

Revisionist History

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Judaism in the American South After the Civil War

The Secret Relationship Between Black and Jews, Volume Two: How Jews Gained Control of the Black American Economy. By The Historical Research Department of the Nation of Islam (USA, 2010)

Reviewed by Michael Hoffman

In 1991 the first volume of the Nation of Islam's *The Secret Relationship between Blacks and Jews* exploded into the academic world with documentation refuting the myth that Judaics had been humanitarian civil rights crusaders from earliest memory. *The Secret Relationship Volume One* demonstrated that, "...before the time of Christopher Columbus and through the European expansion into the western hemisphere, Jews were active participants in the epic racial crimes committed by the New World's European invaders — directly contradicting the popular notion that Jews had ever been the friends of allies of the suffering and oppressed Black man and woman...ocean-bound Jewish merchants had mastered commercial trade throughout the western hemisphere almost three centuries before the birth of the United States, ferrying African slaves...throughout the European colonial settlements...As world-renowned merchants and traders, they were among the framers of the system of capitalism and had helped pioneer the African slave trade, profiteering enormously from that horrific crime against humanity."

Most of the slaves captured and sold in the trans-Atlantic slave trade were bound for Brazil, not North America: "Nine out of ten Africans were shipped to Brazil. Jewish scholar Dr. Arnold Wiznitzer described the early Jewish presence there: '...they dominated the slave trade...The buyers who appeared at the auctions were almost always Jews and because of the lack of competitors they could buy slaves at low prices.' According to Wiesenthal Center scholar Dr. Harold Brackman, during the 1600s 'slave trading in Brazil became a Jewish mercantile specialty...' In fact, wrote Jewish scholar Jonathan Schorsch, 'Jewish merchants routinely possessed enormous numbers of slaves temporarily before selling them off.'"

Brazil was not the sole source of Judaism's slave profits: "Jews warehoused so many African slaves in Barbados that Gentile authorities moved to limit the number of captives they could possess...When early New Yorkers sought to purchase slaves, they contacted 'the jobbers and the Jews,' who were the recognized international dealers. The largest shipments of Africans arriving in New York in the first half of the 1700s were commissioned by Jewish merchants....Dr. Brackman wrote, 'Jews were about twice as likely to be slave owners as the average white Southerner.'" If that is the case, why is it then that every white slaver ever pictured in a Hollywood movie is a venal Christian or a disgusting redneck?

Where are the images of yarmulke-wearing whippers and drivers of Black people in the antebellum South? Answer: The usual chameleon transmutation has occurred. The slave drivers have become synonymous with the 20th century struggle for Black equality, just as Bolshevik Judaics masqueraded as persecuted anti-Communists once Communism was seen to be on the wane in the U.S.S.R. There is no fixed Leftist or Rightist Judaism. This religion incarnates whatever predominates as the path to power and riches in a particular era.

**"Cotton in the American South
could well have been called Jewish gold."**

The Secret Relationship between Blacks and Jews, Volume II follows the trail of Judaism's perfidy in the so-called "Jim Crow" era of segregation, after slavery was abolished in the United States. While most of the facts in this new work cannot be gainsaid (the footnotes alone could comprise a separate book), there is no denying that it is also a bitter book. The authors err not in the testimony they present but in certain editorial comments, such as their contempt for all Confederate soldiers, their description of the terrorist Nat Turner as a "great man" and their seeming hatred for White civilization from Columbus (who they suspect was Judaic), onward. There is an element of the authors' commentary which borders on racist hatred for the White southern yeomenry, with many exculpatory factors excluded, for example the economic devastation experienced by poor White labor by having to compete with Black slave labor. The authors should recall their own citation of the fact that Southern Judaics in the time period under examination, "did not 'openly or prominently sympathize with the plight of the lower orders, whether Black or White'" (74).

The authors should have moderated or dispensed altogether with the jaundiced tenor in which they present their often irrefutable data. The Nation of Islam authors assert that the "South is where Jews found their 'Promised Land' and where Black Africans suffered centuries of unrelenting hell." We must ask, what of the "Black Africans" left behind in Africa who have suffered many more centuries of hell at the hands of their own Black brethren? Would American Blacks have preferred to have tried their luck back home in the Congo or Rwanda, where to this day Black corpses wash over the land like plastic bottles in a landfill? If they prefer Africa, why were the attempts of the American Colonization Society to resettle American Blacks in Africa mostly scorned? Was this not an ideal opportunity to escape "hell" by means of an all-expense paid voyage back to the green fields of the serene, egalitarian, mother continent?

Moreover, Elijah Muhammad's rabbinic-like doctrine that the White man is the devil is felt in these pages, in the authors' generalized and categorical derision for even radical White

abolitionists: “Even those white abolitionists who earnestly wanted an end to slavery had no intention of granting the Black man full social, economic or political citizenship.” Really, John Brown, Henry David Thoreau, William Garrison, Prudence Crandall and other leading thinkers and activists of radical abolitionism were opposed to *full* Black equality? Documentation, *please!* Brown slaughtered innocent fellow Whites on behalf of Blacks, encouraged by the hobo transcendentalist of Walden Pond, and the Nation of Islam still does not think that Whites like Brown and Thoreau are fully absolved of racism. In that case, one wonders if *any Whites anywhere* qualify for absolution. Furthermore, in this book the word Black is always spelled with an upper case B while the word white is most often rendered with a lower case w. Racially insulting distinctions like that are straight out of the Talmud. The Nation of Islam should do better than sink to becoming what they say they oppose.

