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**A 'LOGIC' OF CONSPIRACY: THE APOCALYPTIC WORLDVIEW OF AMERICAN
ANTISEMITIC PROPAGANDISTS, 1917-1945**

by

Stanley Robinson

B.D. (honours), University of London, 1979.

THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF
MASTER OF ARTS
in the Department
of
History

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Abstract

A "LOGIC" OF CONSPIRACY: THE APOCALYPTIC WORLDVIEW OF AMERICAN ANTISEMITIC PROPAGANDISTS, 1917-1945

Following the Bolshevik Revolution certain American ideologues propagated a worldview which focussed on a supposed plot by Jews to create turmoil and manipulate or overthrow governments. Antisemitism is difficult to define, but by virtually any definition of the term these propagandists were radical antisemites.

While their ideology was unpleasant and they were generally dismissed because of their obvious prejudice, they did have a certain influence and they did exhibit a certain logic in what they believed. Their assumptions, once accepted, made "reasonable" the more specific "evidence" which they gathered from a wide variety of sources in the fields of politics, religion, and economics. Those basic assumptions were: that racially and/or religiously distinctive Jews were plotting destruction; that world history was nearing its climax in their day; that a titanic struggle between good and evil was being waged, with evil seeming to be gaining the upper hand; and that things were not always what they appeared to be, making special revelation necessary for an understanding of the truth.

Being American traditionalists, these antisemites tended to focus on American conditions as sources for the truth of their ideas. In keeping with the apocalyptic nature of their ideology, they preached the need for "Christian" Americans to react vigorously to the evil around them. They spread their message by whatever means were available to them, especially magazines and pamphlets. Some gathered significant audiences. Their ideology retains a measure of importance because of the current subterranean presence of antisemitism in American politics and religion which was more explicit between the wars.

Most scholars, repelled by these propagandists, have discounted their not inconsiderable popularity, ususally by dismissing them as psychological misfits. Many of those who have dealt with them have concentrated almost exclusively on their politics. To understand them more fully it is necessary to consider their politics in the context of their religious ideas. Jingoistic Christians, their religious logic and assumptions help explain their psyches as well as their political ideologies.

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CHAPTER I

GENERAL INTRODUCTION

When, in June of 1936, New York City mayor Fiorello H. La Guardia, in the capacity of chief city magistrate, issued a summons charging Robert Edward Edmondson with malicious criminal libel of "all persons of the Jewish religion", Reverend Henry Smith Leiper of the Universal Christian Council wrote a commendatory article in the Jewish Forum. Part of it read, "The history of the vile anti-Semitism of Hitler and his minions in Germany shows only too plainly what can happen as the result of the persistent circulation of even the most absurd falsehoods."¹ One of Leiper's concerns was that the unhindered spread of similar "absurd falsehoods" in other places (i.e. America) would engender similar "vile anti-Semitism". Absurd falsehoods and some of the notorious Americans who persistently circulated them are the subject of this thesis.

While it would be easy and much more pleasant to simply dismiss these propagandists as hateful and crazy, and their ideas as irrelevantly silly, in this thesis I will attempt to analyze their ideology. Based on the assumption that the issues most important to them are the ones they most frequently raised I have tried to understand how they formulated their view of history and the world. The first chapter introduces some of the problems faced by anyone attempting to define antisemitism within the context of American history, and arrives at a definition by which these propagandists can rightly be called antisemites. Their antisemitism, more than a simple dislike of Jews, is in most cases a central element within their worldview. The second chapter, "apocalyptic antisemitism" is a study of their ideology focussing on certain religious issues which were central to their view of the world and Judaism. It is a thematic, rather than chronological, narrative, which brings out many of the specifically "Christian" elements in their ideology. The third chapter

¹ quoted in Dov Fisch, "The Libel Trial of Robert Edward Edmondson: 1936-38", American Jewish Historical Quarterly 71(1) (1981), p. 93. Edmondson was a sixty-four year old former reporter, and founder of the Edmondson Economic Service, when charged. In the two previous years he had printed and distributed 43 different pamphlets, most of them antiRoosevelt, anti-Communist, and anti-Jewish. Like many of those studied in this thesis, he published his own material.

illustrates how they applied that ideology to the world, especially America, of their day. The fourth chapter examines more closely the activities to which these antisemites called their followers-activities which presumably can help explain this antisemitism. All of the last three chapters consist almost exclusively of an analysis of some of the literature produced by these antisemites. Some of the literary works are transcripts of sermons and/or radio broadcasts, but the majority were meant to stand alone as items to be read.

Why bother? Because in some respects antisemitism was significant in America between the two World Wars. Two narrower periods were particularly notable for antisemitic propaganda in the United States. The first years of the 1920s, with the Red Scare, strong anti-war sentiment, and the publication in the United States of The Protocols of the Elders of Zion and The International Jew series make up the first critical period. The Protocols of the Elders of Zion is almost certainly a forgery by the Russian Czarist Secret Police, largely plagiarized from an 1864 book by a French Lawyer, Maurice Joly. Joly's book was an attack on Napoleon III in the form of a debate between Montesquieu and Machiavelli, representing liberalism and cynical despotism, respectively. Supposedly the minutes of a secret meeting of Jewish leaders, the twenty-four Protocols lay out the plan for world domination, and describe conditions under prospective Jewish rule. Since early in this century it has been the antisemites' key text. At one point c1940 Henri Rollin, a Frenchman whose own book on the Protocols was seized and destroyed by occupying German forces, reckoned that of all books only the Bible had been more widely circulated than The Protocols.

The International Jew is a series of four books comprised of articles published in 1920 in The Dearborn Independent, a magazine owned, and used as a vehicle, by Henry Ford. The books, published between 1920 and 1922, are an attempt to deal with the "Jewish Question", largely by showing American gentiles the extent of Jewish control of the United States. The four volumes, in order, were titled: The International Jew, the World's Foremost Problem; Jewish Activities in the United States; Jewish Influences in American Life; and Aspects of Jewish Power in the United

States. They have the honor of probably doing more than any other literature to promote The Protocols' ideas in America. The author was probably William Cameron, editor of the magazine.

The second critical period was the 1930s as Americans responded to the Depression and Hitler's rise to power in Germany. The writers found here display again certain fears common in the early 1920s, fears of United States involvement in another (European) war, communist inroads into American culture and government, and Jewish control of a now apparently burgeoning government.

An assortment of statistics related to some of this paper's characters gives some indication of the success of the propagandizing. One half million copies of The International Jew were put into circulation, and the book generated significant reaction. For example, mostly in response to Ford's publications, in January 1921, 119 prominent American Christians, including former Presidents William Howard Taft and Woodrow Wilson signed an anti-propaganda statement, "The Perils of Racial Prejudice" asking gentiles to halt the "vicious propaganda" against Jews. Robert Edmondson, according to a sympathetic source, had published and distributed more than five million pieces of literature between 1934 and 1936. As we shall see, one of his mainstay doctrines was antisemitism. Father Charles Coughlin, after his conversion (mid 1938) to overt antisemitism, used his magazine, Social Justice, with a circulation of one million, to broadcast his ideas. His weekly radio audience, according to the American Institute of Public Opinion, was usually about 3,500,000, with 2,000,000 hearers finding him convincing.

A second reason for bothering to study and explain these "absurd falsehoods" is their close relationship to some basic political, economic, social, or religious assumptions of some Americans-- assumptions about the world and the United States of their time. These assumptions will be examined in more detail further on. Suffice to say at this point that the propaganda of these antisemites became successful as, and to the degree that, it shared presuppositions held by the listeners. A basic argument of this thesis is that there is a kind of "logic" which follows on those

presuppositions. Indeed, that "logic" and the "evidence" supporting it exemplify paranoia, if paranoia be defined as "a condition characterized by apparently logical systems of delusions (false beliefs)."² Richard Hofstadter writes of the "paranoid style" in American politics, without a desire to "classify any figures of the past or present as certifiable lunatics." Although he considers a long span of American history, and makes specific observations about paranoid stylists at the end of the eighteenth century, in the 1820-1840s, and in the 1950s, his general conclusion about them is entirely appropriate to many of the antisemites considered in this paper,

there is a vital difference between the paranoid spokesman in politics and the clinical paranoiac: although they both tend to be overheated, oversuspicious, overaggressive, grandiose, and apocalyptic in expression, the clinical paranoid sees the hostile and conspiratorial world in which he feels himself to be living as directed specifically against him; whereas the spokesman of the paranoid style finds it directed against a nation, a culture, a way of life whose fate affects not himself alone but millions of others. Insofar as he does not usually see himself singled out as the individual victim of a personal conspiracy, he is somewhat more rational and much more disinterested. His sense that his political passions are unselfish and patriotic, in fact, goes far to intensify his feeling of righteousness.³

The final reason for bothering with this study is that, with only minor modifications, this ideology is current. Studies like this might help in understanding current proponents of antisemitism--an ideology which always at its best is slanderous, and at its worst is provocative of violent discrimination.

The student of "antisemitism" suffers for lack of a definition which is both generally accepted and workable. Before proceeding to my own definition for the purpose of this paper, I will present some of the problems associated with a definition, and the suggestions already made by some of those who have attempted definitions in the context of American history.

Clarity always demands careful definition, but in this case, given that "antisemite" is commonly used pejoratively, fairness also demands it. We will consider a particular group of

² Encyclopedia Britannica, Vol. 15, "Psychoses"

³ Richard Hofstadter, The Paranoid Style in American Politics and Other Essays (New York: Alfred A. Knopf 1966), pp. 3, 4.

American propagandists, who, within the terms of our definition, will be called antisemites.⁴ The definition involves dealing with four related problems: the term's etymology and history; the conditioning of those using the term; the variety of definitions already given, or the lack of any attempt by some to give a definition; and the necessity of further defining words used in the definitions.

While in most definitions etymology would be of value, in this case it is as much confusing as clarifying. The phenomenon under consideration certainly is not opposition to all descendants of Shem, nor those groups, Hebrews, Arabs, Assyrians, Phoenicians, Bablyonians, etc., whose language is regarded as "Semitic"⁵

The term, introduced in 1879 by a German journalist, Wilhelm Marr, was apparently coined to describe the reaction in the 1870s against the Jews in his own country. The Standard Jewish Encyclopedia distinguishes it from earlier "medieval anti-Jewish prejudice" on the grounds that it was directed "not only against persons professing Judaism, but also against those of Jewish extraction" and concludes that the "theory of modern [antisemitism] was ultimately based on the distinction between the Aryan and Semitic language groups, first realized at the close of the eighteenth century, which . . . gave rise to the unsound theory of Aryan and Semitic 'races'."^{6 7} A term with such a specific etiology will almost of necessity have been stretched in order to have remained current for more than a century. That stretching could make "antisemitism" virtually

⁴ throughout this thesis the spelling will be "antisemitism"/"antisemite", in keeping with a distinction made by A. Roy Eckhardt and James Parkes. Egal Feldman writes, "Parkes and Eckardt assert that the spelling 'anti-Semitism' is pseudo-scientific mumbo jumbo. 'It implies an actual quality' called Semitism. On the other hand, since the word antisemitism makes no pretense to a scientific designation, 'it is entitled to neither a hyphen nor a capital.'" Egal Feldman, "American Protestant Theologians on the Frontiers of Jewish-Christian Relations, 1922-82", in Anti-Semitism in American History, ed. by David A. Gerber (Chicago: University of Illinois Press, 1986). p. 383.

⁵ Webster's New World Dictionary, College Edition (1960) p. 1325, "Semite".

⁷ The Standard Jewish Encyclopedia, (Revised Edition 1966), PG. 126. Further complicating the whole issue, and perhaps part of the reason for the confusion surrounding the term, is that it belonged originally to the Anti-Semites. "Marr was sympathetic to what he was describing as "anti-Semitism."

meaningless, or rather, so meaning-full as to be a near-useless abstraction when considering any case history.

A further complicating problem in defining (or using) the term is its emotive past. Its associations with genocide, terrorism, war, and religion mean that its mere use generates feelings which may mitigate against finding anything so cool and detached as an acceptable workable definition. It also, as we shall see, leads to the use of emotive words within the definitions themselves.

The definition or description of "antisemitism" is not only sometimes colored by the definer's emotional responses, but also by one's position vis-a-vis the Jews. Edmondson, in the introduction to a pamphlet entitled "Anti-Semitic Causes of Today", emphasized, "It is of primary importance to know exactly what we are to talk about before analyzing a subject. Therefore let us examine the designation 'Anti-Semitic'." He then emasculated the term by showing that the antisemitism he was referring to had nothing to do with "Arabs, Syrians and Egyptians who are also Semites", and by presenting "antisemitic" as a pejorative term used by Jews to befuddle and to camouflage the real issues. He went on to quote approvingly from Mussolini's newspaper, "Too much Semitism causes the birth of anti-Semitism", and throughout the article treated antisemitism explicitly or implicitly as the justifiable "defensive reaction" to "offensive Judaism."⁸

The International Jew attempted to formulate a definition of Anti-Semitism which similarly excuses the author. It makes clear that antisemitism is not, 1) "recognition of the Jewish Question", 2) "public discussion of the Jewish Question", 3) saying "the suspicion is abroad in every capital of civilization and the certainty is held by a number of important men that there is active in the world a plan to control the world ... by control of the machinery of commerce and exchange." Antisemitism appears in three stages or forms, 1) "a plain dislike of the Jew as a person", which can develop into stage 2), "hatred and enmity", which at some times and places has

⁸ Robert Edward Edmondson, "Anti-Semitic" Causes of Today. A Politico-Economic-Not a Religious or Racial Problem (New York: The Author, [1937?], n.p.

3) "broken into murderous violence." Because this author feels no prejudice or malice, by his definition he is not publishing antisemitic material, just considering the Jewish Question.⁹ It is typical of these authors to deny their own antisemitism, even though they might appear to many others as aggressive antisemites. Perhaps if they have in mind some nineteenth century German phenomenon they are right--their attitudes might not have much to do with another national context in another century--but their attempts at definition force the non-antisemite (whatever that is) to apply some boundaries to the concept. Even the process of definition tends to force the definer to agree or disagree with those whom we are calling antisemites.

Melvin M. Tumin, in an article originally published by the Anti-Defamation League, gives the four major ingredients of anti-semitism:

1. A belief that Jews are different, that they can be identified and distinguished from non-Jews;
2. Some kind of fear of them;
3. A desire to keep them at a distance;
4. A willingness to discriminate against them in schools, jobs, residence, social clubs, resorts, and other such places.¹⁰

David A. Gerber, acknowledging a debt to Tumin, among others, is even more specific:

We may define anti-Semitism as:

1. The belief that Jews are different and alien, not simply in creed or faith, but in physiognomy and even more importantly in an inner nature or psychology;
2. The tendency to think of Jews in terms of negative imagery and beliefs which lead one to see them as power-hungry, materialistic, aggressive, dishonest, or clannish;
3. The fear and dislike of Jews based on their presumed alienness and on the understanding that these negative traits are not simply a response to past victimization or discrimination but rather a product of malevolence toward others, especially non-Jews;
4. the willingness to shun Jews, speak ill of them, subject them to social discrimination, or deny them social and legal rights afforded to society's non-Jews on the basis of a belief that Jews must be treated differently because they are alien, different, and malevolent.¹¹

⁹ The International Jew: The World's Foremost Problem (Dearborn?) November, 1920) Vol. I, pp. 59, 60, 61.

¹⁰ Melvin M. Tumin, "What is Antisemitism?", in Antisemitism in the United States, ed. by Leonard Dinnerstein (New York: Holt Rinehart and Winston, 1971), pp. 10-16

¹¹ Gerber, Anti-Semitism in American History, p. 3

Both Tumin and Gerber distinguish prejudice (the beliefs and feelings) from discrimination (the actions). Their definitions are both obviously based on a study of what has happened to Jews in America. Some of those who have studied the Jews in America do not even attempt such a definition. Instead they give case histories, which play a vital part in definition, as antisemitism would be meaningless apart from its historical manifestations. Indeed, the definition needs to take into account a certain recognizable historical pattern of thought and actions. The best (only?) way to uncover that pattern is by doing case studies. But this method presents a further difficulty. Any study of a particular manifestation of antisemitism can have complicating factors, witness an article by Norine Dresser and Theodor Schuchat, "In Search of the Perforated Page."¹² In it the authors relate the fascinating story of the U.S. Naval Academy 1922 yearbook, into which a Jewish graduate's picture was inserted on a perforated page, lest some graduates of that year would prefer to not have his picture included. The authors are careful to note that this might not be simply a manifestation of antisemitism, but could have been primarily due to jealousy between the Jewish student, Leonard Kaplan, and the yearbook editor, who were fierce academic rivals. In this particular case, whatever were the motivations, the editor's humor needs to be accounted for. On the same pages as Kaplan's picture, there was an unflattering cartoon of a fictitious student, "Porky", described as "born in the township of Zion. . . Educated in the Convent of Zion", and "a stewed gent [= student] below the average, and a poker player of marked ability." Any explanation of what happened to Kaplan would also need to keep in mind the concurrent uproar over Jewish quotas in universities, particularly 1922-23 Harvard.

A further problem arises when any definitions are given (including the one upcoming), and that is the problem of defining the defining terminology. The Standard Jewish Encyclopedia (p. 126) explains "anti-Semitism" as "a term used since the close of the nineteenth century to designate the organized movement or other manifestation against the Jews: more loosely, hatred of the Jews generally." Tumin uses the word "fear", Gerber, the words "fear" and "dislike", and The

¹² Norine Dresser and Theodor Schuchat, "In Search of the Perforated Page," Western Folklore, 39(4) (1980), pp. 300-306.

Standard Jewish Encyclopedia, "hatred". All demand a further explanation, not only because their very imprecision can lead to such statements as this, in reference to relations between Jews and gentiles: "There is reason that every man should keep himself to his own people and church as much as possible. That is not a symptom of hatred or arrogance, but is evidence of clarity and truth."¹³ What is "hatred" to one is obviously not to another, and likely the same can be said of "fear" and "dislike".

An even more basic problem arises when considering Tumin's question, "Who are the Jews?" the authors to be considered in this paper are generally certain that they can identify Jews, but Tumin concludes, "the most obvious thing that strikes us in America today is that a great many different kinds of persons are called Jewish or call themselves Jewish." Jews in America differ as to physical type, cultural characteristics, religious beliefs and practices, and occupation. And "in all important cultural regards, the average American Jew is indistinguishable from the average American non-Jew, except in place and form of worship."¹⁴ Even granting that assimilation had not proceeded so far in 1939 as in 1966 when Tumin wrote this, the first quote at least was appropriate to the U.S. between the World Wars--it would have been quite difficult sometimes to determine who really was a "Jew", except by working out a definition and then fitting into the category those who happened to fit that definition (which is what these antisemites did to a certain extent). That was a relatively difficult exercise in the American context, given that there were no generally reliable markers to distinguish Jews and gentiles. In place of the physical markers other distinctions had to be made, and religious differences thus became important to antisemites.

¹³ Fritz Beckmann, What of Them? A Voice from Christian Germany, Americanized by Onesimus (Boston: Meador Publishing Company, 1939), p. 13. Onesimus was a Biblical slave who ran away from, and then was returned to, his master. The Apostle Paul had changed his name to Onesimus = "useful", because he had found him so. In this context it probably was regarded as a suitable pseudonym because the author was attempting to be useful to the German pastor who wrote the original sermon. The denial in this statement needs to be read in the same way as the denials of antisemitism dealt with later.

¹⁴ Dinnerstein, Antisemitism in the United States, p. 11..

Such large problems notwithstanding, a workable definition is necessary, if only to help categorize the characters whose attitudes and actions are the focus of this paper. I propose, with the help of those who have gone before, that apocalyptic antisemitic ideology has at its core the following assumptions (and it should be carefully noted here that this terminology is that of those whom we are studying): Jews can be distinguished from gentiles, by race, religion, culture, or psychology; (some) Jews are plotting to destroy (part of) the present world--cultural, political or religious. These two beliefs, when combined, are the ideological core of the antisemitism I will consider. It is important to note that this "antisemitism" is not simple dislike of Jews. The authors under study have gone beyond that to formulating a whole world view in which diabolical Jews are central. Antisemites generally dislike/fear Jews for a combination of religious, political, cultural, and/or economic reasons. For example, on religious grounds Jews are frequently seen as members of a religion regarded as despicable for its very proximity to Christianity. Politically and culturally Jews are often seen as tainted with materialism, as cosmopolitan outsiders living in otherwise integrated nation-states, and as clannish. Financially they are seen as wealthy usurers with an unfair advantage. Although they shared many of the general antisemitic beliefs common in their America, these propagandists went beyond those beliefs by formulating a totalist explanation for all that was wrong with the world, at the center of which was a supposed Jewish conspiracy. With their "explanation" they went a long step further than many antisemites were willing to go. Even among antisemites, they were radicals. The "logic" of their antisemitism is totally dependent on these two premises, Jewish distinctiveness and Jewish plotting. The outworking of these beliefs will ultimately result in such things as physical violence, discrimination, propagandizing, and denying civil rights. The corollaries of the first part of that ideological package are the specific generalized accusations, e.g., "The Jew, being a natural leader, is a dominating influence either for good or evil wherever he is."¹⁵ "He [the Jew] is primarily an international character."¹⁶

¹⁵ Edward Hilary Moseley, The Jew and his Destiny (5th ed. Cleveland: Union Gospel Press, 1931), p. 81.

¹⁶ Albert A. Hilleary, The Jew and the Klan, Being a Study of the Jew, Past, Present and Future (Harrisburg, Pennsylvania: Evangelical Press, [pref. 1925]) p. 44.

The second part allows the propagandists to magnify Jews until they become larger than life, especially when their purported villainy and fearsomeness is being considered.

