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Some of My Best Friends . . . , 1939.

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"SOME OF MY BEST FRIENDS . . . "

WRHS



By  
Rabbi Abba Hillel Silver

At  
The Temple

On  
Sunday morning, April 16, 1939



When you ask a Jew what he thinks of the Jewish people, he answers that the Jewish people are, of course, a great people, the chosen people, a nation of great men, men of great deeds. When you ask a Jew, "What do you think of Mr. Cohen?" he answers, "Mr. Cohen is the scum of the earth. And Mr. Solomon is a rotter."

When you ask a non Jew what he thinks of Mr. Cohen, he answers that he thinks Mr. Cohen is a splendid citizen. Mr. Solomon is one of the most generous, public-spirited people he knows. "What do you think of the Jewish people?" "The Jewish people - oh well, a little too aggressive. They control too much of the world's wealth. They are communist agitators and what not."

That rather important bit of folk lore is also reflected in that phrase which one hears through the years from the non-Jews: "Some of my best friends are Jews." That absolves one of any possible charge of gross and unworthy prejudice and at the same time permits one to indulge in such a prejudice without embarrassment. It keeps the record straight. It even demonstrates one's high-mindedness and broad tolerance; and by implication establishes the justice of one's dislike for all the other Jews who are not numbered among his best friends. It makes the strictures which one has against the Jews seem more valid and convincing.

"Some of my best friends are Jews". That is an unfortunate but rather widespread attitude even among non-Jews who are not violently or programmatically anti-Jewish. Not so long ago, we had occasion of seeing appointed to the United States Supreme Court a man who was discovered to have been a member of a monstrous anti-Jewish organization, an anti-Catholic organization. When confronted with these facts, his seemingly adequate retort was "Why, some of my best friends are Jews." This attitude is reminiscent of the Middle Ages when princes and kings



who granted their Jewish subjects no rights whatsoever, herded them into ghettos, treated them like pariahs, outcasts, nevertheless harbored close to him some Jewish physician, some Jewish banker, some Jewish counsellor and bestowed upon him special marks of favor.

There is a second class in whose hands this statement "Some of my Best friends are Jews" is a deliberate device by which to cloak their real emotions. They are the conscious and cunning anti-Semites. Of course, they wouldn't attack a whole race, oh no! They couldn't do that. There are good Jews and there are bad Jews. And they attack only the bad Jews.

That sounds very fair, very plausible, but in reality it is utterly venomous and malicious. It is a swindle from beginning to end. For such demagogues in their harangues and in their pamphleteering do not distinguish between bad Catholics and good Catholics, between bad Irish and good Irish, between bad Italians and good Italians. But they do not carry on a sustained campaign of attack upon the bad Catholics, or the Bad Italians, or upon the bad Irish, or the bad Germans. Oh, no!

It is only the bad Jews who are singled out for sustained attack and vilification. Why? Are we to assume that there are no bad Catholics, or bad Irish, or bad Germans, or bad Italians, or bad Scotch, or bad English? Are we to assume that there are no dangerous bankers among them, no internationalists, no criminals, no communists? Or shall we say that as soon as one born a Catholic, however a bad Catholic, he reads himself out of the fold, and the Church is therefore free to speak and think of itself as composed only of the good Catholics, of the desired and approved people, a church of white people, not black people. A Jew, on the other hand, does not read himself out of the fold but remains a permanent liability to the Jews even if he repudiates his religion.



Are we to assume that the Catholic Church, for example, will take no responsibility for a Catholic Hitler and a Catholic Mussolini, destroyers of democracy in half of Europe, who have been responsible for acts of aggression and conquest, while the Jews are forever to be saddled, say with Mr. Trotsky who has renounced any connection with Judaism or with the Jewish people. The Catholic Church in Spain had much to say about the brave Catholics who were on the side of Franco and some of the spokesmen of that Church denounced most bitterly the leaders in the Loyalist army but forgot to mention also that these leaders were once raised in Catholic schools, products of Catholic civilization. If the Jews are to be saddled with Jewish communism in Russia, then the Catholics must assume responsibility for what occurred in Catholic Spain.

We have had some real friends in the past. We have them today. We have had champions and defenders, lay-men and churchmen, Protestant, and Catholic. In times when we needed Catholic defenders, these men defended Israel in the name of right, justice, truth. They exposed many a libel and slander against our people. They defended our faith and our literature against maligners and traducers. They broke a valiant lance, many of them, in defense of race and religion not of their own. Our memories ~~xxxx~~ are being treasured by a people who never forgets its friends. And in these times, too, there are more friends than we know of in the world who will rally to the defense of oppressed and persecuted people, who have to fight so many fronts at the same time. These are our real friends.

But these others who say "Some of my best friends are Jews", I only mean the bad Jews, not the good Jews - these do not belong in this category.



The first class of which I have spoken are not really as culpable as the other, because they do not pretend to be consciously unjust. They are not maligning. They need to be made aware of what they are suggesting by implication. They need to be made aware of their responsibility for the existence of the Jewish problem and of their duty to solve it.

Recently there appeared a challenging and very interesting article written by Mr. Grover Hall in a Montgovery newspaper. I should like to read a few paragraphs of it. It indicates that thoughtful Christians are being made aware of their responsibility toward the Jews.

"The earth swarms with men who think they are experts on the Jew. Nobody attempts a critical estimate of the gentile as a gentile. Nobody audits his balance sheet. Nobody invites him to give an account of his long and unbroken stewardship as the undisputed master of the human race. The gentile has more power and has held it longer than any other vested interest in history. He has escaped critical questioning and comment longer than any other.

"I, for one, marvel at this escape of the gentile from accountability and justice. I marvel that his meanness, his pettiness, his arrogance, his snobbishness, his ill manners, his ungallantry, his poor sportsmanship, his bogus humanitarianism, his sheer blindness to his own higher interests, have not been brought more sharply under notice. It would surely do the gentile good to have his character plumbed in his peculiar relation to the Jew, however satisfactory his character may seem to be in other relationships. If the gentile could but bring himself to face his own microscope, held in his stady, ruthless, hand, the experience might indeed save him from the possible disaster which his demanor invites.