The South: a Masonic Stronghold and a Judaic Eden

In spite of these shortcomings, *The Secret Relationship between Blacks and Jews Volume Two*, is a breath-taking achievement. It represents an undeniable work of hard-earned scholarship which disrobes that consummate player upon the stage of history, *Judaicus chameleonus*. The myth we imbibed as pabulum in high school and college is that the old Christian South was a violent and savage place for Blacks and Judaics. *The Secret Relationship between Blacks and Jews, Volume Two* is the kind of history a revisionist sleuth positively dreams of acquiring — packed with suppressed facts that one can only describe as positively sensational. This writer, for one, will not eschew diving into this book-length revelation merely because the Nation of Islam writers nurse some unfortunate grudges. The U.S. is presently in the grip of a Zionist/Republican “Conservative” anti-Muslim hysteria calculated to make us slaves of the synagogue, incapable of considering with an open mind any facts or ideas produced by the “enemy.” It happened during World War II and it’s happening again. Two of the marks of a free man are that he owns any weapon he likes and he reads whatever book he chooses.

In a forthcoming issue of *Revisionist History* we will examine Freemasonry in the American South and in particular the antebellum era. Many readers probably have some inkling of the masonic power exerted in the Southland, both through the Scottish Rite “Southern Jurisdiction” and the “second era” and subsequent Ku Kux Klans. Freemasonry and Judaism are inextricably linked, and where masonic power thrives so too does the synagogue. Readers raised on the assumption that anti-Black forces in the South were also inherently anti-Judaic, are in for a rude awakening. Folks, you were suckered! *The Secret Relationship between Blacks and Jews, Volume Two* establishes the fact that the South was the nursery and cultivator of Judaic ambition and power: “Far from being a center of anti-Jewish discrimination, the Southern white culture enabled a Jewish integration so complete that the region became known as ‘a hotbed of philo-Semitism’ — for its extraordinary love and acceptance of the Jewish people” (24).

“As a Confederate officer, governor and U.S. Senator from North Carolina, Zebulon Vance endures as a trusty rampart of American white supremacy. He dedicated his life to ensuring that Blacks would never rise in any capacity above servant and menial laborer. He is also fondly remembered in Jewish lore as one of the most beloved American philo-Semites...Vance hated Blacks as much as he loved Jews...He and Jewish cotton merchant Sam Wittkowsky co-founded the local Masonic Lodge, which had several Jewish members” (113-114).

“Though the postwar picture was bleak for Americans generally, the war had actually proved to be a financial boon to many of the 150,000 Jewish Americans. Dr. Mark I. Greenberg affirmed that Jews saw ‘opportunities to make money by selling

supplies to the...Confederate government.’...For most of them the Civil War brought prosperity — at least to some degree’ (37). “...Jews as a whole...were...almost totally and unapologetically absent from any involvement in the abolition movement — a position that openly vexed the leaders of the cause.”

“As part of the rising wave of immigration, Jews with retail market skills far beyond that of the average white American were arriving from Europe. By 1880 the Jewish population would reach 250,000 and then quadruple to one million by 1900; by 1914 two million East European Jews had ‘flooded to America’...The number of synagogues in America increased from 6 in 1825 to 77 in 1860... the South led the nation in the number of synagogues per capita (one for every 600 Jews), compared with the national average of one for every 1,300 Jews...By the eve of the Civil War, a roughly estimated 22% of the Jewish population in the U.S. had settled in the South...There were no insurmountable barriers to the influx of Jewish peddlers, traders and entrepreneurs and no restrictions on their activities.”

Freemasonry was the power which pulled the levers of political and judicial influence and enabled this massive Judaic immigration invasion: from 150,000 Judaics in 1865 to one million a mere thirty-five years later. In just fourteen more years, the Judaic population in America doubled to two million. Three years after that, in 1917, America entered World War I against Germany. Coincidence? Twenty-four years later, America would participate in another fratricide, World War II, to rescue Britain’s masonic monarchy and save the Soviet Union’s Judeo-Communist tyranny.

Charles Herbert Stember, writing in *Jews in the Mind of America* (1966) stated, “The South has traditionally been one of the least anti-Semitic regions in the nation and a considerable body of data suggest that it remained so until the 1940s.” A *Jewish South* reader from Marion, South Carolina insisted that, ‘No one is treated with the least disrespect because he is a Jew and the secret of all this can be gained in the fact that we take an interest in everything appertaining to the interest and welfare of our town...Masonic, Temperance, Politics or religious matters...”

Bruce C. Allardice confirms: “Nowhere else in the United States had Jews been as fully accepted into the mainstream of society. Nowhere else in the United States had Jews become as fully integrated into the political and economic fabric of everyday life.” In 1870 in Houston, Texas, the “Beth Israel Congregation held a parade on the city’s main street, accompanied by marshals on horseback leading the mayor, the aldermen, police officers, a brass band, fire companies, Jewish fraternal organizations and a number of masonic groups to the site where the stone for the new synagogue was to be laid” (69). “Jews active participation in and commitment to the Confederate cause opened doors for them in the South, and the benefits of a Confederate pedigree extended to Jewish businesses. The success of Texas millionaire Harris Kempner was in part attributable to the fact that he was in ‘good standing’ with fellow Confederate army veteran Charles Fry, soon-to-be president of the Bank of New York, who gave him ‘substantial and enduring advantages’ (73).

White Supremacist Judaism in the South

The authors point out that Judaics had nothing to say against slavery in the antebellum South or segregation in the post-Civil War South; they had no role in the abolition movement and no role in the struggle for equal rights in the 19th and early 20th centuries. They were entirely content to participate in anti-Black racism and benefit from it: “The language used to characterize Jewish Southern society during the darkest years of Black oppression may be surprising to those who maintain the belief that Jews were collateral

sufferers of the many injustices endured by Black Americans. But there really is no evidence to support that widespread but misinformed notion...Popular writing about the Southern Jewish experience is often peppered with the unsupportable assertion that 'anti-Semitism' and the fear of it ruled the lives of Southern Jews. This fallacy is most often advanced to imply that 'anti-Semitism' was responsible for the complete and total refusal of Jews to take any moral stand on the question of Black slavery and its brutal aftermath...Citing no actual evidence, historian Mark Cowett concluded that Jews 'could not afford to oppose traditional Southern attitudes of black inferiority.'...In actuality, there is little to suggest that Jews were victimized by 'anti-Semitism,' especially in the South, and there is even less to suggest that their negative views of their fellow Black citizens were dictated by a fear of it...