It is also important to note at this point that most of those being considered here treat the "Jewish problem" as the problem-an obvious example being the subtitle to The International Jew-"The World's Foremost Problem" (and the author is not exaggerating his view by that subtitle). To him and others, certain Jews are not simply prejudged negatively, they are perceived as civilization's arch-enemies.

Although "antisemitism" is difficult to define and describe, the adjectival form of the word is more problematic in this context. On the basis of what has already been stated I would simply call any of this literature antisemitic if it combines teaching of Jewish distinctiveness with a Jewish plot. But there are other sometimes valid criteria. An article could be described as antisemitic if it carried through an intention to denigrate Jews. The "Squire of Krum Elbow", for instance, attacked Jewish Law Professor Felix Frankfurter as "the most influential single individual in the United States", and wondered if he was not the "chief secret advisor of the President", and if he did not in turn receive instructions in a diplomatic pouch from Moses Sieff in London.¹⁷ Robert Edward Edmondson attacked Judge Samuel I. Rosenmann of the New York Supreme Court as the one responsible for the packing of the U.S. Supreme Court.¹⁸ Both criticisms are made in articles intending to vilify Jews.

Another criterion to be carefully exercised, focusses on result, rather than intention. An article or statement could be construed as antisemitic if its publication generated antisemitic behavior. The result however, might often not be in keeping with the author's original intent. Many

¹⁷ Howland Spencer [The Squire of Krum Elbow], Our Neighbor and World Unrest (Newport, Rhode Island: Newport Historical Association [1936?]), p. 11. Spencer, editor of the Highland Post, owned the estate across the Hudson River from Franklin Roosevelt's Hyde Park home, hence the title of this article.

¹⁸ R. E. Edmondson, The Jewish System Indicted by the Documentary Record for Revolutionary Communism, Incitement to War, Anti-National Plotting, Political Subversion, Treason to Free Speech, Economic Monopoly, Judicial Corruption, Anti-Christian Conspiracy (New York: The Author, 1937), p. 45

of the books and pamphlets under consideration here make extensive use of quotes from Jewish authors which are used to support the antisemite's arguments. One of the most frequently manipulated quotes is that of Theodor Herzl, "When we sink, we become a revolutionary proletariat, the subordinate officers of the revolutionary party: when we rise there rises also our terrible power of the purse."¹⁹ Certainly Herzl never intended to promote something like antisemitism by making such a remark. In the immediate context he was discussing causes of modern antisemitism. He described the emancipation of Jews into the competitive middle class, and the predicament of the many Jewish "mediocre Intellectuals, who cannot find an outlet downwards or upwards." It is ironic that while Herzl was using this statement to justify a separate Jewish state, the antisemites used it to justify an attack on the Jews who supposedly wanted the whole world.²⁰ A more clearcut case could be found in a recent article meant to be a tribute to American Jewish Judges.²¹ Such a piece could hardly be called antisemitic, (and it certainly was not the author's intention to generate antisemitism,) yet in its result it could well be, for the antisemite wishing to see Jewish manipulation of the justice system would find excellent ammunition in it, especially given that Morris wrote of "common themes"--what great "evidence" of a conspiracy. In such cases the criterion of result would have to be balanced by what was assumed to have been the author's intention, and what was the result as far as the majority of (presumably relatively neutral) readers is concerned. Making such assumptions can of course be risky for the reader, but

¹⁹ International Jew, Vol I, pp. 87, 89, 96; Arno Clemens Gaebelein, The Conflict of the Ages. The Mystery of Lawlessness: Its Origin, Historic Development and Coming Defeat (New York: Publishing Office "Our Hope", c. 1933), p. 100; Gilbert F. Stevenson, The Cuttlefish; Word Cartoons of High Financing (Santa Monica, California: Plutology Publishing Company, c1933). p. 24 (attributed to "Harzl"); and George Edward Sullivan, The Road to Victory (Washington, D.C.: The Author, 1942), p. 59. There is rather careless use of this quote, it usually being abbreviated slightly to "When we sink we become revolutionary proletariat; when we rise there rises also the terrible power of the purse."

²⁰ Theodor Herzl, The Jewish State: An Attempt at a Modern Solution of the Jewish Question (New York, Scopus Publishing, 1943 edition), pp. 36-37.

²¹ Jeffrey B. Morris, "The American Jewish Judge: An Appraisal on the Occasion of the Bicentennial", Jewish Social Studies 38(3-4), pp. 195-224. Morris wrote of Jews making "major contributions to the shaping of justice in America", and stated that he intended to "describe the contributions and discern common themes in the judicial careers of some of the more prominent." Two of those dealt with were particular targets of the interwar antisemitic writers considered here--Felix Frankfurter and Louis Brandeis.

the alternative of suggesting that writers like Morris were intending to generate antisemitism is perhaps even riskier.

On the other hand, a piece could be written which does not even use the word "Jew", and yet be intentionally antisemitic. In such a case the historical context becomes critical to any assessment of the author's intention. As an example, in 1940 G. Allison Phelps wrote An American's History of Hollywood: The Tower of Babel. The booklet never refers to "Jews", but repeatedly levels accusations used at least as early as the 1920s against American Jews. The Hollywood moguls are alien, propound an atheistic philosophy, harbor alien refugees from Europe, are attempting to sovietize Hollywood, support communists, and spread hatred which will lead America into another war. As well, they propagate "the oriental germ of eroticism". Many of these stereotypes were found in the Dearborn Independent articles printed as The International Jew, where they explicitly referred to Jews.²² In Vol II of The International Jew (p. 125), there is the complaint that "an [Jewish] influence which is racially, morally and idealistically foreign to America has been given the powerful projecting force of the motion picture business." The same volume (pages 133-134) implies that the Jewish-controlled motion picture industry carried on a "constant caricature of representatives of Christian religion" as part of a "campaign of subversion". It also (pages 94 and 117) explained the difference between the Oriental view and the American view. Phelps updated the accusations with the complaints about refugees and the link to communism and the promotion of war. Anyone with a background including The International Jew, and a good memory, would not need to find the term "Jew" anywhere in Phelps' article because his target would be obvious by the catchwords.

There is one last criterion, simple but fraught with some of the difficulties already mentioned. That is to label as antisemitic any article so labelled by some authority in the field of antisemitism. Nearly all the items dealt with in this study have been classified by Robert

²² George Allison Phelps, An American's History of Hollywood; The Tower of Babel (Hollywood: The Author, 1940)

Singerman as "antisemitic propaganda". He gives the ideological criteria for his label-his collection includes items where:

it is maintained that the Jews are a predatory race linked by Talmudic Judaism and Zionism, are knowingly united in an age-old cabal to subjugate the non-Jews of the world through collectivist dictatorships, finance capitalism, internationalism, democracy, racial mongrelization, etc., and to undermine all opposing spiritual systems through religious modernism, atheism, satanism and secret societies predicated on cabalism.²³

The problem with such a comprehensive list of criteria is that many of the articles he lists dwell on only a few of those aspects of antisemitic ideology. Some do not quite fit into that schema at all. For example, one of his listings, in spite of its title, The Unchristian Jew, does not meet his criteria for inclusion. It does contain some unflattering stereotypes--Simeon Sachs, orthodox Jewish president of Temple B'nai Israel in New York is one of the villains of the novel, "a little stout man, with a very bald and shiny head, adorned at the back with a fringe of black hair that came up behind his large ears; a face round and florid, eyes small, dark, and closeset; shaggy eyebrows, and two receding chins." Sachs is unscrupulous in his treatment of suppliers and employees and customers. But his Jewish daughter Rachel is the story's paragon of virtue. The author, Lawrence Sterner, is not attempting to prove some Jewish conspiracy (although it is British/international capital which finances Sachs' store), but is blatantly expounding his version of socialistic utopia. The book is as much antichristian as antisemitic, in that it sees both Christianity and Judaism in their current (1917) forms as corruptions of what was once something good for mankind. Indeed the writer might well have been viewed with suspicion by some later American antisemites because of his socialism, his apparent sympathy with the Russian Revolution which he sees in the book as inevitable, and his liberal view of God.²⁴

²³ Robert Singerman, Antisemitic Propaganda: An Annotated Bibliography and Research Guide (New York: Garland, 1982), p. xxix.

²⁴ Lawrence Sterner, The Un-Christian Jew (New York: Neale Publishing Company, 1917). On reading the novel it is difficult to determine if the title refers to a specific character, if it is meant somewhat ironically, or if it is implicitly generalized to include all Jews. Presumably Sterner is referring to Simeon Sachs, but in light of the whole book Sterner could have called him as well the "unjewish Jew".

One further note about classification. By the ideological criteria already proposed (or by any ideological criteria for that matter), if a writer can be classified as an antisemite, then ought not all his writings be studied to understand his antisemitism? By illustration, Father Coughlin, many of whose articles are included in Singerman's annotated bibliography, wrote in a 1939 article,

All last week the hotels at Washington were crowded with delegates from various radical organizations meeting in session with the League for Peace and Democracy to pressure our government to lift the embargo against Spain and to send ammunition, food and money to help the Loyalist-Communists defeat the Christian Rebels. Fulsome publicity prepared for their success. Campaigns were carried on in the press, on the radio and in the cinema where the silent allies of Communism hold so much power.²⁵

This particular article contains no references to Jews or Zionists, but in light of Coughlin's view of the Jews there is special significance in his use of the words "radical" and "Christian". The internationally-concerned League, pro-communism, the "silent allies" manipulating the media, and even the concern about "our government" are all motifs to be found in the antisemitic literature of the period. This is a variant of my caution to read this literature in its historical context in order to assess its antisemitism. One must consider the authorship of a work. If the author has demonstrated antisemitism, then even those literary works which are not explicitly antisemitic need to be considered in an explanation of his/her feeling toward Jews. Just as antisemitism never occurs outside an historical context, so an antisemitic writer's works never are produced outside the context of that author, so to speak.

In this context, antisemitism will be considered an ideology combining belief in Jewish distinctiveness and a Jewish world plot. Writings will be considered antisemitic if they attempt to denigrate Jews implicitly or explicitly by the propagation of that ideology.

It is perhaps important to note that not every piece of literature considered here exhibits the same kind of antipathy towards Jews. Some are obviously written in the heat of passion, "Deport Citizens whose mission is that of helping to prove that in peace and brotherhood, men will find

²⁵ Charles E. Coughlin, The Rightist Go Into Action, (Royal Oak, Michigan: The Author?, 1938), n.p. The title page gives Sunday, January 15, 1939 as the date for this sermon, but the inside cover has "copyright, 1938." This item is not included in Singerman's bibliography.

happiness on earth, while your mission, Israel, is the Propagation of Hate."²⁶ In this case the passion is doubtless inspired by the author's tenuous position in the United States as leader of a pro-Nazi party. Other authors ostensibly attempted balanced explanations or solutions of the "Jewish problem", for example, Hilaire Belloc, the English Roman Catholic essayist and poet. His book *The Jews* was based in part on the assumption of Jewish distinctiveness combined with Jewish plotting.²⁷

It is also notable that I have here a collection of strange bedfellows, in terms both of their politics and their religion. Not all the authors hold to the same ideology in all its details. There are, for instance, anti-Roman Catholic antisemitic writers, but their allies are sometimes devoutly Catholic antisemites, most notably Father Coughlin. The anti-Catholic antisemites tend to often lump together Catholics and Jews as threats to America and the world, but the Catholics do not make a corresponding connection between non-Catholics and Jews.

The ideology also undergoes some changes in detail over the period under consideration. For instance, in the immediate post-World War 1 period there is a fair amount of anti-German expression, and much of international Jewry is seen to be connected to Germany.²⁸ By 1939, for obvious reasons, there is a reversal (although at one point in 1942 George E. Sullivan, activist Washington, D.C. lawyer, and radical Roman Catholic, suggested that Hitler at the least cribbed his program from international Jewish brigands, if he was not in fact carrying out their program).²⁹

²⁶ Hubert Schmuederrich, *The Gray Shirt*, 1933-1940 (New York [1940], n.p.)

²⁷ Hilaire Belloc, *The Jews*, (London: Constable and Company, 1922)

²⁸ In light of this Norman Cohn's observation that the interpretation of world events adopted by *The International Jew* is a German one is fascinating. He points out for instance, that it is Britain which is seen as the Jew-controlled country, and World War I is seen as the victory of the Elders over Germany. See Norman Cohn, *Warrant For Genocide* (London: Eyre and Spottiswoode, 1967), pp. 159, 160.

²⁹ George E. Sullivan, *The Road to Victory* (Washington, D.C. The Author, 1942). Here is an outstanding example of the "Jew" having to be identified with the enemy, whoever the enemy is, and however incongruous the identification might seem.

Not every significant American antisemite of this period is included, because the thesis would soon grow too large, and because the writings of some of them are not easily obtained. On the other hand, not every writer cited can be dignified with the adjective "significant". The bit players are introduced mainly as they echo the ideas of the protagonists. The ones chosen, almost without exception, flourished in their antisemitism between the Wars, but saw their position and popularity radically changed by the events of World War II. Some later important antisemites, most notably Gerald L.K. Smith, the "dean of American antisemites", were operating in this period, and were even well known, but their antisemitism did not reach full bloom until during the war, and most of their anti-Jewish propagandizing took place later.³⁰

Not all the literature is of the same type. Some is intended to be political propaganda, with an incitement to action. Some is sermonical, replete with quotes from an authoritative scripture (not always the Bible). Some is intentionally pure fiction, while some is an attempt to give factual history lessons. Much of the material is meant for as wide an American audience as possible, while some is directed to a specific small group.

The literature under consideration, with a few exceptions, was printed between 1917 and 1945. The Russian Revolution is a useful starting point for reasons found in the body of the thesis, and the end of the Second World War, with the consequent realization of the magnitude of the holocaust and a growing awareness of the implications of Nazi antisemitism in Germany, is an appropriate ending. This is not meant to imply that the philosophies here advanced died out at that time, but that the audience's receptivity changed. As this is a study of American antisemitism, I have focussed on items printed in the United States. The ones not printed there are introduced mostly because they were commonly quoted by the American authors. Nearly all the materials have a strong American bias, even though it is a purported worldwide conspiracy which is being explained. The writers can find many significant Jews in America who fit the part of the bogeymen

³⁰ for that description of Smith by Seymour Martin Lipset and Earl Raab, see Leo Ribuffo, The C'd Christian Right: the Protestant Far Right from the Great Depression to the Cold War (Philadelphia: Temple University Press, 1983), p. 167.

of their nightmares, but they also carry their search worldwide, "world" here needing to be understood in light of what will be said in chapter three about the extent of their vision, which was often narrow.

CHAPTER II

APOCALYPTIC ANTISEMITISM

Many American Christians in this period, inspired by the book of Revelation, maintained a worldview characterized by a belief in a catastrophic end to the present age. Interpreting events in their own era, they believed that catastrophic end to be near. Apocalyptic antisemites shared this view, differing in their certainty that they knew the key eschatological element--the conspiratorial role of the Jews. In this they went beyond most of their fellows. In a March, 1934 assessment of Russian government policy Gerald Burton Winrod, fundamentalist founder of the Defenders of the Christian Faith, and editor of Defender magazine, summarized that more radical antisemitic ideology widespread in the United States at least since the publication of The International Jew,

The present assault represents years, probably centuries, of planning by a secret underground organization composed of degraded Jewish minds. An organization so secretive, so powerful, so interwoven with all Gentile governments, so expert in the knowledge of propaganda, and so heartless in carrying out its aims, that the average laymen [sic] scarcely has the needed mental capacity to even understand how such a system could exist. It is anti-Christ to the core. It is an attempt of "Christ-haters" to dismember religion and take charge of the political affairs of the world.

When one delves into an examination of these esoteric and demonic forces, he feels like he is entering a den of rattle-snakes. Yet, on every hand, the evidence of this world-wide conspiracy is so real that its existence cannot be denied. It shocks and stirs the average Christian American when he is told of such a plot for the first time. He can hardly describe his feelings. He would never think of being a party to such a thing himself and therefore cannot conceive of anyone else doing so.¹

This is a particularly appropriate summary because it has most of the elements of the ideology at least implicit in it--the huge and frightening Jewish plot; a combined theological and political interpretation; the conspiratorialist idea of an uninformed public; and the concept of the writer as the revealer. Not coincidentally, it also demonstrates poor editing, a common problem in much of

¹ Gerald Burton Winrod, "Jewish Conspirators Expect to Destroy Governments and Set Up International Dictatorship", Defender Magazine (March, 1934), p. 2. Defender Magazine was the organ of Winrod's Defenders of the Christian Faith, a group founded in 1925 primarily to fight the teaching of evolution and theological liberalism. By May of 1934 this magazine had 60,000 subscribers.

this literature.

The worldview of these American antisemites can be summarized by examining a number of their basic premises which have certain corollaries.

Most important is the concept of a climax to history, a climax, of course, which is imminent: " ... the organization has almost completed its course ... the time for the consummation of the plot is near at hand ... the last great attack is now being launched for the purpose of setting up a world system of Jewish government."²

In keeping with this apocalyptic premise is a near-dualistic philosophy which posits an ongoing conflict between good and evil, with the evil side getting the lion's share of the attention. Not only does the evil side get most attention, there is sometimes a propensity to suspect those who appear to be on the good side. Hitler, for instance, as we shall see, is perceived as an enemy of the Jews, but the situation under his government is often not accepted as good. Even those conditions which might be interpreted as demonstrating the triumph of the good are often seen in a pessimistic light.

Believing in an ongoing battle between good and evil it is easy for these antisemites to presume an intention by a result. That is, they perceive an event or a pattern, which, if evil to them, obviously must have been planned by someone evil to turn out just that way. They do not give so much attention to those things which might be interpreted positively.

Correlative to this approach is the view of almost all human events as indicative of political and moral devolution. As bad as things have been, and are, they are still somehow bound to get worse.

As might be expected from antisemites, these writers propose that an understanding of the Jews is necessary for any understanding of the devolution of world history, economics, and politics.

² Winrod, The Jewish Assault on Christianity (Wichita: Defender Publishers, c1935), p. 48.

In some cases the explanation of the negative centrality of the Jews goes back to the time of Joseph in Egypt.

History is also seen as having a didactic function. These writers are explaining their world's past in order to help their contemporaries act and react appropriately. Various moral imperatives suggested by these antisemites are entirely in keeping with their view of the world. They see knowledge as the prerequisite for action, more particularly, correct knowledge as the prerequisite for correct action. In a world where there is a carefully-devised plan to suppress the truth they can have the part of revelator, and they can be responsible for both giving the truth and leading the ignorant to favoring and acting on the good.

Implicit in such reasoning about the hidden key to the ills of history is the suggestion that a special revelation is necessary in order for anyone to truly understand. Unlike more mainstream fundamentalists, who claimed a reliance on the Bible alone, the apocalyptic antisemites found their revelation in a variety of diverse authorities (often in combination with the Bible): the Protocols of the Learned Elders of Zion (the single source without which much of this material probably could not have been written); some kind of direct spiritual revelation; or various other students of conspiracy and the Jews.

Conspiracy "logic" relies obstinately on the truism that things are (often) not what they appear to be. While it might be logical to assume that a proletarian revolution would be inimical to international bankers, in the conspirationalist version of reality that was not the case at all. Conspiracy logic must be based on the revealed truths that the Jews are behind both the revolution and the world of international finance and that Jews cooperate surreptitiously to control the world. Therefore the Jews involved in the proletarian revolution are in cahoots with the Jews who are international financiers. The proletarian revolution is not inimical to international bankers (at least not the Jewish ones).

Not only do these writers share basic conspiratorial-logical presuppositions, they often resort to similar propagandizing methods. Let us examine four of those methods which merit some attention because of their popularity.

While they might be expected to be critical in assessing their sources, given their suspicions about so much of what went on in the world, there were some researchers whose work was absorbed and passed on with hardly a negative comment. Helen Nesta Webster, for instance, is quoted often, and approvingly, as a student of the history of revolutions and conspiracy. She admits that her interpretation of the French Revolution, basic to some of these writers' view of the history of conspiracy, is that of only two clerics--one, Abbe Barruel a Catholic who had lived through some of the revolution. Hidden away in George Simons' testimony is the statement that the Russian Orthodox Church and the Methodist Church of which he had been the Petrograd Superintendent during the Bolshevik Revolution, had been negotiating a merger.³ That his testimony might be biased because of such a factor hardly seems to have been considered by these authors. The idea that some of these sources might have been highly biased, or even working out some deceit of their own, seems not to be relevant. All that is important is that they agree with the "truth". One common method of approaching their subject then, was to find an agreeable source, rather than seeking out objectivity. Often, virtually no allowance is made for what appear to be huge biases on the part of the sources being quoted.

While special credence is granted some other antisemites and students of conspiracy, there is a demonstrated interest in any Jewish statement which could possibly be interpreted as supporting antisemitic ideology. For example, at least five of the authors here being considered quote from Benjamin Disraeli's novel Coningsby, "the world is governed by very different personages from

³United States. Congress. Senate. Committee on the Judiciary. Bolshevik Propaganda. Hearings before a Subcommittee of the Committee on the Judiciary, United States Senate, Sixty-fifth Congress. February 11, 1919 to March 10, 1919 (Washington Government Printing Office, 1919.) p. 160. Hereafter this document will be referred to simply as "Simons."

what is imagined by those who are not behind the scenes."⁴ The credence granted to any supporting Jewish opinion, whether that opinion is taken out of context or not, is appropriate to what Hofstadter calls the "special significance that attaches to the figure of the renegade from the enemy cause" for paranoid stylists.⁵ In this case the quoted Jew does not even have to be a renegade. Because the Jewish plot is secret, any Jewish statement "supporting" the conspiracy model is special because it reveals the inner workings and/or ideas of the enemy camp.

