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Too Many Doctors - Too Many Lawyers, 1936.

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"TOO MANY DOCTORS - TOO MANY LAWYERS..."
Can we rationalize our economic status
in America?

By
Rabbi Abba Hillel Silver

At
The Temple

On
Sunday morning, January 19, 1936

Were the world truly free of prejudice, were our social organization truly democratic, allowing each man the fullest opportunity for living his life and allowing each man the opportunity to carve out for himself his own career and his own success based upon ability, industry, character - in other words, were the world putting into practice what, in theory it professes, the subject of my discourse this morning would be without point. If there were too many professional people, too many doctors, too many lawyers, too many chemists, too many engineers, too many teachers at any given time or in any given society, then society could well take care of the sharp laws of supply and demand. It would take care of the situation of professional schools. It would restrict enrollment or raise standards required for graduation. It would make Jews and non-Jews alike subject to the arrangements made necessary. In an ideal society, therefore, this thing could be taken care of quite simply. But unfortunately we are not living in an ideal society, a society altogether free from religious prejudices, a society where an individual is treated simply as an individual without reference to his ancestry or his social position or affiliation. But that is nowhere existent.

Everywhere a man is regarded and considered in relation to the particular group to which he belongs. The greatest approximation to the condition where men and women are judged solely on the basis of themselves, their ability, economic utility, would be a country like Russia today. Russia, of course, is as yet no guide. It is still in a transition process of revolution. Even there, the son

and daughter of a former member of the middle class, the son and daughter of a former bourgeois is disadvantaged, substantially disadvantaged against the son and daughter of a former peasant or a former proletariat.

Certainly the Jew is considered everywhere in relation to his group. We would prefer that it were no so. But it is not our preferences which determine it but the preferences of the dominant majority. The fact that we live in a land grounded in a Declaration of Principles, one of which mentions that "All men are created equal" - ^{the} the fact that political structure of our land bases itself on the Constitution; The Preamble declares that one of the prime reasons of enacting the Constitution was to secure the blessings of liberty for ourselves and our posterity; the Constitution's first Amendment reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof"; the Fourteenth Amendment states: "No State shall make or enforce any law which shall abridge the privileges of citizens of the United States".- I say, that though these are the basic ideals, the basic laws of our country, it does not materially alter the situation. Our Government cannot ordain the relationships which ought to prevail among individuals. Government cannot say who shall employ whom. A totalitarian State might attempt it. It remains to be seen whether states are able to control all the affairs and relationships of people. A Democracy cannot even attempt it for it would defeat the very purpose which it sets about to conserve - the independence, the freedom of the people.

It is the dominant majority in any country in the economic realm which sets down rules for the game. When this economic majority is not afraid of free competition and there are enough economic opportunities to go around, it puts no obstacles in the way of any minority. Thus, for example, in great periods of economic expansion which continued in the United States, practically ^{for} one hundred years, up until recently, the Jewish group shared an equal measure with other groups in the opportunities in practically every field. Jews naturally tended to go into fields in which they cared to enter and into lines of work for which they were best suited and which produced the maximum reward for their economic fruitions. But when opportunities tend ~~to~~ to become restricted, when there are more men than jobs available, when bitter economic competition sets in, then the dominant majority will try to push out, at first unsuccessfully, then later on very successfully, the minority group. It will give many reasons and excuses for doing that. It will set about rationalizing this unjust act with excuses and reasons of little importance. In some countries it will be the religious group. In other countries it will be race - as in Germany. In still other places it will be the fact that the Jew indulges in business practices which are not quite ethical. Whatever the rationalization of the Jew may be, what is important is not the reason, but the act itself.

We can expose religious prejudices. We can expose the myth of race. We can refute the fact that business methods of Jews are as upright as those of other people. We have done it. But you cannot change the fact of the bitter economic competition which is

responsible for these acts of discrimination from which all these prejudices come.

Unfortunately we have entered such an era today. We have been drifting into it for some time. Economic pressure is felt more today in the middle calsses, in the professional classes where Jews are largely represented. How the Jews got into these classes is a matter of history. It has nothing to do with race, race psychology or race pseudo-ethics.

Jews who came to the United States as immigrants beginning more than one hundred years ago and continuing up to the present time were not doctors, lawyers, artists, great merchants, bankers. They were humble folk who came here because they wanted a new chance in life for themselves and new opportunities for their families, the same as everyone else who came here, or because they were driven here by political persecution abroad.