"In America about 7% of whites owned slaves...but Jewish-ownership per capita was double the national average — meaning Jews were twice as likely as Gentiles to enslave Africans. Jews could have easily joined the majority (93%) of Americans in refusing to own Black human beings...evidence shows that Jewish Americans were publicly and privately hostile to abolitionism and that a substantial number fought vehemently for the rights of slaveholders...Rabbi Dr. Bertram W. Korn, the most prominent Jewish scholar of Civil War-era Jewry, stated: '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 prejudice.' No synagogue minutes, no rabbinical sermons, no articles or editorials in Jewish newspapers, or any other type of communication intended for Jewish eyes has yet been found that contains any collective sympathy for the plight of Black ex-slaves" (45; 48-49).

One of the most brazen White supremacist ideologues of the Reconstruction era was Rabbi Isaac Mayer Wise (1819-1900), a leader in the liberal Reform wing of Judaism, and the founder of Hebrew Union College in Cincinnati, where he indoctrinated generations of influential future rabbis including Max Heller, Morris Newfield, David Marx and Moses Jacobson in the Midrashic and Maimonidean traditions of Blacks as sub-human. In his influential newspaper *The Israelite*, Rabbi Wise argued for the continuation of Black slavery. "When he thought abolitionists were not properly outraged at General Grant's 1862 order banishing Jewish merchants thought to be smuggling supplies to the...Confederacy, Wise brusquely reminded them of their debt to Judaism: '[I]f so many Negroes had been injured as were Hebrews (by 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.' Rabbi Wise had signal influence and was feared and respected in the North and cherished and celebrated in the South. This Judaic who sought veto power over a Union general during wartime and established a mighty rabbinic college in southern Ohio, wrote: 'Jesus was as near to lunacy as was Caligula when he proclaimed himself the highest god. The idea is so absurd, so inexpressibly stupid and blasphemous that one must lose his reason first before he can think it' (62-65).

New Orleans Rabbi Max Heller, leader of the largest Southern synagogue, wrote in 1913 in the nationally circulated periodical *American Israelite*: "The Civil War and the struggle for white supremacy tended to unite the white population (of the South) through the cement of shared suffering...the Jew, belonging to the best blood of the white race, stands physically, mentally, culturally far nearer than ever can the negro to the

Western nations among whom he has cast his lot as a full-grown citizen..." (78).

The editor of the *Christian Recorder* complained that "Jews almost instinctively had taken to the 'spirit of negro-phobia.' He said that they had been among the meanest of slave-owners and the staunchest defenders of slavery and that emancipation had not altered their attitudes. As Blacks continued to be disenfranchised, segregated and lynched, according to Jewish scholar Philip S. Foner, 'little aid came from the Jewish community or press' (80-81). ADL historian Dr. Louis Schmier stated in *Jews of the South* (1984) that Judaics in the 19th century South felt secure "with the Negro as a shielding buffer who would absorb gentile animosity," much as Arabs fill that buffering role in the opening decade of the 21st century. Prof. Irving Howe of Brandeis University in *World of Our Fathers* (1976) concurs, "For decades American blacks had served...as a kind of buffer for American Jews. So long as native hatreds were taken out primarily on blacks, they were less likely to be taken out on Jews."

The Rabbinic Midrash in the American South

In the Old Testament the curse of Ham (Genesis 9:21-27) carries absolutely no racial signifier. The rabbinic Midrash, however, falsifies the text to claim that the curse is the curse of Negro blood and Blackness. "In the rabbinically revised version, Noah's son Ham commits a homosexual act against his drunken father, and for this he and his progeny, the 'Black race,' are punished everlastingly. The rabbis allege that God's wrath made them Black and ugly, endowed them with thick lips, big red eyes, kinky hair....

"The rabbis further allege that God declared that Africans would forever be slaves...to the other races of mankind...In the South, where some divine rationale for slavery and anti-African violence was desperately needed, the rabbis' Curse of Ham legend found a happy philosophical home in almost every Christian denomination" (89). A post-war speech by General Thomas J. "Stonewall" Jackson's aide, the famous Rev. Robert Lewis Dabney, incorporates the rabbinic fairy tale version of the Curse of Ham. From ignorance and not malice, Dabney spread this myth throughout the South. He did so due to the fact that the prestige of the rabbis was so great in Dixie that few would think to doubt their fantasy midrash concerning Ham. Freemasons also disseminated Judaism's falsification of the Biblical account. In our time, Los Angeles-based preacher Wesley Swift, who was influenced by masonic and occult lore and was possibly a quondam Mason himself, spread this rabbinic legend about Black people through the early "Identity" movement in the 1960s. Extreme segregationist booklets from the 1960s sometimes referred to Black people as soulless "beasts of the field" in keeping with another virulently racist doctrine that gained firm purchase in the South, that of Rabbi Moses Maimonides, who taught that Black Africans were "lower than the rank of man."¹ The ADL annually bestows the Maimonides Award "to counteract hatred, prejudice and bigotry." The dogmas of the rabbinic Midrash and Rabbi Moses Maimonides were disseminated throughout the South and overgirded the belief that slavery or subjugation was the inevitable divine destiny of Black people. One of the first large Judaic settlements in America was a Black slave plantation established in 1823 by the wealthy Moses Elias Levy who owned 100,000 acres in Florida. "His vision of a Jewish homeland based on Black slavery gained the support of the Warburgs, the notorious German-Judaic banking family, one member of whom provided backing and even managed the plantation. At least 31 Black slaves were purchased to work the soil of this Judaic utopia in the New World."

¹ *Guide of the Perplexed*, Shlomo Pines translation (other translations are censored), Univ. of Chicago Press, vol. 2, pp. 618-619.