"We think we do no harm to ourselves and our common institutions when in individual social relations we patronize the Jew. We think we are shrewd



discerning fellows when in contemplating a citizen and neighbor who happens to be Jew we think of him and discuss him first as a Jew and then as whatever else he may be. We attribute virtues to him as a class that are characteristic only of individuals; we attribute vices and frailties to him as a class that any man of sense should know are peculiar only to individuals, whether Jews or non-Jews.

"We gentiles sit on top of the world and rule. I, as a gentile, know that if I wish I can lie, steal, murder, get drunk, burn a house, loot a government, or commit any other of the known indecencies, and that while I may be duly punished for my offense, I, instead of my kind, will be put on trial. In no circumstances would I hear the taunting phrase, 'Gentile! Catch him!'

"Naturally, the violent, brutal anti-Semite is revolting to me, even as he is probably revolting in ordinary circumstances to 90 percent of my fellow American Aryans - but I am not at this point thinking of the Bulturebund. I am thinking rather of the type of American who, while he says and no doubt believes he would fight to protect the Jew's civil rights, nevertheless, is an awkward, lumbering fellow in his relation to the Jew. He may be free of conscious malice; nevertheless, he fails either to cultivate or feel the need of genuine talent for living the day-by-day life of the good neighbor to all who are worthy of neighborliness. He is not sensitive, not intuitively understanding and gracious. He is outwardly kind to the Jews, but only because of the practical discipline of memory, plus a sense of expediency. He is tolerant only because of political axioms he has heard and like to taste and roll in his mouth when he has an audience. He is often patronizingly tolerant; his good will is a synthetic product, not a delicate flowering of the human spirit.

"And so ~~xx~~ at the moment I am not thinking of the more vicious and aggressive anti-Semite who outrages the majority of gentiles in this free American atmosphere, but of Aryans who merely pain and sadden me. I have in



mind rather the ox and the ass of Aryanism, particularly many, but not all, of the 'Some of my best friends are Jews' boys and girls. Of the vicious fanatic, more anon.

"Now, of course, there are many unpleasant Jews - but they pain and grieve the men and women of good sense and good instincts who are of their kind. Even so, it seems to me that there is a higher proportion of Nordic gentiles who habitually jar the sensibilities of well-disposed people. There is a higher proportion of Nordics whose principles are not lofty, whose manners are crude, whose good taste is low, whose pride is a kind of juvenile vanity rather than the mark of innate dignity of character; in other words, they are just chimpanzees with clothes on. These are rendered the more ignoble because they are conscious of their overwhelming strength so long as blood, geography, and tradition give them sanctuary.

"We think we have done enough when we cite the Jew's acknowledged civil rights as evidence of the scope of our democracy. We think we have met our opportunities and obligations if now and then we compliment the Jew for his loving kindness and generous philanthropies. We are will enough to exploit him everywhere as a valued economic convenience and to salaam before him politically in communities where he is strong. It does not seem to occur to us that we owe it to the thing inside ourselves that makes us proud to do better than that and so set a wholesome example to the natural haters and potential firebrands that we should know infest every community.

"If we are to coax the Jew out of his acquired but inevitable group consciousness and natural sensitiveness, and if we are at the same time to sink the fuel that feeds the leaping flames of passion and prejudice and at last burn down the lovely pillars of civilization, we shall have to purge ourselves.



"That striding Colossus, known as the Nordic gentile, must be born again. He must hit the sawdust trail singing, Just As I am Without One Plea lest on some dark tomorrow his tongue cleave to his mouth as he stands aghast at the wreckage of precious things all about him."

That, my friends, is profound wisdom, keen understanding, fairness and courage. For after all, it is the non-Jewish world that determines the fate of the Jew. It is the majority that prescribes for the minority. It is the non-Jewish world which basically is responsible for the Jewish problem and it is the non-Jewish world which will ultimately have to solve the Jewish problem. The German\*Jewish people in Germany did not create the Jewish problem there. They rendered distinctive service there; nor did the Jews in Italy; nor in any other land.

So much for the first class. The second class who distinguish between the good Jews and the bad Jews and launch attacks upon them are the killers. They must be rooted out and exposed and destroyed. Their hypocritical cloaks must be torn from them. They must not be allowed to parade in cloaks of piety. They are wolves in sheep's clothing. The lies which they utter are lies about Jews whether they focus these lies upon anonymous bad Jews or not. When they speak of the Jewish international bankers as war-mongers of revolution, they lie. When they speak of twenty million Jews killed in Russia, with the implication that the Jews are communists (otherwise they would speak of twenty million Russians) they lie, just as they lied when they produced the lie of the Elders of Zion. Their motive, even when they say that they are out to protect the Jew against their fellow Jews, their sure motive is to execrate and destroy the Jewish people, to make them an object of fear, a cunning menace, to make them an object of hate and finally of violence and destruction.



Some of my best friends are Jews. Fight Communism! So many anti-Semites are charging Jews with communism. Some Jewish people want to launch a large Jewish campaign against Communism to convince the non-Jews that Jews are not communists. Some Jews are persuaded of the wisdom of it. But I ask you, who are you going to convince? The professional anti-Semite? Why if there was not a single communist in the world today, he would invent the myth in the same way that he invented the myth of the classic "Elders of Zion". Hitler invented the myth of Jewish Bolshevism in Germany when he knew as as all his followers of any intelligence knew that the Jews in Germany were not Communists. They were of the middle class, men of the professional class and the men of the middle class were not communists. However, it served the purpose of the Nazis.

After you satisfy them that the Jews are not communists, you have to satisfy them also that the Jews do not control the business and industry and capital in the United States or the professions, that Jews do not dominate the earth. How in the world are you going to satisfy them? Are we to advise the Jews to get out of the professions? The only way is to get them off the earth. That is the tragic policy of appeasement which in a larger sense has been responsible for the political situation of Europe today. Instead of fighting your mortal foe, appease him, satisfy the terrorist and foe by voluntary suicide.