A third methodological procedure is the tendency to write in grandiose terms of antisemitism and conspiracy. Explanations are consistently made on a huge scale. It is world leaders in finance and diplomacy, highly-placed governmental and religious figures, catastrophic events, and international programs which are worthy of consideration.

Finally, it is notable that even when they are overtly considering the issue of antisemitism most of these writers are careful to point out that they are misunderstood and/or not antisemites. "I am not anti-Semitic ... some of my best friends in Russia and America are Jews...;" "Let it be clearly understood that this volume is not compiled as an anti-semitic book, but...;" "In order to forestall the easy and common retort that he is an anti-Semite or an anti-masonic propagandist, the writer [sic] begs to state that he is neither, but merely a student of history and passing events, which he wishes to record."⁶

⁴ Nesta Helen Webster, Secret Societies and Subversive Movements (London: Boswell, 1924). p. 382; Winrod, The Hidden Hand. The Protocols and the Coming Superman (Wichita: Defender Publishers, c1932), p. 11; Winrod, The NRA in Prophecy and a Discussion of Beast Worship (Wichita: Defender Publishers, c1933), p.27; Winrod, Adam Weishaupt, A Human Devil (Wichita: Defender Publishers, c1935), intro.; Winrod, Talks on Sound Government (Wichita: Defender Publishers, c1938), p. 40; Eugene Nelson Sanctuary, 'Are These Things So?' Being a Reply to this Question Propounded by a Jewish High Priest of the First Christian Martyr 1900 Years Ago. A Study in Modern Termites of the Homo Sapiens Type. Compiled by the WAAJA, World Alliance Against Jewish Agressiveness (Woodhaven, New York: Community Press, 1934), intro.; Sullivan, Road to Victory, fwd., pp. 48,49,50,65; Sullivan, Global Egomaniacs. Chief Cause of Woes and Wars (Washington, D.C.: The Author, 1944), p. 14; William Bell Riley, Protocols and Communism (Minneapolis: L.W. Camp, 1934?), p. 12.

⁵ Richard Hofstadter, The Paranoid Style in American Politics, pp. 34, 35.

⁶ Simons, *ibid.*, p. 141; Sanctuary, *ibid.*, pp. 205, 120

These statements exemplify the formulaic denial of antisemitism often found in antisemitic tracts, but using Eugene Nelson Sanctuary, author of the latter two of those statements, let us see what this non-antisemitism involves. Colonel Sanctuary was first to bring to the United States the supposed translation of the Talmud by Justin Pranaitis, a Russian Catholic, the translation most often quoted by American antisemites trying to demonstrate the immorality of the Talmud. George Wolfskill and John Hudson tidily summarized Sanctuary as,

an old professional in the ranks of the hate-peddlers, friend of congressmen and senators, a man with numerous German connections, head of the notoriously anti-Semitic American Christian Defenders, and perhaps the only military officer in history to be indicted three times for seditious conspiracy against the United States.⁷

Hardly likely then, that Sanctuary was being misunderstood. From an outside perspective, and by virtually any definition of "antisemite", the reasonable conclusion is that he was an antisemite, and like nearly all of those considered here, his antisemitism had a strong religious element. It is common to find their antipathy to some Jews and/or Judaism in general couched in religious terminology, for there are a variety of religious philosophies calling themselves "Christian" inextricably bound up with this antisemitism.

Most of these writers considered themselves "Christians", and their Christianity was, to use an appropriate term from another context, jingoistic. It was therefore, given the historical roots of Christianity, important to them to clarify the historical and ideological relationship between Judaism and Christianity. They all presented one of two interpretations of that relationship--one which saw a close harmony, and the other which denied any real compatibility. Ironically, whichever view of the original relationship was chosen, the end result was the same--this current Judaism was viewed as the antithesis to virtually everything deemed theologically central to Christianity.

⁷ George Wolfskill and John A. Hudson, All But the People, Franklin Roosevelt and His Critics, 1933-39 (London: MacMillan, 1969) p.75.

In a 1926 broadcast from station WHAP in New York, Vida Mulholland defended Augusta Stetson, claimant to the leadership mantle of Mary Baker Eddy in the Christian Science movement. She quoted Eddy in the introduction to her message,

Of old, the Jews put to death the Galilean Prophet, the best Christian on earth, for the truth he spoke and demonstrated, while today, Jew and Christian can unite in doctrine and denomination on the very basis of Jesus' words and works.⁸

The mediating religious force was of course, Christian Science.

Morrison Swift, who was opposed to both traditional Judaism and traditional Christianity, saw the two as inseparable. His acerbic writing is illustrated by the following,

The basic God of the Christians is the semitic Jehovah, partly a product of Hebrew mentality, partly a collection of borrowings from other races. The fabled Jesus who somewhat corrected and modified the Jewish Jehovah was a super-saturated Jew, while the hair-splitting theologian Paul was another Jew; and whether or not the alleged Jesus was Jewish in blood, the present day pseudo-Jews take all credit for having given Christians their religion.

He then criticized Christianity for having "the inescapable early Jewish background of fathomless mental incompetence and gross tribal pride." His basic complaint was that love, Christianity's operative force, promotes the rise of inferior and less intelligent races, and that in that ethos what he called "modern so called Jews" will monopolize wealth and "master America spiritually."⁹

Julius Hahn and Henry Mueller, in the introduction to The Jewish Problem criticized The Foundations of the XIX Century by Hewston Steward Chamberlain [sic] for its Aryan theories. They concluded that "this modern Antisemitism is in deadly conflict with Biblical Christianity, which is rooted in Judaism and stands or falls with Old Testament revelation."¹⁰ They went on to acknowledge the debt of the world, particularly the Christian world, to the Jews, who originated

⁸ Vida Milholland, Justice. An Address, Pointing Out that the False Leaders of Jewry, the Priests and Rabbis, and not the Jewish Nation, were Responsible for the Crucifixion of Jesus. Broadcast from Radio Station WHAP, New York, October 20, 1926 (New York: Radio Station WHAP (1926?) p. 2. The title of this message is appropriate to the issue at hand. Stetson in her leadership bid apparently had been out-maneuvred by a group of Christian Science insiders. The broadcast is meant to parallel her career and that of Jesus. The opposition Jewish leaders are brought into the picture to complete the parallelism.

⁹ Morrison Isaac Swift, The Evil Religion Does (Boston: Liberty Press, 1927), pp. 37,33,37.

¹⁰ Julius Hahn & Henry Mueller, The Jewish Problem (Boston: Meador Pub. Co., 1936), p.12.

the idea of monotheism, wrote both Testaments, and produced the Messiah.

Father Coughlin posited a fascinating connection between Judaism and Christianity in the context of persecution,

Since the time of Christ, Jewish persecution only followed after Christians first were persecuted--persecuted either by exploiters within their own ranks, as in the Middle Ages, or by enemies from without, as in our own days - the days of communism.¹¹

William Bell Riley, one of America's leading fundamentalists in his day, in attempting to demonstrate that his consideration of the Jews was not prejudicial affirmed, "Religiously the sacred book of the Jews is the basis of the Christian faith, and we claim a closer kinship with the Jews than any other religion known to the world."¹² On the other hand, there are many who could perhaps be called more thorough-going or consistent who in varying degrees denied any close relationship between Judaism and Christianity. While acknowledging the important role of the Biblical prophets, and that Jesus was a Jew, Albert Hilleary maintained,

It is not strictly true ... that the Christian religion is a continuation of Judaism in a modified form. There is nothing in common between Judaism and Christianity save that the Builder of the Christian Church, in His own body fulfilled the types and shadows of the old covenant and then effectually laid them away ...¹³

The Twentieth Century Crusaders published a more one-sided view, not so much of the historical relationship between Christianity and Judaism, but of the ideological relationship,

there is much in the Bible that must be recognized as pure propaganda for the bloody Messiah whom the Jews have been endeavoring to enthrone for the last two thousand years. It must also be recognized that there is an unbridgeable gulf between the Christian and the Jewish religious philosophy, a gulf so wide that even between a Jewish atheist and an atheist with a Christian background, an irreconcilable difference exists.¹⁴

¹¹ Charles Edward Coughlin, "Persecution-Jewish and Christian," and "Let Us Consider the Record." (Royal Oak, Michigan: The Author, c1938), pp. 9, 11.

¹² William Bell Riley, Wanted--A World Leader (Minneapolis: The Author?, 1939), p. 45. Riley, a friend of Winrod, was on the board of Defender magazine and was long active in the World Christian Fundamentals Association. He was responsible for recruiting William Jennings Bryan to fight evolutionism.

¹³ Hilleary, *ibid.*, p. 31.

¹⁴ Thus Speaks the Talmud. The Case of Judahism vs. Christianity with Evidence from the Jewish Sacred Scriptures. ([New York?]: Twentieth Century Crusaders [c1938]), p. 11. Notice the change in terminology in the last sentence. It seems that to the author it is possible to be a Jewish, but not a

Jacob Elon Conner, a disciple of H.S. Chamberlain, characteristically concluded a paragraph, "...Christianity came, not from Judaism, but in spite of it." His whole book is intended, as its title indicates, to prove that Jesus was not a Jew, and that therefore Christianity is "essentially a Gentile religion, not based on Judaism."¹⁵

William Dudley Pelley, Christian mystic, notorious for his founding of the pro-fascist Silver Shirts, in his primer on the Jews answered the question, To which branch of Jews did Jesus Christ belong? ..."Shocking as it becomes to modern Christians, an examination of the evidence now coming to light reveals that Jesus Christ was not a Jew or any other kind of Israelite!" Rather, he was a Gaul from "Gaulilee". He then added, "This, of course, strikes at the very heart of present Christian doctrine", thus indicating that there was something wrong with that doctrine. ¹⁶

Many of these authors did not attempt to find a relationship between Christianity and Judaism, but they did show a propensity to define or explain Judaism. To only a few of them was "Judaism" primarily a religious category. Pelley claimed that racially Jews are hybrids, and so "It is the more nearly correct thing to say that the Jew is the follower of a religion ... and any claim to membership in a 'race' is spurious."¹⁷ John Engledow stressed that the term "Jew" was "a religious rather than a racial distinction."¹⁸ They then can both proceed to criticize Judaism on religious/theological grounds.

To most of these authors, though, Judaism is a racial category. But care needs to be taken as the terminology is sometimes imprecise, due perhaps to the difficulty of defining what is a "race".

¹⁴ (cont'd) Christian, atheist.

¹⁵ Jacob Elon Conner, Christ Was Not a Jew; An Epistle to the Gentiles (New York: The Author, 1936), pp. 64, 13.

¹⁶ William Dudley Pelley, The 45 Questions Most Frequently Asked About the Jews, With the Answers (Asheville, N.C.: Pelley Publishers, [c1939]), p.36.

¹⁷ *ibid*, p. 16.

¹⁸ John Engledow, The Jewish Problem (Haverhill, Mass.:Destiny Publishers, 1944) p. 3.

Fritz Beckmann contended that "A baptized Jew becomes my brother, but not a racial fellow."¹⁹ Gilbert Stevenson used racial terminology throughout his book and claimed, "No intelligent Jew is asinine enough to say that the Jewish question is a religious question."²⁰ Conner had a racial basis for his arguments. John Merrick Church used racial language repeatedly. Edmondson referred to a "non-existent "Jewish Religion"" and quoted from Christian Century, "Jewry is a racial minority which conceives its racial integrity as the permanent basis of a distinctive culture."²¹

But even when racial categories were used to explain Judaism, it was very often its purported religious ideas or practices which were being attacked. Beckmann, for instance, for all his racial terminology described the "collapse" of the Jews thus:

God's Law was evaded. The high standard of morality surrendered. Strange idols were set up. Extravagant living at court gained the day. The faith in an undeserved selection by God was changed into a racial arrogance without an equal in history.²²

Conner explained Judaism as "a racial cult that retains to this day the vestigial traits of a prehistoric fetishism." He then proceeded to attack the rite of circumcision and concluded, "Jahweh worship, chosen race worship, and even sex worship are all expressions of the same libidinous cult of Judaism. Let those call it religion who are of that religious level."²³

Edmondson, along with others of these propagandists, attacked Jewish religion while trying to define Judaism in racial terms. He piled up quotations, many from Jews, to "prove" that the Jewish "system" carries on an antichristian conspiracy. And the criticism is religious. For

¹⁹ Beckmann, What of Them?, p. 13.

²⁰ Stevenson, The Cuttle-fish, p. 77.

²¹ Conner, *ibid.*; John Merrick Church, B'nai B'rith: An International Anti-Christian, Pro-Communist Jewish Power (New York: R.E. Edmondson, 1937?); Edmondson, The Jewish System Indicted, pp. 29, 30, 52. What Edmondson has to say must be read in light of the fact that in the year of writing this he had been indicted for libel of the Jewish religion. It is therefore natural to expect him to promote the idea that no such religion existed.

²² Beckmann, What of Them? p. 10. The items like this one which are intended as sermons need to be read keeping in mind that the author is intending to draw from a usable past some application for the present. The perceived past of Judaism must become in the author's mind a model for the flawed present.

²³ Conner, Christ Was Not a Jew, p. 129.

example, "What is the basis of Judaism?" A practical passion and greed for profit. To what can we reduce his [the Jew's] religious worship? To extortion, What is his real god? CASH!"²⁴

Whether the terminology be religious or racial, it was common for these criticisms of Judaism to finally focus on religion. And for those with any kind of traditional Christian background it was some kind of awesomely evil religion which they described. It was antichristian, falsely messianic, Satanic, Talmudic/Cabalistic, and exclusivistic. Each of these terms probably indicates by contrast either what was religiously important to the writers, or what they knew was important to a large constituency which they were trying to win in the United States.

The designation "antichristian" was often meant literally, as when Edmondson called Judaism "antichristian" and referred to the antichristian campaign in Russia which resulted in official press cartoons ridiculing Christ and the Virgin Mary, and the erection of a statue to Judas Iscariot. In a similar way Elizabeth Dilling referred to "the current anti-Christian warfare being carried on under the guise of "unity" and "tolerance"."²⁵

The relatively neutral adjective "antichristian" could be, and was, applied to many persons and programs. But when "antichristian" gave way to the idea of the personal "Antichrist" in some of this literature, the attack on Jewry took on an even more earnest and dangerous tone.

In the last sentence of a 1934 booklet Riley called [Jewish] communism "the forerunner of the Antichrist". The same year Winrod gave a brief biography of one Comrade Smirdovitch, "the official Anti-Christ of the Soviet Republics." In a 1936 pamphlet he printed a picture of Smirdovitch over the title "Russia's Jewish Antichrist" and described him,

...one of the most inhuman monsters of the entire Jewish dictatorship. He is about sixty years of age, and from all indications is utterly devoid of human feeling or emotion. His soul is stained with the blood of millions of martyred Russian Christians. His brutalities surpass those of Nero. He is making for himself a permanent bed in hell!

²⁴ Edmondson, The Jewish System Indicted, pp. 50, 51.

²⁵ ibid., p. 48; Elizabeth Kirkpatrick Dilling, Christians Awaken! F.D.R. Orders Bible Changes. Boake Carter's AntiChrist "Bible" ([Chicago?]:?, [1943?]), p.8.

Arno Clemens Gaebelein had by 1933 determined that the "great godless leader", the "final antichrist", would be a Jew because he would arise out of the land of Israel, hold a prominent place in the Jewish temple, and be a false Messiah.²⁶ In keeping with a worldwide Jewish conspiracy theory Winrod added that "the Antichrist will have economic, political and religious control over every human being in the world." And he did not broach the subject of a Jewish Antichrist only obliquely,

If it is true that there is a Jewish conspiracy going on among the Gentile nations of the world, whereby the international Jewish leaders of finance expect to gain control of the nations in order to establish world dominion, the plot will come to a head under the rule of the Antichrist.²⁷

In 1940 Riley described in some detail the economic and political power of the coming Antichrist, a great educator, warrior, and unifier of various religions, operating by the program set out in The Protocols.²⁸

A second element in the categorization of Judaism by these antisemites is messianism. In keeping with their fears and complaints about their anti-Christ they attacked what they preached as the false Jewish idea of the Messiah. The Jewish Messiah was false to them because he was not God-sent, but man-made. Conner went into some detail considering Jewish biblical history and concluded that a Messiah was a constant need for the Jews because their "racial incompetence in self-government" always resulted in political instability. He said they had invented the idea because of their political situation, and predicted that they would always be looking for a Messiah. Winrod wrote of a Messiah of the Elders' (those of the Protocols) own making, and stressed that

²⁶ Riley, Protocols and Communism, p. 23, compare Riley, Wanted--A World Leader! (Minneapolis: The Author?, 1939?), p. 8 - f.n. in 1940; Winrod, Jewish Conspirators, pp. 23, 1, 2; Arno Clemens Gaebelein, The Conflict of the Ages, p. 147. Gaebelein was a key Methodist fundamentalist. He edited Our Hope magazine, and among other things, carried on a mission to Jews, even going so far as to learn to speak Yiddish. By 1939 he had backed away from a militantly antisemitic stance, but The Conflict of the Ages continued to spread anti-Jewish ideology.

²⁷ Winrod, The NRA in Prophecy, and A Discussion of Beast Worship (Wichita: Defender Publishers, c1933, p. 20.

²⁸ Riley, Wanted--A World Leader, ch.3,4,5.

this coming Messiah-Superman-Antichrist is to be "humanly made."²⁹ For this Jewish Messiah to be man-sent was bad enough, but his evil nature was further stressed by Winrod's labelling him "the Devil's Christ"³⁰

Not only was this Messiah deficient in origin, but his intention (or more specifically, the Jews' intention for him), was awesomely evil. Through him the Jews intended to rule the whole world. The American Nationalist Press translated and printed an article from La Vita Italiana of December 15, 1937 which claimed that "the will for world domination" is "innate in the Israelite Messianic idea." Winrod believed that during the millenium the Jews would be a blessing to the nations, "but must first attempt to set up a counterfeit system of world dominion with one man, their false Messiah, ruling the whole earth..."³¹ Concomitant with the problem of a false messianic world rule is the means to that end. One writer called him a "bloody Messiah". Winrod attempted to conjure up images of a superintelligent but irreligious and cruel dominating personality when he referred to the Jewish Messiah as "a veritable Judas-Nero-NapoleonMussolini-Nietzsche, all rolled into one..."³² This feared being, according to some of these authors, fit well into the scheme of The Protocols, and would fulfil Talmudic Judaism. For the political actualization of false messianism Sullivan looked to Russia's anti-christian campaigns, and referred to the "false messianic idea behind communism."³³

²⁹ Conner, Christ Was Not a Jew, p. 144; Winrod, The Hidden Hand, p. 14 and Jewish Conspirators, p.2.

³⁰ Winrod, The Hidden Hand, p. 29 and Antichrist and the Tribe of Dan (Wichita, Kansas:Defender Publishers, c1936) p.8

³¹ Out Of Their Mouths. The Will for Power and the Authenticity of the "Protocols" (New York: American Nationalist Press [c1938]), p. 1; Winrod, Jewish Conspirators, p.2.

³² Thus Speaks the Talmud. The Case of Judahism vs. Christianity with Evidence from the Jewish Rabbi Scriptures ([New York?]:Twentieth Century Crusaders [c1938]), p. 11; Winrod, The Hidden Hand, p. 28.

³³ George Edward Sullivan, Wolves in Sheep's Clothing. An Authentic Portrayal of the Perfidious Proposals of Communism and Socialism in Their Real Setting as Masks and Devices, Employed by Amazingly Organized and Financially Powerful Occult Forces Bent Upon World Conquest (Washington, D.C.: The Sodality Union of Washington, D.C., c1937), p.31. In a later book he revealed his source for the phrase "false messianic idea"-- a March 1937 encyclical of Pope Pius XI. See The Road to Victory! (Washington, D.C.: The Author, 1942.)p. 128.

The concepts of the Jewish Antichrist and/or the false Messiah leave the authors only a short step from an identification of the Jews with the Devil himself. Perhaps needless to say, they more than once took that step. Pelley, in a bit of imaginative etymological wandering made the association very clear,

There have always been the same elements among all populations of earth that we identify today as Judaists. The very ancient Egyptian and Sumerian chronicles refer to them as the People of Set, or "Spirit of Disorder in Governments." No matter what conditions there were politically or socially in the lands wherein they were received, they always wanted them changed, to conform to their own eccentric notions. The Egyptians seem to have referred to them as "Set-un" - Set being the god of Darkness and Destruction, and "un" being the suffix meaning "people". We derive our modern word Satan from this source.³⁴

Sanctuary was more direct: "Judaism is Satanism; and no amount of ritual and Kabbalistic camouflage can hide this fact." In a long footnote to another passage he drew an analogy between John Milton's Lucifer, cast out of heaven, and Bolshevism, cast out of hell, because even that place could not endure such a "frightfully vile and obnoxious thing." He then twisted the analogy effectively by describing the reaction of the Devil himself to what had happened in Jewish-Communist Russia,

the picture is not overdrawn when we visualize the devil's visits to Russia, after 1918, to learn some new means of torture. We are equally certain that he had to perform certain ablutions and fumigations before he could reenter his own domain.³⁵

Winrod, in The Jewish Assault on Christianity, noted that "Church leaders, through the age [sic], have been alert to Satan's use of the Jewish people in thwarting the program of Christ in the world." He quoted Martin Luther at length on the subject, and in the immediately following section turned to a consideration of "the Jews and Communism."³⁶ Sullivan, after listing a variety of the "rank discriminations and outrages" of the Talmud concluded that "the fulfilment of the Talmud is Satanism, the antithesis of Christianity."³⁷ 4

³⁴ Pelley, Forty-Five Questions, pp. 24, 25

³⁵ Sanctuary, Are These Things So?, pp. 356, 368.