The first stream of immigrants of any importance came from Central Europe in the late forties. They came at a time when the country was advancing westward. The pioneering zeal of the country was extending its borders from the east to the Pacific Ocean. They naturally followed the course of these pioneers. These immigrants had been small traders, merchants, back home. They naturally pursued the same occupations here. In the course of time they settled in villages, towns and cities clear across the continent. They established stores, shops and in a good many instances became great merchants of the day. Some entered into manufacturing - the things which their friends had been selling

up to that time. This first wave of immigration entered into the middle class.

The second wave of immigration was in the eighties. They came from Eastern Europe and from the Pale of Russia. These immigrants were even poorer than those who had come from Germany. Many of them were laborers, skilled and unskilled. There is a fond and foolish legend that "all Jews are rich and that all Jews are great merchants and bankers". The six to seven million Jews who lived in the Old Pale in Russia were terrifically poor. In fact, to this day, the average income of a Jew in Poland is less than \$100 a year. In that Pale or settlement, most of them were laborers - blacksmiths, cobblers, tailors, carpenters, water carriers. When they came to the new world, they naturally drifted into those occupations. They drifted into occupations for which they were most suited. They were generally skilled or unskilled workers. 36% of them were skilled workers and 34% were unskilled. In other words, as workers, they contributed a larger group of manual laborers than any other sectarian group in the United States.

Three factors have been responsible for the trend of these immigrants and their sons away from these proletarian classes into the middle classes or into the professional classes. The first factor is the great demand which developed for what we call the white collar class - for salesmen, managers, secretaries, accountants, typists, financial agents. With the rapid development of our industrial life and commercial life, there arose a great demand for a white collar

class. Thus, for example, in 1870, the number of office workers in the United States was about 360 thousand. In 1930, there were eight million. Naturally, those people who lived in the cities were attracted first and foremost to these opportunities. Most of the Jews, most of the immigrant Jews established themselves in urban centers.

In the second place, a factor contributing to the trend away from industrial occupations to the middle class occupations was the development of the machine. Technological progress actually decreased the demand for workers required within certain industries where the Jews found themselves largely represented. For example, in 1910, in the women's clothing industry, there were approximately ten thousand tailors for every one million of population of our country. Twenty years later, there were only 4, 400 tailors to every million of population. In twenty years, therefore, there was a decrease in the number of tailors relative to the population of 58% with the result that many shops were closed down. Many Jews were unemployed. They therefore sought other occupations in the middle classes.

The third factor is a considerable factor. The tradition throughout the ages of the Jew has placed a great deal of stress and value upon intellectual pursuits. Study is one of the primary charges upon a Jewish household; one of the great objectives of Jewish life. It was the thing that was most highly prized in Jewish life throughout the ages with the result that this Jewish group had a larger number of people who were trained mentally and that group naturally entered into those occupations where mind was more important than brawn. In 1915, for example, there

were in the United States over one-half billion skilled workers, manual laborers. Today it is estimated that there are less than two hundred thousand. A labor union like the International Garment Workers, make up some one-half million workers. In 1924, that Union was composed of sixty-three percent Jews and thirty-seven per cent non-Jews. Today that same organization is composed of thirty-eight per cent Jews and sixty-two percent non-Jews.

Now, as the Jews moved into the middle classes, directed there by economic forces, by the general conditions of the country as well as by their own interests, and as those classes became more or less crowded, discrimination began to appear. In certain fields, discrimination has been of long standing. In the field of banking, railroad, insurance, public service, corporation, there has at no time been any great openings for Jewish employment. In recent years, that same instance developed in the field of office-workers. It is more and more difficult for a Jew to obtain work as stenographers, secretaries. In the professions which depend upon contract employment - teaching, engineering - where a man must be employed by an organization before he can practice his profession, there, too, has been and is a great amount of Jewish discrimination. In the smaller cities it is almost impossible for a Jewish teacher to obtain employment. It is very difficult for Jews to obtain jobs as instructors in colleges, especially in privately endowed ones.

In the independent professions - law, medicine, dentistry, which do not apply, there is less discrimination, for there the man stands on his own. Even there, discrimination has set in, in the earlier stages of the profession. A resistance has developed to medical students being

being employed in hospitals and clinics. These professions - law and medicine - have become very crowded in recent years. In 1870, there were 1,057 lawyers to every one million population. In 1930, there were 1,308. The number of doctors did not actually increase. In fact, it decreased in number relative to the population, due, I suppose, to the improvement of hospitalization, the extent to which hospitals are used today. The number of Jewish doctors, Jewish surgeons find themselves largely in urban centers and cities today.

Now this over-crowding in these two professions has brought about a lowering of income and a sharpening of competition and in some instances a lowering of standards. Many lawyers, unable to make a living in their chosen profession, go into public life. They seek political office and in some parts of the country they have gone into political positions to an extent far beyond that warranted by their quota of population, with the result that a serious political situation is being created by this unique fact.