We Jews ought to oppose communism as well as Nazism and the Jews have consistently opposed them in all parts of the world. For Fascism and Nazism spell the death of the Jew. Communism spells the death of Judaism. Communism destroys the spirit, the other two destroy both body and spirit. Neither is welcome to the Jew.



Now, our tradition is such that it seeks human progress, not through violence and force but through law and freedom and democracy. It is significant that those who thunder most against Communism only twitter against Fascism and Nazism and anyone knows today that the more imminent danger of democracy in our country is not communism but Fascism and Nazism. In a lengthy harangue against Communism they will smuggle in some little reference to Fascism and Nazism to put the unwary off guard to make them believe that here a true American is speaking. In reality those who thunder against Communism and ~~those~~ who refuse to thunder against Nazism and Fascism with equal volume are Nazi agents in the United States.

"Some of my best friends among the Jews and non-Jews" ... advise the Jews not to occupy too high public office and not to be too prominent in government. Voluntarily, in other words, to accept the status of second class citizens. And that position is rather popular with rich Jews who forget themselves that they are the ones who provide provocation to the anti-Semite. The successful Jewish business man does not think of liquidating his business and get out but would like the Jew who occupies the prominent place in government to resign or not to accept such a position in order that the Jews will not appear too powerful and too prominent.

The Germans have a saying: "When a man is going mad, it begins in the head."

Whom will such a course satisfy? The professional anti-Semite who wishes to drive us not from a few positions but from all? Who, like Hitler and his followers are determined to destroy us root and branch - and who will not grant the Jew the right to live at all except as an outcast and a beggar? The political anti-Semite who exploits Jewish



prejudice to overthrow democracy and establish dictatorship? Will he be content to drop his war on the Jews, when the Jews will refrain from occupying the few high public office which they do?

The answer is "No!" My answer is "No!" There is only one consideration that is incumbent upon Jews as incumbent upon all other citizens - that Jews shall be fit, worthy of that office, by discharging their duties honorably. All else is unworth defeatism and cowardly flight! You don't solve a problem by running away from it.

It is a problem - and there are many problems which confront us in the United States - the over-crowding of our people in certain professions. It would be wiser to rationalize our position but not to satisfy the anti-Semite, for our own sake and for the sake of the young Jews who are growing up and protect their well-being.

The voices which we ought to listen to, my friends are the voices from within, the authentic, confident voice of a people eager for life, capable of fine and worthy achievements in life, and determined to work for and fight for its rights which it shares with all other citizens in this free country.

We realize, of course, that there are no sureties and vouches for security in this country. But we refuse to anticipate disaster. We mean to continue to live, act, think and speak as free men as long as that is possible. And we hope that it will be forever.

We shall not twist and contort ourselves into all manner of timid cautious frightened restraints and inhibitions. We cannot spend our days trying to out-guess and outplay the anti-Semite. We cannot afford to organize our lives around him. Rather around the best that is in us!



Around the noblest ideals we are capable of to present and plan and organize our lives.

We shall live confidently, and in these trying times, heroically, and if we do go down in a universal cataclysm, we shall, at least, go down fighting.

The Secret of liberty is courage! It is true to this day. We do not, and we refuse to regard ourselves any more of a problem in American life than the Germans, the Irish, the Italians, etc. We refuse to be put on the defensive. We have nothing to apologize for and we owe no one any explanation. And these continuous and endless articles which are appearing in the magazines and newspapers of America, many of them written by some of our best friends, Jews and non-Jews, which critically analyze the position of the Jew, simply help to create in the mind of Americans the fixation that the Jew and the Jew only in the United States is a problem for which a solution must be found.

We have no illusions about ourselves, about the world in which live. It is a hard age, harder than most ages have been. We suspect that the world being what it is, until it settles down to some form of normalcy, we will have to learn, my friends, how to endure with dignity, to fight skillfully with proper weapons and to fight all forms of panic and all ~~exhibition~~ exhibitions of flight and cowardice.

The Jew - always the focal point of attack.

Today, perhaps in the next decade, through us, there will be finally established in the world whether minorities will have a right to live, whether diverse races and religion can live in peace together, shall determine whether race or character determine rights of citizenship, whether brotherhood and justice and law shall prevail in the world.

And it is with annointed eyes that we must learn to see our destiny



in the future, and read of "the surge and thunder of our Odyssey," in the days to come.

And finally, remember, my friends, what the great Zola, <sup>said</sup> in an hour of black intolerance in France, when the Jews again were in the center of a life and death struggle of democracy, in the dark hour of the Dreyfus Affair. He cried: "The Truth is on the March. Nothing can arrest it."

There is a widening orbit of intolerance today. There is also a widening of greater sympathy between all the peoples who love freedom and justice and tolerance in the world. And the armies, my friends, are gathering in the Valley of Decision. The struggle is inevitable, whether it be a bloody one on the battlefield, or one of ideals. It is inevitable. When it is resolved, the problem of anti-Semitism will be resolved.

All that we need to do is to live our lives in this country as nobly, as responsibly as we possibly can, join with those people <sup>who are fighting</sup> to <sup>eyes of the</sup> make democracy beloved and precious in the rising generation. That is all that we should do. That is all that we can do. The rest will be brought out in the Valley of Decision. "The sun will not go down on our battle until it is won."



# The Egregious Gentile Called to Account

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Editorial

by

**GROVER HALL**

In Montgomery Advertiser

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EDITORIAL  
BY  
GROVER HALL

Mr. HILL. Mr. President, I ask unanimous consent to have printed in the RECORD an editorial by Mr. Grover Hall, published in the Montgomery Advertiser of Sunday, December 4, 1938.