There is a myth and a most powerful one at that, which holds that the Zionist supremacy now threaded through our judiciary and Congress would have been impossible “back in the good old days of our Republic.” In fact, the Elena Kagan of the early 20th century was Louis D. Brandeis, a Khazar who was appointed to the Supreme Court thanks to key support from leading White Supremacist Southern politicians, including Josephus Daniels, Woodrow Wilson’s Secretary of the Navy and owner of the *Raleigh News and Observer* newspaper; Mississippi Governor James K. Vardaman and Georgia’s U.S. Senator Hoke Smith. The first Judaic state Supreme Court Justice in American history was Franklin I. Moses, chief justice of the South Carolina Supreme Court. In 1898 the chairman of the Louisiana state Democratic party and its Constitutional convention was Ernest B. Kruttschnitt, the nephew of former U.S. Senator and Confederate Secretary of State Judah P. Benjamin.

“Forty Acres and the Jews”

“At the end of the Civil War a radical idea was circulated in America that fixed itself in the minds of more than four million Black former slaves...the newly freed Africans could expect to receive ‘forty acres and a mule’ in compensation for fifteen generations of forced, unpaid toil...The rumor spread like wildfire among the long-suffering and deserving Blacks...In reality, the United States government never intended to ‘give’ land...to any of its former slaves. The plan was for Blacks to be given the opportunity to *buy* forty-acre lots after working the land for three years...The Southern Homestead Act of 1866 opened up 46 million acres in five Southern states for ex-slaves and Union veterans, but only about 1,000 Blacks ever received title to land...Who actually acquired the 40 acres, the mules, the cotton and the wealth promised to the ‘emancipated’ Black man and woman?...

“A generation after slavery’s end, the renowned Black scholar W.E.B. Du Bois headed into the Georgia countryside to study the Black condition for his classic work *The Souls of Black Folk*...to Dougherty County...home to 10,000 Blacks...He...found immigrant Jews well-entrenched in the affairs: ‘The Jew is the heir of the slave-baron in Dougherty; and as we ride westward, by wide stretching cornfields and stubby orchards of peach and pear we see on all sides...a Land of Canaan. Here and there are tales of projects for money-getting, born in the swift days of Reconstruction — ‘improvement’ companies, wine companies, mills and factories; nearly all failed, and the Jew fell heir...Nearly all the lands belong to Russian Jews; the overseers are white, and the cabins are bare board-houses...the rents are high and day-laborers and ‘contract’ hands abound” (133-134).

“*The Jew fell heir*,’ says Du Bois, whose rebuke of the ‘shrewd and unscrupulous Jews’ was one of the first eyewitness testimonies describing the nature of the Black-Jewish relationship.” To find this searing indictment by Du Bois one must obtain the 1903 *first* edition of *The Souls of Black Folk*. Later editions of the book were self-censored by the author after the usual pressure was applied: “Four prominent Jews — Wall Street financier and NAACP supporter Jacob Schiff, New York Rabbi Stephen Wise and historians Herbert Aptheker and Morris U. Schappes — pressured Du Bois to alter several passages of the book that referred to Jewish economic activity...Du Bois changed the term ‘Jew’ to ‘foreigner’ and ‘immigrant,’ in the 1952 edition, thus concealing the Jewish presence in the post-slavery Southern economy...In his 600-page book *Black Reconstruction in America* (1935), a work financed by the Jewish Rosenwald Fund, Du Bois avoids the issue altogether...” (135). Herbert Aptheker was a Stalinist and a member of the Communist Party. Jacob Schiff bankrolled the Communist Revolution in Russia.



Jewish businessman Emanuel Steiner is presented with 50 roses by hooded Klansmen on his “golden business anniversary.”

“Du Bois’s forceful charge that Jews — as opposed to any other identifiable group of Americans — were the ‘heir of the slave baron,’ is a shocking revelation that cannot be easily dismissed...Du Bois was experiencing firsthand a part of history deliberately hidden...land that was once owned by white planters and promised (and owed) to freed Blacks, was promptly seized by white immigrant merchants, many of them Jewish, using the leverage provided by repressive Jim Crow laws and government-sanctioned racial violence. This very same scheme that made Blacks the poorest of the poor was, at the very same time and in the very same place, making a new class of immigrant merchants the richest of the rich...According to Jewish historian Steven Hertzberg there was a ‘mass influx’ of Russian Jews to Georgia in the decade that Du Bois toured the region...The U.S. government’s 1901 report of the Industrial Commission on Immigration confirmed that ‘Nine-tenths of the storekeepers in Dougherty County are Jewish merchants’...Edward King surveyed the South for *Scribner’s* magazine in 1873-1874, some twenty years before Du Bois’s arrival, and independently verified the Jewish presence on an even broader scale:

“The shrewd Hebrew, who has entered into the commerce of the South in such a manner as to preclude Gentile competition, understands the freedman very well, and manages him in trade...The Hebrew merchants have large establishments in all the planting districts. In Mississippi and in some other sections they have made more than 100 percent retail profit...in some sections the Hebrew is the taskmaster...’ By 1871, there were 22 Jewish-owned stores in the cotton-market town of Albany, Georgia, the seat of Dougherty County...” (135-136).

“The sheer number of observers testifying to the predominance of Jewish merchants operating below the Mason-Dixon line is considerable. And this, despite the fact that their numerical presence in the larger white population remained infinitesimal...The *Memphis Daily Appeal* reported in 1862 an influx of more than two hundred newly arrived merchants, *the majority of whom were Jews*, displaying their ‘immense cargoes’ for sale. ‘The Israelites have come down upon the city like locusts,’ wrote one newspaper correspondent: ‘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.’”

Concerning Judaic merchants, Tennessee Confederate legislator Henry S. Foote prophesied during the war, “They ate

up the substance of the country, they exhausted its supplies, they monopolized its trade...The end of the war (will) probably find nearly all the property of the Confederacy in the hands of Jewish Shylocks." Historian Arnold Shankman wrote, "After the Civil War, Jews virtually monopolized peddling and controlled the dry-goods stores of the South to a remarkable extent" (149).

