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Christian and Jewish anti-semitism, 1931.

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CHRISTIAN AND JEWISH ANTI-SEMITISM

BY

RABBI ABBA HILLEL SILVER

AT

THE TEMPLE, SUNDAY MORNING

MARCH 29th, 1931

The literature on the Jew and his relation to the non-Jewish world is vast. Numerous books, practices, pamphlets have been written these many hundreds of years on the Jew, some of them objective, some of them frankly hostile, some of them avowedly apologetic; some were popular books, some were pedantic, some were the work of propagandists, others of scholars. But nearly every civilized language has its quota of books on Jew-baiting and on the defence of the Jew.

And what has come to be known as anti-semitism - although the word is one of very recent origin, dating back to fifty years, - has today with that philosophy or sociology made popular in Germany and France in the early eighties, that the Semitic race was considered inferior to the Arian race, therefore the Jews who belonged to the Semitic stock are inferior to the peoples of Western Europe. But through usage the term anti-semitism has been applied to all forms of Jew-baiting and as such we shall use the term this morning.

Charges against the Jews began very early with the

with the first dispersion of the Jews after the destruction of the first Temple in 586 before the Common Era. Such charges as you undoubtedly know, are already embodied in the books of the Bible. The Book of Esther is a classical example of it. Haman angered by what one Jew did to him, sets an example to anti-semitism by seeking the destruction of all Jews and he asks the King to destroy them on the ground, quoting the Bible "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of the Kingdom and their laws are diverse from those of every other people; neither keep they the King's laws; therefore it profiteth not the King to suffer them.

If it please the King, let it be written that they be destroyed..."

From the days of Haman unto the days of Mr. Ford a great number of centuries have elapsed, but hardly a century which did not produce its classic anti-semitic books against the Jews. From Apion of Egypt in the first century, who maintained that the Jews were descended from lepers, to Marcian in the second century who maintained that the God of the Old Testament, the God of the Jews, was a revengeful Deity, right through the Dark Ages and the days of Johann Eisenmenger, who at the close of the seventeenth century wrote his "Entduktes Judenthum" a two volume monumental, in regard size, a book full of slanders against the Jew and Judaism, through Voltaire who hated the Jews because a Jewish banker didn't treat him right, through Edouard Drumont who wrote a classic text-book of modern France, through all the literary anti-semites of Modern Germany, Houston Chamberlain and a mass of pamphleteering which is going on today

in Germany at the hands of the Hitlerites, much vicious which Ford helped to popularize in the United States before business became bad.

I say that there is a vast literature anti-semitic, but on the other hand there is a vast defense literature. The Jews did not submit genially to their delators. At times they had to remain silent, but when they had an opportunity, they replied and we have a vast Jewish defense literature, as we have books written by non-Jews.

The most recent book in that field of pro-Jewish anti, anti-semitic books is that of Heywood Broun and George Britt called "Christians Only."

Both of these men are Christian liberals who have interested themselves in the problem of the discriminations which are being practiced against the Jews in the United States today. It is not a historical survey, nor a defense of the Jews, but just to bring out in the open, facts which were known to some Jews and some Christians but which Christians rarely speak of and Jews never speak of.

Mr. Broun and Mr. Britt marshal their facts accurately, dispassionately. And the accumulative effect of their facts is staggering and frightfully amazing. They can be grouped into four categories; the field of employment, the field of education, the field of housing and residences, and the field of clubs and fraternities.

The latter two I do not regard as very serious. They are unpleasant but not very serious. The Jews have been able to find

places in which to live, some of them very comfortable. If they are not admitted to clubs and fraternities they should not go there. They should have their own clubs and fraternities. There is no use pushing themselves where they are not wanted. I notice that those Jews who are the least Jewish are the first to complain about not being accepted. Perhaps that is the only fact that keeps them Jewish.

But I am very seriously concerned about the problem of anti-Jewish discriminations in the employment and educational field. For there you touch a man's right to live. There you touch a man in the very vitals of his life. To keep a man, otherwise qualified and deserving, from earning a living simply because he is a Jew, is not only immoral, but to my mind, socially menacing and a country which practices that sort of thing is laying up for itself, trouble, is sowing the seeds of vast restlessness and revolutionary passion; is going to crowd the ranks of the Boleshevicks in Russia. They attributed it to the fact that the Jews are of a race that is reckless, of mental vigarioussness.