There being no objection, the editorial was ordered to be printed in the RECORD, as follows:

THE EGREGIOUS GENTILE CALLED TO ACCOUNT—CLINICAL NOTES ON HIS LACK OF GALLANTRY AND SPORTSMANSHIP, HIS BAD MENTAL HABITS, HIS TACTLESSNESS, HIS LACK OF IMAGINATION, HIS POOR DISCERNMENT, HIS FAULTS AS CITIZEN AND NEIGHBOR, HIS GULLIBILITY AND ARROGANCE

(By Grover C. Hall, Editor, the Montgomery Advertiser)

This article will not be taken, I trust, as a defense of the Jew, he that has been defended in 1,000,001 articles and books. Fortunately he does not stand in need of defense. But I can think of 100 reasons why his gentile brother, usually ignored by critics, invites and deserves arraignment before the bar of his own conscience.

The Jew has spent his life as a race under a microscope designed and held by the gentile. His blemishes stand out in bas relief on a canvas made by the same gentile neighbor. His virtues are in the picture, to be sure, but they stand obscurely in the background. The effect of the portrait is that of a vast, libelous caricature made by a thick-fingered, unimaginative artist. The Jew has been either too charitable or too circumspect to retaliate in kind. He holds no microscope over the gentile to paint a character study of the most incredibly irresponsible of all the despots.

The earth swarms with men who think they are experts on the Jew. Nobody attempts a critical estimate of the gentile as a gentile. Nobody audits his balance sheet. Nobody invites him to give an account of his long and unbroken stewardship as the undisputed master of the human race. The gentile has more power and has held it longer than any other vested interest in history. He has escaped critical questioning and comment longer than any other.

I, for one, marvel at this escape of the gentile from accountability and justice. I marvel that his meanness, his pettiness, his arrogance, his snobbishness, his ill manners, his ungallantry, his poor sportsmanship, his bogus humani-



tarianism, his sheer blindness to his own higher interests, have not been brought more sharply under notice. It would surely do the gentile good to have his character plumbed in his peculiar relation to the Jew, however satisfactory his character may seem to be in other relationships. If the gentile could but bring himself to face his own microscope, held in his steady, ruthless hand, the experience might indeed save him from the possible disaster which his demeanor invites.

Surely a citizen may claim the right to protest against the folly if not the vice of those who may injure him by thoughtlessly encouraging, in various ways, both subtle and gross, the ever-present rogues and fools in society to violate the ideals that fixed the pattern of this federation of neighborhood democracies, the republic of the oceans.

✓ We think we do no harm to ourselves and our common institutions when in individual social relations we patronize the Jew. We think we are shrewd, discerning fellows when in contemplating a citizen and neighbor who happens to be Jew we think of him and discuss him first as a Jew and then as whatever else he may be. We attribute virtues to him as a class that are characteristic only of individuals; we attribute vices and frailties to him as a class that any man of sense should know are peculiar only to individuals, whether Jews or non-Jews.

③ Thus we hound the Jew while imagining ourselves to be his friends—meaning by “we” those of us that comprise the majority of Americans and would not consciously injure the Jew. Our great transgression is that we do not measure our demeanor to make it conform to our responsibility. We forget that the fools who form our mobs may be influenced profoundly by the manners and prejudiced deportment of people of their own kind above them in the scale of life. Every ill-considered act or word of the influential gentile is food and drink to the passions of the lower order of man, who once inflamed to madness by bitter fortune, having nothing of his own to lose, acts to destroy the things that are dear to others. Grave anxieties in this connection are warranted, as we shall presently see, if we will but take a long enough view of the story of man’s inhumanity to man, even in our own most-favored country. If this be true, let us, then, fix the responsibility.

Experience and personal observation over a period of years have taught me the only lesson that my faculties, being what they are, could receive, that often we have reason to deplore the thing that makes one a gentile and does not at the same time make him an adequate humanitarian, an adequate neighbor, and an adequate citizen.



Now, I personally do not mind being a gentile and I have no disposition to low rate the status of the gentile. There is a distinct advantage now as ever in the past in being one. We gentiles are now, and have been throughout history, in the majority, the great majority—so much so, indeed, that the gentile has since the bright dawning constituted the greatest single vested interest known to time and space.

Our political and social position is more secure. We make more money than the Jews. We control the earth and we know nothing of the bitterness that flavors the acrid cup of a helpless minority group. Indeed, we as gentiles have been so long in possession of the earth, so long in undisputed power politically, economically, and spiritually that we have never had any opportunity to know whether in facing an invincible oppressor of our kind we would be brave. If there were only 15,000,000 of us today as against 1,985,000,000 Jews in the world, how would our wits and instincts stand the test if our dignity as a group should be affronted?

We gentiles suffer mostly in this world from our own folly, not from the sins of others, for all our occasional unsporting readiness here and there in our invulnerable empire to attribute some of our misfortunes, great and small, to those who, while birthing a God, never followed him. Whenever gentiles in difficulties make the Jew their scapegoat they seem infantile.

We gentiles sit on top of the world and rule. I, as a gentile, know that if I wish I can lie, steal, murder, get drunk, burn a house, loot a government, or commit any other of the known indecencies, and that while I may be duly punished for my offense, I, instead of my kind, will be put on trial. In no circumstances would I hear the taunting phrase, "Gentile! Catch him!"

And so I do not mind being a gentile. It is profitable, it is pleasant, it is safe. There is nobody to oppress me or offend me for being one. Notwithstanding that I'd rather be a martyr than anything else except a millionaire, I like the all-Aryan rug that warms such a lowly bug as I on damp, chilly days. I am a gentile, and nothing on Yahweh's earth can alter that fact. That fact means security for me in every storm that does not ruthlessly strike down all peoples, regardless of race or creed.

In fine, we gentiles will be the last to succumb in any circumstances. I am sitting pretty, primarily because of the accident of birth and geography, but also because of the obtuseness, if not the dullness, the smugness, and the arrogance, if not the sheer ungallantry of my compeers in Aryanism.