You take the case of Prussia. In Prussia, out of 225 thousand Jews living there, 50 per cent were in commerce and in banking against a non-Jewish percentage of 10 per cent. Nine per cent were in the professional class as against 6 per cent of non-Jews; 22 per cent were in the industrial class as against 37 per cent of non-Jews. $1\frac{1}{2}$ per cent of the Jews were in agriculture as against 27 per cent of non-Jews. In the professions where 9 per cent of the Jews found themselves, they were largely concentrated in two professions - law and medicine. only Whereas $\frac{7}{7}$ per cent of the non-Jews were represented in the field of medicine, the Jew represented 44 per cent.

Thus, out of 8500 lawyers in Prussia, 26% were Jews and of 29,000 doctors, 15½ per cent were Jews. In Berlin also the number of Jewish lawyers exceeded the number of non-Jewish lawyers.

This, of course, fed the flame of Nazi propaganda against the Jew. These factors were exploited by the Nazis. They were made to indicate or to prove that Jews prevailed widely in the lucrative occupations. No reason, naturally, was given in that propaganda to account for the peculiar economic concentration of the Jewish group. No explanation was given, no indication was given to the non-Jewish world that a long period of years was responsible for fashioning the Jewish group into that peculiar economic position in which it found itself. And it is possible that at some time or other the peculiar concentration of our people in the middle class and professional classes will be exploited by our enemies also in this country.

Why Jews came to be in the middle class, in the professional class in Europe is also a matter of History and not of race psychology. By temperament we are more business people any more than another people. When the Jew lived in Palestine before his exile, for a thousand years his occupation was that of a peasant, farmer. If you read the Bible, you will find that all the laws have to do with an agricultural community. All the festivals are nature festivals. The merchants were the Canaanites. The commercial people were the Phoenicians. When the Jew was driven from Palestine first during the Babylonian Exile and later on again they became an immigrant people. They had to adapt themselves to the economic opportunities which they found. They came to certain lands, for example, where there was a resistance to settle soil. No land was

available where the Church and State raged against the Jew holding land. In other lands he found merchant guilds and trade guilds, particularly in Western Europe it denied the Jew the right to belong to guilds. He was forced to find openings in trades left to him which were trading, money-lending. During the 19th century, the century with the great Industrial Revolution, the great expansion which set in called for the financial intepreneur. The Jew was able to adapt himself, was enabled by centuries of that kind of economic pursuit to succeed in those economic enterprises. When in the 19th century, Europe opened to him greater opportunities, he naturally took them. He entered into these occupations.

He was also of "The People of the Book". He entered the professions, particularly the professions of Law and medicine because those two professions were historically associated with the Jew. Jewish life begins and ends with Torah, law. Jewish life begins and ends with Torah, law. The codes of Law, the Bible were known to every Jew. In later centuries, the Rabbis elaborated upon these laws of the Bible into huge codes of law - Talmudic Law. Every Jew studied the Talmud. Jewish life throughout the ages possessed its own autonomy, its own courts. The Jew studied Jewish law in the middle ages, not out of any but because their interests in life, their daily problems necessitated the study of Law. Jewish business men brought their disputes to a Jewish court of law, to the Rabbi, the judge. Throughout the ages, the study of law, jurisprudence, civil, commercial law, criminal law was known and largely disseminated among the people so that when the professional doors were thrown open, the Jew quite naturally went into those professions for which he was fitted. He is

doing it to this day.

And medicine! Why what a glorious chapter in medicine the Jew wrote. It is one of the glories of our people. The Jews appear on the scene of Europe as ~~a~~ physicians way back in the 6th and 7th centuries and continued to be the leading physicians of Europe up to the 16th century.

Throughout the Middle Ages the Jews were the personal physicians to the Persian Shahs, the Mongolian Khans, Sultans.

These great Jewish doctors were scholars, statesmen, diplomats - Jehuda Halevi, Maimonides, Nachmonides, Joseph Albo. In France, Portugal, Italy, the Jewish physicians were in the front ranks. A few years ago I visited southern France and one of the oldest medical schools in Europe. It is said to have been founded by a Jew. In the entrance to the great medical school there is a huge tablet which contains the names of all the Deans who occupied that position at Montpellier from the year 1100 to this day. The second name was that of Jehuda Ibn Tibbin who was Dean in 1175.

Modern medicine is simply unthinkable without the contribution which the Jews have made, particularly the Jews of Central Europe in pathology, psychology, anatomy - in every branch of medicine. So that the presence of the Jews in these two professions - law and medicine, has benefited mankind - certainly it has not hurt the professions.

