

The Hidden Truth of Black History

By Writeous1

“O Daughter of Zion, your punishment is complete; He will not prolong your exile. But He will punish your iniquity, O Daughter of Edom; He will expose your sins.” – **Lamentations 4:22**

“But I have stripped Esau bare; I have uncovered his hiding places, and he is not able to conceal himself.” – **Jeremiah 49:10**

Table of Contents

Preface	VI
1. Jews and the Trans-Atlantic Slave Trade	7
• Amsterdam	8
• Dutch West India Company	16
• Sugar	19
• Curaçao	29
• Jewish vs. White Slave Ownership	35
2. The Jewish Role in the American Slave Economy	39
• The Northern Mills	39
• The Garment/Apparel Industry	45
• Other Roles	48
○ The Cotton Factor	49
○ Peddlers and Merchants	56
• Historical Trickery	62
• How the Game was Played	66
• Some of the Major Players	69
○ Jewish	69
○ Non-Jewish	79
○ The Banks	82
○ The North	84
○ Great Britain	89
3. The Civil War Era	93
• Central Banks	93
• The Truth About the War	103
• War-time Cotton	114
• A Jewish Confederacy	117
• Reconstruction and the Compromise of 1877	127

○ Reconstruction	127
○ The Compromise of 1877	129
4. The KKK Unveiled	132
• The Scottish Rite	132
• The B'nai B'rith	135
• The Knights of the Golden Circle	138
• The KKK	142
○ James Guttman	149
○ Daniel Burros	150
5. Sharecropping and Crop Lien	154
• Sharecropping	154
• Crop Lien	156
○ The Merchants	161
○ The Aftermath	171
○ Who's Story?	173
6. Black-Jewish Relations in Commerce	176
7. Racism against Blacks	190
• Creating Racism	190
• Pushing Racism	218
• Racism against Blacks in the Jewish Community	233
• Jewish Supremacy	236
• White Privilege and White Supremacy	239
8. Reparations for Black Americans	243
• Arguments against Reparations	243
○ "Other people have been enslaved too."	243
○ "Africans sold their own people into slavery."	244
○ "You give reparations to people who actually went through the injustice."	248
○ "The only thing that happened to Black people was slavery, and it was so long ago."	250
• Ideas	279
○ Their Ideas	279

○ My Ideas	281
9. Alien Invaders	287
• Arabs and Islam	288
○ Arab Expansionism	288
○ Slavery	297
○ Racism	305
• Europeans	328
10. Africa on Their Mind	333
• Colonialism and Beyond	333
○ Haiti	338
○ Congo	340
○ Sudan	343
○ China in Africa	344
○ Concluding Remarks	346
• The Role of Religion	348
○ Islam	349
○ “Christianity”	359
11. Repairing a Damaged World	367
• The D.O.C.’s Burden?	367
• A Partial Solution	368
• Reparations	371
○ Britain	373
○ Germany	374
12. Setting the Record Straight	380

Preface

I didn't set out to write a book, nor was any of this planned. This started out as just another one of my usual informational pieces, but as I continued to go with the flow and it grew, I decided to make it into an eBook. I had no idea what it would be (which is normal for my projects) so I can't really take credit for it. You would have to thank Yahusha/Yahushua/Jesus ([my Boss](#)). I'm pretty sure this will go down as one of the most hated eBooks in the history of eBooks.

Much of the information is quoted, not in my own words, so most people will find this method of conveying information unconventional, but this has become my method of revealing and teaching hidden truths over the years, and for many different reasons. You're more than welcome to use any of the quoted information for your own projects, but if you use my words please quote them and state the source.

And just to warn you, this is a [Matrix red pill/blue pill](#) moment.

Jews and the Trans-Atlantic Slave Trade

*I decided to add a little information on the Jewish involvement in the trans-Atlantic slave trade. This is only part of the story because showing you the full extent of the Jewish involvement would require hundreds of pages by itself.

During the trans-Atlantic slave trade people who were actually Jewish were being called a number of different names: Jews, Portuguese, the Portuguese, the Spanish, the Dutch, the English, Christians, New Christians, Catholics, Conversos, Marranos, Crypto-Jews, Secret Jews, the Lançados; and by the name of every other land they resided. Sometimes the Jews with these different identities would even compete. And Jews were so prevalent on the Portuguese side of the slave trade that “Jewish” actually became synonymous with “Portuguese.” And if that’s not enough, they would also change their personal names.

The names that refer to Jews exclusively are: Jews (of course), New Christians, Conversos, Marranos, Crypto-Jews, and Secret Jews. To understand the following information it’s not necessary to know what these different names mean; just know these people are Jewish.

“Historian Seymour Drescher emphasized the problems of determining whether or not slave-traders were Jewish. He concludes that New Christian merchants managed to gain control of a sizeable share of all segments of the Portuguese Atlantic slave trade during the Iberian-dominated phase of the Atlantic system. Due to forcible conversions of Jews to Christianity many New Christians continued to practice Judaism in secret, meaning it is impossible for historians to determine what portion of these slave traders were Jewish, because to do so would require the historian to choose one of several definitions of ‘Jewish’.”

Source: Jewish views on slavery

http://en.wikipedia.org/wiki/Jewish_views_on_slavery

In other words, there are actually more Jewish slave traders than the ones you find. And the same is true for every other profession related to slavery.

“If they happen to be in Jewish company, they say, “We are Jewish” and when in Christian company, “We are Christian”.’ This comment comes from the anonymous *Libro del Alborayque*, a famous anti-Judaic pamphlet of the late fifteenth century which stigmatized the New Christians of Jewish origin: neither ‘Moors, nor Christians, nor Jews,’ they were like ‘Al-Burak,’ the amorphous and terrifying mount of Muhammad, a beast composed of twenty different elements from twenty different animal forms. Fundamentally hybrid, the monstrous creature and, hence, Jews who had converted to Christianity, seemed impossible to grasp: A chameleon without religion or who blended all faiths together in a polymorphous syncretism, the Jewish convert was presented in the *Libro del Alborayque* as the prototype multiple being.”

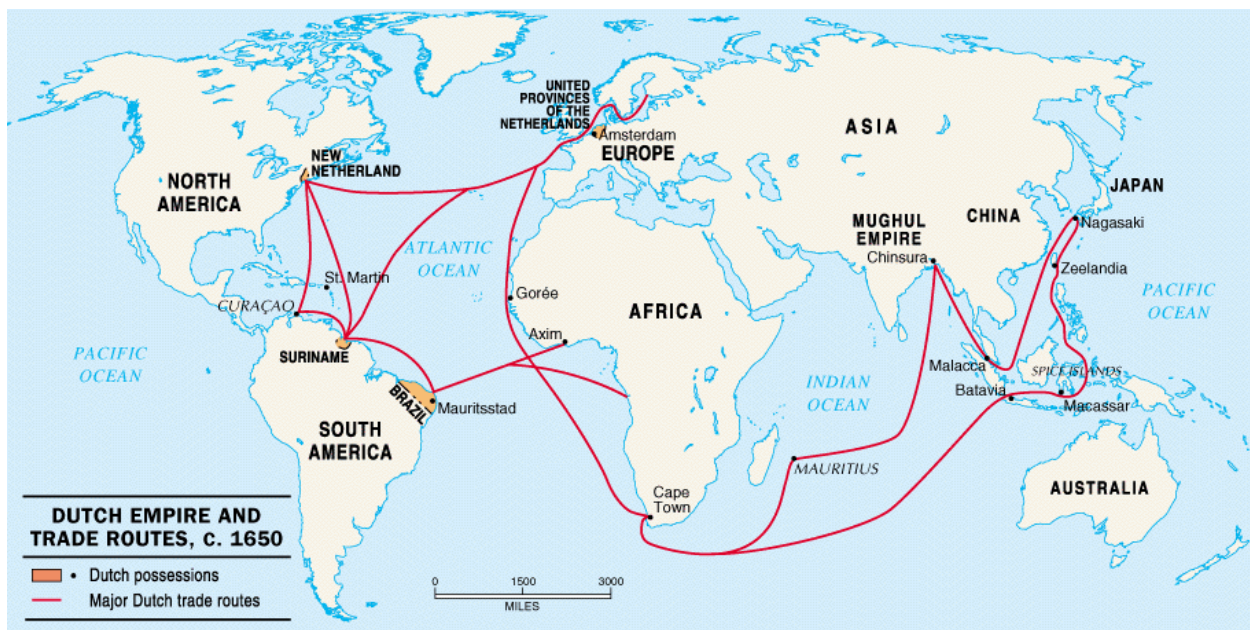
Source: *Being against, being with: Marrano self-identification in inquisitorial Spain (Sixteenth-Eighteenth Centuries)*

https://www.jstor.org/stable/41478224?seq=1#page_scan_tab_contents

Amsterdam

First, I have to give you a crash-course on Amsterdam since none of us were ever taught anything about it. And you’ll see why it’s left out of the story.

Note: The Dutch are the people of the Netherlands. Amsterdam is the capital of the Netherlands. Holland was a province in the Netherlands though some people incorrectly referred to the whole of the Netherlands as Holland.





Map showing the area claimed by the Dutch in North-America and several Dutch settlements, against modern state boundaries

“New Netherland was a 17th-century colonial province of the Dutch Republic that was located on the east coast of what is now the United States. The claimed territories extended from the Delmarva Peninsula to southwestern Cape Cod, while the more limited settled areas are now part of the U.S. states of New York, New Jersey, Delaware, Massachusetts and Connecticut, with small outposts in Pennsylvania and Rhode Island.”

Source: *New Netherland*

https://en.wikipedia.org/wiki/New_Netherland

“New Amsterdam was a 17th-century Dutch settlement established at the southern tip of Manhattan Island that served as the seat of the colonial government in New Netherland.”

Source: *New Amsterdam*

https://en.wikipedia.org/wiki/New_Amsterdam

Just keep reading, you’ll see where I’m going with this in a little bit, and how important it is to understanding the information in upcoming sections.

“Lower Manhattan (also known as Downtown Manhattan or Downtown New York) is the southernmost part of Manhattan, the central borough for business, culture, and government in New York City, which is the most populated city in the United States with over 8.8 million residents as of the 2020 census. ... The Lower Manhattan business district, known as the Financial District (FiDi), forms the main core of the area below Chambers Street. It is a leading global center for commerce, housing Wall Street, the New York Stock Exchange, and the Federal Reserve Bank of New York. ... European settlement began with the founding of a Dutch fur trading post in Lower Manhattan, later called New Amsterdam (Dutch: Nieuw-Amsterdam) in 1626.”

Source: Lower Manhattan

https://en.wikipedia.org/wiki/Lower_Manhattan

“While the terms ‘New York Harbor’ and ‘Port of New York’ are often used synonymously, for the purposes of this study, a distinction is made between them. While the New York Harbor refers to the system of waterways, the Port of New York refers to a system of those waterways and facilities that handle the transport and transference of cargo and people. Historically, the referenced port was called the Port of New York as port activities were concentrated on the southern tip of Manhattan in the 1800s and early 1900s. ... The East River side of the southern reach of Manhattan was the first of the island’s waterfront areas to experience maritime activity, mainly because the East River provided protection from ocean winds, tides and ice floats (Squires & Bone, 2004). South Street Seaport became the maritime epicenter (Kellner, 2006).”

Source: Port of call or port of conflict: the evolution of the port of New York and New Jersey, port-city relationships, and the potential for land use conflicts on the Newark bay waterfront

<https://digitalcommons.njit.edu/cgi/viewcontent.cgi?article=1362&context=dissertations>

“Today lower Manhattan is a global center of financial trading. A few centuries earlier, it was a global center of trade for more-tangible products, from rice and tea to porcelain and clothing, thanks to the presence of one of the world’s largest natural harbors. Where this harbor meets the East River became the site of numerous wharfs and piers, including those that are part of what is now known as the South Street Seaport. ... By the early 19th century the Port of New York was the busiest commercial port in the country.”

Source: The History of the South Street Seaport

<https://cbwarburg.com/nabes/the-history-of-south-street-seaport/>

“South Street was long known as the ‘Street of Ships’ with its waterfront lined with sailing ships laden with goods from all over the world, creating a ‘forest of masts’ from the Battery to the

Brooklyn Bridge. The South Street Seaport secured New York's place as America's largest city and home to what would become one of the world's busiest ports by the start of the 20th century.”

Source: *Street of Ships: The Port and its People*

<https://southstreetseaportmuseum.org/street-of-ships-exhibition/>

New Amsterdam

1. The New York Stock Exchange – America's stock exchange.
2. The Federal Reserve Bank of New York – America's central bank.
3. The leading financial center of the country.
4. The financial power behind slavery in America (as you'll see later).
5. Location of a huge slave market and slave depot (as you'll see later).
6. Contained the most important sea ports and waterways and became the shipping capital.
7. Became dominated by Jews (as far as influence and power, not numbers).

Now back to Amsterdam...

“Obstacles or no obstacles, Amsterdam harbour was always full to bursting. ‘I have never seen anything which surprised me so much,’ writes a traveler in 1738. ‘It is impossible for one who has not seen it to imagine the superb effect of two thousand Vessels enclosed in the same Harbour.’⁴⁵ A French guide, published in 1701, quotes a figure of eight thousand, ‘whose masts and rigging form as it were a forest so dense that it seems the sun could hardly penetrate it.’⁴⁶ 2000 or 8000 – the figure does not really matter. What is undeniable is the variety of flags one could observe at leisure from the Damplatz. This boat, ‘which looks brand new’, the same guide explains, ‘is German, flying quarters of or and gules. That one ... is from Brandenburg, it flies argent with a sable spread eagle’; there is one from Stralsund, with a golden sun. And there are ships from Lübeck, Venice, England, Scotland, Tuscany, Ragusa (argent with a shield and a strip inscribed *Libertas*). There is even a ‘Savoyard’ vessel, if that is possible. Further off are large ships, specializing in whale-fishing. There is no need to tell the reader ‘what the white flags are, since you are French’.⁴⁷ If the same reader had sat down to read the *Amsterdam Gazette*,⁴⁸ he would have found the names and itineraries of hundreds of ships sailing into the harbour. ... This maritime traffic made Amsterdam ‘the warehouse of the World, the Seat of Opulence, the rendezvous of riches and the darling of the gods’.⁴⁹”

Source: *Civilization and Capitalism, 15th-18th Century: The perspective of the world* by Fernand Braudel – pp. 182-184

<https://books.google.com/books?id=xMZI2QEer9QC>

“During the 17th century, Amsterdam experienced what is considered its Golden Age, during which it became the wealthiest city in the Western world. Ships sailed from Amsterdam to the Baltic Sea, the Caribbean, North America, and Africa, as well as present-day Indonesia, India, Sri Lanka, and Brazil, forming the basis of a worldwide trading network. Amsterdam's merchants had the largest share in both the Dutch East India Company (VOC) and the Dutch West India Company. These companies acquired overseas possessions that later became Dutch colonies. Amsterdam was Europe's most important hub for the shipment of goods and was the leading financial center of the western world. In 1602, the Amsterdam office of the Dutch East India Company became the world's first stock exchange by trading in its own shares. The Bank of Amsterdam started operations in 1609, acting as a full-service bank for Dutch merchant bankers and as a reserve bank. Beginning during this period, Amsterdam also became involved in the trade in African slaves. The city was a major destination port for Dutch slave ships beginning in the 17th century, which lasted until the United Netherlands abolished the Dutch involvement in the trade in 1814 under pressure by the British government. Amsterdam was also a member of the Society of Suriname, an organization founded to oversee the management of Surinam, a Dutch slave colony.”

Source: *Amsterdam*

<https://en.wikipedia.org/wiki/Amsterdam>

“In 1602 the Dutch East India Company (Dutch: Verenigde Oostindische Compagnie or VOC) was founded. It was the first-ever multinational corporation, financed by shares that established the first modern stock exchange. It became the world's largest commercial enterprise of the 17th century. To finance the growing trade within the region, the Bank of Amsterdam was established in 1609, the precursor to, if not the first true central bank.”

Source: *History of the Netherlands*

https://en.wikipedia.org/wiki/History_of_the_Netherlands

“The Bank of Amsterdam was not subject to official examination, but its credit was never questioned. Toward the close of the eighteenth century it became known that the bank had not lived up to its obligations to keep in its vaults an amount of coin and bullion equal to the ‘bank money’ outstanding. The small committee of city ‘fathers’ responsible for its administration made no report of its affairs, but in 1790 it leaked out that for years favored depositors had been permitted to overdraw their accounts and that enormous loans of specie had been made to the city and to the Dutch East India Company.”

Source: *Money and Banking* by John Thom Holdsworth – p. 132

<https://books.google.com/books?id=Mxc5AAAAMAAJ>

The bank was engaging in fractional reserve banking. And this bank was receiving a portion of the profits made from the global commerce and trade that took place at that time. It loaned money to the Dutch East India Company, helping to fuel its operation and stock value, which in turn helped fuel the bank, the Amsterdam Stock Exchange, Amsterdam and the merchants.

How are Jews a part of this?

“From the 15th century, Jews also resided in the Northern Netherlands. Their most important occupation was moneylending, making them dependent on the economies of the cities. In this way, Nijmegen became an important financial marketplace where a great many of Jewish families came to settle. Nonetheless, Jews continued to choose the large cities in the Southern Netherlands as for their home base. In the 16th century the city of Antwerp came to be a very important location for Jewish tradesmen and moneylenders because of its flourishing economy. This also turned it into a refuge for a number of Marranos who had been expelled from Spain and Portugal by the Inquisition after 1492. Jewish bankers usually settled there using a Christian pseudonym. Francisco Mendes, born into a distinguished family of bankers, opened a branch in Antwerp that was one of the largest banks in Europe. After his death in 1536 it was run by his wife Gracia Nasi. The flourishing Jewish trade in Antwerp ended, however, when The Netherlands were divided during the reign of king Philip II and, by the end of the century, many Jews took refuge in the Northern Netherlands, especially in Amsterdam where they formed a community.”

Source: The Netherlands (Holland) Virtual Jewish History Tour
<https://www.jewishvirtuallibrary.org/the-netherlands-virtual-jewish-history-tour>

“In 1536, when the Catholic Church instituted the Inquisition in Portugal, many Jews fled to the Turkish Empire and Italy. Others went to colonies in the Western Hemisphere or to Flanders, some en route to Holland. Many relocated to Amsterdam in 1581 and became involved in the city's commerce and shipping industries (Emmanuel 1970:39).”

Source: Merchants of Curacao in the early 18th century
<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=4169&context=etd>

“In 1593 Maranos arrived in Amsterdam after having been refused admission to Middelburg and Haarlem. These Jews were important merchants and persons of great ability. They labored assiduously in the cause of the people and contributed materially to the prosperity of the country. They became strenuous supporters of the house of Orange and were in return protected by the

stadholder.”

Source: *NETHERLANDS*: By: Joseph Jacobs, E. Slijper
<https://www.jewishencyclopedia.com/articles/11450-netherlands>

“The so-called Spanish Jews originated from Spain and Portugal, but had been expelled years earlier. Many still remained in the Iberian peninsula, practising either their new religion in public or Judaism in secret (see crypto-Jews or Marranos), or both. ... During the Twelve Years' Truce the commerce of the Dutch Republic increased considerably and a period of development had arrived. This was particularly true for Amsterdam, where the Marranos had moved their goods and base of operations to maintain their foreign trade relationships, including previous relationships with the Levant and with Morocco. ... The Jews strongly supported the Dutch Republic in its struggle with Portugal for the possession of Brazil, but with its loss they would seek refuge in other Dutch settlements including in the Caribbean and New Amsterdam.”