"When the Civil War ended in 1865, all that remained was a wide-open Southern goldmine of opportunity. The northern-based German Jews enlisted their immigrant brethren to 'root out' the South and market their wide-ranging product lines...An array of Jewish social agencies (in the New York area) were set up for the sole purpose of greeting arriving immigrants and tying them in with the impressive Jewish mercantile network. These agencies greeted the new arrivals at the New York City docks with paid transportation to the South...Jews provided the financial infrastructure for the growth of their insular network of Jewish family businesses in the North and the South...The Lehmans, the Seligmans, the Wertheims, the Guggenheims, the Goldmans and the Sachs — a veritable Who's Who of international banking legends thought to be competitors — were all members of New York's Temple Emanu-El. This impetus to engage in a remarkably collegial Jewish protectionism in the face of the cutthroat world of trade and finance was firmly rooted in the ancient practices of Judaism...Jews did not exist on the fringes of the Gentile economy; nor did they constitute a poor underclass trying to join the economic mainstream. In business — especially in the cotton South — Jews were the mainstream" (157-161).

The authors provide seven pages of small print in which they furnish a long, documentary list of top personnel in the "Jewish banking network in slavery and Jim Crow." There are dozens of pages documenting Judaic mercantile power in the South. Don't expect easy reading. In general, this is a slog through a mountain of detail intended for researchers seriously intrigued by the subject matter, without the added incentive of a gripping writing style enlivened by anecdotes. The surfeit of detail is necessary to counter decades of mythology about Judaics who supposedly were "oppressed by Southern racists and made common cause with the Black people." On p. 175 there is a rare photograph of a Black housewife, 58-year-old Mrs. Ruth Tinsley of Richmond, Virginia, being dragged by policemen with an attack dog after she protested the segregation policies of the Thalhimers department store. At the time, Thalhimers', like Gimbel's and Sears (later Sears Roebuck) — all Judaic owned — refused to employ Blacks. Macy's hired them grudgingly for only the lowliest positions. All of these stores, some of them iconic symbols of American consumerism, were Judaic-owned.

The Cotton Kingdom under Judaism

The Secret Relationship between Blacks and Jews, Volume Two investigates Judaic financial might in every sector of business, agriculture and banking in the South, along with the Judaic theoreticians of slave-based economics such as Jacob Cardozo of South Carolina (a relative of future Supreme Court Justice Benjamin Cardozo). The Nation of Islam authors make much of the cotton kingdom, going so far as to argue that "cotton was to the world economy in its era what oil is to the present...One cannot overstate the value of cotton to American and world prosperity, and, correspondingly, cotton's direct connection to Black misery...the culture cotton created is at the very root of the multiplicity of miseries afflicting Black people to this very day." (193-194). To this lingering resentment (and consequent crippling sense of entitlement) — the notion that oppression which ended 145 years ago is the reason American

Blacks are still doing relatively poorly in 2010 — they add a true note, sure to send shivers up the spines of the rabbis and Zionists who, in the past, have managed to corral cooperative Black people inside their "we're all in this together" big tent victimhood. The Nation of Islam authors coin a startling phrase, "...cotton in the American South could well have been called Jewish gold."

They write further, "The sheer volume of capital it generated for the world bears out the wisdom of Jewish concentration in the production and marketing of cotton...Natchez, Mississippi was the heart of the cotton/slavery economy and the home to more millionaires per capita than any other place in the country in 1860...In Natchez Jews who had been small-time retailers suddenly found themselves major suppliers and cotton agents...Cotton was arguably the most important single factor in the American Jews' phenomenal acquisition of wealth..." (196-197).

Du Bois called the system that these Jewish immigrants created "a disgrace to...civilization."

The "*Cotton Factor*" was a type of middleman. This highly lucrative position was often occupied by Judaics. Cotton Factors had controlled many aspects of the antebellum cotton trade, from marketing and financing the crop, to grading, storing, insuring and shipping it. As Cotton Factors, certain Judaics would sometimes even gain the upper hand over the plantation owners. After the war, they used crop liens to control the freed Blacks through debt peonage (263-269; Whites were also victims, cf. 272). No less a figure than Mark Twain described the process:

"In the Cotton States, after the war, the simple and ignorant Negroes made the crops for the white planter on shares. The Jew came down in force, set up shop on the plantation, supplied all of the Negro's wants on credit, and at the end of the season was proprietor of the Negro's share of the present crop and of part of the share of the next one" (257).

"Robert Somers² confirmed that much of the storekeeping business in Meridian, Mississippi, was conducted by German Jews who 'make no secret of their little bill transactions on cotton liens at the rate of 40 percent (a year).' Somers said the Judaics were 'sent down by firms in New York...to advance money on cotton...at as much interest as they can extort' (226). In 1880 the German gentile travel writer Ernst von Hesse-Wartegg visited Meridian and observed, "How wrong it would be to believe they (Jews) have become more high-minded and merciful in the American South than they were in Russia or Poland" (230).

"Even before the 'emancipation' of 1863, the pattern of Jewish merchants targeting Blacks was well established. (Frederick Law) Olmsted (landscape architect of Manhattan's Central Park) wrote unsympathetically in 1856 that: 'A swarm of Jews, within the last ten years, has settled in nearly every Southern town, many of them men of 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 simple negroes, which is found very profitable' (231).

The authors march a seemingly inexhaustible parade of wealthy Chosenites residing throughout the South and acting as Cotton Factors, crop lien lenders or some other type of exploitative "middle man" — Sol Andrews of Huntsville, Alabama; Samuel Mordecai of Virginia; David Salomon of

² *The Southern States Since the War, 1870-71.*

Mobile, Alabama; Octavius Cohen & Company of Savannah, Georgia; David Shlenker of Vicksburg, Mississippi; Julius Lesser of Arkansas's Lesser Cotton (and later Lesser-Goldman). We meet the fabulously wealthy Leon and Mayer Godchaux of Mississippi, and the three Weil brothers of Alabama who, by 1900, had expanded into Memphis, Dallas and Houston "with an annual volume ranging from 250,000 to 500,000 bales (of cotton) — when the yearly average production in all of America was about 10 million bales...By 1885 *Bradstreet's* journal figured there were 164 interior cotton markets in southern states, and Jewish merchants, it seems, dominated every one of them" (199-204).