Were this a simple world, free and democratic world, there would be no problem. The Jew would be allowed into every avenue of

learning, to go as far as his talents permit. But this is a world shot through with prejudice, suspicion, bitter economic rivalries. In this land in which we find an over-concentration of people in a few professions, it is quite a problem.

What can we do about it? It is like the weather. We talk about it but do very little. Some people maintain this position. They maintain that regardless of what Jews will do, there will always be groups prejudicial to him who find excuses for him. Many Jews have a fatalistic attitude. Let things move on as they are. If the situation develops into a condition of unpleasantness, because of those things, we can't help it. There is something to be said for that position. On the other hand, it is true that we have never tried to rationalize our economic status in the world. We have never made a constructive and intelligent effort to spread our people equally over the whole area of occupational interests. We have never sat down and really wrestled with this problem of over concentration and tried to find out if anything could be done about it.

There are certain large areas in which Jews are not represented, where they can and should be represented - skilled labor, agriculture. There is room for more of our people there. And these classes, my friends, far from being the disadvantaged classes which they were up to very recently, are becoming, year after year, the more and more advantaged and favored classes in society. The events in the past years have taught governments to concentrate their protection upon the worker, the farmer. All the governments the world over are out to ease the life - to make more secure the life of the worker, the farmer. In some countries

today, the farmer is more protected than the white collared class. The social status of the farmer is rising. The worker and farmer of today need not be an illiterate man who lacks culture and skill. Not at all. It would be perhaps desirable that we begin to direct the attention of our youth more and more to these occupations. I for one would not counsel a young man who has exceptional talents for law or medicine or engineering, or commerce, to go into farming. A man should be given the fullest opportunity to express what is within him, especially if he has unusual talents and wisdom. Mankind would be the poorer if that man were asked to stultify himself. On the other hand, it is true that many tens of thousands of our people who crowd the universities are not exceptionally talented nor do they have exceptional ability. There are many, quite all too many, who go there because of the tradition of the group or because parents still believe that a professional calling is the noblest calling and the highest good in the world. Many of these young people would be happier and could fulfill their lives better in other avenues of activity than in the professions.

There are today twice as many Jewish young people in universities relative to the population of the non-Jews. The number is increasing. We are in danger of creating in the United States a large intellectual percentage which will find no opportunity to practice professions and whose lives will become bitter and disillusioned because of it. What is necessary in our day is first and foremost, a study of the situation on the basis of facts, to set out on some plan, some large scale ~~and~~ national planning, vocational guidance, in the schools, in the religious schools, or through social service, so that we will be able, in the course of years,

to widen and broaden our economic status. That, my friends, is the duty of the Jew and also of the non-Jews.

I think the non-Jewish employer ought to be made aware keenly by us of the situation which he creates when he denies employment to Jewish young men and young women. These young people have a right to live like all other young people. They have a right to make careers for themselves. They come up against this prejudicial discrimination which shuts doors to them, not because they haven't the ability or the intelligence, but simply because they are Jews. Thus, young people, keen minded, filled with zest for living, may become embittered by this injustice and will go by the thousands and tens of thousands in to the ranks of those radical numbers whose purpose is to destroy the whole economic order which makes possible such discrimination. When non-Jews complain of the numbers of young Jewish radicals, they ought to open their eyes and see what causes them to become radical. It is as much a problem of the non-Jew as of the Jew.

And may I say one word in conclusion - that many Jewish employers are guilty of these bitter discriminations. There are many Jewish employers who got their start in life through the good will and helpfulness of other people. These Jews who now, when they reach the top in their positions in life, do not wish to give the oncomer, the younger Jew, a chance. They are afraid of competition. They find all sorts of excuses and apologies. They say that the Jew is too ambitious. As though they weren't. The Jew doesn't stay put. He is a trouble maker. That is the same kind of policy anti-Semites consistently used against the Jews. I think the Jewish

employers ought to wrestle with this problem because if this problem is not solved at least to a degree, if room is not made to accomodate the thousands of young Jews growing up, a day will come which will bring down all their economy in ruins about them.