The Jew as a race is not particularly different from other races when he is let alone, ~~XXXXXXXXXXXX~~ permitted to live his life without interference. He is just as conservative a citizen as a member of any other race. But in Russia that opportunity was denied him for centuries. He couldn't attend the colleges and universities to study for a profession. That was prohibited. He couldn't engage in commerce and industry. What was the result? He became the bitterest enemy of the whole system of the Czarist state and when the opportunity came, the Jew was found

in the ranks of those who were most eager, and rightly so, to tear down the most miserable system which had treated him as if he were an outcast and a pariah and denied him the rights of living.

I hope that no such condition will arise in the United States. Reading this book and studying the facts gathered by these impartial men, one is frightened by the project. What will these young Jews and Jewesses who want to advance in life, who have a right to advance, who are qualified by character and mentality, what will they do in years to come when they find the doors shut in their faces because they are Jews. This is not a Jewish problem. It is an American problem. Some day the American Jew will wake up to the immensity of this problem.

Now a bit for the facts. It is impossible to state all the facts. That would mean reading this book aloud. I will read some of the conclusions at which the authors arrive.

Most of this concerns, of course, the city of New York where more than one third of the Jews of America live. But if you will keep in mind Cleveland, you will find conditions very little different.

Say the authors: "The employment field in New York reeks with prejudice. The amazing extent and bitterness of the discrimination has been confirmed by experts engaged daily in watching the field. I should have thought before I looked at this angle of the problem specifically that only about sixty or seventy percent of the jobs were closed to Jews," said one of these anonymous sources, who nevertheless is an experienced agency manager. "I am surprised, but I find that ninety to ninety-five percent

exclusion is correct. The Jew out of work who is looking for a job in New York faces odds of about ten to one against him."

"The want ad sections of the papers are probably the frankest acknowledgment of the sharp discrimination in employment. And exclusion from jobs is the most widespread of all anti-Jewish manifestations. It causes more actual hardship and bitterness than any of the other forms of prejudice."

"This discrimination is widespread and in nowise lessening. The New York papers no longer use insulting language. There was a time when the want ad said "No Jews need apply," "Christians only" and even more pointed phrases."

"Then came a reform in manners. For a time no discriminatory words at all were permitted by the newspapers. Then it was discovered that this was no service to the Jew himself. With no indication in the advertisement whether prejudice existed or not, the poor Jew was kept chasing all over the city, running his legs off, in pursuit of job prospects which proved hopeless for one of his race. Many employers who discriminate against Jews in fact still do not announce it through the papers, so there is enough wasted effort at best. Gradually the damning but enlightening phrases crept back. The Times censorship does not permit advertising for "Christians," but it approves "Christian firm desires stenographer." There is nothing against asking the applicant to "state race," or "nationality," or "nationality of both parents." Other catch phrases used in the papers include "only refined Americans need apply," "Social references required," occasionally "Gentile." All these

translate into the very definite rule of Christians only, Jews keep out. They are designed to prevent waste of time upon useless material, to save the personal embarrassment of saying face to face to the applicant, "our quota is filled," or else bluntly, "we don't employ Jews; its a rule of the firm."

"Out of twenty-four items in half a column of "help wanted-female" ads in the "World" twelve or exactly half indicated racial exclusion. One employment agency dealing in office help began its ad with the line "Christians! Christians!" while another carried in large type, over a list of available positions, "American Christians only."

"A Jewish stenographer or clerk setting out to hunt work and reading the want ads, therefore, received promptly a lesson in the disadvantage of being a Jew. Here is the first suggestion to change the name, to abandon the religion, to give up the birthright and attempt the difficult evasion of "passing." Hence is born a new generation of outlaws from their race."

"From the Bureau of Jewish Social Research on the survey which it completed in June, 1929, discussing the twenty-three commercial agencies studied, the summary says:

"One flatly refused to register any Jews; another stated that he could place no Jews; eight more were very discouraging and emphasized the futility of registering since Jewish girls stood no chance of being placed."