Mayer Lehman

Today, with all the righteous finger-wagging demands for financial compensation from corporations and Swiss banks that allegedly profited from the "Holocaust," one wonders why Lehman Brothers, the recently deflated, "respected" investment banking firm, never came in for similar investigations and demands with regard to Black slavery? Henry, Emanuel and Mayer Lehman emigrated from Germany to Montgomery, Alabama, quickly acquiring slaves and establishing a bank network based in large part on exploitative crop liens. "Following the war, the Jewish firm (of Lehman brothers) helped...to found the New York Cotton Exchange...with a capital investment of \$550,000 (in today's money, \$10 million) [they] formed the firm of Lehman, Newgass and Company...concentrating on the cotton market" (208-209).

The authors' seemingly interminable list of colorful merchant swindlers in the post-war South reads like a Who's Who of Judaic plutocrats: Emanuel Meyer, Abraham Levi, Micajah Harris, Samuel Kahn, Edward Newman, Julius Keiffer; Goldsmith, Haber and Co.; Bloom, Kahn and Co; Atlanta's Jacob Elsas, ad infinitum. These individuals and companies were engaged in preying on the "newly emancipated" Black peasants of the American Southland, much as Mark Twain accused Judaic merchants of victimizing the peasants of Russia.

In the latter case, Twain wrote, "The Jew is being legislated out of Russia. The reason is not concealed. The movement was instituted because the Christian peasant and villager stood no chance against his commercial abilities. He was always able to lend money on a crop and sell vodka and other necessities of life on credit while the crop was growing. When settlement day came, he owned the crop; and next year or year after, he owned the farm..." (257).

Compare Twain's account of what transpired in Russia, with the authors' account of what transpired in Dixie, after Emanuel Meyer arrived "from the Alsace region whence so many Jewish merchants came, to operate in the poverty-stricken Black Belt...From his general store, Meyer operated a credit scheme that forced the area's Black plantation laborers to buy merchandise from him alone. He arranged for a white planter to pay the wages of the 'free' workers with *scrips*, a type of coupon redeemable only at Meyer's store" (213).

No less a giant of Russian letters than the Christian novelist Fyodor Dostoyevsky indicted the Judaic exploitation of Black Americans in the postbellum South in his *Diary of a Writer* (229).

"Jewish merchants...(seldom) had to face competition from any Black traders. All states had some form of vagrancy law like the one in South Carolina that included in its definition severe penalties for those Blacks found 'vending, bartering or peddling any articles of commodities.' Such laws...effectively criminalized the development of a Black mercantile or business class and further undermined any challenge to the free flow of Black dollars to Jewish merchants...In Atlanta the laws enabled Jews to establish their businesses among Blacks, but denied Blacks the right to set up any shops in white neighborhoods" (232-33).

The Role of the Rothschild Dynasty

The authors offer information contrary to the legend that the billionaire Rothschild dynasty was the string-puller behind the Confederacy through Judah P. Benjamin and other Southern Judaics. The Rothschild wealth was indeed based in the trade in African slave-produced commodities. "As the Bank of the United States sought foreign investment in 1839, it arranged a deal with the Rothschilds that included a 'quasi-monopoly on cotton exports'" (296). The Rothschild agent in America, August Belmont, was pro-slavery as well, but he counseled the Rothschilds to lean toward the Union "because the war's certain disruption of cotton and tobacco trading could affect the Rothschild's bottom line...For the House of Rothschild a return to the status quo — that is, keeping the Union intact — was the prudent business decision."

Actual financing of the Confederacy came from the French-Judaic banker Emile Erlanger who negotiated a \$7 million loan to the Confederacy through Secretary of State Benjamin. The Confederate Governor of Alabama put Mayer Lehman of Lehman Brothers in "charge of managing the state's chief asset — a million-bale annual cotton crop" cultivated by enslaved Blacks. It is widely assumed, without documentary evidence, that Erlanger and Lehman were Rothschild agents. If that is the case it only goes to show that the Rothschilds, like the smart money they were, had placed their bets *on both sides of the conflict*, since, in the post-Civil War Union, they were as powerful and politically-connected as ever.³ No Confederate faction or institution, save for the Freemasons, exhibited any similar, immediate influence in the North, in the 1860s and 70s.

Moreover, Judaics and Judaism flourished in the American South to an even greater extent *after* the defeat of the Confederacy. This is what the "Confederate Rothschild" theorists overlook, the fact that the Rothschilds were well aware that the Confederacy could not defeat the North and that Judaic business networks would actually do better than ever with the war concluded, since the new, post-war South, once reunited with the North, would still subjugate Blacks and create ready markets for Judaics, without the enormous liability of being labeled an oppressive "slave society." With slavery gone and the Union victorious, the Judaic mercantile network would replace the genteel planter aristocracy as the supreme financial power in Dixie. Why would the Rothschilds, or any other faction of the *oberjuden*, want it any other way?

After the Union victory in the War Between the States, "Jews operated 'on a basis of a new power relationship' in the South in which they, with their centuries of international mercantile experience, were strategically poised to become

³ It seems that Erlanger's \$7 million loan was a case of insuring the long-odds possibility that the Confederacy might, by dint of its military prowess and dauntless courage, force the Union to the negotiating table, which may have happened had Stonewall Jackson not be killed, if Robert E. Lee had been victorious at Gettysburg, and if George McClellan had defeated Lincoln in the 1864 presidential election.

dominant players...W.E.B. Du Bois was not hallucinating when he made his sober assessment of the new slavery that had descended upon the South; nor was he in error about who was responsible. He wrote in the plainest language, 'The Jew is the heir of the slave baron...' Du Bois called the system that these Jewish immigrants created, '...a disgrace to...civilization.' Jews never used the immense financial power they amassed to redress the racial injustices at any time during their presence in Dixie — no boycotts, no protests, no restricting of credit or simply withdrawing from the...economies in which they carried on their most profitable trade. There were no Jewish hands extended to aid or comfort Blacks in this time or to offer them opportunities for betterment...as the 19th century drew to a close, Jews were enjoying a prosperity so unprecedented that Jewish historians universally refer to the Jim Crow era as their 'Golden Age' (302-303).