Naturally, the violent, brutal anti-Semite is revolting to me, even as he is probably revolting in ordinary circumstances to



90 percent of my fellow American Aryans—but I am not at this point thinking of the Vulturebund. I am thinking rather of the type of American who, while he says and no doubt believes he would fight to protect the Jew's civil rights, nevertheless, is an awkward, lumbering fellow in his relation to the Jew. He may be free of conscious malice; nevertheless, he fails either to cultivate or feel the need of genuine talent for living the day-by-day life of the good neighbor to all who are worthy of neighborliness. He is not sensitive, not intuitively understanding and gracious. He is outwardly kind to Jews, but only because of the practical discipline of memory, plus a sense of expediency. He is tolerant only because of political axioms he has heard and likes to taste and roll in his mouth when he has an audience. He is often patronizingly tolerant; his good will is a synthetic product, not a delicate flowering of the human spirit.

6 And so at the moment I am not thinking of the more vicious and aggressive anti-Semite who outrages the majority of gentiles in this free American atmosphere, but of Aryans who merely pain and sadden me. I have in mind rather the ox and the ass of Aryanism, particularly many, but not all, of the "Some of my best friends are Jews" boys and girls. Of the vicious fanatic, more anon.

7 Now, of course, there are many unpleasant Jews—but they pain and grieve the men and women of good sense and good instincts who are of their kind. Even so, it seems to me that there is a higher proportion of Nordic gentiles who habitually jar the sensibilities of well-disposed people. There is a higher proportion of Nordics whose principles are not lofty, whose manners are crude, whose good taste is low, whose pride is a kind of juvenile vanity rather than the mark of innate dignity of character; in other words, they are just chimpanzees with clothes on. These are rendered the more ignoble because they are conscious of their overwhelming strength so long as blood, geography, and tradition give them sanctuary.

In Nazi Germany I should probably be accounted eligible for all the current benefits of citizenship. My line must have been purged soon after the panic in the Garden of Eden. I am Anglo-Saxon-Pict-Celt-Welsh, out of an interminable line of deep-water Baptists. In my boyhood I broke furrows, planted crops, and went to school in a rural Alabama county. It was 9 miles from my home to the nearest railroad. My forebears on both sides "Lindberghed" in a lumbering leisurely manner across the Atlantic, the biggest ocean then known to them, and some of them later became involved in the American Revolution. I am assured that my body cells have been exposed to disease and other misfortunes in every



war that has been fought by our country except the Indian riots before Paul Revere buckled on his saddle. All of my boyhood associates and acquaintances were gentiles and Protestants and, with the exception of the blackamoors around about, all of them were Nordics. At the time I left home in 1905 my county had never been the home of a football player, a Harvard graduate, or a Roman Catholic. Only three or four Jewish families resided in it. One Jewish merchant at the county seat was rather celebrated for his readiness at physical combat. In his day he licked a good many men who affronted him. He was game, and that is a virtue that even a Nordic bouncer can respect.

In due time I became what is euphemistically known as a substantial citizen, otherwise the editor of a daily newspaper. I achieved a satisfactory place in life. I married; I reproduced. When my family became ill we called doctors. Sometimes these doctors were Jews, sometimes Nordic Aryans. I had Jewish neighbors along with Catholic and Protestant neighbors, but that was after—or maybe it was how—I came to know that Jews were people like other people, a part of the warp and woof of the same country that had nurtured my ancestors and me, and not bearded patriarchs and merciless Shylocks. Indeed, as a youth I had scarcely been conscious of the contemporaneous existence of Jews—they were not a part of my little world. I was neither for nor against them. If the Jew was a cunning menace to my world or a marked man to be tolerated only with suspicion, the fact had not lodged in the consciousness of the boy who at 19 arrived in the chief city of his State of the deep South to seek employment as a printer. In need of a boarding house, I found shelter in the home of a pleasant, rather pretty, old Jewish lady, who spoke broken English. I remained in her home for only a week, but I left it with a vivid impression of the charm of that small circle that lingers in my memory today. The old lady mothered me in about the same way that my own mother would have cared for any strange youth under her roof. From all I could see, despite their lowly, obscure state, these people were living this life as wholesomely and pleasantly as any Aryans in like circumstances that I knew. In this my first intimate personal contact with the children of Israel, I, a Nordic, Christian country boy could discern no characteristic quality in them except their speech to differentiate them significantly from other people of their rank and importance. I have often since compared them in my mind to the modest, diffident, self-effacing Aryan bouncers who in my part of America are as commonplace as short-leaf pines, dog fennels, and leaking roofs. \* \* \* I have often recalled how far removed from the status of "rich Jews" my friends were.



My second intimate contact with a Jew was at a boarding house in another town. He was a huge, absurdly fat man, an improvident tailor, a student of books, and the perfect village atheist, the first I had ever encountered. He was too poor to buy all the books he wanted, but his love of learning impressed me, his boldness as a thinker was not lost upon me.

As responsibilities grew, my contacts with Jews multiplied. I came to know Jewish teachers in our public schools, Jewish physicians, Jewish workingmen, and working women.

I came early to see that there was no fundamental difference between Jews and gentiles as such.

The difference always was between individuals, always between human beings.

Now, I would not be regarded by cosmopolitans as a sophisticated person, since I am untraveled, having spent all of my life in a State that once was ruled by Ku Kluxers. But either I was born tolerant or I learned tolerance and acquired rather broad human sympathies after I came face to face with the basic realities of this life—at all events I came early in my days to like minorities and to distrust majorities with regard to all questions involving delicate human relationships and prejudice.

Certainly I have learned by simple observation of my fellows that a "sorry white man" is a sorry white man, whether he be Semitic or Nordic gentile. Blatant, obnoxious human beings run true to a more or less fixed pattern everywhere at all times.

But if a "sorry white man," or a blatant, obnoxious white man happens to be a Jew, gentiles, my brother gentiles, I must sorrowfully report, are prone to notice first that he is a Jew and last that he is an objectionable human being.

If he be a gentile, it is remarked only that he is an objectionable human being.

It is never noticed that he is a gentile.