³⁶ Winrod, The Jewish Assault on Christianity, pp. 41-49.

³⁷ Sullivan, Global Egomaniacs, Chief Cause of Woes and Wars (Washington, D.C.:The Author, 1944), p. 12.

The list of references relating the Jews to the devil/Satan is a long one. Not only did the terminology probably have great shock value (at least at first), but it expressed the belief of some of these writers that superhuman evil forces were behind what they perceived to be the breakdown of their world. Winrod gave a part of his testimony,

I knew that the hellish agencies which are today going out to the ends of the earth, had to have their secret octopus-roots fastened in demon-possessed brains somewhere; so I started reasoning from the effects back to causes. I soon came upon the amazing discovery of what purports to be a conspiracy, which is centuries old, to overthrow the religious and governmental systems of the Gentile world.³⁸

A fourth major category of criticism has to do with the Talmud. One of the most common accusations about Jewish religion was that it is Talmudic, and there were three basic complaints about the Talmud--that it is a substitute for the Christian Bible, that it is immoral, and that it is anti-Gentile.³⁹

Edmondson quoted Webster, "The Jewish Religion now takes its stand on the Talmud and not the Bible." In the context of that quote in her book Secret Societies, Webster was uncovering "the immense problem of the Jewish Power," a task she began by pointing out that the Jewish religion is not founded solely on the Old Testament. She quoted Michael Rodkinson ("i.e. Rodkinssohn,"), "The modern Jew.. is the product of the Talmud."⁴⁰ Sullivan, who distinguished "Hebraism" (basically good), and "Judaism" (evil), dealt at length with the Talmud after titling part of a chapter "Judaism and the Talmud one and the same."⁴¹ In all these cases, and many more when the Talmud was attacked, it was at the very least implied that because it is a substitute for the Bible (Old Testament and/or New Testament) it is evil.

³⁸ Winrod, The Hidden Hand, p. 11.

³⁹ In some cases the Cabalah is linked with the Talmud. Nesta Webster had much to write about the Cabalah when considering post-Medieval black magic and Freemasonry in Europe. Winrod called the Cabalah "occult" and like the Talmud, saw it as beginning in pagan Bablylon. Winrod, The Harlot Woman and the Scarlet Beast (Wichita, Kansas:Defender Publishers, c1936) p. 14. Also see Lesley Fry, Waters Flowing Eastward, for a development of the Cabalah theme.

⁴⁰ Edmondson, The Jewish System Indicted, p.g 23; Webster, Secret Societies, p. 369. This is a common quote among those authors who wish to illustrate the deficiencies of Judaism by quoting what they considered to be Judaism's textbook.

⁴¹ Sullivan, Road to Victory, p. 24.

One of the most common approaches to the Talmud in this literature is the listing of many of its supposed tenets in order to demonstrate its nefarious (in contrast to Christian, that is, good) ethics. Sullivan in one book gave 8 pages of Talmudic quotes with his own negative commentary. Conner gave 2 pages of "unexpurgated Talmudic Sources." He concluded, "Verily the Talmud is the code of the parasite ... These be the dogmas of hell, O ye Gentiles!" Elizabeth Dilling contended that the Talmud taught "two criminal penitentiary offenses, under U.S.A. law ... contributing to the delinquency of a minor, and Sodomy." Winrod gave 2 pages of quotations from the Talmud to "give an insight into the mental processes of the rabbis of all ages," and concluded,

It would be a mistake to pass lightly over the Satanic influence which the Chaldean priests wielded upon the Jewish leaders while they were in Babylon. This association of Jews with pagan magicians perverted the teaching of the Old Testament into a murky materialism and brought the people under a despotism of demonism."⁴²

Many of the Talmudic quotations are intended not only to illustrate Judaic immorality, but specifically a Jewish antiGentile bias. Elizabeth Dilling called the Talmud "viciously anti-Gentile", and referred to teachings that "a Jew may seize a Gentile woman, withhold a Gentile laborer's wage, his ox may gore a Gentile's ox, and no reparation need be made." In a four page tract published in 1939 by the American Publishing Society, 35 citations from the Talmud were given, of which 26 touch directly on Jewish-Gentile relations. For example, "If a goy kills a goy or a Jew, he is responsible; but if a Jew kills a goy he is NOT responsible," or, one of the most popular, "On the house of the goy one looks as on the fold of cattle." As a part of the introduction the author(s) suggested, "keep one question in mind all during the reading of this bit of historical testimony: Is this the reason the Jews have been disliked and driven out of every nation that ever existed down to the present time?"⁴³ Dilling stated, "The Talmud is the distilled essence of vitriolic hatred of Gentiles, above all of Christians," then asked virtually the same question, "Is it any wonder Jewry

⁴² Sullivan, Road to Victory, pp.29-36; Conner, Christ Was Not a Jew, pp. 176-178; Dilling, Christians Awaken!, p. 4; Winrod, The Jewish Assault, pp. 18, 19.

⁴³ Dilling, Christians Awaken, pp.3, 4; Why Are Jews Persecuted for Their Religion? The Truth is Stranger Than Fiction! (Bremerton, Washington: American Publishing Society, [c1939]), p.2; *ibid*, p.1.

finds itself in trouble in all countries and all centuries?"⁴⁴

This aspect of the attack on the Talmud tends to run over into an attack on the supposed exclusivistic nature of Judaism. The theology of Jewish election, and its implications for both Jews and non-Jews was often considered. Edmondson well summarized the typically negative view of the possibility of Jewish election with a quote from Christian Century,

The root cause of the Jewish Problem is the Jew's immemorial and pertinacious obsession with an illusion, the illusion that his race, his people, are the object of the special favor of God, who requires the maintenance of their racial integrity and separateness as the medium through which, soon or late, will be performed some mighty act involving human destiny.

He added his own capping statement, "An impossible superiority complex!" Engledow wrote of "the mischievous fallacy that identifies 'God's Chosen People' with the Jews." Conner attacked the principle of Jewish election throughout his book, referring to it, once as "bigotry," and commented, "... can anyone but a Jew in these modern times persuade himself that his race alone is the "chosen people" of the Almighty? Such colossal egotism is as pitiful as it is contemptible." ⁴⁵

On the other hand there is a group of these antisemites which holds to some idea of Jewish election. Albert Hilleary denied that Jews are better by nature than other races, but claimed, "they were chosen and set apart for the very purpose of giving to the world God's revelation and God's only begotten Son." Winrod wrote, "Volumes might be written about the Jews as being Chosen People. But they are also a rebellious people. If in some periods they have been a blessing, it is also true that in other periods they have been a curse."⁴⁶

That view of Jewish election which sees the Jews as special --specially good sometimes, and specially evil other times--was shared by Sanctuary, who in the introduction to Are These Things So? wrote, "No one has more confidence in the ultimate attainment of God's purpose for the Chosen

⁴⁴ ibid., p. 5

⁴⁵ ibid., p. 52; Engledow, The Jewish Problem, p. 3; Conner, Christ Was Not a Jew, pp. 75, 14.

⁴⁶ Hilleary, The Jew and the Klan, p. 33; Winrod, The NRA in Prophecy, p. 26.

Race than the writers of this book ..." The word "ultimate" perhaps needs emphasis in this context, as two pages later his first chapter begins with quotes of three Protocols, and a long section from the Dearborn Independent. Hahn and Mueller called Israel "God's Chosen People", and claimed for that reason that "Israel with all its virtues, its faults and its history is still God's message to the nations of the earth."⁴⁷

The whole concept of the Chosen People tends in the hands of these propagandists to generate difficulties for Jews. For those who deny any divine election, the Jewish claim to special status is "colossal egotism", "racial arrogance", and/or part of "an impossible superiority complex" demonstrated in Jewish exclusivism.⁴⁸ Such accusations are not meant as simple factual statements. The authors' intention in much of this is to show Jewish culpability, and to generate a reaction in light of that culpability. The reaction obviously is meant to be non-sympathetic. Those who hold to the concept of Jewish election on the other hand, can easily excuse wild anti-Jewish accusations on the ground that someone must remind the elect of their greater responsibility in the eyes of God.

These antisemites' views on the nature of Judaism, especially its relationship to Christianity, become crucial when we consider that they perceived the United States as a somehow specially Christian country with a chosenness and mission of its own. Their focus on political and social events in the United States is understandable, given their view of the religious importance of their nation.

Winrod found the United States prophetically mentioned in Isaiah 18, and gave his evidence for its Christian nature,

In 1893 the United States Supreme Court declared, "This is a Christian nation." When Daniel Webster pleaded another famous case before the Supreme Court it made this record, "Christianity is the common law of the land." When a president takes the oath of office he does it on the Bible. Our whole system of jurisprudence is based upon the

⁴⁷ Sanctuary, Are These Things So?, p. vii; Hahn & Mueller, The Jewish Problem, p. 21

⁴⁸ Conner, Christ Was Not a Jew, p. 14; Beckmann, What of Them?, p. 10; Edmondson, The Jewish System Indicted, pp. 11, 52.

ten commandments. We observe one day in seven as the Sabbath, a day of rest. A day of Thanksgiving to God each year is a national festival. Our coins are stamped, "In God We Trust." We got our idea of constitutional government from Moses. Both the constitution of ancient Israel and our own resulted from oppression. The government under Moses had thirteen tribes; ours had thirteen colonies. The law of Moses provided for a Supreme Court of seventy men; an appeal on the part of any citizen could be taken to that body and our system is exactly the same. It has been pointed out that the constitution of ancient Israel and our own were the only two ever submitted to the people for ratification. Both constitutions provided for the naturalization of foreigners. Neither permitted one who was foreign born to become a ruler.

He concluded his proof of the Christian nature of America by giving an account of the framing of the constitution under the lead sentence, "The founders of the American Republic were men who possessed a great faith in God and the Bible."⁴⁹ It is ironic that he parallels the United States and the Old Testament theocracy, given his view of some Jews, but perhaps this is an illustration of what might be termed religious jealousy--there cannot logically be two inheritors of this model government, so one claimant, the Jew, must be discredited in light of the claim being made for the United States.

In a footnote to the statement, "there is a large body of law upholding the view that the United States is a Christian power", John Church listed ten legal cases which demonstrate that "Christianity is a part of the Common Law of the United States."⁵⁰ Samuel Wilson referred to the "good old Christian United States of America" and claimed, "The great majority in America has been, is now, and pray God, always will be Christian." Looking to the examples of Jesus and Abraham Lincoln he stated, "the inspiration of their lives should spur us on to keep America Christian."⁵¹

Hand in hand with the idea of a Christian America went the idea of a specially-favored America. Sam Campbell claimed, "God has blessed this nation above every nation beneath the shining sun, because it was founded upon the bed-rock principles of Christianity..." Stetson quoted

⁴⁹ Winrod, The United States and Russia in Prophecy, and the Red Horse of the Apocalypse. (Wichita: Defender Publishers, c1933), pp. 21, 22.

⁵⁰ Church, B'nai B'rith, p. 3.

⁵¹ Samuel A. Wilson, "Let My People Go" (Philadelphia: [c1938], pp. 1, 3).

Mary Baker Eddy, "I am thoroughly convinced, that America is the place, chosen of God and His Christ, wherein to develop, expand and teach this pure Science of Christ, for the 'salvation of the world from error, sin, disease, and death.' "She then went on to liken the U.S. to a college-

the spiritual college for all the earth-and those desiring to enter therein, must pass the required entrance examination, namely, acknowledgement of God, and of Christ, God's Son, and unreserved loyal obedience to the Constitution of the United States of America, and to American ideals of liberty, freedom of religion, freedom of speech and of the press.⁵²

"Onesimus" told Americans that they are expected to carry God's message to the world. He put into God's mouth the words, "Americans, I gathered you from the ends of the earth and built you for a stronghold incomparable. I set you up as a beaconlight to nations..." Winrod also used the "beaconlight" metaphor, but he looked beyond God's past favors to special treatment in the future,

The United States is not without her national sins for which she must be judged. But because of her position in the providence of God it is proper to suppose that she will be spared some of the wrath under which other people are certain to come.⁵³

This world view then, was based on an apocalypticism which had several presuppositions: a climax to world history is imminent; there is an ongoing battle between good and evil in the world; the world is devolving; because things are not what they appear to be on the surface, some special revelation is needed for understanding (and "I" will provide you with that revelation); the Jews are the key to what is happening in the world, and therefore it is necessary to understand what this Judaism is; Christian America is, and should be, exceptional in the world. Related, indeed central, to all these ideas was their enemy, Judaism--antithetical to Christianity's Scriptures, Messiah, and ethics, a contrary and corrupting authority.

Apocalyptic antisemitism offered to these writers a total explanation for why their world was nearing death. Their truth was unfolding in the history of their day. In sum, they showed

⁵² Sam Campbell, The Jewish Problem in the United States (Atlanta?, c1923), p. 6; Stetson, Correspondence with a Jewish Leader, p. 19

⁵³ Beckmann, What of Them? p. 7; Winrod, Communism and the Roosevelt Brain Trust, p. 9; Winrod, The United States and Russia in Prophecy, and the Red Horse of the Apocalypse, p. 19, and see also Winrod, Talks on Sound Government, p. 21, for virtually the same idea, where the wrath can be avoided by government adoption of a "common sense foreign policy."

themselves to be a part of what amounted to an heretical Christian sect. Some of them, perhaps unconsciously, expounded a doctrine very much like that of a second century heretic, Marcion of Sinope, who posited such a dichotomy between Old and New Testaments, Jew and Christian, that he and his followers taught that the (Jewish) Jehovah of the Old Testament was not the same as God the Father of Jesus in the New. They went so far as to excise certain parts of the New Testament which they thought were too Jewish to be appropriate for Christians. Pelley went to the root of the matter when he answered the question, "Is there any difference between the Jehovah of the Jews and the Divine Father of Jews as worshipped by the Christians?"

There is a difference so vast as to render them practically two different personages. The word Jehovah is the modern English rendering of the Hebrew term for the Midian tribal deity, Yahvah ... Moses claimed that this little tribal god, with all his provincial hates and lusts, was the One Lord God of all the universe ... Christ came, and got Himself hated unto crucifixion, by standing this narrow and fallacious notion of the deity on its head.⁵⁴

Pelley likewise paralleled Marcionite doctrine when he answered the question, "Why does the Bible, as the "Inspired Word of God," persistently represent Christ as being a Jew?",

Because the Biblical manuscripts, comprising the Old and New Testaments as we know them today, were written under Jewish auspices, by writers striving to reconcile the prophecies of the Hebraic Old Testament with the astounding and non-controllable spread of the new Christianity.⁵⁵

Such ideas went hand in hand logically with attempts to completely divorce Christianity and Judaism. Conner, taking up where Pelley left off, made a contemporary application of the doctrine,

Those Gentiles who know their [Jews'] ways and will show them no favor above the multitude will be promptly singled out by the Jews as the object of their resentment. Let an officer of the law treat them as he treats others, with no fear or favor for the 'chosen race' of law-breakers, and they will see to it that his term of office is short. Such public servants must be made to feel the wrath of their vindictive Jahveh, for he is 'a jealous god' and will visit his wrath upon those who slight his followers, or show them no special favor.⁵⁶

Consistent with his extreme view of the Jews, Conner more than once implied that extreme action

⁵⁴ Pelley, Forty-Five Questions, p. 22

⁵⁵ *ibid*, p. 37.

⁵⁶ Conner, Christ Was Not a Jew, pp. 106, 107. The fundamentalists among these antisemites would of course have reacted strongly to any such suggestion that the Bible was corrupted, and therefore untrue.

should be taken: "Surely a parasite of such vicious character must be incapacitated for mischief of any sort, let the means be what they may"; "...there are the internal parasites--the disease germs, which work their way of destruction throughout the human body, secretly, insidiously-what shall their remedy be? The question needs no answer."⁵⁷

This apocalyptic antisemitism could threaten to be dangerous, but most often it did not do so explicitly. Indeed, it might be said that one of its characteristics was a tendency to think that there was almost nothing which could be done, apart from some divine intervention. In the meantime, the one presently needful activity was the spreading of the "truth", a job these antisemites carried on with vigour, applying their doctrines to the world of their day.

⁵⁷ *ibid.* p. 155.

CHAPTER III

APPLYING APOCALYPTIC ANTISEMITISM TO EVENTS, 1919 TO 1945.

Millions of Americans, especially white Americans from the country or small towns found the interwar period to be a frightening chaos of rapid and incomprehensible change. They had been deeply frightened by the First World War in which their sons had died far from home. They feared foreigners and wished to exclude them. They feared blacks and wished to control them. They feared Europe and wished to isolate their America from it. They feared Catholics, city people, factory bosses, and the possibility of loss of status for themselves and their families. They opposed drink, new fashions for both men and women, jazz, and most of the other elements of modernization which undermined their sense of security. They had great difficulty explaining their new world. Apocalyptic antisemites shared many of these widespread values. They went beyond most of their fellow citizens by claiming that they had found the explanation for all social evil--the conspiratorial Jew. With this single explanation they interpreted all the key events affecting their America between the two world wars.

To them World War I was an unmitigated disaster for non-Jews, particularly Americans. Jews, they argued, were promised a national homeland by the British in return for their cooperation, so they schemed in order to draw the United States into war. Bernard Baruch, World War Chairman of the United States War Industries Board, and a Jew, was repeatedly quoted as saying, "I probably had more power than perhaps any other man did in the war." But that only focussed on one isolated part of the problem. At the root was the supposed Jewish claim, "We are at the bottom, not merely of the latest great war, but of nearly all of your wars." It was an antisemitic truism that "no big war can be waged without the financial assistance of the Jews."¹ And Jewish finance did not operate alone. Its companion was Jewish revolution. The pair made a

¹ Edmondson, "Anti-Semitic" Causes, p.3, and The Jewish System Indicted, p. 8; This quote is found in The International Jew, chapter xv, and then is echoed by Conner (Christ Was Not a Jew, p. 9) and Winrod (The NRA in Prophecy, p. 34); Edmondson, "Anti-Semitic" Causes, p. 26; Edmondson, The Jewish System Indicted, p. 9.

near-invincible, if incongruous duo. In spite of the illogic of two such opposites cooperating closely, it was obvious to the initiated that "There is a Jewish conspiracy against all nations...a DOUBLE assault of the Jewish Revolution AND Jewish Finance." Quoting from *The Secret Powers Behind the Revolution*, Edmondson called Archduke Ferdinand's killer "the Jewish assassin, Princip" so demonstrating that even the immediate cause of the World War was Jewish. That Princip was a Serbian nationalist is irrelevant in such an argument. Jews foment the world's troubles, Princip fomented a major time of world trouble, ergo Princip is a Jew.²

Not only did World War I involve the United States in disastrous "foreign entanglements", a catch phrase borrowed from George Washington's farewell address, a favorite piece of Americana for many of these writers, but it resulted in financial instability (and unpaid debts to the United States) and mootably its most significant repercussion was the establishment of the Bolsheviks in Russia. The logic of conspiracy theory said that such a result required planners intending to produce that result. From an antisemite's viewpoint the outcome was terrible, therefore the planners were inimical, the Jews. The Bolshevik Revolution, about which much more will be said later, was, to the antisemite, not the only disastrous consequence of the First War. The Versailles Treaty and its offspring, the League of Nations, carried on the War in effect, for the League was a Jewishconceived and Jewish-manipulated organization. It was at least the incipient "World Jewish Super-Government."³

The foreign entanglements of World War I were a constant danger to America, even after the War. The spirit of internationalism which was naturally Jewish (the Jews being spread all over the world, and not having any national homeland while retaining a distinct identity) ever threatened American nationalism. Here there was something approaching a volkish ideology which stressed American nationalism (and any kind of nationalism in contrast to internationalism) as a

²op.cit., pp. 10,11; There is a good illustration here of the procedure by which "Jew" is assumed to be defined, and then anyone fitting the definition is labelled. Perhaps race, religion, or culture have nothing to do with the assumed definition.

³ibid., p. 19

product of Christianity and the guardian of American sovereignty against conspirators.

Spencer, in 1936(?) illustrated the anti-international spirit with an argument based on the Protocols, especially numbers 6 and 10. The Jewish cabal had tried to draw America into the League but had failed. It then attempted to involve the United States via the World Court. Failing that, a now more surreptitious means was being employed. The "administration neutrality bill" would give to the President "discretionary power to interpret neutrality laws,"

the more one studies [the pending bill] the clearer it becomes that it is inspired by the thought of enabling the United States *** through unlimited power to the President *** to cooperate with the League of Nations in avowed war. . .⁴

Winrod wrote of an "international underworld" and in light of his penchant for interpreting apocalyptic literature perhaps the latter word of the phrase needs to be taken in its earliest meaning. In sum, internationalism implied secret dealings, world government, destruction of sovereignty, and occultism. It should be feared and distrusted as inimical to the United States. No wonder, then, that even after Pearl Harbour George Sullivan attacked the Union Now movement for proposing the union of fifteen of the world's democracies. He knew that would lead towards "Talmudic world conquest."⁵

That "international underworld" found perhaps its most obvious manifestation in Bolshevik Russia. The attitude of many American antisemites to the Russian Revolution can be summarized by dealing with their answers to two questions: What is wrong with Bolshevism/ communism? How have the Jews been involved?

The defects of Communism began at its roots. Because communist ideology was largely the child of Karl Marx, "the German Jew" it was suspect on two counts, Jews and Germans both being disliked, especially immediately after World War I. Ferdinand Lasalle, "whose heroic statue adorns the Nevski Prospect of Leningrad" was another German Jew, and "one of the inspirers of the early

⁴ Spencer, Our Neighbor, p. 9.