The Nation of Islam authors furnish a detailed dossier (312-338) on the racist AFL labor union leader Samuel Gompers, of Dutch-Judaic descent, who execrated and hounded American Blacks with bitter malevolence. As a youth, Gompers had been educated at a "Rothschild-funded Talmudic school in London where he ranked third in his class." Gompers wrote, "The discipline gained from studying the Talmud is essentially the same as resulting from any legal study. It develops the more subtle qualities of mind..." (328). In 2007 the Zionist historian Paul Berman, author of *Blacks and Jews: Alliances and Arguments*, wrote in *A Living Lens*: "The most accomplished and admirable Jew in American history, to judge by his contributions to democracy and social justice, was surely Samuel Gompers..."

The Ku Klux Klan and its Judaic Supporters

Until this writer had the good fortune to meet James Shelby Downard, I was a believer in the legend of Judaic-KKK enmity, largely based on the case of Judaic factory manager Leo Frank who raped one of his gentile employees and then was lynched in Georgia for his crime by Whites, among whom were members of the Ku Klux Klan. Mr. Downard regarded the case of Leo Frank as a matter of spontaneous populist uprising on the part of the yeomanry, having little to do with the Ku Klux Klan except in so far as they could exploit it for their own purposes. Downard pegged all subsequent era klans after Nathan Bedford Forrest as branches of Freemasonry and operators of corrupt Southern jails, where prisoners targeted as enemies of the establishment were sometimes ritually degraded and sodomized in a masonic rite known as the "Brotherhood of the Broom" (named after the handle of the instrument by which they were sodomized). The Nation of Islam shares one myopic ailment with White liberal society as a whole: they accept the myth of "White skin privilege." As this writer endeavored to demonstrate in his book *They Were White and They Were Slaves*, the so-called "white trash" were beneath even Black slaves in the status-hierarchy of the Old South, a fact which led poor Whites in the border states to side with the Union, such as the future U.S. Vice-President Andrew Johnson, who, as a youthful indentured servant, had been whipped by wealthy Whites linked to the planter aristocracy. By the same token, KKK violence was not exclusively directed at Blacks or even liberal Whites who crossed the color barrier. The "Invisible Empire," like all secret governments, was used to punish and eliminate White business competitors and any other White who thwarted the local power structure or ran afoul of Freemasonry. Concerning these inconvenient facts, the authors of *The Secret*

Relationship between Blacks and Jews, Part II have nothing to say. What they do report, however, about the hidden history of Judaic support for the masonic Klan, is startling.

"It is usually stated as fact that the Klan was historically 'against Blacks, Jews and Catholics,' when in fact the KKK had many Jewish members, sympathizers and supporters...The first 'imperial wizards' of the revived, 20th century Ku Klux Klan, William J. Simmons and Hiram W. Evans, were both Freemasons...In Minneapolis 'most of the Klansmen in the city were Masons,' and in Milwaukee, Klan advertisements openly stated that Masons were 'preferred' for membership...The Tyler, Texas Masonic lodge required applicants to apply simultaneously for membership in the Klan...At the very same time Jews were a major force in Freemasonry...Rabbi Isaac Mayer Wise in 1855 was unequivocal about the Jewish role in Freemasonry: 'Masonry is a Jewish institution whose history, degrees, charges, passwords and explanations are Jewish from the beginning to the end...'

"There was also the occasion in 1843 when twelve New York City Jewish retailers, 'some of them members of the Masons or Odd Fellows,' organized the premier Jewish fraternal organization, B'nai B'rith...with its secret passwords, rituals and insignia. The 'Judeo-friendly' Masonic order was the domain of white society's elite..." (365-367). The authors proceed to furnish a long and heavily documented list of Judaic-Americans who were prominent supporters of the Ku Klux Klan.⁴

Among these kosher Klan enthusiasts was the Judaic community of Atlanta, Georgia who in December, 1925 held a fund-raiser for Klan politicians; Georgia media mogul John S. Cohen, Arkansas attorney Henry Spitzberg, Illinois businessman Emanuel Steiner, Texas retail mogul Alex Singer, Fort Worth Rabbi G. George Fox, Dallas banker Fred Florence and many more. "Many Texas Jews supported the KKK, according to Jewish historian Bryan Edward Stone, and helped it 'during its meteoric rise to power.'" Rabbi Fox wrote in the *Jewish Monitor*, "The alleged prejudice against Jews in these organizations is exaggerated." The rabbi added that certain members of the local KKK were "some of my best friends" (377).

John S. Cohen, owner of the *Atlanta Constitution* newspaper and the son of a rabbi, was "high in the councils of the Ku Klux Klan." In Georgia in the 1920s, "the attorneys for the dragons, klegles and other officials have not infrequently been Jews...The Klan's leader in Colorado was an open and public supporter of the Jewish community. He had fought for the election of a Jew as Exalted Ruler of the Elks, and he reassured the Jews that 'Our fight is not against your people...Charles C. Alexander, author of *The Ku Klux Klan in the Southwest*, wrote: 'There is little evidence of overt antipathy on the part of the Klan toward Jews in Texas, Arkansas, Louisiana or Oklahoma'" (378).

Milton Supman was one of those name-changing Judaic entertainers one seldom recognizes under their own monikers. As "Soupy Sales" he is probably familiar to some of our readers. In his 2001 autobiography, *Soupy Sez! My Zany Life and Times*, this son of a Hungarian immigrant turned Franklinton, North Carolina dry goods merchant, testifies as follows concerning the Ku Klux Klan in Franklinton: "Fortunately, they never bothered us — probably because my father was the one who sold them their sheets. They even invited him to join the Klan..." (382).

⁴ "There were instances of Klan violence against whites for perceived infidelities to white interests, including a few cases of violence against individual Jews. But there is no evidence that the victim's Jewishness motivated the attacks" (370).