Take annoying idiosyncrasies of personality in the cruder sort of man or woman. There are Nordic gentiles who use a table napkin for a kerchief on cold days, who eat peas with a knife, who violate all the rules that polite people value. Sometimes they are rude and offensive in their personal relations. Sometimes their conduct is revolting, esthetically and morally—they rob, they swindle, lie, and abuse whatever power they may have over others. But those whom they offend never think to say, "Gentiles! \* \* \*."

Let a frustrated Jewish thinker turn Communist and we instantly hear it said by uncritical gullible gentiles, "Communism is a characteristic Jewish doctrine." But in the same country it is the "international Jewish banker," often an economic Tory, by all accounts, who has the mark of Cain upon



him. It would appear from current literature here and in Germany that the Jew is at once the evil genius of communism and the designing, sinister pillar of capitalism—at once the money-hating Marxist and the money-lending Shylock. Numerous writers have pointed out that there is something wrong with this familiar picture, a picture that is made all the more grotesque when it is remembered that no American Jew has ever acquired a personal fortune comparable to that of Rockefeller, a Harriman, a Schwab, a Sage, a Du Pont, or a Ford. Barney Baruch, he of an old-line, South Carolinian family, and the Strausses of an old-line, genteel Georgia family, have probably come nearest among American Jews to acquiring riches on such a scale. Mr. Baruch and the Strausses are and have been “liberals,” neither dangerous radicals nor wicked Tories. The alien-born Otto Kahn was a multimillionaire Jewish banker—and an international banker at that—but he was harmless socially and politically. He was merely obsessed with a desire to lead all Americans, Jews and gentiles, into noble music halls, where their souls would be cleansed and refreshed.

The Rosenwald Foundation is no menace to anybody; it is, on the contrary, the hope chest of millions of underprivileged Negro children.

Rabbi Stephen S. Wise is, to be sure, a pulpit rebel, but no more so than John Haynes Holmes, the expansive Nordic prophet, and but little if any more so than Harry Emerson Fosdick, the Nordic Baptist pastor of John D. Rockefeller, Jr.

Again disavowing any intention of special pleading for Jews, it is only proper to say that, despite studied discrimination against them and contrary to the prejudiced impression of the more shallow-minded purged Nordics, Jews have had a distinguished military record in recent American history, a record which in truth, it must be owned, is slightly better than that of Aryan Nordics. The record shows that a smaller percentage of Jews than others have landed in jail. I say nothing of the admitted cultural eminence of Jews.

Now, why this appalling deficiency in human juices by which 1,985,000,000 mortals regard the frailties and virtues of 15,000,000 mortals as characteristics of their racial group? It is assumed of the 1,985,000,000 gentiles that they have no uniquely characteristic frailties and virtues, but are just run-of-the-mine folks, some of whom are good, some bad, some gifted, some stupid, some healthy and strong, some weak, some prosperous, some poor, some backward, some advanced.

The Jew does naught to make this heterogenous mass of 1,985,000,000 people seek to attain solidarity, but the 1,985,000,000 have by their ungallantry, their unsportingness, their lack of sensitiveness and insight, compelled 15,000,000 to seek solidarity in sheer self-protection. This makes for intro-



spection among Jews, it tends to bottle up in them the rich juices of the ages, thus depriving all mankind of the full measure of its inheritance in genius and grace.

It seems that in the relatively friendly social political atmosphere of our country Jews already have shown a tendency to lose their identity and their race consciousness in exact ratio to their personal happiness as citizens and neighbors.

Here where prejudice is ordinarily passive and obscure, our instinctive readiness to utter the proper noun "Jew" instead of the common noun "man" nevertheless is a blemish of personality to be deplored, a blemish which should be a reminder of an ever-present malady that, once the tone of our social system is lowered, may become virulent.

To be sure, the historical circumstances (not nature) which made the Jew a tradesman and a financier have had their subtle influence in distorting the picture of this minority as put on canvas by an unchallenged, untroubled, arrogant, unfeeling majority.

The tragedy of it! Our American children romp together, go to school together, unconscious of any issue between them, as classes. One day a veil descends noiselessly between them. Those who yesterday were just children unaware of the great heritage now are grown, and so are Jews and gentiles, with the exception of a minority in each group.

The Jewish parent sooner or later must face this searching, stabbing question from his child or her child, "Why am I different?"

When that question is raised and answered, that moment the insidious seeds of cynicism are planted in the mind of that child, citizen of the republic, heir to this federation of neighborhood democracies.

The child may be of high birth and gentle rearing, it may even have genius to contribute to the common treasure chest of the race—but one day it must hear from the lips of mother or father that it is in some obscure way "different" \* \* \*.

Gentiles did that!

Now, if in time of common travail for our people such, for example, as we have lately experienced a bestial demagogue should find it in his heart to stir the passions of the foolish and dispossessed against the children of Israel, how could my son and my nephews and my nieces look into the anguished faces of their Jewish comrades next door, as they stiffened their backs to resist the surge of passion rising against the children of a small race that has given civilization so much of its flavor?

Be the explanation of this gentile obtuseness what it may, it is but another contributory factor in the insidious mal-



nutrition of the groping human spirit, a disorder that has handicapped mankind since the beginning of experience and contemplation. Now, if the Nordic gentile's reputation for acuteness, good manners, and chivalry were all that is at stake in his awkward blundering, his insensate assertion of self-righteousness at the cost of happiness in others might be dismissed with a shrug.

Unluckily, however, this is a practical world, in which all our virtues derive from practical need, all our vices consist of disloyalty to practical values. If virtues had no practical value, they would not be virtues; if vices did no practical harm, they would not deserve the stigma attached to them.