⁵ Winrod, Jewish Communism, p. 4; Sullivan, Road to Victory, p. 163.

revolutionary parties."⁶ Not only were certain individual Jews involved in early Communism, but the whole idea was particularly Jewish:" 'Jewish Communism' was the correct phrase to use because Communism was fundamentally a Jewish conception."⁷ The Soviet was "of ancient Jewish origin, a device which the Jews themselves invented to maintain their distinctive racial and national life after the conquest of Palestine by the Romans."⁸ And the Russian Revolution was not the first instigated by Jews and radicals, for it "began where the French Revolution ended." That revolution was the result of the work of the Illuminati, a group of Satan-controlled occultists largely influenced by the Jewish Cabala. Indeed, while Satan was the "Master Mind", the real conspirators behind the Illuminati were Jews."⁹

Especially in the period immediately following World War I, when anti-German sentiment and fear of Communism were rampant, it was popular to attribute the success of the Bolsheviks to the Germans and to the Jews. Simons testified that Germans had been active with the Bolsheviks, and it was a commonplace that the Germans had sent Lenin by sealed rail car into Czarist Russia to destabilize the situation there during the war. Such behavior was logically consistent with the purported policy of the Jews who supposedly controlled Germany at the time.¹⁰ Like Hitler in Mein Kampf, these writers perceived a special amount of Jewish activity and control in Germany during World War I. The importance of German Jews even beyond Germany is demonstrated by the statement attributed to Walter Rathenau:

Only 300 men, each of whom knows all the others, govern the fate of Europe. They select their successors from their entourage. These German Jews have the means in

⁶ Church, B'nai B'rith, p. 3.

⁷ Winrod, "The Fruit of Jewish Communism". Defender Magazine May 1934, p. 5

⁸ The International Jew, p. 163, in a chapter entitled rhetorically, Is the Jewish Kahal the Modern 'Soviet'?

⁹ Winrod, Adam Weishaupt, pp. 38, 10, 43. In this article Winrod was casting in a Protestant framework the findings of Nesta Webster, British student of conspiracy and Roman Catholic layperson, the single person whose works on the topic are basic to virtually all of what American antisemites had to say on the Illuminati, Adam Weishaupt, the French Revolution, etc. Her sources, as already noted, were in effect only two--Abbe Barruel and John Robison.

¹⁰ see Gaebelien, Conflict of the Ages, p. 91 for typical accounts of the returns of Trotsky and Lenin.

their hands of putting an end to the form of any state which they find "unreasonable".¹¹

The final root problem with the Bolsheviki was their ultimate intention. Their Revolution in Russia was not an end, but a means to the end of complete world control by Jews (or to be more specific, political Zionists.)

[Communism] did not originate with the down-trodden Russian masses. It did not break forth spontaneously eighteen years ago. It resulted from centuries of undercover Jewish planning. Its final objective is to exhaust the human family in suffering and misery until the whole world can be brought under the heel of the merciless Jewocracy of Moscow. . . "¹²

There were problems with Bolshevism that had to do not only with its background, but with its manifestation in Russia. A most basic complaint of the American antisemites was that the new government in Russia was undemocratic. To them it was undemocratic because it was made up, they claimed, largely of non-Russians who flocked to the country in support of Lenin and Trotsky. It was undemocratic because it constituted rule by a racial minority (Jews). It was undemocratic because it did not allow the Russian majority the privilege of free elections, and it was undemocratic because the Russian people were being abused by their government. A small clique of Jews had established a "perpetual reign of terror".¹³

That the Bolsheviki had established a regime antithetical to American democratic principles would have been bad enough, but the violence they exhibited in their rule called forth magnified protest. It was common for these antisemites to recount horrifying stories of the treatment of

¹¹ This particular quotation has an interesting history of its own. In 1933, Winrod, The NRA in Prophecy, p. 27, attributed it to Rathenau on December 24, 1912. In March, 1934 ("Jewish Conspirators", pp. 21, 22) he attributed an abbreviated form of it (omitting reference to German Jews) to the Wiener Freie Presse "in 1923". In December, 1932 (The Hidden Hand, p. 14) he referred it to Rathenau in the Wiener Freie Presse of December 24, 1912, and changed the punctuation. In 1934 (?) Riley quoted "Walter Rathenau, the Jewish financial advisor to the Kaiser, an agent of the Rothchilds [sic] press, December, 1933", the only difference in the quote being that now "Europe" was replaced by "the earth."

¹² Spencer, Our Neighbor, p. 1; Winrod, Adam Weishaupt, p. 51.

¹³ Winrod, Jewish-Communism, p. 8. The terminology is not accidental, given what was perceived to be a direct relationship between the French and the Russian Revolutions.

Russians by their government, which in the words of the Netherlands Minister to Russia had "sunk to the level of a criminal organization."¹⁴ Winrod recounted stories: of prisoners having arms and legs chopped off before being thrown alive into graves they had just finished digging; of Kulaks being transported in conditions not even appropriate for cattle in the U. S.; of the bodies of the starved being collected by wagons in the streets of Theodosia; of the victims of the Bolsheviks crucified with nails through the elbows, and having their hands skinned; of corpses with burnt-out eyes and lips, and cut-off noses. Riley listed horror stories that came from a witness,

In one case Bolsheviks tied four weights weighing sixteen pounds each around the belt of a man and then pumped air into his body until he burst, thus bringing a horrible death. . . Many of the intelligentsia were made to put their hands into boiling hot water for ten minutes. Then the skin was removed from their hands and they were made to run with their hands hanging down until the flesh died.

Simons recounted the rape of 12 to 16 year old girls by Red Guards, "the dirtiest dogs I have ever come across in my 45 years."¹⁵ The same mixture of revulsion, astonishment, and covert fascination could be produced in the reader by reeling off lists of staggering figures:

Conservative estimates declare that during the first five years after the revolution, the Soviet officials killed 6,000 teachers and professors, 8,800 physicians, 54,000 army officers, 260,000 soldiers, 105,000 police officials, 49,000 gendarmes, 12,800 civil servants, 335,000 people of culture, 192,000 laborers and 85,000 peasants. These figures do not include the tens of thousands of preachers, priests and other Christians, who were slaughtered on religious grounds.

Conner had a list up to 1928 of religious martyrs "exceeding 2,000,000 people." Riley gave a breakdown of the types of people constituting the 7,100,000 exiles from 1918 to 1933. The Twentieth Century Crusaders in 1938(?) put the number at "at least 42,000 priests murdered." Gaebelein said that up to 1922 there were 1,766,118 victims, according to Soviet documents.¹⁶

¹⁴ e.g. Sullivan, Road to Victory, p. 17. Sullivan, a lawyer, has a perhaps-understandable affinity for this quotation.

¹⁵ Winrod, The Fruit of Jewish Communism, pp. 6, 7; The Jewish Assault, p. 47; the NRA in Prophecy, pp. 32, 33; Riley, The Philosophies of Father Coughlin; Four Sermons (Grand Rapids, Michigan: Zondervan Publishing House, c 1935), pp. 51, 52; Simons, pp. 146, 147.

¹⁶ Winrod, Jewish Communism, p. 6; Conner, Christ Was Not A Jew, p. 151; Riley, ibid., p. 51 Thus Speaks the Talmud, p. 30; Gaebelein, Conflict of the Ages, p. 103.

In this connection it is important to note that as far as Winrod was concerned it was "apostate" Jews who were active in this anti-Christian campaign.

The Revolution was more despicable in the minds of some of these writers for its purposeful direction against Christians and Christianity inside and even outside Russia. To Simons, Bolshevism was wrong because it taught "positive atheism" in its schools and because it had strong antipathy for Christian organizations, particularly the Y.M.C.A., Y.W.C.A. and Salvation Army. Winrod lamented that Church buildings had been converted to "atheistic museums, brothels, saloons, and dens of vice."¹⁷ The accounts of terror and violence tended usually to focus on the suffering of Christians, thousands of whom had been tortured and died.¹⁸ Winrod summarized the antithesis between Christianity and Communism: "The struggle is between the philosophy of the Jew Karl Marx and the Gospel of the Lord Jesus Christ".¹⁹

Not only was Christianity under attack, but the morality traditional to Christianity was being displaced by a new kind of radical behavior.

The fundamental purpose [of the French and Russian Revolutions] was to produce an onslaught against Christianity and the moral and social systems which it had produced on the earth.²⁰

Adam Weishaupt, founder of the Illuminati, purportedly had propagated a program in the late eighteenth century calling for the abolition of ordered government, inheritance, private property, patriotism, family, and religion. The Bolsheviks were attempting to implement his ideas, so they not only encouraged the breakdown of government (within and without Russia) and religion, but were destroying the traditional family structure. Women were forced to "marry," divorce was made easily-obtainable, and free love (sometimes with community of women) was practiced. Children were encouraged to let loose their sexual imagination and distrust and spy on their non-communist parents. As a result there were broken families, with, in 1923, at least 7 million deserted children wandering the country, and "hooliganism" ("a shameless action showing absolute

¹⁷ Simons, p. 136; Winrod, Jewish Communism, p. 4.

¹⁸ Riley. Wanted -- A World Leader !, p. 35

¹⁹ Winrod, The Jewish Assault, p. 46

²⁰ Winrod, Adam Weishaupt, p. 9.

want of respect towards citizens and society in general") was epidemic.²¹

As will become obvious when we consider these antisemites' view of events in the U. S., the long term problem with Communism was not just its roots nor its manifestation in Russia, but its avowed intention to make Russia only its prototype. In spite of all the immorality associated with the Bolsheviks they would perhaps have been acceptable had they not been internationalists, bent on duplicating worldwide what they had instituted in Russia. They were arming themselves,

by October first of this year [1933] they expect to have seventeen million citizens engaged in some form of military and aviation activity . . . No other nation has the well-equipped aeroplanes of every description. . . . this great military outfit is held in reserve for the anticipated world-revolution.²²

From an American point of view, of course, the worst scenario saw the revolution spreading to America:

For very good reasons Moscow believes that the time is ripe to start the Red Horse [which in the book of Revelation has power to take peace from the earth] galloping over our land again, with the ultimate objective of destroying our churches, bombing our government, confiscating our property, and introducing a reign of terror, out of which a heartless dictatorship is expected to be set up.²³

So much, then, for the question, What is wrong with Bolshevism/ Communism? Now to the second question. How have the Jews been involved?

As already indicated, Communism is perceived basically as a Jewish concept, and its ideology as especially the work of Jews. But more than that, the Bolshevik Revolution was "largely the outcome of Jewish thinking, of Jewish discontent, of Jewish effort to reconstruct."²⁴ Jews were not only its ideologues, they were also its activists.

The Jewish (and German) banking house of Kuhn-Loeb of New York purportedly had financed the Bolsheviks, and that support went back at least to the Russo-Japanese War of 1905,

²¹ Simons, p. 137; Sanctuary, Are These Things So?, pp. 57, 59, 60

²² Gaebelein, Conflict of the Ages, p. 112

²³ Winrod, The United States and Russia in Prophecy, p. 30.

²⁴ Coughlin, Persecution--Jewish and Christian, p. 8, also in The International Jew, p. 221.

when revolutionary propaganda was underwritten by "an American Jewish financier," and sent to Russian prisoners of war held by the Japanese.²⁵ The key figure here is Jacob Schiff, who originally was identified with the Warburg banking interests in Germany. He was, the antisemites proclaimed, responsible around the turn of the century for importing large numbers of Jews to America, and keeping up a flood of propaganda defending the radical Jews creating disturbances in Russia. "Schiff evidently dreamed of starting a war between the United States and Russia."²⁶ According to The Encyclopedia Judaica, Schiff was recognized as the "foremost figure of his time in American Jewry", because of his interest in, and activities on behalf of, Jews. He was a prominent figure in American financial circles, and he did sponsor a bond issue of \$200,000,000 for Japan in 1904-5. He was active in discouraging financial support for Czarist Russia, and did loan money to the Kerensky regime. This was consistent, as the encyclopedia article argues, with his support of Jews in Russia trying to defend themselves against Czarist antisemitism. Motivation is important to these antisemites, though, and it is easy for them to imply that Schiff's actions were prompted by the greed or power lust typical of the nemesis they created. Schiff makes a good illustration of how they went about determining motives.²⁷

Supposedly, just prior to the Bolsheviks' takeover, international finance had arranged for funds to go through Sweden to Lenin and Trotsky, in the latter case to be used for arms purchases. Careful research had turned up inter-bank correspondence detailing the necessary transactions.²⁸

According to Simons (who was later quoted widely and extensively in this literature), hundreds of "apostate Jews" from the lower east side of New York were agitating within the Russian army during Kerensky's regime. Trotsky was the most notable of these. Sullivan in at least three of his tracts quoted part of a 1919 Winston Churchill speech in the House of Commons,

²⁵ Coughlin, *ibid.*, p. 7, also in International Jew, p. 228.

²⁶ Winrod, The NRA in Prophecy, p. 28

²⁷ Encyclopedia Judaica, "Schiff, Jacob"

²⁸ Sanctuary, Are These Things So?, p. 219

No sooner did Lenin arrive [in Russia] than he began beckoning a finger here and a finger there to obscure persons in sheltered retreats in New York, in Glasgow, in Berne, and other countries, and he gathered together the leading spirits of a formidable sect, the most formidable sect in the world, of which he was the high priest and chief.²⁹

In its English context the phrase "formidable sect" goes back to the time of Cromwell when it was used to describe the Jews whom he permitted to re-enter Britain. Sullivan, whether he was aware of that or not, is certain that Churchill's "formidable sect" is the Jews, and he is critical of Churchill for not being more explicit and for ultimately aiding them in their worldwide program.

Another fact irritating these antisemites, and indicating to them beyond doubt the Jewishness of the Bolshevik Revolution, was the change in situation of the Jews in post-revolutionary Russia. Their status supposedly had changed for the better far more than that of any other group within the country. Yiddish was becoming a major language of Russia. Rabbis (unlike Christian priests) were allowed to carry out their religious duties. Anti-Semitism had been made a crime. In towns with a Jewish population over 25% there were Yiddish courts and law codes. Jewish synagogues had been left untouched while churches had been put to use as "stables, slaughter houses and dancing halls."³⁰

This change of position was only natural considering that virtually all the significant Soviet leaders were Jews. In "proving" this, various authors resorted to lists. The International Jew had a "Table Showing Jewish Control of Russia" which listed the percentages of Jews in various Commissariats, the lowest figure on the list being 76.7% (in the Commissariat of War), and the highest being journalists at 100%. Winrod gave the names and nationalities of the provincial secretaries who directed "the perpetual reign of terror", "proving" that 41 of 49 were Jews. In another article he took from Al Smith's The New Outlook brief biographies of ten major Russian leaders in 1934. Only Joseph Stalin, who is "not a Russian" is not directly identified as a Jew, and he is "the customary 'Gentile Front' for the Moscow Jewish leaders. His Gentile wife died a

²⁹ in Road to Victory, pp. 11, 12; Global Egomaniacs, p. 7; The Key to Peace and Freedom, pp. 36, 37.

³⁰ International Jew, p. 215.

mysterious death recently and he immediately married a Jewess." The same article contained a list of the nationalities of the 545 leaders of the Russian Secret Police. Four hundred forty-seven were Jews, and the remaining 98 represented 11 nationalities. Two years later Winrod listed the names of the 59 members of the Central Committee of the communist Party, of whom he claimed 56 were Jews, and the other three were married to "Jewesses". Stalin is now purported to be living in constant fear that his new Jewish wife will poison him. Pelley avoided the long list, but did note that "when Communism first came into post-war Russia, not only were Lenin and Trotsky both Ashkenazic Jews, but of 504 kommissars at the head of the politbureau running Bolshevia, 496 of them were Ashkenazic Hebrews. . ." Gaebelin, in a footnote, referred to The Cause of the World's Unrest, which had a list claiming to give the nationality of the leaders of the Revolution at the beginning. Fortythree of 50 were Jews. Simons testified that in December, 1919, 371 or 372 of 388 members of the Petrograd Commune government were Jews, and ~~of~~ that number, 265 came from New York.³¹

There is one characteristic common to these supposedly Jewish leaders which is highly significant in conspiracy theory. Many of them have changed their names so as to be unidentifiable as Jews (and/or Germans). Simons listed 20 Jews who had adopted Russian names. He gave both Jewish and Russian names together, and curiously knew that someone now calling himself Dan Gurbitch is Jewish, and has changed names, but Simons does not know what his former name was. Eugene Nelson Sanctuary devoted a whole 20-page chapter to "Lit-ValHin-Max-Graf-Buch-Har-Stein", a contraction of the 6 aliases of Maxim Litvinoff. Winrod added another alias apparently unknown to Sanctuary. That these Jews would do such a thing is in keeping with radical procedure and could be illustrated at least as far back as the times of the early Illuminati, when Weishaupt and his friends assumed pseudonyms in their correspondence.³²

³¹ International Jew, p. 216; Winrod, Jewish Communism, pp. 8, 9; Winrod, Jewish Conspirators, p. 22, and The Jewish Assault, pp. 45, 46; Winrod, Antichrist and the Tribe of Dan, p. 35; Pelley, Forty-Five Questions, p. 45; Gaebelin, The Conflict of the Ages, p. 97; Simons, p. 112.

³² *ibid.*, p. 142; Sanctuary, Are These Things So?, ch. xi, pp. 263-283; Winrod, Jewish Communism, p. 5. Father Coughlin later circulated copies of part of a book by Father Denis Fahey, an Irish Catholic scholar, and important influence on Coughlin, which gave the assumed names,

Perceived Jewish involvement in the Bolshevik Revolution, then, was critical at every phase, and the Jews were seen to be key leaders up to World War II. Given the ideological framework of these antisemites the Russian Revolution had to be immoral, even if only for that reason. The tautology could be stated thus: Evil is One; Evil is personified by Jews; Bolshevism is Jewish; therefore Bolshevism is evil. Or it could as easily be reversed: Evil is One; Bolshevism is a manifestation of Evil; Bolshevism is Jewish; therefore, Jewishness is evil.

The great energy exerted in trying to ferret out obscure bits of information about the Bolsheviks and Russia was not expended on Germany, and the attitudes toward Germany covered the whole spectrum. As already indicated, in the immediate post-World War I period there was a strong antipathy to Germany, and a close connection was posited between the Bolsheviks and the Germans. It was 300 German Jews who controlled the world and had precipitated the War for their own benefit.³³ There are two seemingly contradictory lines of explanation here--one holding that throughout the War Jews dominated the country, and another explaining that in the post war Communist disturbances the Jews were attempting a governmental takeover.

Immediately after Adolf Hitler came to power another element was added to the interpretation of German history. On one hand the Fuhrer was seen as the savior: "if it had not been for the recent [October, 1933] events in Germany that country would probably have been plunged into a red revolution, which would have cost many thousands of lives."³⁴ On the other hand, there was some ambivalence or discomfort about Hitler himself from 1933 to 1939, due in large part to his personality. These propagandists' propensity to think of European history in

³² (cont'd) real names, and nationality of 25 Soviet leaders in the October 1919 Revolution. Again there is one (token?) non-Jew, Lenin, but in a footnote Fahey wrote, the present writer wishes to add that some authors are convinced that Lenin's mother was a Jewess." In the same book Fahey deals with the elusive Dan Gurbitch. According to his sources the assumed name is "Dan", and the real name is "Gourevitch (Yurewitsch)". See the facsimile of Fahey's book in Antisemitism in America, 1878-1939, p.51.

³³ Edmondson, The Jewish System Indicted (p. 24), gives a list of key Jews in the Kaiser's government just prior to World War I.

³⁴ Gaebelein, The Conflict of the Ages, p. 115.

terms of Jewish internationalism, would logically lead them to favor a strong anti-Jewish nationalist, but they had some problems with him. In 1933 Winrod wrote a 20 page tract, Hitler In Prophecy in which he calls the Führer "an egotistical fanatic." In spite of Hitler's anticommunism, Winrod was sure that Russia and Germany were about to link up. He had six reasons for such a belief. Two have to do with his interpretation of Biblical prophecy; one is because as far back as 1922 the two negotiated a peace treaty mutually abandoning claims for war injuries; both nations feel down-rodde and have a need to stage a comeback; Hitler, on the day he became dictator said Germany "looks forward to friendly relations with Soviet Russia"; and "perhaps the most important and conclusive reason of all", because both countries traditionally share the same attitude toward the Jews. While Russia is of course currently ruled by Jews, the Russian people are still anti-Jewish, now in part because of their sufferings at the hands of the Bolsheviks. In another booklet of the same year he lamented Germany's "dictatorship of worship" under Hitler.³⁵

By 1939 Riley noted that in Germany "Christians are also facing the forcing of conscience", and he had no more sympathy for Hitler than he did for Stalin, Mussolini, and Franklin Roosevelt, the three other "dictators" to whom the world was looking for leadership. His article stressed the similarities between the four and downplayed their apparent differences.³⁶

This is not meant to imply that the only responses to Naziism/ fascism were negative or ambivalent. Overt sympathy was demonstrated by Winrod, for example, who visited Germany in 1934 (a not uncommon pilgrimage for these antisemites during the 1930s). He returned apparently delighted with what he had seen, became a distributor of official Nazi propoganda in the United States, and by the outbreak of the Second World War was commonly known as the "Jayhawk Nazi." While the United States lacked a single central fascist party during the 1930s and 1940s,

³⁵ Winrod, Hitler in Prophecy, pp. 14, 10-12; Winrod, The NRA in Prophecy, p. 11. According to some accounts Winrod, after his visit to Germany, ordered copies of Hitler In Prophecy burned.