1. Were the world free of prejudices, and were society truly democratic - allowing every man ^{regardless of race, creed or color} free opportunity to pursue his chosen career, and to achieve whatever degree of success, ~~and~~ his ability and industry entitled him to, in other words - did we in practice live up to what in theory we professed - ~~the~~ ^{any} ^{man's} discussion would be without point or value. If, then, there were too many duties or dangers in this country - or any other governmental - engineering - chemists - teachers or artists - why the law, rightly & demand would take care of it - or the governmental schools would restrict their ~~enrollment~~ ^{admission}, or raise their ~~standards~~ ^{standards} requirements, - or by then their period of learning - ~~and~~ all Jews as well as non-Jews would naturally be subject alike to the provisions of their laws and arrangements. To an ideal state this could be very simply arranged. But such ~~an~~ ^{an} exist nowhere in the world. Sov. free from all ~~prejudices~~ ^{prejudices} of race, rel. or nat. prejudice - in which the individual is treated just as an individual - a human being without reference to his ancestry or his rel. social & pol. affiliation - as practically non-existent. Russia approximates this condition - most nearly - but R. is still in the A Rev. Trans. - tion & its permanent features are not yet set - and even in R. the children of former aristocratic classes or upper classes are, by virtue of that fact - & quite regardless, their absolute security disadvantages in their career as no guarantee the same advantages for proletarians & peasants -

~~For~~ The individual is almost everywhere considered & treated in relation to his group, racial, religious or social. The dominant group. Certainly the Jew is so regarded. The Jew of course would prefer it otherwise - But it is the

preference, the dominant majority - not he - which determines the matter. Nor does the fact that the U.S. & Ford ^{the resp. doctrine} purclaims that all men are created equal, or the fact that Const. of U.S. in its preamble declares that one of the prime reasons for ordaining & Est. the Const. is to secure the blessing & liberty to ourselves and our posterity - and in its 1st Amendment - "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." - and in its 14th "No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the U.S." - really alters the matter. ~~The same life & nation is only Govt. does not regulate the~~ Govt. cannot regulate the social relationships of its citizens. It cannot retain who shall employ whom. It cannot ~~regulate~~ ^{exclude} anyone out of existence. A totalitarian State may attempt it. A democrat. State cannot even attempt it without infringing upon the very freedom which it would attempt to ensure.

3, It is the dominant majority group which lays down the rules, the game. When it ~~is not~~ has no thing to fear from free competition - it will offer but little resistance to members of a minority group. There is periods of great ^{even} expansion when there are abundant opportunities for all - such as existed in U.S. for a long time - the g. groups, like other groups, should ~~in~~ ^{practically} without let or hindrance, in their performance, in every field into which they came to enter. They naturally tended to the fields for which they were most qualified and which removed the

maximum reward for their econ. functions. But when (3)
econ. opportunities become restricted - when there are more men
than there are available positions - when, in other words,
competition becomes keen & bitter - then the dem. majority
will try to push out a minority group - in order
to lessen the pressure upon its own members. ~~and~~
The excuse of the rationalization which it will give for
these ^{policy} ~~clearly~~ unfair tactics, really does not matter.
In one case it will be Religion (Poles). In another case
it will be Race (Germans) In still another case - unfair
bus. dealing, and dishonesty. This is pure apoplexy to
salve one's conscience - & ~~to~~ delude oneself with a
feeling of righteousness while perpetrating wrongdoings.

You can expose the ^{baseless} ~~baseless~~ ^{anti-Semitic} ~~anti-Semitic~~ ^{charges} ~~charges~~ ^{and} ~~and~~ ^{unfair} ~~unfair~~ ^{practices} ~~practices~~ ^{of} ~~of~~ ^{the} ~~the ^{govt} ~~govt ^{and} ~~and~~ ^{the} ~~the ^{fact} ~~fact~~ ^{of} ~~of~~ ^{econ. rivalry} ~~econ. rivalry~~ ^{remains} ~~remains~~ - & the bitterness and
animosities which it engenders.~~~~~~

4. We are in such an era of restricted econ. oppor. today. On the
way for a few decades now. Part. severe is the pressure in
the area of the middle classes and in the professions - And it
is in these areas where Jews are largely found in large numbers.

(a) The J. who came to U.S. - by, with the immigr. of J. in the 1880-
right then the latest immigr. were not doctors or lawyers or bankers or
merchant princes. They were mostly humble folk who came
to seek a livelihood. The land for J. immigr. came at a time when
country was expanding Westward - They moved forward with
the pioneers. They had been petty traders in the old country.
They followed their trade in the new country as peddlers and

intrigant merchants. It was location work. There was need for their services. They settled down in the new towns, villages, started the land and built the shops, & stores which later on became the very big department stores & mercantile estab. as we know them to-day. Some of them became manufacturers in goods related to the goods which they had as their former had been selling. They & their children came to belong to middle class.