If Henry Ford's anti-Semitic aberration had befallen him after October 1929 instead of in the golden age that was the Harding-Coolidge era, when even the poor man's dough was relatively thick and sweet, we might have had a pogrom somewhere in these United States. Impossible? Do not be ridiculous! An American mob is as violent, as cruel, and as blindly unreasoning as the mob of any other country. We have only to stir its passions to the bottom. We mobbed Tories and looted them in the days of the Revolution. We mobbed Copperheads in the North in the sixties; we mobbed Unionists in the South. There were southerners who given the chance would have dismembered Abraham Lincoln. There were northerners who would have hung Jeff Davis to a sour apple tree. Coxey's army would have slaughtered J. P. Morgan. In the black nineties there were Populist fanatics in Kansas, Nebraska, Georgia, and Alabama who at a hint from Tom Watson would have welcomed an opportunity to lynch Grover Cleveland, William McKinley, and Mark Hanna in a row. In the delirium of World War fever even the calmest of us looked with suspicion upon any citizen bearing a Teutonic name and we shrieked ominously at all dissenters against war. Ku Kluxism cut a long and tortuous trail of perfidy and stupidity in the twenties. Luckily for the Jews Ku Kluxism's hate was directed primarily at Roman Catholics, who felt the full force of the stuffed hoods, but Jews, Negroes, and "foreigners" did not by any means escape. At another time, under other conditions, Jews might easily be the chief object of the American mob's hatred. But for the mob's anti-Papal obsession in the early twenties, and but for the people's sense of economic security and well-being, Henry Ford's incredible blunder might have led to physical, economic, and political persecution of Jews unparalleled in the history of American fanaticism.

Had this calamitous depression begun in 1920 I shudder to think what ghastly consequences to our people might have accompanied a crusade of so powerful and popular a man as Henry Ford was at that time. That the amiable, well-



meaning Mr. Ford himself would have been appalled and sickened at excesses, physical or political, does not lessen the probability of excesses. In that event the Republic would have been maimed for life. No other helpless minority could ever again have expected peace, security, and the right to pursue happiness.

The American Jew today is fortunate that no Nordic scallawag and demagogue, with the wit and boldness to release a pestilence, has risen to identify in the minds of the dispossessed and the despairing the Jew and the devil as one and the same.

The common sense and patriotism of the majority of the American people would no doubt be equal in the end to repressing such a mob, but not until after irreparable harm had been done. We have to remember that in the twenties a relatively mild form of Ku Kluxism swept like a plague through every State in this Republic.

Put the American mob in rags and feed it on the crumbs that fall from the table of the man who still has an income, convince it that Israel's hosts are at its gate, and it will pick up its flaming torch and march. The war that this mob fought in the early twenties with the Holy Roman Empire would fade into historical insignificance. For man, I regret to report, loves bread more than he loves God.

Chasms between groups in a democracy require more emergency bridges than the citizens of that democracy can afford to build, more than they are technically capable of building, however affluent, however resourceful they may believe themselves to be. The measure of a democracy's greatness and beauty is in the chasms it has closed by uniting sections of the good earth.

The hardened categories into which social, racial, and religious and political prejudices have forced the peoples of most of the older countries are matters entirely familiar to us. We have been taught to regard them as storm signals.

But if we have been taught the grim lesson, we have not yet learned it well enough. We have learned its rudiments and memorized all the catch phrases to be sure, but we are plainly deficient in the advanced courses. We seem slow to learn that we gentiles as the indomitable majority are shortsighted and unimaginative. We think we have done enough when we cite the Jew's acknowledged civil rights as evidence of the scope of our democracy. We think we have met our opportunities and obligations if now and then we compliment the Jew for his loving kindness and generous philanthropies. We are willing enough to exploit him everywhere as a valued economic convenience and to salaam before him politically in communities where he is strong. It does not seem to occur to us that we owe it to the thing in-



side ourselves that makes us proud to do better than that, and so set a wholesome example to the natural haters and potential firebrands that we should know infest every community.

9 If we are to coax the Jew out of his acquired but inevitable group consciousness and natural sensitiveness, and if we are at the same time to sink the fuel that feeds the leaping flames of passion and prejudice and at last burn down the lovely pillars of civilization, we shall have to purge ourselves.

10 That striding Colossus, known as the Nordic gentile, must be born again. He must hit the sawdust trail singing, Just As I Am Without One Plea, lest on some dark tomorrow his tongue cleave to his mouth as he stands aghast at the wreckage of precious things all about him. ✓

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Q





1/ When you ask a Jew -

Reflected in "Some of my Best Friends are Jews". Absolves one of any <sup>possible</sup> charge of gross and unworthy prejudice - and yet permits one to indulge in such a prejudice <sup>without embarrassment</sup>. It keeps the record straight. It demonstrates one's high-mindedness and broad tolerance. which by implication establishes the justice of one's dislike for all <sup>the</sup> other Jews who are <sup>unmistakably</sup> ~~not~~ <sup>one's</sup> best friends. It makes the strictures which one has against the Jews as such, <sup>seem</sup> more valid and convincing.

It is an unfortunate but nevertheless wide-spread attitude even

among those who are not violently or programmatically Anti-Semitic. Supreme Court Justice - Reinhardt - Hofstadter - Physician - Barker -

2) For the honor of consciousness and conscience etc. - it is a deliberate device - by which ~~the~~ <sup>his</sup> real motives are cloaked. O, No! He does not attack a whole race! How could he! There are good Jews and there are bad Jews. He attacks only the bad Jews!

This ~~is~~ sounds very fair and very plausible, but in reality it is utterly verbal and malicious. It is a venom from beginning to end.

For such demagogues, <sup>as their language, a pamphlet</sup> ~~who separate~~ do not separate the good Cath. from bad, or good Irish from bad, and then direct a sustained campaign of attack upon the bad Catholics, a bad Irish etc.

O, No! It is only the bad Jews who are highlighted out for their villiprobation. Why? Are there no bad Catholics etc.? - Are there no internat. barkers among them? or atheists Communists? or internationalists? or criminals?



or shall we say that as soon as we form a Catholic League a  
good Cath - it reads himself out, the fold, and the Church is  
free to speak & think itself as conscience and all the world and the despicable and the afflicted folk, while a bad  
few must remain a permanent liability - even if he repudiates -  
Shall the Cath - Church assume no responsibility for the  
Catholic Hitler, & the Catholic Crusade & the Catholic France,  
& the Catholic front Force all destroying democracy -  
and commerce, human freedom - and must the few  
people assume responsibility for Trotsky? Loyalists?  
Mexico -

3. We have had real friends. We have real friends. Through  
our history - among laymen & clergymen - in name, Right, Justice,  
Truth - and fundamental Humanity - against vices and  
horrific accusations - to expose libel and slander -  
defended our faith and our literature a.g. unhappy and  
inducers - both a valiant lance in defense of a rock and  
and a vision not their own.