³⁶ Riley, Wanted--A World Leader!, p. 35.

some of the most notable of these antisemites were closely involved with, or founded, various groups labelled fascist by their contemporaries. Pelley had his silver Shirts. Winrod had his Defenders of the Christian Faith. Sanctuary had his American Christian Defenders. It is probably significant that, although they had some important ideological connections, and sometimes acted in unison politically, they did not generally cooperate with each other. Their distrusting view of their world did not allow for much possible cooperation with groups which could of course have been secretly infiltrated by Jews, in spite of outward appearances .

There was another line of reasoning developed which is appropriate to conspiracy theory, and which demonstrates sympathy with the Nazis. It stated basically that the Jews were really not being persecuted under Hitler. In a 1933 speech, representative L. T. McFadden, perhaps the most virulent Jew-baiter in American government between the World Wars, made the bald statement, "there is no real persecution of Jews in Germany." According to him, Hitler and the wealthy Jews "appear to be on the best of terms". There is a pretended persecution of Jews because there are some 200,000 unwanted Communistic Jews. A propaganda campaign is being carried on so that the United States will sympathize and take in many of them. Sanctuary (1934) printed a number of protests by German Jews regarding the false propaganda which was leading to the boycott. In 1934 he summarized the situation at the time of the Nazi takeover,

The Reich was, in fact, occupied by an army of agents and spies of the Communist International and the Soviet Government. The Hitler thrust seems really to have been a vital reaction on the part of the German people.

The basic premise, that there was a deception about the real position of the Jews in Germany was supported by Samuel A. Wilson (c.1938) who wrote of "the mistreatment(?) of the Jews by Germany..." and "Onesimus" (1939), who stated, "Christian Germany in no wise looks upon the Jewish people as we are expected to believe."³⁷

³⁷ The Jew in America, in *The Jew in a Gentile World*, ed. Arnold A. Rogow (New York: Macmillan, 1961), pp. 321, 2; Sanctuary, *Are These Things So?*, p. 324; Wilson, *Let My People Go*, p. 2; Beckmann, *What of Them*, p. 3

American antisemites employed an interpretive model similar to that applied to Bolshevik Russia in their consideration of the Spanish Civil War. While they inveighed against radicals who had overthrown the Russian government, when it came to Spain they attacked the "dirty politicians, Jews and similar parasites" who had ruled the country prior to the Civil War. Their concern to explain the War led them to posit two familiar causes--Russian revolutionaryism and international Judaism: "British reports from Spain have said that Soviet Ambassador Rosenberg has been the real head of the Spanish Government, and that both Zamorra and Azarra, prominent in the Revolution, are of Jewish blood."³⁸ Edmondson also quoted Hitler approvingly, "The same slaughter once seen in Russia is now being experienced in Spain, where EIGHTY PER CENT of the leading Red personalities are Jews. Everywhere the undermining work of Bolshevik agents is going on."³⁹ Such a claim was made in spite of the almost total absence of a Jewish population in Spain.

The interpretive model also is familiar in its view of Spain as the "battleground of Communism versus Christianity."⁴⁰ Father Coughlin charged that about 300,000 non-combatants had "been butchered because of their religion," and referred to the War as "the most ghastly story in all the pages of civilized or uncivilized history," describing the Communists as "dragging Christ down from his cross and slaughtering his innocent followers." Hilaire Belloc, in the introduction to the 1937 edition of his book The Jews emphasized,

the Spanish conflict is essentially a religious war. It does not call itself such. . . but in all its manifestations of active hatred, especially its organizing of murder, Communism in Spain since the outbreak of the revolution has been specially and particularly anti-Christian.

According to him "half the priests of Spain have been savagely put death by the revolutionaries."⁴¹

³⁸ Edmondson, The Jewish System Indicted, p. 19; Edmondson, "Anti-Semitic Causes", pp. 3, 4. Notice that the work of a regularly elected government is here termed a revolution.

³⁹ Edmondson, The Jewish System Indicted, p. 11.

⁴⁰ Coughlin, Persecution, p. 10.

⁴¹ Coughlin, Persecution--Jewish and Christian, pp. 10, 11; Belloc, The Jews, pp. xxxi, xxxii. The book was first published in 1922.

The Spanish Civil War was horrific to these writers not only because of the depredations upon Spanish Christians and the spread of "Jewish Communism", but also because of its repercussions in the United States. A wide variety of American notables, not all of them Jewish, had publicly rallied support for the "Red church-burners of Spain." Those identified in this literature include: David Dubinsky, "President of the radical International Garment Workers Union;" Albert Einstein (the subject of a number of racist attacks upon his arrival in the United States); Methodist Bishop F. J. McConnell; Wellesley professor of English, Vida Scudder; Henry Monsky, "international head of B'nai B'rith;" and Sidney Hillman, leader of the Amalgamated Clothing Workers.⁴² The Abraham Lincoln Brigade had been "recruited from our Jewish and gentile Communist youth." The American press had been silent about the atrocities committed against patriotic Spaniards (indeed, according to Coughlin, it had "succeeded in muzzling the truth.") The State Department had been inactive in at least two ways: it had not recalled the American Ambassador, and it had not forbidden the members of the Abraham Lincoln Brigade to leave the country.⁴³ Those attacked represent virtually every aspect of national life--political, religious, economic, educational, and governmental.

The result of the Spanish War was the institution of the Franco dictatorship. As in the case of Hitler his triumph is seen as the predictable reaction to Communist agitation. Winrod, in a 1939 article, used Spain as one of his examples to demonstrate that "Fascism. . . is the bastard child of Communism"; "the years 1936 and 1937 found the Spanish government being dictated from Moscow. Then a reaction occurred in which the Spanish people revolted. Fascist dictatorship

⁴¹ (cont'd) It is no coincidence that it is Roman Catholic writers who express special concern over the situation in Catholic Spain. Both Coughlin and Belloc wrote of a revolution there when referring to the action of the Communists specifically. George Sullivan, also a Catholic, refers to the "Franco revolution".

⁴² Dilling, Christians, Awaken!, p. 6; Edmondson, "Anti-Semitic" Causes, p. 4; Dilling, ibid., p. 7. The listing of names perhaps has the same intended effect as the listing of statistics, or the recounting one after the other of varieties of torture.

⁴³ Coughlin, ibid., pp. 10, 11.

appears to be the result."⁴⁴ He then goes on to encourage his readers to avoid going either left to Communism or right to Fascism. His perception of himself and his followers as being in the "middle" (which presumably implies balance and moderation) is curious, given how most observers perceived him. So, while it has been good that the Communists have not been victorious in Spain, it is not necessarily good that their opponents have won.

While Russia, Germany and Spain (for a time) were commonly discussed by these American antisemitites, most of the rest of the world was virtually ignored. By the 1930s there is an awareness of Italy (and more particularly, Mussolini). Typically, Winrod saw Italian Fascism as the offspring of Communism, and he did not endorse it. In 1936 he wondered if Mussolini could be "the predicted Antichrist of the Scriptures." Using what appears to be strange reasoning, Winrod gives the premise: Antichrist will be a Jew. Therefore if Mussolini turns out to be the Antichrist, "it will later develop that the rumors concerning his alleged Jewish ancestry are true."⁴⁵ It was a commonplace of some apocalyptic literature in the 1930s that Mussolini would turn out to be the Antichrist. It would be interesting, if it were possible, to find out if the "rumors concerning his alleged Jewish ancestry" were begun by those who posited: a) the Antichrist is Jewish; b) Mussolini is the Antichrist, therefore; c) Mussolini must be Jewish.

There were also a number of brief references to Hungary under Bela Kuhn. Nesta Webster quoted from the Lusk Report, and likened Kuhn to Lenin, with supposedly 25 or 32 principal commissars in Kuhn's government being Jews. Arno Gaebelin seemed to be reading the same source (and Mrs. Webster?) when he claimed that 4 of the 5 directors of Hungary's Communist government were Jews. Sanctuary referred to a "spume from off the pit of hell which for a season attempted to gain control of Hungary." The mention of Hungary, though, was only infrequent, and in virtually every case it was used as a passing illustration of the terror and bloodshed which

⁴⁴ Winrod, Talks on Sound Government (Wichita, Kansas: Defender Publishers, c1938). pp. 13, 14.

⁴⁵ Winrod, The Harlot Woman and the Scarlet Beast, pp. 20, 29.

accompanied Communism.⁴⁶

Third Republic France was dealt with unsympathetically, but again usually only in passing. Edmondson quoted a member of Italy's Fascist Grand Council referring to the "subversive influence of Jews" in the "Bolshevist Government of France." In the same article he claimed that the French press "are now largely subverted". In another article he quoted from a book by Lt.-Col. Graham Seton Hutchinson, a British admirer of Hitler, claiming that the government of France "consists of Jews and (Grand Orient) Freemasons." He listed 13 names of prominent French Jews, and 7 Jewish-controlled French papers. The concepts of internationalism, Communism, and Jewish radicalism-yet-capitalism all find expression in his claim, "multimillionaire Jewish Premier Blum tried but failed to communize France and Spain."⁴⁷

In a book published in January, 1942, Sullivan quoted extensively a 1919 speech by Winston Churchill to the House of Commons in which Churchill attacked the internationalists who had fomented the Russian Revolution and now controlled that country. He then proceeded to attack Churchill with the statement,

Whether or not what Churchill said in 1919 about the sect [Jews] was merely to disarm suspicion against himself as a possible aider and abetter, there being then a public demand that Britain do something against the world-wide menace of the Bolsheviks, it is plain and undeniable that Churchill has, more recently, been actively collaborating with leaders of the sect, and wittingly or unwittingly aiding its program.

If Britain is today anything other than another "occupied" nation of the "formidable sect," it is difficult to understand what it is. The old proud British slogan, "Mistress of the Seas" appears to have given way to the hypocritical slogan of the sect, "Freedom of the Seas", cleverly concealing the sect's real objective "Freedom of the Seize."⁴⁸

⁴⁶ Gaebelein, The Conflict of the Ages, p. 98; Sanctuary, Are These Things So?, p. 56.

⁴⁷ Edmondson, "Anti-Semitic" Causes, p. 3;

Edmondson, The Jewish System Indicted, p. 24. It is the Grand Orient, rather than the run of the mill, Masons who are seen as villainous in this literature. In this paragraph he quotes from 2 antisemitic sources to prove his point, an illustration of a common procedure with these propagandists. Premier Blum came in for a certain amount of personal denigration for his unconventional views on such things as love and marriage.

⁴⁸ Sullivan, The Road To Victory, p. 12. There is very little humor in the writings of these

Such an assessment of British political leadership was consistent with an interpretation of British events dating at least to the time of the International Jew, which portrayed Britain as a country controlled politically and economically by Jews. The International Jew posited a "state" called All-Judaan with its present capital in London, and the British navy at its disposal. It also suggested that the last monarchy to be upset by the Jews would be the British because the Jewish-British partnership had been so beneficial to the Jews. More specific charges brought by these antisemites include: five Jewish international finance houses set the price of gold each morning at a meeting in Rothschild's London headquarters; Jews in the British Foreign Office produced the wording of the Balfour Declaration; World War I Britain's necessities were controlled by "half a dozen Jews who were completely indifferent as to whether we or the enemy should emerge alive from the struggle;" the "Jew-led" Fabian Society controlled English politics, especially when the Labour Party was in power; the World War I heads of the British Secret Service, discoverers of the Jewish internationalists' rule of Britain, had been assassinated, and their organization debilitated; and Soviet world subversion was/is directed from London.⁴⁹ As in the case of Russia, the people of Britain were excused. It is their leadership that is culpable. But the overall picture painted of interwar Britain is not a pretty one.

If what these antisemites had to say about Russia, Germany, Spain, Italy, France and Great Britain were deleted from their writings, it would almost seem that the United States constituted their whole world, and to a certain extent it is true that what was happening in those countries was really only significant as it touched the United States. While the first of The International Jew books consisted of 20 chapters devoted to the Jewish Question in general, the last three books were taken up largely with American conditions. Through the interwar period the political, economic, and social interpretations of the Dearborn Independent articles provided a framework for antisemitic analysis of life in the United States. That framework became most popular during the

⁴⁸ (cont'd) antisemites, and the most common type is the kind of punning exemplified by the end of this quote.

⁴⁹ Edmondson, The Jewish System Indicted, p. 34; International Jew, pp. 193, 194; Sanctuary, Are These Things So?, p. 214, quoting Belloc; Spencer, Our Neighbor, pp. 10, 11.

Depression, with its changing political and social conditions.

On the political and economic side a great amount of space was given to showing how the policies of the Franklin Delano Roosevelt administration confirmed what the antisemites knew all along. Roosevelt himself comes in for an incredible amount of verbal abuse. The strongest language in this literature is often reserved for attacks on individuals, and Roosevelt is the example par excellence. An overview of the many descriptions of Roosevelt indicates that he was personally unacceptable for a huge number of reasons. It is implied, and sometimes explicitly stated, that he is weak: a "physically helpless creature"; a man of a "clean ardent, underdeveloped brain"; one who was chosen in keeping with Protocol number 2,

The administrators, whom we shall choose from among the people with strict regard to their capacities for servile obedience, will not be persons trained in the arts of government, and will therefore easily become pawns in our game in the hands of men of learning and genius who will be their advisors, specialists bred and reared from early childhood to rule the affairs of the whole world.⁵⁰

This purported weakness was supposedly accompanied by a naivety also indicated by his qualification under the terms of Protocol 2. The possibility of a new world through the New Deal "could only appeal to such as they [Franklin and Eleanor], so wrapped in sincere desire to be 'helpful' to others."⁵¹ The two characteristics together explain why Roosevelt was regularly regarded as a stooge -- for Stalin and Churchill; international Jews; his advisors, particularly Felix Frankfurter; or communism (which in this literature is, needless to say, personified.) The weakness was even described by Spencer in psychological terms: "only the lunatic plays lightly with astronomical sums. Psychotherapists denote disregard of money values and blatant talk of high expenditure as a symptom of disease."⁵²

Another complaint focussed on his upbringing as one "born to wealth and social security," and "inexperienced of practical life whatsoever." That perception of his upbringing led naturally to

⁵⁰ Schmuederrich, The Gray Shirt, p. 2; Spencer, Our Neighbor, pp. 2, 5.

⁵¹ Sanctuary, Revolution and the Real Fifth Column (New York: The Author, 1940), p. 3.

⁵² Sullivan, Global Egomaniacs, p. 9; Spencer, Our Neighbor, pp. 5, 8.

the accusation that he was "idealistic," and a "spoiled, frustrated darling." There is a continuing insinuation that he is a megalomaniac in danger of living out his fantasy. Riley suggested that "Franklin D. Roosevelt might be regarded as the first American king," and Spencer described his advisors implanting in him a "Messianic complex".⁵³

When it came to an assessment of Roosevelt's policies, it was appropriate to these antisemites to accuse him of being a Communist, in league especially with Moscow. Winrod, in reference to the United States government recognition of the Soviet Government in 1933 explained "the fatal step":. . ."his [Roosevelt's] mind, and the mind of Moscow, must have flowed together as naturally as two drops of water." To Winrod, "there is but one way to explain the "fatal step", and this is it. To him, "there was no reason, logic or common sense in the move." This approach is illustrative of much of the political analysis (if it can be called that) in this literature. Because most of these writers are highly motivated by their ideology, they seem to assume that many power brokers are also highly motivated by their own ideologies--a somewhat mootable assumption in the world of politics. Sanctuary published a picture of Roosevelt with capital letters beneath proclaiming him "the first communistic president of the United States." In the article accompanying the picture he quoted a letter of Amos R. E. Pinchot to Harold L. Ickes in which Pinchot quotes a member of Trotsky's household, "Look at President Roosevelt's program. It is even more Socialistic than Stalin's." The central theme in the criticisms of Roosevelt's program was its supposed newness, and hence its unamerican nature.⁵⁴

In keeping with their truism that Communism is Jewish some of these writers identified Roosevelt as a Jew. To Winrod it is "now generally known that he comes from Dutch Jewish stock." George Sullivan, without in the context accusing Roosevelt of being a Jew, dealt with the derivation of the family name,

⁵³ Sanctuary, *ibid.*, p. 3; Schmuederrich, *ibid.*, p. 2; Sanctuary, *ibid.*, p. 3; Spencer, *ibid.*, p. 5; Riley, *Wanted--A World Leader*, p. 59; Spencer, *ibid.*, p. 5.

⁵⁴ Winrod, *Antichrist and the Tribe of Dan*, p. 25; Sanctuary, *ibid.*, pp. 2, 11.

Since it obviously means RED FIELD, just as "ROTHSCHILD" means RED SHIELD, and since it already appears that "ROTHSCHILD" was not an original but a substituted name, it may be of interest to learn whether "ROOSEVELT" was also a substituted name. If so, alert persons have a right to wonder whether it may have been adopted as an appropriate name for activity in a Red Field. We do not have to search far to learn that it was a substituted name. A recent book "ROOSEVELT" by Emil Ludwig (1938), a friend and admirer of Franklin D. Roosevelt, states the fact (p. 13) that the family name was 'Martensen', and that some time after 1650 it was changed, first to 'Rosevelt,' and then to 'Roosevelt' ⁵⁵

The identification of Roosevelt as a Jew was logically more important to those who stressed the dictatorial nature of his administration, while those who stressed his weakness and malleability did not need to make the identification. It was enough for them to claim for example, that he was merely a "puppet president."⁵⁶

The accusations directed against Franklin Roosevelt personally were elucidated and strengthened in the attacks made by these propagandists on the policies and personalities of his administration. The antisemites levelled a whole series of interrelated complaints and attacks against the Roosevelt administration. While its attempts to deal with the international issues of the 1930s, especially the boycott of Germany, the recognition of Russia, and the Spanish Civil War, were subject to their disparagement, it was the domestic policy which they attacked vitriolically and consistently. The increased bureaucracy and consequent growing government expense and presence engendered a stream of criticisms related to the personal attacks on Roosevelt.

In a 1933 pamphlet Winrod listed, with the "pertinent"⁵⁷ biographical information, names of those he considered the most important members of the "Brain Trust", Raymond Moley, Rexford Tugwell, William Bullitt, Mordecai Ezekiel, James Warburg, and Bernard Baruch. His main complaints at this time had to do with their supposed Russian sympathies, the academic approach

⁵⁵ Winrod, Antichrist and the Tribe of Dan, p. 24. He even suggests that Roosevelt might have been a member of the tribe of Dan. Presumably the genealogical background of the family was somewhat confusing. An anonymous author in 1939 (Why Are Jews Persecuted?, p. 4) called him Rosenfeld, and Winrod said his ancestors used the names Rosenblum, Rosenberg, and Rosenvelt; Sullivan, Road to Victory, p. 103.

⁵⁶ Spencer, Our Neighbor, p. 6.

⁵⁷ "pertinent" here means what interests American citizens who have a dread of radicalism in high places.

and background of some of them, their (capital R) Radicalism, and their great behind-the-scenes power. By 1935 he was convinced that "the United States is under the control of a Jewish Brain Trust."⁵⁸ In 1934, the Brain Trust was under suspicion for no other reason than its Jewish constituents, identified by Sanctuary as James Paul Warburg, Herbert Feis, Charles W. Taussig, Emanuel Goldenweiser, Mordecai Ezekiel, Felix Frankfurter, Nathan Margold, Charles E. Wyzanski, jr., Henry Morgenthau jr., Herbert Swope, and Bernard Baruch. He did not specify the faults of the Brain Trust, but pointed out that the presence of those men, and the influence of other Jews, made the American government similar to the British,

it is Jewish-radical or, to use plain language, Jewish-Bolshevist. Both governments are run by men who are merely puppets in the hands of the Jews highly placed in the secret councils of the central Jewish Kahal, the present-day Zionist World organization, whose object is the ultimate destruction of all our religious, social and industrial institutions and the annihilation of our freedom.⁵⁹

In 1939 Winrod complained that the Brain Trust did not "reflect the will of the people," had developed legislation which created government competition with private business, attacked the Supreme Court and the Constitution, and tried to "regiment the American farmers." To him it was made up of "invisible masters" trying to "replace constitutional systems with arbitrary rule."⁶⁰

What was true of the Brain Trust was true of the whole New Deal. Whatever specific elements of the New Deal they attacked, the general emotion of these authors can be summarized as a fear of change, all of which tended in their minds toward (Jewish) Communism or dictatorship, with a consequent alteration of government style and loss of freedoms. Riley listed alphabetical abbreviations for 39 government agencies and claimed that the plethora of abbreviated government agencies was characteristic of Russian Communism. To Spencer the New Deal was the program through which the Protocols were being incarnated.

⁵⁸ Winrod, Communism and the Brain Trust, p. 9, e.g.; Winrod, Antichrist and the Tribe of Dan, p. 18, and note the inclusion in the list of some non-Jews.

⁵⁹ Sanctuary, Are These Things So? pp. 402, 398, 399.

⁶⁰ Winrod, Talks on Sound Government, p. 60.

It is a plan of extermination of American business, euphemistically called liquidation in the Bolshevik vocabulary. It is a plan of regimented slavery of worker and farmer. It is a plan of suppression of all individual leadership and complete control by an alien bureaucracy supported by taxes from the native inhabitants.⁶¹

To Edmondson it was a "Jew Deal" which is meant to be a slur, given his subsequent "analysis" which "proved" that Jews are avaricious usurers who subvert political systems by their deceitfulness.⁶² Some New Deal legislation came in for more specific criticisms. To Winrod, the National Recovery Administration had a close relationship to the Beast of the book of Revelation, whose mark was the number 666. The N.R.A. had been established in the face of an emergency, and the Beast would arrive during a chaotic world situation with the theme song "Back to Prosperity". Both the N.R.A. and the Beast's systems are dictatorships. Both have representative emblems. Here Winrod delved into a study of the Blue Eagle emblem-in a style fitting any good cabalist?-

One wing has seven feathers. The other has ten. Revelation 31:1, "a beast . . . having seven heads and ten horns." Now let us see if the figure 6 enters prominently into the emblem. The Eagle has 6 claws. It holds 6 bars of lightning. Above his head is the word "Member" composed of 6 letters. There are 24 niches representing feathers - 4 times 6.