Source: *History of the Jews in the Netherlands*
http://en.wikipedia.org/wiki/History_of_the_Jews_in_the_Netherlands

“In other ways, however, the Netherlands' Jewish community was atypical. While in general, European Jews isolated themselves economically and socially as well as politically, the Jews of the Netherlands enjoyed, as early as the seventeenth century, economic and social integration that the rest of European Jewry would not know for hundreds of years. Professions like medicine became very popular, and Jewish physicians were free to practice even among non-Jews. More importantly, the Jews, particularly the Sephardim, played a large role in the economic expansion that elevated the Netherlands to a world center in the 1600s. The Portuguese Jews, with their knowledge of languages and connections to the international trade network of Jews and Marranos, became important in the shipping and trading industries. Several Jews were important shareholders in the East Indies Company, which dominated international trade during the seventeenth and eighteenth centuries. Jews became prominent in other businesses as well, succeeding in the tobacco, sugar refining, and printing industries. Most of all, the diamond industry soon became an almost exclusively Jewish occupation due to their success in it. Because of their economic integration, Jews in the Netherlands eventually united with the greater society to a much larger extent than any other Jewish community in this period. While they continued to be governed by the kehilla, they lived not in a ghetto, but in a Jewish quarter, which the Jews were free to leave and which was frequented by non-Jews – the artist Rembrandt, for example, lived and worked in the Jewish quarter. The anti-Semitic violence that was still prevalent in Germany and eastern Europe was non-existent in the Netherlands. ... This account of the Jews' welfare and integration, however, is subject to a caveat: It was only the Sephardic Jews who were succeeding so well in the Netherlands. The more numerous Ashkenazim were closer to a

proletariat than a merchant class. They continued to speak primarily Yiddish, made no lasting contributions to Dutch culture, and, more surprisingly, made few contributions to their own.”

Source: *The Netherlands (Holland) Virtual Jewish History Tour*

<https://www.jewishvirtuallibrary.org/the-netherlands-virtual-jewish-history-tour>

“In a letter sent from Venice on March 27, 1688, the French tourist, Maximillian Misson outdid himself in describing the wealth of the Portuguese Jews: ‘There are some *Jews* at Venice who drive a great Trade, especially the Portuguese, who are very rich here, as well as at Amsterdam and elsewhere.’³ Following a visit to Amsterdam, he spoke with amazement about the political status of some of the representatives of the Portuguese social elite: ‘Notwithstanding the Inquisition against the Jews in Spain and Portugal, a Portuguese Jew (Don Jerome Nunez de Costa) was Agent of Portugal at Amsterdam. And another, Don Emanuel de Belmonte, Resident of Spain. This last received the Title of Count from the Emperor.’⁴”

Source: *Religious Changes and Cultural Transformations in the Early Modern Western Sephardic Communities*

<https://brill.com/view/book/edcoll/9789004392489/front-6.xml?lang=en>

“Among the stream of refugees – French Protestants, Antwerpens, Jews from Spain and Portugal – were many merchants, often in possession of substantial capital. The Sephardic Jews⁵⁹ in particular contributed to Holland’s fortune. Werner Sombart⁶⁰ claims that they brought with them to Amsterdam capitalism, no less, which is going rather too far. But they certainly gave the city valuable aid, in the sphere of currency exchange for instance and even more in stock exchange transactions. In these domains they were masters, indeed pioneers. They were also good advisers, and were instrumental in setting up commercial links between Holland and the New World and the Mediterranean.⁶¹ A seventeenth-century English pamphleteer even suspected that the merchants of Amsterdam had lured them to the city out of commercial interest, ‘the Jews and other foreigners having opened their own world-wide commerce to them.’⁶²”

Source: *Civilization and Capitalism, 15th-18th Century: The perspective of the world* by Fernand Braudel – p. 187

<https://books.google.com/books?id=xMZI2QEer9QC>

“The arrival of Jewish merchants once again manifested itself in the names in the Bank of Amsterdam’s books. In 1625, four years after the end of the Twelve Years’ Truce, under 6 percent of the account holders were of Portuguese Jewish origin. By 1646, this figure was 8 percent, rising to 10.5 percent in 1651. The trend leveled off after that. In 1674, more than 13 percent of the Bank of Amsterdam’s account holders were Portuguese Jews. At that time, Portuguese Jews accounted for slightly more than 2 percent of Amsterdam’s overall population, which meant that they were significantly overrepresented among merchants.”

Source: *The World's First Stock Exchange* by Lodewijk Petram – p. 129
<https://books.google.com/books?id=V8fbAgAAQBAJ>

That's just for the Portuguese Jews, and is not an indication of how much money Jews had in the Bank of Amsterdam, nor is it a totally accurate indication of the number of Jewish account holders due to their practice of hiding their identity, but this does show that Jews did have accounts at the Bank of Amsterdam, the precursor to, if not the first, true central bank, which oversaw the enormous amounts of capital that amassed within the area; some of which came from the Dutch East India Company (the first multinational corporation), the Amsterdam Stock Exchange (the first modern stock exchange), and the Dutch West India Company, all of which Jews had significant control over. But it doesn't stop there. In the 1700's, many of the openly Jewish stockholders of the Bank of England (England's central bank, established in 1694) listed their address as being in Amsterdam. This bank was later used to establish a central bank in America, as you'll see in *The Civil War* chapter.

Sources:

[Sephardi Jews and the early years of The Bank of England](#)

[The Jew Bank of England](#)

[1966 EARLY JEWISH HOLDERS OF BANK OF ENGLAND STOCK 1694 1725](#)

[EARLY JEWISH HOLDERS OF BANK OF ENGLAND STOCK \(1694-1725\)](#)

[The Bank Of England A History Volume I 1694 - 1797 by Clapham, John Sir](#)

Also see: *Old and New London: Volume 1 - The Bank of England* - by Cassell, Petter & Galpin – pp. 453-473: [here](#) or [here](#)

And notice how New Amsterdam “somehow” became a literal carbon-copy of Amsterdam.

Dutch West India Company

“The Dutch West India Company was a chartered company (known as the "GWC") of Dutch merchants. On 2 June 1621, it was granted a charter for a trade monopoly in the West Indies (meaning the Caribbean) by the Republic of the Seven United Netherlands and given jurisdiction over the African slave trade, Brazil, the Caribbean, and North America. Its area of operations stretched from West Africa to the Americas, and the Pacific islands. The company became instrumental in the Dutch colonization of the Americas.”

Source: *History of the Netherlands*

https://en.wikipedia.org/wiki/History_of_the_Netherlands

“In September of 1654 a group of 23 Jews were brought to New Amsterdam from the colony in Brazil (which was called New Holland), where the Portuguese had just defeated the Dutch West India Company following an eight-year rebellion. In 1655, the same year charges were made against the Lutherans, the New Amsterdam preachers requested the province get rid of the Jews. This matter was brought to the company directors in Amsterdam, who recommended the Jews be segregated and allowed to practice their religion, but not be permitted to build a synagogue. In this case toleration was granted because some of the Dutch West India Company stockholders were Jewish merchants. In fact, in 1658 when one of these New Netherland Jews, named David de Ferrera, was given an overly harsh punishment for a minor offence, it took the intervention of an important Jewish stockholder in the company, Joseph d'Acosta, to have the punishment reduced.”

Source: *A Brief Outline of the History of New Netherland*

<http://www.coins.nd.edu/ColCoin/ColCoinIntros/NNHistory.html>

“In early 1655, or just possibly late 1654, still another group of Jews arrived in New Amsterdam, all from the republic, all probably granted passports partly as a result of the influence of the Amsterdam *parnasim*. Many had been in Brazil and were part of the 1654 exodus. One, Jacob Cohen Henriquez, was the son of principal investor Abraham Cohen, alias Francisco Vaez de Leon. While Cohen, accused of theft and smuggling, and many of the others did not stay very long, these early arrivals were surely influenced in their decision to go to New Amsterdam by their coreligionist West India Company shareholders.^[21] This must have also applied to those on the *Peereboom*. Stuyvesant seems not to have objected to those on the *Peereboom* or those coming directly from Amsterdam. However, he did raise questions about the twenty-three in several letters, which were carried by the *Schaal* and the *Beer*. Two letters, dated September 22 and 25, 1654, were to the directors of the company asking, if not insisting, that ‘these new territories not be invaded’ by people of the ‘Jewish race.’ Another letter, dated October 27, was received via England. Stuyvesant’s writing came after the *Peereboom* arrival and seems to have been a reaction to the *St. Catrina*’s passengers. Stuyvesant used the same objections raised by *Domine Megapolensis*. The directors replied on April 26, 1655, stating that although they recognized these objections:

We observe that it would be unreasonable and unfair, especially because of the considerable loss sustained by the Jews in the taking of Brazil and also because of the large amount of capital, which they invested in shares of this Company. After many consultations we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sail and trade in New Netherland and to live and remain there provided the poor among them shall not become a burden to the

Company, or the community, but be supported by their own nation. You will govern yourself accordingly.^[22]

The Amsterdam parnasim had asked incoming Jews — the post-Peereboom and St. Katrina arrivals — to provide financial aid to the twenty-three indigent Jews. As a group, however, they were primarily interested in possibilities of commercial enterprise.^[23] Isaac Israel became active in trade on the Delaware River, as did David Ferera and Joseph d'Acosta, a major shareholder in the company.”

Source: *By Chance or Choice: Jews in New Amsterdam 1654* by Leo Hershkowitz

http://americanjewisharchives.org/publications/journal/PDF/2005_57_01_02_hershkowitz.pdf

“Confirmatory evidence of the large participation of the Jews in the Dutch West India Company is also found in another source. Menasseh ben Israel in his ‘Humble Address to Cromwell’ states ‘that the Jews were enjoying a good part of the (Dutch) East and West India Company.’ In the Board of Directors, asserts one of the first writers on the early settlements of the Jews in America, Charles Patrick Daly, there were a number of these Spanish Jews.”

Source: *The Jews in the making of America* by Cohen, George - p. 61

<https://archive.org/details/jewsinmakingofam00cohe/mode/2up>

As you can see, Jews had a significant amount of power in the Dutch West India Company. And that’s just speaking of the people who were known to be Jews. There were still the secret Jews and non-Jews who were favorable to Jews. And it’s the same with all the other trading companies we were taught about in school. But think about it, whenever we’re told it was the Dutch, without a question, that means non-Jewish people of the Netherlands. So, is this fair? Why are the Dutch and Christianity being blamed, and not Jews? And many of the Jews were not even from the Netherlands! How about this? Since the music industry (Jewish) and Hollywood (Jewish) want to be so hands-on with Black people, especially in the ghettos, gaining complete control of our culture and purposefully turning it into self-destructive poison that manipulates the residents of the ghettos to carry out criminal activity, how about Black criminals from the ghetto change their names to Jewish names and their official race to Jewish? Then when they commit crimes it will go down in the books as Jewish crimes. And we can also have them move to Jewish neighborhoods and commit crimes there. “That would be totally unacceptable.” And yet, that’s exactly what Jewish people have been doing for well over a thousand years.

And does being a major hands-on partner in the driving force behind the Dutch involvement in the slave trade look like “a minor role” to you? And we’ve only looked at a portion of the Dutch share of the trade.

And now, with the combined understanding of all that you've just read, we can get to some info on the trans-Atlantic slave trade. You'll see why that previous information was so important.

Sugar

Spanish and Portuguese South America 1525-1750

<https://web.archive.org/web/20230218041456/https://commons.princeton.edu/mg/spanish-and-portuguese-south-america-1525-1750/>

The story of slave-produced sugar in the Atlantic trade actually begins in the early 1400's with Spain and Portugal ... and Jews who were right there from the beginning, playing a very important role once again. But let's take a look at slave-produced sugar in the West Indies under the Dutch (or "the Dutch"). Remember, we've already established that the power behind the Dutch traders, the people who greatly influenced the decision-making and dictated where they went and what they did, was partially Jewish.

"The Portuguese introduced sugar plantations in the 1550s off the coast of their Brazilian settlement colony, located on the island Sao Vicente. As the Portuguese and Spanish maintained a strong colonial presence in the Caribbean, the Iberian Peninsula amassed tremendous wealth from the cultivation of this cash crop. ... Although the sugar trade in the Americas was initially dominated by the Portuguese Empire, the Dutch-Portuguese War would cause a shift which would have knock-on effects for the further growth of the sugar trade in the Caribbean and particularly the production of rum (made from sugar cane juice). In 1630, the Dutch seized Recife near Pernambuco in what is today Brazil (the Dutch called this New Holland after they took over) and this territory included some sugar plantations worked by African slaves who had been brought to the territory earlier. Some of the slave plantation owners were Cristão-Novo, i.e. 'New Christian' Sephardic Jews who had been forced to convert to the Catholic Church. As the Portuguese Inquisition was in operation and the Dutch Calvinists were generally more tolerant of Jews, they were happy to side with them over the Catholic Portuguese and remained in the area operating their substantial sugar-orientated slave plantations, now under Dutch sovereignty. They even founded the first public synagogue in the Americas there in 1636; the Kahal Zur Israel Synagogue."

Source: *Sugar plantations in the Caribbean*

https://en.wikipedia.org/wiki/Sugar_plantations_in_the_Caribbean

Sephardic Jews, Jews from Spain or Portugal, were already in Brazil engaging in the slave-produced sugar industry under the Portuguese. Once the Dutch moved in, they simply worked under *them*. “As the Portuguese Inquisition was in operation and the Dutch Calvinists were generally more tolerant of Jews, they were happy to side with them over the Catholic Portuguese and remained in the area...” Is that why? I disagree. And as you’ll see later, while under the Dutch, they would be joined by other Jews, mostly from Spain and Portugal. And remember, many Spanish and Portuguese Jews joined their brethren in the Netherlands and began working with *them*. So, while the non-Jewish Europeans are fighting....

“The expulsion of the Hebrews from Spain and Portugal, beginning in the year 1492, caused many to seek refuge in Holland. In 1624, the Dutch having secured a foothold in Brazil, numbers of Hebrews found their way to that country. The formation of the West India Company of Amsterdam in 1638, which had for its object the opening up of trade with Brazil, was followed by a large emigration of Hebrews to that country, 600 having left Amsterdam in the autumn of 1642 alone.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES.* BY ISAAC MARKENS. (1888) – pp. 2-3

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“They helped to establish the first sugar plantations in Africa and in the New World. By 1695, after Dutch authorities had granted Jewish merchants permission to plant sugar in Dutch Surinam, Jews there owned more than forty sugar plantations employing over nine thousand African slaves.”

Source: *Jews and Judaism in African History* by Richard Hall - p. 79

Note: That was just in Surinam.

“The sugar trade also was of great importance to the colonies. Aside from precious metals, it was the chief article of trade between both portions of the New World. There is ground for believing that sugar culture was transplanted from Madeira to Brazil and the New World by a Spanish Jew. At one time the whole sugar industry in the West Indies and Brazil was a Jewish monopoly. It was an industry of supreme importance in that day, as Brooks Adams has pointed out in his volume on America’s commercial supremacy. It brought vast wealth to England and the colonies

and to other countries also. The writer, Nieuhoff, who was in Brazil before 1650, wrote that 'They [the Jews] had a vast traffic, beyond all the rest, they purchased sugar mills, and built stately houses in the Receif. They were all traders.' The Council of Trade in Paris (1701) declared 'that French shipping owes its splendor to the commerce of the sugar producing islands.' It was this commercial link between the Jews of the colonies and the Jews of the West Indies and Brazil that stabilized the economic order of the colonies and gave it the basis for its economic future. It compensated for the burden that the mother country placed upon America and without the beneficial effects flowing from this Jewish trade the growth of the colonies would have been difficult and slow."

Source: *The Jews in the making of America* by Cohen, George - pp. 71-71

<https://archive.org/details/jewsinmakingofam00cohe/mode/2up>

So, they were even on the ground, hands-on in the slave-produced sugar industry, having their own plantations.

Excerpts from *Jewish Involvement In Black Slave Trade To The Americas* By Rabbi Marc Lee Raphael

The following passages are from Dr. Raphael's book *Jews and Judaism in the United States: A Documentary History* (New York: Behrman House, Inc., Pub, 1983), pp. 14, 23-25.

"Jews also took an active part in the Dutch colonial slave trade; indeed, the bylaws of the Recife and Mauricia congregations (1648) included an imposta (Jewish tax) of five soldos for each Negro slave a Brazilian Jew purchased from the West Indies Company. Slave auctions were postponed if they fell on a Jewish holiday. In Curacao in the seventeenth century, as well as in the British colonies of Barbados and Jamaica in the eighteenth century, Jewish merchants played a major role in the slave trade. In fact, in all the American colonies, whether French (Martinique), British, or Dutch, Jewish merchants frequently dominated.

"This was no less true on the North American mainland, where during the eighteenth century Jews participated in the 'triangular trade' that brought slaves from Africa to the West Indies and there exchanged them for molasses, which in turn was taken to New England and converted into rum for sale in Africa. Isaac Da Costa of Charleston in the 1750's, David Franks of Philadelphia in the 1760's, and Aaron Lopez of Newport in the late 1760's and early 1770's dominated Jewish slave trading on the American continent."

Dr. Raphael discusses the central role of the Jews in the New World commerce and the African slave trade (pp. 23-25):

SEVENTEENTH AND EIGHTEENTH CENTURIES JEWISH INTER-ISLAND TRADE: CURACAO, 1656

During the sixteenth century, exiled from their Spanish homeland and hard-pressed to escape the clutches of the Inquisition, Spanish and Portuguese Jews fled to the Netherlands; the Dutch enthusiastically welcomed these talented, skilled businessmen.

While thriving in Amsterdam - where they became the hub of a unique urban Jewish universe and attained status that anticipated Jewish emancipation in the West by over a century - they began in the 1500's and 1600's to establish themselves in the Dutch and English colonies in the New World. These included Curacao, Surinam, Recife, and New Amsterdam (Dutch) as well as Barbados, Jamaica, Newport, and Savannah (English).

In these European outposts the Jews, with their years of mercantile experience and networks of friends and family providing market reports of great use, played a significant role in the merchant capitalism, commercial revolution, and territorial expansion that developed the New World and established the colonial economies. The Jewish-Caribbean nexus provided Jews with the opportunity to claim a disproportionate influence in seventeenth and eighteenth century New World commerce, and enabled West Indian Jewry - far outnumbering its coreligionists further north - to enjoy a centrality which North American Jewry would not achieve for a long time to come.

Groups of Jews began to arrive in Surinam in the middle of the seventeenth century, after the Portuguese regained control of northern Brazil. By 1694, twenty-seven years after the British had surrendered Surinam to the Dutch, there were about 100 Jewish families and fifty single Jews there, or about 570 persons. They possessed more than forty estates and 9,000 slaves, contributed 25,905 pounds of sugar as a gift for the building of a hospital, and carried on an active trade with Newport and other colonial ports. By 1730, Jews owned 115 plantations and were a large part of a sugar export business which sent out 21,680,000 pounds of sugar to European and New World markets in 1730 alone.

Slave trading was a major feature of Jewish economic life in Surinam which as a major stopping-off point in the triangular trade. Both North American and Caribbean Jews played a key role in this commerce: records of a slave sale in 1707 reveal that the ten largest Jewish purchasers (10,400 guilders) spent more than 25 percent of the total funds (38,605 guilders) exchanged.

Jewish economic life in the Dutch West Indies, as in the North American colonies, consisted primarily of mercantile communities, with large inequities in the distribution of wealth. Most Jews were shopkeepers, middlemen, or petty merchants who received encouragement and support from Dutch authorities. ...

In the British West Indies, two 1680 tax lists survive, both from Barbados; they, too, provide

useful information about Jewish economic life. In Bridgetown itself, out of a total of 404 households, 54 households or 300 persons were Jewish, 240 of them living in "ye Towne of S. Michael ye Bridge Town." Contrary to most impressions, "many, indeed, most of them, were very poor." There were only a few planters, and most Jews were not naturalized or endenized (and thus could not import goods or pursue debtors in court). But for merchants holding letters of endenization, opportunities were not lacking. Barbados sugar-and its by-products rum and molasses-were in great demand, and in addition to playing a role in its export, Jewish merchants were active in the import trade.