(b) E. Eur. immigrants - from Russia, Poland, & Rumania - where most, there had been skilled or unskilled workers. It is a fact & should be noted, we know that all you are with capital, but Vanities. The 6-7 m. who lived in Russia & Poland were fighting for - to this day the average ~~annual~~ income of a Jew in Poland is \$100 a year. Jews constituted a large % of the proletarian population. - Blacksmiths - ~~tailors~~ tailors - cobblers - masons - carpenters - watch-makers. In the U.S. these immigrants found their way into industries which needed them & for which they were qualified. They became skilled or semi-skilled workers - part in the middle trade. 36 % = skilled workers 27 % unskilled workers.

(c) 3 factors contributed to the trend which developed among these immigrants and their descendants away from proletarian class to middle class.

(1) The sharp increase in the demand ^{in the U.S.} for white-collar professions - ^{manufacturing agents} for free-^{clerk} workers - salesmen - managers - accountants - stenographers, typists - financial agents.

1870 - 360,000 free workers
1930 - 8 million -

The rapid industrial & commercial ~~growth~~ ^{development} of the country the mechanization ~~development~~ ^{development} of machine production -

and the remuneration in large units with ⁵ ~~scholarship~~ ^{+ private} called for an ever increasing staff of office-workers - white-collar class -

Those living in cities were ^{more} just to apply for these positions which offered ^{Scholarship} large remunerations, better prospects and higher social positions. The Jews - who found ^{work} in large urban centres - grew naturally was attracted by these opportunities. ~~But~~

(2) The Int. Government Workers Bureau - 1/2 m. workers.
1924. 637 Jews. / today. 389. Jews
37% non-Jews / 62% non-Jews.

(3) Second factor - Techn. developed has actually decreased the ~~number~~ of workers engaged in these industries where Jews were largely represented.
Women's clothing.

1910 - over 10,000 factories per 1 million of population
1930 - 4,400 "

A decrease of 58% in 20 yrs.

A large unemployed class created, among whom are many Jews. ^{Many tailoring shops closed down} who turn to other occupations

(4) Third Factor - A people framed their culture in intellectual interests - in mental exercises - A people, the Jews - looked up to study & scholarship as summum bonum - ideal for children - were naturally more in demand in their occupation & professions where brain rather than brawn - is of decisive importance

Thus the trend of our people in U.S. has definitely (6
been in direction of ^{single} class. And as result
in which ^{and in private} colleges, ^{then again} ^{some other} ^{university} ^{colleges}
classes, ^{led to} ^{become} ^{concentrated}
then over-crowding ~~to~~ ⁱⁿ ^{the} ^{university} ^{colleges} - ^{noted} ^{with} ^{progress}.

1915-12 m. 5 killed J. Colwell.
to-day 200,000.
5. This has caused a genuine demonstration against J. in
employment in ⁱⁿ ^{the} ^{field} ^{of} ^{clinical} ^{work} - in banks - insurance co.
railroads, ^{with} ^{industry} ^{public} ^{service} ^{corporation} - a long-standing ^{discrepancy}
against J. To the professions which depend upon employment
Contract - teaching - engineering very marked. Teaching
positions in smaller cities & in colleges ^{numerous} ^{are} ^{very}
difficult to obtain.

Practise med. practise - medicine - law which ^{has} ^{not} ^{been} ^{affected}
upon us contrast with ^{others} - ^{fields} ^{has} ^{remained}
and hence many young J. ^{enter} ^{them}. Altho
few obstacles to study as encountered in professional
schools - in hosp. clinical appointments
bec. of large num. applying already in schools -

6. Statistics for U.S. not available -

6. But these professions are becoming ^{more} crowded.

1870 - 1057 per 1 million lawyers

1930 - 1308 " "

In medical profession no reason, actually a
decrease of doctors from 1600 to 1250 per million
due to growth in hospitalization + concentration of
populat. in cities where doctors with aid of antiseptics
can reach new clients - but num. of J.
doctors has greatly increased - & then

concentration in big cities makes ~~the~~ competition
there
keen.

7. Overcrowding in both professions leads to lower
wages - sharper competition - & often affects standards
larger who cannot make a living in their professions - rush
into public office - obtaining certain pol. offices -
& creating just a problem there.

8. Statistics . U.S. not available.

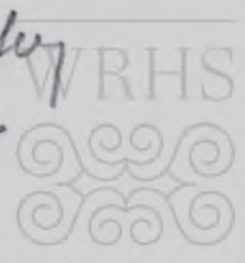
Prussia = 70% in Jews. \$25,000.