The country welcomed the N.R.A. "with a wave of hysterical enthusiasm" much as the whole world will respond to the plan of Antichrist. The Blue Eagle is the work of an administration "controlled by Jews", and the "mark of the Beast" will be a Jewish mark. Both programs are also based on boycott, the N.R.A. calling on customers to only patronize Blue Eagle establishments while the Beast's program would stipulate "that no man might buy or sell, save he that had the mark, or the name of the Beast, or the number of his name." And there was another sinister element. Former General Hugh Johnson had "organized 'Generals', 'Lieutenants', and 'Captains' in practically every city of the United States to enforce his N.R.A. plan."⁶³

⁶¹ Riley, Protocols and Communism, pp. 7-9; Spencer, Our Neighbour, p. 6;

⁶² Edmondson, The Jewish System Indicted, pp. 36, 37.

⁶³ Winrod, The NRA in Prophecy, pp. 41-44. The quote about buying and selling is from Revelation 13:17.

According to Sanctuary in 1940, "the Social Security Act is no other tactic than the application of the Kahal system which levies a weekly tax upon the Jewish worker being now applied to the hitherto free American worker....the passing of the Social Security Act has done much to bring the American worker to the level of his unfortunate Russian brother. Both are under the Kahal."⁶⁴

Riley quoted from the Protocols when he assessed the Agricultural Adjustment Administration,

We shall raise the rate of wages which, however, will not bring any advantage to the workers, for, at the same time, we shall produce a rise in prices of the first necessities of life, alleging that it rises from the decline of agriculture and cattle-breeding; we shall further undermine artfully and deeply sources of production, by accustoming the workers to anarchy and to drunkenness and side by side therewith taking all measures to extirpate from the face of the earth all the educated forces of goyim.

He concluded that poverty is certain under human administration.⁶⁵

Stevenson, an antisemitic proponent of Plutology, in keeping with his fiscal ideology criticized the Reconstruction Finance Corporation for its attachment to the gold standard, which is "like a rope with the international bankers holding on one end and the other end a noose around the public's neck." Not surprisingly in a day of financial distress and offbeat proposals for monetary reform, there were repeated attacks on the Federal Reserve System which was seen as the product of Jewish international bankers intent on breaking the United States. George Sullivan even went so far as to claim, "If the Federal Reserve Act of 1913 had not been passed, the American people could never have been tricked into the World War which began in 1914."⁶⁶ Like most of these institutions or agencies being attacked, the Federal Reserve System suffered for being fairly recent.

⁶⁴ Sanctuary, Revolution and the Real Fifth Column, p. 4.

⁶⁵ Riley, Wanted--A World Leader, p. 94. This was a favorite Protocol during the Depression, for obvious reasons.

⁶⁶ Stevenson, The Cuttle-fish, p. 125; Sullivan, The Road to Victory, p. 96.

The Civilian Conservation Corps, with forest camps where "now" (1933) there are "approximately 300,000 men under military training and discipline" was suspicious to Winrod. He wondered if Washington was not really preparing to use these men in war, seeing they "are said to be in an attitude of mind and in physical condition ...to take up arms almost overnight."⁶⁷

The New Deal was not the only target of these antisemites when it came to government domestic policy. The Supreme Court, which played such a key role in interpreting and/or invalidating New Deal legislation, became the focus of a great deal of attention. Two issues were repeatedly raised--the presence of Jewish Justices on the Court, and the Roosevelt proposal to increase its size. In any consideration of personnel the names of Louis Brandeis and Felix Frankfurter stand out for their notoriety in the minds of these authors. Brandeis was criticized by Sullivan for his "strange unAmerican concepts" which meant he would be unable to "administer impartial justice between Jews and non-Jews." He meddled too much in executive and legislative branches of government, was sympathetic to Communists and Zionists, and had little if any regard for the Constitution. Sullivan proposed that if a memorial honouring Brandeis is to be created it should also include the names of Judas Iscariot, Benedict Arnold and Alexander Hamilton with the inscription, "Four Knaves of Talmudism." Because he saw Frankfurter following in the Brandeis tradition he also attacked his suitability to sit as a Supreme Court Justice. That assault was in keeping with another one made about 6 years earlier (1936?) by Spencer, before Frankfurter was even nominated for the Court, but when he was notable as a member of the Brain Trust. Spencer's complaint was that Frankfurter was unelected, therefore unaccountable to the people; too influential behind the scenes in proposing legislation and promoting cronyism; and foreign-born and European in mentality.⁶⁸ When in 1938 Frankfurter was nominated Associate Justice of the Supreme Court the same George Sullivan, with Allen A. Zoll, a rightwing activist and later supporter of Father Coughlin, and John Bowe, appeared before the Subcommittee of the

⁶⁷ *ibid.*, p. 36.

⁶⁸ Sullivan, *The Road to Victory*, p. 120. As a lawyer, the criticisms by Sullivan of legal issues within the context of antisemitism are especially interesting; Spencer, *Our Neighbor*, p. 4, 5.

Committee on the Judiciary to register their complaints on racial grounds. Sullivan claimed that the appointment would "very greatly promote racial intolerance by making our other loyal citizens believe that Frankfurter typifies Jewish Americans generally." Zoll opposed the appointment on the grounds that it would generate increased anti-Jewish feeling in the United States. Bowe gave rambling, near-incoherent testimony worrying about Frankfurter's internationalism and his past manipulations in favour of Jews.⁶⁹

In early 1937 when Roosevelt proposed Supreme Court reorganization, which would mean the appointment of as many as six new Justices, he both stirred up renewed opposition from antisemites, and provided them with their "proof" that he was out to dismantle the American system. On February 7 of that year, two days after the enlargement proposal, Robert Edmondson claimed that during the previous October he had foreseen this result of Roosevelt's reelection, "Make no mistake! With the reelection of the present national alien regime, DOWN GOES THE UNITED STATES SUPREME COURT!" He wondered if the Court (and the Constitution) would be "communized" by increasing its size. In the context he focussed on Justice Brandeis, and noted that at present the Court is already "22% Jewish". Seven months later he claimed that Samuel I. Rosenmann, Jewish New York State Supreme Court Justice, and close friend of Roosevelt, was responsible for the court packing bill. In a 1939 retrospective Winrod referred to "powerful but invisible forces and powers not recognized in the Constitution of the United States" who introduced the plan to "bring the Supreme Court under Executive control." From a January 1942 vantage point Sullivan complained that even though the "Court Packing Bill" had been defeated, Roosevelt had later managed (by retirements) to appoint six new Justices (2/3 of the Court), "all possessing substantially the same viewpoints as Roosevelt himself."⁷⁰

⁶⁹ ed. Rogow, The Jew in a Gentile World, pp. 333, 336/7, cp.338/9. Bowe also here gives a typical denial of personal antisemitism.

⁷⁰ Edmondson, "Anti-Semitic" Causes, p. 3; Winrod, Talks on Sound Government, p. 44; Sullivan, ibid., p. 110.

One relatively minor irritant for at least three of these antisemites was the possibility of the loss of the right of the private citizen to arm himself. Riley attacked "disarmament" as one of the "passwords of the secret order which deliberately plots. . .the downfall of the American Government after the manner of Russia's collapse. . ." He lamented that the entire American Army and Navy number [160,000] fewer than the "400,000 criminals that now curse and terrorize the land." He feared not only "the John Dillinger Co." but the Communists who could if sufficiently armed tomorrow" wipe out our standing army in a few hours, take over our banks, our factories, our public utilities; then by forays, soon possess themselves of our farms and enslave every citizen of the states, as was the poor Russian enslaved overnight."⁷¹ A further cause of alarm to him was the rate at which Russia was rebuilding its army. About two years later Spencer was more specific, and he brought the issue down to the level of the individual, complaining that Attorney General Cummings had prepared a bill for "small arms licensing and restriction under pretense of curbing criminals." He also mentioned the case of Edmondson, whose pistol permit was revoked in 1934 under terms of the New York Sullivan pistol law because he "had merely displayed his revolver to a racial menace who invaded his office and threatened him with bodily harm." He was a master at the art of dark suggestion, and it shows in his statement, "Members of a prominent New York State National Guard regiment are reported to have recently found certain indispensable machine gun parts removed and locked up in charge of a 'key' man", and this after state militias were "nationalized and made subject to the jurisdiction of the Commander-in-Chief of the U. S. Army--the President." He went on to quote the Second Amendment and ask the (rhetorical?) question, "Is the proposed Cummings gun license national law. . .a final move to disarm American citizens and lay them open to attack of the "Bela Kuhn Terrorists", already armed to the teeth?" Sullivan, in a 1937 pamphlet answering the question, "Does a Republic require a large standing army?" also referred to the Second Amendment. To him the citizenry is to provide the main defense, for there is the danger of the people being "impotent against usurpation of power or other tyranny" if the Government or a large standing army were to monopolize arms.

⁷¹ Riley, Protocols and Communism, pp. 17, 18.

According to his interpretation the Second Amendment recognized that "the greater the emergency, the greater the necessity for the citizenry to be equipped to defend the Republic against its enemies."⁷² Five years later he still claimed that "the surest way to prevent internal bloodshed in America is to encourage our loyal citizens to be armed as a matter of patriotic duty, and to oppose crafty attempts to disarm them by whomsoever attempted."⁷³

Concerns about Communism and Fascism, perceived as foreign systems, in the United States, also were demonstrated by many of these authors. Arno Gaebelein gave a brief overview of recent Communism in the United States in a chapter entitled "The Revolutionary Propaganda in the United States." He linked it to lists of organizations and individuals and stressed the unmatched vigour of Communists in the U. S., "Communism has become a menace, greater than any other menace in the past and present history of our republic." He based his opinion partly on the findings of Hamilton Fish's Congressional report and hoped that there would be a growing awakening to the work of the "[Communist] enemy within our gates."⁷⁴ In the same year (1933) Winrod, on the basis of his interpretation of biblical apocalyptic predicted that while the Eastern nations will become Communistic, America will become fascistic, "if indeed it has not already. . . under its dictatorial President."⁷⁵ In another booklet printed the same year he was more specific in prophesying the imminent ascendancy in the Western world of the "Fascist principle of golden Jewish Capitalism." Father Coughlin was unsure of what would happen in America, but he feared that just as Communism produced the reaction of Naziism in Berlin, so it would produce some other "ism" in New York. In 1939, Winrod's assessment of administration policy was that for the last 6 years it had "followed a zig-zag course bearing toward the left." He was adamant that Americans must move to neither pole, but "resolve to go straight ahead in the direction that we have been

⁷² Spencer, Our Neighbor, p. 10; Sullivan, Wolves in Sheep's Clothing, p. 81.

⁷³ Sullivan, Road to Victory, pp.6,189. In the context he also expressed his adamant opposition to the concept of "total defense", by which the government would hold too much power as a "temporary totalitarianism". This is in January of 1942.

⁷⁴ Gaebelein, The Conflict of the Ages, p. 115.

⁷⁵ Winrod, Hitler in Prophecy, pp. 19, 20.

going for the last hundred and fifty years." That same year Riley charged, "if any man thinks that the present drift in the United States is not 'pink' he must present new evidences of its other color!" In the same booklet he credulously referred to the allegation that "Soviet Sunday Schools" teaching Communism were flourishing in the U. S., thirty-two of them alone being within a 50 mile radius of Boston.⁷⁶

Social developments in Depression America gave antisemites as much evidence as did political developments. Certain conditions and changes fit easily into their schema. Unemployment and labor problems, the rise to prominence of some Jews and Jewish organizations in American life, the end of Prohibition, developing technology, the rise of non-traditional institutions, and the success of Jewish anti-antisemitism with the consequent perceived sufferings of prominent antisemites, they all saw as results of the Jews' conspiracy to overthrow America and control the world.

Given the subject matter of the Protocols and the economic concerns of the International Jew series, it was inevitable that any unusual (especially unusually poor) economic conditions would capture the attention of American antisemites. In a December, 1932 pamphlet Winrod put the case clearly,

The Protocols provide a rational explanation for the depression which hit the world late in the year 1929. . . The spokesman of the Elders. . . emphasized the fact that a small group of Jews controls most of the wealth of the world and that they have it in their power to manipulate forces and pull wires in the background, in a way to produce any kind of economic conditions they may wish.

He quoted extensively from Protocols 6 and 29, and claimed that the 12,700,000 unemployed in the U. S. demonstrated the fulfilment of the Elders' intention to create "a universal economic crisis whereby we shall throw upon the streets whole mobs of workers simultaneously in all the countries of Europe." Protocol 20 provided a handy interpretive framework for the Depression by its claim that "Economic crises have been produced by us for the goyim by no other means than the

⁷⁶ Winrod, The United States and Russia in Prophecy, p. 34; Coughlin, Persecution--Jewish and Christian, p.42; Winrod, Talks on Sound Government, p. 14; Riley, Wanted--A World Leader, pp. 19, 48.

withdrawal of money from circulation."⁷⁷ Riley saw increasing unemployment as part of a Communist plan which would lead to war resulting in chaos, resulting in a government takeover. Winrod agreed, accusing Communist organizers in the U. S. of making their living by trying to produce a violent revolution. He had changed little by 1935 when it came to interpreting the Depression,

We see this [Jewish instigation of Gentile mobs] today in the streets of the large cities of the world where throngs of unemployed men congregate, carrying banners, and repeating slogans. Little do these mobs know that behind their misery there are usually Jewish Capitalists who have deliberately planned the abnormal economic conditions which produced their suffering. Little do these mobs know that at the top of their Communist organizations there are powerful diseased, Jewish minds.⁷⁸

In 1936 Spencer quoted Protocol 6,

hall raise the rate of wages which, however, will not bring any advantage to the workers, for at the same time we shall produce a rise in prices of the first necessities of life, alleging that it arises from a decline of agriculture and cattle-breeding: we shall further undermine artfully and deeply sources of production.

Having quoted it, he went on to apply it to the current situation, "Mr. Roosevelt raises wages with the N.R.A., Mr. Wallace brings about a decline in agriculture with the A.A.A., and Mr. Tugwell instigates the farmers and workers to 'surge forward and attack the industry of the country'."⁷⁹

Several economic problems would be serious enough in themselves to these antisemites, but economic issues were exacerbated by their association with some social issues. In a complaint about what he saw as moral collapse in America, Winrod quoted the Protocols again,

Behold the alcoholised animals, bemused with drink, the right to an immoderate use of which comes along with freedom. It is not for us and ours to walk that road. . . The peoples of the goyim are bemused with alcoholic liquors; their youth has grown stupid upon classicism and from early immorality, into which it has been inducted by our special agents. . .⁸⁰

One of his complaints about the Brain Trust was that its members were intellectually unable to

⁷⁷ Winrod, The Hidden Hand, pp. 21, 22.

⁷⁸ Riley, Protocols and Communism, pp. 5, 6; Winrod, Adam Weishaupt, p. 49; Winrod, The Jewish Assault, p. 2.

⁷⁹ Spencer, Our Neighbour, p. 7. The reference to Tugwell has to do with a speech he made in Los Angeles in 1935, part of which Spencer reproduces.

⁸⁰ Winrod, The Hidden Hand, p. 20.

even consider what he called national morality (or more to the point, national immorality). He went on to list the benefits which had accrued to the nation under the Eighteenth Amendment. Riley lamented the death of William Jennings Bryan and suggested that if he had lived "the democratic party would doubtless have been saved the eternal disgrace of re-enthroning the demon, liquor..." Later he dealt with the "drink curse" which worldwide "was never worse than now". He quoted the unnamed "writer of a Southern magazine",

Our preachers no longer lift up their voices against the liquor traffic, which is the deadliest and most damnable expression of Satanic destructiveness ever known in our world. . . Our children and our neighbors' children are smashing their way into hell through these cocktail parties, night clubs, beer saloons and bootlegger joints. . .⁸¹

The prominence of some Jews, especially in America, naturally caused antisemitic complaints. The logical inconsistency in claiming both that Jews were surreptitiously plotting to seize power, and at the same time wielding too much public power and influence, does not seem to have bothered these antisemites. Brandeis, Frankfurter, Einstein, and Baruch in particular came under attack as prominent Jews. But it was not only individuals who were under scrutiny and attack. Concomitant with the rise of Jews in America was the rise to prominence (at least in the eyes of these antisemites) of Jewish organizations, especially B'nai B'rith and the Anti-Defamation League. Church's anti-B'nai B'rith pamphlet made reference to, or quoted directly from, B'nai B'rith magazine 84 times. The booklet disparagingly mentioned 178 more or less prominent individuals, the vast majority Jews, as well as referring to the Rothschilds and Montefiores in general. Church's argument, in summary, is that B'nai B'rith is demonstrably evil for it opposes the Scriptures, passion plays, Christmas and Easter observances, and literature which it dislikes, for instance the Merchant of Venice. It also supports other radical organizations and individuals, particularly Communists. And the list of complaints goes on: it aids Zionists, teaches sex, is subversive, promotes Jewish solidarity, acts as a pressure group, and supports the New Deal and Roosevelt. In 1942 Sullivan added the complaint that Dr. Ivy Albert Pelzman, president of Washington, D. C. B'nai B'rith, had been responsible for beginning a human artificial insemination

⁸¹ Riley, Protocols and Communism, p. 13; Riley, Wanted--A World Leader!, pp. 31-33.

program at Georgetown University School of Medicine.⁸² Elizabeth Dilling complained that the (liberal) Federal Council of Churches, "the greater part of whose funds are unpublished as to source" was openly supported annually by \$500 from B'nai B'rith.⁸³

Often complaints about B'nai B'rith were accompanied by similar protests about its offshoot, the Anti-Defamation League. Conner sourly referred to B'nai B'rith "and its secreted agent, the Defamation League (with the prefix camouflage "Anti"). He then said that "the Defamation League is the agency which prevents or discourages publications of which it disapproves." In this context he was pointing out that "Judaism is a clandestine unit or bond. . ." Church, in the anti-B'nai B'rith article mentioned above, noted in passing that a 1938 convention authorized the raising of \$500,000 for the A. D. L., and then reported that its work, which was by implication evil, was therefore being carried out on a larger scale than ever before. Elizabeth Dilling extended Conner's complaint by charging that the A.D.L.,

with its threatening army of snoopers, was on hand to reward or persecute any Gentile, Christian minister, speaker, editor or writer, in accordance with whether they do or do not obey its orders. Its underhanded power reached even into the White House and Congress and around the world--even apparently, into the Catholic Church.⁸⁴

When one considers that the antisemites accused the Jews often most vociferously of those very things of which they themselves are guilty, this complaint about the A.D.L. is particularly notable. Here Dilling sees the A.D.L. doing precisely what the antisemites liked to do--carefully study all kinds of literature (especially Jewish literature), and make judgments of the ideas therein. By these judgments the authors were to be castigated or congratulated.

➤ Not only did some obviously Jewish organizations come under attack, but a host of institutions and groups which might be termed progressive, radical, or experimental were

⁸² Church, B'nai B'rith. Note that the date must be later than 1937, as suggested by Singerman; Sullivan, Road to Victory. In the context, Sullivan, a Roman Catholic, is angry over the purported manipulation and misuse of Catholic institutions by the Jews.

⁸³ Dilling, Christians Awaken!, n.p.

⁸⁴ Conner, Christ Was Not a Jew, p. 158; Church, B'nai B'rith, p. 3; Dilling, Christians, Awaken!, n.p.

associated with certain Jews, or vice versa. The implication (at least) is always that one or the other is evil, hence the second is also evil. The American Association for the Advancement of Atheism, for instance, was called by Riley "One of the most blatant of Bolshevik agencies." He associated it with Communism, and Communism with the Protocols, "which seem to be the working plan of Russian communism." Church, in a paragraph typical of his anti-B'nai-B'rith booklet strung together a whole list of catchwords and bugbears, ending with the A.A.A.A.

Full page ads for the books of the militant, atheist Red, Haldemann-Julius, with order blank to order directly from B'nai B'rith magazine, appear with the March and April '34 issues. Haldemann-Julius is noted for his atheist, sex, birth control, Socialist publications. He is on the board of directors of the American Association for the Advancement of Atheism.

Commonwealth College was also attacked by Church in the same article. Again there was the rapid-firing of catchwords

[Isaac Max Rubinow] was on the board of the notorious little communist Commonwealth College at Mena, Arkansas (financed by the communist Garland Fund, by Justice Louis D. Brandeis {Zionist}, by the Jewish socialist International Ladies Garment Workers Union, and other radicals). A legislative investigation revealed the atheism, nude bathing and free love activities accompanying the training of Red agitators there.

In the next paragraph he referred to "Communist Albert Einsten, who has been supporting a student at Commonwealth College. . ." Edmondson, referring to a ten year old incident, dealt in the same kind of guilt by association when he asked, "Is Brandeis unfit to be a U.S. Supreme Court Justice?" after alleging that Brandeis sent \$100 to Commonwealth College.⁸⁵

The Rand School for Social Research, which "was raided by order of the United States Government on account of its Communist teaching," had as a one time lecturer Raymond Moley, who became a member of the Brain Trust. To Sanctuary it meritted "particular attention." Church, in passing, called it the "red Rand School."⁸⁶

⁸⁵Riley, The Philosophies of Father Coughlin, pp. 46, 47; Church, B'nai B'rith, pp. 5, 9; Edmondson, The Jewish System Indicted, p. 6.

⁸⁶Sanctuary, Are These Things So?, p. 399; Church, B'nai B'rith, p. 12.