“...though some historians have claimed that there were Klan ‘boycotts’ of Jewish merchants, there is real doubt about the claim...The Klan’s policy was to buy from and support its own members who were in business. This practice may have incidentally hurt Jewish businessmen who were not Klan members, but these actions cannot be considered targeted boycotts...In Birmingham (Alabama) Mark H. Elovitz reports, ‘many stores owned by or employing Catholics, were boycotted and picketed by the Klan,’ but Jews were not effected. All in all, seeking evidence of acrimony between Jews and the Ku Klux Klan is a largely fruitless enterprise.⁵ Furthermore, in the places where one would expect to find a hotbed of anti-Semitism, as in the notorious Jim Crow city of Birmingham, Alabama, one instead finds an unsettling ‘harmony’ between the ‘People of the Book’ and the hooded cross-burners. Elovitz candidly assesses this troubling coexistence: ‘...the KKK locally never seemed to have any problem with Jewish people’ (382).

There are 39 additional pages of exhaustive documentation on the Klan and its Judaic allies, packed with quotes and citations and backed with profuse footnotes, including damning passages from Klan “Emperor” William J. Simmons’s 1923 pro-Judaic book, *The Klan Unmasked*. Toward the end of their section on the Kluxers, the Nation of Islam scholars produce perhaps the most poignant of all their lacunae on this subject. It seems that the eminent Black self-help advocate and educator Booker T. Washington had dared to draw a parallel between the plight of Judaics in Tsarist Russia and Blacks in America. For this “offense” he was viciously abused: “When Booker T. Washington expressed those similarities, the New Orleans-based *Jewish Ledger* published an editorial (Sept. 22, 1905) entitled, ‘An Impudent Nigger.’ The newspaper’s Judaic owners wrote: “To compare the Jew, who occupies the highest pinnacle of human superiority and intellectual attainment, with the Negro, who forms the mud at its base, is something which only a Negro with more than the usual vanity and impudence of his race could attempt” (418).

A Meditation on Time’s Ruins

Who could believe any of this hidden history in our time, when it is taught from grammar school to graduate school, that Judaics are “the best friends of the Black race in America”? Dr. Tony Martin, the distinguished emeritus Professor of African History at Wellesley College, informed your editor some years ago that it often happened that when he discussed the buried American history of Black-Judaic relations in class in the 1990s, incredulous Judaic students would indignantly respond by protesting that their forefathers had never been on the side of Black oppression, and had always been the allies of Black people in their struggle against slavery and segregation. Here was an anachronism, the mentality of the New Orleans *Jewish Ledger* circa 1905, with its pride in Judaic “superiority” and its dismissal of a contrarian Black voice, replayed in 1995.

In their Afterword, the authors write, “The information presented in *The Secret Relationship between Blacks and Jews, Volume II*, is the substance of a new understanding of the storied and contentious Black-Jewish relationship. It is a history entirely absent from the dialogue between the traditional representatives of the two peoples...That the Black-Jewish narrative of alliance and commonality could have emerged from history is only a testament to the extraordinary influence of skilled propagandists.” Among these propagandists we number the Simon Wiesenthal Center which, on Aug. 11, 2010, issued a 16-page “refutation” of the Nation of Islam’s 451-page book, condemning it with the usual cant about “hate propaganda” —attempting to counter the book’s impressive

scholarship with a few paragraphs of what amount to flimsy, *pro forma* excuses and alibis.

This book is not very well known or publicized. It is not easy to obtain (we purchased our copy by special order from Amazon.com). In the event that it becomes a bestseller however, the Zionists and their self-serving myths about American history will be in for some serious hard times.

What we value most among the many admirable qualities of this volume of historical sleuthing, is the meditation it prompts on what T.S. Eliot termed in his 1920 poem, *Burbank with a Baedeker: Bleistein with a Cigar*; “Time’s ruins.” In this instance, the source of our meditation is the ruin perpetrated by the prop-masters and their chameleon pathways in history.

The Secret Relationship helps us to clearly perceive that Judaism is neither Right wing nor Left wing. Judaism dons the habiliments of each wing as the *zeitgeist* demands. At present it is having tremendous success on the American Right, where it haunts the body politic as a double-minded spectre, that of American Constitutionalism *and* wars on behalf of Israeli supremacy; fiscal conservatism *and* swollen military budgets; faith in Jesus *and* alliances with “conservative” Talmudic rabbis such as Daniel Lapin. Most American Right wingers, including many who say they are “fully aware” of the evils of Zionism and the Talmud, are blind to the fact that both Right wing Talmudists like Lapin, and Left wing Zionists such as the ADL’s Abe Foxman, are two pillars of the same occult Judaic temple.

There are many incentives for undertaking the study of *The Secret Relationship between Blacks and Jews*. Connoisseurs of historical desiderata, and advocates of social justice and truth in history, will find in its pages a rich cache of revelation.

This book’s highest value, however, is its witness to Judaism’s virtuoso proclivity for transmutation. In its deepest essence, Judaism is a shape-shifting phenomenon capable of assuming almost any guise. It was White supremacist in America’s Jim Crow era, and Black supremacist in the Civil Rights age. It was Communist in Moscow in 1917 and it is Capitalist in Peoria in 2010. This truth is one of the preeminent secrets of the history of the western world, and time’s ruins.

Michael A. Hoffman II

We hope you have profited from this issue of *Revisionist History*. It represents our continuing effort to offer, in newsletter format, that which is truly original and which truly possesses gravitas, so as to be worthy of your attention and study, and to stand above other newsletters and bulletins of comparable cost. In this electronic Internet age, our printed newsletter would be an endangered species were it not for our dedicated subscribers, who remain committed to keeping us publishing in good times and bad. It is due to these activist subscribers and their donations and gift subscriptions, that we are here, on the eve of the Year of Our Lord 2011, providing you with *true revisionist history*. Thank you.

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⁵ Prior to the modern Civil Rights era of the 1950s and 60s, that is.