Source: Jewish Involvement In Black Slave Trade To The Americas By Rabbi Marc Lee Raphael
<http://www.rense.com/general69/invo.htm>

“His forthcoming book, a historical novel entitled ‘The Jewish Slave,’ follows an 18th-century Jewish merchant and his black slave as they investigate Dutch-owned plantations north of Brazil in the hope of persuading Jews to divest from the slave trade. In researching the book, van de Kamp discovered data that shocked him. In one area of what used to be Dutch Guyana, 40 Jewish-owned plantations were home to a total population of at least 5,000 slaves, he says. Known as the Jodensavanne, or Jewish Savannah, the area had a Jewish community of several hundred before its destruction in a slave uprising in 1832. Nearly all of them immigrated to Holland, bringing their accumulated wealth with them. Some of that wealth was on display last year in the cellar of Amsterdam’s Portuguese Synagogue, part of an exhibition celebrating the riches of the synagogue’s immigrant founders. ... In the United States, the Jewish role in the slave trade has been a matter of scholarly debate for nearly two decades, prompted in part by efforts to refute the Nation of Islam’s claim that Jews dominated the Atlantic slave trade. But in Holland, the issue of Jewish complicity is rarely discussed. ‘This is because we in the Netherlands only profited from slavery but have not seen it in our own eyes,’ van de Kamp said. ‘The American experience is different.’”

Source: How culpable were Dutch Jews in the slave trade?
https://web.archive.org/web/20140806024200/http://www.jewishjournal.com/articles/item/how_culpable_were_dutch_jews_in_the_slave_trade

“According to Jonathan Israel, by 1620, ‘most’ of the Sephardim living in Amsterdam ‘were involved in activities related to the import of sugar or other colonial products.’⁵³ In the 1630’s, and even before, some Sephardim owned sugar plantations in Brazil and refineries around Amsterdam.”

Source: Jews and Blacks in the Early Modern World by Jonathan Schorsch – p. 199
<https://books.google.com/books?id=COpQcnGESRwC>

Now do you see how the game was being played?

“In the Americas, the first major venture was the capture of the sugar producing region of Northeast Brazil (around Recife) from 1630 to 1654. Sugar was transported to the Netherlands where there were 40 refineries by 1650. The venture in Brazil had substantial military and naval support but the sugar plantations were run by private enterprise. Most were owned by sephardic jews from Amsterdam, many of Portuguese origin. During the period when Portugal was governed by Spain, the Dutch were reasonably well received in Brazil, but after Portugal regained its independence, they were expelled. Many plantation owners then moved to the Caribbean where they introduced the same production techniques and marketing patterns. Their arrival transformed the economy of Barbados which the British had occupied in 1627 and grew tobacco with white settlers. Within a short time the island had 30 000 slaves and was totally devoted to sugar (see Eltis, 1995, for a proxy assessment of the GDP of Barbados in 1644–1701). Emigrant plantation owners from Brazil had a similar impact in Guadeloupe and Martinique which had been French since 1635 (see Verlinden, 1972, p. 642–4). By the 1660s and 1670s, the British and French had driven out the Dutch, who moved their sugar activities to Surinam. In the early seventeenth century, sugar production in the Americas had been concentrated on Brazil. But from mid-century, Brazilian production stagnated and a hugely expanded market was dominated by France and Britain. Dutch production in Surinam was on a much smaller scale (see Table 2–4). Another Dutch venture in the Americas was the inadvertent discovery of a magnificent harbour and huge river by Henry Hudson. He was on a Dutch East India Company mission to try to discover a Northwest passage to Asia in 1609 and hopelessly off course. In 1614 the New Netherlands Company was founded to settle a colony with its capital at New Amsterdam in 1623. In 1664 it was taken over by the British, and in 1674 formally ceded (as New York) in exchange for a free hand for Dutch sugar interests in Surinam (de Vries and van de Woude, 1997, pp. 397 and 467).”

Source: *The Netherlands from 1600 to the 1820s*

http://www.theworldeconomy.org/impact/The_Netherlands_from_1600_to_the_1820s.html

“Rhode Island played a leading role in the transatlantic slave trade. Not only did Rhode Islanders have slaves—they had more per capita than any other New England state—but they also entered with gusto into the trade. By the close of the eighteenth century, Rhode Islanders had mounted at least a thousand voyages from Africa to the Americas. Slavery in North America, however, never achieved the scale that it did in the Caribbean or South America. Of the approximately twelve million Africans transported to America by the mid-nineteenth century, six hundred thousand (or 5 %) came to mainland North America, and about one hundred thousand (or 1%) were carried in Rhode Island ships. In 1652, Rhode Island passed a law abolishing African slavery, similar to those governing indentured European servants, where ‘black mankinde’ could

not be indentured more than ten years. The law was evidently never enforced and the demand for cheap labor prevailed. The market for sugar [4] and its related product, rum, was too compelling. During the colonial period, Rhode Island was one corner of what has been named the 'triangular trade,' by which slave-produced sugar and molasses from the Caribbean were carried to Rhode Island and made into rum. The rum was then carried to West Africa and exchanged for slaves [5], to produce more sugar, more rum, and more slaves."

Source: *Slavery and the Slave Trade in Rhode Island*

https://www.brown.edu/Facilities/John_Carter_Brown_Library/exhibitions/jcbexhibit/Pages/exhibSlavery.html

Side-note

"Newport was a major center of the slave trade in colonial and early America, active in the 'triangle trade' in which slave-produced sugar and molasses from the Caribbean were carried to Rhode Island and distilled into rum that was then carried to West Africa and exchanged for captives. In 1764, Rhode Island had about 30 rum distilleries, 22 in Newport alone." (Source: [Newport, Rhode Island](#)) And Jews were among the players in Newport as well. The most infamous out of the Jews was probably Aaron Lopez. "Aaron Lopez is also credited with making Newport an important center of trade. He encouraged 40 Portuguese Jewish families to settle there, and within 14 years, Newport had 150 vessels engaged in trade. Lopez was involved in the slave trade, as were other shipping magnates, and the manufacture of spermaceti candles, ships, barrels, rum, chocolate, textiles, clothes, shoes, hats, and bottles. Although Lopez became the wealthiest man in Newport, he was denied citizenship on religious grounds...." (Source: [Newport, Rhode Island](#)) But we're only told about James DeWolf who started in the slave trade after Lopez had died. "DeWolf is featured prominently in an Emmy nominated 2008 documentary, *Traces of the Trade: A Story from the Deep North*, co-produced and directed by Katrina Browne, a DeWolf descendant, which describes the DeWolf family's major role in the United States slave trade." (Source: [James DeWolf](#))

"Further north in the Caribbean, the Protestant Kingdom of England was beginning to challenge the interest of the Catholic powers in the region such as the Spanish Empire and the Kingdom of France, taking control of a number of islands, including Jamaica and Barbados. One of these men, Colonel James Drax who had interests in Barbados, visited Dutch Brazil in 1640 and purchased a triple-roller sugar mill and a set of copper cauldrons (used for turning sugar cane into molasses, i.e. sugar cane juice used in rum production). This technology, although originating in Sicily had spread to the New World and had been improved on by the Sephardim and the Dutch. After 1654, the Portuguese had taken the territory back and pushed the Dutch out

of Brazil. Many of the Sephardic Jewish sugar plantation owners fled to English-controlled Barbados, supported by Francis Willoughby and set up the Nidhe Israel Synagogue. In competition with English merchants and due to accusations of favouring the Dutch in the sugar trade (who continued to control Curaçao), Jews were originally not allowed to own more than two slaves in Barbados, but aided the sugar plantations in other ways, bringing their expert knowledge of technologies in cultivating rum from the sugar cane and working as merchants, supplying them with African slaves to work the plantations, helping to make Barbados the sugar capital of the Caribbean and the rum capital of the world. By 1706, the laws against Jews owning sugar plantations in Barbados has been dropped.”

Source: Sugar plantations in the Caribbean

https://en.wikipedia.org/wiki/Sugar_plantations_in_the_Caribbean

After the Portuguese had taken back Brazil, many of the Sephardic Jews in Brazil fled to Barbados under the English and helped to make Barbados the sugar capital of the Caribbean and the rum capital of the world. But can you guess what they were called? Can you guess who got the blame? The English.

“Without a doubt, Jewish refugees from Brazil played a significant role in instructing the English and French in sugar production techniques and in setting up some of the first sugar refineries. ... After they obtained the coveted Spanish slave trade *asiento*, the British displaced the Dutch in the eighteenth century as the world’s greatest sugar importer and slave trading nation. The Atlantic slave trade continued to flourish; in fact, its volume did not peak until the decade of the 1780s. Nevertheless, from the 1730s, the involvement of Jews and conversos rapidly diminished into relative insignificance.”

Source: Jews and Judaism in African History by Richard Hall - pp. 113, 116

So, without a doubt, it was the Jewish refugees from Dutch Brazil (“the Dutch”) who played a significant role....

“The Dutch contribution to the transatlantic slave trade has long been thought to have marginal significance. But this depends on how one characterises significance. I suggest that the Dutch slave trade was not just significant, but crucial in shaping the transatlantic slave trade. The total number of slaves transported by Europeans from Africa to the Americas has been calculated to be 10,702,656. The Dutch were responsible for around half a million of those, though figures might be higher as Dutch ships sometimes sailed under a foreign flag in order to circumvent the legal monopoly of their own Dutch West Indies Company (WIC). Furthermore, this figure is mainly based on legal slave voyages. Illegal Dutch slave voyages could have accounted for the

forced transportation of some tens of thousands more African captives. Still, we do know that official Dutch participation in the Atlantic slave trade amounts to just under six per cent of the total. But, at a certain point in time, the Dutch contribution was critical, belying the overall numbers. ... In the mid-17th century, British-owned Barbados rapidly developed into a slave society growing sugar cane. The capital and technology supplied by the Dutch were instrumental in bringing this about, unleashing a revolution in the production of sugar cane, with the essential ingredient being the Dutch supply of African slaves. While some historians have warned against exaggerating the role of the Dutch in Barbados, the role they played in converting the French colonies of Guadeloupe and Martinique into slave societies was of major consequence. According to Wim Klooster, the Dutch ‘supplied all that the planters needed to start the sugar revolution’, including ‘slaves ... credit ... imported horses’ and ‘technical know-how’. In short, the pursuit of profit led the Dutch into an entangled history with Africa and the other European powers in the Caribbean. In the long term, it would be the English and the French who would draw the greatest profit from their slave plantation colonies, but this was partially thanks to contributions made by the Dutch. Once they had learned from the Dutch, in the 18th century the English and French grew the slave trade to dizzying proportions, forcibly transporting over three and a half million African captives. The tiny British island of Barbados alone would receive nearly half a million slaves, Jamaica over a million. We can dismiss the Dutch role in the slave trade as having been marginal only by taking a narrow and exclusively economic approach. When measuring the significance of the Dutch slave trade, we have to look beyond the profits made by the Dutch alone. Their experience was pivotal in laying the basis for the European sugar revolutions across the Caribbean and the consequent explosive growth in the slave trade.”

Source: Beyond Profit - The Dutch role in the slave trade cannot be dismissed as a matter of numbers.

<https://www.historytoday.com/history-matters/beyond-profit>

“The Dutch.”

“In the mid-17th century, sugarcane had been brought into the English West Indies by the Dutch,^{[34][35][36]} from Brazil. Upon landing in Jamaica and other islands, they quickly urged local growers to change their main crops from cotton and tobacco to sugar cane. With depressed prices of cotton and tobacco, due mainly to stiff competition from the North American colonies, the farmers switched, leading to a boom in the Caribbean economies. Sugar was rapidly becoming more popular in Britain, where it was used in cakes and to sweeten teas. In the eighteenth century, sugar replaced [piracy](#) as Jamaica's main source of income and Jamaica became the largest exporter of sugar in the British Empire. Sugar became Britain's largest import by the late eighteenth century.^[37] The sugar monoculture and slave-worked plantation society spread across Jamaica throughout the eighteenth century.^[38] ... The oppression of the enslaved Africans in Jamaica was considered by contemporaries to be amongst the most brutal in the world. Punishments heaped on enslaved African populations by white enslavers included forcing one

enslaved person to defecate in the mouth of another enslaved person and then gagging the victim for several hours and forcing them to swallow it (a practice known as Derby's Dose), floggings, whippings to the point of loss of life, 'pickling' which was whipping a person until there were open wounds and then placing the victim in a vat of salt and banana peppers (another part of Derby's Dose), hanging by the feet, gang rape, branding on the forehead, and more. In 1739, Charles Leslie wrote that, 'No Country excels [Jamaica] in a barbarous Treatment of Slaves, or in the cruel Methods they put them to Death.'^{[44][45]} ... Some historians believe that with the abolition of the slave trade in 1808 and slavery itself in 1834, the island's sugar- and slave-based economy faltered.^[10] However, Eric Williams has argued that the British only abolished first the slave trade and then slavery itself when they were no longer economically viable institutions.^[80]

“During most of the eighteenth century, a monocrop economy based on sugar production for export flourished.^[10] In the last quarter of the century, however, the Jamaican sugar economy declined as famines, hurricanes, colonial wars, and wars of independence disrupted trade.^[10] Despite the British Parliament's 1807 abolition of the slave trade, under which the transportation of slaves to Jamaica after 1 March 1808 was forbidden, sugar continued to have some success over the next decade. By the 1820s, however, Jamaican sugar had become less competitive with that from high-volume producers such as Cuba and production subsequently declined. When sugar declined as a crop, the British government was persuaded to emancipate the Black people they kept enslaved with the abolition of slavery in 1834 and full emancipation within four years.^[80]”

Source: *Colony of Jamaica*

https://en.wikipedia.org/wiki/Colony_of_Jamaica

“With regard to the West-Indian colonies, reference has already been made to the large participation of Jews in the sugar trade, their chief output. They practically monopolized the Jamaica trade in sugar, rum, and molasses in the middle of the eighteenth century.”

Source: *Jewish Contributions to Civilization An Estimate* By Joseph Jacobs - pp. 243-244

https://www.google.com/books/edition/Jewish_Contributions_to_Civilization/px4cAAAAMAAJ

“In 1655, one year after the Jewish refugees from Dutch Brazil arrived in Jamaica, the Columbuses' poorly defended private island was seized by Britain. Leading the armada was Admiral William Penn, the father of William Penn Jr., who subsequently founded Pennsylvania. Under British rule, religious freedom flourished. By 1720, an estimated 20 percent of residents of the capital, Kingston, were descendants of Spanish-Portuguese Jews. As elsewhere in the New World, Jamaica's Jews sought economic opportunities. Some built sugarcane plantations. Others traded various commodities, including African slaves. Apart from plantation owners, Jews were allowed only two slaves. The Jamaican community had strong commercial ties with Jewish

businessmen in Europe including London, Bayonne and Bordeaux. Trade developed with the mainland British North American colonial ports, such as New York, Newport, Charleston and Savannah. BUT SOME Jamaican Jews turned to a more adventurous – and dangerous – life at sea. Captaining ships bearing names like the Queen Esther, the Prophet Samuel, and the Shield of Abraham, Jewish sailors began roaming the Caribbean in search of riches, sometimes obtained under questionable circumstances.”

Source: *Jewish pirates of the Caribbean*

<https://www.jpost.com/Magazine/Jewish-pirates-of-the-Caribbean-447397>

“The British, led by Admiral William Penn (the father of the William Penn who established Philadelphia), took over the island from the Spanish in 1655, reportedly with assistance from local Jews and Marranos (crypto-Jews), all of whom were allowed to remain. By 1720, as many as 20 percent of the residents of Kingston were Jews. Over time, Ashkenazi Jews arrived and their synagogues operated alongside the Sephardic ones (the congregations all merged in the 20th century). Jewish tombstones dating back to 1672 have been found there, with Portuguese, Hebrew and English inscriptions. Some Jews went into local Jamaican politics, and there were so many in the Jamaican parliament in the 19th century that it became the only parliament on earth that did not hold deliberations on Saturday.”

Source: *Putting the Oy Back into 'Ahoy'* By Steven Plaut

<https://www.jewishpress.com/indepth/front-page/putting-the-oy-back-into-ahoy/2008/10/15/0/?print>

Sugar & Slavery: The Building Blocks of Bristol's 1% | Empires of Dirt

https://www.youtube.com/watch?v=Z4GtcMCTm_4

Curaçao

Let's take a quick look at Curaçao.



“Slavery in the Dutch Atlantic world has five distinct themes: the early colonies of Brazil and Nieuw Nederland; the West African forts; the plantation colonies on the Wild Coast (Suriname, Essequibo, Berbice, and Demerara); in the West Indies on the islands of Curaçao, St. Eustatius, Bonaire, Saba, St. Maarten, and Aruba; and the Dutch participation in the transatlantic slave trade. At the height of slavery’s development during the last quarter of the 18th century, there were over 150000 slaves in the Dutch Atlantic settlements, which amounts to just over 6 percent of all slaves in the Americas and the West Indies. The vast majority of the slaves lived and worked in Suriname (60000) and Essequibo/Demerara (60000). The Dutch West Indies were more trade entrepôts than a plantation complex, without a large enslaved population.”

Source: Slavery in Dutch America and the West Indies

<https://www.oxfordbibliographies.com/display/document/obo-9780199730414/obo-9780199730414-0230.xml>

“By the time the Spaniards arrived in 1499 there were an estimated 2,000 Indians on Curaçao. They formed several tribes, spread over fifteen villages. In 1515, the Spanish deported the Indians as slaves. There was a meager trade during Spanish period from 1499-1634. The Spaniards made little use of Curaçao and marked the island as a useless island. The Dutch West India Company (WIC) saw Curaçao as a potentially valuable base in the Caribbean. On July 29 1634 the Dutch took over the island. There was little resistance: there were only 32 Spaniards on the island, of which ten were children. Along with most of the Indians, they were deported to the mainland. Under the Dutch West India Company, Curaçao became a center of trade. The town was built with a harbor open to all commerce, including private traders. Meanwhile, the WIC also encouraged colonization.”

Source: Curaçao, an island of harbors

<https://www.curacaomaritime.com/history>

- “On July 29 1634 the Dutch took over the island.”

“The arrival of Dutch and Jewish settlers from Brazil in 1654 and New Netherlands in 1664 initiated a new era in Curacao. The merchants quickly transformed the island from a military base into a slave depot and staple market. They not only profited from the island's strategic geographical location but also took advantage of Curacao's excellent natural harbor, which was soon declared a free port. ... A new group of Jews came to the island in 1659 and settled a section along the south coast which became known as the Jewish Quarter. Most Jews, however, lived in the capital because of their commercial activities. The beautiful mansions in the capital's center reflected their prosperity during the eighteenth century. They were granted freedom of religion and in 1674 built their own synagogue and established a Jewish cemetery, which is one of the oldest in the New World. With the arrival of the Jews, the island's population consisted of three ethnic groups: Western Europeans who mainly held the government posts, the Sephardic Jews, who dominated trade, and the Africans, who occupied subordinate and dependent positions.”

Source: Merchants of Curacao in the early 18th century

<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=4169&context=etd>

“After the expulsion of the Jews from Brazil in 1654, the center of Jewish and converso commercial activity in the Caribbean shifted to the tiny Dutch island of Curacao. Within a few decades, Curacao would have the largest Jewish community in the New World and the first synagogue in North America. Though Jews first settled there in 1634, their population greatly swelled two decades later, after the fall of Recife. Under Curacao's first governor, a Jew named Samuel Coheno, Jews were welcomed to the island and allowed the same complete freedom of worship that they enjoyed in Amsterdam. It was not long before the tiny semi-arid island would become a key transit point for African slaves bound for much of the Caribbean basin.”

Source: Jews and Judaism in African History by Richard Hall - pp. 112-113

“In Curacao, for example, Jewish communal life began after the Portuguese victory in 1654. In 1656, the community founded a congregation, and in the early 1670's brought its first rabbi to the island. Curacao, with its large natural harbor, was the stepping-stone to the other Caribbean islands and thus ideally suited geographically for commerce. The Jews were the recipients of favorable charters containing generous economic privileges granted by the Dutch West Indies Company in Amsterdam. The economic life of the Jewish community of Curacao revolved around ownership of sugar plantations and marketing of sugar, the importing of manufactured goods, and a heavy involvement in the slave trade, within a decade of their arrival, Jews owned

80 percent of the Curacao plantations. The strength of the Jewish trade lay in connections in Western Europe as well as ownership of the ships used in commerce. While Jews carried on an active trade with French and English colonies in the Caribbean, their principal market was the Spanish Main (today Venezuela and Colombia). Extant tax lists give us a glimpse of their dominance. Of the eighteen wealthiest Jews in the 1702 and 1707 tax lists, nine either owned a ship or had at least a share in a vessel. By 1721 a letter to the Amsterdam Jewish community claimed that ‘nearly all the navigation...was in the hands of the Jews.’”