The list goes on and on. The American Civil Liberties Union was repeatedly associated with Communism or subversion. The League for Industrial Democracy, The Garland Fund, the Carnegie Foundation, the Ferrer Colony, and a host of others came under suspicion for being Jewish/Communist. Almost without exception they were perfunctorily pilloried with a few catchwords indicating their nefarious character. It was common for many of these institutions and parties to be elements in long lists of what were supposed to be kindred groups. Sanctuary, for instance, in 42 lines mentioned 11 American and/or British groups while attacking "Fabians in England and Jews in Washington." In one chapter, *The Revolutionary Propaganda in the United States*, Gaebelein mentioned and/or explained at least 44 groups or institutions.⁸⁷

Not only did these antisemites find what was to them ample proof in the affairs of the American government and certain social trends and events, they also could point to successful Jewish anti-antisemitism as an indication of some Jewish conspiracy to hide the truth or persecute those to whom the truth had been revealed. Using Nesta Webster as an example, Sanctuary claimed,

anyone with the fortitude to deal with this [Jewish] problem becomes the target for abuse of every description. This is a testimony to the power which this race is able to focus upon those who disagree with them.

Edmondson complained, using quotations from Jewish sources as his "proof", that the American Jewish Committee had (in 1917/18), "in defiance of an Asiatic Exclusion Law on U. S. Statute books", successfully opposed the passage of legislation which would have denied nationalization to Asiatics, including some Jews. He also cited Jewish efforts in the 1930s to ban anti-Jewish propaganda. In another booklet one chapter entitled *Treason to Free Speech* dealt with Anti-Defamation League intentions to cut sales of Conquest of a Continent by Madison Grant, American Jewish Congress success in halting publication of The New Germany Desires Work and Peace (1933), suppression in the United States of The Protocols, and "organized Jewry attacking

⁸⁷ Gaebelein, The Conflict of the Ages, p. 126; Sanctuary, Are These Things So?, p. 399, and Sullivan, Road to Victory, p. 150; Sanctuary, Are These Things So, pp. 397-99; Gaebelein, The Conflict of the Ages, pp. 115 to 140.

the Constitutional right of Free Press." He introduced as evidence an article by Samuel Margoshes which was directed against the work of Edmondson himself. In 1943, Elizabeth Dilling protested the "Red Jewish" Protestant Textbook Commission to Eliminate Anti-Semitic Statements in American Textbooks, and its complaints about some subheadings in a translation of the Bible meant for the use of Roman Catholic soldiers. Dilling went on to show (at least to her sympathizers) that "in protesting such subheads the Bible is protested. . . The real target of this Red Jewish protest group is the Bible itself."⁸⁸

Jewish organizations were not seen as only holding some kind of vaguely-defined power. In some cases they were seen as persecuting certain prominent antisemites. Edmondson, as we have seen, saw himself as one of those victims, and went so far as to quote from "section 1342 of the New York Penal Law" on libel, to demonstrate that his publications were not libellous. As far as he was concerned Jews were showing "definance of Law" because a Jewish Judge was hearing his case instead of disqualifying himself as a possible injured party in a case concerning antisemitic propaganda. Edmondson cited as a case similar to his own that of Arnold Spencer Leese, British fascist, sentenced in 1936 to 6 months imprisonment in the United Kingdom for libel against the Jews. The context makes it clear that Edmondson thought Leese's conviction unjust, and quoted his comment upon being found guilty, "I suggest that this is NOT a criminal prosecution, BUT A POLITICAL PROSECUTION IN FAVOR OF THE JEWS." Sanctuary referred to the "abuse and ridicule heaped upon anti-Brain Truster Dr. William A. Wirt and anti-Communist General George van Horn Moseley."⁸⁹ Elizabeth Dilling considered Sanctuary's case, and charged that ever since he had published The Talmud Unmasked he had been "hounded, persecuted and indicted."⁹⁰

⁸⁸ Sanctuary, Are These Things So?, p. vii; Edmondson, "Anti-Semitic" Causes, p. 3; Edmondson, The Jewish System Indicted, p. 30; Dilling, Christians, Awaken!, n.p.

⁸⁹ Wirt had gained national attention in 1934 with claims to inside knowledge of a Brain Trust plan to prolong the Depression and so prepare the way for a Communist takeover. He was ridiculed because the House Committee selected to investigate his charges found that they were mostly of his own invention. Retired General Moseley was apparently the candidate chosen by George Deatherage to lead his own takeover of the American government, and had to appear before the Dies Committee to explain himself.

⁹⁰ Edmondson, The Jewish System Indicted, pp. 46, 47; Sanctuary, Revolution and the Real Fifth.

Spencer introduced an even more sinister suggestion--that those who found out the truth about Zionism were being assassinated quietly. He listed 11 examples, the last 4 prominent American anti-Roosevelt politicians. He interjected, "Oppose Roosevelt and die!" and concluded, "The new and terrible curse of sudden death destroys those who disturb the policies of Franklin D. Roosevelt."⁹¹ So the Jews were in a whole variety of ways actively destroying "America", and the American way of life. If only the hearer or reader could be made aware of Jewish motives and activities behind the scenes, then a proper interpretation of events would be believed.

⁹⁰ (cont'd) Column, p. 17; Dilling, *ibid.* n.p.

⁹¹ Spenter, Our Neighbor, p. 12.

CHAPTER IV

WHAT IS TO BE DONE - THE MORAL IMPERATIVES OF AMERICAN APOCALYPTIC ANTISEMITISM

There are certain exhortations consistent with the worldview of these propagandists which they repeatedly used in their writing. Their imperatives give an indication of what they regarded as remedies for the world situation. Roughly speaking, the remedies fall into three categories, religious, political, and economic.

Religiously, virtually all the moral imperatives were related in some way to the past. There were repeated calls for revival, made by Gaebelein, Winrod, Riley and Hahn and Mueller. The words chosen indicate that Winrod was perhaps looking back to eighteenth century America when he wrote of the need for a "great spiritual awakening." If there is any strength in the metaphor of "revival", it indicates a return to some kind of life previously enjoyed. Gaebelein, dealing with the "judgment of Almighty God" sure to follow on the heels of atheism, world revolution, and national disaster, asked the question, "Can America be saved from such a horrible goal?" and answered,

YES. But salvation can come only by a whole-hearted return to God, by confession of sins and repentance, by a renewed preaching of the Gospel of God. . .let the millions who still maintain faith in God and in His Word. . .turn to the Lord in humiliation. Let true believers yield themselves fully to the Lord and give an outspoken witness for Him. The Lord can answer by the manifestation of His Spirit in sending such a powerful revival, which will be God's answer to the prevailing infidelity.¹

Winrod even more explicitly looked to something in the past as the key to changing the present and future,

To remedy the situation there must be a rebuilding of the national character. The Congress of the United States must be energized with new moral strength; the nation

¹ Gaebelein, The Conflict of the Ages, p. 149; Winrod, Communism and the Roosevelt Brain Trust, p. 25, The Fruit of Jewish Communism, p. 6, Talks on Sound Government, p. 15; Riley, The Philosophies of Father Coughlin, p. 13; Hahn and Mueller, The Jewish Problem, p. vii; Winrod, Communism and the Roosevelt Brain Trust, p. 25, The NRA in Prophecy, pp. 38, 39, Talks on Sound Government, p. 15; Gaebelein, The Conflict of the Ages, pp. 138, 9.

must be called back to God and the Word of God; back to fundamentals that have stood the test of one hundred and fifty years; back to the spirit of Valley Forge with George Washington kneeling in the snow praying for his soldiers; back to the spirit of Plymouth Rock. . .²

As far as the Jews are concerned, a close reading indicates that they do not fit into the remedies suggested by the two preceding quotes,

Contemplation of history in the light of the end also teaches us the very thing proven by the history of the Jews: that the Jewish Problem cannot be solved justly and by force, in brief, that it cannot be solved by man at all. God only can solve it and He will solve it when His hour has come. . . Let us extend to the Jews the love of Christ in all sincerity. . . The final solution, however, rest with God.³

On both sides of the solution--as it dealt with the "good" side (repent and God will act), and as it dealt with the "evil" side (evangelize, that is, remake the enemy into a sympathizer, and God will act), these antisemites were being consistent with their apocalyptic worldview. The forces involved in the battle were so large as to necessitate action on their part to invoke the involvement of their God. In keeping with that, Winrod called "above all" for prayer.⁴

There were also political remedies, not totally unrelated to the religious ones. Winrod called on his readers to use the ballot, to demand a return of power to the Congress, and to send letters of protest to "your hired Public Servant, the President [Roosevelt]", specifically concerning "the dictatorship he is building in Washington", the diplomatic recognition of Russia, and the repeal of Prohibition. Hahn and Mueller called for a halt to immigration of eastern European Jews and a campaign to promote nationalism while denying leadership positions to any Jew who had not "surrendered his heart to the Christian spirit and to our national ideals." Sullivan demanded the removal from public office of any communist sympathizer, the formation of an anti-communist party, and the impeachment of "New Deal Judiciary". He also suggested the election of non-partisan "statesmen" to "guard our Republic."⁵

² Winrod, *ibid.*, p. 45, emphasis mine.

³ Hahn and Mueller, *The Jewish Problem*, p. 99.

⁴ Winrod, *Communism and the Roosevelt Brain Trust*, p. 6.

⁵ Winrod, *ibid.*, pp. 5, 6, *Jewish Conspirators*, p. 24; Hahn and Mueller, *The Jewish Problem*, pp. 91, 92. Winrod, in *Talks on Sound Government* (p. 28), urged the deportation of illegally smuggled aliens and suggested that "we should never stop" until the last one had been returned; Sullivan,

The political solutions tended to be dependent on a mobilization of a large part of the populace which could imply that these writers thought much of the inherent importance of the democratic system, or that they could not see any other more effective means (or both). In either case they indicate that they perceived themselves as individually unable to effect the necessary great political changes.

When it came to suggesting economic solutions to the Jewish Problem, there was a relative dearth of proposals. Edmondson called for a boycott of Jews, quoting a manifesto of the American Nationalist Party, ". . . show an exclusive preference for Gentile merchants, Gentile professional men, and Gentile working people." He concludes himself, "Buy Gentile! Employ Gentile! Vote Gentile!" Samuel Wilson put the same idea into different terminology with strange rationalizing, "We won't call it a boycott because that would be doing what Jewry has practiced for years. Our suggested remedy is to do business with and buy from Christian men."⁶

There were also some generalized remedies to which sympathetic listeners were called by these propagandists, which are important indicators of how they perceived themselves in their world. The first can be summarized as, "Study carefully in order to understand." Stevenson suggested,

When a patriotic people learn the real facts of a bad condition the remedy is not far distant. But to learn the facts. There is the rub. It cannot be done through the capital controlled press. It must be done through the country press and books and magazines and through the opposition political party.

Later in the same book he came closer to his pet subject,

Sooner or later he [the "average man"] must understand the science of plutology that treats the source and manipulation of money. . . or be crowded out by a stronger race, or intermarry with this stronger race who does understand these things.

Hahn and Mueller wrote, "the Jewish Problem requires closest study and research in the past and

⁵ (cont'd) Wolves in Sheep's Clothing, p.68, Road to Victory, p. 169, Global Egomaniacs, p. 26.

⁶ Edmondson, "Anti-Semitic" Causes, p. 6, The Jewish System Indicted, pp. 39, 40; Samuel Wilson, Let My People Go, n.p.

the present. . . A serious and just study is paramount."⁷ Such exhortations are the logical outcome of the supposition that there are some important secrets which need to be revealed, or found out by research. Needless to say, many of these propagandists were careful to provide the framework within which their audience could conduct its "study and research". In some cases the provision of that framework seems to be the author's main purpose.

Another moral imperative which logically follows the idea of a cosmic warfare is "Be alert". Winrod wrote, "I urge every Christian Reader to keep his mind sharp and alert so that he can detect Red propaganda the instant it appears." Sullivan ended one book with the warning "ETERNAL VIGILANCE IS THE PRICE OF LIBERTY!" Samuel Wilson yelled, "WAKE UP--Christian Church and Christian Americans--before it is too late."⁸

A third, and ironic, call was to emulate the Jews. "Christians should learn from the Jews to join hands and stand together." The same call to emulation was found in the boycott idea. Edmondson in one place directed, "Turn against subversive Jews their own favorite weapon of boycott. Theodor Beckstrom called for Protestant Americans to "be united as the Hebrews" in combatting "Roman Catholics and Hebrews."⁹

A final, and perhaps most important general instruction could be summarized, "Propagandize". This was a large part of the business of these antisemites and they were certainly not being hypocritical when they called their followers to participate in spreading the message. Simons, for instance, explained that as a result of his experiences in Revolutionary Russia he moved around, "making the matter clear before large audiences in churches and factories." Samuel

⁷ Stevenson, The Cuttle-fish, pp. 3, 125; Hahn and Mueller, The Jewish Problem, pp. 86-99.

⁸ Winrod, Jewish Conspirators, p. 24; Sullivan, Wolves in Sheep's clothing, p. 92; Wilson, Let My People Go., p. 2.

⁹ Hahn and Mueller, The Jewish Problem, p. 87; Edmondson, "Anti-Semitic" Causes, p. 6; Theodor Beckstrom, The Key to Peace, and the Freedom of the Seven Seas (Philadelphia: The Author, c1927), p. 122. Beckstrom was perhaps one of the "certifiable lunatics" referred to by Hofstadter. In his highly-subjective and often obtuse book he admits to having spent time in a mental hospital.

Wilson entitled a paragraph: "TO THOSE WHO RECEIVE THIS MESSAGE", and then when on to instruct them," It is not meant to be kept secret. I want it given to Protestant, Roman Catholic and citizens of all creeds." Chester Woodruff Rush, after giving "untaught history of America" called his readers to "see to it that in your community the history of America is honestly and truthfully taught." The American Publishing Society called for readers to "Order one hundred copies of this pamphlet and distribute them to all your friends and relatives, and aid in this educational program." Inside the back cover of Forty Five Questions Most Frequently Asked About the Jews, Pelley gave explicit instructions,

There is plenty that the reader can do. . . For one thing he can stop this pernicious hush-hush policy everywhere prevalent among Americans--the effect of a deliberate propaganda--and make a grim business of acquainting his fellow citizens with some of these facts, and then they in turn should see to it that such literature has as universal a sale as can be contrived. . . Do your part! Send for as many copies of this booklet as you can afford and pass them along to your friends and neighbours.

The financial benefit accruing to the author as the result of such an appeal should also perhaps be noted in this context.¹⁰

One last moral imperative was important given the experiences of many European (and American) Jews during the 1930s and early 1940s. That has to do with physical violence. Did these propagandists propose violence against Jews, and a "final solution" anything like Hitler's? The general answer is that they seem to be careful to avoid calling for the kinds of radical action which could land them in trouble with the law, perhaps having learned from the example of Henry Ford who was sued and saw business decline after he published the International Jew. While the moral imperatives are generally rather weak, and often so broad as to be nearly useless as incitement, there are times when some of these authors imply violence either directly or by the use of (deliberately?) ambiguous terminology.

¹⁰ Simons, p. 141; Wilson, Let My People Go. n.p.; Chester Woodruff Rush, Some Untaught History of America.... (Cuyrus, Ohio: The Author, 1926), p. 42; Why Are The Jews Persecuted, p. 4; Pelley, Forty Five Questions.

Conner, as we have already noticed, likened Jews to parasites, and while avoiding the suggestion of a specific solution wrote, "Surely a parasite of such vicious character must be incapacitated for mischief of any sort, let the means be what they may." He later carried on the same metaphor, "No one can blame the host of a parasite for using any means whatsoever to get rid of it. In a struggle of life and death as against an internal disease any effective means available are imperative."¹¹ Pelley painted another mental picture when he wrote, "If we want a clean country to live in, we've got to do our parts toward its constant sanitation." The implication in that statement became stronger on the following page where he stated, "Probably thousands [of Jews] will lose their present lives in the process, but that will all be part of the general education."¹² Spencer, without being more specific, called, "Let us be warned. Let us organize, unite and FIGHT." The battle metaphor was also used by Winrod,

In the face of all these warnings, not to be prepared to intelligently oppose these diabolical plans, is to be accused of non compas mentis. It is high time that another group of Minute Men should arise to perpetuate the deeds of Lexington and Concord. This is no idle warning. . .

Given that the "deeds of Lexington and Concord" were primarily violent, it is difficult to say that here Winrod is not suggesting some kind of (organized and unified) violence. He minces no words when dealing with the Danites, those evil Jews from whose tribe his Antichrist will arise, "It is evident that Danites are such a vicious, fruitless type, as to be deserving of destruction. They are therefore, to be pulled up, root and branch; blotted out of existence."¹³

The moral imperatives of this antisemitism, then, do not generally run over into an overt encouragement of violence against Jews. One of the results of the spread of this type of literature was no doubt violence against Jews, but usually within the literature the writers are careful to avoid going so far as their counterparts in Germany. The call to rather innocuous types of behavior

¹¹ Conner, Christ Was Not a Jew, pp. 107, 155, 156.

¹² Pelley, Forty-five Questions, p. 42. His adjective "present" should be carefully noted in any psychological evaluation of his antisemitism. If, in keeping with his religious views, it is only one of a series of lives which could be forfeit, then that life is logically not so important as it would be if it were the only one.

¹³ Spencer, Our Neighbor, p. 6; Winrod, Antichrist and the Tribe of Dan, p. 12.

is consistent with the feeling that there are powerful enemies just waiting for the writer to step out of line so they can persecute him or her. Given the magnitude of the "Jewish Problem" in the minds of these antisemites it is rather surprising, except for their fears, that they do not suggest more radical solutions. This is not meant to suggest that American antisemitism in this period was without violence (witness James True and his "kike killer"), only that these particular authors generally backed away from open advocacy of violent means.

The whole of this antisemitic literature demonstrates, then, a somewhat consistent and understandable approach to life based on a worldview dependent on certain ideas about Jews and how they affect the lives of "average Americans". It was possible for these propagandists to work out a somewhat coherent, even if disturbing and unlikeable, explanation of what was happening to the world between the two world wars. Indeed, if this be regarded as a manifestation of delusions common to paranoia, we could expect that the system would be highly detailed, and extremely logical, as it can do away with the faults and foibles and foiled plans of men which make real history unpredictable.

It is interesting to note that there was almost nothing positive about their ideology. They were filled with images of attack and destruction. They did believe in the ideal of family and home, and they had some notion that there ought to be freedom from fear, but they saw precious little freedom in their own world. In contrast there was a British antisemitic tradition which, although it contained a great deal of destruction also asserted a retrievable golden age of a pre-Reformation Church fully integrated into a pastoral economy. Such neo-Medievalism as found in Ezra Pound, T.S.Eliot, Hilaire Belloc, and other Anglo-Catholics, was strikingly absent in the United States. The very newness of American culture precluded such nostalgia and its projection into the future for American antisemites. History for them was no ally. Their negativism may have driven away more people than it attracted. Nevertheless during the 1930s they gained a degree of popularity because their ideology offered a simple and total explanation for Depression-related troubles, an explanation which saw the trouble as the fault of someone else--indeed, the quintessential someone

else, the Jew. In this context it is important to note that the antisemitism of these propagandists is most often directed upward. That is, it perceives (certain) Jews as having greater prestige, more power, greater wealth, and more privilege than the norm, or than the one complaining. This is not the kind of prejudice directed downward towards someone who can be regarded as inferior. In this apocalyptic worldview the enemy almost by definition could not be an insignificant underdog. By implication then, the receptive audience would most likely be those who felt threatened, or already affected, by powerful Jewish enemies.

What happened to the major characters among these propagandists? In January of 1944, Winrod, Pelley, Edmondson, Dilling and Sanctuary, with 25 others, were indicted for seditious conspiracy. Winrod and Pelley had been previously indicted in July, 1942 but not brought to trial. (Winrod was indicted also in 1943.) Pelley, who had gone to prison, was released on parole in 1950. He spent his later years away from politics and increasingly involved in spiritualism. Winrod's Defenders of the Christian Faith prospered again after the Second World War, and Winrod himself became enamoured of unorthodox health care, particularly the theories of Doctor William Frederick Koch, who advertised a cancer cure. He died in 1957 as the result of refusing to slow down or obtain regular medical help after a bout of influenza. In May of 1942, Coughlin's superior, archbishop Mooney, under pressure from Washington, gave the radio priest the choice of ceasing his nonreligious activities or being defrocked. He chose the former, and maintained a large congregation for years, not always avoiding controversy. Elizabeth Dilling continued after the War to develop and spread her ideas about Talmudic Jewish plotting and immorality. Her influence slowly waned. Colonel Sanctuary circulated among churches, preaching his anti-communist, anti-Jewish and anti-Catholic doctrines. He lost some of his fundamentalist support by attacking the leaders of the American Board of Missions to the Jews. In most cases, the War affected them badly as individuals, but their "truth" did continue to march on, with the modifications necessary to adapt it to later events.

Although a psychological interpretation alone does not do justice to these antisemites, it is difficult to avoid concluding by accusing them of projecting onto the enemy they had produced many of their own faults. At one time or another some of them conspired against government and/or an identifiable religious group; attempted to profit by manipulation of the market; maintained belligerent international intelligence services; tried to manipulate politicians from behind the scenes; demonstrated an unamerican bent by towing the party line of another country; contributed to the breakdown of traditional conservative morality; and exemplified lust for power. Their apocalypticism demonstrated that they were not at home in the world in which they had to live. Although they did not feel at home in that world, many of their actions between the two World Wars demonstrated that they felt compelled to do what they could to save it. Their failure to do so was perhaps only appropriate--any great success would have put the lie to what they believed, for their ideology ultimately, whether consciously or not, gave them a logically sound reason for their own failures.

CHAPTER V
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