"Seven were willing to register the girls but

explained that there would be difficulty in placing them since so many employers did not want Jews; six of the agencies were encouraging and asked the girls to register, assuring them that some jobs would be found in the near future and that there was little discrimination against them. In brief, in ten out of twenty-three agencies the Jewish girls had no chance of being placed; at seven they had very little chance and at only six they had as good a chance as if they were not Jewish."

The authors state that "in general office work about ninety percent of the jobs available in New York are barred to Jews. It is most difficult for a Jew to get a job in a bank, with an insurance company, with a large corporation, with a public utilities company, with an old and exclusive store, with a chain restaurant, in fact with most of the mercantile institutions, with the large industrial organizations established." And may I say, that by and large the same condition holds true in Cleveland.

Now the reasons given for their unwillingness to employ Jews are largely spurious. Many a non-Jewish employer when asked why he does not employ Jews will, of course, not tell you frankly that he doesn't like the race. Few people are frank and honest about it. But he will find some spurious reason; Jewish young men and young women observe their holidays therefore they disorganize the office staff on a holiday ^{store} or a/staff on a holiday. I have heard Jewish employers use the same spurious excuse.

That it is spurious, is shown by the fact that when a young man or woman tells the employers that he or she will work on the holidays,

they are nevertheless not employed. Other reasons are given that have to do with some impressions of racial psychology; that Jews are not as docile, not as pliable or as ambitious as other human beings.

Of course these are difficult to answer because you enter then into the realm of metaphysics if you try to pin on to an individual some characteristic that belongs to a whole race. Instead of judging a man by himself, you make him bear the burdens of what you assume to be racial characteristics.

There used to be a time when ambition was praised; when it was assumed that to be ambitious was a characteristic of the American businessman; that from being a messenger boy he rose to be the head of an automobile industry. We prided ourselves by these poor boys who made successes. But what seems to be good for the goose is not good for the gander. When a non-Jew does that it is alright. When a Jew does that it is not so alright. When a non-Jew does that it is praiseworthy, when a Jew does that he is overly ambitious, he is pushing. Fundamentally the reason is prejudice. Prejudice finds more respectable excuses to give.

In the field of education the situation is just as serious. The Jews have always taken to education. They have been called "The People of the Book." The Jews had a universal public school system of education two thousand years ago. They trained everyone, young and old, rich and poor, into a knowledge of the Law. The percentage of illiteracy amongst the Jews was insignificantly small even in the Middle Ages and surely friends there is nothing wrong about young people wanting an education. But it seems to be wrong if these young people happen to be Jews.

Once they make an application to enter into the colleges

and universities, especially the endowed colleges and universities, not the state institutions, then they find to their humiliation that prejudice is practiced against them either openly or evasively; that they are being quoted, that a quota is placed upon them. They are no longer young Americans applying for education, they are made aware on the thresholds of these colleges, they are made aware that they are Jews and belong to a minority which is being deliberately signalled out for discrimination. That is perhaps their first great lesson in American democracy.

Say the authors: "The colleges themselves as great liberal institutions of the higher learning, would not plead guilty to any charge of race prejudice or discrimination. They do not mention the word quota. No applicant is told that his Jewishness is the reason for his rejection."

"Columbia's machine for regulating the flow of Jewish students through its classrooms is one of the most elaborate ever devised. Armed with its eight-page blank, its talk of scholarship standards, its personal interviews, psychological tests, physical examinations, and passport photograph requirements, Columbia can select exactly the applicants it desires, keep the Jewish quota down to the fractional percentage it may determine, and defy any one to slip by unnoticed. With this minute sifting for good material and testing for young scholars of promise, if Columbia fails to produce the bulk of the nation's future leaders, it will be a discouraging blow to human foresight."

What Columbia is doing nearly all of the larger Eastern colleges and universities are doing through one device or another, through one subterfuge or another. They are limiting the quotas to as low a percentage as they possibly can. Everywhere gentile students are preferred. It is particularly true in the colleges which are situated in the larger centers and near large centers of population. They are in fear of being outnumbered by Jews. That old trait of the ancient Egyptian (quote Hebrew)

"Come let us take counsel together else the Jew multiply in number."