Source: Jewish Involvement In Black Slave Trade To The Americas By Rabbi Marc Lee Raphael

<http://www.rense.com/general69/invo.htm>

“Between 1670 and 1815 Curaçao was the center of the Dutch slave trade. Scores of thousands of Africans were transported here to work on the plantations of South America and the Caribbean islands. The Dutch West India Company had several bases on the West Coast of Africa. Fort Elmina, originally founded by the Portuguese, was the largest and the site of a major slave market.”

Source: Curaçao, an island of harbors

<https://www.curacaomaritime.com/history>

“The Atlantic slave trade has also been known as the Triangle trade as it described a vast triangular shape linking West Africa with the Caribbean and then to New England and Europe and thence back to Africa. As a result, in the Caribbean, in Curacao, Surinam, and Jamaica, there were Jewish populations similar to, and linked with, those in West Africa.”

Source: JEWS IN CAPE VERDE AND ON THE GUINEA COAST by Dr. Richard Lobban

<http://www1.umassd.edu/specialprograms/caboverde/jewslobban.html>

<https://web.archive.org/web/20120205022712/http://www1.umassd.edu/SpecialPrograms/caboverde/jewslobban.html>

“Curacao merchants engaged in a triangular trade involving Africa, Spanish America, and Europe. The W.I.C. imported slaves from the African coast to Curacao in Company-owned ships. At Curacao, the slaves were credited by the director to local merchants, who paid with bottomry bonds. Slaves and European goods were then transferred to smaller ships and exchanged on the coast of Venezuela for tropical products, including cacao, tobacco, hides, timber, and sugar. These products, in turn, were exported by chartered W.I.C. ships to merchants in Amsterdam, where they were sold at high profits. Part of the profits were used to buy more European goods. Curacao also traded with the thirteen colonies in North America, exchanging cash and ammunition for provisions from the colonies.”

Source: Merchants of Curacao in the early 18th century - p. 18

<https://scholarworks.wm.edu/cgi/viewcontent.cgi?article=4169&context=etd>

“The New York State archives contain an original bill of lading and an invoice of goods shipped from Curacao to New Netherland in 1658 directed to Joshua Mordecai En-Reques. ... There are numberless references to the commerce carried on by the Jews of New York, often with their own vessels. These New York Jews traded with Jamaica, Barbados, St. Thomas, Canada, Bermuda, Lisbon, Madeira and Liverpool, in all of which places the foreign commerce was in Jewish hands. ... This commercial importance of the Jew in the colonies was not a mere accident. Writing in 1712, in the ‘The Spectator’ the essayist Addison who held office in England declared the “they [the Jews] are, indeed, so disseminated through all the trading parts of the world, that they are become the instruments by which the most distant nations converse with one another, and by which mankind are knit together in a general correspondence; they are like the pegs and nails in a great building, which, though they are but little valued in themselves, are absolutely necessary to keep the whole frame together.”

Source: The Jews in the making of America by Cohen, George - pp. 68-69
<https://archive.org/details/jewsinmakingofam00cohe/mode/2up>

“Jewish-converso involvement in the slave trades began to diminish in 1701 when the Spanish slave trade *asiento* passed from Portugal to France and then to England by the Treaty of Utrecht in 1713. The Curacaoan slave trade consequently declined, and the Dutch West India Company shifted its focus to Suriname. Suriname became the company’s chief slave trade destination and represented more than 60 percent of its global slave trade until 1738 when the firm, no longer enjoying a legal monopoly, ended its role as a carrier of and trader in slaves altogether. However, as we have seen, Jewish involvement in Suriname’s slave plantation economy was quite extensive, with at least 115 of the 400 or so plantations under the ownership of Jews (Israel 1985: 177). But in terms of slave trading, the hand-writing was already on the wall for the Dutch West India Company and its clients. In 1672, the heavily capitalized Royal Africa Company received a charter in England and by 1700 had already established a strong presence in West Africa, exporting more than 140,000 slaves to British possessions in the West Indies. As a formidable sea power with a mammoth merchant marine, England had in the early eighteenth century begun to surpass the Dutch Republic in total shipping tonnage. Though some Jews shifted their business to London, they failed to gain the influence they had enjoyed in their heyday in Amsterdam. Nevertheless, Curacaoan Jews apparently did not end their slave trading activities. They remained leading shippers, ship owners, and marine insurers until well into the eighteenth century. And Jewish brokers on Barbados and Jamaica became active with the English traders. Also, in the 1750s we see Abraham and Jacob Franco and others shipping slaves to Puerto Rico on specially chartered vessels out of England.”

Source: Jews and Judaism in African History by Richard Hall - pp. 115-116

There was a group of merchants in the City of London (different from the city of London) who were behind the Royal Africa Company (England's slave trade), but for some reason they have been totally ignored by historians.

“Concerning the cultural aspects of Jewish life and heritage, Curaçao became, after 1650 a reference for all synagogues in the Americas and for long financial and spiritual support the Jewish *diaspora*, including the foundation of the first Jewish synagogues in North America dating from the colonial era, such as *The Touro Synagogue* built from 1759 to 1763 in Newport, Rhode Island, despite the fact that the Portuguese Jewish congregation itself dates back to the mid-1650s; and *The Spanish and Portuguese Synagogue* built in 1897, but founded by the first Portuguese Jews from Dutch Brazil and Dutch Antilles, who gathered together in the same period.”

Source: *The Portuguese Nation: Essays on Atlantic and Jewish Studies*

https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue13/html/anogueira.html

https://web.archive.org/web/20121122012157/https://www.brown.edu/Departments/Portuguese_Brazilian_Studies/ejph/html/issue13/html/anogueira.html

Actual receipt:

Title: Receipt of Jacob Franks for silver from Curaçao towards building synagogue in New York

Subjects: [Franks family](#); Fundraising; [Mill Street Synagogue \(New York, N. Y.\)](#); New York (N.Y.); Archival material; Correspondence

Is Part Of: Jacques Judah Lyons P-15

Creation Date: 1730

Source: http://search.cjh.org/beta:cjh_digitool1110542

Fleeing persecution? Why not immediately enslave another group of people and work them to death; then use the money to build up your own people, even your synagogues? Even if the official story of them fleeing persecution is true, and it wasn't set up by someone in their community as an excuse to disguise themselves and go where they needed to be to carry out their own secret plans, it would still be extremely disturbing.

Jewish vs. White Slave Ownership

Distribution of Slaves in 1860

https://www.census.gov/history/pdf/1860_slave_distribution.pdf

“In 1860, according to the Gilder Lehrman Institute of American History, 75 percent of white families in the United States owned not a single slave, while 1 percent of families owned 40 or more. Just a tenth of 1 percent of Americans owned 100 or more slaves. That same year, 1860, 31 percent of all slaves in the U.S. were held on plantations of 40 or more slaves, while a majority (53 percent) were held on farms of between 7 and 39 slaves, says the institute.”

Source: Slavery, by the Numbers

<https://www.theroot.com/slavery-by-the-numbers-1790874492>

But I thought all White people owned slaves. That’s certainly how we’re taught, and how slavery in the U.S. is ALWAYS spoken about.

“Most Southerners owned no slaves and most slaves lived in small groups rather than on large plantations. Less than one-quarter of white Southerners held slaves, with half of these holding fewer than five and fewer than 1 percent owning more than one hundred. In 1860, the average number of slaves residing together was about ten.”

Source: Statistics on Slavery

https://faculty.weber.edu/kmackay/statistics_on_slavery.htm

And yet, when we’re taught about slavery, or it’s portrayed in films, it’s always made to seem like all White people owned slaves, and had them working by the hundreds on huge plantations. It’s so weird, it’s almost like we’ve all been lied to for a reason ... like some Black vs. White agenda. But that would require someone/some group to have control of the school system through the Rockefellers, and control of the media and Hollywood. But who fits these criteria?

“The number was between 20 and 25 percent, and in some states, the rate was twice as high. As

for black-owned slaves, they certainly existed, but they represented a tiny fraction of all slaves in the United States, and many were likely ‘owned’ by their spouses or parents due to the prevailing laws in many slaveholding states.”

Source: "At the PEAK of slavery in 1860, only 1.4% of Americans owned slaves. What your history books (don't) tell you is that 3,000 blacks owned a total of 20,000 slaves the same year."

<https://www.politifact.com/factchecks/2017/aug/24/viral-image/viral-post-gets-it-wrong-extent-slavery-1860/>

Interesting statement from that article: “Many non-slaveholding whites in the South rented slaves from wealthier slaveholders,” he said. “So it was very common for a white Southerner to be a ‘slave master’ but not technically a slave owner.” So, doesn’t that make the number of White slaveowners even less?

See **Table 4** (*Holdings of Southern Slaveowners by states, 1860*) [here](#).

Additional source:

https://faculty.weber.edu/kmackay/statistics_on_slavery.htm

But what about Jewish people?

From a very pro-Jewish book that attempts to debunk the Nation of Islam’s claims about Jews and the slave trade:

“Farrakhan and his lieutenant Khalid Abdul Muhammad publicly claimed in 1994 that Jews owned ‘three-fourths’ of the 4,000,000 slaves in America on the eve of the Civil War. That statement was later amended to read that three-fourths of American Jews owned slaves, a higher percentage than the gentile population. As a source, the Nation of Islam offered Ira Rosenwaike’s *On the Edge of Greatness*. In fact, any suggestion that Jews in 1860 owned significantly more slaves than Christians is a distortion of Rosenwaike’s conclusions. First, Rosenwaike was using the 1830, not the 1860 census. He does, indeed, claim that the overwhelming proportion of Jewish households, three-fifths to four-fifths in southern cities (Richmond, Savannah, Charleston, and New Orleans) owned one or more slaves, but he also points out the ratio was 1 in 7 in Baltimore, zero in New York and Philadelphia, the nation’s largest cities.⁷”

Source: *Jews and the American Slave Trade* By Saul Friedman - p. 200

<https://archive.org/details/jewsamericanslav0000frie>

Let's take a look at parts of an article from myjewishlearning.com: [*Where the False Claim That Jews Controlled the Slave Trade Comes From*](#). I'll comment to some of statements from the article.

“The role some Jews played in the Atlantic slave trade, both as traders and as slave owners, has long been acknowledged by historians.”

Notice how they made it a point to say “some.” That’s never done with Whites. It’s always “Whites,” “the Portuguese,” etc. And it’s stated that their role has long been acknowledged by historians. That is an absolutely insane statement. It was like pulling teeth just to get any admission at all, and once it was finally admitted it was said to be “a very minor role.”

“Did Jews really own slaves? Yes. Jacob Rader Marcus, a historian and Reform rabbi, wrote in his four-volume history of American Jews that over 75 percent of Jewish families in Charleston, South Carolina; Richmond, Virginia; and Savannah, Georgia, owned slaves, and nearly 40 percent of Jewish households across the country did. The Jewish population in these cities was quite small, however, so the total number of slaves they owned represented just a small fraction of the total slave population...”

That last part, that attempt to shape the reader’s feelings about what they just read by including statements about “small,” that’s always done and it’s annoying. 20-25% of Whites owned slaves, so if the percentage or ratio of Jews who owned slaves was greater than the percentage or ratio of Whites who owned slaves, then doesn’t that mean that slave ownership was more of a Jewish thing? And if we’re going to be fair and state it like we’ve been programmed to state it about Whites, we would have to remove “more of” and say “Slave ownership was a Jewish thing.” Correction: “Slave ownership of Africans torn from their homeland and families and forced to work was a Jewish thing.” Now, if the population size of Jews, the number of Jews in the country, was equal to that of Whites, then Jews, the Jewish population as a whole, would have owned more slaves than the White population as a whole. The number of slaves they owned would have represented the majority of the total slave population; a much larger amount than Whites owned. Jews owned a fraction of the total slave population because they themselves were but a small fraction of the free population. But if they hadn’t been... Now, take all of the things said about Whites for owning slaves, it applies to Jews 2 to 3 times more, right?

“Did Jews dominate the slave trade? Not according to scholars that have closely examined the question. Several studies of the Jewish role in the slave trade were conducted in the 1990s. One of them, by John Jay’s Faber, compared available data on Jewish slave ownership and trading activity in British territories in the 18th century to that of the wider

population. Faber concludes that the claim of Jewish domination is false and that the Jewish role in slavery was ‘exceedingly limited.’ According to Faber, British Jews were always in the minority of investors in slaving operations and were not known to have been among the primary owners of slave fleets. Faber found that, with few exceptions, Jews were minor figures in brokering the sale of slaves upon their arrival in the Americas, and given the urban-dwelling propensity of most American Jews, few accumulated large rural properties and plantations where slave labor was most concentrated. According to Faber, Jews were more likely than non-Jews to own slaves, but on average they owned fewer of them.”

First of all, they’re picking out the questions they can debunk. Then they define “dominate” and “role” how they want, usually as the amount/number of Jews involved. That leaves out impact/importance. And as I just stated, their population size was small. Then they ended it with another one of those manipulation tactics. And if Jews in America liked a more urban environment, were more likely to own slaves than non-Jews, and on average owned fewer slaves than non-Jews, then aren’t they saying that whereas non-Jews got slaves for business, Jews got slaves to be served? And I guess that actually is the case. “On the other hand, Jews who were more firmly established in a business or professional career, as well as in their family relationships, had every reason to become slave-owners, although, of course, some socially prominent families took pride in employing white servants in their homes.” (Source: [JEWS AND NEGRO SLAVERY IN THE OLD SOUTH, 1789-1865: Address of the President](#)) Hmmm ... that matches [this](#).

“Other studies, by Harold Brackman and Saul Friedman, reached similar conclusions. In a 1994 article in the New York Review of Books, David Brion Davis, an emeritus professor of history at Yale University and author of an award-winning trilogy of books about slavery, noted that Jews were one of countless religious and ethnic groups around the world to participate in the slave trade: The participants in the Atlantic slave system included Arabs, Berbers, scores of African ethnic groups, Italians, Portuguese, Spaniards, Dutch, Jews, Germans, Swedes, French, English, Danes, white Americans, Native Americans, and even thousands of New World blacks who had been emancipated or were descended from freed slaves but who then became slaveholding farmers or planters themselves.”

Yes, and those people were separate people and acted as separate people. But when it came to Jewish participation it was: the Jews in Arab lands, Jews in Berber lands, Jews in Africa, Jews in Italy, Jews in Portugal, Jews in Spain, Jews in the Netherlands, and so on; and the Jews on one continent worked with the Jews on another who worked with Jews on another who worked with Jews on the first, as some Europeans even noticed at that time. So, they were everywhere and played every role, but were a tiny population of people who didn’t even have a country of their own.

The Jewish Role in the American Slave Economy

The Northern Mills

Go to this link and take a look at the changes in the number of Jews in the US during the 1800's:

Total Jewish Population in the United States

<https://web.archive.org/web/20221125054319/https://www.jewishvirtuallibrary.org/jewish-population-in-the-united-states-nationally>

Note: People from other countries, especially European countries, were also immigrating to America during the 1800's.

“**New England** is a region comprising six states in the Northeastern United States: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, and Vermont. It is bordered by the state of New York to the west and by the Canadian provinces of New Brunswick to the northeast and Quebec to the north.”

Source: *New England*

https://en.wikipedia.org/wiki/New_England



“Profits of the slave trade and slave labor permeated the world capitalist economy, including the American economy. ... Early New England manufacturing capital came from merchants who not long before had engaged in the slave trade or in commerce related to the slave trade.”

Source: *A Short History of American Capitalism* by Meyer Weinberg - RISE OF THE CAPITALIST CLASS, 1790-1865
<https://newhistory.org/CH05.htm>

“In the decades between the American Revolution and the Civil War, slavery—as a source of the cotton that fed Rhode Island’s mills, as a source of the wealth that filled New York’s banks, as a source of the markets that inspired Massachusetts manufacturers—proved indispensable to national economic development,” Beckert and Rockman write in the introduction to the book. ... Cotton offered a reason for entrepreneurs and inventors to build manufactories in such places as Lowell, Pawtucket, and Paterson, thereby connecting New England’s Industrial Revolution to the advancing plantation frontier of the Deep South. And financing cotton growing, as well as marketing and transporting the crop, was a source of great wealth for the nation’s merchants and banks.”

Source: *The Clear Connection Between Slavery And American Capitalism*
<https://www.forbes.com/sites/hbsworkingknowledge/2017/05/03/the-clear-connection-between-slavery-and-american-capitalism/#5ac1e4387bd3>

“By 1860, New England was home to 472 cotton mills, built on rivers and streams throughout the region. The town of Thompson, Connecticut, for example, had seven mills within its nine-square-mile area. Hundreds of other textile mills were scattered in New York State, New Jersey, and elsewhere in the North. Just between 1830 and 1840, Northern mills consumed more than 100 million pounds of Southern cotton. With shipping and manufacturing included, the economy of much of New England was connected to textiles. For years, the national dispute over slavery had been growing more and more alarming to the powerful group of Massachusetts businessmen that historians refer to as the Boston Associates. When this handful of brilliant industrialists established America’s textile industry earlier in the nineteenth century, they also created America’s own industrial revolution. By the 1850’s their enormous profits had been poured into a complex network of banks, insurance companies, and railroads. But their wealth remained anchored to dozens of mammoth textile mills in Massachusetts, southern Maine, and New Hampshire. Some of these places were textile cities, really—like Lowell and Lawrence, Massachusetts, both named for Boston Associates founders.”

Source: *Complicity : how the North promoted, prolonged, and profited from slavery* by Farrow, Anne - p. 6
<https://archive.org/details/complicityhownor0000farr>

The group of investors later called the Boston Associates definitely didn’t own the majority of the mills in New England, and most of the mills they owned were in Massachusetts. They are

not the focus of the information I'm presenting, so don't worry about them.

Excerpts from *The Financial Role of Merchants in the Development of U. S. Manufacturing, 1815-1860*

Ambitious entrepreneurs responded to the challenge of the burgeoning market, and by the outbreak of the Civil War the creation of modern industrial America was well underway. Manufacturing in 1815 was an inconsequential element of the U.S. economy, carried on largely in tiny shops producing small lots; by 1860 manufacturing generated a third of the national income, much of it in a network of factories and mills engaged in large batch or continuous mass production. This growth in the capacity and sophistication of U.S. manufacturing resulted from a fusion of the technological skills of mechanics and artisans with the commercial talents of merchants. Practitioners of the new sciences of machine technology and production designed the factories and devised ways to run them; masters of the ancient arts of trade, commerce, and investment supplied the money to build and operate factories. They also provided the combination of skills needed to market the rising tide of production.

This union of competencies proved ideally suited to the problems of the early U.S. economy. Consequently, virtually every ante-bellum manufacturing firm which successfully produced for markets outside its local area developed as a partnership between merchants and manufacturers. In almost all such cases the merchants dominated the partnership. Sometimes they did so by virtue of the fact that they perceived the potential of a growing market and established a manufacturing unit to meet the new demand. In these cases merchants controlled the firm from the beginning. In other instances mercantile dominance evolved from a manufacturer's decision to expand into outlying markets. Ambitious producers, no matter how great their technical skills, inevitably encountered problems of finance and commerce that only a partnership (formal or informal) with established merchants could solve.

First among the fledgling manufacturers' quandaries was the need for capital. Fixed (or "long-term") capital was required to buy land, buildings, and machinery, the "fixed assets" necessary for production. Successive moves toward expansion, or the need to replace obsolete plant and equipment, required repeated commitments of long-term capital.

An even more vexing difficulty was the need for short-term ("working") capital to buy raw materials, pay wages, and meet other current operating costs such as taxes, advertising, transportation, loan interest, etc.