In these desperate times - war than we know -  
But these others - "I'm, very bad..." "I don't mean the  
Good Jesus..." are not among them.

4. The first class is not perhaps as culpable -  
unhappy - need to be admonished and made aware...  
Green Hall - Editor - "Morning Advertiser" - (Jude)  
Duty & Non-Jews - Majority!



5/ The second class - are "killers" - to be rooted out, exposed and destroyed. Their hypo-critical must be torn from them. They must not be allowed to parade in garb & piety. And spurious brotherliness. They are wolves in sheep's dress.

The lies which their utter about Jews - are lies whether they focus these lies upon anonymous, bad Jews or Jews, Washington - Communists 20th - E. H. R. - Elders Zion - etc. Their motif is to execrate, and to destroy the people - to make them suspect, an object of hate & finally of destruction.

? When Balaam was hired - to curse the Jews. The fact that a Blessing was finally born from circumstances lives - did not alter the criminally murderous design, Balaam. "He wished to drive the Jews out from this world and the next". At me, his descendants to-day he also used the gift of enchantment and spurious religiosity.

Balaam fortunately had an ass to advise him - F. Coy. has only a multitude of asses to bray and acclaim him.

6/ "Some of our best friends" - Fight Communism! Convince them! Convince whom? The profess. Anti? If there were not a single Comm - he would still persist! Germany! Leaders in V.I. - Laurent - lies - like "Elders". Whole cloth! And what shall we do to satisfy him on J. control of capital & business & superiority of government?



Get out all business etc?

Get off the earth!

That is to a policy of "appeasement" - like the Munich  
proved for Czechoslovakia - You satisfy the terrorist  
and free by voluntary suicide!

7/ To be sure we should offer Carm - as well as For. &  
Nazism - We have consistently - everywhere in the  
world. For For. & Nazi = end of Jew. In Carm. Russia and  
7 Judaism! The latter deriving only the spirit - the former  
the body and the spirit. Neither is welcome by our people.  
Our tradition - prizes truth, freedom and democracy.

① But it is significant that those who thunder against  
Carm. - whether for the against For. & Nazi - which  
are the more imminent dangers, demor. in our country.  
& For. & Nazi. running head in for a second - to on the  
same way as distinction bet. first J. & Nazi - to put  
the unway off guard - to wake them before that  
has a fine amer. & democracy is spalling. In  
reality it is a crypto, plotting. For. & Nazi.

8/ Best friends: Jews & Non-Jews.. but occupy high public  
positions - too prominent - voluntarily accept status of  
first class citizens - popular with Rich & powerful Jews in  
business - who are as prominent only. agreements in majority but.  
"When a man is going mad, it begins in the head"



Whom will such a course satisfy? The Ant. who wish  
to drive us out from a free position but from all? Who  
like Hitler who is determined to destroy us root &  
branch - and who will not grant the free right to live at  
all except as an arkant and a heggar. The pol. ant. who  
<sup>explicitly</sup> J. prepare to overthrow dem. & estab. democracies? Will  
he be content to drop his war on the Jews - when J. will re-  
frain from occupying the few high public offices which they  
do!

My consideration - fit and worthy - and honorably  
discharge our duties in this!

all else is unworthy defeatism - and cowardly  
flight!

9/ Problem of over-crowding - certain econ. problems prevalent - rationalize it - not to  
satisfy a - but for our own sake - for sake of the  
econ. well-being of our rising generation.

10/ The Voice within! authentic, confident voice of a  
people eager for life, capable of fine & worthy achievements  
in life, and determined to work for itself for its  
right which it shares with all other citizens in the  
free country.

We really - no surer & vouchers for security!  
but we refuse to anticipate disaster.  
We <sup>mean to</sup> will continue to live, act, think and speak as  
free men as long as that is possible - never!



We shall not timidly contract ourselves into all manner  
of timid cautions, frequent restraints and inhibitions.

We will not ~~try~~ spend our days trying to outpace &  
outplay the Anti-Semite and org. our life around him!

Rather around our own great ideals - the best, deeds  
we are capable of - shall be pattern in life!

We shall live confidently - and in these trying times,  
heroically - and if we do go down - in a united-  
and national catastrophe. We shall go down fighting!

"The Secret / Identity is Covered" - Pericles

11/ We do not regard ourselves as in any sense any more  
of a "problem" in times. We > Germans, Jews, Italians etc.  
We refuse to be put on the defence. We have  
nothing to apologize for - and we owe no one any  
of blame. The countless articles - waves, then written  
by "hat presses" - creating fixation in mind, time.  
That for one reason or another we are a "problem", for  
which a solution must be found.

12/ No illusions. Hard Age! Harder than usual!  
attacks will pile in!

We will have to learn to endure with dignity - to stand  
back with force - to fight skillfully with proper  
weapons, and avoid all panic and exhibitions, flight  
and cowardice.



13/ Herrn - "The Swiss Guard & Deism"

The Swiss Guard of Deism. Theodor

73/12 100 100 - Sieve -

In the heart / world crises!

Focal point of attack -

→ Then as it will be finally established whether  
in months has a right to live - whether diverse  
 races & religions can live in peace together -  
whether race or character shall determine right  
 / citizenship -  
whether brotherhood and justice and law shall  
prevail in the world?

It is thus with awakened eyes that we must learn  
to see an destiny in the future, and read  
the signs & thunder of an Odeyssey.

14/ And remember - Zola - in dark hour of intolerance

{ "The Truth is on the march  
Nothing can arrest it"

There is a widening orbit of intolerance

But also " " " of understanding & sympathy

The armies are gathering in the Valley of Deism  
"The sun will not go down on our battle until it is won."