And even after a Jewish student succeeds in getting through this eight-page application blank and surmounting the obstacles placed in his way, being fortunate enough to be thus accepted, he is then subjected to a series of mean, cheap discriminations on the campus by the non-Jewish students. That is not a universal condition but it is sufficiently presented to be commented upon. He is not admitted to this or that honoary fraternity, to the staff of the college paper, to certain athletic activities. Ways are found to make the Jewish student on the campus feel that he is somehow not as good as the non-Jewish student.

And when you pass over to the professional schools the situation becomes appalling.

Jews somehow always hungered after professional life and they have a tradition of professionalism covering centuries. The Jews in this country have applied and entered professional schools in some instances, far beyond their proportions. But clearly there is no crime in a young man wanting

to study for a profession. He has a right to determine his own life, to decide what he wants to prepare himself for. Today he has no such chances. That used to be the philosophy of democracy. But that seemingly has been changed in our professional schools.

The number of students admitted, for example, in our medical colleges is becoming less and less from year to year. The number actually getting in to these medical colleges in or near New York is getting lower every year.

"The New York Homeopathic Medical College and Flower Hospital has in its class of 1932 a membership of 70 Jews and 18 Gentiles, the very next class, 1933, has only 54 Jews and 47 Gentiles. And the class of 1934 has 35 Jews and 69 Gentiles."

"Cornell University Medical College, accepting about 65 new students every year, has been cutting down on Jewish admissions also. Of the senior class of 1931, there are 21 Jewish students out of 68 members. The other classes grade off as follows, junior, 13 Jews; sophomore, 9; freshmen 6. The number then is approaching the vanishing point."

"Long Island Hospital College in Brooklyn admits about 120 applicants every year. The percentage of Jewish students has declined markedly in the last three years, a recent investigator reported. Of the class entered in 1926 nearly 80 percent were Jewish; the class entered in 1927 was not more than 60 percent; the class entered in 1928 was not more than 45 percent."

The tendency rather than the actual number is significant.

The Medical schools cutting down on the number of Jewish

students admitted not only in and around New York, but all over the country, accounts for the multiple applications of the Jewish student. He knows that his chances in one college are very meager so he makes application in one or two or ten or twenty or thirty, hoping that he will get a break in one. In fact Jewish students have applied to Negro institutions in the South and have been refused.

Hundreds of American Jewish boys who wanted to study for medicine have been compelled to go abroad. Think of it, to leave America to gain a medical education, because prejudice in America keeps them from entering medical colleges. And after he is graduated and has become a doctor he finds bans on internship, bans on Jewish doctors becoming members of staffs of hospitals; that very few Jewish teachers are admitted on the faculties and extremely few Jewish professors.

The Law schools are a bit freer. But 90% of the big firms will not take in Jews in the law firms.

In technical professions the condition is just as bad. "In the technical professions even as among the run of low-priced stenographers, race and religion prove a burden. The same engineering corporations and public utility companies which refuse to employ Jewish office workers, are unfriendly to Jewish engineers. So it is not uncommon for these highly-trained men to change their names. A man reported that he received the friendly advice from an agency: "If you persist in saying that you are a Jew, you might as well bury yourself right away."

In chemistry, "There is a general surplus of qualified men in chemistry, according to the experts. Therefore Jews find it "a slough of despond, a sink of iniquity, a pitfall and a snare, the path to heartbreak house."

"Take down the electrical and chemical engineering trade papers and look at the classified advertisements of positions needing men. The familiar phrases occur frequently: - "State race and religion," "applications lacking photographs will be discarded," and "Protestant." Notices of positions wanted reflect the thought that it is worth while to disavow Jewishness in describing one's qualifications. A particularly frank notice was published in January, 1930, in Industrial and Engineering Chemistry. It said: "Patent Expert, Chemical - Progressive, rapidly growing chemical corporation requires full time services of patent expert capable of assuming executive responsibilities. Applicants should be from 28 to 35 years old and must have graduated in chemistry or chemical engineering from high-grade school. Legal training not essential but highly desirable. Christians preferred. Address Box 18, N.12."

"Surveying once offered a fair opportunity for Jews. Of late, title companies have taken it over increasingly, and Jews are being eliminated. Etc. etc." - - -

And the same holds true to a large degree in the teaching profession in the United States.

What is the solution? When the authors come to speak of a way out, they perhaps make their least contribution to the subject. When they come to a discussion of the solution of the problem they seem to

think that assimilation may help; that once the Jew has given up many of his distinctive characteristics, once the orthodox Jew has surrendered his instinctive characteristics, once the Jewish mores are not distinguishable from the non-Jewish mores, that the problem will appreciably be solved.

Of course that is naive. That anti-Jewish prejudice is due to a dislike of the Jewish religion. Jewish experience in Europe in countries like Germany, Austria and Hungary where the Jews fairly well assimilated, where they took on the coloration of the Germans and Hungarians, where they looked and dressed like them and spoke their language not only as well but better than they did and practically monopolized the Hungarian literature, these countries are today the hotbeds of revived anti-semitism in recent years.

And then they think a good way to handle this whole problem, to kill prejudice by treating it as a joke, with laughter, - by making it ridiculous. Well, if you are tramping from one employment agency to another day after day and for many days, trying to get a job to sustain yourself and your family and you are refused because you are a Jew, and that goes on week after week and month after month, I question whether you will treat the question as a joke.

And personally I suspect people who can be broad-minded about other peoples' problems.

The authors believe that a Freudian education may help, that is, an education which will show people the actual background of people. I have great confidence in education. I feel that education will be a

contributing factor in eliminating ultimately much of this crude and harmful prejudice but it has to be a very thoroughgoing education, not so much education of mind, but education of soul. Because if education alone could solve the problem, colleges and universities would be veritable centers of good feeling, good fellowship, and would teach all people what democracy means, what real tolerance is, what the problem of the 'one and the many' really means, what are the rights of majorities and what are the rights of minorities and that education has to begin almost with the cradle.

To my mind the solution of the problem, if there is a solution for it, will be solved not today or tomorrow, it is a problem co-extensive with the whole problem of human liberalism and our future security as Jews lies with the forces of liberalism in this country and elsewhere. Prejudice is but one manifestation of medievalism, of reaction. It is but one tool in the hands of those who belong to the forces of dogmas and reactions.

Our hope lies in joining the forces of the free minds of the world and in carrying on a campaign against every form of reaction in the world-~~and in carrying on a campaign~~ religious, revolutionary, economic, social. Our battle is but one in the vast strategy which is world-wide in scope.

What we Jews need first and foremost is courage, faith, confidence to endure and to carry on. What we need is a bit of the perspective of discipline so that we may have courage. Let us not forget that it is less than fifteen years ago that half of the Jews of the world received their political emancipation, for up to fifteen years ago, up to 1917 the Jews

who lived in Russia, Poland, Lithuania, Jews who belonged to the old Czarist Empire were political gypsies, outcasts who did not enjoy the elementary political rights of human beings. Half of the Jews of the world then, have but recently been granted human rights of a political character, it is only a matter of fifty or sixty years that most of the Jews on the Continent of Europe received their rights. Think of all the dark centuries which stretched before that, - ghettos, yellow-badged, hounded - and in fifty short years, the last fifty years, think what progress we have made in every field of human endeavor, art, music, medicine, commerce, industry.

They can't stop the Jew! Let's not be demoralized because there are still obstacles in the way. These obstacles will be overcome but we must be patient, courageous and work hard, joining forces with all other liberals in the land to destroy the last raiments of prejudice and medievalism.

The problem will not be solved by abdication or by assimilation or by denying ourselves. That's the way of surrender and defeat, the way of shame. One thing remains for us as Jews.

I have spoken of the prejudice of non-Jews, but we too, as Jews have to clean house. Our own record is not clean. There are social cleavages among our own people, keeping us from presenting to the outside world a solidarity and above all and more serious is the fact that Jews frequently discriminate against Jews in industry and in employment: "It is nothing unusual for a Jewish firm to call upon us for Christian help. That is almost a daily occurrence

with us. I know Jewish men of prominence who control and operate million-dollar concerns, who are great philanthropists, who contribute thousands to Jewish orphanages and other Jewish charitable institutions. These very men have hundreds and in some cases thousands of people in their employe. As a rule these companies have a personnel manager who is in control of all the engagement of help. In most of these cases the employment manager is a Gentile. We get calls from these very men almost daily and invariably they desire Christians. Where the concern has no personnel manager, each department head engages his own help. We find that most of these departments are headed by Christian executives, and they as a general rule also insist upon Christian help. These are not rare cases. I could name many. Here is the alarming part of it all. These very philanthropists who are devoting their expensive time and vast sums to aid Jewish charities and to uphold Jewry are overlooking what is going on under their own eyes."

Now how can we fight the non-Jewish employer, how can we call him unjust when our own people, son's of Israel, practice the self same thing?

I have received letters and do receive letters frequently from placement offices in high schools and in colleges here in Cleveland who tell me that they have the most difficult time in the world to place a competent Jewish young man with a Jewish employer. I wonder whether my fellow Jewish employers realize the enormity of such conduct. I wonder whether they don't realize what they are doing not only to these

young men against whom they are shutting the doors of life and opportunity, whom they are driving to self-denial, perhaps to lawlessness and what they are doing to the prestige and position of their own people in this country.

Of all peoples, I hate the pet-Jew most of all, the Jew who thinks that he is different; that he is not like all the other Jews, the Jewish employer who will use the same argument against employing other Jews because they are so individualistic, who himself is different. He became an employer, he became a rich man because he was a shlameel, who stayed put. It is alright for him to be ambitious, to try to expand, but if a young Jew who is at the bottom of the ladder, tries to do the same thing he is to be crippled at the very outset.

Unfortunately there are a lot of these pet Jews. They tell you "my son will get into college, he will have no trouble. It's these young Jews from the East Side of New York, its against them that the colleges are discriminating."

When Queen Esther found herself in the house of the King and when the whole Jewish people were threatened with destruction by Hamann, she thought that she could become a pet Jewess, that she was safe in the palace of the King. And Mordecai had to warn her (quote Hebrew

) "Don't imagine that you are any different. When misfortune will overtake the rest of the Hebrews you and your father's house will come down just the same."

We are a group, a minority group, for better or for

worse. We are subjected to a group judgment. We suffer for one another even as we derive satisfaction from the great achievements of one another.

I think it is decidedly a problem for you Jewish businessmen in this city as in every other city, to wrestle with this problem. I think that when conditions get better, the economic de-
pression is lifted a bit ~~the~~ ~~XXX~~ representative Jewish businessmen of Cleveland should get together and seriously and prayerfully wrestle this problem. What shall be done with the young boys and girls, our sons and daughters who are growing up, who are having more and more the doors of opportunity and education shut in their faces.

I do not believe that the problem is a hopeless one at all. I do believe that the solution lies in careful planning, careful action and a courageous championing of our rights in this country. Surely the Jews of New York City who represent one third of the population have enough of an economic and political power to bring pressure to bear if they would only unite and bring pressure against many of these organizations whose income is largely from Jews, not to discriminate against these Jews.

What we need today is a realistic facing of the facts. We have lived in a fool's paradise, I believe, too long. We thought America would be different. But America is not different. America with an aggregate of millions of people who have the same weakness, the same prejudice as Germany and Austria and England,--realizing that problem we should advance to the work of attempting to solve it in a dignified and courageous and structural manner.

1. Literature rich - objectors - pro and con - popular + pedantic.
in nearly every civilized language. - in last 2000 yrs.
- Began with dispersion - after 586 - Haman - accusation

"There is a certain people scattered abroad and dispersed
among the peoples in all the provinces of thy Kingdom. And
their laws are diverse from those of every people;
neither keep they the King's laws; therefore it profiteth not
the King to suffer them. If it please the King, let it
be written that they be destroyed"...

- (1) - Followed long line of ^{literary} Jew-baiters - from Apsion
The Eg. of the 1st c, then Marcion (2c).

John Johann Eisenmayer (17) Voltaire, Edmond Drumont
Houston S. Chamberlain - Protocols. Hitler's Life &
panphlet -

- (2) Defense like. not venting. From Jews
and non-Jews.

2. "Christians only" is latest defense - 2 liberal Christians -

Perhaps not so much a defense - as expose of
acts of discrimination as they exist to-day in
U.S. - Bringing into open what the facts which
have been known to exist, but, covered up, by
a conspiracy of silence. In the hope, that a
frank facing of facts, to discussion, then
might help to correct an intolerable situation.

- (1) Facts marshalled, accurately, dispassionately
and their cumulative effect is staggering.

- (2) Group according to (1) Employment
(2) Education (3) Residence (4) Clubs &
Fraternities.

- (3) Impossible to restate all facts - would simply mean reading the book aloud - But conclusions may be given.

3/4 On Employment - The most vital - To keep a man, otherwise qualified & deserving, from earning a living - is immoral & socially menacing. What an fact?

(a) P. 245, Conclusion

(b) P. 207-9 - Ads.

(c) P. 213, Employment Agencies

(d) In gen. Office work, abt. 90% of the jobs available in N.Y. are barred to Jews.

(e) Most difficult to get in 1) Banks

2) Insurance Cos. 3) Great Corporations

4) Public Utilities Cos. 5) Old Exclusion Stores 6) chain restaurants

(f) Same in Cleveland.

4/ Reasons given. Spurious

(1) Jewish Holidays - 2 to 5 a year - refused even when willing to work

(2) No doctor - not pliable - ambitions

(3) Prejudice - Race charge - Piffle -

5) Education - Jews always given to Ed - soon possibly nothing discreditable in that - But once they get beyond the tax-supported Ed. + H. schools what do they find -

(1) Many an Endowed College ^{or University} practices openly or secretly
"summus clausus" - ~~They do not~~ ^{Excessively}

(1) P. 86. But

(2) P. 102. - Segregation - Humiliation

(3) Every-where Gentiles preferred - ~~Few~~ ^{to admit}

(4) Discrimination on Campus. Not
admitted to Hon. Societies - Staffs of
College prefer - to certain athletic
activities.

6). Professional Schools. - Even worse - Jew's
Hunger for professional life - apply to Prof. Sch.
out of proportion to their numbers - No
answer!

Medicine

(1) P. 137. Medical Colleges - Few -

(2) Multiple applications - 45 colleges
- New Colleges - Ahead

(1) Bans on internships - on Staffs -
Few teachers. Fewer professors -

(3) Page 161 - Jewish Professors -

Law. (2) Law Schools Free
90% of Big Firms will not take Jews

Technical

Profession (3) Page 175.

Teaching - Law Story
Profession -

7/ Will not dwell on Residence or Club
restriction - not important. - Jews
should not go when they are not wanted.

8/ Solution? Weakest -

(1) Education via Friends -

(2) Assimilation - ~~Stones~~ ^{Moses} - Foreign -
ritualism - Orthodoxy - Garry
over to Unitarian - Humanism - a
what not -

(3) Treat it as Joke. Kill Prejudice
by making it ridiculous -

(4) Page 333

9/ Not so simple -

(1) less. no solution - Kill patient
not cure him. Surrender to Majority -
If Cath. are being disc. against - let
them cease to be Catho. - But why?
not denunciations. A medicine will
always remain -

(2) Joke. Yes. If you are knocking
down all day looking for a job - Career
I respect people who can be affable
& broad-minded over other people's problems.
This much truth - let us spend too much time on apoplexies
(3) Education - Yes! All along line -
in real meaning of toleration - Nationalism -
Jellouship - "On the Waves"

(4) Amazons - Endured worse! great
project in 50 yrs - struggle long
- "minority rights" - / ^{one future lies with}
liberal forces

10) Clean House - our own Audition -
(1) Social changes destroying solidarity

(2) Jews discriminate against Jews -
P. 297 - it

(3) J. defection - Pat Jews
7176 APR 1932 - Social double - For good for Jews & Jew
discriminate as all J. loyalty. Burdens
to be rep. when we come to pt. glories - don't compensate to

↓ (4) How can we put to rest - J. double
denominators - call them unjust - unfair
when our own people practice it -

(quote - lecture) -

Force Jews to become apostate - drive
them into ranting lawless - or
radicalism - Nation is ~~sewing~~ sewing
net crop, revolt - when it
denies young men right to
study, work + advance