Finally, doing business in distant markets with customers whose probity was unknown involved severe risks not encountered in selling locally. These included the dangers of extending credit to distant clients, and in securing payment in funds or notes negotiable at or near par locally.

Surviving records demonstrate conclusively that virtually all antebellum manufacturers

encountered these problems and turned to merchants for help. The merchants responded, but they did so selectively, thus exercising the power of life or death over individual enterprises. By choosing which firms to support, the merchants turned the rising power of the machine to their own ends. Using the crass force of their capital and the cunning finesse of their craft, they exacted a stiff price for their aid: interest, discounts, commissions, but above all the price of control. They controlled the destiny of the tinkerers: Oliver Evans built a steam wagon and an automated mill; for want of capital his memory rests in the fragile hands of technology buffs. Samuel Colt made a pistol; his mercantile creditors saw him through to commemoration in frontier folklore, malt liquor, and professional baseball.

But merchants controlled not only the fate of individual enterprises; they often dictated policy to the survivors, deciding what was made, where it went, and on what terms it was sold. Control did not endure, of course. ...

Throughout the pre-Civil War period merchants controlled most of the capital available in the United States. Many built large personal fortunes through trade based on the American agricultural economy. Baltimore merchant Robert Oliver, for example, made a net profit of \$775,000 in 1806-07 through trade with Vera Cruz alone.⁸ Merchants also had access to additional funds through credit at home and abroad. Unlike manufacturers, who could obtain bank loans only on tangible collateral, prosperous merchants could borrow extensively from commercial banks, often on their signatures alone. This seeming paradox is explained by the prevailing philosophy of American bankers who, unlike their British counterparts, viewed personal wealth as a security superior to any form of commercial paper,⁹ and by the fact that merchants usually were the banks. An analysis of the directors and officers of the banks of New York, Philadelphia, and Baltimore in 1840, 1850, and 1860 reveals that more than two-thirds of the officials were or had been merchants. The same was true of virtually all of the private bankers in those cities.¹⁰ Middlemen therefore had access both to accumulated mercantile profits and the savings deposits of the general public.

Source: The Financial Role of Merchants in the Development of U. S. Manufacturing, 1815-1860
<https://deepblue.lib.umich.edu/bitstream/handle/2027.42/33730/0000243.pdf%3Bsequ>

Merchants controlled the manufacturers and were the true power behind the mills.

“Who were the early capitalists? In most cases they were former craftsmen who played a secondary part in partnerships with wealthy merchants who viewed manufactures as a supply of goods they could sell in a market. ... While the credit provided manufacturers by merchants was critical, it also gave the merchant-partners a major say in problems of pricing. Thus, during the Panic of 1857, when consumer demand for iron boiler plate declined, ironmasters sought to close operations temporarily in order to avoid cutting prices. Their source of credit—the merchants—were able to convince them instead to reduce prices and remain open.⁷⁶ After all, merchants without goods to sell faced ruin. But so did iron-makers without credit.”

Source: *A Short History of American Capitalism* by Meyer Weinberg - RISE OF THE CAPITALIST CLASS, 1790-1865
<https://newhistory.org/CH05.htm>

“Brown, Moses (12 September 1738–06 September 1836), merchant and philanthropist, was born in Providence, Rhode Island, the son of James Brown, merchant, and Hope Power. The father died the next year, leaving a variety of properties and businesses, which indicates that his family was far from poor. Moses Brown had a few years of formal schooling before being apprenticed to his merchant uncle, Obadiah, to learn the intricacies of eighteenth-century commerce and to be adopted as a son and partner. After Obadiah died in 1762, Moses managed the business, and in 1774 married Obadiah’s daughter Anna, who bore three children, two of whom lived to maturity. Moses joined his three surviving brothers in the firm of Nicholas Brown & Co. to operate the family businesses. The profits of trade were diversified by manufacturing and money-lending. ... Brown, Obadiah (15 July 1771–15 October 1822), merchant and manufacturer, was born in Providence, Rhode Island, the son of Moses Brown, a merchant, and Anna Brown. He sometimes used the name Obadiah M. Brown to distinguish himself from other Browns with the same first name. Sickly as a child, he initially was educated at home and then attended the Friends New England Yearly Meeting School in Portsmouth, Rhode Island, between 1784 and 1788. This was followed by an informal apprenticeship with Almy and Brown, a Providence cotton textile manufactory established by his father, one of four brothers who were successful Providence merchants and manufacturers. The manufactory was initially managed by Obadiah’s brother-in-law, William Almy, and a cousin, Smith Brown, although under the watchful eye of Moses Brown...”

Source: *Occupations*

<https://www.anb.org/browse?t=OccupationsAndRealmsOfRenownANB%3A583&t0=OccupationsAndRealmsOfRenownANB%3A1112>

And remember, the merchants were the ones who were actually in control.

“Textile mills, once flourishing and prosperous in Massachusetts and Rhode Island, are now mainly historical remnants. The booming and bustling factories of the 1930s have become deserted and decrepit buildings. This paper is an attempt to recreate the fascinating life of early mills in this area and to present an informative discussion of their owners, many of whom were successful Jewish entrepreneurs. Moses Brown of Providence, who was identified with the East India trade, began cotton manufacturing in Rhode Island in 1788. Brown financed Samuel Slater, who then built a mill in Pawtucket with new machines. This simple beginning created an industry that grew uninterruptedly for 135 years. The introduction of English machinery and the invention of the cotton gin (through with a thousand pounds of cotton were cleaned in the time formerly taken to clean five or six pounds) gave an immediate impetus to the cotton industry.

Local men, guided by Samuel Slater, began their own plants.”

Source: *The Jews of Rhode Island* by George M. Goodwin, Ellen Smith

<https://books.google.com/books?id=J6VleZCF9gkC>

- “This simple beginning created an industry that grew uninterruptedly for 135 years.” So, wouldn’t it be fair to call it a Jewish industry?

“Out of these efforts emerged the first permanent cotton spinning mill in the United States, in Pawtucket, Rhode Island. English emigrant Samuel Slater—himself a former apprentice at the English textile firm of Arkwright & Strutt—reconstructed an Arkwright water frame under the sponsorship of Providence merchants William Almy and Moses Brown. The firm of Almy, Brown, & Slater pioneered in the machine production of cotton yarn between 1790 and 1840. This company expanded, gave rise to a number of other firms, and established the basic set of business practices that came to be called the Rhode Island system.”

Source: *Women and the Early Industrial Revolution in the United States*

<https://ap.gilderlehrman.org/essay/women-and-early-industrial-revolution-united-states>

“Aaron Lopez, a ship owner, was the first Jew naturalized in Massachusetts (at Taunton, 1752). In 1777 he founded the first Jewish community in Massachusetts, at Leicester near Worcester. The families of Lopez and of Jacob Rodriguez Rivera, numbering 61 people, stayed in Leicester until after the Revolution. Massachusetts' first permanent Jewish community was established in the late 1830s in Boston, where Central European settlers established the state's first Jewish congregation, Ohabei Shalom, in the 1840s. For about 100 years the Boston Jewish community exercised a powerful influence on the growth of new settlements throughout the state. The first Jews to take up permanent residence outside Boston were German and East European peddlers who replaced the itinerant Yankee traders in the 1840s and 1850s. Typical of these was Abraham Kohn, later a figure in the Republican Party in Illinois. In 1842 and 1843, Kohn carried a pack through central and northern Massachusetts, praying alone in the fields, sometimes with his brother and partner, Judah, or with other Jewish peddlers he met on the way. Peddlers like Kohn settled down and became storekeepers; they were followed by tailors, watchmakers, cigarmakers, shoemakers, and dealers in dairy products, leather goods, provisions, lumber, and kerosene. These merchants established themselves in the factory and mill towns, including Pittsfield (1850), where most were of German origin; Worcester (1860); Holyoke (1873; first congregation, Agudas Achim, founded 1895); Springfield (1881); Fall River (1881); Lawrence (late 1880s); Lynn (1893); and Haverhill (1897).”

Source: *Virtual Jewish World: Massachusetts, United States*

<https://www.jewishvirtuallibrary.org/massachusetts-jewish-history>

“Aaron Lopez, a ship owner...” That’s funny. And as you can see, even poorer Jews were making money from the mills by offering goods and services in mill towns.

“Timothy McCall, Bates Class of 2008 and a 2010-11 Fulbright scholar in Germany, provides historical context in an essay he researched and wrote about Lewiston-Auburn’s Jewish merchants in 2006: ‘Industrialization in Maine has provided the most tangible force in influencing the development of the Jewish community within the state. That trend is particularly evident in the twin cities of Lewiston and Auburn, where textile and shoe manufacturers were the life-blood of the city. As the mills prospered and developed, so too did the Jewish merchants, who operated small stores that catered to the needs of all levels of the mill town’s society. The Jews were very much dependent on the mills for their livelihood and the solvency of their businesses. The first Jewish settlers arrived in the late 1870’s, just as the mills were beginning to shape the economies of many riverside towns and cities of northern New England.’ ... The prosperity of the mills and the economic advantages they brought to Lewiston greatly influenced the development of the Jewish community. The four mills which dominated the industrial landscape of Lewiston and Auburn were the Bates Mill, the Hill Mill, the Continental Mills, and the Androscoggin Mills. The Jews had limited direct interaction with the mills. In general, the mills were seen as a stepping-stone for the Jewish community: a source of temporary work until enough money could be saved to purchase or start a small business. Jews were eager to become self-employed because it offered them a chance to escape from the demanding and often dangerous work in the mills.... However, the thousands of workers in the mills served as customers at the businesses operated by the Jews, so it was very much in the interests of the Jewish shop owners to make sure the mills remained profitable and productive, so that they continued to have paying customers.”

Source: THE JEWISH MERCHANTS OF LEWISTON'S LISBON STREET

<https://web.colby.edu/jewsinmaine/files/2011/04/Jensen-Jewish-merchants-of-Lisbon-Street.pdf>

Non-Jewish Europeans made up the majority of the workers in the mills (I believe), but there were also Jews who worked *in* the mills. Now, if you add all of that information up, does it equate to “no role,” “minor role,” or “White people benefitted”? And we’re just getting started.

The Garment/Apparel Industry

“Increased urbanization and industrialization in the antebellum period stimulated the

manufacturing of ready-made apparel. As the new country expanded geographically through the western frontier and demographically through immigration, the garment industry grew in response to the increased demand for men's business dress for new managers and clerks. The black business suit became the mark of American gentility and was adopted by all classes as standard business wear. New York City's small, midsized and large manufactories became the leading producers of high quality ready-mades between 1820 and 1860; moreover, New York emerged as the main center for shipping clothing and other products to the South and West, which had little local manufacturing capacity of its own. Half of the garments and ready-wear clothing produced in New York City was shipped south.³ ... The apparel industry in the United States provided a home for Jewish businessmen and workers for over one hundred and fifty years. Indeed, one cannot fully understand this industry, or its place in the US economy over the course of the nineteenth and early-twentieth centuries without addressing the central role played by Jews as American entrepreneurs and apparel capitalists.¹ German Jewish immigrants played a major role in the expansion and growth of the men's suit industry in America between 1840 to 1880. They moved into it in large numbers once it was already established as big business by non-Jewish clothiers and merchant tailors, who were the first to industrialize the clothing industry. However by 1870, the industry was primarily Jewish owned.”

Source: *The evolution of the Jewish Garment Industry, 1840-1940*

https://www.researchgate.net/publication/290542947_The_evolution_of_the_Jewish_Garment_Industry_1840-1940

- “The apparel industry in the United States provided a home for Jewish businessmen and workers for over one hundred and fifty years.”

“No industry in America has been more closely associated with Jewish enterprise than the garment industry, especially in New York. Though the manufacture and merchandising of women's clothing have perhaps received greater attention, the production of men's apparel, too, has had an important role in American Jewish economic endeavor. It is, however, a curious fact that Jews evinced relatively little interest or involvement in the industry during its period of initial development. By 1861 New York City had attained the distinction of being the leading center for the production and distribution of men's garments. Its output of both ready- and custom-made apparel was valued at \$ 17,011,370, a figure equalled by no other urban area in the United States.¹”

Source: http://americanjewisharchives.org/publications/journal/PDF/1960_12_01_00_feldman.pdf

“The most striking evidence of Hebrew progress may be witnessed on Broadway, New York, which, within the past fifteen years, has undergone a complete transformation by the transfer of the retail trade to the uptown thoroughfares, and the invasion by Hebrew firms. Of the 400

buildings on Broadway, from Canal Street to Union Square, the occupants of almost all are Hebrews, over 1,000 wholesale firms out of a total of 1,200 being of that persuasion. Hebrew firms also predominate in the streets contiguous to Broadway within the territory named.

“Most remarkable has been the growth of the clothing trade, of which there are 241 manufacturers in the city of New York. Of these, 234 are Hebrew firms, some of which employ as many as 2,000 hands, while the great majority of the 30,000 people engaged in the clothing trade throughout the United States are also Hebrews. The New York Hebrew firms alone transact a business of \$55,000,000 annually in the manufacture of clothing. Fifteen years back the number engaged in this business was insignificant compared with the present day; now as many firms are found on a single block in New York as then existed in the entire city. In the city of New York the leading manufacturers are: Alfred Benjamin & Co., August Brothers, Banner Brothers, Bernheim, Bauer & Co., Bierman, Heidelberg & Co., H. & B. Brown, Fechheimer, Goodkind & Co., Hammerslough Brothers, Heavenrich, Hirschberg & Co., Hornthal, Whitehead & Co., Jerkowski & Ernst, Kaufman, Isidor & Co., Korn & Holzman, A. Levy & Brother, Levy Brothers & Co., L. Lippman & Sons, Mamlock & Green, A. W. Mann & Co., Marks, David & Sons, Mendel Brothers & Co., Myres &, Wallach, Naumburg, Kraus, Lauer & Co., Peck & Hauchhaus, Rindskopf & Barbier, M. Sampter, Sons & Co., Mark Samter, N. S. Schloss & Co., Seligman, May & Co., Sinsheimer, Levenson & Co., Stark, Isidor & Brothers, Stein. Bloch & Co., Stern, Falk & Co., B. Sturman & Son, Swartz & Jerkowski, S. Sykes & Co.

“Less than ten years back the manufacture of cloaks in this country was upon a very small scale, the entire business in New York being confined to less than one dozen firms all told. The Hebrews were not slow to recognize the importance of this industry. They were among the first to perceive that it was destined to expand to an extent far beyond its proportions at that time, and many plunged into the business, the result being that there are now in New York a large number of manufacturers, the great majority of whom are Hebrews whose annual production is \$15,000,000.

“In the manufacture of shirts the Hebrews have secured a monopoly, it being estimated that 25,000 men and women are directly and indirectly employed in New York City by Hebrew firms alone. The wealthiest concerns in the trade, which include several millionaires, were all in moderate circumstances when they embarked in the business.

“In the manufacture of undergarments the Hebrews of New York control the greater part of the trade. Those in the business carry the names of 10,000 employees on their pay-rolls, and their annual transactions are \$5,000,000.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES.* BY ISAAC MARKENS. (published in 1888) – pp. 151-152

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“At the time that masses of Eastern European Jews were coming to America, the garment industry was undergoing rapid expansion, and New York City was central to this development.

Many immigrant Jews worked in New York garment factories. As early as 1890 almost 80 percent of New York's garment industry was located below 14th Street, and more than 90 percent of these factories were owned by German Jews. Lower New York, therefore, was a powerful magnet for the Eastern Europeans throughout the period of mass immigration. Immigrants were attracted by jobs and by Jewish employers who could provide a familiar milieu as well as the opportunity to observe the Sabbath. By 1897 approximately 60 percent of the New York Jewish labor force was employed in the apparel field, and 75 percent of the workers in the industry were Jewish.”

Source: *Jewish Immigrants in the Garment Industry*

<https://www.myjewishlearning.com/article/jewish-garment-workers/>

In other words, scores of Jewish immigrants came to the U.S. and made a living from U.S. slave-produced crops and the U.S. slave system, being hired by other Jews who ran the garment industry that operated on U.S. slave-produced crops and the U.S. slave system. That's weird because we are only told about non-Jewish White people benefiting from slavery. And for the past several years Jewish-controlled sources of information have been bombarding us with the idea of how non-Jewish Whites today are privileged and have an upper-hand because they're benefitting from slavery. Interesting.

Other Roles

“Cotton dominated the global economy in the early 19th century, joining tens of millions of people in a sprawling network of economic relationships. This system linked plantations in the American South and their slave labor with cotton factors, brokers, merchants, shippers, bankers, and insurers on both sides of the Atlantic; and ultimately, with the workers who spun cotton into finished cloth in factories in England and the United States. Virtually all U.S. businesses operating in the first half of the 19th century participated in this system directly or indirectly. In this period, the U.S. economy was a slave economy, impacting the politics, economics, regulations and culture of every U.S. State and Territory, whether in the North, South or West. While many commodities derived from U.S. farms and plantations, cotton alone accounted for 50% of total U.S. exports and was at the heart of booms and busts through the antebellum era. Thousands of specialist players enabled the system financially by advancing money to brokers, traders, factors, and merchants; by financing shipbuilding, arranging shipments as principals and agents on consignment, and insuring shipments of cotton; by supporting local banks that made loans to planters and manufacturers; and by otherwise financing much of the movement of raw cotton and cotton products from one side of the Atlantic to the other. Borrowers put everything

on the line including land, slaves, and machinery to collateralize this system of cotton finance.”

Source: *The Cotton Trade - Brown Brothers Harriman*

<https://www.bbh.com/us/en/bbh-who-we-are/our-story/200-years-of-partnership/the-cotton-trade.html>

Huh? I thought there was only the slavemaster and his slaves; and if you weren't the slavemaster you didn't play a role in slavery?

The Cotton Factor



Excerpts from *The Cotton Factorage System of the Southern States* by Alfred Holt Stone

Like many other features of its ante-bellum agricultural economy, the factorage system was not of Southern origin. It had its beginning in the West Indies. It is hardly possible definitely to fix the date of the factor's emergence into the scheme of colonial staple agriculture. He followed the trading companies, merchant adventurers, and similar instruments of colonization. He was an important cog in effecting the transition from the group to the individualistic system of agriculture. He was to the individual planter what the chartered companies had been to the whole body of colonists, or to the colony itself as a distinct entity. The factor was the home agent of the

colonial planter. He was at once his merchant and banker. He bought the goods which the planter had to purchase at home, and sold for him the products returned in exchange. He became an important link in the chain which brought Europe, Africa, and America into commercial association. If an Englishman wished to embark his son in the business of sugar planting in Jamaica or Barbadoes, he could negotiate the entire transaction with a factor in Bristol or London. The latter could purchase the estate, arrange with the African Company for the necessary complement of slaves, supply the needed equipment of machinery, merchandise, and tools, and otherwise outfit the enterprise. He would furthermore engage to finance the venture from start to finish.

The factor's business thus brought him into close and confidential relationships with many classes of people; with those who were or sought to become planters; with those holding grants or patents of colonial lands, and desiring settlers or purchasers therefor; with those engaged in the African trade, whether as dealers in slaves, or as manufacturers of commodities to be sent to Africa for slave-trading purposes; with those who handled the manifold articles used in the plantation colonies; with those who purchased plantation products sent home in payment of the enormous obligations incurred in undertaking and prosecuting such ventures; with the shipping interests engaged in effecting these various exchanges of slaves and goods; with the financial sources which supplied the reservoirs of capital which were constantly tapped in behalf of the factor's clients. ...

In Louisiana the sugar factor became as important a part in the commercial system, as he had been in that of the West Indies. But it was in cotton that the factorage system reached its greatest development, became most powerful, and flourished longest. ... It is not too much to say that the great factorage houses of the South looked quite as much to the character of a customer as to the securities he had to offer. Millions of dollars have been advanced by Southern factors upon the mere personal word of the planter, with no formal security at all, and with only a memorandum to witness the amounts involved. A unique basis of agricultural credit was established, which must be taken into account in interpreting such documentary evidence as plantation and slave mortgages and other securities of record. Another manifestation of the personal equation was in the opportunities offered by the factorage system to men of little or no capital, usually of the overseer class, to embark in business for themselves. An overseer who identified with the successful management of a plantation estate was often as well known to his employer's factor by reputation as the planter himself was personally. Such a one, who possessed the necessary initiative, had little difficulty in establishing a factorage connection on his own account. Many of the largest and most successful planters of the South were men who got their start in this way. ...

We have seen that the factor furnished the planter with funds; that he acted as a commission merchant in the purchase of plantation supplies, and that he discharged the functions of an agent in selling the plantation product. What were the charges for these services, and what were the characteristic features of the system, which differentiated it from any other relation of principal and agent? And what were its general economic tendencies and effects? The interest rate varied with times, places, and conditions. It probably ranged between eight and twelve per cent. It was

usually charged only as funds were actually drawn, though in some instances it was computed on the face of the loan, regardless of the average time of its actual use by the borrower. There was also in some cases a customary brokerage fee of from one half of one per cent. to two and one half per cent. added to the interest charge. To the price of the goods, wares, and, merchandise purchased for the planter was added a commission which varied according to custom from two to ten per cent. or more. The customary charge for selling the crop was a commission of two and one half per cent., but sometimes this was as high as four.

These were the only items of open profit to the factor in the transaction.' But there were others which helped to make the business attractive, notwithstanding its hazards. In the early days cotton sales were effected through a broker who acted as a middleman between the factor and the resident agent of a foreign mill or merchant. To this broker was paid a commission of one half of one per cent., nominally borne by the mill agent. In practice and custom, however, one-half of this commission was paid by the factor and charged to the planter. This was supposed to be divided between the factor and the broker. The planter was taxed with various other charges, as freight, storage, insurance, drayage, weighing, sampling, mending, and repairing. These were returned on the account of sale to the planter at a uniform rate, fixed by custom or agreement, and were supposed to represent the actual amounts paid by the factor for the service rendered in behalf of the planter. As a matter of fact, custom early developed a system of rebates to the factor on practically all these charges. This seemed to be an inevitable incident of the control by the factor of large quantities of cotton to be warehoused, drayed, insured, compressed, and otherwise handled solely at his direction. Those who were engaged in such business at cotton ports naturally offered the factor the inducements of special rates and drawbacks in consideration of the heavy volume of business which he could divert to their hands.

The exaction of one of these exerted a particularly baneful influence upon the plantation system. This was the penalty commission feature of most advancing contracts between factor and planters, incident to the repayment of all loans in kind, rather than in money. The fundamental consideration inducing extensions of credit under the factorage system was not the matter of interest on the funds advanced. This, indeed, was the least of such inducements. The very foundation of the system was the medium which it offered for the control and manipulation of large volumes of a great staple commodity holding a recognized position of prime importance in the commercial world. The planter's note, backed by his contract with the factor, with the latter's endorsement, could be rediscounted with the factor's correspondents in any financial centre in this country or abroad. The tremendous stocks of cotton accumulated in the factorage cities of the South, warehoused, insured, and controlled by the factor, furnished him a basis of credit unequalled by any other form of security the South had to offer. It was practically as convertible as the best forms of commercial paper. If cotton was king, the cotton factor was the power behind the throne. We do not need any documents to tell us that the inevitable consequence was the elevation of the mere volume of business—the naked number of bales of cotton grown by the planter and controlled by the factor—to a position of importance out of all true and proper economic relation to what should have been the primary considerations of cost and profit to the

producer. The penalty commission was a simple expedient for stimulating the production of more bales of cotton. It was a proviso coupled to the agreement for paying the customary commission on sales, under which the planter bound himself to pay to the factor a certain sum per bale, sometimes ranging as high as four dollars, for each and every bale by which his actual production fell short of the stipulated number of bales which he agreed to ship. This was in addition to the agreement to plant so many acres in cotton, calculated to produce so many bales. Travellers and foreign observers of Southern conditions were accustomed to comment on the South's devotion to cotton, to the neglect of the principle of proper diversification, so essential to a permanently prosperous and well-balanced system of agriculture, and to attribute the trouble to slavery. Such foundation as there was for this criticism was in large measure due to the influences which we have suggested. Cotton was the only cash crop. It was moreover the only crop which could be used as a basis of credit. Every planter who was in debt fondly dreamed of the year when through a combination of a bumper yield and a fair price he would be enabled to throw off his shackles. But the only avenue of escape was through this happy combination, and it was too seldom realized. Even when a planter did finally grow independent the impulse to enlarge his undertakings had become deep rooted and was apparently irresistible. There was a sort of atmospheric psychology in the situation which seemed to make a man forever dissatisfied with a stagnated sufficiency. He wanted more land and more slaves, which meant more cotton, and as more cotton was both a means and an end, the economic circle was thus easily established. ...

In order to render absolute the factor's control of the entire crop, one of the cardinal features of the system was the requirement that every bale of cotton grown by the planter should be consigned to the factor. If the total crop were one thousand bales, and the first five hundred discharged the planter's debt, an exceedingly improbable supposition, the remaining five hundred bales must nevertheless go forward also. There were few, if any, agricultural lien laws in those days, but this requirement took their place. It also probably made their ultimate enactment less difficult, through common familiarity with the practical operation of their essential principle, which was a certain measure of control, by the financing agent, of the product grown through his assistance. ...

The factorage centres were enormous supply depots, from which were distributed to the interior South, through the factor in bulk, instead of through a local merchant by ordinary processes of retail trade, all the common necessities, comforts, and conveniences of daily life.

Source: *The Cotton Factorage System of the Southern States* by Alfred Holt Stone

<https://www.jstor.org/stable/1835857>

So, the big, bad slavemaster was really just a debt slave in a bigger system where the cotton factor had more power than he did. You'll see more information on the slavemaster's debt slavery later in the *How the Game was Played* section of this chapter. But notice how this is nothing like what we were told.

“The cotton factor was usually located in an urban center of commerce, such as Charleston, Mobile, New Orleans, or Savannah (harbor cities; there was not yet a network of railroads), where they could most efficiently tend to business matters for their rural clients. Prior to the American Civil War, the states of Alabama, Georgia, Louisiana, and Mississippi were producing more than half of the world's cotton, but Arkansas, Tennessee, and Texas produced large amounts also. At the same time, the port of New Orleans exported the most cotton, followed by the port of Mobile. Cotton factors also frequently purchased goods for their clients, and even handled shipment of those goods to the clients, among other services. As one source notes,

The factor was a versatile man of business in an agrarian society who performed many different services for the planter in addition to selling his crops. He purchased or sold slaves for his client, arranged for the hiring of slaves or the placing of the planter's children in distant schools, gave advice concerning the condition of the market or the advisability of selling or withholding his crop, and bought for his client a large proportion of the plantation supplies.

“Not all factors in the antebellum and Reconstruction era South were cotton factors; some were factors of other commodities. In 1858, for example, New Orleans boasted sixty-three sugar and molasses factors. Louisiana produced large amounts of sugar cane, but it probably had an even greater number of cotton factors.”

Source: *Cotton factor*

https://en.wikipedia.org/wiki/Cotton_factor

“While the factorage system long dominated antebellum mercantile life, the landscape was beginning to shift in the years prior to the Civil War, foreshadowing a major transformation that would reach fruition in the postbellum years and would facilitate Jewish concentration in the industry.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pg. 42

<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

You'll find out exactly what this is about and how it happened in the *Sharecropping and Crop Lien* chapter.

Some of the Jewish Cotton Factors

Note: Most cotton factors in the country were not Jewish, but there were cities where the number of Jewish cotton factors outnumbered the non-Jewish. And remember, they only made up 1-2%

of the population.

“Hayman Levy, a prominent merchant and cotton factor of Camden. He was Warden of Camden in 1835, Intendant in 1843, and a director of the Bank of Camden from 1842 to 1854.”

Source: *The Jews of South Carolina* by Barnett A. Elzas, M.D., LL.D.

https://www.carolana.com/SC/Revolution/The_Jews_of_South_Carolina_B_A_Elzas_1905.pdf

“Montgomery’s Jewish population was well established and close-knit through intermarriage and business dealings by the time the Civil War started. As fully integrated members of Montgomery society, most of the city’s successful Jewish families would either send their sons off to war or contribute to the war effort at home. One such family that sent loved ones to war were the Weils. The Weil brothers, Josiah, Jacob, and Heinrich, came to Alabama from Germany in the late 1840s to take advantage of the booming cotton trade in and around the Montgomery area. Alabama was good to the Weil brothers, and by 1861 they had successfully established themselves as cotton ‘factors, buyers, exporters, and ginner’ and amassed a fortune of over \$180,000 in real and personal income.”

Source: *The Yellowhammer War - The Civil War and Reconstruction in Alabama* – p. 155

https://www.google.com/books/edition/The_Yellowhammer_War/6hs7AgAAQBAJ

“Some Jews who arrived in Texas recognized the validity of observations like these and were quick to purchase land. Harris Kempner, the patriarch of one of Galveston’s most prominent Jewish families, ‘had great faith in Texas and in Texas lands,’ as his son Isaac recalled. ... Kemper, a Polish immigrant, started out as a door-to-door peddler in Coldspring, Texas, fought in the Civil War, and became a multi-millionaire cotton factor based in Galveston.”

Source: *Lone Stars of David - The Jews of Texas* - p. 27

https://www.google.com/books/edition/Lone_Stars_of_David/oXOnaWM4NBMC

“Moses Lopez and Mordecai Myers, both of New York City, ran land offices; they were professional realtors, buying, selling, exchanging properties, and remitting taxes to distant western states. Charleston’s Mordecai Cohen (d.1848) was reputed to be one of the largest owners of real estate in the city. Having made his fortune in business as a cotton factor for plantation owners, he retired at forty-six in order to devote his time to good works.”

Source: *United States Jewry, 1776-1985*. volume I - p. 169

<https://digital.library.wayne.edu/item/wayne:WayneStateUniversityPress4473>

“But while the Jews mingle freely with their Christian neighbors and fellow citizens, while numbers of Christians attend Sunday services at Temple Israel and note the breadth and tolerance of the Jew, the Jew is, after all, still more or less separate and distinct in his social as in his religious activities. And this feature is conserved by the Columbian Club, one of the finest social organizations in the country. Its beautiful home is handsomely furnished and is one of the sights of the city. Its president, J. D. Goldman, is a consistent head of such an organization. He is one of the leading cotton factors in the country, has a home like a palace, and is the essence of hospitality on all occasions. The visitor to the Fair should not fail to visit the Columbian Club, and should also go to Shaare Emeth Temple, across the street from it, a place of worship of massive architectural beauty, ideally built for its purpose.”

Source: *New Era Illustrated Magazine*, Volume 4 - 1903 – p. 349

<https://books.google.com/books?id=n3spAAAAYAAJ>

“One of Harris’s daughters married Nathan’s associate Daniel Goodman of Amsterdam, and son Moses became a cotton factor and merchant banker at Mobile from 1837 to 1842 (with the backing of his prosperous uncle Asher Nathan).”

Source: *The Forerunners: Dutch Jewry in the North American Diaspora*

<https://books.google.com/books?id=BmZwDwAAQBAJ>

“One of the best known of the old-time residents of Memphis, Tenn., was Joseph I. Andrews, who reached that city about 1850, his family joining him seven years later. After conducting a general store he became a cotton factor. He took a deep interest in the welfare of his co-religionists, and donated the ground for a Hebrew cemetery, in which the first interment was his brother.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES. BY ISAAC MARKENS.* (published in 1888) – p. 122

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“Many Arkansas Jews have been prominent in the social, public, commercial and financial life of the state. ... and Harold Blumenthal was a cotton factor, merchant and a Past Exalted Ruler of the local lodge of Elks.”

Source: *The Universal Jewish Encyclopedia in 10 Volumes: An Authoritative and Popular Presentation of Jews and Judaism Since the Earliest Times*, Volume 1 – p. 481

<https://books.google.com/books?id=z7dtAAAAMAAJ>

“Among these early Jewish immigrants was Bavarian Julius Weis. ... Weis soon plied the country back roads as a peddler himself, armed with his pack full of notions and trinkets... Weis traveled the dusty back roads of Mississippi in hopes of raising enough capital to open a proper store or business in town, which he soon did. ... Weis soon joined the largest Natchez Jewish dry goods firm, Meyer, Deutsch & Weis, as a partner, and in 1864 he married John Mayer’s daughter Caroline—which gave him local family ties to John Mayer & Son, I. Lowenburg & Co., and Henry Frank Goods. Soon after the war he and Meyer, Deutsch & Weis moved their operation to New Orleans as major cotton factors. Weis became a stalwart and nexus of the Jewish mercantile community in postwar Natchez, and, like S.D. Stockman, he primarily made his mark in the local marketplace as a New Orleans cotton factor. He was a major financial backer of several top Jewish firms and handled their cotton, had unlimited access to New York capital, owned or leased many local plantations, and had close family ties to at least five prominent Jewish mercantile families. His clout eventually superseded community lines, and several native planters and mercantile firms received capital and did business with him by the mid-1870’s, by which time he may have become the largest cotton merchant in the American South.³⁴”

Source: *Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865–1914* - pp. 56-57

<https://books.google.com/books?id=I-waBwAAQBAJ>

Peddlers and Merchants

Excerpts from *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina

Cotton was the key raw material in the textile factories, which accelerated the industrialization that swept across Western Europe and the United States during the first half of the nineteenth century. Nowhere was the cultivation of cotton as productive, profitable and central to the local economy as in the Deep South. In getting cotton to markets across the globe, Southern Jewish creditors in the Gulf South were indispensable. The names of Julian Freyhan, Charles Hoffman, Isaias Meyer and Julius Weis may be obscure, but such businessmen pushed the region closer to the ganglia of international trade. They were, as historian Michael R. Cohen has demonstrated in his recent book, “at the forefront of global capitalist expansion for much of the second half of the nineteenth century.”¹⁸ Their success also enabled them to provide credit to peddlers—those intruders in the dust who sold the goods that circulated throughout the rural and village South in the nineteenth and early twentieth centuries.

The peddlers can be readily categorized as distinctive. Beginning in the antebellum period, virtually all peddlers were Jews; virtually all Jewish peddlers were first-generation Americans;¹⁹ and virtually all Jews who established shops began their careers as peddlers. They were the acorns from which oaks sometimes grew. The start-up expenses were small. Burdened with a pack but with basically no overhead, peddlers needed very little capital. Prizing independence, they did not have to endure intolerant or obnoxious bosses. Nor did peddlers face legal barriers to bringing their wares from one plantation or farm or town to another. The specter of antisemitism nevertheless hovered over them. A reputation for shady business practices inevitably followed them from the Old World. Not everyone considered Jews a model minority. One credit report described a mercantile family in the South as about as “trustworthy as it is possible for Jews to be” and “an exception to the race, being [considered] honest.”²⁰ ...

Not everyone made the transition to owning a store. But those who did could work within a network that included other Jews who were merchants and wholesalers—all primed to provide goods to customers. But peddling was too grueling an ordeal to offer an inherent allure. It was temporary. “The Jewish peddlers had no desire to stay on the road,” Diner commented, but saw such work as “the fastest route to achieving economic security. They, too, wanted to put down roots and become respectable merchants and citizens. And for the vast majority, in fact, life on the road proved to be a short sentence, a brief stint before settling down.” A classic source of such a claim is William Alexander Percy’s 1941 memoir of the Delta. He noted that “with packs on their backs, peddlers from Russia, Poland, [and] Germany” arrived after the Civil War, selling trinkets to the freedmen and deferring gratification so that enough profit could be squeezed and saved from such sales to become merchants. Other ex-peddlers and their sons, Percy reported, became bankers, landowners, physicians and attorneys,²⁴ an ascent so swift that it is tempting to declare that the only difference between a peddler and a professional is: one generation. ...

Why did Jews relocate themselves there? The answer that historian Anton Hieke has given is succinct: “Jews came to the South for two main reasons: their families and the economy.”³⁶ He hardly needed to add that “these two phenomena were both interconnected and interdependent.” ... Ethnic niches and kinship networks enabled many of the Main Street shopkeepers to survive and even to thrive. The trust that they were obliged to harbor for one another within the niche economy gave them a competitive edge, Michael Cohen argued. The peddlers crisscrossing the region often managed to achieve upward mobility and open stores, and could then supply other peddlers with credit and goods. That trust seems only rarely to have been misplaced, because everyone in this niche economy could discern the benefits.³⁷ Relatives loaned one another money, invested in one another’s businesses, clerked in one another’s stores, married into one another’s families. Southern Jewry was (in Evans’s phrase) “entwined like wisteria vines”³⁸ and so many kinfolks were installed in so many stores throughout the region that they provoked the question: Why did God create Gentiles? *Somebody* has to buy retail.

Many of those Gentiles were black, which makes this story Southern in a way that characterizes no other section of the United States. Jewish peddlers and Jewish retailers could be found throughout the nation, but only in the South did their relations with their black customers take on historical significance. Even before the Civil War, peddlers seem to have demonstrated a willingness to cross the color line. They didn't want to make trouble; they merely wanted to make a sale. Perhaps the transcendent quest for customers made such Jews a bit subversive in a slave society that bore an equivocal relationship to the capitalist ethos. Putting the South closer to what Tocqueville called the "commercial passions" pushed it a little further away from the rigidities of an embattled racial order, and therefore the intrusion of Jewish tradesmen was bound to generate a little friction. Even the most famous antebellum visitor from the North—and later a co-founder of the *Nation*—was unsympathetic to them. The eminent landscape architect Frederick Law Olmsted could not help noticing "a swarm of Jews, within the last ten years, [that] has settled in nearly every Southern town, many of them of no character, opening cheap clothing and trinket shops, ruining, or driving out of business, many of the old retailers, and engaging in an unlawful trade with simple negroes, which is found very profitable." Olmsted noticed that, in Richmond, the German Jews were "very dirty." Their shops emitted "their characteristic smells" and were "thickly set in the narrowest and meanest streets, which seem to be otherwise inhabited mainly by negroes."³⁹ Of course those "old retailers" may have charged higher prices, which drove black customers to Jewish tradesmen who were less likely to exhibit overt racist hostility.

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina

<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

"Jews would place packs on their backs, travel to rural interior areas where there was little competition, and bring goods to far-flung places. This was a nationwide pattern, and as new interior cities such as Chicago, St. Louis, Cincinnati, and scores of smaller towns opened, Jewish peddlers were also quickly on the scene to provision early settlers. As they became more successful, Jewish peddlers often opened storefronts, and some store owners would then provision other peddlers. This economic niche shaped Jewish settlement patterns across the country, but particularly in the Gulf South, and the timing could not have been better. By the mid-nineteenth century, Jews were acquiring the means necessary to open stores just as the general store model was beginning to challenge the factorage system. By opening interior general stores that purchased cotton from farmers and sold them goods on credit, Jews found early success in the cotton industry that served as a harbinger of their postbellum niche economy."²⁶

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 47-48

<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

- "By the mid-nineteenth century, Jews were acquiring the means necessary to open stores just as the general store model was beginning to challenge the factorage system." This is related to the

takeover that occurred in the sharecropping era after the Civil War.

“Young Jewish businessmen typically began as peddlers who sold merchandise to large and small landowners and to slaves in and around communities like Natchez, Mississippi, and Donaldsonville, Louisiana. Peddling was an apprenticeship through which immigrants learned about the region and their customers.⁸⁸ As the ‘foot soldiers’ of the mid-nineteenth-century market revolution in America, Jewish peddlers purchased their goods from wholesale suppliers in commercial centers like Shreveport, Baton Rouge, Natchez, and New Orleans, where they established strong ties to Jewish friends, family, and businessmen.⁸⁹ Separated from friends and family for weeks at a time on the road, peddlers developed friendships and business relationships with other Jews in small towns... These ties proved invaluable as peddlers became store owners and needed city outlets for purchasing wholesale goods, securing credit, and establishing markets for country produce and staples like cotton and sugar. ... The Planter’s Store, owned by Jacob Lemann, a German-born merchant in Donaldsonville, Louisiana, was ‘just’ upriver from New Orleans.⁹⁰ In 1846 Lemann placed an ad in his local newspaper inviting planters with ‘cash, credit, or barter’ to purchase farm supplies, clothing, blankets, and shoes, as well as a ‘complete stock of groceries’ that included claret, white wine, cognac, champagne brandy, Madeira, cheese, sardines, raisins, white and brown sugar, Havana and Rio coffee, and vermicelli.⁹¹ The friends Lemann referred to were Jewish colleagues whom he called on for supplies and credit. After the Civil War Lemann and his son Bernard owned several stores and sugar plantations in the area. Like many Jewish merchants in rural Louisiana, they gave loans to cash-strapped planters during the war and later purchased their properties when the planters declared bankruptcy following the war.”

Source: *Matzoh Ball Gumbo: Culinary Tales of the Jewish South* - pp. 100-101

<https://books.google.com/books?id=FVXqCQAAQBAJ>

That last part....

“Vocationally, many immigrants started as peddlers. Success often came rapidly for those who rose out of these ranks to form what Metz Kahn called, ‘peddler aristocracy.’ Others began by using their skills at intermediary trades. In a context that was both different and yet similar to the old world, they imitated their fathers and conducted business as merchants, a trade for which a need sorely existed in the mid-nineteenth century South. They supplied the cotton plantations in Mississippi and the sugar plantations along the river, sold cotton bales to ginning factories, participated in the different stages of cotton processing, and became commission brokers. Buying the merchandise on credit and paying after the harvest in the form of commissions or once they had made money, cotton factors lent money to the planters. Hermann Kohlmeyer, whose family

came from Lembach, is a financier who continues his business today with many southern planters, and between the South and the English cotton-importing cities such as Liverpool. The individual might become a cotton or sugar plantation owner thanks to the customer's inability to sustain mortgaged lands.”

Source: Mercy on Rude Streams: Jewish Emigrants from Alsace-Lorraine to the Lower Mississippi Region and the Concept of Fidelity by Anny Bloch

<https://www.bjpa.org/content/upload/bjpa/bloc/Bloch-Mercy%20on%20Rude%20Streams.pdf>

“The merchants formed associations with mercantile firms at port cities, known as cotton factors or port merchants, whom the inland merchant supplied with cotton and, in return, received supplies bought in New York or New Orleans. While the town merchant provided credit to the farmer, he received stock also on credit from the factor in anticipation of the cotton bales the merchant would forward at harvest time. If the crop was successful, the farmer’s debt to the merchant would be liquidated. If the crop failed, the debt carried forward to the next year with interest. Similarly, the merchant was obligated to settle his open accounts with the port factor.²² In this system, immense amounts of trade took place with cash rarely changing hands.”

Source: Southern Jewish History - Journal of the Southern Jewish Historical Society

https://www.jewishsouth.org/system/files/sjh_v.8_2005_weinfeld.pdf

“While towns such as Shreveport, Natchez, and Bayou Sara were on the rise in the antebellum years, the merchants of these towns were beginning to play an increasingly important role in the cotton industry. As proximate farmlands opened to cotton production, the region became friendlier to interior merchants. Peddlers, many of whom were Jews, were often the first merchants to arrive, selling farming supplies and other wares and chasing what little opportunity was available. But as new frontier lands opened for farming, and their scale of business increased, many peddlers made enough money to open storefronts in towns such as Shreveport, Natchez, and Bayou Sara. In Natchez, middle-class merchants gained financial prominence in the 1850s. There were over 100 retail firms in 1858, and the most successful businesses in that era were those that stocked a variety of goods to supply plantations. Some owners of these small general stores, many of whom were Jews, may have been familiar with their clientele and their needs from their days as peddlers, and they would have a decided advantage when general stores ultimately made the cotton factor superfluous.

“Although these merchants played only a small role in the antebellum cotton industry, they were in the right place at the right time to capitalize on the changes that would soon come.¹⁹ Initially the functions that those shopkeepers fulfilled mirrored those of the factors, though on a smaller scale. Store owners worked primarily with farmers whose crops were generally too small to interest large-scale factors, and their most important function was supplying goods to those living in rural areas. While some stores sold goods on the cash system, others would sell goods

on credit in much the same fashion as the factor. Moreover, just as the factor did for larger clients, general stores also handled the sale of the cotton crop of smaller farmers. Store owners would purchase the small crops from a multitude of farmers, providing them the scale necessary to work with larger factors to market the crop. Additionally, because there were no rural state-chartered banks in Louisiana, many of these firms filled this void by also operating rudimentary banking operations.²⁰ As the Gulf South's cotton economy grew in the antebellum period, so, too, did the number and strength of general stores, which began to tread on the economic territory of the factors. Not only were these stores, which were usually small, locally owned, and locally managed, numerous, but a fairly significant number of them also achieved success in the antebellum years. Their success provided store owners with a base of capital that would help them survive the war years and thrive in the postbellum years.²¹”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 44-45
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“More than just a retail store, S. Bernheimer & Sons reflected the multifarious role that these merchants played in the state's economy. Bernheimer sold general merchandise to retail customers, including hardware like pipe, rope, paint, wire, and lumber; foodstuffs like bacon, meat, molasses, meal, and tobacco; as well as shoes. In addition to the retail business, Bernheimer would sell merchandise to stores in the small towns and rural areas of southwest Mississippi. Bernheimer was also a cotton factor, buying the crop from land farmers and accepting it as payment for debts. One of his sources of cotton was another Jewish merchant, Morris Gilston, who owned a store in nearby Martin, Mississippi. Bernheimer would often sell his cotton to a Jewish-owned cotton buying firm in New Orleans.”

Source: *Ethnic Heritage in Mississippi: The Twentieth Century* - p. 197
<https://books.google.com/books?id=7smDaVayHFIC>

And do you remember the Jewish garment industry?

“Leon Godchaux, who moved to New York in 1858 to begin manufacturing directly for his stores in New Orleans, reportedly employed two hundred workers. He was one of at least ten Jewish clothiers to do so. These manufacturing clothiers were able to extend their trade well beyond Louisiana, selling garments in Texas, Arkansas, and California.¹⁰ ... It was not just manufacturers who were buoyed by the spring tide of cotton that flowed through New Orleans in the 1850s. Yet in spite of the growing presence of Jewish-owned businesses in the marketplace, relatively few appear to have consistently purveyed large quantities of garments to the plantations that flanked the Mississippi. ... With a few exceptions Jewish clothiers and dry-goods merchants in New Orleans derived much of their business from rural storekeepers and peddlers,

whose numbers swelled in the 1840s and 1850s. By 1860 nearly a third of all Jews in the South lived in Louisiana, many along the Mississippi and its tributaries. Here they were helped by the vast expansion of cotton cultivation in new areas of settlement. Cotton factors were accustomed to serving the needs of larger plantations, but many of the new settlers farmed on a small scale, far from railways and macadamized roads. Peddlers and petty storekeepers depended on people at the margins of an economy geared toward cotton planters—including yeoman farmers, fur trappers, townspeople, river men, and slaves—for the majority of their business.”

Source: *The Rag Race: How Jews Sewed Their Way to Success in America and the British Empire* – p. 139

<https://books.google.com/books?id=nJvsCwAAQBAJ>

Historical Trickery

Jews and the American Slave Trade is a book that aims to debunk the research done by the Nation of Islam on the Jewish involvement in the slave trade. One reviewer stated, “This book is of interest only to see the manipulation techniques employed by zionists.” That is a fact, and that’s what we’re going to take a look at.

“In 1859, the state of Mississippi led the nation in production of cotton (more than 1.2 million 400 pound bales). ... The names of Mississippi’s biggest slaveholders are well known. ... None of the major slaveholders in Florida, Alabama, or Mississippi were Jewish. Nor are there any Jewish names among the more than fifty names of major slave traders listed in Natchez, the principal slave market for Mississippi, between 1833 and 1859.”

Source: *Jews and the American Slave Trade* By Saul Friedman - p. 189

<https://archive.org/details/jewsamericanslav0000frie>

1. None of the major slaveholders in Florida, Alabama, or Mississippi were Jewish. When? What year? Between which years? You might say 1859, but if you look closely, that might not be the case. And what’s his definition of “major slaveholders”?
2. No Jewish names among the more than fifty names of major slave traders listed in Natchez between 1833 and 1859.

He then goes on to speak of how only a few Jews lived in these areas on the eve of the Civil War, and brings up Whites and Blacks that owned slaves. He then states that a few Jews in Alabama and Mississippi were involved in the operations of the slave trade – this Jew was a speculator; this one was a cotton factor; and this one was an auctioneer. And that’s it. There’s a quick mention of a few Jews, but no details are given.

Now let's take a look at what's not stated. But first, let's look at the location in question.

“Natchez is the county seat of and only city in Adams County, Mississippi, United States. ... Located on the Mississippi River across from Vidalia in Concordia Parish, Louisiana, Natchez was a prominent city in the antebellum years, a center of cotton planters and Mississippi River trade. ... In the decades preceding the Civil War, Natchez was by far the most prevalent slave trading city in Mississippi, and second in the United States only to New Orleans. ... In 1833, the most active slavers in the United States, John Armfield and Isaac Franklin began a program of arbitrating low slave prices in the Middle Atlantic area by sending thousands of slaves to Deep South markets in Natchez and New Orleans. Their company, Franklin and Armfield sent an annual caravan of slaves, called a coffle, from Virginia to the Forks of the Road in Natchez, as well as sending others by ship through New Orleans. Unlike other slave sellers of the day, Franklin and Armfield sold slaves individually, with the buyers allowed to survey the people much like items in a modern retail store. ... In the middle of the nineteenth century, the city attracted wealthy Southern planters as residents, who built mansions to fit their ambitions. Their plantations were vast tracts of land in the surrounding lowlands along the river fronts of Mississippi and Louisiana, where they grew large commodity crops of cotton and sugarcane using slave labor. Natchez became the principal port from which these crops were exported, both upriver to Northern cities and downriver to New Orleans, where much of the cargo was exported to Europe. Many of the mansions built by planters before 1860 survive and form a major part of the city's architecture and identity. Agriculture remained the primary economic base for the region until well into the twentieth century.”

Source: *Natchez, Mississippi*

https://en.wikipedia.org/wiki/Natchez,_Mississippi

“The late Philip Heidelbach, of Heidelbach, Ickelheimer & Co., presents another illustration of what can be accomplished by perseverance and industry. He was a native of Bavaria, and was born in 1814, coming to this country a poor lad and engaging for some time in trading as a peddler. In the course of time he embarked in the clothing trade at Cincinnati and eventually controlled the largest manufactory in the Mississippi Valley. As founder of the firm of Seanson & Co., he was well known throughout the country and is remembered as one of the promoters of the Cincinnati Southern Railroad, a director of the Little Miami Railroad, and a member of the firm of Espy, Heidelbach & Co., of the Queen City. Lazarus Hallgarten, founder of the firm of Hallgarten & Hertzfeld, now known as Hallgarten & Co., had very little means when he reached this country in 1849. His first occupation was note and exchange broker. This yielded a moderate income and enabled him to start as a banker.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES.* BY ISAAC MARKENS. (published in 1888) – p. 143

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“Hallgarten & Company was an investment bank based in New York City that was founded in 1850 by Lazarus Hallgarten, a native of Hesse. ... The firm was part of the interlinked group of Wall Street investment banks that had been founded in the second half of the 19th century by German-Jewish bankers, sometimes known as the Our Crowd bankers. The group included such firms as Bache & Co., Lehman Brothers, Goldman Sachs, J. & W. Seligman & Co. and Kuhn Loeb.”

Source: *Hallgarten & Company*

https://en.wikipedia.org/wiki/Hallgarten_%26_Company

“During the late 19th Century, Jews made up just five per cent of the Natchez population, yet were owners of nearly one-third of the community’s businesses. Family names of these prospering businesses included Geisenberger, Coleman, Frank, Beekman, and Lemle. For instance, in 1863, Henry Frank started a business on Pearl Street where he sold dry goods, boots, shoes, and notions. He served as both manufacturer and retailer, eventually becoming so successful that he served as president of the Natchez Board of Trade. During much the same period, another Northern Jew founded I. Lowenberg & Co. which sold groceries, cigars, and tobacco, eventually becoming the largest cotton handler in Natchez. Other members of the Natchez Jewish community included David Moses who was in the ‘cheap cash store’ business and I. N. Moses who sold buggies and accessories during the 1870s and ‘80s. Jews also started non-retail businesses such as the Natchez Cotton and Merchants’ Exchange. The Jews of Natchez became bankers as well. They were involved with the Moses Bank, First National Bank, Joseph Adolph & Son Banking, and First Natchez Bank. The success of these merchants and bankers helped draw other Jews to the area. By the late 1870s, the Jewish population of Natchez had grown to more than 200. ... As previously mentioned, the Natchez economy was based largely on cotton.”

Source: Southern Jewish Heritage - Natchez: “*The Most Southern Place on Earth*”

<http://www.jhsmem.org/SHNewsletters/SHNFall2016.pdf>

“Aaron Beekman and Marx Lemle, two men who would develop major mercantile and plantation supply firms in the postbellum marketplace. In 1843 Aaron Beekman, probably the most successful of the antebellum Jewish merchants in the postwar marketplace, arrived in Natchez. ... If Beekman had a fast start in Reconstruction, he also had eleven children, whose marriages eventually connected or linked him to many other prominent Jewish mercantile firms in the postwar era, including Henry Frank Dry Goods, A. & M. Moses, and Meyer, Weis & Co.

Beekman would remain in business from 1843 until his death in 1901, probably longer than any other Natchez merchant on record, and his influence on Natchez was profound. He became one of the largest cotton-buying and –supplying merchants in the area as well as a prominent cotton planter with considerable land holdings throughout the district. ... When Lowenburg wed Ophelia Mayer in 1865 and Henry Frank wed her sister Melanie in 1868, they joined Julius Weis as Mayer sons-in-law and made it clear that they were committed to staying and prospering in the Natchez Jewish community. ... Lowenburg was also the Natchez agent for his brother-in-law Julius Weis of Meyer, Weis & Co., and the two ran several plantations on both sides of the Mississippi River. Over the years both Lowenburg and Frank became local business stalwarts involved in the Natchez Cotton and Merchants Exchange, the Natchez Cotton Mills, and local railroad concerns and politics.”

Source: Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865–1914 - pp. 57-59

<https://books.google.com/books?id=I-waBwAAQBAJ>

“Upriver from New Orleans, the stylish town of Natchez, Mississippi, was an important inland cotton port in the Deep South prior to the Civil War.⁹⁷ Many wealthy New Orleanians owned plantations in Louisiana across the Mississippi River from Natchez in what was referred to as the ‘Natchez District,’ and the city became an outpost of New Orleans culture and business transactions.⁹⁸ Approximately one-fourth of Temple Sinai’s congregations in New Orleans worked in the cotton trade as factors, commission merchants, buyers, or processors, and many had both planter and store owner clients in Natchez.⁹⁹ Fortunes made from cotton plantations contributed to Natchez’s fashionable townhouses, social clubs, and businesses that supported the lifestyle of wealthy planters. ... Natchez Jewish merchants were an important part of these worlds. In 1858 Jewish merchants owned eight of the city’s dry goods and clothing stores, and a year after the Civil War there were eighteen Jewish businesses in town.¹⁰⁰ By 1877 Natchez was home to twenty-eight Jewish businesses, which included more than half the dry goods stores and cotton factors.^{101,}”

Source: Matzoh Ball Gumbo: Culinary Tales of the Jewish South - p. 102

<https://books.google.com/books?id=FVXqCQAAQBAJ>

“The presence of black people in Jewish homes up and down the Mississippi River was significant, as was their influence. African Americans dressed, fed, and nursed Jews in the Deep South. As both southerners and Jews, the Lowenburgs were surrounded by African Americans who lived in their homes, worked in their businesses, prepared their holiday feasts, drove them to synagogue, told their children African folktales at bedtime, and brought the Old Testament into their homes in religious hymns. Clara Lowenburg wrote that she could not have endured the painful loss of her mother, Ophelia, had it not been for her black cook, Jinny Shaw, who

provided ‘comforting wisdom’ and ‘loving sympathy.’¹⁰³,

Source: *Matzoh Ball Gumbo: Culinary Tales of the Jewish South* - p. 103

<https://books.google.com/books?id=FVXqCOAAQBAJ>

How the Game was Played

“The chief borrowers in the cotton belt were the large planters. The small farmers in the hill country who raised their own provisions, and who bought little and sold little, had small use for the mechanism of credit, even if they had been considered desirable debtors. Negroes were usually sold on credit, even to the small farmer, however, provided he had already secured means to purchase one slave for cash. The possession of one slave seemed to be a guarantee that the owner would be able to pay for a second one. The desire to increase slave property was a frequent cause of the planter running in debt. ‘The majority of planters would always run in debt to the extent of their credit for negroes, whatever was asked for them, without making any calculation of the reasonable prospect of their being able to pay their debts. When any one made a good crop, he would always expect that his next one would be better, and make purchases in advance upon such expectation. When they were dunned, they would attribute their inability to pay to accidental short crops, and always were going ahead risking everything in confidence that another year of luck would favor them and a big crop make all right.’¹ In addition to their slaves, it was customary for a large part of the planters to buy on credit the provisions and clothing for the negroes and the tools and stock needed on the plantation. The factors at the port towns where the cotton was sold were usually the money lenders, although sometimes the merchants of New York made advances on the growing crops. The merchants in the southern cities sold their goods on credit, charging necessarily much higher prices than when they sold for cash. Even then the risks were so great that in 1855 the Southern Commercial Convention recommended the chambers of commerce and commission merchants of the southern and southwestern cities, ‘to adopt such a system of laws and regulations as will put a stop to the dangerous practice heretofore existing of making advances to planters in anticipation of their crops—a practice entirely at variance with everything like safety in business transactions and tending directly to establish the relations of master and slave between the merchant and planter by bringing the latter into the most abject and servile bondage;’ and they also recommended ‘the legislatures of the Southern and Southwestern states to pass laws making it a penitentiary offense for the planters to ask of the merchants to make such pecuniary advances.’³ Very little seems to be known concerning the rates of interest or discount on loans made to the cotton planters previous to the war. Olmsted was told that farming land in the Mississippi Valley was usually sold on the installment plan, the purchaser paying down what he was able to pay and giving security for the

remainder. The rate of interest in such cases was ten per cent. If the planter was unable to pay when the notes became due, he was obliged to borrow money from the Jewish money-lenders at New Orleans, paying often as much as twenty-five per cent. per annum for the loan, and pawning his furniture, jewels, carpets, etc., as security. Mortgages on farming land were almost unknown at the South, the low value of land and the exhaustive system of culture making this form of security undesirable. A planter's wealth was gauged by the number of negroes he held, and not by the number of acres he owned. The crops then growing or yet to be planted became, therefore, almost the only security which could be furnished by the planter desiring to borrow money or purchase supplies. When a planter had prepared his ground for cotton he would go to the factor at the nearest market, describe his land, the number of acres he expected to plant, and the factor having satisfied himself of the truthfulness of the statement would make the desired loan, taking a lien on the crop as security. The rates of interest on these loans varied considerably, according to the commercial integrity of the borrower, the fertility of the land, etc., but the rates were always high as compared with interest rates at the North. 'Every person familiar with the condition of trade in the Southwest,' wrote a Southerner, 'knows what an enormous tax is levied by factors on planters for the advances made the latter. Ten, twelve, fifteen or more per cent. are the common rates of interest charged for these loans. Besides, the planter is placed completely in the power of the factor. The crop is often sold to satisfy the exigencies of the latter's situation. This custom is likewise most oppressive to the factor. It obliges him to keep up a large amount of capital, and exposes him to a variety of hazardous risks.' Many of the factors who had outstanding accounts with the planters at the outbreak of the war were completely bankrupted, owing to the inability of the latter to make good their promises of repayment."

Source: The Cotton Industry: An Essay in American Economic History. The cotton culture and the cotton trade. December 1897 - pp. 109-111

<https://books.google.com/books?id=97IyAQAAMAAJ>

“The networks that brought European investment to American firms were largely ethnic in nature. There were few means by which contracts could be enforced across vast oceans and national borders, so in an era where, as we have seen, personal trust fostered economic trust, ethnicity engendered separate, although overlapping, economic spheres. For example, J. P. Morgan & Co. had Paris and London branches and acted as an intermediary between European investors and American investments—particularly in the railroad sector. Morgan worked closely with Kidder, Peabody & Co., the American agents for Baring Brothers, and while Jewish banks such as Kuhn, Loeb & Co. did participate in J. P. Morgan & Co.’s syndicates, their participation almost always ranked below Kidder, Peabody & Co. These economic relationships reflected the social milieu in which the firms operated. J. P. Morgan & Co. continued to view itself as a bank for the social elite in the twentieth century, identifying as an Anglo-American and non-Jewish firm. Differentiating his bank from Jewish banks during the era of mass East European Jewish migration, Morgan insisted that his bank and Barings’s representatives were the only ‘white

firms in New York,' and Morgan avoided one particular opportunity that he found to be 'a little too Jewish.' Additionally, J. P. Morgan & Co. and its various incarnations had no Jewish directors until the mid-twentieth century, further reflecting the limited opportunities for trust-based relationships between Jewish and non-Jewish firms.⁹

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - p. 143
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

... and it was all a trick.

“In addition to family connections, ties of ethnicity also undergirded networks between Southern and Northern firms. ‘As far back as 1846,’ Julius Weis recalled, his firm ‘imported some drygoods from Switzerland, for which Lazard Freres [sic],’ operated by fellow Jews to whom he was not related, ‘had given their acceptance.’⁴⁸ Additionally, family and ethnic networks operated at a second level. Once capital reached wholesale and retail firms in the Gulf South, those businesses then utilized ethnic networks to distribute capital and provide credit to other Jewish firms within the local economies. For example, when wholesaler A. Beer & Co. went bankrupt in 1855, approximately two-thirds of the customers who owed it money were fellow Jews. Ethnic credit networks often allowed lenders to be more lenient in allowing a trusted customer extra time to pay. For example, when a yellow fever outbreak decimated Julius Weis’s business and ‘the payments came due for our goods,’ Weis noted that his Jewish creditors ‘had confidence in me and helped us out,’ and he was soon ‘paid up in full.’⁴⁹ ... These family and ethnic networks stood at the center of many of the largest and strongest Jewish businesses in the antebellum Gulf South’s cotton industry.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 56-57
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

The Jewish ethnic networks were fed by sources of money and credit that were much greater than non-Jewish networks. And those Jews in this network received large amounts of Jewish privilege, unlike the small amount of non-Jews who happened to be a part of that network.

“Jews, much like other ethnic minorities, trusted one another more than they trusted strangers with whom they had no connections. Such was the case for Weis, and it was also the case for the prominent Jewish banking house of Lehman Brothers, which relied on ethnic trust networks to conduct business, bringing European investment to the scores of Jewish merchants who fanned out across the cotton-producing regions of the Gulf South. Leveraging these ethnic networks, Jewish merchants created a niche economy in the nation’s most important industry—cotton. In so doing, they positioned themselves at the forefront of global capitalist expansion for much of

the second half of the nineteenth century.¹”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 14-15
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

Some of the Major Players

We're told that the slavemaster and his descendants were the main ones, and even the only ones, to profit from the slave economy, right?

Jewish

Lehman

“Sometimes those transactions could extend far beyond the region and could generate an international impact. The most famous instance occurred in the 1840s in Montgomery, where three brothers from Bavaria landed and opened up a small fabric store. The profits from dry goods enabled Emanuel, Henry, and Mayer Lehman to purchase slaves, buy local real estate, and establish their own private investment bank. The brothers used it to broker cotton between the plantations of the South and the manufacturers of the North. With the utter collapse of the Southern economy in 1865, the Lehmans opted not to live and die in Dixie. They moved most of the bank's operations to New York City, while keeping important family cotton enterprises in Montgomery and in New Orleans. The firm continued to provide capital to scores of cotton merchants, most of whom were Jews. Some of the funds had been generated by Lehman Brothers' own businesses, and part was funneled from European and New York Jewish-owned banks such as Hallgarten, Lazard Frères, J. W. Seligman, M. & M. Warburg and Kuhn, Loeb. Circulation of capital on this scale would have been difficult for members of the National Negro Business League to replicate. Lehman Brothers extended itself to other commodities, going from cotton to coffee and tobacco, and then invested in railroads and the Panama Canal, before taking the full, fatal leap to the intangibles of high finance. Lehman Brothers became the fourth-largest investment bank in the US...”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina
<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

General Merchants to Commodities Brokers

<http://archive.today/7WmeN>

Also archived [here](#).

- “The Lehmans often received payment for goods in their general store in the form of cotton—an arrangement that gave impetus to their entry into the business of buying and selling cotton for planters in the local Montgomery area. Mayer’s son Herbert H. Lehman remembered, ‘It was largely a barter agreement. The farmers would come in with their cotton and trade it for shirts and shoes and fertilizer . . . and seed, and all the necessities.’ Located along the Alabama River with access to the ports of Mobile and New Orleans, Montgomery provided an ideal base for the cotton trade. ... As Lehman Brothers made the transition from general merchandisers to cotton commodity brokers, they opened an office in New York in 1858, the center of the commodities trading business. The firm served as brokers between farmers selling cotton and industrialists and exporters buying it.”

- “When Mayer Lehman passed away in 1897, his memorial noted: ‘He did not build his fortune on the ruin of other men.’”

“Lehman was indeed founded by three brothers, immigrant Jews from Germany who started out as dry-goods peddlers in the pre-Civil War south, and whose subsequent success as cotton brokers enabled them to become one of the Confederacy’s main financial backers. After the war they moved up North to New York City, and expanded from trading commodities into investment banking. The Lehmans also became leading members of Manhattan’s wealthy German-Jewish social aristocracy, the small group of tightly intertwined families memorably dubbed ‘our crowd’ by writer Stephen Birmingham in his book of the same name. Several other founding fathers of major Wall Street firms and banks were part of this social group, including Abraham Kuhn, Solomon Loeb, Marcus Goldman, Joseph Seligman and Jacob Schiff.”

Source: Analyze This: Devaluing the Lehman name, on Wall Street and elsewhere

<https://www.jpost.com/business/business-features/analyze-this-devaluing-the-lehman-name-on-wall-street-and-elsewhere>

- “...one of the Confederacy’s main financial backers.” And they weren’t the only Jewish bankers or Jewish financiers to do so. Question: Hasn’t it been drilled in all of our heads that the Confederacy was racist and anyone who supported it was racist? “That’s White supremacy!” And here we have Jews providing actual life to the Confederacy. And that doesn’t include August Belmont, a Jewish Rothschild agent who everyone knew was a Rothschild agent. “... he was chairman of the Democratic Party, which helped with the charge of Sympathy to the Confederacy. The attacks on Belmont became a favorite sport from the press and politicians. In 1864, The New York Times accused Belmont of aiding the Confederacy, writing, ‘The great Democratic Party has fallen so low that it has to seek a leader in the agent of foreign Jew

bankers.’’ (Source: [Questioning Jewish Loyalty to the Union: Grant's General Order Number 11 and anti-Semitism during the Civil War](#)) And it doesn't even stop there because there were other Jews in the Confederacy. And then there's Judah P. Benjamin, who you'll learn about later. When you add all of that up you get a Jewish-powered Confederacy. You'll see more proof of this later on.

“When the firm was not trading or financing commodities, it engaged in many merchant banking activities in the cotton industry as well as mining and real estate ventures in the South. Like many of the merchant banking firms of the period, it also engaged in numerous railroad ventures. Banking also attracted the Lehmans' attention, and the firm helped establish many banks in and around New York. Probably the best known of these was the Trust Co. of America, founded in 1899. ... They also formed strategic friendships with their counterparts at other Jewish-American houses. Philip Lehman in particular was closely associated with Henry Goldman, the son of the founder of Goldman Sachs. The House of Lehman and Goldman Sachs united in many investment banking deals in the years before World War I; perhaps the best known was an initial stock offering for Sears, Roebuck & Co. The two houses shared about sixty investment banking clients, which they split when they went their separate ways, Goldman getting the lion's share. The two houses agreed not to actively compete with each other for business. The alliance was crucial to Lehman's initial success in investment banking and to the firm's development afterward as well.”

Source: *The Last Partnerships - Inside the Great Wall Street Money Dynasties*
http://www.untag-smd.ac.id/files/Perpustakaan_Digital_1/BUSINESS%20The%20Last%20Partnerships%20-%20Inside%20the%20Great%20Wall%20Street%20Money%20Dynasties.pdf

“Emanuel and Mayer Lehman, of New York, are among the leading houses in the cotton trade in this country, and are natives of Wurtzburg, Germany, They started at Montgomery, Ala., as store-keepers. Few merchants have shown greater enterprise, or contributed more to the prosperity of Alabama. They have been connected with numerous railway projects and manufacturing enterprises in that section and are, at the present time, the principal owners of a cotton mill on the Tallapoosa River, one of the largest in the South, and whose annual output is \$1,000,000. When the credit of the State of Alabama was seriously impaired, after the panic of 1873, and it was found difficult to negotiate the bonds of the State, Messrs. Lehman promptly subscribed to the amount of \$100,000, after numerous unsuccessful efforts in other quarters. Emanuel Lehman is a Director of the Richmond and Danville; Richmond, Terminal and Virginia Midland Railways, and of the Mercantile National Bank and Commercial Insurance Company of New York, Mayer Lehman is a Director of the Hamilton Bank of New York, and a most influential member and Director of the New York Cotton Exchange.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES.* BY ISAAC MARKENS.
(published in 1888) – pp. 147-148

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“Lehman Brothers also worked with Kuhn, Loeb & Co., one of the largest Jewish banks in New York, whose European connections—including M. & M. Warburg, a German investment house led by Felix Warburg’s brother Max—brought European capital into American markets. Lehman Brothers had ‘gold’ and ‘special’ accounts with Kuhn, Loeb & Co., and the two firms conducted extensive transactions with one another.¹⁰ Lehman Brothers also worked closely with J. W. Seligman & Co., a Jewish firm that had branches and interests across the globe and cultivated ethnic networks that brought European investment across the Atlantic. J. W. Seligman & Co. got its start in the antebellum cotton town of Selma, Alabama, but unable to break into Southern markets while the factorage system had been in place, it diversified into the risky Californian market during the gold rush.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - p. 144
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

Seligman

“The first of the eight Seligman Brothers to reach this country, was Joseph, the eldest, who came to the United States in 1838, after graduating at the University of Erlangen. ... Returning to New York he formed a co-partnership with his brothers, Joseph, James and William, as wholesale clothiers and importers of dry goods, in which the other brothers, Leopold, Isaac, Abraham and Henry, were later on interested. In this business they were engaged on the breaking out of the Civil War in 1861, and having met with great success, they determined to embark in the banking business. In a short while they opened branches in London, Paris, Frankfort, San Francisco and New Orleans. Mainly through their instrumentality the government was enabled, at the beginning of the war, to place large amounts of bonds in the German markets. They were subsequently appointed fiscal agents of the government in Europe, and are to-day recognized as among the great bankers of the world.”

Source: *The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES.* BY ISAAC MARKENS. (published in 1888) – pp. 141-142

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“The Seligmans’ history in the last years of the nineteenth century was remarkably similar to that of the Lehmans. ... Over the years, the Seligmans worked closely with the other Jewish firms as well as J. P. Morgan and August Belmont. During the first decade of the twentieth century, they had reached the top echelon of New York investment banks, a small club that was dubbed the

‘money trust’ by members of Congress investigating the concentration of financial power in the United States. In an era of trusts, suspicion abounded that there was a money trust that dominated American banking without which it would be impossible to raise loans, bonds, or new stock issues. In reality, the trust was more akin to an oligopoly—what today we would call a ‘shared monopoly.’ About ten New York private banks overwhelmingly controlled the money made available for capital investment, and the Seligmans were certainly among them. ... While the Seligmans and the Lehmans were establishing their family dynasties, yet another banking house was being formed. The path to New York for what would become Kuhn Loeb & Co. would be somewhat different from that of the Seligmans and the Lehmans.”

Source: The Last Partnerships - Inside the Great Wall Street Money Dynasties
http://www.untag-smd.ac.id/files/Perpustakaan_Digital_1/BUSINESS%20The%20Last%20Partnerships%20-%20Inside%20the%20Great%20Wall%20Street%20Money%20Dynasties.pdf

- “Over the years, the Seligmans worked closely with the other Jewish firms as well as J. P. Morgan and August Belmont.”

“The Seligmans also established a relationship with Baron Lionel de Rothschild of the London Jewish banking family, and Joseph Seligman encouraged his New Orleans branch to work with Liverpool Jewish cotton financier J. H. Schroder & Co.¹¹”

Source: Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era by Michael R. Cohen - p. 145
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

Kuhn, Loeb, Schiff and Warburg

“Abraham Kuhn and Solomon Loeb did not found their firm in New York until they had already amassed a small fortune in the textile and clothing business in Cincinnati. ... Again, fate came into play when Abraham met a young banker named Jacob Schiff. ... Under Schiff’s leadership, Kuhn Loeb would grow to become a rival of Lehman Brothers and the House of Seligman by the turn of the century. Schiff himself would become the second-best-known banker in New York after J. P. Morgan.”

Source: The Last Partnerships - Inside the Great Wall Street Money Dynasties
http://www.untag-smd.ac.id/files/Perpustakaan_Digital_1/BUSINESS%20The%20Last%20Partnerships%20-%20Inside%20the%20Great%20Wall%20Street%20Money%20Dynasties.pdf

“Jacob Henry Schiff was an important participant in actively accelerating the rapid industrialization of the United States economy during the late 19th and early 20th century.

Through his firm, Kuhn, Loeb and Company, he was able to help finance the development and growth of such corporations as Westinghouse Electric, U.S. Rubber, Armour, and American Telephone and Telegraph. He also served as a director and advisor of numerous insurance companies, banks and other corporations. Schiff was a prime mover in helping to consolidate and expand the American railroad networks. Schiff was prominent in floating loans for the U.S. government and for foreign nations. ... Schiff was a strong advocate for the gold standard and he opposed the Silver Purchase Act of 1890.”

Source: *Jacob Henry Schiff*

<https://www.jewishvirtuallibrary.org/jacob-henry-schiff>

“When Forbes recently reprinted its first list of the richest Americans, for its 100th Anniversary Issue, Jacob Schiff's name stood out as one that seems to be forgotten. That list for 1918, headed by John D. Rockefeller, consisted of well-known captains of industry or their heirs. Schiff was tied for 23rd with a net worth of \$50 million (equivalent to \$875 million today), alongside tobacco tycoon James Duke, photography pioneer George Eastman, Sears & Roebuck founder Julius Rosenwald, and Pierre S. Du Pont, who created the chemicals empire. Schiff was one of Wall Street's leading investment bankers from 1880 to 1920, with his Kuhn, Loeb & Co. enabling railroads to reach every corner of the continent, helping insurance companies grow, and lending Japan the money it needed to defeat Russia in their 1904-05 war (his revenge for the czar's pogroms against the Jews). ... Schiff (1847-1920) was born in Frankfurt into a distinguished family that traced its lineage in the city back five centuries. His father was a broker for the Rothschilds and at 14 Schiff began working as an apprentice at a mercantile house and then a bank. ... At the end of the American Civil War in 1865, Schiff, 18, decided the United States would provide greater opportunity and boarded a ship for New York City. After a few months of unemployment, he was hired as a clerk at a brokerage and within two years formed a partnership, Budge, Schiff & Co. In 1874, Abraham Kuhn of Kuhn, Loeb invited him to join the investment bank and Schiff contributed his valuable European connections. The following year, he married Theresa Loeb, daughter of co-founder Solomon, and they would have a son and daughter. ‘The partners had prospered in wholesale clothing in Cincinnati and during the Civil War because of the Union's demand for army blankets,’ wrote Naomi Cohen in ‘Jacob H. Schiff: A Study in American Jewish Leadership.’ ‘In 1867, they established Kuhn, Loeb & Co. in New York, a banking firm that dealt primarily in government bonds ...’ ... ‘The older members of the firm recognized his financial genius ... and Kuhn, Loeb became one of the two most influential private international banking houses in the Western Hemisphere,’ wrote Cyrus Adler in ‘Jacob Henry Schiff: A Biographical Sketch.’ ‘It was characteristic of him as a banker that his activities were all creative, looking to the development of the resources and the extension of the commerce of the United States, particularly concerned in the financing of railway enterprises. ... He was swift to recognize the genius of Edward H. Harriman, and the Harriman-Schiff railway combination became the most powerful, the most aggressive, and the most successful that

America had ever known.’ Kuhn, Loeb financed many railways, including providing the Pennsylvania Railroad with \$500 million over a quarter century. By the mid-1880s, Schiff had a strong relationship with railroad baron James J. Hill, who controlled the Great Northern Railroad, giving Schiff a seat on the board, while Hill sent his son to be trained by the banker. But the economic panic of 1893 exposed corruption and inefficiencies in many railroads, and Schiff pressured Hill to consolidate Great Northern with his troubled client, Northern Pacific. Hill refused and turned to J.P. Morgan to fund his ambitions. ‘Schiff formed a reorganization committee for another client in debt, Union Pacific (UNP), that included the National City Bank and Rockefeller money, but he assumed the all-consuming task of hands-on manager,’ wrote Cohen. ... But a year later, Schiff heard that Harriman was trying to block the reorganization in order to add the Union Pacific to his own railroad empire. They struck an agreement that would give Harriman a position on the executive board and Kuhn, Loeb would have access to his credit reserves. In 1897, Schiff convinced the U.S. government to provide \$87 million to allow his investment group to take full possession of the line, which prospered.”

Source: America's Railroad Titans Banked On Jacob Schiff

<https://www.investors.com/news/management/leaders-and-success/americas-railroad-titans-banked-on-jacob-schiff/>

Contrary to popular belief, cotton production in the South didn’t stop after the Civil War, and thanks to the railroads cotton went from being transported over water to being transported over land. Later on you’ll see how this all connects to sharecropping and the crop lien system.

Watch the beginning - 5:36

The Richest Family in America You've Never Heard of

<https://www.youtube.com/watch?v=rgT-wk680Oo>

Alternative source

<https://www.bitchute.com/video/rgT-wk680Oo/>

“After the panic of 1893 was resolved, and William McKinley was elected president, the country went through a period of prosperity. The first great merger boom occurred and hundreds of companies consolidated to form corporate America. In addition to U.S. Steel, other notable companies were formed, such as General Electric, American Telephone and Telegraph, and Westinghouse Electric and Manufacturing Co., to name but a few. The modern investment banking business emerged and bankers were earning fees from underwriting securities and taking equity positions in the new companies. As a result, the Kuhn Loeb partnership expanded. Between 1897 and 1903, the firm admitted some of its best-known partners, including Felix Warburg, Otto Kahn, Mortimer Schiff, and Paul Warburg. All were related to either Solomon

Loeb or Abraham Loeb directly or by marriage.”

Source: *The Last Partnerships - Inside the Great Wall Street Money Dynasties*

http://www.untag-smd.ac.id/files/Perpustakaan_Digital_1/BUSINESS%20The%20Last%20Partnerships%20-%20Inside%20the%20Great%20Wall%20Street%20Money%20Dynasties.pdf

After the bankers caused the panic of 1893 ... the first great merger boom occurred and hundreds of companies consolidated to form corporate America.

“Warburg family, a family whose members were eminent in banking, philanthropy, and scholarship. ... Moses Marcus Warburg (d. 1830) and his brother Gerson (d. 1825) founded in 1798 the bank of M.M. Warburg & Co. of Hamburg. Among their descendants were five brothers, grandsons of Moses M., of whom four were bankers: Max M. Warburg (1867–1946), financial adviser to the German delegation to the Paris peace conference in 1919; Paul Moritz Warburg (1868–1932), member of the U.S. bank of Kuhn, Loeb and Co. and of the Federal Reserve Board; Felix Moritz Warburg (1871–1937), partner in Kuhn, