseph Cohen of Lynchburg, Virginia was convicted in 1819 of the murder of one of the many African citizens he enslaved. As a policy, the penalty received was comparable to that of a trivial misdemeanor of today.⁸⁶³

Levi Cohen is named on a Georgia receipt for slaves.⁸⁶⁴

Mordecai Cohen (c. 1763-1848) was born in Poland and owned a plantation at St. Andrews, South Carolina where twenty-seven Africans provided the free field labor. He was one of the wealthiest planters in South Carolina and a commissioner of markets in Charleston from 1826 to 1832. When the twenty-three Black house servants are added, the resulting total is fifty, a number sufficient to place him third among Jewish slave owners

⁸⁵⁶ Korn, "Jews and Negro Slavery," pp. 181, 195; Ira Rosenwaike, "An Estimate and Analysis of the Jewish Population of the United States in 1790," *PAJHS*, vol. 50 (1960), p. 47; Rosenbloom, p. 20.

⁸⁵⁷ Emmanuel, "Seventeenth Century Brazilian Jewry", p. 62.

⁸⁵⁸ Ira Rosenwaike, "The Jewish Population of the United States as Estimated from the Census of 1820," Karp, *JEA2*, p. 18; Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 21.

⁸⁵⁹ Feingold, *Zion*, p. 89; See the listing for Solomon Cohen below who is also reported to have had expressed a similar sentiment.

⁸⁶⁰ Korn, "Jews and Negro Slavery," p. 190.

⁸⁶¹ Ira Rosenwaike, *On the Edge of Greatness: A Portrait of American Jewry in the Early National Period* (Cincinnati: American Jewish Archives, 1985), p. 69.

⁸⁶² *EJ*, vol. 5, p. 662; Schappes, pp. 101, 593; Korn, "Jews and Negro Slavery," pp. 185-88; Rosenwaike, "Jewish Population in 1790," p. 63; Charles Reznikoff and Uriah Z. Engelman, *The Jews of Charleston* (Philadelphia: Jewish Publication Society of America, 1950), p. 77; "Acquisitions," *AJA*, vol. 5 (January, 1953), p. 58; Bermon, PP. 163-64; Rosenbloom, p. 24.

⁸⁶³ *EJ*, vol. 12, p. 1085; Feingold, *Zion*, p. 62; Korn, "Jews and Negro Slavery," p. 189.

⁸⁶⁴ "Acquisitions. Material Dealing with the Period of the Civil War," *AJA*, vol. 12 (1960), p. 117.

[226] in South Carolina.⁸⁶⁵ His sons, Marx and David, owned farms and likewise terrorized and exploited Black people.⁸⁶⁶

Samuel Myers Cohen (c. 1708-1743) was a New York City shopkeeper, elected constable of the Dock Ward and high official (*shohet* and *bodek*) of Congregation *Shearith Israel*. In his will he bequeathed to his wife Rachel "all those negroe Slaves I have which I shall die possessed of." Two of his captives named "Windsor" and "Hereford" were implicated in a failed rebellion known as the "Negro Plot" of 1741, but later released.⁸⁶⁷

Simon Cohen (1781-1836) came to New Orleans from Amsterdam in 1810 and eight years later bought a Black woman and her two-month-old baby. This sale was annulled when it was discovered that the woman had already been mortgaged to someone else. By 1820, Cohen owned a tobacconist's shop, a billiard parlor and held four African people as hostages.⁸⁶⁸

Solomon Cohen (1757-1835) was a distinguished merchant and civic leader of the Georgetown district of South Carolina and held nine African citizens against their will. Cohen expressed his anti-Black sentiment in a letter to his sister-in-law Emma Mordecai:

[I] believe that the institution of slavery was refining and civilizing to the whites - giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class - and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.

Dr. Korn commented that "Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by Solomon Cohen."⁸⁶⁹

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Solomon Cohen possibly from Augusta, Georgia, is named on an 1863 receipt as the seller of two Black African slaves to Bernhard Phillips for \$3,000.⁸⁷⁰

Herman Cone, and his partner, Jacob Adler of Jonesboro, Tennessee, purchased two African Black men in 1863 for \$4,000. They named them "Friendly" and "Joe William."⁸⁷¹

Jacob De Cordova (1808-1868) was a Texas real estate promoter and newspaper editor. He started Jamaica's first daily newspaper and in 1850 he organized Houston's first Jewish place of worship. In 1858, he "wished it distinctly understood that our feelings and education have always been pro-slavery." He said of Texas in a lecture in Philadelphia in 1858:

By a wise provision of our state constitution, the institution of slavery has been guaranteed to Texas. Such being the case, Texans are proverbially jealous of this right and will not allow any intermeddling with the subject directly or indirectly.⁸⁷²

⁸⁶⁵ Rosenwaike, *Edge of Greatness*, pp. 69-70.

⁸⁶⁶ Korn, "Jews and Negro Slavery," p. 180; Rosenbloom, p. 25.

⁸⁶⁷ Leo Hershkowitz, "Wills of Early New York Jews (1743-1774)," *AJHQ*, vol. 56 (1966), p. 66; Pool, p. 229; *EJ*, vol. 12, p. 993; Lee M. Friedman, "Wills of Early Jewish Settlers in New York," *PAJHS*, vol. 23 (1915), pp. 151-52; Anita Libman Lebeson, *Jewish Pioneers in America: 1492-1848* (New York: Behrman's Jewish Book House, 1938), p. 203; "Acquisitions," *AJA*, vol. 7 (1955), p. 158; Kohler, "New York," p. 84; *MCA12*, p. 822; Rosenbloom, p. 26.

⁸⁶⁸ Korn, *Jews of New Orleans*, p. 156.

⁸⁶⁹ Korn, "Jews and Negro Slavery," p. 182; *EJ*, vol. 16, p. 533; Roberta Strauss Feuerlicht, *The Fate of the Jews: A People Torn between Israeli Power and Jewish Ethics* (New York: Times Books, 1983), p. 74; Rosenwaike, "Jewish Population of 1820," p. 18; Rosenbloom, p. 27; See the listing for Benjamin Cohen above, who is also reported (Feingold, *Zion*, p. 89) to have expressed a similar sentiment.

⁸⁷⁰ "Acquisitions," *AJA*, vol. 2 (January, 1950), p. 32.

⁸⁷¹ *EJ*, vol. 5, p. 868; Korn, "Jews and Negro Slavery," p. 193.

Jacob Cardozo was a conservative Democrat and in his view slavery was economically and morally justified: "The Negroes were often better off than white wage-slaves; the black bondsmen are morally and intellectually inferior." In regard to the ethical question, he placed the responsibility squarely on God: "The reason the Almighty made the colored black is to prove their inferiority." In his *Reminiscences of Charleston*, he lamented the plight of the poor former slave masters:

The owner of two hundred to five hundred slaves, with a princely income, has not only to submit to the most degraded employments, but he frequently cannot obtain them. In some instances he has to drive a cart, or attend a retail grocery, while he may have to obey the orders of an ignorant and coarse menial. There is something unnatural in this reverse of position - something revolting to my sense of propriety in this social degradation.⁸⁷³

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Emanuel Alvares Correa (1650-1717) was active in the Curaçao slave trade for many years and in 1699 served as an intermediary between the Dutch and Portuguese West Indies companies for the transfer of a shipment of slaves from Africa to Mexico via Curaçao.⁸⁷⁴

Isaac Da Costa (1721-1783) was a merchant and shipping agent of Charleston, South Carolina and "probably the most outstanding Jew of Charleston before the Revolution." Born in England, he helped to found Congregation *Beth Elohim* in 1749 and was its first *hazzan*. He was also active as a Mason. Da Costa was in partnership with Thomas Farr, Jr.⁸⁷⁵ handling imports and exports of merchandise including African men, women and children. He was said to be a "large scale" hostage importer and in 1760, he brought to South Carolina 200 African people as slaves, and in 1763 he brought 160 more.⁸⁷⁶

Joseph D'Acosta came to New Amsterdam in 1655. He was a leading merchant in Amsterdam and was a principle shareholder of the slave dealing Dutch West India Company.⁸⁷⁷

Nemias Daniel, "a jew," of the Parrish of Christchurch, Barbados, was listed as the owner of 20 acres and twelve "negroes" in 1679.⁸⁷⁸

Aaron Daniels (1776-1862) was a storekeeper in New Orleans who enslaved eight Black people in 1830.⁸⁷⁹

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Joseph Darmstadt (died c. 1820) was born in Germany and then moved to Richmond, Virginia. In 1800, he founded the *Beth Shalom* Congregation and he was active in Masonry and owned a Black man named "George." He once accused a "free" Black man

⁸⁷² *EJ*, vol. 5, p. 1455 and vol. 15, p. 1035; "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (June, 1952), p. 76; Korn, "Jews and Negro Slavery," pp. 210-11.

⁸⁷³ *MUSJ1*, p. 425; *MEA2*, p. 218; Korn, "Jews and Negro Slavery," p. 211.

⁸⁷⁴ *EJ*, vol. 14, p. 1663; *EHJ*, p. 273; S. Broches, *Jews in New England* (New York: Bloch Publishing, 1942), p. 11; "Jews in the Vice-Admiralty Court of Colonial Rhode Island," *PAJHS*, vol. 37 (1940), p. 392; Rosenbloom, p. 28.

⁸⁷⁵ Farr advertised on at least three occasions for the return of runaway slaves. Advertisements were placed in the Savannah Gazette of the State of Georgia, on February 24, 1785 for the return of "A Negro Fellow named Abram"; in the *Gazette Of the State of South-Carolina*, on October 21, 1777, for "a negro man named London, a Bricklayer by trade"; and in the *South-Carolina and American Ceneral Gazette* on November 4, 1780, for a "LIKELY mustee woman named ISABELLA" and her two children. In the same ad he sought "a thick clumsy made negro woman, named BETSY, of a very black complexion, full face and flat nose, about 28 years of age." See Windley, vol. 4, p. 123, and vol. 3, pp. 354, 571-72.

⁸⁷⁶ Feingold, *Zion*, p. 42; *JRM/Docs*, pp. 272, 353; *EJ*, vol. 5, p. 1220 and vol. 14, p. 1663; *MEA2*, p. 322; Rosenbloom, pp. 28-9.

⁸⁷⁷ Schappes, p. 567,

⁸⁷⁸ Samuel, p. 90.

⁸⁷⁹ Korn, *Jews of New Orleans*, p. 316.

named Daniel Clayton of stealing "a bag and lot of beeswax, valued at 50 shillings." This accusation was, of course, a conviction, for which the Black man was sentenced to 39 lashes to his bare back.⁸⁸⁰

Ansley, Benjamin, George and Solomon Davis were reputed to be the largest Jewish slave dealers. They travelled throughout the South selling gangs of Black men, women and children, including infants, starting in 1838. Based in Richmond and Petersburg, Virginia, the four brothers "did not hesitate to go at lengths to obtain slaves, advertising their supply throughout the south." This advertisement placed by Ansley Davis was re-counted in 1830s testimony against the domestic slave trade:

The subscriber wishes to purchase one hundred slaves of both sexes, from the age of ten to thirty, for which he is disposed to give much higher prices than have heretofore been given. He will call on those living in adjacent counties, to see any property.⁸⁸¹

They announced in the Columbus, Georgia *Enquirer*. "Sixty likely Virginia Negroes - house servants, field hands, blow boys (buglers), cooks, washers, ironers and three first rate seamstresses." The Davises kept their source of supply secret and assured everyone that they would continue to receive slave shipments by every arrival in Columbus.⁸⁸²

They were even mentioned in Harriet Beecher Stowe's *A Key to Uncle Tom's Cabin*:

The Davises, in Petersburg, are the great slave-dealers. They are jews, who came to that place many years ago as poor peddlars; and, I am informed, are members of a family which has its representatives in Philadelphia, New York, &c. These men are always in the market, giving the highest price for slaves. During the summer and fall they buy them up at low prices, trim, shave and wash them, fatten them so that they may look sleek, and sell [230] them to great profit. It might not be unprofitable to inquire how much Northern capital, and what firms in some of the Northern cities, are connected with this detestable business.⁸⁸³

Benjamin owned a "colod woman named Elsey," and they even gave warranties on their slaves as seen in a receipt for a fifteen year old Black girl named "Savry" who was "warranted Sound and Healthy."⁸⁸⁴ According to the Bibb County, Georgia records, Benjamin Davis was the seller, and Elisha Davis the buyer, of sixteen Black Africans (listed below, [sic]) for \$7000 on April 16, 1852.

Peter Davis (man, dark compliction)	Melvina (woman, yellow compliction)
Tom (man, dark compliction)	Francis (woman, yellow compliction)
Charles (man, dark compliction)	Lucy (girl, dark compliction)
Prince (man, dark compliction)	Fanny (girl, dark compliction)
Peter Griffin (man, dark compliction)	Henry (boy, dark compliction)
Sarah (woman, dark compliction)	Loi (boy, dark compliction)
Florah (woman, dark compliction)	Sandy (boy, dark compliction)
Milly (woman, dark compliction)	Munroe (boy, 6 mos) ⁸⁸⁵

⁸⁸⁰ Korn, "Jews and Negro Slavery," p. 190; Ezekiel and Lichtenstein, p. 79; Rosenwaike, "Jewish Population in 1790," p. 63; *EJ*, vol. 5, p. 1307; Rosenbloom, p. 31.

⁸⁸¹ Theodore D. Weld, *Slavery and the Internal Slave Trade in the United States* (New York: Arno, 1969), p. 51.

⁸⁸² Sharfman, pp. 146-47.

⁸⁸³ Harriet Beecher Stowe, *A Key to Uncle Toms Cabin* (Salem, New Hampshire: Ayer Company Publishing, Inc., reprint, 1987, riginally published in 1853), p. 297.

⁸⁸⁴ Korn, "Jews and Negro Slavery," pp. 198-99; *EJ*, vol. 14, p. 1664; *EHJ*, p. 274; Sharfman, p. 147.

⁸⁸⁵ African-American Family History Association, Inc., *Slave Bills of Sale Project* (Atlanta, Georgia, 1986), vol. 1, p. 0407.

George Davis, Sr. called himself "the Original George Davis," in 1824, in order to differentiate from the others. He acted as the local agent for a New Orleans Jewish slave dealer named Levy Jacobs. He was an auctioneer and property speculator and was prepared to sell:

Negroes, horses, mules, cows, asses, quadruped and biped, and all other animals in the Catalog of Creation... for cash down and no grumbling. (adv. Oct 15, 1840).

Delinquent tax lists of April, 1826 and May, 1828 indicate Davis owned and owed: 1826, 7 slaves - \$2,500; 1828, 8 slaves - \$3,000. He owned 7 slaves according to 1830 census data.⁸⁸⁶

Rachel D'Azevedo of Charleston held Blacks whom she named "Rose," "Flora," "Dinah" and "Maria," who she gave to her daughter, Sarah A. Motta. Another Jew, Abraham Moise, conspired with them to maintain the Blacks as hostages.⁸⁸⁷

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David Dearosto was listed as the owner of 41 acres of St. Thomas, Barbados, with 61 Black slaves, 7 "Hired Servants," and 3 "Bought Servants," in a survey of 1670.⁸⁸⁸

Moses Deazevedo, of Barbados, registered his feeling toward his sons in his will dated October 6, 1715:

To my son Jacob I remit his debt & since he has been disobedient I give him 1/- for whatever claim he may raise against my estate. To son David Eliahu I remit the considerable sum of money paid out for him as appears in my books & since he has been disobedient I give him 1/- in cash. To son Abraham 10/- & my worn clothes and my white linen... To granddaughter Lebanah Mendes for her & her heirs the gift of a mulatto named Mary & of my Cormanty negress named Esperanto... To son Solomon a negress named Zabelina with her mulatto daughter Bashe & her son Cain & her daughter Maria & all their issue & I confirm the deed of gift of my Madagascar (negress) named Diana for him and his heirs mad 29 June 1715.⁸⁸⁹

Mathias Dellyon of the Parish of St. Peter, Barbados left to each of his daughters Ester and Deborah "a negro woman."⁸⁹⁰

Isaac Delyon, of Charleston, placed this advertisement in the *South Carolina and American General Gazette*, on January 19, 1780:

Five Hundred Dollars Reward

RUN away some time past, from the subscriber, a negro boy, named Harry, about 17 years of age, about 5 feet 7 inches high, round visage, had on when he went away, a Bath coating close bodied coat, leather breeches, green cloth jacket and breeches; he is a very likely country born fellow, and speaks good English. The above reward will be paid on his being delivered to the Warden of the Work house, or to me in Charlestown; and One Thousand Pounds on conviction of any white person harbouring him. The said fellow formerly belonged to Boone's estate on John's Island, and has been seen by negroes lurking about said plantation.⁸⁹¹

De Pas Family of Martinique held much property and many slaves. The French Minister of Foreign Affairs and War, the Duke of Choiseul, enumerated some of their holdings:

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M. de Pas - 3 estates and 280 slaves.

M. de Pas, Jr. - 4 estates with one of them having 100 slaves.

Jean de Pas - a plantation with 30 slaves.

⁸⁸⁶ Bertram Wallace Korn, *The Jews of Mobile, Alabama, 1763-1841* (Cincinnati: Hebrew Union College Press, 1970), pp. 23-4.

⁸⁸⁷ Korn, "Jews and Negro Slavery," p. 186; *EJ*, vol. 3, p. 1006; Reznikoff and Engelman, p. 77.

⁸⁸⁸ Samuel, p. 91.

⁸⁸⁹ Samuel, p. 83.

⁸⁹⁰ Samuel, p. 60.

⁸⁹¹ Windley, vol. 3, p. 566. May be the same as Isaac Lyon. See listing below.

Michel de Pas - ("he is a mulatto and a bastard") one "great estate" with 120 slaves; one estate with 30 slaves.

Others in the family include M. S. J. de Pas, Antoine de Pas and Lewis de Pas.⁸⁹²

Abraham Depeza one of the Barbados Hebrew Nation "being sick & weake in body," wrote his will dated August 11, 1716. He left to his youngest son Isaac on 21st birthday "a negro girl named Obbah." To his daughter Sarah Depeza, "A negro girl named Peggy." To his wife Hester Depeza "my negro woman by name Mary..."⁸⁹³

De Wolf Family; From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers de Wolf,⁸⁹⁴ who were considered "the most active slave traders in Bristol."⁸⁹⁵ The Jewish historians have not explicitly identified the de Wolfs as members of their "race" though others have traced them to apparently Jewish mots. In James Pope-Hennessy's, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807*, he states the following:

Miss Abigail married one of her brother's supercargoes, Marc Antoine de Wolfe, a Jew from the French island of Guadeloupe. De Wolf settled down in his wife's home town of Bristol, Rhode Island, and sent several of their eight sons into the slave trade.⁸⁹⁶

The most famous of these, James de Wolf, was tried before a Newport grand jury in 1791, and found guilty of murder for having thrown into the sea a Black woman who had contracted small-pox while on board his ship. By the time the verdict was reached he had already left the state and was later elected to the United States Senate. [233]

Politically, James and his brother John embraced the Republican party and Thomas Jefferson. Jefferson appointed James' brother-in-law, Charles Collins, the reputed part-owner of at least two slavers, to the post of tax collector in two of the busiest slaving ports of Bristol and Warren, Rhode Island.⁸⁹⁷ Working in collusion with Collins, George de Wolf dispatched slaver after slaver on illicit voyages - duty-free.⁸⁹⁸ The de Wolfs were not beyond dealing in drugs and are recorded as having invested in hemp, more commonly known as marijuana.⁸⁹⁹ James issued these instructions to Jonathon Dennison, the captain of his slaver *Ann* in July of 1806:

Your having engaged to go a Voyage to Africa in my ship *Ann*, my instructions are that you proceed with all possible Dispatch direct to Cape Coast, and make Trade at the Place and its Vicinity, and purchase as many good, healthy young slaves as may be in your power to purchase, by bartering away your present Cargo with the Natives; and after compleating your Business in Africa, you will proceed to Mount Video in South America, and there dispose of your slaves, and purchase a return Cargo of Ox Hides and dried beef, and some Tallow and other produce of that Country, such as you may judge will pay a handsome Profit, and after compleating your Business there, you will return home to this Port with all possible Dispatch. I am sir, Your Friend and Owner, Jas. De Wolf⁹⁰⁰

When the Rhode Island colonial government tried to pass an act which included outlawing the slave trade, John Brown (the founder of Brown University) and John De

⁸⁹² Lee M. Friedman, *Jewish Pioneers and Patriots* (Philadelphia: Jewish Publication Society of America, 1942), p. 91.

⁸⁹³ Samuel, p. 58.

⁸⁹⁴ James Pope-Hennessy, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807* (New York: Alfred A. Knopf, 1968), p. 239; Wilfred H. Munro, *The History of Bristol, Rhode Island: The Story of the Mount Hope Lands* (Providence: J. A. & R. A. Reid, 1880), pp. 322-25, 350-52, 370-71.

⁸⁹⁵ William G. McLoughlin, *Rhode Island: A History* (New York: W. W. Norton & Company, Inc., 1978), p. 107.

⁸⁹⁶ McLoughlin, p. 107.

⁸⁹⁷ Peter T. Coleman, *The Transformation of Rhode Island, 1790-1860* (Providence: Brown University Press, 1969), pp. 55-6.

⁸⁹⁸ Peter T. Coleman, p. 57.

⁸⁹⁹ Peter T. Coleman, p. 43.

⁹⁰⁰ George Francis Dow, *Slave Ships and Slaving* (Salem, Massachusetts: Marine Research Society, 1927), p. 261.

Wolf, among others, worked to delete that part of the bill. Neither state nor national prohibition could prevent de Wolf from continuing the trade who was still sending slaves to South Carolina.⁹⁰¹

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Luis Dias, of Barbados, left to his family equal shares of "all my Estate, horses, Negroes, Cold, Silver, jewells, Pearles, Goods, Household stuffe [and] at their ... one piece of gold & another of silver as also 2 negroes small or great."⁹⁰²

John Drayton advertised on September 9, 1774, for "an indigo overseer" to look after about 30 Africans.⁹⁰³

Elisha Elizer was the Deputy Sheriff in Charleston, South Carolina in 1802 whose job it was to punish runaway Black people. This may be the same Elizer (Eleazer) listed as a postmaster general in Greenville in 1784 and as a justice of the peace in 1813 by other sources.⁹⁰⁴

Isaac Elizer (1720-1807) owned the slave ship Prince George with Samuel Moses. He outfitted slave ships with bondage hardware and rewarded the crews of his profitable ships with African citizens. "He was a merchant-shipper and, like many of his friends and associates, occasionally engaged in the slave traffic." He was called a "notable and respected businessman" and was active in his Newport, Rhode Island Jewish congregation.⁹⁰⁵ Elizer and Moses wrote to their Captain John Peck, to sail to Africa and sell the liquor

for the most possible [that] can be gotten, and invest the neat proceeds into as many good merchantable young slaves as you can... As soon as your business there is compleated, make the best of your way from thence to the island of New Providence [Bahamas] and there dispose of your slaves for cash, if the markets are not too dull... And also we allow you for your commission, four slaves upon the purchase of one hundred and four, and the privilege of bringing home three slaves, and your mate, one... But further observe, if you dispose of your slaves in Providence [Bahamas], lay out as much of your neat proceeds as will load your vessel in any commodity of that island, that will be for our best advantage, and the remainder of your effects bring home in money.

Isaac Elizer, Samuel Moses⁹⁰⁶

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In May of 1769, Elizer ran a newspaper advertisement: "Notice: Reward \$5, return of runaway negro woman, Bina, threat of prosecution of harbinger."⁹⁰⁷

Marie Emeronthe (d. 1851) was a banker and associate of Samuel Hermann. She died owning at least five African hostages.⁹⁰⁸

Daniel Bueno Enriques (b. 1637), also known as Daniell Boyna, owned a ten acre plantation in St. Michael's Parish, Barbados, and "worked it with fourteen negroes and a white overseer."⁹⁰⁹

⁹⁰¹ McLoughlin, p. 106; See Peter T. Coleman, pp. 51-2, for a brief description of the legislation. Also, Lorenzo Greene, *The Negro in Colonial New England* (New York, Atheneum, 1974), pp. 30-1 note.

⁹⁰² Samuel, pp. 78-9.

⁹⁰³ Elzas, p. 71.

⁹⁰⁴ Korn, 'Jews and Negro Slavery,' p. 190; Rosenbloom, p. 34.

⁹⁰⁵ Schappes, p. 38; Feingold, *Zion*, p. 42; Quotes are from *JRM/Docs*, pp. 359-61; Feldstein, p. 12; Rosenwaike, 'Jewish Population in 1790,' p. 48; James A. Rawley, *The Transatlantic Slave Trade, A History* (W. W. Norton & Company, New York, 1981), p. 370.

⁹⁰⁶ *MEAJL*, pp. 127-28; MUS11, p. 211.

⁹⁰⁷ Irwin S. Rhodes, *References to Jews in the Newport Mercury, 1758-1786* (Cincinnati: American Jewish Archives, 1961), p. 11.

⁹⁰⁸ Korn, *Jews of New Orleans*, pp. 110, 301.

Solomon Etting (1764-1847), a prominent Maryland Jew, son-in-law of **Barnard Gratz**, and member of Philadelphia's Mikveh Israel, he held four Black people as slaves in Baltimore. Etting was a merchant in partnership with Joseph Simon and founder of the Masonic lodge in Lancaster, Pennsylvania. In 1826, he became the first Jew to serve in public office when he was elected to the Baltimore city council and later became its president. He served on the board of the Maryland State Colonization Society which raised \$300,000 in 1831 to send Blacks back to Africa. Less than two percent of the state's Black population showed interest in the project.⁹¹⁰

Sam Fechheimer owned a large plantation in Rogersville, Kentucky with many slaves. His niece and nephew, **Alfred and Emily Seasongood**, described the setting:

[There were] log cabins, in which the colored help lived... built side by side some distance from my Uncle Sam's home, and we enjoyed going there and watching the little pickaninnies play and their mammies comb and wash them... In this cabin lived a handsome young darkey who was my uncle's valet, and was quite out of the ordinary; he used to sing and play most divinely. The mammies were called aunts, and I remember one especially, very black and fleshy, but the dearest, most affectionate woman... And my Aunt [236] Delia would often bring some of the black babies into the house and comb, wash, and dress them by the open grate fire.⁹¹¹

And of the impact of emancipation, Emily wrote:

The slaves were all set free ' and there were trying times, as most of the Souther people were so dependent upon them and were unable to do things for themselves. Many young ladies were helpless... Many slaves who had kind masters refused to be set free and wanted to remain with them.⁹¹²

Jacob Fonseca (d. c. 1729) was a New York merchant who belonged to the Congregation *Shearith Israel*. He held African citizens named "Sarah," "Faba," "Betty," and "Gnatto." Upon his death, he willed them to his wife Rebecca, "to have and to hold for proper use and behoof for and during her life." The congregation paid his widow "for the hire of two Negros."⁹¹³

Jacob Franco owned "Negroes" named "Clarina," "Anthony," "Johnny" and "Jack." He bequeathed to, his son Moses, "thehouse wherein I now dwell with the yard together with all mynegroes goods chattels wares merchandises Jewells money."⁹¹⁴

David Franks (1720-1793) was a member of one of colonial America's most active merchants families. David Franks dealt regularly with Joseph Simon, the Harts, the Gratz brothers and the Newport gang of slave dealers. He traded heavily with the Indians but supplied weapons to the English against them in Pontiac's War of 1761-1764. In 1761, he signed a petition against a tax on slave imports with a group of Philadelphia merchants. On October 6, 1778, Franks petitioned New York authorities "for a pass to New York for himself, daughter, man-servant, and two maid-servants," but was granted one only for himself, daughter, and one maid-servant, "provided she be an indented servant." Franks' daughter, Mrs. Hamilton, owned a slave named "Sam" who was offered for sale at £45 cash or £50 trust.

⁹⁰⁹ Samuel, p. 15.

⁹¹⁰ Rosenwaike, 'Jewish Population of 1820,' p. 18; Isaac M. Fein, *The Making of an American Jewish Community*, pp. 17-8; Wolf and Whiteman, p. 192; David Brener, *The Jews of Lancaster, Pennsylvania A Story With Two Beginnings* (Lancaster: Congregation Shaarai Shomayim, 1979), p. 8; Rosenwaike, 'Jewish Population in 1790,' p. 48; *EJ*, vol. 6, p. 951; *MUSJ*, p. 586; Rosenbloom, p. 36.

⁹¹¹ *JRM/Memoirs* 3, p. 68; Sharfman, p. 152; Jacob Rader Marcus, *The American Jewish Woman: A Documentary History* (New York: KTAV Publishing House, Inc., 1981), pp. 174-75.

⁹¹² Marcus, *The American Jewish Woman*, p. 176.

⁹¹³ Leo Hershkowitz, 'Wills of Early New York Jews (1704-1740),' *AJHQ*, vol. 55 (1966), p. 351; Rosenbloom, p. 37.

⁹¹⁴ Samuel, pp. 85-6.

Franks was eventually run out of Pennsylvania and exiled to England for his alleged shady dealings with his uncle **Nathan** [237] **Levy** and brother **Moses**. He managed to find refuge in New York and Philadelphia where he died in a yellow fever epidemic.⁹¹⁵

Henry Benjamin Franks (ci. 1758) of Trenton, New Jersey identified a "Negro Wench Prisula" as his property in his 1758 will.⁹¹⁶

Isaac Franks (1759-1822) of Philadelphia "sold slaves from time to time" and owned a young female child named "Bell." The son of **Moses Benjamin Franks** and an active Mason, he once rented his Germantown house to George Washington. He was a land speculator and held many prominent positions including lieutenant colonel, quartermaster and foragemaster in the military, and justice of the peace and chief clerk of the Pennsylvania Supreme Court in the judiciary.

Franks advertised in the *Pennsylvania Journal* on January 4, 1786: "For Sale. A young likely Negro-Wench. About eight years old; has twenty years to serve. Enquire of Isaac Franks."⁹¹⁷

Jacob Franks (1688-1769); A New York City merchant born in London arrived in the city in 1708 and married the daughter of **Moses Levy**. He and his sons, **Moses**, **David** and **Naphtali** all worked with Levy and **Nathan Simpson** in the liquor business and the Black flesh trade. According to Jacob Rader Marcus,

Jacob Franks was engaged in general commerce and shipping. On occasion he imported household servants, Negro slaves. Over a period of years, from 1717 to 1743, he brought twelve, mostly from the West Indies.

Franks was a founder and president of the Shearith Israel Congregation and enslaved at least one African named "Cato." He was said to have gotten his share of business during Queen [238] Anne's War (1702-13) which gave Britain a monopoly on the slave trade. He was the major supplier of British weaponry and the most prominent shipper of New York.⁹¹⁸

The Frazons, Moses, Joseph, and Samuel of Charlestown, Massachusetts held Black slaves and "shipped almost anything from a piece of iron to a biscuit." Samuel Frazon "was once haled into a Boston court for beating a colored servant... not his own(sic)." He held at least one African as his own.⁹¹⁹ In 1702, they owned their own boat, the *Joseph and Rachel* (130 tons) and participated in the West Indies trade.

It was once reported that Samuel Frazon had "fallen into the hands of Indians, who had released him when he paid a ransom of '18 pistols.' The same report says that the Indians, however, refused to release his colored servant. This is possibly the saine

⁹¹⁵ Schappes, p. 575; *EJ*, vol. 7, p. 106 and vol. 14, p. 1663; *EHJ*, p. 273; Wolf and Whiteman, p. 47; Irving J. Sloan, editor, *The Jews in America: 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 2; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 38-9; Herbert Friedenwald, "Jews Mentioned in the Journal of the Continental Congress," Karp, *JEAI*, p. 328; Morris Jastrow, Jr., "Notes on the Jews of Philadelphia, from Published Annals," *PAJHS*, vol. 1 (1902), p. 57.

⁹¹⁶ Lebeson, p. 203; Samuel Oppenheim, "The Will of Henry Benjamin Franks, December 13, 1758, and Inventory of his Estate," *PAJHS*, vol. 25 (1917), p. 27; Rosenbloom, p. 39.

⁹¹⁷ Wolf and Whiteman, p. 192; *EJ*, vol. 16, pp. 359-60; Herbert Friedenwald, "Some Newspaper Advertisements of the Eighteenth Century," *PAJHS*, vol. 6 (1897), p. 56 and Karp, *JEAI*, p. 236; Tina Levitan, *The Firsts of American Jewish History* (Brooklyn: Charuth Press, 1957), pp. 74-5; Rosenbloom, p. 39.

⁹¹⁸ *MEAJI*, pp. 58, 64-5, and *MEAJ2*, p. 293; *EJ*, vol. 7, p. 107, *MCAJ2*, p. 771; Rosenbloom, p. 39.

⁹¹⁹ *MEAJI*, p. 105; *MCAJ2*, p. 771; Rosenbloom, p. 41.

negro, Cypia, mentioned in a trial of Thomas Cooper against the Frazons, where it is shown that Frazon paid over forty two pounds for him in 1704."⁹²⁰

Minger Goldsmith; According to the 1840 census she claimed to be the owner of "1 female slave w/4 children."⁹²¹

The Gomez Family; The patriarch Lewis (or Luis, 1660-1740), was born in Madrid and then moved to New York in 1703. He raised five sons; Mordecai (1688-1750), Daniel (1695-1780), David (1697-1769), and Isaac (1705-1770). They variously traded with Indians, distilled liquor and retailed in New York. Another son, Benjamin (1711-1772) was a New York liquor dealer and pawn broker who enslaved Blacks named "Ishmael" and "Jenney," whom he bequeathed to his daughter "and her heirs forever." Other Black Africans he owned were "John St. John" and a "Mustie wench Kattey," whom he likely raped until his death. She was "to be made free from the Yoke of Slavery, as a reward for her fidelity" - after his daughters death.⁹²²

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All of the Gomezes were considered to be the original founders and trustees of *Shearith Israel* congregation and purchased land that was to be a Jewish cemetery. The elder Gomez was its president in 1730. Benjamin served as parnass four times and the others all served at least once. All were notorious slave merchants and yet highly respected in the Jewish community.⁹²³ They owned the Black man named "Cuffee," who, in the "Negro Plot" of 1741, allegedly planned to burn down the house of his captors.⁹²⁴

References to their exploitation of Black Africans are many. Lewis and Mordecai were the agents of the owners of the ship *Greyhound* that imported "merchandise and negroes" into New York in late 1722.⁹²⁵ On May 4, 1752, the following advertisement was inserted in the *Gazette*: "To be sold by Abraham Pereira Mendes, a Parcel of likely young Negroes, Pimento, old Copper, Coffee etc... If any one person has a mind to purchase any of the goods mentioned, they may enquire of Mr. Daniel Gomez."⁹²⁶ Also in 1752, Gomez had a number of slaves making wax and tallow candles.⁹²⁷

Lewis, in his will, left his wife "with as many of my slaves as are necessary to attend her." Mordecai bequeathed to his sons Isaac and Jacob "Equally to be divided between Them my Two Negro Men Slaves called Levant and Frank and my Negro Woman Slave called Perla..."; and to his wife, sons and daughters, "To be divided between Them my Negro Woman Slave called Hannah my Negro Boy Slave called Pascual and my Negro girl Slave called Celia."⁹²⁸

⁹²⁰ Broches, p. 14. It is more plausible that "Cypia" would have considered himself rescued by the Indians rather than as the hostage this passage suggests.

⁹²¹ Korn, *The Jews of Mobile, Alabama*, p. 51.

⁹²² Hershkowitz, "Wills (1743-1774)," p. 113; Friedman, "Wills," p. 156. Friedman reports that the Gomez will says "trustee" rather than "mustie" in reference to the African woman named "Kattey."

⁹²³ *EJ*, vol. 7, pp. 768-69; Hershkowitz, "Wills (1743-1774)," pp. 62-3; Pool, pp. 223, 236, 238, 477; Lebeson, p. 203; *MEAJ1*, pp. 64-5; Rosenbloom, p. 45.

⁹²⁴ Lebeson, pp. 202-3.

⁹²⁵ Kohler, "New York," p. 81.

⁹²⁶ Miriam K. Freund, *Jewish Merchants in Colonial America* (New York: Behrman's Jewish Book House, 1939), p. 35.

⁹²⁷ *MCAJ2*, p. 695.

⁹²⁸ Hershkowitz, "Wills (1743-1774)," pp. 80-1; Compare with Friedman, "Wills," p. 154, who states that Mordecai's sons will divide three "negro slaves," and that they, with his wife and daughters Hester and Rachel, will inherit "certain negro slaves."; See also Pool, p. 236; Lebeson, p. 203; Rosenbloom, p. 45.

Lewis Gomez; In 1802, he was the turnkey of the jail of Charleston, South Carolina. Part of his responsibilities included the tracking and punishment of freedom seeking Blacks.⁹²⁹
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Rebekah Gomez (d. 1801) held a Black hostage as a slave.⁹³⁰

Rev. Bernhard Henry Gotthelf of Louisville, Kentucky was a chaplain in the Confederate Army.⁹³¹

Edward Gottschalk operated a commission brokerage firm that was one of the largest in the city. He bought and sold African citizens and personally held at least nine Blacks as hostage/servants. He owned 65,000 acres of land in Texas with an undetermined, though likely massive, number of African people.⁹³²

Abraham Gradis (c. 1699-1780) and the Gradis family owned at least 26 ships which they used to ship African hostages to such French colonies as San Domingo where they "owned extensive territory." Abraham accepted payment for his debts in Black human beings. He devised a strategy, though never implemented, for the development of Louisiana.⁹³³ Rabbi Bertram Korn wrote that, if acted upon, his vision "might have stimulated the kind of growth the colony sorely required." The Plan?

The key to the problem, as Gradis saw it, was the massive importation of Negro slaves into the colony under the auspices of the King - he suggested ten thousand slaves over a period of five years. These slaves would be utilized primarily for the clearing and cultivation of land.⁹³⁴

The Gratz Family; The Gratz family of Philadelphia was one of the most distinguished families in Jewish American history. They were the leaders of that city in the colonial period, speculators in western Indian lands and they were closely connected with the **Hayeses**, **Moseses** and **Frankses** in their slave shipping business. **Michael** (1740-1811) "owned personal slaves," one of whom operated his kosher kitchen. Michael's wife **Miriam** wrote a letter to him dated June 2, 1777, that reminded: "Donte forget your promess in getting me a Grego [Negro] boy or girl if to be had, as servants is very [scarceV' The Gratzes funded western expeditions for the purpose of taking Indian lives and land for their personal wealth. More evidence of their slavemaking mentality is in a casual letter written to Michael Gratz by a relative named, Josephson (see Josephson below).⁹³⁵

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Moseh Hamis, a Jew residing in Barbados, prepared a will in Portuguese dated March 26, 1684 in which he and his wife directed that 2,000 lbs. of sugar be paid after their death to his son Simon Massiah "to help in the purchase of a young negress."

It is my last wish that our slaves named Consciencia continue serving my said Wife all her life, & if she serves her faithfully, & with love and due respect as if I had been living, I desire & direct that on the death of my said wife she shall become free, without any person or persons, heirs of myself or my wife, having the right to keep her captive; this being a reward for her good service to me, and as 1 hope to my wife.⁹³⁶

⁹²⁹ Korn, 'Jews and Negro Slavery,' p. 190.

⁹³⁰ Pool, p. 286.

⁹³¹ Bertram W. Korn, "Jewish Chaplains During the Civil War," *AJA*, vol. 1 (June, 1948), p. 6.

⁹³² Korn, *Jews of New Orleans*, pp. 174-75.

⁹³³ *EJ*, vol. 7, p. 844; *EJHJ*, p. 273; *JRM/Docs*, pp. 326-29; Wolf, p. 482.

⁹³⁴ Korn, *Jews of New Orleans*, p. 5.

⁹³⁵ Schappes, p. 574; Wolf and Whiteman, pp. 36-64, 192; *EJ*, vol. 7, p. 858; Marcus, *The American Jewish Woman*, p. 12; Irving J. Sloan, editor, *The Jews in America; 1621-1970* (New York: Oceana Publications, Inc., 1971), p. 4.

⁹³⁶ Samuel, pp. 71-2.

Isaac Harby (1788-1828) was a Charleston, South Carolina dramatist and political essayist and president of the Reform Society of Israelites. He regularly wrote in opposition to "the abolitionist Society and its secret branches," as early as 1824. He edited the *Quiver*, the *Investigator*, and the *Southern Patriot*, and contributed to the *Mercury* and the *Courier*.⁹³⁷

Aaron Hart, in his will of 1762, bequeathed to his servant, "a mourning gown."⁹³⁸

Ephraim Hart (1747-1825); A wealthy New York stockbroker, land speculator and state senator (in 1810), he enslaved at least one Black woman named "Silvia." He was an official of Congregation *Shearith Israel*, and founder its burial Society *Hebra Hesed ve Emet* as well as a member of the Philadelphia Synagogue.⁹³⁹

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Henry Hart, a "Jew Tailor" of Arundel County, Maryland, was accused in 1752 of an illicit relationship with a maid. He was sentenced to serve a man named McNamara for six months "for the Damage Sustained... on Acct. of the said Henry Hart begetting a Bastard child on the body of Susanna Talome, a Servant belonging to the said McNamara."⁹⁴⁰

Isaac Hart (ci. 1780) was a founder and member of Newport's Touro Synagogue. His firm, Naphtali Hart & Co., shipped and traded in Black slaves and cultivated their New England property with hired hands and slaves.⁹⁴¹ He sided with and supplied the British during the Revolutionary War and was shot to death by the Continental army.⁹⁴²

Jacob Hart (b. 1781) came to New Orleans from New York in 1804 and traded in slave ships and African people. In 1808, Hart advertised in Saint Domingue for the sale of three Black people, including a cook, two fisherman and a tailor who spoke English and French fluently. In 1810, he bought two Africans in Florida. The 1820 census reports that he imprisoned seven African people as slaves. He became the owner of a number of vessels, including the schooner *Celestine*, and he brokered the sale of four African citizens. At the time of his bankruptcy in 1823, he held fourteen Black hostages.⁹⁴³

Levy Hart owned a general merchandise business firm in Savannah, Georgia, in the early 1800s. "Unlucky in 'chattel,' he was exasperated by a very valuable slave, Sandy, who functioned as a butcher, and was prone to 'take off' now and again."⁹⁴⁴

Michael Hart (ci. 1813), an Easton, Pennsylvania Indian trader, "never acquired wealth" but he owned a stone house, collected some silverplate, owned a slave and sold whiskey to the Indians "in hundreds of gallons."⁹⁴⁵

Michael Hart (d. 1861); Though he was from New York, he owned a Virginia plantation. When he feared that Richmond would be [243] taken by the Union Army in the Civil War, his son escaped with "most of the slaves belonging to the estate ."⁹⁴⁶

⁹³⁷ Korn, "Jews and Negro Slavery," p. 211; *EJ*, vol. 7, pp. 1332-33; Sloan, p. 5; Rosenbloom, p. 49.

⁹³⁸ Friedman, "Wills," p. 155.

⁹³⁹ *EJ*, vol. 7, p. 1355; Schappes, pp. 595, 599; Rosenwaike, "Jewish Population in 1790," p. 46; Rosenbloom, pp. 51-2.

⁹⁴⁰ Isaac M. Fein, *The Making of An American Jewish Community*, p. 10.

⁹⁴¹ Feldstein, p. 13.

⁹⁴² *EJ*, vol. 7, p. 1356; Rosenbloom, p. 52.

⁹⁴³ Korn, *Jews of New Orleans*, pp. 96,100-1, 296; Sharfman, p. 153.

⁹⁴⁴ Saul Jacob Rubin, *Third to None The Saga of Savannah Jewry 1733-1983* (Savannah, 1983), pp. 86-7.

⁹⁴⁵ *MUSJI*, p. 151.

⁹⁴⁶ Korn, "Jews and Negro Slavery," p. 188 note.

Moses Hart, son of **Aaron**, was sent to Albany in 1786 where his mother:

wanted him to buy a good Negro wench for houseworke [because the] last one had died - and if the price was right [his] father wanted a Negro hand who knew something about farming, could handle an ax, and work in the garden.⁹⁴⁷

Myer Hart, of Easton on the Delaware, was the richest man in town and one of the founding fathers. In 1768, he owned "two houses, a bond servant, six lots, a horse, a cow, and his stock in trade."⁹⁴⁸

Nathan Hart, of Newport, informed the community by newspaper advertisement on March 18, 1765, that among other things, he "also wants to purchase a negro."⁹⁴⁹

Nathan Hart was the constable of Charleston in 1821, whose job it was to punish runaway slaves. In October of 1827, he sold five slaves to Sophie Monsanto, and he was listed as enslaving fifteen Blacks in the census of 1830.⁹⁵⁰

Philip Hart (1727-1796) was a Charleston Jew with at least one African captive named "Flora."⁹⁵¹

Samuel Hart came to Louisiana via England and by 1823 he owned half of the steamboat *United States* and "four Negro slaves," \$20,000 in bank stock and two lots in Louisville, Kentucky. He had a "slave mistress," named "Polly" with a "mulatto child". Hart cut them from his will and added "Cecilia Beni," "a woman of color," and her four children, presumably all his.⁹⁵²

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David Hays (1732-1812); A farmer and storekeeper and son of **Jacob Hays**, he fought against the Indians in the French and Indian War. One of his Black captives was named "Darby." The inventory of his estate, valued at \$3,658.98, included the following items all valued greater than or equal to his Black humans.⁹⁵³

An inventory of the Goods, Chattels & Effect belonging to the Estate of David Hays of the Township of Mount Pleasant, Deceased.			
6 Cows @ \$15	\$90	1 Lott wheat in the Sheaf	15
1 colt	12.50	1 Lott Rye	15
1 Yoke Oxen	50	1 Lott Cats	10
3 Calves @ \$3.50	10.50	1 Lot Hay in the Barn	10
1 fat Steer	18	8 Stacks Hay @ \$5	40
2 fat Cows @ \$18	36	1 Mare & yearling Colt	14
1 Bay Horse	10	14 Hogs @ \$5	70
1/2 field Rye	25	1 Ton of plaster	15,75
1/2 field Corn	15	1 Waggon & Harness	25
1 field Corn	15	4 feather beds	25

⁹⁴⁷ MEAJ1, p. 277.

⁹⁴⁸ MCAJ2, p. 821.

⁹⁴⁹ Rhodes, p. 7.

⁹⁵⁰ Korn, "Jews and Negro Slavery," p. 190; Korn, *Jews of New Orleans*, pp. 103, 296; Rosenbloom, p. 55.

⁹⁵¹ Korn, "Jews and Negro Slavery," p. 185; Reznikoff and Engelman, p. 77, Rosenbloom, p. 55.

⁹⁵² MUSJ2, p. 68.

⁹⁵³ Lebeson, p. 203; Pool, pp. 330-31; Solomon Solis-Cohen, "Note Concerning David Hays and Esther Etting His Wife and Michael Hays and Reuben Etting, Their Brothers: Patriots of the Revolution," *PAJHS*, vol. 2 (1894), p. 65; MCAJ3, p. 1295; Will is in "Items Relating to the Hays family of New York," *PAJHS*, vol. 27 (1920), pp. 32325. Rosenbloom, p. 57.

1 field Wheat	15	1 Lot silver Plate	15
1 Lott Buckwheat	17.50	1 Silver Watch	20
1 Windfan	12	1 Black Girl	10
10 Sheep @ \$1	10	1 Black Woman	10

Grace Hays (d. 1740) conveyed in her will, "fifty ounces of sterling wrought silver plate and the best negro slave which 1 should be possessed of..."⁹⁵⁴

Judah Hays (1703-1764) was a New York merchant and shipowner who was elected constable in 1736. His Black captives were allegedly part of a foiled 1741 plot to bum the city and escape from their Jewish captors. "Like other well-to-do men of his period," wrote Harold Korn, "he bought negroes and the time of indentured servants. He paid £80 for a negro man named Aaron and £20 for four years' service of an indentured boy named John Camble."⁹⁵⁵

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Hays had some apparent difficulties tracking his runaway slave "Sarah" when he ran this ad in February of 1751:

Run away last Sunday night, from Judah Hays, a Negroe wench, named Sarah, aged about 30 years; she is a likely wench, of a Mulatto complexion, was brought up at Amboy, in Col. Hamilton's family, and has had several Masters in the Jerseys: She dresses very well, has a good parcel of cloaths, and speaks good English. Whoever takes up the said wench, and brings her to her said master, or secures her in any county goal, so that he may have her again, shall receive Forty Shillings reward, and reasonable charges. Whoever entertains said wench, shall be prosecuted with the utmost rigour of the law. All masters of vessels, boat-men, &c. are forewarned of conveying said wench away, as they shall answer the same.

Judah Hays

N.B. Said wench has robb'd her said master, in apparel, &c. upwards of Fifty Pounds.

And this one in May of 1751:

Whereas the subscriber hereof, has great reason to apprehend that his Negroe wench Sarah, formerly advertised in this paper, has been and is now harboured and concealed by some white person in this town; this is to give publick notice, that whoever brings said wench to me, or has her confined in goal, shall immediately receive from me Five Pounds as a reward: And farther, that whoever will give information upon oath, who it is that harbours and detains said Negroe wench, shall have Ten Pounds reward.

N.B. All masters of vessels, boatmen and others, are cautioned against taking said wench on board, as she has lately been seen in sailors dress.

Judah Hays.⁹⁵⁶

Samuel Hays (1764-1838) of Philadelphia was a slave owner and active Mason who is remembered as a humanitarian because he arranged to have his slaves liberated. He reserved the right, however, to keep them as indentured servants.⁹⁵⁷

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Abraham Baruch Henriques, a Portuguese Jew of Barbados bequeathed to his family the "liberty to sell houses, slaves or plantations..."⁹⁵⁸

David Henriques was a Jamaican Jewish slave marketing "specialist" in the late eighteenth century.⁹⁵⁹

⁹⁵⁴ Pool, p. 226.

⁹⁵⁵ Lebeson, pp. 202-3; The Blacks held by Samuel Myers Cohen were allegedly also involved (see his listing above); Harold Korn, "Receipt Book of Judah and Moses M. Hays, Commencing on January 12, 1763 and Ending on July 18, 1776," *PAJHS*, vol. 28 (1922), p. 228; Rosenbloom, p. 59.

⁹⁵⁶ Smith and Wojtowicz, pp. 33, 34.

⁹⁵⁷ Wolf and Whiteman, p. 191; Rosenwaike, "Jewish Population in 1790," p. 51; Rosenbloom, p. 60.

⁹⁵⁸ Samuel, p. 79.

Manuel Dias Henriques, (probably the same as **Manuel Diaz Enriquez**) lived in New Spain during the early 1620's where he had been a representative of Portuguese slave traders.⁹⁶⁰ He was accused of being a Jew by Inquisitional authorities in early 17th century New Spain. Though unnamed in the historical record, his uncle was described as, "a broker or dealer in Negro slaves."⁹⁶¹

Jacob Henry held a seat in the House of Commons of North Carolina in 1808. He was the son of Joel and Amelia Henry, who in 1810, held ten Black African slaves. Jacob's household consisted of twelve Black hostages, according to the census of 1810; in 1820 that number is believed to have increased to fifteen.⁹⁶²

Isaac Hermann (1838-1917); Author Jacob R. Marcus described him as follows:

In the Reconstruction period, Hermann was a leader in the movement to organize the veterans into an association whose primary aim, it would seem, was to protect the whites against the Negro freedmen... [H]e worked to restore white supremacy and to resist what he believed to be the encroachments of the Negroes.⁹⁶³

Samuel Hermann was a New Orleans merchant and banker and partner of Asher Moses Nathan, and according to census data of 1810, he enslaved four Blacks, ten in 1820 and seventeen in 1830. His dealings in Blacks were "extensive." In 1825, he sold 16 Black Africans to various farmers.⁹⁶⁴

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Solomon Heydenfeldt (1816-1890) of California, gave up his judgeship because his position automatically bound him to the Union but his sympathies were with the Confederacy.⁹⁶⁵ Jewish historians have claimed that he was against slavery, and yet contrarily, he wrote in a pamphlet of the "unjust and bitter crusades of the Northern Abolitionists." He was a "passionate secessionist" and thought Lincoln's slave emancipation plan of 1861 to be "tyranny." He opposed the importation of slaves into Alabama in 1849, not for any humanitarian reason, but because of "the unproductiveness of slave labor, and its gradual, but certain, impoverishment of our State, is a sufficient reason for limiting its farther propagation among us." He felt that when other states recognized the uneconomic character of slave labor they would dump the freed Africans on Alabama.⁹⁶⁶

Aaron Hirsch (1829-1911) was a French Jew who settled in New Orleans and later became a resident of Mississippi and Arkansas. He was a strong Confederate who expressed the Jewish sentiment of his time when in the 1860s he stated that:

the institution of slavery as it existed in the south was not so great a wrong as people believe. The Negroes were brought here in a savage state; they captured and ate each other in their African home. Here they were instructed to work, were civilized and got religion, and were perfectly happy.⁹⁶⁷

⁹⁵⁹ *EJ*, vol. 14, p. 1663; *EHJ*, p. 273.

⁹⁶⁰ Swetschinski, p. 238.

⁹⁶¹ Liebman, *The Jews in New Spain*, p. 210.

⁹⁶² Leonard Dinnerstein and Mary Rale Palsson, editors, *Jews in the South* (Baton Rouge: Louisiana State University Press, 1973), pp. 48-9.

⁹⁶³ *JRM/Mémoires* 3, p. 236.

⁹⁶⁴ Korn, "Jews and Negro Slavery," p. 183 note; Korn, *Jews of New Orleans*, pp. 111-113, 300, *EJ*, vol. 4, p. 138; *MUSJI*, p. 178.

⁹⁶⁵ 966 George Cohen, *The Jew in the Making of America* (Boston: Knights of Columbus, Stratford Company, 1924), p. 87.

⁹⁶⁶ Simonhoff, *Jewish Participants in the Civil War*, pp. 175-77, Schappes, pp. 293-301; *EJ*, vol. 8, p. 448; Korn, "Jews and Negro Slavery," p. 210: Heydenfeldt first published his *Communication on the Subject of Slave Immigration, Addressed to Hon. Reuben Chapman, Governor of Alabama*, in the *Huntsville Democrat* on Jan. 31, 1849, and subsequently in pamphlet form.

⁹⁶⁷ Korn, "Jws and Negro Slavery," p. 214; Feldstein, p. 101.

Hirsch spoke in favor of slavery because the plantation owners were his customers. He owned slaves and bought and sold them in his Batesville, Arkansas business, Hirsch & Adler. During the Civil War he bought six Blacks and later exchanged them for a farm. He was against the proposal to free the slaves who had fought for the Confederacy, reasoning that the war was fought to keep them enslaved.⁹⁶⁸

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Haham Jeossuha His advertised in the Royal Gazette of Kingston, Jamaica for the return of a runaway slave on December 15, 1792.⁹⁶⁹

Uriah Hyam (ci. 1740) was a New York merchant, member of *Shearith Israel* and slave maker. He held Black people against their will and one, named "Cavandro," he bequeathed to his son, **Andrew Israel**, in his 1740 will.⁹⁷⁰

Henry Hyams was a staunch supporter of slavery, Jewish leader and lieutenant governor of Louisiana in 1859.⁹⁷¹

Samuel Hyams of Charleston, had more than twenty African hostages. As the 1822 keeper of the jail, his job was to incarcerate freedom seeking Blacks.⁹⁷²

Levi Hyman was a merchant and landowner who lived at his plantation estate in St. Andrew, Jamaica called "Hyman's Delight." In 1811, he held 32 African citizens, 46 in 1821 and 45 in 1830.⁹⁷³

Rev. Bernard Illowy (1812-1871) of Baltimore, was a Jewish spiritual leader and vocal supporter of the American slave system. He said that the Abolitionists had "thrown the country into a general state of confusion" and called them "ambitious aspirants and selfish politicians."⁹⁷⁴

Abraham Isaacks paid a £700 debt to Nathan Simson with "feathers, flour, cider, negro slaves and cash."⁹⁷⁵

Jacob Isaacks was a Newport merchant who frequently bought and sold Black human beings even from his home on Broad Street. One 1777 advertisement offered "'Foodstuffs, pork, negro man and woman." He placed ads in the *Newport Mercury* over the next seven years for the sale of "negroes" at least five times.⁹⁷⁶

Isaiah Isaacs (1747-1806); Born in Germany, he was the first Jew in Richmond, Virginia and a founder of the Congregation *Beth Shalome*, grantor of its cemetery land and slave driver. In 1788, he was elected to the Common Hall. He was in slave making alliance with Jacob I. Cohen and held Black Africans named "Lucy," "James," "Polly," "Henry"

⁹⁶⁸ *JRM/Memoirs* 2, pp. 135, 142; *JRM/Memoirs* 1, p. 20; Simonhoff, *Jewish Participants in the Civil War*, pp. 278-81.

⁹⁶⁹ Bertram W. Korn, "The Haham De Cordova of Jamaica," *AJA*, vol. 18 (1966), p. 148.

⁹⁷⁰ Friedman, "Wills," p. 151; Hershkowitz, "Wills (1704-1740)," p. 357; Lee M. Friedman, *Early American Jews* (Cambridge, Massachusetts: Harvard University Press, 1934), p. 72.

⁹⁷¹ Feingold, *Zion*, p. 89; *EJ*, vol. 11, p. 519.

⁹⁷² Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population of 1820," p. 18.

⁹⁷³ Hurwitz and Hurwitz, p. 47.

⁹⁷⁴ Feingold, *Zion*, p. 90; Bertram Wallace Korn, *American Jewry and the Civil War* (Philadelphia: Jewish Publication Society of America, 1951), p. 26; Isaac M. Fein, *The Making of an American Jewish Community*, p. 95; *EJ*, vol. 8, p. 1257.

⁹⁷⁵ *MCAJ2*, p. 612.

⁹⁷⁶ Rhodes, pp. 18, 19. The ads were placed on September 7, 1782; November 9, 1782; September 13, 1783; June 12, 1784; and September 11, 1784.

and "Rachel," and her children "Clement Washington" and "Mary." His business firm once took a Black captive as security for a debt.

Isaacs placed this advertisement in the *Virginia Gazette or American Advertiser* on June 1, 1782:

TWENTY DOLLARS REWARD

RAN AWAY from the subscriber, living in the town of Richmond, a very likely Negro woman named MOLLY, lately the property of Mr. Edward Busbel, of Gloucester-town; she is much pitted with the small-pox, about twenty-two years old, and about five feet six inches high; had on when she went away, a Virginia cloth vest and petticoat, checked; she had with her a checked apron, a callico petticoat, and a pair of leather high-heeled country made shoes. I expect she will make towards Williamsburg or Gloucester-town, as she came from those parts a few days ago. She had four horse-locks fastened on her legs when she went away. Whoever apprehends and delivers the said Negro to me, shall receive the above reward and reasonable charges, paid by ISA[I]AH ISAACS.⁹⁷⁷

Referring to the words of Isaacs, the great Jewish scholar Jacob R. Marcus wrote that "the following phrases [are] redolent of the spirit of the great Virginians of [Isaacs'] generation:"

Being of the opinion that all men are by nature equally free, and being possessed of some of those beings who are unfortunate[ly], doomed to slavery, as to them I must enjoin my executor a strict observance of the following clause in my will. My slaves are hereby manumeted and made free, so that after 130 years] they shall enjoy all the privileges and immunities of freed people... Each one of my slaves is to receive the value of twenty dollars in clothing on the days of their manumission.⁹⁷⁸

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Samuel Isaacs (Isaaks), from one of the original 300 families to populate Texas (comprised of 1,800 persons and 443 slaves), was allotted "a Spanish Grant of one league (4,428.4 acres grazing land) and one labor (177.13612 acres farming land)," situated about midway between the Gulf Coast and the upriver settlement of Washington-on-the-Brazos.⁹⁷⁹

Solomon Isaacs of the New York family of that name imported some slaves into Charlestown in 1755.⁹⁸⁰ In his will, probated in 1757, he left "a substantial inventory of goods, a house, books, mahogany fumiture, colored prints, silver plate, several Negro slaves - three of whom were children - two horses and a chaise, and a quarter ownership of a sloop."⁹⁸¹

David Israel, Jewish inhabitant of Barbados wrote his will in Portuguese dated May 24, 1689, "revoking all previous Wills made if it should please God to take me to a better world I ask pardon for all my sins & that my soul may be rec'd in mercy." Then, to his wife Sarah he left "a negress named Betty, and the use of two negresses named below to go (eventually) to my daughter Esther when 21, or on her previous marriage."

To my son Isaac a male negro named Antonio... Also my two negresses Maria Ibo and Esperansa they to be delivered by my wife unto Esther when she marries or attains 21 years... To my daur. Rahel, wife of David Judah Rodriques £25 sterling payable by executors and 2 *moreques* (=negro-boys (moliques)) for my granddaughter Ester Zinha. To grandson Jacob son of David and Rahel Judah Rodriques a *moliques* named Robin... Also 2 negroes named Vallenty and Macaco which I sent him for the service of the business.⁹⁸²

⁹⁷⁷ Windley, vol. 1, pp. 338-39.

⁹⁷⁸ Schappes, pp. 99-102, 593; *EJ*, vol. 9, p. 41; Korn, "Jews and Negro Slavery," p. 187; Rosenwaike, "Jewish Population in 1790," p. 63; Bermon, pp. 2, 163-64; *MEAJ2*, p. 183; Rosenbloom, p. 67. See also the listing for Jacob I. Cohen above.

⁹⁷⁹ Sharfman, pp. 236-37.

⁹⁸⁰ Feldstein, p. 14; *MEAJ2*, p. 322.

⁹⁸¹ *MCAJ2*, p. 823; Lee M. Friedman, "Early Jewish Residents of Massachusetts," *PAJHS*, vol. 23 (1915), p. 84: Isaacs owned a ship named Sarah in 1737.

⁹⁸² Samuel, pp. 75-6.

Rabbi George Jacobs of Richmond, Virginia held Black hostages and rented them for a fee.⁹⁸³

Gerrit Jacobs (d. 1754) from the Netherlands was a storekeeper and planter with a plantation in Surinam called Nieuw Meerzorg, with [251] 100 Black African slaves. He later ordered that number to be increased to more than 200. To his wife Haija Sadoks, he bequeathed "ten domestic slaves," which he stipulated could not be sold. To his stepson went "the Negro boy Present."⁹⁸⁴

Israel Jacobs (c. 1741-1810) of Philadelphia held Black hostages but was, nevertheless, well respected in his synagogue.⁹⁸⁵

Jacob Jacobs of Charleston, an auctioneer, left an estate that included ten slaves, horses, carriages, notes and bonds.⁹⁸⁶ He advertised in the *Gazette of the State of South-Carolina* November 24, 1779:

Four Hundred Dollars Reward

RUN away from the Subscriber, on Sunday Night last, two Negro Fellows named Hercules and Romeo, the former is about five Feet two or three Inches high, very black, speaks good English, and had on when he went away a blue Coat and jacket with a red Cape, and white metal buttons: The latter is about five Feet high, of a yellowish Complexion, speaks good English, and had on a great Coat, red jacket and black or Osnabrugs Breeches. They both had hats, and may perhaps change their Dress, having carried all their Cloathing with them: The above Reward will be given for the taking of the said two Negroes, and the half for either of them. All Masters of Vessels are forbid carrying off the Negroes at their Peril.⁹⁸⁷

John Jacobs, possibly a Jew, placed this advertisement in the Virginia Gazette on February 7, 1771:

RUN away from. the Subscriber, in Amherst county, on or about the 5th of October last, a new Negro man slave who calls himself CHARLES, which is every word of English he can speak, he is a black fellow, with a smooth skin, of a middle size, well made for strength, appears to be about 18 years of age, and has a good set of teeth. He was purchased from the Yanimerew the 14th of last September, and was one of the number judged to have had the small pox. Had on when he left me a Negro cotton jacket with buttons (both top and bottom) of brass, a pair of cotton breeches, very long, with flat metal buttons to the waistband, cotton boots, [252] and a coarse linen cap. Whoever will deliver him to me, or secure him so that I may get him again, shall receive a reward of FIVE POUNDS; and if he is taken out of the colony and brought home to me TEN POUNDS current money.⁹⁸⁸

Joseph Jacob, of Newport, ran an advertisement in December of 1769: "Notice: Reward \$3 South Hampton, Long Island runaway Indian servant."⁹⁸⁹

Levy Jacobs was a New Orleans and Mobile liquor and slave dealer who advertised to "buy and sell Negroes" in 1819. In September of 1828, he notified the public that he was expecting about 100

prime, Virginia slaves, selected expressly for this market - among which are Ostlers, Carriage Drivers, Mechanics, Field Hands and Cooks, House Servants, seamstresses and washer women.

⁹⁸³ Korn, *Civil War*, p. 29.

⁹⁸⁴ Fredrik Oudschans Dentz, "The Name of the Country Surinam as a Family-Name: The Biography of a Surinam Planter of the Eighteenth Century," *PAJHS*, vol. 48 (1958-59), pp. 21, 24, 25.

⁹⁸⁵ Wolf and Whiteman, pp. 190-91; Rosenbloom, p. 73.

⁹⁸⁶ *MUSJL*, pp. 158, 210.

⁹⁸⁷ Windley, vol. 3, p. 377.

⁹⁸⁸ Windley, vol. 1, p. 310.

⁹⁸⁹ Rhodes, p. 11.

As proprietor of one of the leading auctioneer houses of New Orleans, Levy was reported to have "paraded blacks on the slave block that was operated by **Levy Jacobs** and his Christian partner, George Asbridge.⁹⁹⁰ When he was accused of selling Kentucky slaves and not the advertised Virginia slaves he posted this notice.

Notice - A report being circulated that I have for sale no other than Kentucky slaves, I beg leave to state to the public that all the Negroes which I have on hand, and shall hereafter keep for sale are and will be Virginia born Negroes, of good character; that the person who has stated to the contrary, with the view of injuring me, I call upon in this public manner to come forward and support this charge if he can, or hereafter hold his peace. All Negroes sold and bought by me from traders (excepting at my own house) will be free of commission.

L. Jacobs⁹⁹¹

Manis Jacobs (c. 1782-1839) was the rabbi and president of the New Orleans Jewish congregation *Shanarai Chasset* and a leading Jewish citizen, even though he held eleven Black people as slaves. Rabbi Sharfman writes of Jacobs: "Though unordained, [253] he felt his ability to recite Hebrew prayers qualified him. He proudly signed his name in Hebrew on bills of sale, as a cachet or seal - some on his transactions involving the purchase of slaves still exist."⁹⁹²

Samuel Jacobs, in 1761, "ordered a Negro girl from New York - domestic slaves were popular because hired help was scarce." Jacobs was the owner of the slave schooner *Betsey*.⁹⁹³

Solomon Jacobs (1777-1827) was acting mayor of Richmond, Virginia in 1818-1819 and president of *Beth Shalome* Congregation, and the first Jew to become grand master of the Masons of Virginia. He was an agent for the French government's tobacco interests and the Richmond representative for the Rothschild banking house. He owned a slave named "Esther," and when he died his tombstone epitaph read:

Fond as a Husband.
Indulgent as a Father.
Kind as a Master...

His widow Hetty, then successfully lobbied the Virginia House and Senate to allow the sale of a number of Black female captives and children because of the "conduct of said slaves toward their mistress... was so very malevolent and very objectionable."⁹⁹⁴

L. Jacoby; In 1830, he held thirty Africans against their will in the New Orleans area.⁹⁹⁵

Joseph Jonas, in an address to the Ohio House of Representatives on February 25-26, 1861, he said, "I am not in favor of slavery, and would not own a slave on any account. But this is not the question. Slavery in the South is an institution, and the framers of the Constitution guarded their rights and their property."⁹⁹⁶

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⁹⁹⁰ Sharfman, p. 152.

⁹⁹¹ *EJ*, p. 274; Korn, *Jews of New Orleans*, pp. 163-64; *EJ*, vol. 14, p. 1664; The state of Virginia is reputed to have been the most prolific breeder of Black people for the purpose of slavery in the United States. For reference to the value and quality of bred slaves, see Sharfman, pp. 152-53.

⁹⁹² Korn, *Jews of New Orleans*, pp. 199-201, 319; Sharfman, p. 191.

⁹⁹³ *MEAJ*, pp. 204, 208.

⁹⁹⁴ Korn, "Jews and Negro Slavery," pp. 187, 193; Ezekiel and Lichtenstein, p. 85; Bermon, p. 166; *EJ*, vol. 9, p. 1237; Rosenbloom, p. 75.

⁹⁹⁵ Korn, "Jews and Negro Slavery," p. 183.

⁹⁹⁶ Jonathan D. Sama and Nancy H. Klein, *The Jews of Cincinnati* (Cincinnati: Jewish Institute of Religion, 1989), p. 51.

Israel I. Jones (1810-1877) of Mobile, Alabama was leader of the Jewish community in the mid-1800s, as well as being a slave trading auctioneer. President of Congregation *Shaarai Shomayim* from 1844-1873, he was on the Board of Delegates of American Israelites, the first national Jewish organization. On Feb. 6, 1841, he advertised in the *Mobile Daily Advertiser and Chronical* that he had "Negroes at Auction," including a "Man Alfred, 25 years old, field hand; Boy Isaac, 7 years old; Woman Judy, 30 years old and two work horses."⁹⁹⁷

Samuel Jones (c. 1737-1809) was a Charleston Jew who ordered that his survivors free two of his eight Black hostages named "Jenny" and her son "Emanuel." This selective manumission of an African woman indicates that she was the victim of rape by the Jew and that her son may have been the result of that crime.⁹⁹⁸

J. Joseph advertised for the return of a runaway African female child in the *Quebec Gazette* on July 28, 1791.⁹⁹⁹

Meir Josephson, a Pennsylvania trader, informed **Michael Gratz** in a letter written in Yiddish:

... that I may sell my nigger wench at a profit. So if a ship with niggers should arrive, or a ship with [indentured] Germans you will let me know, because I cannot manage without a servant. The wench I now have has two virtues, both bad ones. First, she is drunk all day, when she can get it, and second, she is mean so that my wife cannot say a word to her. She is afraid of her. How did all this happen? A free nigger wants to court her and to buy her from me. I don't want to give her away for less than 110 pounds with her bastard, because I bought the bastard too. At present she costs me 90 pounds. So if I can make out with her, I think it is best to let her go and get another. So if you have occasion to hear of a good nigger wench or of a good servant, you will inform me.¹⁰⁰⁰

Baruch H. Judah "hired" a Black African woman named "Mary" who was tried in 1820, and acquitted, for setting fire to the house of her employer.¹⁰⁰¹
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Isaac H. Judah (1761-1827) of Richmond, Virginia was a merchant and *Beth Shalome's* first minister. He fathered two "mulatto" children named "Philip Norboume" and "Benjamin Wythe," the products of the rape of an African woman. Judah's slave "Harry" was charged on March 13, 1815, with "going at large and hiring himself to Paul Christian, was remanded to jail and Judah summoned to appear the next day and show cause why he should not be fined for allowing the said slave to go at large and hire himself out."¹⁰⁰²

Manual Judah, owned a Black slave named "Shadrach," who was tried in the Richmond courts in 1805 for stealing a hog. He was found guilty, and given nine and thirty on his bare back.¹⁰⁰³

Samuel Judah, was the most prominent of the Jewish slave traffickers in Canada.¹⁰⁰⁴

David S. Kaufman of Texas was a notable proponent of the spread of the slavocracy.¹⁰⁰⁵

Betsy Levi Kokemot and her son **Louis** of New Orleans, operated a retail store in the 1830s. In 1832, the sheriff seized part of their stock to pay bills and found that:

⁹⁹⁷ *EJ*, p. 274; Korn, "Jews and Negro Slavery," p. 185; *EJ*, vol. 2, p. 505.

⁹⁹⁸ Korn, "Jews and Negro Slavery," p. 185; Rosenbloom, p. 76.

⁹⁹⁹ "Acquisitions," *AJA*, vol. 7 (January, 1955), p. 167.

¹⁰⁰⁰ *JRM/Docs*, pp. 359-60; Brener, pp. 77-8.

¹⁰⁰¹ Ezekiel and Lichtenstein, p. 88.

¹⁰⁰² Bermon, p. 39; Ezekiel and Lichtenstein, p. 86; Blau and Baron, vol. 1, pp. 206-9; Rosenbloom, p. 80.

¹⁰⁰³ Ezekiel and Lichtenstein, p. 81.

¹⁰⁰⁴ B. G. Sack, *The History of Jews in Canada* (Montreal: Harvest House, 1965), pp. 52-3.

¹⁰⁰⁵ Korn, "Jews and Negro Slavery," p. 209; *EJ*, vol. 15, p. 1034.

Betsy and Louis seemed to have caught an inordinate number of runaway Negroes, or stopped Negroes carrying money without proper identification; probably much of their trade was with slave owners.¹⁰⁰⁶

David Cohen Labatt of Louisiana was devoted to the Confederacy and the preservation of the slave system.¹⁰⁰⁷

Joseph Lasalle was active in the Louisiana militia and local politics. He owned four female slaves in 1830.¹⁰⁰⁸
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Benjamin D. Lazarus sold "A Negro named Sam, about Eighty Years of age, diseased, and a Negro Woman named Sylvie about seventy five years of Age," for ninety dollars. Dr. Bertram W. Korn comments on the cruelty of this act:

Perhaps the estate required cash, and undoubtedly the slaves were too old for any useful purpose, but what future could they have at the hands of a purchaser who would be compelled somehow to regain his investment?¹⁰⁰⁹

Jacob Lazarus, Jr. from Charleston, South Carolina, enslaved more than twenty African hostages.¹⁰¹⁰

Sampson Lazarus of Lancaster, Pennsylvania, "had a female slave and a horse and was a shopkeeper," in 1782.¹⁰¹¹

Ishak Gabay Letob, probably of Speightstown, Barbados prepared his will in Portuguese dated August 24, 1698:

To son Jacob Gabay Lettob my slave-girl Juana, so that she may look after him, he being ill, and she is not to be disposed of by him but at his death she is to go to whichever one of his brothers she prefers. To grand-dau. Ribca Ulloa the daur. named Peggy, of said Juana and for her heirs at her death but not otherwise.¹⁰¹²

Rachel Mordecai Lazarus was "fully aware of the evils of slavery, but, after a fashion, defended this institution in her correspondence with Maria Edgeworth. Rachel contended that the black under chattel slavery was no worse off than the European who suffered under wage slavery."¹⁰¹³

Edwin De Leon (1828-1891) considered those who opposed slavery to be guided by a "mistaken philanthropy" with a disregard for "Providence" or "God." He was one of the chief Confederate propaganda agents and vehemently supported slavery with the belief that Blacks are the "bearer of burdens; never a conqueror or a king." In 1862, he was sent abroad by Jefferson Davis and Judah P. Benjamin on a secret mission to persuade Britain, France and other countries to grant diplomatic recognition to the [257] Confederacy. He failed after nearly two years and expenditures of \$30,000.¹⁰¹⁴

¹⁰⁰⁶ Korn, *Jews of New Orleans*, p. 171.

¹⁰⁰⁷ Shpall, pp. 12-3.

¹⁰⁰⁸ Korn, *Jews of New Orleans*, pp. 177-319.

¹⁰⁰⁹ Korn, "Jews and Negro Slavery," pp. 192-93.

¹⁰¹⁰ Kap, *JEA2*, p. 18.

¹⁰¹¹ Brener, p. 8.

¹⁰¹² Samuel, p. 54.

¹⁰¹³ *MUSJ1*, p. 588.

¹⁰¹⁴ *EJ*, vol. 5, p. 1471; Schappes, pp. 398-401; Simonhoff, *Jewish Notables*, p. 378.

Lewis Leon was a Confederate jew who said retrospectively: "I still say our Cause was just, nor do I regret one thing that I have done to cripple the North." Author Charles Segal says that this statement "is indicative of Jewish loyalty to the Southern cause."¹⁰¹⁵

Abraham Levi was in partnership with Edward Newman in New Orleans. Levi's assets at the outbreak of the war were said to be in the range of \$300,000. Records of some of Levi's transactions for the year 1860 indicate that in January, A. Levi & Co. advanced \$7,000 to James Bogan, a planter in East Baton Rouge Parish. In return, Bogan signed a series of promissory notes that gave A. Levi & Co. a mortgage on his 746-acre plantation and his slaves.¹⁰¹⁶

Jacob Levin of Columbia, South Carolina was the leader of his Jewish community in the mid-1800s and a slave trading auctioneer. An acting rabbi, he was quoted in prestigious Jewish periodicals and his wife was director of the Columbia Hebrew Sunday School. He was also the secretary and treasurer of the Hebrew Benevolent Society of Columbia and a grand master of the Masons. On December 17, 1852, he advertised in the *Columbia Daily South Carolinian*, the sale of:

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, Elsey 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.¹⁰¹⁷

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Arthur Levy of New York, owned at least one Black woman named "Cresie."¹⁰¹⁸

Ash Levy worked with the notorious **Davis** brothers in their slave dealings.¹⁰¹⁹

Benjamin Levy (c. 1650-1704) was a New Orleans printer and publisher who bequeathed to his African hostage, "Richard White," the chance to buy his freedom for \$500 from Levy's son, **Alexander**. The deception was that, as a slave, "Richard White" was unpaid. Additionally, "White" was "never to be sold, Mortgaged, or hired out for a longer term than one Year at a time, and never to be hired out of the State of Louisiana."

The elder Levy also instructed that each of his eight remaining hostages named "Harry," "Samuel," "Joseph," "Ellen," "Martha," "Horace," "Millie" and "Richard," be given a token trinket as a "small memorial of their old master."

In 1761, Levy joined coreligionists **David Franks** and **Joseph Marks** in the signing of a petition protesting a duty on imported Blacks.¹⁰²⁰

Chapman Levy (1787-1850) was born in Camden, South Carolina and elected to the state legislature and served as a colonel in the War of 1812. He was a prominent Jewish lawyer who held 31 Black human beings as slaves. He moved to Mississippi and operated a plantation until his death. Levy's will manumitted some of his hostages and retained

¹⁰¹⁵ Charles M. Segal *Fascinating Facts About American Jewish History* (New York: Twayne Publications, 1955), 82.

¹⁰¹⁶ Elliott Ashkenazi, *The Business of Jew in New Orleans; 1840-1875* (Tuscaloosa: University of Alabama Press, 1988), p. 82.

¹⁰¹⁷ *EJ*, p. 274; Korn, "Jews and Negro Slavery," p. 196; *EJ*, vol. 14, p. 1664.

¹⁰¹⁸ Schappes, p. 99.

¹⁰¹⁹ Berman, p. 167.

¹⁰²⁰ Korn, "Jews and Negro Slavery," p. 186; Korn, *Jews of New Orleans*, p. 152; *EJ*, vol. 11, pp. 156, 1551; Edward D. Coleman, "Jewish Merchants," p. 285; Rosenbloom, pp. 88-9.

others. His mother, Sarah, sold her Black hostage "Kennedy" and an African woman to Levy for \$300.¹⁰²¹

Eugene Henry Levy of New Orleans was an official in the Confederate Army who said: "The slaves are in their proper sphere as they are at present situated within the boundaries of the Confederacy." The day before General Robert E. Lee surrendered, Levy was captured and soon released. He made his post Civil War sentiments known when he declared that, "Negroes are among the masters and have the inclination to be tyrants. The extermination of this race is a necessary consequence of this state of affairs."¹⁰²²

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Gershon Levy and **Hyam Myers** did business with the notorious Indian murderer, Sir Jeffrey Amherst.¹⁰²³

Hayman Levy (1721-1789) was born in Germany and came to New York City in 1748. He made his fortune fur trading with the Indians and in the Black Holocaust as owner of several ships. His *Shearith Israel* congregation voted him its president six times.¹⁰²⁴

Hyman Levy was a Jamaican Jewish "specialist" in the Black flesh trade in the late eighteenth century.¹⁰²⁵

Isaac Levy was the brother of **Nathan** (see below) and partner with **David and Moses Franks** in African flesh dealing. He worked in New York, Philadelphia, Boston, and London and was part owner of the slave ship *Crown Cally*. He once brought 117 Africans into bondage.¹⁰²⁶

Israel Levy, a merchant of Charlestown, sold an African man named "Thomas (H)Eskete' to John Evans in 1759.¹⁰²⁷

J. Levy (May be the same as John B. Levy) owned a Louisiana plantation at Ascension Parish with forty-one Black people working his fields at no wage.¹⁰²⁸

Jacob Levy, Jr. (d. 1837) was active in the Congregation *Shearith Israel* of New York and owned slaves named "George Roper," "Mary Mundy," "John Jackson," "Samuel Spures," "Edwin Jackson," "Elizabeth Jackson" and "James Jackson," among others. One of his daughters married **Moses Seixas**, another married **Moses Hays**, and another married **Joseph L. Joseph**, all of whom were slave dealers or owners.¹⁰²⁹

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John B. Levy came to New Orleans in 1828 with 37 Africans on the schooner *Transport*.¹⁰³⁰

Joseph Israel Levy, in his 1786 will, left to the mother of his child Jabica, "five hundred Rupees, and two slave girls and the garden and the house, with everything belonging unto her to be paid to her by my executors..."¹⁰³¹

¹⁰²¹ Rosenwaike, "Jewish Population of 1820," p. 18; Korn, "Jews and Negro Slavery," pp. 185-86; *EJ*, vol. 11, p. 156; *MUSJ*, p. 210; Rosenbloom, p. 89.

¹⁰²² Korn, "Jews and Negro Slavery," p. 212; Simonhoff, *Jewish Participants in the Civil War*, pp. 253-54.

¹⁰²³ "Acquisitions," *AJA*, vol. 16 (1964), p. 94.

¹⁰²⁴ *EJ*, vol. 11, p. 157; Simonhoff, *Jewish Notables*, pp. 33-6; Jacob R. Marcus, *Studies in American Jewish History* (Cincinnati: Hebrew Union College Press, 1969), p. 233; Rosenbloom, p. 91.

¹⁰²⁵ *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

¹⁰²⁶ *EJ*, vol. 11, p. 162; Leo Hershkowitz, "Wills of Early New York Jews (1784-1799)," *AJHQ*, vol. 56 (1966), p. 168; Wolf and Whiteman, p. 24.

¹⁰²⁷ "Acquisitions," *AJA*, vol. 14 (1962), p. 93; Rosenbloom, p. 92.

¹⁰²⁸ Korn, "Jews and Negro Slavery," p. 180.

¹⁰²⁹ Schappes, pp. 134, 599.

¹⁰³⁰ Korn, *Jews of New Orleans*, p. 161.

Levy Andrew Levy, described as a "gentlemen," participated in the extermination plot against the Indians by providing them with blankets laced with smallpox. He is listed as a resident of Lancaster, Pennsylvania with "two female slaves and one house." Levy once had a slave "who preferred freedom with the Indians to servitude under Levy. The slave ran off with a local tribe."¹⁰³²

Lewis B. Levy of Richmond Virginia was a "manufacturer [of] all kinds of servant's clothing." He sold rags to such slave dealers as the Davis brothers.¹⁰³³

M. C. Levy of Charleston, South Carolina had more than twenty African hostages.¹⁰³⁴

Moses Levy (c. 1665-1728) was a New York merchant, distiller, real estate investor, ship and land owner. He became probably the most prominent and wealthiest New York Jew of the 18th century terrorizing Black humans. He was elected constable of his municipal district in 1719 but declined to serve. He was president of his Jewish congregation and died holding that office. Levy's slave trading profits were used to help build the *Shearith Israel* on Mill Street.¹⁰³⁵

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Moses Levy of Charleston, South Carolina was the most successful detective on the Charleston police force. Part of his responsibility was to pursue runaway Blacks.¹⁰³⁶

Moses Elias Levy (1782-1854) was a plantation owner in Florida, Saint Thomas, Virgin Islands and Havana, Cuba. While in England, Levy attacked the evils of slavery in public forums and written pamphlets. In Florida, he used dozens of Black Africans trying to establish a Zionist homeland.¹⁰³⁷

Nathan Levy (1704-1753) came to Philadelphia from London on the same ship (*Myrtilla*) that brought the Liberty Bell. He established an indentured servant placement service with his brother **Isaac**, and on January 3, 1738, they advertised in Benjamin Franklin's *Gazette* for buyers for: "A likely young Negroe Man to be sold by Nathan and Isaac Levy, fit for Town and Country."

In 1741, they teamed up with **David** and Moses Franks to ship their Black victims in from Africa. Levy was a founder of the Jewish community in Philadelphia and bought land for the Jewish cemetery in 1740. He was "undoubtedly the city's richest Jew at the time of his death in 1753."¹⁰³⁸

Uriah Phillips Levy (1792-1862) was a ship captain in the navy before he was twenty, and later a commodore. He held title to Thomas Jefferson's famous estate *Montecello*, and to the Virginia plantation, *Washington Farm* where Black Africans were imprisoned as slaves. He was a member of Congregation *Shearith Israel* in New York and charter member of Washington's Hebrew Congregation. Jacob R. Marcus has written of the contradiction:

¹⁰³¹ Friedman, "Wills," p. 161.

¹⁰³² Brener, pp. 8-9.

¹⁰³³ Korn, "Jews and Negro Slavery in the Old South," *PAJHS*, vol. 50 (1960), p. 184 (plate).

¹⁰³⁴ Rosenwaike, "Jewish Population of 1820," p. 18.

¹⁰³⁵ *EJ*, vol. 11, p. 161; *MEAJI*, p. 51; Rosenbloom, p. 94.

¹⁰³⁶ Korn, "Jews and Negro Slavery," p. 190.

¹⁰³⁷ *EJ*, vol. 11, p. 162; Korn, "Jews and Negro Slavery," p. 180; The area of Levy's land holdings amounted to 36,000 acres which is equivalent to two and a half times the area of Manhattan Island. See Elfrida D. Cowen, "Notes: Moses Elias Levy's Agricultural Colony in Florida," *PAJHS*, vol. 25 (1917), pp. 132-34.

¹⁰³⁸ *EJ*, vol. 11, p. 162; Wolf and Whiteman, p. 24; *MCAJ2*, p. 825; Rosenbloom, p. 95.

Jews in the South knew full well that there was a slave problem, but like the people about them, they did nothing to come to grips with this evil. Though Captain Uriah P. Levy wanted to abolish slavery, his wish did not deter him from running his Virginia plantation with slave labor.¹⁰³⁹

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Rabbi Max (Menachem) Lilienthal (1815-1882) of Cincinnati was a major Jewish leader and ardent supporter of the Southern state's right to kidnap and enslave African people.¹⁰⁴⁰

Alexander Lindo (1753-1812) was a "major importer of slaves" in the late eighteenth century. He admitted to being responsible for the deaths of over 150 African slaves in the Middle Passage and 20 more upon their arrival in Jamaica, though he was never punished.¹⁰⁴¹

Moses Lindo (1712-1774) of South Carolina was a wealthy planter and enslaver of Africans, according to the *Jewish Encyclopaedia*.¹⁰⁴² He ran an advertisement stating that: "If any person is willing to part with a plantation of 500 acres with 60 or 70 Negroes, I am ready to purchase it for ready money." Lindo imported 49 slaves from Barbados in the 1750s and in 1756, he bought 2 African male children from John Cordon, according to a bill of sale. One of his slave ships was named Lindo Packett.

Lindo was reputed to be one of the best judges of indigo in America or Europe. He was largely responsible for the growth of that industry from 300,000 pounds yearly to over 1,200,000 pounds. "Lindo himself handled millions of pounds of it. He lived to see the indigo industry employ 10,000 slaves," according to Jacob Rader Marcus.¹⁰⁴³

Aaron Lopez (1731-1782) was the most notorious of the slave dealing Jews. He was Newport's leading participant in the Black Holocaust, largest taxpayer and the epitome of the Newport slave dealing Jewish culture. His son-in-law, **Abraham Pereira Mendes**, carried on the murderous trade and built massive wealth in his own right.¹⁰⁴⁴ Born in Portugal Lopez moved to Newport, Rhode Island in 1752, renounced his Marrano past and built an extensive trans-Atlantic slave dealing empire. "What can be said about this most attractive figure," writes Dr. Marcus, "is that he lived on a baronial scale, maintained an entourage of over thirty persons, including the necessary slaves and hired servants, and had his own stable and two chaises."¹⁰⁴⁵ He was engaged extensively in smuggling and the owner of between 30 and 40 ships.¹⁰⁴⁶ By 1749, Lopez was generally

¹⁰³⁹ Korn, "Jews and Negro Slavery," p. 188 note; *EJ*, vol. 11, p. 164; *MUSJ1*, p. 587, Rosenbloom, p. 97.

¹⁰⁴⁰ Korn, *Civil War*, p. 28; *EJ*, vol. 11, p. 243.

¹⁰⁴¹ *EHJ*, p. 273; *EJ*, vol. 14, p. 1663.

¹⁰⁴² *Jewish Encyclopaedia* (New York and London: Funk and Wagnalls Company, (1905 - 1916), vol. 8, p. 93.

¹⁰⁴³ Elzas, p. 50; *El*, vol. 11, p. 259; "Acquisitions," *AJA*, vol. 14 (1962), p. 93; *MEAJ2*, p. 243; *MCAJ2*, p. 618; Kenneth Libo and Irving Howe, *We Lived There Too* (New York: St. Martin's/Marek, 1984), p. 60; Rosenbloom, p. 97.

¹⁰⁴⁴ *EJ*, vol. 11, p. 488; Simonhoff, *Jewish Notables*, pp. 5-8; *EHJ*, p. 273; Feingold, *Zion*, p. 42; *JRM/Docs*, pp. 384, 416, 446; Bruce M. Bigelow, "Aaron Lopez: Colonial Merchant of Newport," *New England Quarterly*, vol. 4 (1931), p. 757. Also in *Rhode Island Jewish Historical Notes*, vol. 2 (June 1956-April 1958), pp. 4-18; Virginia Bever Platt, "And Don't Forget the Guinea Voyage: The Slave Trade of Aaron Lopez of Newport," *William and Mary Quarterly*, vol. 32, no. 4 (1975), p. 601; Copies of some original Lopez slave papers are in the *Newport Historical Society Bulletin*, no. 62 (July, 1927); Rosenbloom, pp. 97-8.

¹⁰⁴⁵ *MCAJ3*, p. 826; Broches, p. 16.

¹⁰⁴⁶ *MCAJ2*, pp. 789, 793; Stanley F. Chyet, "Aaron Lopez: A Study in Buenafama," *Karp, JEA1*, p. 197; According to Bigelow, Lopez had thirty vessels: "there are 24 vessels in which Lopez was chiefly concerned and which remained in his possession during those years. These consisted of 9 sloops, 3 schooners, 7 brigantines, and 5 ships." The below list of 26 ships, owned wholly or partially by Lopez, was derived from the available historical record including: Bigelow, pp. 760-61, 766; Platt, pp. 602, 603, 607-8 and 608 note; Elizabeth Donnan, *Documents Illustrative of the Slave Trade in America*, 4 volumes (Washington, D.C.: Carnegie Institution of

considered to be one of the largest merchants in the country, shipping every marketable item including molasses, Blacks, rum, pork and bottled beer.¹⁰⁴⁷ He owned a wharf, arranged for building, chartering, and outfitting the vessels, hired captains and crews, and kept detailed accounts.¹⁰⁴⁸

Lopez reportedly launched his career as a slave merchant late in 1761 when he and **Jacob Rodriguez Rivera** began to outfit their jointly owned brigantine *Grayhound* for an African voyage.¹⁰⁴⁹ On January 7, 1763, William Pinnegar captained a Lopez ship which delivered 134 Africans to Lopez's Jewish [264] agents in South Carolina, Da Costa and Farr.¹⁰⁵⁰ Four captains made thirteen of the voyages, two of whom died in Lopez's service.¹⁰⁵¹ Below are the recorded slaving voyages of Aaron Lopez in the years 1764 through 1774.¹⁰⁵²

Sloop *Spry*, Capt. Willaim Pinneger, July 16, 1764 - May 22, 1766, stopping at Barbados, Jamaica, and New York on the return voyage. The cargo included iron hoops, iron chains and slave shackles.¹⁰⁵³ Slaves sold: 57.

Brig *Africa*, Capt. Abraham All, May 3, 1765 - July 11, 1766. Slaves sold at Kingston: 45.

Sloop *Betsey*, Capt. Nathaniel Briggs, July 22, 1765 - August 21, 1766. Slaves sold at Kingston: 40.

Brig *Sally* (the *Spry* rerigged), Capt. Nathaniel Briggs, August, 1766 - July 1767. Slaves sold at St. Kitts: c. 33.

Brig *Africa*, Capt. Abraham All, October 20, 1766 - January 9, 1768. Slaves sold at Kingston: 69.

Brig *Hannah*, Capt. Nathaniel Briggs, May 3, 1768 - May 4, 1769. Slaves sold in South Carolina and Barbados: 63.

Washington, 1930), vol. 3, pp. 226, 265 note, 272-76; Marc Lee Raphael, *Jews and judaism in the United States: A Documentary History* (New York: Behrman House, Inc., 1983), p. 28; "Items Related to the jews of Newport," PAJHS, vol. 27 (1920), p. 213. Of these, only the ones definitively recorded as having transported slaves are included in the section of this report entitled "Slave Ships and jews."

Ships Owned by Aaron Lopez			
<i>Active</i>	<i>Coaxel</i>	<i>Grayhound</i>	<i>Ocean</i>
<i>Africa</i>	<i>Diana</i>	<i>Hannah</i>	<i>Ranger</i>
<i>America</i>	<i>Dolphin</i>	<i>Hope</i>	<i>Royal Charlotte</i>
<i>Ann</i>	<i>Eagle</i>	<i>Industry</i>	<i>Sally</i>
<i>Betsy</i>	<i>Friendship</i>	<i>Jacob</i>	<i>Spry</i>
<i>Charlotte</i>	<i>George</i>	<i>Mary</i>	<i>Venus</i>
<i>Cleopatra</i>		<i>Newport Packet</i>	

¹⁰⁴⁷ Broches, p. 13; Rhodes, p. 9.

¹⁰⁴⁸ Platt, p. 602.

¹⁰⁴⁹ Rawley, p. 368.

¹⁰⁵⁰ MCAJ3, p. 1504; Platt p. 603.

¹⁰⁵¹ Rawley, p. 369.

¹⁰⁵² Platt, pp. 603, 608; See also Rawley, p. 371: "As in the case of Lopez, the slave ships were small; 70 Negroes for the first voyage, 94 for the second, 58 for the third, and 50 for the last, in all 265. Mortality was low on these voyages. Captain Rogers buried 2 slaves on the African coast and another after arrival at Barbados. On the second voyage only one death occurred, and on the third voyage only four deaths were recorded, 3 men and 1 woman."

As a smuggler of slaves he would not have reported or kept records of such transactions and Lopez's bookkeeping was notoriously unconventional.; Chyet, p. 199.

¹⁰⁵³ Chyet p. 199.

Sloop *Mary*, Capt. William English, June 4, 1770 - spring 1771. Slaves sold in Barbados: c. 57.

Ship *Cleopatra*, Capt. Nathaniel Briggs, July 1770 - 1771. Slaves sold in Barbados: 96.

Ship *Cleopatra*, Capt. Nathaniel Briggs, June 16, 1771 - May 27, 1772. Slaves sold in Barbados: 230.

Brig *Ann*, Capt. William English, November 27, 1772 - winter 1773-74 (arrived in Jamaica October 8, 1773). Slaves sold at Kingston: 104.¹⁰⁵⁴
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¹⁰⁵⁴ "Some Old Papers Relating to the Newport Slave Trade," *Newport Historical Society Bulletin*, no. 62 (July, 1927), pp. 14-15: "When the Brigantine was thus ready to sail her owners gave to Captain English the following orders:

Newport, November, 1772

Capt. William English

Sir:

...When please God you arrive there safe convert your cargo into good slaves; on the best term you can; You are not insensible that lying any considerable time on the Coast, is not only attended with a very heavy expense, but also great risk of the Slaves you may have on board. We therefore would recommend to you dispatch, even if you are obliged to give a few gallons more or less on each slave. We here enclose you David Mill Esq. of Cape coast Castle's receipt for twenty seven men and thirteen women Slaves, left in his hands by Capt. Briggs the last voyage on our accounts payable to his or our order, which we have made payable to you; When you have finished the sales of your Cargo, apply to the said Mr. Mill and receive from him the above mentioned slaves, which from his universal character, we are confident he will not only immediately comply but will also deliver you slaves to your satisfaction; To these slaves we desire you'll put some particular mark that may distinguish them from those of the Cargo, so that their sales in the West Indies may be kept by itself, for the Insurance on these is not blended with the Cargo.

You are to be particularly careful, that as soon as you have got your slaves on board, and before you leave the Coast you are to fill up two Sets of bills of lading; The one mentioning the number of Slaves you have on board, bought with your Cargo, which are two-thirds on acct. of Aaron Lopez and the other third on account of Jacob Rod Rivera; And another set for the forty slaves you receive from Mr. Mill, those are one-half on each our Acct., and remit us by two different Oppts, One of each of these bills of lading, and the third carry with you; for in case of accident (which God forbid) we have no other way of proving our interest, than by a bill of lading.

When thus you have finished your trade on the Coast, you are to proceed directly to the Island of Jamaica when if you arrive in any time between the first of December and the first of July, you are to go directly to Savanah La Mar, and there deliver your whole quantity of slaves on our Acct. to Capt. Benjamin Wright, in whose hands we shall lodge whatever future orders we may have occasion to give you; But if you arrive off of Jamaica in any time between the month of July and the first of December, then you are not to proceed to Savanah La Mar, but to Kingston in that Island, and there apply to Mr. Thomas Dolbeare merchant there, to whom you are to deliver your slaves on our Accts and in whose hands we shall also lodge, whatever orders we may find necessary further to give you, and if on inquiry you find when you arrive at Kingston, that Capt. Wright is in any part of the Island, you are desired to send him immediate intelligence of your arrival, but this is not to prevent the delivery of the Slaves to Mr. Dolbeare as aforesaid, and should Capt. Wright not be at Savanah La Mar when you arrive there, nor in any part of Jamaica, in that case dispatch an express to Mr. Dolbeare at Kingston, and follow what orders you may receive from him. Either Capt. Wright or Mr. Dolbeare will have orders to load our Brig with the produce of the Island if the season of the year will permit it. Therefore as soon as you have delivered your slaves, and your vessel ready, proceed directly back to this port.

The experience you have in the Guinea trade and the raised opinion we have of your integrity and care render it unnecessary for us to give you any particular charge in respect to the sales, and purchase of your Cargo, nor to remind you that you keep a watchful eye on the slaves during the time you may have them on board. We expect you [to] embrace every opportunity to let us hear from you at any of the ports you may be at, Not in the least doubting, but your conduct will fully answer all our expectations. We conclude wishing you a pleasant prosperous voyage and safe return to your family in health, we are

Your friends and owners,

Jacob Rod Rivera,

Aaron Lopez

Ship *Africa*, Capt. Nathaniel Briggs, April 22, 1773 - August 1774. Slaves sold in Jamaica: c. 49.

Ship *Cleopatra*, Capt. James Bourk, June 30, 1773 - August 1774, Cargo consigned to Briggs. Slaves sold in Jamaica: c. 77.

Brig *Ann*, Capt. William English, spring 1774 - March 1775. Slaves sold in Jamaica: 112.

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Mortality on these voyages was extremely high as this passage from the *William and Mary Quarterly* suggests:

Captain Briggs had taken aboard twenty-one slaves at the Windward Coast south of Cape Verde, ten at Cape Mount on the Grain Coast, and sixty-seven along the Gold Coast - a total of ninety-eight. However, as Lopez informed his London correspondent, William Stead, there was severe loss of life at sea, and much sickness among the survivors forced a hurried sale at St. Kitts. Sally's log records the burial of six slaves at sea, dead "with the feaver and flox"; the loss was doubtless much heavier, as the log does not cover a four-month period of coasting southward and eastward from the Windward Coast to Cape Coast Castle... The figure, given above, of thirty-three slaves sold is calculated from the sum realized on the sale of the survivors, who may have been more numerous than this but of low value because of their debilitated condition.¹⁰⁵⁵

The *Cleopatra* was assumed to have experienced very heavy mortality, according to Lopez biographer Virginia Bever Platt, because the ship had carried a "much higher number of 230 blacks to Barbados on her next voyage."¹⁰⁵⁶ Using this reasoning and simple mathematics, one could conclude that as many as, or more than, 287 Black Africans may have lost their lives in these two voyages of the *Cleopatra* alone.

In the last recorded voyage of the *Ann*, "[Captain] English reached Kingston on October 7, having lost five slaves on the voyage but with his people apparently healthy. By the time the sale could be made, two more had died and the prevalence of 'the Swelling' among the remainder caused a drastic reduction in their value..."¹⁰⁵⁷

Lopez's other commercial ventures were sometimes called into question. One Caribbean trader bitterly complained in a series of letters about the quality of the lumber, flour, and fish cargoes dispatched from Newport - consignments that often arrived out of season or in leaky vessels to which he had to give time and attention. Flour, too often was of low grade; staves and hoops for the making of molasses hogsheads were often worm [267] eaten and fish was putrid from being packed in insufficient brine. He found it difficult to dispose of such cargoes and implied that slave cargoes were casier to handle and more profitable.¹⁰⁵⁸

Dr. Marcus discusses the household and business of Lopez and his utter dependency on free Black labor:

Lopez always maintained a staff of Negro domestics and in addition often hired Negro slaves from their masters, though in his papers such laborers were always referred to as servants, never as slaves. At least half a dozen negroes were usually employed at one time at the Lopez shop, storehouse and wharf. For his living quarters, Lopez supplemented his Negro domestics by hiring an Indian woman to wash and scrub and a white seamstress to sew and make garments for the family and the Negro household servants.¹⁰⁵⁹

¹⁰⁵⁵ Platt, p. 605, and on p. 614: "The price of slaves was high, amounting to 210 to 220 gallons of rum per slave.

¹⁰⁵⁶ Platt, P. 608; Another reference to a slave dying while in bondage to Lopez occurs in a news item in the *Newport Mercury* on September 16, 1771, reporting on the "drowning of Negro boy of Lopez at his wharf." See Rhodes, p. 12.

¹⁰⁵⁷ Platt, p. 614.

¹⁰⁵⁸ Platt, p. 611.

¹⁰⁵⁹ MCAJ2, p. 574; For Lopez's and Rivera's ownership of slaves see *Census of the Inhabitants of the Colony of Rhode Island and Providence Plantations, Taken by Order of the General Assembly in the Year 1774* (Providence, Rhode Island, 1858); According to Platt, p. 607: "Both Lopez and Rivera owned slaves - Lopez held five,

Lopez took 27 of these slaves to Leicester, Massachusetts when fleeing the British attack on Newport.¹⁰⁶⁰

It was also Lopez who was identified as the primary Newport merchant who ignored the non-importation protest of British tax policies organized by the Revolution-era colonists. The man who fingered Lopez was Ezra Stiles, a leading clergyman and President of Yale University. He referred to Lopez in his Diary as "a Merchant of the first Eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America."

Journeying to Rhode Island with his wife and family on May 28, 1782, he passed Scott's Pond, near Providence and was thrown by his horse into quicksand where he drowned.¹⁰⁶¹

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Haham Eliahu Lopez, the spiritual head of the Barbados Jews of the late seventeenth century, said that he "would certainly continue in enjoyment of his own two negro attendants."¹⁰⁶²

Moses Lopez purchased a Black woman from John Roosevelt. The sale was witnessed by **Judah Hays** and **Jacobus Roosevelt**.¹⁰⁶³

Rachel Lopez lived in Bridgetown, Barbados with a family of four and "one negro."¹⁰⁶⁴

Aaron Baruch Louzada lived with his family in Broad Street, Bridgetown, Barbados, attended by five Black slaves.¹⁰⁶⁵

Rachell Baruh Louzada's will in Portuguese, dated October 29, 1703 required her sons Solomon and Jacob to "sell everything in the house, goods, jewels, silver, gold & copper, also slaves, & to pay all my debts, funeral expenses, & doctors bills... To my daughter **Hannah Baruh Louzada** a negress named Esperansa, & a diamond ring, also £25 current money with which to commence seeking a livelihood, & that she may live in sisterly harmony with her brothers... as God commands."¹⁰⁶⁶

James Lucena was a Portuguese cousin of **Aaron Lopez** who found revenue as a shipper in the African slave trade. A refugee from the Portuguese Inquisition, he came to Rhode Island in the early 1750s claiming to be a Catholic. In June of 1768, he wrote to Lopez asking instructions as he prepared for a voyage to Africa to kidnap innocent Africans. In the letter he establishes that it was customary for ship owners to pay their captains with slaves.

Lucena reportedly enslaved at least nine and as many as twenty Africans and owned 750 acres in Georgia when the trustees of that colony introduced slavery in 1749. He was a justice of the peace in 1766, and in 1771 he owned 1000 more acres and "sent

Rivera twelve in 1774 - and employed them, with those of other owners, in the unpleasant work of 'trying' or rendering the whale head matter for the making of candles."

¹⁰⁶⁰ MCAJ3, p. 1289.

¹⁰⁶¹ See this report "Jews and the American Revolution" for more on the activities of the Newport Jews regarding the non-importation protests of the colonists leading to the Revolutionary War. Also Jankowsky's *The American Jew*, p. 13; MEAJ1, pp. 142-43; Rawley, p. 368, states that "Aaron Lopez, within a few years stood in the forefront of Newport slave merchants."; "An Historical Review of New England Life and Letters," *The New England Quarterly*, vol. 4 (1931), p. 776 and also in *Rhode Island Jewish History Notes*, vol. 2 (June 1956-April 1958), pp. 4-18, See also Dexter, *The Literary Diary of Ezra Stiles*, vol. 3, pp. 24-5.

¹⁰⁶² Samuel, p. 7.

¹⁰⁶³ "Acquisitions," *AJA*, vol. 13 (1961), p. 117; Rosenbloom, p. 99.

¹⁰⁶⁴ Samuel, p. 43.

¹⁰⁶⁵ Samuel, p. 23.

¹⁰⁶⁶ Samuel, pp. 80-1.

a vessel to Jamaica for a parcel of Negroes."¹⁰⁶⁷ On March 21, 1770 he placed the following advertisement in the *Savannah Georgia Gazette*:

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RUN AWAY from the subscriber, on Friday last, A NEGROE FELLOW, named SAM, about 22 years old, and about 5 feet 6 inches high, is well known in and about Savannah, has his country marks on each side his face thus 1 1 1, his teeth remarkably wide apart, and speaks very good English, had on when he went away a dark grey cloth double breasted waistcoat and a white negroe cloth under jacket, a pair of green negroe cloth long trowsers, and a round sailor's cap. Whoever delivers him to me at Savannah shall have a reward of twenty shillings, and all reasonable charges.

James Lucena

N.B. Said negroe is suspected to be concealed on board some vessel, and I forewarn the masters of vessels from carrying him off, as they may depend on being prosecuted to the utmost rigour of the law.¹⁰⁶⁸

Abraham De Lyon, Sr. arrived in Savannah, Georgia in 1733, and later held eighteen Black hostages against their will.¹⁰⁶⁹

Abraham De Lyon (may be the same as above) left his Savannah, Georgia wine making business due to "the want of Negroes... whereas his white servants cost him more than he was able to afford."¹⁰⁷⁰

Isaac Lyons of Columbia, South Carolina owned a plantation and held numerous African citizens against their will. He imported eight Blacks in 1763.¹⁰⁷¹

Samuel Maas of Charleston, according to Professor Marcus, took

only four weeks to be convinced that blacks had to be watched, disciplined, and, if necessary, ruthlessly punished. Slavery he agreed, was a sound institution; the Southern economy was built on black labor. The black made an ideal workhand, for only he, stemming from the torrid African lands, could tolerate the humidity, intense heat, and backbreaking labor of the Carolina lowlands. Undoubtedly, Maas was influenced in his views by his uncle and by the luxury of the well-appointed home with its massive silver service and numerous, obsequious slaves ready to 270] respond to his slightest nod - all this impressed Maas mightily.¹⁰⁷²

Esther Marache sent her "mulatto wench" out to peddle cakes, but [did] not want her admitted into anyone's home.¹⁰⁷³

A. J. Marks (This may be Alexander Marks; 1788-1861) was the acting rabbi in New Orleans in the 1830s, and owned eleven Africans according to the 1840 census.¹⁰⁷⁴

Joseph Marks signed a petition from a group of Philadelphia merchants against a tax on Negroes in 1761. Joining him were Jews, **David Franks** and **Benjamin Levy**.¹⁰⁷⁵

Mark Marks was deputy sheriff of Charleston in 1822, part of whose job was to punish runaway Blacks.¹⁰⁷⁶

Mordecai Marks (1739 or 1740-1797) was a merchant and farmer "who owned his own trotting and pacing mares, a Negro slave, and a small library."¹⁰⁷⁷

¹⁰⁶⁷ *MEAJ2*, pp. 321-24; *MCAJ3*, pp. 1242, 1467

¹⁰⁶⁸ Windley, vol. 4, p. 44.

¹⁰⁶⁹ Rosenwaike, "Jewish Population of 1820," p. 19; *EJ*, vol. 7, p. 429; Rosenbloom, p. 102.

¹⁰⁷⁰ Brener, p. 4; Edward D. Coleman, "Jewish Merchants in the Colonial Slave Trade," *PAJHS*, vol. 34 (1938), p. 285.

¹⁰⁷¹ Korn, "Jews and Negro Slavery," p. 180; *MEAJ2*, p. 322.

¹⁰⁷² *MUSJ1*, p. 588.

¹⁰⁷³ *MCAJ3*, p. 1505.

¹⁰⁷⁴ Korn, "Jews and Negro Slavery," p. 196 note; *EJ*, vol. 8, p. 125; Rosenbloom, p. 106.

¹⁰⁷⁵ Edward D. Coleman, "Jewish Merchants," p. 285.

¹⁰⁷⁶ Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 5, p. 161.

Isaac Rodrigues Marques (d. 1706 or 1707) was a New York merchant, importer and shipowner from Denmark who dictated in his will that a "good serviceable negro woman" be purchased to serve his "dear mother" after his death.¹⁰⁷⁸

Joseph Marx (1771 or 1772-1840) was born in Hanover, Germany and moved to Richmond, Virginia where he engaged in large real estate transactions. He was an associate of Thomas Jefferson and active in the Jewish community while holding 11 Blacks against their will to perform hard labor at no pay.¹⁰⁷⁹

Abraham Pereira Mendes (1825-1893) was a Jamaican rabbi, the son-in-law of Jacob Rodriguez Rivera, and made his money as a slave trader. On May 4, 1752, he advertised the following:

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To be sold by Abraham Pereira Mendes, a Parcel of Likely young Negroes, Piemento, Old Copper, Coffee, etc... If any Person has a Mind to purchase any of the Goods mentioned, they may enquire of Mr. Daniel Gomez.¹⁰⁸⁰

In 1767, when on a mission to Jamaica, Mendes reported back to his father-in-law that a consignment of Negroes was "in such poor order" because of the storage conditions that he could not do anything but sell them off cheaply:

To my great surprise I found the negroes nothing to what I expected... Captain All's small cargo, however, turned out as we see to consist almost entirely of "refuse slaves," and Captain All himself fell ill.¹⁰⁸¹

Joseph Mendes, of the town of Speights in the Parish of St. Peters, Barbados, prepared his will in English dated February 17, 1700:

To my dear & loving wife Rachel M. 3 Negro Slaves, Mary, Astor she & her boy Matte & the Issue or Offspring of their bodies for ever... To son Moses M. £1000 on marriage or 21st birthday (which shall first happen) & for ever one Negro Woman named Hagar & the issue or offspring of her body & 2 negro boys named Jack Cogger & Tom. To daughter Sarah £1000 on marriage or 18th birthday (which shall first happen) & for ever one negro woman named Mary & a Negro girl named Evare & the issue... of their bodies. To daughter Luna £1000 on marriage or 18th birthday (which shall first happen) & £40 [so] that 2 young negroes be bought for her forever... Ex'ors may sell all such Lands houses & Negroes as I have in this Island for the better adjusting their Accounts.¹⁰⁸²

Jacob Defonseca Meza of Barbados owned "a certain Molatto woman Isabella."¹⁰⁸³

Abraham Bueno De Mezqueto (Mesquita); Probably a son of **Benjamin Bueno de Mesquita** who, with two sons, was banished from Jamaica on August 16, 1665. Abraham owned a plantation at Barbados in 1692, and was recorded as a slave [272] owner in the census of 1707.¹⁰⁸⁴

Gustavas Meyers was a staunch supporter of slavery and a Jewish leader.¹⁰⁸⁵

Moses Michal (or Michaels, c. 1685-1740) was born in Germany and was a New York merchant in partnership with Michael Asher of Boston. By 1730, he was the largest im-

¹⁰⁷⁷ Marcus, *Studies in American Jewish History*, p. 79; Jacob Rader Marcus, "Light on Early Connecticut Jewry," *AJA*, vol. 1 (January, 1949), p. 26.

¹⁰⁷⁸ Friedman, "Wills," p. 149; See also Libo and Howe, pp. 46-7, Rosenbloom, p. 109.

¹⁰⁷⁹ Rosenwaike, "Jewish Population of 1820," p. 19; Rosenbloom, p. 109.

¹⁰⁸⁰ Daniel Gomez was also Jewish (see above). Feldstein, p. 12; *EJ*, vol. 11, p. 1343 and vol. 12, p. 1043; Kohler, "New York," p. 82.

¹⁰⁸¹ Pope-Hennessy, p. 240; Donnan, vol. 3, pp. 225-26. See discussion of White mortality in the slave trade in Philip D. Curtin, *The Atlantic Slave Trade: A Census* (Madison: University of Wisconsin Press, 1969).

¹⁰⁸² Samuel, pp. 54-5, 57.

¹⁰⁸³ Samuel, p. 80.

¹⁰⁸⁴ Malcolm H. Stern, "Some Notes on the Jews of Nevis," *AJA* (October, 1958), p. 156.

¹⁰⁸⁵ Feingold, *Zion*, p. 89.

porter among the Curaçaoan Jews. He was a member of *Shearith Israel* and enslaved at least two Blacks named "Tham" and "Prins"¹⁰⁸⁶

Abigail Minis (1701-1794); In 1740, many Jews left Savannah, Georgia because of the restriction against slavery. Ms. Minis and family stayed, waited for the law to change, and then forced at least 17 Blacks to work her 2,500 acre farm. Her son Philip was president of Savannah's Congregation *Mikveh Israel*. Minis named three of the Africans, "Sue," "Lizzy," and "Sandy."¹⁰⁸⁷ He advertised in the *Savannah Georgia Gazette*, on June 28, 1775:

RUN AWAY, A CREOLE NEGROE FELLOW, named Charles, well known in Savannah. Ten shillings reward will be given on delivery of him to Philip Minis.¹⁰⁸⁸

Isaac Miranda was an active trader and land owner in Lancaster County in 1720. In 1730, the Indians filed a formal complaint against Miranda who they claimed defrauded them. According to historian David Brener, "In all probability it was the gullibility and childish wants of the Indians which made them give their valuable furs in exchange for trinkets, mirrors, rum and blankets. Such was the nature of Indian traders."¹⁰⁸⁹

Moline Family was run out of San Domingo in 1793 when the Africans revolted against the White man's slave society. They brought with them some African captives, branded with the Moline name, to work for them in Pennsylvania. Another source lists a Solomon Moline from Cape François, who fled to [273] Philadelphia in 1792 with his family and slaves.¹⁰⁹⁰

Manoel Rodrigues Monsancto of Brazil, was charged with openly professing Judaism by Inquisitional authorities in 1646. He held a woman from Guinea named "Beatriz," and her "mulatto" daughter "Rachel," as slaves.¹⁰⁹¹

Monsanto Family of Louisiana included **Benjamin, Isaac, Manuel, Eleanora, Gracia** and **Jacob**. They made frequent purchases of Blacks including twelve in 1785, thirteen and then thirty-one in 1787, and eighty in 1768. In 1794, Benjamin sold "Babet," a Black woman, to Franco Cardel. Manuel sold two Blacks from Guinea named "Polidor" and "Lucy" to James Saunders for \$850 in silver. As individuals they were owners of Africans whom they named "Quetelle," "Valentin," "Baptiste," "Prince," "Princess," "Ceasar," "Dolly," "Jen," "Tanchonet," "Rozetta," "Mamy," "Sofia," and many others. Isaac repeatedly mortgaged four of these when in financial trouble.

Benjamin Monsanto of Natchez, Mississippi entered into at least 6 contracts for the sale of his slaves which would take place after his death. Gracia bequeathed nine Africans to her relatives in her 1790 will, and Eleanora also held Blacks as slaves. Manuel Jacob Monsanto entered into at least 12 contracts for sale of slaves between 1787 and 1789 in Natchez and New Orleans, Louisiana.¹⁰⁹² "His family consists of himself and seven Negroes."¹⁰⁹³ Later, "Jacob Monsanto, son of Isaac Rodrigues Monsanto, one of

¹⁰⁸⁶ Hershkowitz, "Wills (1704-1740)," p. 360; Rosenbloom, p. 112.

¹⁰⁸⁷ *MEAJ2*, pp. 357-61; *EJ*, vol. 12, p. 32; *MCAJ3*, p. 1467; Simonhoff, *Jewish Notables*, pp. 17-20; Korn, "Jews and Negro Slavery," p. 180; Marcus, *The American Jewish Woman*, p. 26; *MUSJ1*, p. 210; Rosenbloom, p. 113.

¹⁰⁸⁸ Windley, vol. 4, pp. 66, 195.

¹⁰⁸⁹ Brener, p. 2.

¹⁰⁹⁰ Wolf and Whiteman, p. 191; Rosenbloom, p. 116.

¹⁰⁹¹ Arnold Wiznitzer, *Jews in Colonial Brazil* (Morningside Heights, New York: Columbia University Press, 1960), p. 60.

¹⁰⁹² *EJ*, p. 274; *JRM/Docs*, p. 456; Korn, *Jews of New Orleans*, pp. 10, 17, 18, 21, 26, 27, 36-40, 44, 47-9, 57-66, *EJ*, vol. 14, p. 1664 and vol. 12, p. 1041; Blau and Baron, vol. 3, p. 799; "Acquisitions," *AJA*, vol. 3 (1951), p. 43; Libo and Howe, p. 63; Rosenbloom, p. 116.

¹⁰⁹³ Korn, *Jews of New Orleans*, p. 59.

the very first known jews to settle in New Orleans, owner of a several-hundred-acre plantation at Manchac, fell in love with his slave, Mamy or Maimi William. Their daughter Sophia, grew up to be a lovely quadroon.¹⁰⁹⁴

An excerpt of one of Benjamin's many slave contracts follows:

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Be it known to all to whom these presents shall come, that I Benjamin Monsanto do really and effectually sell to Henry Manadu a negro wench named "Judy," aged Eighteen years, native of Guinea, for the sum of four hundred Dollars in all the month of January in the year one thousand Seven hundred and ninety one, and paying interest at the rate of ten per cent for the remaining two hundred and fifty Dollars until paid; said negro wench being and remaining mortgaged until final payment shall have been made; wherewith I acknowledge to be fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or others in the case Whatsoever; granting formal receipt for the same. For which said consideration I do hereby resign all right, title, possession and claim, in and to the said Slave, all of which I transfer and convey to the Said Purchaser and his assigns, to be, as his own, held and enjoyed, and when fully paid for, Sold, exchanged, or otherwise alienated at pleasure in virtue of these presents granted in his favor in token of real delivery, without other proof of property being required, from which he is hereby released, binding myself to maintain the validity of this present sale in full form and right in favor of the Purchaser aforesaid, and granting authority to the Justices of his Majesty to compel me to the performance of the same as if Judgment had already been given therein, renouncing all laws, rights, and privileges in my favor whatsoever. And I the said Henry Manadu being present, do hereby accept this Instrument in my favor, receiving said negro Wench as purchased in the form and for the consideration therein mentioned and contained, wherewith I am fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or other considerations in the case Whatsoever; granting formal receipt for the same. Done and executed, in testimony thereof, at the post of Natchez, this nineteenth day of the month of February in the year one thousand seven hundred and ninety...¹⁰⁹⁵

Benjamin Monsanto, sold land and "a Dwelling House, Store, and two other buildings, for which I have received payment in a negro, named 'Nat;' to my full satisfaction." Another contract stipulated "that Don Louis Faure is bound to defend the said sale in case the negro shall be claimed by any other Person."

In a 1792 contract, Benjamin mortgage his Black slaves:

I do hereby specially mortgage three slaves to me belonging, namely Eugene and Louis, aged twenty four years each, the first [275] named of the Senegal nation and the second of the Congo nation; and a Negro Woman named Adelaide, aged twenty eight years, also of the Congo nation; which said slaves I warrant free from mortgage or other incumbrance, as I have made appear by certificate from the Recorder of mortgages; and which said slaves I promise and engage shall not be sold nor otherwise alienated during the term of this obligation...¹⁰⁹⁶

Major Alfred Mordecai; Born in Warrenton, North Carolina, he completed West Point and in 1861 was assigned to the army arsenal at Watervliert, New York. He resigned his commission rather than fight against the Confederates and made these observations of the African and slavery:

[I have] a sort of repugnance to the Negroes which has increased upon me as I have been less and less associated with them. Therefore, I have never wished to make a home among them. This feeling is, naturally enough, much stronger on the part of my family; we have seldom spoken of it, but I am sure that it would be utterly repugnant to the feelings of my wife and daughters to live among slaves, and if it can be avoided, I should be extremely loathe to oblige them, by residence and habit, to overcome this repugnance, even supposing it possible... I have no doubt that the race is in a better condition here than they are as savages in Africa, or than they would be as free men, from all the experience we have seen. But I never wished to be one of the agents in thus bettering their condition... and I am utterly averse to any participation in the schemes for destroying or weakening the hold of the masters on their slaves, unless they themselves are willing to abandon it.¹⁰⁹⁷

¹⁰⁹⁴ Sharfman, p. 187.

¹⁰⁹⁵ Blau and Baron, vol. 3, pp. 847-48.

¹⁰⁹⁶ Blau and Baron, vol. 3, p. 850.

¹⁰⁹⁷ Bertram W. Korn, "The jews of the Confederacy," *AJA*, vol. 13 (1961), pp. 29-30; Bermon, p. 165.

In his letter of March 17, 1861 to brother **Samuel**, Mordecai defended slavery as a constitutional right:

... it appears to be sufficient to know that at the formation of our government slavery existed all over the land and was expressly protected by the Constitution from being interfered with by any authority but the states themselves; that therefore the people who have retained it are entitled to the enforcement of their constitutional rights with regard to it both in the letter and the spirit.¹⁰⁹⁸

Furthermore, Mordecai firmly believed that the maintenance of [276] slavery was the result of the activities of Northern abolitionist and condemned abolitionism which had "grown to a fearful extent within a few years."¹⁰⁹⁹

Mordecai's Southern relatives had been slaveholders as far back as he could remember; indeed, his brother George, a wealthy Raleigh businessman, owned about one hundred slaves.¹¹⁰⁰

Augustus Mordecai, brother of Emma, owned a plantation called Rosewood in North Carolina, with many slaves.¹¹⁰¹

Benjamin Mordecai of Charleston, dealt in huge sales of Blacks and penned them up like livestock next to his warehouses. At least one of his captives was named "Abram" or "Abraham." Of his participation in the Civil War the Boston Transcript reported that Mordecai "has presented to his belligerent state and city \$10,000, to aid the purpose of secession, with the offer besides of a large number of negroes to work in the cause..."¹¹⁰²

In 1857, he advertised in the Charleston *Courier*, "Prime Field Negros and House Servants" for sale.¹¹⁰³ They included:

Coachmen and House Servants	Cooks, Seamstresses, Washers and Ironers
Tom, 25 years of age	Elvy, 18
John, 21	Ainelia, 22
Lilbum, 24	Lydia, 40
Isaac, 22	Louisa, 40
	Patsy, 19; Nurse

Field Hands and Laborers		
Caroline, 17	Moses, 33; woodworker	Nancy, 20; with 2 children
Betsy, 17	Henry, 20	Susan, 30
Catherine, 16	Lawrence, 45	Caroline, 18
Octavia, 16	Dave, 25; laborer	Benjamin, 25
Mary, 28	Henry, 22; tailor	Sain, 16; ploughboy
Sarah, 30; w/ child	Lucy, 19	Lindsay, 27
Sarah, 18	Margaret, 16	Isaac, 18
Saunders, 22	Milly, 17	Byron, 22
Sampson, 30	Salina, 16	Nat 30; laborer and sailor

¹⁰⁹⁸ Korn, "The Jews of the Confederacy," p. 16-19.

¹⁰⁹⁹ Stanley L. Falk, "Divided Loyalties in 1861: 'The Decision of Major Alfred Mordecai,'" *PAJHS*, vol. 48 (1958-59), pp. 148-49.

¹¹⁰⁰ Falk, pp. 149-50.

¹¹⁰¹ *JRM/Memoirs* 3, P. 324.

¹¹⁰² Korn, *Civil War*, p. 159; Segal, *Fascinating Facts*, p. 84; Harry Golden, *Our Southern Landsman* (New York: G. P. Putnam's Sons, 1974), p. 223.

¹¹⁰³ *EJH*, p. 274; Korn, "Jews and Negro Slavery," p- 198 note; *EJ*, vol. 14, p. 1664.

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Mordecai regularly shipped slaves to New Orleans between 1846 and 1860 and bought at least 102 slaves at Charleston district judicial sales of the 1850s.¹¹⁰⁴

Emma Mordecai was a Jewish relative of the Gratz and Hays families who enslaved several Black Africans. She described in her journal how the Jews participated in the lynching of Nat Turner's rebel forces by burning off the foot of an innocent Black man and cutting off the ear of another. They then rubbed sand into their wounds and horse-dragged them to their death.¹¹⁰⁵

The slaves of Emma Mordecai included "George," "Cyrus," "Massie," "Mary," "Georgiana" and possibly "Phil," "Lizzy" and "Elick." She said of the freed Blacks: "They are as ill-bred as old Lincoln himself.... They will now begin to find out how easy their life as slaves had been, and to feel the slavery of their freedom."¹¹⁰⁶

George Washington Mordecai was a wealthy Raleigh, North Carolina plantation owner, bank president and slave driver who owned at least one hundred Black Africans. He wrote to a northern Republican in 1860: "I would much sooner trust myself alone on my plantation surrounded by my slaves, than in one of your large manufacturing towns when your labourers are discharged from employment and crying aloud for bread for themselves and their little ones."¹¹⁰⁷

Jacob Mordecai of Henrico County, Virginia held more than twenty African hostages.¹¹⁰⁸

Mordecai Moses Mordecai, a Russian Jewish businessman in Pennsylvania, helped Joseph Simon to buy a slave.¹¹⁰⁹

Rebecca Mordecai, of Richmond, Virginia, was fined \$3.33 in 1839, "for allowing a hired slave to go at large contrary to the Act of Assembly."¹¹¹⁰

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Samuel Mordecai (1786-c. 1865); was a journalist from Richmond who derived part of his income from his articles in the proslavery journal, *The Farmer's Register*. He regarded slavery as a natural and desirable condition of society and helped to put down Nat Turner's 1831 rebellion and assisted in the lynch mob that followed.¹¹¹¹

Barnard Moses of Charleston, South Carolina, placed the following advertisement in the *South-Carolina Gazette and General Advertiser* on November 4, 1783.

UN away from the subscriber, a Negro Wench called HAGAR, and her daughter called MARY, Hagar is about 40 years of age, speaks very good English. Mary about 12 years of age, speaks good English, had on when she went away a green frize habit. Whoever apprehends and secures said negroes, so that the owner may get them, shall receive a Guinea reward for each. Any person or persons harbouring said negroes, may depend on being prosecuted according to law; a farther reward of Five Guineas will be given to any person who shall give information of either of the said negroes being harboured by any white persons, on conviction.

Barnard Moses.

¹¹⁰⁴ Michael Tadman, *Speculators and Slaves: Masters, Traders and Slaves in the Old South* (Madison: University of Wisconsin Press, 1989), p. 257.

¹¹⁰⁵ Simonhoff, *Jewish Participants in the Civil War*, p. 298; Bermon, p. 167.

¹¹⁰⁶ *JRM/Memoirs* 3, pp. 328-43.

¹¹⁰⁷ Korn, "Jews and Negro Slavery," p. 212; *EJ*, vol. 12, p. 1218; Falk, p. 149.

¹¹⁰⁸ Rosenwaike, "Jewish Population of 1820," p. 18; *MUSJ1*, p. 130; Bermon, p. 166.

¹¹⁰⁹ *MCAJ2*, p. 806.

¹¹¹⁰ Ezekiel and Lichtenstein, p. 92.

¹¹¹¹ Korn, "Jews and Negro Slavery," p. 212; Bermon, p. 167; Rosenbloom, p. 118.

N.B. I was since informed the above negroes crossed Ashley River a few days ago, and suppose they are gone to Mr. William Stoutenburg's plantation, as her relations belong to him. All masters of vessels are forbid to harbour, or carry them off.¹¹¹²

Isaac Moses of Philadelphia enslaved "a certain Negro named Bill of the age of thirty or thereabouts."¹¹¹³

Isaiah Moses enslaved thirty-five Black Africans whom he forced to work his farm at St. James, Goose Creek, South Carolina.¹¹¹⁴

J. F. Moses of Lumpkin, Georgia was a slave dealer who once advertised:

NEGROES, NEGROES

The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade [279] 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.¹¹¹⁵

Major Moses was a Jew who gave the name "London" to one of his Black captives.¹¹¹⁶

Meyer Moses advertised in the South-Carolina Gazette for a runaway slave on September 19, 1771:

RUN AWAY from the Subscriber about a week past, a negro man named JACK, had on when he went away a soldier's coat, and petty coat trowsers; he is a square well set fellow, about five feet six inches high, much pock marked in the face; one of his feet is frost bitten; speaks good English. Any person that will apprehend and bring him to me, or deliver him to the warden of the workhouse, shall receive FIVE POUNDS reward, and if discovered to be harboured by a white person TWENTY POUNDS reward, and if by a negro, TEN POUNDS, on conviction. Masters of vessels are cautioned against carrying him off, as they must answer the consequence: I have been informed he gives himself out for a freeman, lately from England and wants to ship himself.¹¹¹⁷

Myer Moses (1779-1833) of Charleston, South Carolina had a long record of civic leadership as a state legislator, a commissioner of schools, a director of the Planters and Mechanics Bank, a major in the War of 1812, and a major slave dealer. The following is an excerpt of an advertisement placed in *The Southern Patriot of Charleston* on August 14, 1815:

Sales at Auction by Myer Moses

On Tuesday, 22d August, at 10 o'clock, will be exposed to public sale, at the North side of the Exchange, the following Valuable property:

That well settled farm, on Charleston Neck, situated but one mile from the Lines, fronting on King and Russel-streets. On the [280] premises is a comfortable Farm. House [with] two very convenient Negro Houses... At the same time will be sold THE FOLLOWING VALUABLE SLAVES

BOOMA, (an African) about 22 years of age, an excellent jobbing carpenter, and a prime field hand, has been employ'd several years as a market man, in selling vegetables.

MARIA, (a country born) about 22 or 23 years old, an excellent market wench, speaks French remarkably well, is a plain cook and tolerable washer, but prefers the attendance of market, or working in the field, and is a prime field hand.

SARAH, (a country born) about 20 years old, a prime field hand.

BEN, (an African) about 20 years old Born in Africa, a prime field hand and a good boatman.

ANDREW, (an African) age unknown, a prime field hand, possesses an uncommon good disposition.

PHILLIS, (a country bom) a cook, washer and ironer.

¹¹¹² Windley, vol. 3, p. 722.

¹¹¹³ Wolf and Whiteman, p. 191; Rosenbloom, p. 120.

¹¹¹⁴ Korn, "Jews and Negro Slavery," p. 180.

¹¹¹⁵ Korn, *Civil War*, p. 16, Korn, "Jews and Negro Slavery," p. 186.

¹¹¹⁶ Korn, "Jews and Negro Slavery," p. 185.

¹¹¹⁷ Windley, vol. 3, pp. 304,442.

JOHN, (ditto) her son, a mullatto boy, about 16 or 17 years old, a smart house servant, understands the management of horse, drives a chair.

ROBERT, (ditto) her son, a mullatto boy, about 5 years old. This family will be sold together or separate.

Conditions - For Lots and Farm, one half cash, balance payable in 12 months, by Note with two approved endorsers; for the Negroes, cash, or Notes with two approved endorsers, at 60 days, with discount added.

Indisputable titles will be given, and the Negroes warranted Sound and agreeable to description.¹¹¹⁸

Raphael J. Moses (1812-1893) was a lawyer, orator and leader of the Columbus, Georgia Jewish community and a staunch supporter of slavery. At one time he held title to at least 47 Black people whom he forced to tend his 20,000 fruit trees. He helped lead Georgia out of the Union and then joined the Confederate army with his three sons. He was a Florida delegate to the 1847 Democratic convention where he teamed with Alabama secessionist William L. Yancey to include in the platform the right to carry slaves into the Northwest territories. When this [281] failed he protested and withdrew his delegation from the convention.¹¹¹⁹

Samuel Moses was a ship owner who formed a partnership with Isaac **Elizer** and **Jacob Rivera**. He rewarded the crews of his profitable ships with Black men and women.¹¹²⁰

Solomon Moses (c. 1734-1828); Born in Amsterdam, he was Charleston's constable in 1822, whose job was to punish Africans who sought freedom.¹¹²¹

Solomon Moses, Jr. (1783-1857) was Charleston, South Carolina's deputy sheriff in 1822, whose job, like his father (above), was to punish runaway Blacks.¹¹²²

Clara la Mota purchased a female slave and married **Benjamin Monsanto** in 1787.¹¹²³

Sarah A. Motta; Daughter of **R. D'Azevedo**, from whom she inherited at least four Blacks and was given an option in the will to free or keep them. She continued to force them to labor for her without pay.¹¹²⁴

Isaac Motta was a South Carolina resident who, acting possibly as a legal agent or bounty hunter, placed this advertisement in the South-Carolina Gazette on March 29, 1770:

RUN AWAY from the Honourable WILLIAM DRAYTON, Esq; at St. Augustine, in East-Florida, two NEGRO MEN; Anthony, about 25 Years of Age, very black, near six Feet high, has lost part of the first Joint of his left Thumb; Frank, about 22 Years of Age, yellow Complexioned, and pitted with the Small-pox. They were bom on the Estate of the late THOMAS DRAYTON, Esq; at Indian-Land, and are supposed to have attempted to return thither. Ten Pounds Currency will be paid for each, on being delivered to the Warden of the Work-House.¹¹²⁵

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Dr. Jacob De La Motta (1789-1845) of Charleston enslaved Africans named "Ann Maria Simmons" and her son "Augustus," who were transferred to his sister Rachel after his death. He also held two other African citizens whom he called "Sam" and "Sylvia." A physician who was active in politics, he served as minister at the Jewish congregations in Savannah and Charleston. He was also involved in Masonry and was the secretary of

¹¹¹⁸ *EJ*, vol. 12, p. 414; Schappes, pp. 611-12; Rosenbloom, pp. 121-22.

¹¹¹⁹ Feingold, *Zion*, p. 89; Simonhoff, *Jewish Participants in the Civil War*, p. 193; FI, vol. 12, p. 1114; Korn, "Jews and Negro Slavery," p. 179.

¹¹²⁰ Feingold, *Zion*, p. 43; Feldstein, p. 12.

¹¹²¹ Korn, "Jews and Negro Slavery," p. 190, Rosenbloom, p. 122.

¹¹²² Korn, "Jews and Negro Slavery," p. 190; Rosenbloom, p. 122.

¹¹²³ Korn, *Jews of New Orleans*, p. 42.

¹¹²⁴ Korn, "Jews and Negro Slavery," p. 186.

¹¹²⁵ Windley, vol. 3, pp. 284-85.

the South Carolina Medical Society, assistant commissioner of health and founder and president of his orthodox congregation.¹¹²⁶

Esther Myers (1748-1826) of the Georgetown district of South Carolina was the wife of **Mordecai** and enslaved 11 African citizens.¹¹²⁷

Dr. Henry Myers; According to Jewish writer, **Emma Mordecai**, Myers joined the militia and helped to put down the 1831 rebellion of Nat Turner.¹¹²⁸

Hyam Myers did business with Sir Jeffrey Amherst, the infamous Indian exterminator. Myers wrote to Samuel Jacobs on September 27, 1761,

I take this opportunity to inform you that [I] have shipp'd you on board a schooner bound to Quebec, which will sail in a day or two, your Negro girl, seal, and blank paper.

A subsequent letter identifies the "Negro Girl" as "Jenny" whose price was £65.¹¹²⁹

Joseph Myers, of Lancaster, Pennsylvania owned a slave, age 25, in 1773.¹¹³⁰

Manuel Myers (ci. 1799) was a New York merchant, distiller and high official of Congregation *Shearith Israel*. To his wife **Judith**, he left: "my mulatto boy slave, named Harry, during the term of her natural life, and upon the decease of my said wife, I do [283]manumit set free and release from slavery my said slave named Harry." His wife died 33 years later.¹¹³¹

Mordecai Myers' plantation housed sixty-four slaves.¹¹³² Based on regional records, it may be he or his relatives who are responsible for the following advertisement in the South-Carolina Gazette of October 24, 1770:

ABSENTED herself from the Subscriber, on Thursday last, a tall stout NEGRO WENCH, named LUCY, well known in and about Jacksonburgh; formerly the Property of Francis Oldfield, on Ponpon Neck. She had on when she went away a Callico Petticoat and jacket: But as she took other Cloaths with her, may probably appear in other Dresses. TEN POUNDS Currency Reward will be paid to any Person who will give Information of her being harboured by a white Person, and ONE DOLLAR if by a Negro, on Conviction of the Offender; and FIVE POUNDS like Money to any one who will deliver her to Mordecai Myers.¹¹³³

Years later he still sought his slave through an advertisement in the Savannah Georgia Gazette, on May 17, 1775:

RUN AWAY from the subscriber, A NECROE WENCH, named Lucy, from Ponpon, formerly the property of Francis Oldfield, said wench supposed to have gone to George Galphin, Esq.'s or harboured by horse thieves, &c. either Joseph or Brukins Prine. Whoever brings said wench to me shall have one hundred pounds reward South-Carolina currency; if harboured by white persons, and the same prosecuted. I hereby promise a reward of five hundred pounds South-Carolina currency.

Mordecai Mires.

N.B. The wench has been absent four years.¹¹³⁴

Moses Myers (1752-1835) of Philadelphia, held an African named "David Anderson" against his will.¹¹³⁵

¹¹²⁶ Korn, "Jews and Negro Slavery," pp. 186 and 192; *EJ*, vol. 5, p. 1467; Reznikoff and Engelman, p. 77; Rosenbloom, p. 124.

¹¹²⁷ Korn, "Jews and Negro Slavery," p. 181; Rosenwaike, "Jewish Population in 1790," p. 56.

¹¹²⁸ Bermon, p. 167.

¹¹²⁹ "Acquisitions," *AJA*, vol. 16 (1964), p. 94; *MEAJ1*, pp. 220-21; *MCAJ3*, p. 1503, also indicates that an earlier "sale of Negroes" occurred between these two on September 9, 1761.

¹¹³⁰ Brener, p. 8.

¹¹³¹ Hershkowitz, *Wills*, p. 208; Pool, p. 280; Rosenbloom, p. 127.

¹¹³² Rosenwaike, *Edge of Greatness*, p. 69.

¹¹³³ Windley, vol. 3, pp. 293-94.

¹¹³⁴ Windley, vol. 4, p. 63.

Samuel Myers (1755-1836) of Petersburg, Virginia enslaved Blacks named "Isaac," "Judah," "Maria" and "Betsy" and in 1796, bought an African woman named "Alice," probably to sexually [284] violate at his will, due to the loss of his wife four months earlier. He sold "Alice" shortly after his next marriage.¹¹³⁶ The Samuel S. Myers & Co. in Richmond, held 82 African citizens as slaves in 1830. The Virginia capital was the center of the nation's tobacco industry, an industry in which slaves were owned by manufacturing enterprises. Samuel S. Myers & Co. was one of Virginia's leading tobacco manufacturers.¹¹³⁷

David Naar (1800-1880) was born in St. Thomas, Danish West Indies to Joshua Naar and Sarah D'Azevedo. According to an island census in 1830, his family, including himself, numbered "2 men, 1 woman, 2 sons and 1 daughter, his domestic staff 5 colored women and his stock of slaves still 1 full-grown."¹¹³⁸ Soon thereafter, the increasing threat of slave insurrections in the Caribbean and the decline of trade caused a considerable number of Jews, including the Naars, to begin to emigrate to continental North America.

"David Naar wielded a powerful influence as owner and editor of the *Daily True American*," writes biographer Rabbi S. Joshua Kohn: "It became the organ of the Democratic party in central New Jersey" and was edited for more than half a century, from 1853 to 1905, by David Naar and by his nephew, **Moses D. Naar**, and by David's son, **Joseph L. Naar**. He was politically rewarded with several prominent positions:

- *Appointed as one of the lay Judges of the Court of Common Pleas of Essex County.

- *1843: appointed Mayor of the Borough of Elizabeth by the New Jersey Legislature.

- *1844: elected a Delegate from Essex County to the State Constitutional Convention.

- *1844: campaigned for James K. Polk as President and in 1845 was rewarded with the appointment as Commercial Agent of the United States to Saint Thomas.

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- *1848: returned to Elizabeth, New Jersey where he was soon elected Recorder of the Borough and a member of the Borough Council.

- *1851-1852: chosen Clerk of the General Assembly for two successive terms.¹¹³⁹

Naar used his influence in these positions to promote his white supremacist ideology. As a member of the committee on the new bill of rights he played a prominent part in its deliberations and conclusions. In the new constitution of 1844, the word "white" was inserted into the text concerning suffrage which effectively disfranchised Blacks. It was not until the enactment in 1870 of the Fifteenth Amendment to the Constitution of the United States that the right of suffrage was restored. Furthermore, the

¹¹³⁵ *EJ*, vol. 12, pp. 724,1215; Wolf and Whiteman, p. 191; Rosenbloom, p. 128.

¹¹³⁶ Korn, "Jews and Negro Slavery," pp. 187, 188 note; Bermon, p. 164; Louis Ginsberg, *History of the Jews in Petersburg, 1789 - 1950* (Petersburg, Virginia: 1954), pp. 7-9. *EJ*, vol. 12, p. 726; "Acquisitions," *AJA*, vol. 7 (1955), p. 167; Rosenbloom, p. 129.

¹¹³⁷ Rosenwaike, *Edge of Greatness*, pp. 69-70.

¹¹³⁸ S. Joshua Kohn, "David Naar of Trenton, New Jersey," *AJHQ*, vol. 53 (1963-64), p. 375; Cf Wolf, pp. 462-73, section entitled "Suppression of Negro-Revolts by the Jews of Surinam (1690-1772)." It is quite likely that this family may have been related to a Captain Moses Naar (Wolf, p. 468) who is described as having led the wholesale pogrom against the freedom-seeking Black slaves of Surinam's Jews in which countless Africans were tracked and murdered by the Jewish militia. See also this document section "Surinam," and Albert Friedenberg, "The Jews of New Jersey From the Earliest Times to 1850," *PAJHS*, vol. 17 (1909), pp. 42-3.

¹¹³⁹ Kohn, pp. 377-78.

word "white" was not struck out of the New Jersey constitution by amendment until the year 1875.¹¹⁴⁰

Naar was appointed to a committee to prepare an address and resolutions at the Democratic convention held on December 11, 1860, in Trenton. The resolutions passed:

RESOLVED, That we see no remedy for this deplorable state of public affairs unless the North, in the most prompt and explicit manner, shall avow its determination to remove all political agitation for the abolition of slavery; shall repeal all acts designed to nullify or embarrass the faithful execution of the Fugitive Slave Law; shall consent to the citizen of the South enjoying the services of his domestic while temporarily sojourning here on business or pleasure..."¹¹⁴¹

Rabbi Kohn described Naar as one who "espoused the cause of the South and was a strong and irreconcilable exportent of States' rights and pro-slavery." In the election of November 7, 1860, with Naar's help, New Jersey was the only Northern state to vote against Lincoln. Among the examples of his anti-Black wisdom: "Is it 'freedom' to destroy the peace, happiness and prosperity of thirty millions of white freemen, in order to give a nominal freedom and bring into a condition of actual misery, four million of negroes? Is it 'freedom' of the 'higher law' which ignores the laws of God and man, and seeks to substitute for the [286] will of madmen and fanatics?"¹¹⁴²

The Emancipation Proclamation, promulgated on September 25, 1862, brought forth a vigorous denunciation from Naar:

The injustice of this measure is only exceeded, we think, by its impolicy, and will serve, we fear, to aggravate the difficulties of our position. What is to be gained by the emancipation of the slaves in any point of view, we have never been able to discover; but to the contrary, we can perceive that, if successful, it will be of great harm to the population of the non-slave holding States, both white and colored. In anticipation of this project, we have more than once admonished our readers of the pernicious effect which must follow, in a social and industrial point of view, the influx in their midst of a body of Negro slaves, unaccustomed to voluntary habits of industry or self-control, and we do not propose now to repeat what we have said.¹¹⁴³

To Naar, the forthcoming Proclamation "will witness the most stupendous act of folly and usurpation on the part of the occupant of the Executive Chair that has ever been perpetuated by the ostensible representative of the American people." In a speech at a mass meeting in Trenton, on March 4, 1863, he voiced the opinion that Americans were "cutting each other's throats" for the sake of a few Negroes and that the abolitionists had wanted to place the Negro above the White man. Says Rabbi Kohn, "Naar was against Negro suffrage because it would mean that Negroes could hold office. This was too difficult a thought for him to accept." He condemned the proponents of freedom for Blacks with a curious logic:

This is the case with the fanatical Zealots, who unfortunately for the country, now hold the reins of Government... They have determined that Negro slavery shall be abolished and that determination they are bent upon adhering to even at the cost of Constitutional liberty and of the Union itself. Failing in that they have resolved to have no Union at all.¹¹⁴⁴

When Lincoln was assassinated, it was Naar who objected to the recitation of the Escaba (Memorial Prayer) in the synagogues of Philadelphia. Finally, in an editorial entitled "Treason," the *Daily Gazette & Republican* expressed its view of Naar:

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... a West India jew, whose very being is made of low cunning, craftiness, meanness, and deception, is less to be wondered at, and merely shows to what perfection the animal can be brought when put

¹¹⁴⁰ Kohn, p. 377.

¹¹⁴¹ Kohn, p. 380.

¹¹⁴² Kohn, p. 381.

¹¹⁴³ Kohn, pp. 386-87.

¹¹⁴⁴ Kohn, p. 387.

under proper training. That future historians will link the name of Naar with those of Arnold and Judas there is but little doubt, judging from the present course of events.¹¹⁴⁵

David Namias was a Barbados planter in 1680 "with a dozen negroes and twenty acres of land." His household in St. Michael's housed "nine persons (Jews) and five further slaves."¹¹⁴⁶

David De Isaac Cohen Nassy of Philadelphia, held two "personal slaves" (which is synonymous with "sexual slave"). His Jewish ancestors built a whole colony in Surinam based on African slave labor.¹¹⁴⁷

Asher Moses Nathan of Baton Rouge, Louisiana was a businessman who loaned money to plantation owners for slave buying and was himself a slave dealer. He owned an eighty-year-old Black male whom Nathan attempted to sell when he fell ill in 1807. This practice, in another instance, netted his estate \$72 when he sold a 70 year old Black woman named "Lucretia."¹¹⁴⁸ 1119

Nathan Nathans was the president of the *Beth Elohim* Congregation in Charleston, South Carolina and owned and operated a plantation on the Cooper River using the forced labor of African hostages.¹¹⁴⁹

Aaron Navarro's household comprised seven Jews, "and no less than eleven black slaves... Other **Navarros**, **Samuel** and **Judith**, also owned slaves."¹¹⁵⁰ He dispensed his Black slaves in his will of July 4, 1685:

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I say that Entitta & her daughter Hannah are mine, being the daughter & grand-daughter of my slave (negress) Maria Arda; if they wish to free themselves, they can come to an arrangement with my wife, & no one may prevent or contradict them; this is my order & desire.¹¹⁵¹

Major Mordecai Manuel Noah (1785-1851) was a journalist, judge, politician and "was probably the most distinguished Jewish layman until 1840." A prolific proponent of slavery, he felt that "the bonds of society must be kept as they now are." To emancipate the slaves, he said, "would be to jeopardize the safety of the whole country." The first Black American periodical, *The Freedom's Journal*, was launched in response to Noah's racist propaganda - it characterized him as the Black man's "bitterest enemy."¹¹⁵²

Benjamin Nones (1757-1826); Born in France, he moved to Philadelphia and enslaved two African people to build his business. They regularly ran away and by 1793, he manumitted them. He was an active Mason and president of Philadelphia's *Mikveh Israel* synagogue for eight years.¹¹⁵³

¹¹⁴⁵ Kohn, p. 383.

¹¹⁴⁶ Samuel, p. 14.

¹¹⁴⁷ Wolf and Whiteman, p. 191; *EJ*, vol. 12, p. 843; Rosenbloom, p. 131; The Dutch family of Nassys were probably the most notorious of the slave dealing Jews of colonial South America and the Caribbean. Much of the history of the settlements in these regions refer to a Nassy in a leadership role within the Jewish community. See the section of this document entitled "The Jews in Colonial South America." Also, R. Bijlsma, "David de Is. C. Nassy, Author of the *Essai Historique sur Surinam*," in Robert Cohen, *The Jewish Nation in Surinam Historical Essays* (Amsterdam: S. Emmerring, 1982), p. 65-74.

¹¹⁴⁸ Korn, *Jews of New Orleans*, pp. 139-40.

¹¹⁴⁹ Korn, "Jews and Negro Slavery," p. 180.

¹¹⁵⁰ Samuel, pp. 40-1.

¹¹⁵¹ Samuel, p. 73.

¹¹⁵² *EJ*, vol. 12, p. 1198; Jonathan D. Sarna, *Jacksonian Jew: The Two Worlds of Mordecai Noah* (New York: Holmes and Meir Pub., 1981), passim; Rosenbloom, p. 134.

¹¹⁵³ Wolf and Whiteman, p. 190; Rosenbloom, p. 135.

Jacob Franco Nunes' household of four used "only one negro slave."¹¹⁵⁴

Moses Nunes (1705-1787 or 1797) of Savannah, Georgia enslaved at least thirteen and possibly twenty Africans. He admitted to repeatedly raping one Black woman named "Mulatta Rose," who bore his children named "Robert," "James," and "Alexander," and "Trances." He was a landowner and merchant and was a prominent Mason. His grandson Joseph had five children by the rape of a Black woman named "Patience." He tried to sell these children but was legally challenged when their race was questioned.¹¹⁵⁵
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Abraham Nunez left to his granddaughter Hester Lopez, "the following negroes viz. - Old Katy, Old Flora & Katy Casandar & John her children (& the children thereafter to be born of her body) Ishmael a negro boy... To great grand daughter Ester N. (daur. of my son Morducy & my grand daur. Rebecca) my negro woman slave called Casander & Sammy her child & the children she shall have at the time of my decease."¹¹⁵⁶

Joseph Ottolenghe emigrated from London in 1752 for the purpose of teaching Black people a false version of Christianity while himself, holding slaves and plantations.¹¹⁵⁷

Jacob Ottolengui was a Charleston Jew who claimed to hold about 1000 Black African men, women and children who worked his rice plantation near the Savannah River. An 1857 advertisement in the Charleston Courier offered for sale the below listed:

Valuable Negros...

November, aged about 65, a carpenter
Jane, aged 30, a market woman
Jane, aged 25, a cook and house servant
Joseph, aged 30, a drayman (horse carriage driver)
Billy, aged 26, a drayman
Sandy, aged 26, a drayman
The above negros can be seen at my office, 22
Broad street, and treated for at private sale,
previous to the day of sale...¹¹⁵⁸

Esther Pachecho of St. Michael, Barbados, owned and bequeathed "one negro woman named Quasheba & her increase" to her daughter to her & her heirs "forever."¹¹⁵⁹

Rebecca Pachecho owned four slaves in M 580 in Barbados.¹¹⁶⁰

Rodrigo Pacheco; In May of 1732, he instructed his partner to load their vessel (probably the Albany or the Leghorn) in New York with "choice flour, bread, pork, pease, tarr, staves and what more else is proper"; to proceed then to Jamaica to sell the cargo [290] and take "Sugar, Rum, Limejuice, Negros and Cash to the value of about £800"; then on to

¹¹⁵⁴ Samuel, p. 35.

¹¹⁵⁵ Korn, *Civil War*, p. 181; *MEAJ2*, pp. 333-34; Rosenbloom, p. 136; *MCAJ3*, p. 1467; Korn, "Jews and Negro Slavery," p. 203.

¹¹⁵⁶ Samuel, p. 62.

¹¹⁵⁷ See this document, "A Jew Teaches A Slave Religion!"

¹¹⁵⁸ Korn, "Jews and Negro Slavery," p. 194.

¹¹⁵⁹ Samuel, p. 83.

¹¹⁶⁰ Samuel, p. 43.

South Carolina to exchange for rice to then sail to Lisbon.¹¹⁶¹ Ann Evits bequeathed a "negro girl" to him in her will.¹¹⁶²

Joseph de Palacios of New Orleans, Louisiana, bought a plantation called Lis Loy near Mobile, Alabama in around 1765 in partnership with two other Jews, **Samuel Israel** and **Alexander Solomons** using three of their Black captives as collateral.¹¹⁶³

David Pardo of New York purchased five Africans at a public auction in Curaçao in June of 1701.¹¹⁶⁴

Sara Lopez [also Sarra Lopes] Pardo of New Orleans, owned an African whom she named "Martine."¹¹⁶⁵

Moses Petaete was noted as the owner of a "negro."¹¹⁶⁶

Moses H. Penso left 403 slaves including 53 house slaves to his Jewish wife.¹¹⁶⁷

Thomas Nunez de Peralta owned a slave named "Sebastion Domingo," alias "Munguia."¹¹⁶⁸

Manuel Bautista Perez was arrested in Lima in 1639 by the authorities of the Spanish Inquisition. Historian Frederick Bowser wrote that Perez

may well have been the wealthiest merchant in Peru at the time of his arrest and who certainly dominated the colony's slave trade... At the time of his arrest Perez had accumulated a fortune of close to half a million pesos and had begun diverting his assets from trade to more gentlemanly pursuits, including silver mines in Huarochiri and plantations around Lima.¹¹⁶⁹

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Isaac Pesoa (1762-1809) of Philadelphia is considered by Jews to be a humanitarian. Although he arranged to have his captives liberated, he reserved the right to keep them as indentured servants.¹¹⁷⁰

Alexander Phillips (d. 1839) of Baton Rouge, Louisiana, held captive four Blacks in 1820 and ten in 1830, according to the United States census. At the time of his death he held 3 Africans valued at \$900.¹¹⁷¹

Jonas Phillips (1736-1803) was born in Germany and moved to Philadelphia where he was an advocate of religious equality at the Constitutional Convention while enslaving an African woman named "Phillis." He was a fur trader, auctioneer and Mason and was the first president of the reorganized Congregation *Mikveh Israel* in Philadelphia.¹¹⁷²

Isaac Pinheiro (d. 1710); A prominent New York merchant and plantation owner in Charleston, he enslaved at least 14 Black humans including some who he named "Bastiano," "Andover," "Sharlow," "Tom," "Mingo," "Piero," "Ventura," "Toby," "Peter," "Manuel," "Mill," "Jack," "Cattoc," "Lewisa," "Doggu," "Fanshow," "Black Sarah," and

¹¹⁶¹ Leo Hershkowitz, "Some Aspects of the New York Jewish Merchant and Community, 1654-1820," *AJHQ*, vol. 66 (1976), p. 20; *MEAJ1*, pp. 64-5; *MCAJ2*, p. 639.

¹¹⁶² *MCAJ3*, p. 1160.

¹¹⁶³ Korn, *Jews of New Orleans*, pp. 25-7, Korn, *The Jews of Mobile*, Alabama, p. 13; Rosenbloom, p. 138.

¹¹⁶⁴ Hershkowitz, *Wills*, p. 6, note 4; *EJ*, vol. 13, p. 94.

¹¹⁶⁵ Korn, *Jews of New Orleans*, pp. 72; Rosenbloom, p. 138.

¹¹⁶⁶ Samuel Oppenheim, "Early Jewish Colony in Western Guiana," *PAJHS*, vol. 16 (1907), p. 133.

¹¹⁶⁷ *MCAJ1*, p. 180.

¹¹⁶⁸ Liebman, *The Jews in New Spain*, p. 259.

¹¹⁶⁹ Frederick P. Bowser, *African Slave in Colonial Peru: 1524-1650* (Stanford, California: Stanford University Press, 1974), p. 59.

¹¹⁷⁰ Wolf and Whiteman, p. 191; Rosenbloom, p. 140.

¹¹⁷¹ Korn, *Jews of New Orleans*, pp. 143-44.

¹¹⁷² Wolf and Whiteman, p. 191; Sloan, p. 4; *EJ*, vol. 13, p. 405; Rosenbloom, p. 141.

"Maria." On February 13, 1707, his wife Elizabeth [Esther] purchased from Lord Cornbury for £40, "a Negro woman called Bastiana." Pinheiro stipulated in his will that no one should disturb his heirs "from the quiet peaceable possession and enjoyment of the said Negroes."

To My son Moses £100 when 18 years of age and a negro boy... I leave to My sons Jacob and Moses a certain Plantation... also a cafemill now standing on the Plantation... with 14 negroes... and by a deed of gift some years past, 1 gave to My son Jacob and My son Abraham, 7 negroes, 3 of whom are dead and lost by the late French invasion, and the other 4 are now in My possession... I leave to My wife Elizabeth [Esther] the use of all the above named Plantation and negroes and Mill until My son Moses is of age.¹¹⁷³

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Jorge Homen Pinto was a Brazilian planter and one of the settlement's wealthiest jews. He owned nine sugar mills in 1650 with at least 370 Black African slaves.¹¹⁷⁴

Myer Pollack of eighteenth century Newport, Rhode Island was, according to Jewish historian Max J. Kohler, "heavily interested in the West India trade in molasses, which was brought from there to Newport, manufactured into rum in the latter place, and exported to Africa, the vessels commonly returning to the West Indies with slaves."¹¹⁷⁵

Solomon Polok was a member of a prestigious Philadelphia family, and worked as an overseer on a Mobile, Alabama plantation in the late 1830s.¹¹⁷⁶

Diogo Dias Querido, of Amsterdam, was reportedly involved in "large-scale operations on the west coast of Africa," employing 10 ships and "many smaller ships and boats." He held "several Negro slaves" whom he trained to be interpreters of African languages for his operation. In 1611, the authorities of the Inquisition charged Querido with instructing the Africans in, and converting them to, judaism.¹¹⁷⁷

B. L. Ramirez owned Indian slaves and was factotum of his Mexico City synagogue.¹¹⁷⁸

Moses Raphael was a commercial lawyer and owner of a plantation called *Esquiline Hill* near Columbus, Georgia. Forty-seven Blacks raised peaches and plums for him in chattel slavery.¹¹⁷⁹

Solomon Raphael of Richmond held Blacks captive named "Pricilla," "Sylvia," and her child "Nelly."¹¹⁸⁰

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Rabbi Morris Jacob Raphall of Congregation *B'nai Jeshurun* in New York was America's most prominent rabbi. He gave a sermon on January 4, 1861 which was used extensively by Jews and Christians in their defense of slavery. Raphall said, in part:

...it remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the

¹¹⁷³ Hershkowitz, *Wills*, pp. 21-4, Pool, p. 454; Lebeson, p. 203; Friedman, "Wills," pp. 157-58; Rosenbloom, p. 144; *MCAJ1*, p. 99.

¹¹⁷⁴ Arkin, *AJEH*, p. 205; Herbert I. Bloom, "A Study of Brazilian Jewish History," *PAJHS*, vol. 33 (1934), p. 76.

¹¹⁷⁵ Max J. Kohler, "The Jews in Newport," *PAJHS*, vol. 6 (1897), p. 73.

¹¹⁷⁶ Korn, "Jews and Negro Slavery," p. 180, *EJ*, vol. 15, p. 412.

¹¹⁷⁷ Wiznitzer, *Jews in Colonial Brazil*, pp. 46-7.

¹¹⁷⁸ Seymour B. Liebman, "The Mestizo Jews of Mexico," *AJA*, vol. 19 (April, 1967), p. 168.

¹¹⁷⁹ Feingold, *Zion*, p. 60; Korn, "Jews and Negro Slavery," p. 180; Feldstein, p. 82. 1181

¹¹⁸⁰ Korn, "Jews and Negro Slavery," p. 187; Ezekiel and Lichtenstein, pp. 78, 80; Bermon, p. 163; *MUSJ1*, p. 133; "Selected Acquisitions," *AJA*, vol. 19 (April, 1967), p. 94.

inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral.¹¹⁸¹

Samuel Reese worked with the notorious Davis brothers in their slave dealings.¹¹⁸²

Zalma Rehine (1757-1843) of Richmond, "became the nucleus around which the first Jewish congregation in the state was formed." According to the 1830 census, he owned 2 slaves.¹¹⁸³

Pedro Gomez Reinal was granted the exclusive right to import slaves into the colonies by King John IV of Portugal. The contract contained a clause permitting Gomez to have two Portuguese on his ship who would be in charge of the sale of the Africans and do anything else necessary "among the people of the sea."¹¹⁸⁴

Judith Risson of Barbados, owned two slaves in 1680.¹¹⁸⁵

Jacob Rodriguez Rivera (1717-1789) was the president of the Newport, Rhode Island's Congregation *Jeshuat Israel* in 1760, notorious African slave dealer and was considered to be the second wealthiest jew behind his son-in-law **Aaron Lopez**. His diverse connections included work with the **Monsantos** of New Orleans as well as with **Samuel Moses** and **Isaac Elizer** to outfit slave ships with leg irons and handcuffs and other hardware of [294]bondage. At his home he had twelve slaves serving six people.¹¹⁸⁶

Gaspar de Robles was born in Portugal and was raised by his aunt and uncle. When he was fourteen:

his uncles, Vicente Enriquez and Caspar Mendez, took him to Angola, from where they brought Negroes and transported them to Brazil, Jamaica, and New Spain. While in Angola, his uncles taught him about judaism and persuaded him to leave the Christian faith. His uncles taught him... many details of how to live as a jew.¹¹⁸⁷

Ruben Levin Rochelle was a prominent Louisiana Jew whose estate included "some slaves." There is one recorded sale of an African man in 1807. Dr. Korn described an incident at the commission brokerage house in New Orleans, operated by Rochelle and Hart Moses Shiff, in which a slave working there (but owned by a Louisiana judge) had escaped. The judge demanded the slave's return and Rochelle & Shiff placed the following notice in the *Louisiana Gazette* of January 18, 1812:

20 Dollars Reward. Absconded from the house of the subscribers, on the night of the 16th inst. a mulatto boy, named Ovid, (the property of Judge A. Trouard, of the German Coast) about 17 years of age, about five feet high, he had a grey coloured coate, with black velvet collar and plated buttons, a grey waistcoat, white nankeen pantaloons, and short boots. Whoever will deliver him to the subscribers, or to his owner, or secure him in any Jail, shall receive a reward of twenty dollars, be-

¹¹⁸¹ Simonhoff, *Jewish Notables*, p. 327; Robert V. Friedenberg, "Hear O Israel," *The History of American Jewish Preaching, 1654-1970* (Tuscaloosa and London: University of Alabama Press, 1989), pp. 42-58. See this document's section entitled "Jews, Slavery and the Civil War."

¹¹⁸² Bermon, p. 167.

¹¹⁸³ Ira Rosenwaike, "The Founding of Baltimore's First Jewish Congregation: Fact vs. Fiction," *AJA*, vol. 28 (1976), p. 124.

¹¹⁸⁴ Seymour B. Liebman, *New World Jewry, 1493-1825: Requiem for the Forgotten* (New York: KTAV, 1982), p. 170.

¹¹⁸⁵ Samuel, p. 43.

¹¹⁸⁶ *JRM/Docs*, p. 446; Feldstein, p. 12; Korn, *Jews of New Orleans*, p. 9; *MCAJ3*, p. 1529; Rhodes, p. 8; See also Jacob Rader Marcus, *Jews and the American Revolution: A Bicentennial Documentary* (reprinted from *AJA*, November, 1975), pp. 231-32, for a letter from Rivera to his ship captain, Nathaniel Briggs, in 1785, informing him of a profitable slaving voyage by an associate; Rosenbloom, p. 149.

¹¹⁸⁷ Liebman, *The Jews in New Spain*, p. 226.

sides all reasonable charges. Masters of vessels are forewarned from harboring or carrying off said boy at their peril.¹¹⁸⁸

Fernando Rodriguez was the leader of of the Veracruz jewish community. "He was a broker and trader of Negro slaves"¹¹⁸⁹

Sam Rothschild; His Jewish partner, **Philip Sartorius**, recalled that in 1850, Rothschild: gambled all our money off and sold [our trading] boat and stock to another flat boat man for a Negro girl, took her to New Orleans and traded her off for tobacco.¹¹⁹⁰

Philip Moses Russell (c. 1745-1830) held Blacks as slaves in Philadelphia, was a surgeon, merchant and prominent member of his synagogue.¹¹⁹¹

Hyman Samuel, a watch and clockmaker from London, resettled in Petersburg, Virginia and in 1792, he is listed as the owner "1 negro over 16 years of age."¹¹⁹²

Francis Salvador (1747-1776) was born in London to a wealthy Jewish family. In 1773, he left his wife and four children and came to South Carolina where he owned a 6 or 7 thousand acre indigo plantation with "at least thirty slaves." He was the first jew to hold a South Carolina State office and was considered one of "the foremost men of the Commonwealth." In 1776, "Salvador was shot and falling among the bushes was discovered by the Indians and scalped."¹¹⁹³

Philip Sartorius (1830-1913); Between 1853 and 1857 he owned several slaves. He once joined a posse of slave hunters in pursuit of a dozen Africans who had run from the Jeffries plantation in Jefferson county. When they found the Blacks the 12 bloodhounds severely attacked them. Sartorius claimed to be repulsed by the sight.¹¹⁹⁴

Abraham Sarzedas (d. c. 1779) lived in Newport, New York, the West Indies and Georgia where his plantation was absolutely dependent upon the forced labor of kidnapped Africans. He claimed that he owned just three slaves to tend his 500 acre farm and in 1774 he and his wife Caty enslaved four Blacks while living in Newport, Rhode Island.¹¹⁹⁵

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Sasportas Family owned plantations in the South where many Black captives were held.¹¹⁹⁶

Wolf bar Schemuel (alias **Samuel**) was an overseer of "94 Negroes" on the plantation of Stephen Boyd (see above). He complained in an 1820 letter that, "I had to work in the water... with three Niggers, for a whole month." When he returned to the big house, he wrote: "my old master and mistress gave me black looks."¹¹⁹⁷

Henry Seessel (1822-1911) was a German jewish immigrant migrated to New Orleans in about 1843. He went to Memphis as a businessman and bought four Africans "for our own use," for \$3,100.¹¹⁹⁸

¹¹⁸⁸ Korn, *Jews of New Orleans*, pp. 128,133; Sharfman, p. 150.

¹¹⁸⁹ Liebman, *The jews in New Spain*, p. 256.

¹¹⁹⁰ Korn, "Jews and Negro Slavery," p. 193.

¹¹⁹¹ Wolf and Whiteman, pp. 190-91; *EJ*, vol. 16, p. 163; Rosenbloom, p. 150.

¹¹⁹² Ginsberg, p. 9.

¹¹⁹³ Simonhoff, *Jewish Notables*, pp. 1-4; Feldstein, p. 13; See Leon Hühner, "Francis Salvador: A Prominent Patriot of the Revolutionary War," *Karp, JEA1*, pp. 276-91, as well as Hühner's, "The jews of Georgia In Colonial Times," *PAJHS*, vol. 10 (1902), pp. 68-9; Albert M. Hyainson, *A History of the jew in England* (London: Methuen Company, Ltd., 1908), p. 213; Rosenbloom, p. 151.

¹¹⁹⁴ *JRM/Memoirs* 2, pp. 45,51 and see quote on page 28.

¹¹⁹⁵ Wolf and Whiteman, p. 190; *MCAJ2*, p. 580; *MEAJ2*, p. 328; Rosenbloom, p. 152.

¹¹⁹⁶ Wolf and Whiteman, p. 190, *EJ*, vol. 12, p. 1446; Rosenboom, p. 153.

¹¹⁹⁷ Blau and Baron, vol. 3, p. 800; Isaac M. Fein, *The Making of An American Jewish Community*, p. 11.

¹¹⁹⁸ *MEAJ1*, p. 367; *JRM/Memoirs* 1, p. 367.

Abraham Mendes Seixas (1750 or 1751-1799); The brother of the famous colonial New York Jewish leader, **Gershon Mendes Seixas**, he was typically reprobate in his attitude about the Black man and woman evidenced by this poem he authored and published in the *South Carolina State Gazette*, September 6, 1794 (Seixas rhymes with gracious).¹¹⁹⁹

ABRAHAM SEIXAS,
All so gracious,
Once again does offer
His services pure
For to secure
Money in the coffer.

He has for sale
Some Negroes, male,
Will suit full well grooms.
He has likewise
Some of their wives
Can make clean, dirty rooms.

For planting too,
He has a few
To sell, all for the cash,
Of various price,
To work the rice
Or bring them to the lash.

The young ones true,
If that will do
May some be had of him
To learn your trade
They may be made,
Or bring them to your trim.

The boatmen great,
Will you elate
They are so brisk and free;
What e'er you say,
They will obey,
If you buy them from me.

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David G. Seixas and partner **Benjamin S. Spitzer** owned three slaves; "a woman who cooked their meals and kept house for them, and two males who worked in their store."¹²⁰⁰ **Seixas** is reported to have smuggled Africans into the United States after the government ban on the importation of slaves.¹²⁰¹

Eleanor Cohen Seixas, the daughter of Philip Melvin Cohen of Charleston wrote in a diary about her resentment of the abolition of slavery:

I believe deeply in the institution of slavery [and] regret deeply its being abolished. I am accustomed to have them wait on me, and I dislike white servants very much.¹²⁰²

David and Jacob Senior were slave "entrepreneurs" who came to Curaçao from Amsterdam in 1685. Jacob and his wife Esther are recorded as having sold two slaves in Barbados on March 7, 1694 or 1695.¹²⁰³

Dr. John de Sequeyra (1712-1795), a Williamsburg, Virginia physician who treated the governor of that state, held at least 2 Africans as slaves. He was a leading physician for 50 years.¹²⁰⁴

Simon Vaez de Sevilla was a 17th century Jewish Mexican slave shipper.¹²⁰⁵

¹¹⁹⁹ MEAJ2, p. 256; Golden, pp. 107-8; Libo and Howe, p. 61.

¹²⁰⁰ Korn, *Jews of New Orleans*, p. 93.

¹²⁰¹ Sharfman, pp. 145-46.

¹²⁰² Korn, "Jews and Negro Slavery," p. 212; "Acquisitions," *AJA*, vol. 3 (1951), p. 43.

¹²⁰³ *EHJ*, p. 273; Stern, "Notes on the Jews of Nevis," p. 159.

¹²⁰⁴ Robert Shostek, "Notes on an Early Virginia Physician," *AJA*, vol. 23 (1971), p. 212.

¹²⁰⁵ MCAJ1, pp. 46-7.

Shetfall Family was one of the most enterprising Jewish slave dealing operations of Savannah, Georgia. At 27, **Benjamin** (1692-1765), owned 1,000 acres and nine Africans. In 1756, he claimed to have 2 hostages for his 200 acres though it is probable that he had dozens. In 1763, he claimed that 5 Black human beings slaved over an additional 50 acres. Benjamin also participated in the family's slave enterprise. His property was once attacked by the British who carried off some of the Africans to Florida.¹²⁰⁶

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In 1766, his brother **Levi** (d. 1775) reported 9 Black slaves for his 350 acres and by 1769, he claimed to have 15 slaves and was granted another 300 acres. This is how Jacob Rader Marcus describes the "indefatigable industry" of Levi Shetfall:

Taking the advice of Captain John Milledge of the Georgia Rangers, Sheftall - then about eighteen years of age - finally entered into the butcher business with a German Christian partner. In order to acquire capital, he saved every cent he made, never spending a shilling on himself except for the barest necessities, literally working day and night, and reducing his sleep to an absolute minimum. In the first year of his partnership he saved £150, working with a slave - and like a slave. By the early 1760's Levi owned a house, a lot, and six or eight Negroes, and could boast that in a period of six years he had never spent a penny on himself and had not tasted his first drink till he was twenty. Then he turned to another business, and the £1,500 he had saved disappeared. In 1768, after a couple of unhappy love affairs, he married and soon lost his second fortune - through no fault of his own, for he had forfeited it very likely by signing notes for the family or close friends. Once more he addressed himself to making money. He continued in the butcher business, opened a tanyard, acquired a wharf, a plantation, and forty-four slaves - all this in four years. Then came the Revolution and once more Levi lost everything, a fortune he valued at more than £10,000. He was then about thirty-five years of age.¹²⁰⁷

The son of Benjamin, **Mordecai** (1735-1797), enslaved at least nine Blacks to work his 1000 acres. Three of those he named "Joe," "Anthony" and "Phillis," were disposed of in the following contract:

And the said Modicai Sheftall for the considerations herein before mentioned, hath bargained, sold, and delivered, and by these presents doth bargain, sell, and deliver, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns, all those three negroe slaves known by the names of Joe, Anthony, and Phillis, together with the future issue and increase of Phillis; and also all his estate, right, title, and interest, whatsoever of, in, or to the before mentioned real estate and every part thereof, and of, in, and to the before named negroe slaves, to have and to hold the said parcel of six hundred and fifty acres of land, and two town lots hereinbefore [299] mentioned, or intended to be hereby bargained and sold, and every part thereof, with the appurtenances and also the three before named negroe slaves, together with the future issue and increase of the female slave, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns.¹²⁰⁸

Mordecai also issued warrants against runaway slaves. Shetfall Shetfall, while in custody of the British, received a letter from his wife Frances that read in part:

... I am obliged to take in needle work to make a living for my family, so I leave you to judge what a living that must be. Our Negroes have every one been at the point of death, so that they have been of no use to me for this six weeks past...¹²⁰⁹

Esther Shetfall (b. 1771) directed the executors of her estate in her will of 1828:

I order and direct that my Negro woman Caty be sold by my Executors at private or public sale, and the proceeds of the sale to go toward the payment of my debts and the erection of a stone over mine

¹²⁰⁶ MEAJ2, pp. 344-47; MCAJ2, p. 822; Simonhoff, *Jewish Notables*, p. 181; JRM/Docs, pp. 62-4, 80, 353; Korn, "Jews and Negro Slavery," p. 190; Rosenwaike, "Jewish Population in 1790," p. 67; David T. Morgan, "The Shetfalls of Savannah," PAJHS, vol. 62 (1973), p. 350; Rubin, p. 81; EJ, vol. 14, p. 1337; Rosenbloom, pp. 15758.

¹²⁰⁷ MCAJ2, pp. 811-12.

¹²⁰⁸ JRM/Docs, p. 353. See also Edmund H. Abrahams, "Some Notes on the Early History of the Shetfalls of Georgia," PAJHS, vol. 17 (1909), p. 183, states that Mordecai had "two negro servants." He apparently placed advertisements in the *Georgia Gazette* Nov. 22, 1764 for the return of runaway slaves Peter or Bosan or Boson. See Windley, vol. 4, p. 8

¹²⁰⁹ MEAJ2, pp. 361-63; Marcus, *The American Jewish Woman*, p. 30.

and my late sister Perla's grave. The surplus if any to be divided between my brothers Shetfall and Moses.¹²¹⁰

Elias Silva of New Amsterdam (New York) was charged in 1656 with "having a carnal conversation with a Negress slave."¹²¹¹

J. Da Silva of Jamaica joined two other Jews, **J. Adolfus**, and **L. Spyers**, in the 1812 attack on a jamaican assemblyman's house because he advocated rights for Blacks.¹²¹²

Joseph De Silva a merchant of the parish of St. Peter, Barbados, "knowing the uncertainty of Humane life" prepared his will dated April 17, 1725 which dispensed "my two niggers Peggy a woman & Gracy a girl ."¹²¹³

Joseph Simon (1712-1804) was a wealthy shopkeeper operating as an Indian trader out of Lancaster, Pennsylvania. He was involved [300] in no less than 12 partnerships in the regional trade and is considered to be one of the first white men to reach the Mississippi from the Pennsylvania area during the 1740s and 50s.

In 1759, Simon is listed as the owner of "a slave age 20, one horse and one cattle." By 1763, Simon had "three slaves aged 10, 15 and 20, one horse, two cattle and a tenant." Ten years later he owned three, ages 12, 30 and 40. He once owned a Black man named John "who had to be chained and thrown into jail after almost killing a man." Simon eventually sold him at a loss. There is a deed dated December 25, 1793, in which Simon sold to Christian Barr "a Negro boy named Cudago, age 15, weight 65 pounds, to be held until age 29." Among his correspondence there is a reference to Simon's sending slaves to Fort Pitt for various people. In 1776, a Philadelphia newspaper ran an ad seeking to locate "A Negro named John, slave of a Mr. Bogle, of Cumberland County, formerly belonging to Joseph Simon of the Borough of Lancaster."

Among his varied array of merchandise he sold drugs, and medicines, silk, wampum, tomahawks, lumber, white indentured servants, "Negroes" for sale or hire, ships, lottery tickets, and an item of uncertain description listed in one transaction called "Negroe knives." Simon himself is recorded as having claimed to have a monopoly on such trade in the region.

Simon came under suspicion for aiding the British war effort during the American Revolution by trading in banned British goods including tea. By the 1780s, Simon and fellow Jew Michael Gratz of Philadelphia became joint owners of vast tracks of land west of the Susquehanna.¹²¹⁴

Joseph Simon, described as a "Confederate veteran" from New Orleans, purchased a slave according to a receipt. Slavery was presumed, however, to have ended in 1865.¹²¹⁵

Michael Simon helped his brother-in-law, **Simon Frank**, establish a dry goods store in Woodville, Louisiana in 1850, under the name S. Frank & Company. By 1853, Michael Simon was "sufficiently well off to have bought a small plantation worked by about ten slaves."¹²¹⁶

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¹²¹⁰ Marcus, *The American Jewish Woman*, pp. 113-14; *MUSJ1*, p. 210.

¹²¹¹ Grollman, vol. 3, no. 1, p. 10, *MCAJ1*, p. 239; Rosenbloom, p. 159.

¹²¹² Hurwitz and Hurwitz, p. 46.

¹²¹³ Samuel, p. 60.

¹²¹⁴ Brenner, pp. 8-20.

¹²¹⁵ Isidore S. Meyer, "The American jew in the Civil War," *PAJHS*, vol. 50 (196061),fi 287.

¹²¹⁶ Ashkenazi, p. 149.

Benjamin Simons, of Charleston placed several advertisements for runaway slaves in local papers. In the *South-Carolina Gazette and Country Journal*, April 19, 1774:

RUN-AWAY from the subscriber about the 23d day of July last, a negro man named PRINCE, he is about 30 years of age, 5 feet 5 or 6 inches high, has a blemish in one eye, which was caused by the small-pox; he had on when he went away, a blue waistcoat, and a pair of light coloured breeches. He was brought up to the blacksmith's business in New-York. He was seen a few days after he absented himself, with a cart, about five miles from town. Whoever will deliver said negro man to me in Charles-Town, or to the warden of the work-house, shall receive FIVE POUNDS currency reward, and all reasonable charges, from Benjamin Simons.¹²¹⁷

Simons apparently sought "Abraham" in an advertisement in the *South-Carolina Gazette*, November 9 to November 16, 1767. The *South-Carolina and American General Gazette* of April 17 to May 1, 1776:

RUN away about the first of April last, a stout, well made Negro Man named JUNE, formerly belonging to James Witter of James Island, and used to attend the Market, but was employed in the Ferryboat from Scott's Ferry in Town; he has been seen in Town, where he is harboured, and on James Island. Ten Pounds Reward will be paid to whoever will apprehend and deliver him to the Warden of the Workhouse.¹²¹⁸

Moses Simons was the nephew of Savannah's **Saul Simons**. In his will, the elder Simons stipulated that his executors were to hire out four Black slaves and the total annual income, \$200, was to be used to keep young Moses at school.¹²¹⁹

Samuel Simons (ci. 1824) of Charleston, enslaved Africans named "Maria Chapman," "Pompey" and "Peggy." There is some evidence that "Maria," described as "a free woman of color", was sexually exploited by Simons.¹²²⁰

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Nathan Simson (ci. 1725) was a New York merchant and shipper born in Germany. In 1717 and 1721, two of Simson's ships, the *Crown* and the *New York Postillion*,

... sailed into the northern harbor with a total load of 217 Negroes. The shipments came directly from the African coast, two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century.¹²²¹

Sampson Simson "appears to [have been] the largest trader among New York Jews," and "one of the most prominent members of the New York Chamber of Commerce." He was one of the drafters of New York's constitution, served repeatedly as a member of its arbitration committee for grievances of New York merchants, was on its Committee on Regulation of Coinage and its Fishery Committee.¹²²² According to historian Myer Isaacs, "He retained in his household several old family servants, some of whom had been slaves..."¹²²³

Benjamin Solomon; In 1798, according to Richmond, Virginia court records, he accused an African woman named "Polly" of stealing two dollars worth of sugar. She was sentenced to five lashes on her bare back and the branding of her left hand.¹²²⁴

Ezekiel Solomon participated in the 1776 sale of a Black female child in Montreal.¹²²⁵

¹²¹⁷ Windley, vol. 3, pp. 692-93.

¹²¹⁸ Windley, vol. 3, pp. 483, 627.

¹²¹⁹ *MUSJ*, p. 411.

¹²²⁰ Korn, "Jews and Negro Slavery," p. 202. Korn cites this case as one of "only five instances in which documentary evidence indicates [the] cohabitation of Jews and Negro women..." See this study "Jews and the Rape of Black Woman"; Blau and Baron, vol. 3, p. 797, Rosenbloom, p. 160.

¹²²¹ *MEAJ*, pp. 64-5; Hugh H. Smythe, Martin S. Price, "The American Jew and Negro Slavery," *The Midwest Journal*, vol. 7, no. 4 (1955-56), p. 316; Rosenbloom, p. 161.

¹²²² Kohler, "New York," p. 83.

¹²²³ Myer S. Isaacs, "Sampson Simson," *PAJHS*, vol. 10 (1902), p. 112.

¹²²⁴ Ezekiel and Lichtenstein, p. 190.

Haym M. Solomon (b. 1740) held as hostage a 10 year old Black child named "Anna".¹²²⁶

Henry E. Solomon; In 1825, he used 6 Black people as collateral on a debt owed to Morton Waring.¹²²⁷
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Moses Solomon; In 1802, he was Charleston's constable whose job was to punish freedom seeking Blacks.¹²²⁸

Myer Solomon of Lancaster, Pennsylvania "had two houses, two horses, one cattle and one slave."¹²²⁹

Victor Souza of New Orleans skipped out on some debts in 1834 for which four of his African slaves were auctioned. He was caught, tried, convicted and sent to prison.¹²³⁰

Benjamin Solomon Spitzer of St. Louis, along with **Gershorn Mendes Seixas**, held three slaves who kept their house and ran their store. Spitzer also invested in the slave ships *Nancy* and *Jane*.¹²³¹

L. Spyers of Jamaica joined two other Jews, **J. Da Silva** and **J. Adolfus** in the 1812 attack on a Jamaican assemblyman who advocated equal rights for Blacks.¹²³²

Emanuel Stern (d. 1828); A Jew from New Orleans who ordered his 12 year old Black child "Mathilda" to be auctioned off after his death. She was sold for \$400 though valued at \$250.¹²³³

Louis Stix, according to Stanley Feldstein,
expressed sympathy for the plight of Blacks but did nothing to promote their liberation. Though he classified himself as an "outspoken" opponent of all involuntary servitude, he still advocated gradual emancipation and a government indemnity for "[his] southern neighbors" for their pecuniary losses in parting with their slaves.¹²³⁴

A. F. Strauss of New Orleans was a major dealer in Black and White humans and would advertise the sale of as many as a hundred at a time.¹²³⁵
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J. L. Tobias purchased a slave from David Derrick on January 26, 1857. The receipt reads, in part:

I, David Derrick, for and in consideration of the sum of One Thousand and Fifty Dollars - to me - in hand paid, at and before the sealing and delivery of these Presents, by J. L. Tobias has bargained and sold, and by these Presents, do bargain, sell, and deliver to the said J. L. Tobias the Negro slave Stephen Warranted Sound to have and to hold the said Negro slave Stephen unto the said J. L. Tobias his Executors, Administrators, and Assigns, from and against all persons, shall and will Warrant and forever defend by these Presents.¹²³⁶

¹²²⁵ Korn, "Jews and Negro Slavery," p. 190; "Acquisitions," *AJA*, vol. 3 (1951), p. 44; *MCAJ3*, p. 1503.

¹²²⁶ Scchappes, p. 599; Meyer, p. 285, and *PAJHS*, vol. 37 (1947), pp. 447-48.

¹²²⁷ A. S. Diamond, "Problems of the London Sephardic Community: 1720-1733," *Jewish Historical Society of New England*, vol. 21, p. 400.

¹²²⁸ Korn, "Jews and Negro Slavery," p. 190.

¹²²⁹ Brener, p. 8.

¹²³⁰ Korn, *Civil War*, p. 167.

¹²³¹ Korn, *Jews of New Orleans*, pp. 93; *EJ*, vol. 15, p. 285 and vol. 14, p. 958.

¹²³² Hurwitz and Hurwitz, p. 46.

¹²³³ Korn, "Jews and Negro Slavery," p. 184.

¹²³⁴ Feldstein, p. 98.

¹²³⁵ Korn, *Jews of New Orleans*, p. 163.

¹²³⁶ Meyer, pp. 286-87,

Joseph Tobias (1745 or 1764-1810) of Charleston, bought a Black woman named Jenny" from Dr. James Cletherall for \$500 on July 23, 1798.¹²³⁷

Joseph Tobias (1684-1761) was a shipowner in Charlestown and president of Beth Etolim synagogue. He was the purchaser of six Black slaves, two men and four women, "probably all households servants."¹²³⁸

Judica Torres, a Barbadian jewess, owned two slaves.¹²³⁹

Simja De Torres (d. 1746) was a New York slave trader, who imported seven Blacks from Jamaica on at least two recorded occasions in 1728 and 1742. One of the Africans was a three-year-old child. Another was named "Menasseh Perirei." She was also one of the leading benefactors of the Mill Street Synagogue (*Shearith Israel*) in New York City. She left to her nieces Rachel, Rebecca and Sinya, "one negro girl" each.¹²⁴⁰

Judah Touro (1775-1854) was born in Newport and became the *hazzan* (minister) of *Yeshuat Israel* Synagogue which he bought and renovated. Jewish historians claim that he was a humanitarian who abhorred slavery to such an extent that he bought slaves just to free them. Contrarily, wrote Leon Hühner, [305] he bought slaves "to wait on him, or to work in his various enterprises."¹²⁴¹ In 1809, he profited from the auctioning of 12 African people, and in 1812, advertised rewards for the apprehension of seven Black run-aways. He also did extensive business in merchandise, such as rag clothing, specifically to be used by slaves.¹²⁴²

He was "one of the earliest of prominent American philanthropists," but Jewish historian Morris U. Schappes notes that "Negro institutions and causes, perhaps needing assistance most, were not among Touro's beneficiaries." As late as 1947, Blacks were not admitted to the hospital facilities of the Touro Infirmary in New Orleans.¹²⁴³

Max Ullman of Mississippi, was a private in the Confederate army who served all through the war, was twice wounded, and nearly thirty years later became rabbi of a congregation in Birmingham, Alabama.¹²⁴⁴

Simon Valentine (full name; **Simon Valentine Vander Wilden**), "probably in the late 1680's... did business on [Jamaica]... handling chiefly indigo, flour, sugar, and Negroes." He owned a 500 acre plantation in 1699 on the outskirts of Charlestown worked by many African hostages.¹²⁴⁵ He was a respected and successful merchant in the year 1701.¹²⁴⁶

Elias Valverde (c. 1691-1739 or 1740) was a Barbados merchant and slave owner who left money to his children expressly to buy still more African citizens. His last will and testament states that he left to his "Dear & Well Beloved Wife,"

¹²³⁷ Korn, "Jews and Negro Slavery," p. 187, Rosenwaike, "Jemsh Population in 1790," p. 61; *EJ*, vol. 15, p. 1181; Rosenbloom, p. 168.

¹²³⁸ Thomas J. Tobias, "Joseph Tobias of Charles Town: 'Linguister'," *Karp, JEA1*, p. 118; Rosenbloom, p. 168.

¹²³⁹ Samuel, p. 43,

¹²⁴⁰ Hershkowitz, "Wills (1743-1774)," pp. 79-81; Pool, pp. 468-69; Friedman, "Wills," p. 153; Rosenbloom, p. 169.

¹²⁴¹ Leon Hühner, *The Life of Judah Touro, 1775-1854* (Philadelphia: Jewish Publication Society of America, 1946), passim.

¹²⁴² *EJ*, vol. 12, p. 1043; Korn, *Jews of New Orleans*, p. 89; Rosenbloom, pp. 69-70.

¹²⁴³ Schappes, pp. 333-41, 656-62.

¹²⁴⁴ Rufus Lears, *The Jews in America: A History* (New York: KTAV Publishing House, Inc., 1972), p. 98.

¹²⁴⁵ Feldstein, p. 13; *MEAJ2*, p. 229; Rosenbloom, p. 171.

¹²⁴⁶ *MCAJ2*, p. 823.

... the Negro Woman named Peggy & her two children called Santo & Rose girls, also a life interest only in my Negroes Primus, Sarah & Phillis. To son Jacob Valverde £450 as also a Negro Man named Cudjoe. To my grand-daughters on marriage or 18th birthday £50 to be layd out in purchasing Negroes for them or put out at interest or otherwise Employed for their best advantage... And I will that [306] the Negro Punch shall serve and attend my said son during his life or till he shall have his Sight when I give and bequeath the said Negro to him and his heirs for ever But if he should not have his Sight then at his death I direct the said Negro to be sold and its produce with the said sum of Six hundred pounds to be equally divided among my Residuary Legatees(sic).¹²⁴⁷

Jacob Valverde, a 1680 resident of St. Michael, Barbados, doled out his "negros" in his will dated April 19, 1725:

To well-beloved daughter Jael Valverde: "my negro woman called Rose also the negro wench call'd Mariba as also the negro wench called Great Quasiba."

To well beloved daughter Lunah: "the negro woman Aba the negro girl Doegood & the negro woman Boss."

To well beloved son Abraham: "my Pentateuchus or 5 books of Moses which I have in our synagogue as also the sylver ornaments or bells thereto belonging... (also) ... the two negroes viz. Primus & August."

To son Isaac: "the negro man nam'd London & the negro woman nam'd Diana."

To son David: "the negro man call'd Manuel as also the negro boy call'd Antony."

To daughter Esther: "the negro woman call'd Bella the young negro girl Bessy the said Bella's child & the negro woman Mall."

To daughter Rebecca: "The Indian Wench Sary as also the negro wench Mainba."

To daughter Simha: "the negro woman call'd Jenny & the negro girl call'd Quassiba the daughter of the said Jenny."

To son Moses: "the negro woman called Nanny & her son call'd John Lopy as also the negroe boy call'd Purim."

To son Aaron: "the negro woman called Esparansa as also the negroe boy call'd February."

To daughter Lea: "the negroe girl call'd Peguey & alsoe the negro girl call'd Lilly... (also)... one gold spangle chain."¹²⁴⁸

Daniel Warburg (1826-1859) of New Orleans had two "mulatto sons named "Eugene" and "Daniel," as products of the rape of a Cuban Black woman named "Marie Rose."¹²⁴⁹
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Moses Abraham Waterman sold whole gangs of African men, women and children into slavery.¹²⁵⁰

Judah Wechsler was a Jewish spiritual leader and vocal supporter of the African slave system.¹²⁵¹

Julius Weis of New Orleans, was described by Jacob Rader Marcus, as "probably the most distinguished jew in New Orleans." He terrorized several Blacks in the period from

¹²⁴⁷ Pool, pp. 464-65; Samuel, p. 89; Rosenbloom, p. 171.

¹²⁴⁸ Samuel, pp. 35, 61.

¹²⁴⁹ Korn, *Jews of New Orleans*, p. 181.

¹²⁵⁰ Bermon, p. 166.

¹²⁵¹ Feingold, *Zion*, p. 90.

1853-1857 and purchased a Black barber in 1862.¹²⁵² He "chase[d] after runaway Negroes, who were tracked down and brutally rounded up with the aid of bloodhounds."¹²⁵³

Theodore Wiener proclaimed himself to be a "rank pro-slavery man."¹²⁵⁴

Isaac Mayer Wise; The leader of the American Reform Movement viewed Blacks as "representing all that is debased and inferior in the hopeless barbarity and heathenism of six thousand years." He also said that "The Negro was never free; and his bondage in Africa was simply duplicated in a milder form when he was imported here." He considered abolitionists to be "fanatics," "demagogues" and "demons of hatred and destruction,"

... and habitual revolutionaries, who feed on excitement and delight in civil wars, German atheism coupled with American puritanism who know of no limits to their fanaticism, visionary philanthropists and wicked preachers who have that religion which is most suitable to their congregations.¹²⁵⁵

Wise's biographer, James G. Heller, said of his subject, "Clearly the Abolitionists... were men whom he would detest and of whom he would disapprove with all the force of his soul. In his opinion they degraded religion, used it as a tool, and proved themselves unscrupulous and intemperate."¹²⁵⁶ "Christian clergymen are the most violent abolitionists," charged Rabbi [308] Wise, and further accused Protestant priests of causing Jefferson Davis' rebellion.¹²⁵⁷ "The whole host of priests would rather see this country crushed and crippled than discard their fanaticism or give up their political influence."¹²⁵⁸

"Do you think the Israelites of the South must be your white slaves," he asked, "as you in your naturalization laws treat the foreigner, placing him below the negro?"¹²⁵⁹ During the Civil War he frequently intervened for the release of Confederate Jews from Union prisons and carried on a campaign for foodstuffs for Southern Jews.¹²⁶⁰

When the issues of war and peace, freedom and slavery arose, Wise, as publisher of *The Israelite*, decided that "silence must henceforth be our policy, silence on all the questions of the day... But we shall be obliged to abstain entirely from all and every commentary on the odd occurrences of the day."¹²⁶¹ Historian Bertram W. Korn wrote that "Peace and Union at any cost were his objectives in the weeks before the outbreak of war, even if the price involved the everlasting legalization of slavery."¹²⁶²

Rabbi Wise wrote of the Abolitionist's reaction to General Grant's Order #11 expelling Jews from certain jurisdictions: "if so many Negroes had been injured as were Hebrews by the order of General Grant,... you would have cried as loudly as the people of Sodom and Gomorrah; but for the white Hebrew who gave you a God and a religion, you had not a word to say."¹²⁶³

¹²⁵² *JRM/Memoirs* 2, p. 47; Korn, "Jews and Negro Slavery," p. 211

¹²⁵³ *JRM/Memoirs* 1, p. 20.

¹²⁵⁴ "Trail Blazers of the Trans-Mississippi West," *AJA*, vol. 8 (1956), p. 92.

¹²⁵⁵ Bertram W. Korn, *Eventful Years and Experiences* (Cincinnati: American Jewish Archives, 1954), p. 131.

¹²⁵⁶ James G. Heller, Isaac M. Wise, *His Life and Work and Thought* (New York: Union of American Hebrew Congregations, 1965), p. 340.

¹²⁵⁷ Korn, *Eventful Years*, p. 149.

¹²⁵⁸ Korn, *Eventful Years*, p. 132.

¹²⁵⁹ Korn, *Eventful Years*, p. 132.

¹²⁶⁰ Segal, *Fascinating Facts*, p. 85.

¹²⁶¹ Korn, *Eventful Years*, p. 126.

¹²⁶² Korn, *Eventful Years*, p. 126; Heller, p. 344: "Certainly... it is true that Wise would have agreed to the continuation of slavery forever, if that would have called a halt to, or would have prevented, bloodshed."

¹²⁶³ Korn, *Eventful Years*, p. 133. It is interesting to note what Isaac M. Wise said of Lincoln in the *Cincinnati Commercial*, April 20, 1865: "Brethren, the lamented Abraham Lincoln, believed to be bone from our bone and flesh from our flesh. He was supposed to be a descendant of Hebrew parentage. He said so in my presence. And,

His rage against the Black man may have stemmed from his belief that "the Hyksos of Manetho, who oppressed the Israelites in Egypt, were Negroes."¹²⁶⁴ In June, 1867, Wise visited [309] Richmond and was bitter in his reaction to the Blacks who seemed destined to assume control of the entire Southland. He wrote of their roaming the streets at will, while the Whites remained in their homes. "Undoubtedly," wrote Dr. Korn, "he was absorbing the propaganda line of the defeated Confederates when he predicted that the whites would eventually be forced to leave the South; then the negroes would be in full command and would stimulate a flood of negro immigration from Africa."¹²⁶⁵

Wise's beliefs about the Indian were somewhat more beneficent. Of the California Indians he wrote:

... though not total savages, [they] are very primitive and ignorant... [They do] nothing besides loafing and begging... They catch trout in the river, and then sell them to buy ammunition, shoot rabbits, birds, eat various roots and wild plants, also snakes, frogs, dogs, cats, and rats, and say, "Me work no." In conversation with several of them I found that they have no particular home and are heathens.¹²⁶⁶

Benjamin Wolfe owned a store in Richmond, Virginia which was burglarized in 1797, and about \$500 in merchandise stolen. "Three negro slaves were tried for the offence. Isaac (lucky name) and Billy were acquitted, but on January 3, 1798, the day on which all three were brought to trial, Tom was found guilty and ordered to be hung, at the usual place, on the second Friday of February."¹²⁶⁷

Jacob Woolf advertised for the return of his runaway slaves: *South Carolina Gazette*, July 7 to July 14, 1758:

RUN AWAY from the Brig. Exbury, the subscriber master, a very likely negro fellow named [not shown], about 5 feet 7 inches high, and about 19 years of age, born in the West-Indies, and speaks very good English; had on black stockings, blue breeches, white flannel [310] jacket, and a blue cap bound with red bays. Whoever brings him to me, shall have 40 sh. reward.¹²⁶⁸

The *South-Carolina Gazette*, November 10 to November 17, 1759:

RUN AWAY from the subscriber, a negro man named GEORGE PRESTON, about 24 years of age, Jamaica born, speaks good English, and was brought up to the sea; he has a scar on his right eyelash, and had on when he went away either a new pea blue jacket, or a blue coat with yellow lining, blue breeches or trowsers. Whoever apprehends the said negro and brings him to me, shall receive a reward of TEN POUNDS.¹²⁶⁹

Solomon Woolf of No. 9, Broad Street in Charleston advertised in the *Gazette Extraordinary of the State of South Carolina* on July 15, 1784:

RAN AWAY

From the subscriber, the 8th instant, a Negro Wench named SUSANNA, 28 or 30 years of age, about 5 feet 2 inches high, thick lips, is coal black, speaks tolerable good English. Had on when she

indeed, he presented numerous features of the Hebrew race, both in countenance and character." See Sama and Klein, *Jews of Cincinnati*, p. 53.

¹²⁶⁴ Korn, *Eventful Years*, p. 148; More on Wise's attitude toward Blacks and slavery in Marcus, *Studies in American Jewish History*, pp. 189-93; See also Heller, p. 347, who quotes Wise:

Negro slavery, if it could have been brought under the control of the Mosaic or similar laws, must have tended to the blessing of the Negro race by frequent emigration of civilized Negroes back to the interior of Africa; and even now that race might reap the benefit of its enslaved members, if the latter or the best instructed among them were sent back to the interior of Africa.

¹²⁶⁵ Korn, *Eventful Years*, p. 150.

¹²⁶⁶ William M. Kramer, editor, *The Western Journal of Isaac Mayer Wise, 1877* (Berkeley, California: Western Jewish History Center, 1974), pp. 19, 21.

¹²⁶⁷ Ezekiel and Lichtenstein, pp. 77-8; Korn, "Jews and Negro Slavery," p. 190; *EJ*, vol. 14, p. 160; Rosenbloom, p. 174.

¹²⁶⁸ Windley, vol. 3, p. 161.

¹²⁶⁹ Windley, vol. 3, p. 177.

went away, a blue and white calico wrapper, red flannel and Huckaback coat. Whoever apprehends the above negro, and will deliver her to her master, or secure her in any [jail] or work house, so that he may get her again, shall receive Five Guineas Reward. All masters of vessels and others, are forbid to harbour or take her off on their peril.

N.B. The said wench formerly belonged to Mrs. Russell, of Savannah, and has perhaps gone that way.¹²⁷⁰

David Yulee (born Levy) had risen to political prominence and enjoyed the distinction of being the first Jew elected to the U.S. Senate. His strong oratory embraced the enslavement of Blacks for the use of Whites and won him the first Senate seat from Florida. In February, 1848, he offered a resolution in reference to New Mexico and Southern California, protesting against the abolition of slavery there on the ground that these territories belonged to all the citizens of all the states and that slave property could therefore rightfully be brought into them.¹²⁷¹ In [311] 1850, Yulee bitterly opposed an anti-slavery resolution of the legislature of Vermont on the grounds that its language was insulting to the South.

Florida passed her ordinance of secession on January 10, 1861, and on January 21, Yulee gave the first speech in the Senate to announce the secession of a Southern state.¹²⁷² "What is advisable," he said, is the earliest possible organization of Southern Confederacy and of a Southern Army. The North is rapidly consolidating against us upon the plan of force. A strong government, as eight States will make, promptly organized, and a strong army with Jeff Davis for General in Chief, will bring them to a reasonable sense of the gravity of the crisis.

Have a Southern government as soon as possible adopting the present Federal Constitution for the time, and a Southern army.¹²⁷³

¹²⁷⁰ Windley, vol. 3, p. 383.

¹²⁷¹ He changed his name from Levy to Yulee to marry non-jew Nancy Wickliffe.; Leon Hühner, "David L. Yulee, Florida's First Senator," *PAJHS*, vol. 25 (1917), p. 22.

¹²⁷² Hühner, "David L. Yulee, Florida's First Senator," p. 2-1; Mrs. Archibald Dixon, *The True History of the Missouri Compromise and its Repeal* (Cincinnati, 1899), p. 234; Lears, p. 96. See also Sinnonhoff, *Jewish Participants in the Civil War*, pp. 266-68; Feingold, *Zion*, p. 89; Leonard Dinnerstein, "Neglected Aspects of Southern Jewish History," *AJHQ* (1971-72), p. 54; *El*, vol. 16, p.~ 894; Peter Wiernik, *The History of Jews in America: From the Period of the Discovery of the New World to the Present Time* (New York: Hermon Press, pub. 1912, rev. 1931, reprinted 1972 by Greenwood Press, Westport, Connecticut), pp. 207-8; G. Cohen, p. 87.

¹²⁷³ Hühner, "David L. Yulee, Florida's First Senator," p. 24.

Ode to a Black Man and Brother called "George"

The following letter was written to the Jewish owner of an African Black Man called "George." It exemplifies the courage, spirit and dignity of the Black Man as he fought his Jewish oppressor.¹²⁷⁴

Reading, March 2, 1772

Mr. Bernard Gratz, Merchant in Philadelphia

Sir:

I took your negroe George, some time ago, home, thinking I might be the better able to sell him, who, after being with me a night, behaved himself in such an insolent manner I immediately re-manded back to the jail.

About a week since, I put him up for sale at Christopher Witman's tavern, where there was a number of persons who inclined to purchase him. But he protested publicly that he would not be sold, and if anyone should purchase him, he would be the death of him, and words to the like purpose, which deterred the people from bidding.

I then sent him back again with directions to the jailer to keep him at hard labour, which he refuses to do, and goes on in such an insolent manner that it is impossible to get a master for him here.

I therefore request you'll send for him on sight hereof, or send me a line by Drinkhouse, or the first opportunity, what I shall do with him.

He's now almost naked, and if not furnished soon with some clothes, I fear he'll perish.

Pray let me hear from [you] and, in the mean time, I remain, with great regard, sir,

Your humble servant,

George Nagel

N. B. He's now chained and handcuffed on account of his threats.

¹²⁷⁴ *JRM/Docs*, p. 419; Marcus, *Studies in American jewish History*, p. 28. Some terms clarified from the old English spelling.

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