50% - Commerce & Banking. Non-Jews: c. 10%
6%

→ c. 9% - Professors - " 37%

22% - Industry " 27%

1 1/2% - Age -



But in professions - concentrated in law two thirds

9 non-Jews engaged in professions 7% was in law two thirds
of Jews - 44%

Thus it came about that 9 26% were Jews

{ 8,500 lawyers in Prussia - 15 1/2% . Two also Germany
29,000 doctors " " .
And in Berlin - more Jews. Lawyers > non-Jews

In Civil Service, in Teaching less > 1%

This feed Nazi Propaganda
will feed Antisem. in America.

18
9. Why go to bus. Comm. & Profession - not just to see
It has to do with history - not with race / psych. or identity

① In Pol. - Farmer - shepherds - for 1000 yrs -
Dom. econ - agreements
Merchants - were landlords, Comm. - Pharmacies
Holidays - Fairs - school - - 21/11 -

② Exile - Babyl - merchants. After 2nd Exile - then S. Europe
most suitable - most profitable - land not available.

Land ① land not available.

② Then countries - early as success for commerce.

③ Church laws -

④ Merchant + Trade guilds - Money lending - Old clothes

⑤ Persecution - portable wealth

⑤ TQC - industrial era - gave them freedom of commerce
skill + readiness - large scope -

⑥ When Professions offered better opportunities - time
then - prepared by mental equipment

③ Part. Law. & Mechanics

① S. life began trade with 500 BC - Law - Legal
codes & Bible established ideal - in Pol. Schools, Pol. & Babyl -
into part code, taught. Every year a period to
study of law - discuss - argue - subtly - 1/16 - Pol

② Law developed out of need - J. Com. had autonomy
rather -

③ When laws formed in 19C - marked in
equity -

4 - from past prog - Prof Member Justice -
authorities, water Prof - on Art Comm - Comm -
International Club Bar to A. Europe

10 - Medicine - flourish tradition - up to 16c - Spain from 19c

Arab world . translators - Med. Science - Authors -

Physician to Perian Shah - Khaz Khaz
Arab Khaz - Translators - Ch. Pines
Things - Types BCA - Excommunication - Butter to do

(1) Laws were post against them Still sergent after

(2) new scholar - posts - stale men - Member Justice

(3) Juda Haber - Wanderer - Abraham
in Wander - Joseph Abel - Isidore Abraham

(2) Montfries - oldest Med. School - Europe - Deans -
Le Rab Yehonah on Tibet do Levi hundreds

(3) Modern Medicine - unthinkable - Anatomy -
Pathology - Physiology - Psychology

Hauke
Munk
Wenger

10 - Certainly the present Justice in their 2 fields in
lay member has redounded to the benefit Wanderer
not to the hurt

11. But in face of reality - crowded middle-class occupations & professions
 + giving vent to Jews in them - What can we do about it?
12. Perhaps we can't do anything about it! Perhaps, like the weather
 we can talk much about but can't change it any - perhaps
 we are helpless in the face of these econ. factors - and if they
 create for us in the long run desperate & tragic situations -
 such as they did in Germany - in other parts of Europe - we shall have
 to submit to them. Many Jews accept this fatalism.
 They argue that regardless of what Jew does - what work he
 engages in - he will be some in later encounter prejudice
 & opposition. The majority is intolerant & suspicious - perhaps
 they are right!
13. On the other hand - we have not lived any intellig. 1890s.
 rationalizing of an econ. position in this or any other
 country. We have not tried to spread our people
 equally over the whole area of occupational interests.
 We have not tried to arrest over-concentration in
 a few calling - which are today under pressure -
1. There are fields of skilled labor where Jews are little
 represented - & wherein there is no discrimination.
 2. There is agriculture - for which Jews has marked
 ability - (witness Palestine)
 3. To day man protected - first - > white collar
social states - rising - Russia
 Do not imply - lack of culture & cult. phenomena
 4. New Remuneration -

14- Would not counsel any young man who has except.
talent- to deny himself ~~his~~ a career in Medicine
or law ~~as a~~ ^{in more & finance} for engineering, journalism etc. for the
sake of ^{helping to} solving ~~of~~ the econ. ~~States~~ problem, his people.
But the 10,000 who could not ~~work~~ - are not all of
except. talent - ^{They are many, 70-85 years 2 as great as now. Jew in Am. college etc.} many, them, could do better & be
happier in non-professional pursuit - even it not
that good parents ~~has~~ are under the impression that a
profession is the noblest calling in life - the highest
path to the one most conducive to happiness &
mental position -

15- This fact is greatly causing in Am. a large
intell. proletariats trained for profession but
unable to find opp. to practice them - disillusion
enlightened -

16- Study field - fit facts - Explore challenges -
Communal planning
(1) Vocational guidance - Teacher - Rabbi - Social
worker -

1. Were the world free - in practice -

If, at any time there were too many.

In an ideal soc - simply managed - But NO ideal Soc.
A Soc. free from race... treated in relation to his group, whether

Russia -

Ind. everywhere considered in relation - Certainly Jew is.

I would prefer - But preference

Nor does the fact - "Declaration" - Constitution -

"Secure the blessing of liberty to ourselves and our posterity"

1st: "Congress shall make no law respecting an establishment of religion,
or prohibiting the free exercise thereof"

14th: "No State shall make or enforce any law which shall abridge
the privileges or immunities of citizens of the U.S."

Actually - ignored.

Govt. cannot regulate social status of its citizens

Cannot retain who shall employ whom.

" legislate prejudice " Totalitarian -

2. It is the dominant majority - ordains rule -

When it has nothing to fear - free competition - no obstacles

In periods of Econ. Expansion - opportunities - J. groups shared

They entered calling where

But when econ. opportunities restricted - None men -

econ. competition better - Dominant maj. - push out

Excuse - pure apologetics - salve - Expose!

3. We are in such an era to-day.

Pressure, part severe in middle classes - prof. class where Jews

How did Jews come to be in these classes? History - what

Jews who came to U.S. - not doctors

German J. immigrants came at a time

East. Europ. immigrants - Pale - poor -

Many of them were laborers - skilled unskilled - legend -

To this day - Poland - 7000

They constituted large % of proletarian - blacksmiths & tailors

In New world - same occupations. 36% skilled. 24% unskilled.

4. 3 Factors - head middle class - professional class.

1 - Sharp demand for white collar class - distributing agents,
clerks, salesmen, managers, accountants, agents, stenographers etc

1870 - 360,000 spec. votes

1930 - 8 million.

(a) those living in cities - Jews - attracted

~~the~~

2 - Technological devel. - diminished demand -

Women's clothing

1910 . 10,000 tailors per every million

1930 . 4,400 " "

A decrease of 58% in 20 years.

Many became unemployed. Shops closed down - Jews -

3 - Intellectual interests - centuries -

As a result: Trend away -

1915 - 1/2 million skilled workers. / 200,000.

Inter. Garment Workers Union - 1/2 m. workers.

1924 . 63% Jews To-day 38% Jews
 37% Non. 62% Non.

5. As Jews moved into white-collar occupat - profess. distinction
Some fields - long standing prejudices - banking, insurance, radicals
public - serious cooperation

Office clerical work

Professionals depending on employment contracts - Engineering

Teaching -

Independent practice - law, medicine, dentistry - less restricted
obstacles - study - hospital clinics

6. But these professions were crowded.

Law.

1870. 1057 lawyers - 1 Million
1930 1308 "

Dentists - denture - hospitalization - concentration in towns

But Jews increased - & in cities.

7. Over-crowding in these professions tends - lower income -
lawyer - and public offices - political situation

8. Recreate ~~Prussia~~ German situation - E. Europe

Prussia - 70% - 225,000

50% - commerce, banking. Non-Jews. 10%

9% - Professions - 6%

22% - Industry - 37%

1.5% agriculture - 27%

But in Professions concentrated on TWO

44% in law & medicine - Non-J. 71%

Thus it came about

8,500 lawyers in Prussia - 26% Jews

29,000 dentists 15 1/2 "

And in Berlin - Non-J. lawyers > Non-J.

disp. reorientation

This fed Nazi propaganda - This country!

9. Why Jews took to Commerce - Bus. Pr. in Europe History.

Pol. Exile - Land - Concentration - Law - golds - 19C.
Profession.

10 - Part. interest in Law & Medicine.

(1) 3712 - 310/10 - Antimony - 1100 - Turists' Minutes

(2) Medicine - famous chapter - Arab - 16 - 190.

Persian authors etc.

10 Persian Shaks - Law against them -

Were scholars etc - Hakim - Spain etc -

Montfaucon - "Le Rab Jehoudah ibn Tibbon" - 1175

Modern Medicine - unthinkable

11. Certainly presence - no harm -

12. But we are living in kind, united - Group prejudices
What can we do about it? Usa the? Fatalism

13. On the other hand - not fixed - rationalize - Spent -

Then are fields - skilled labor agriculture

① Protected (2) No stigma - Russian (3) Culture

Fight for better rewards -

14. I would not counsel -

But the 10,000 who are crowding - parents -

70 Jews in Am. Univ. twice

Large intell. proletarian class - evolution

15. Study - Survey Explan - Communal Planning

Vocational guidance -

16. Duty also non-Jew. Radicals

and Jewish employers -

Jew has right to live - "life liberty etc" - we shall try -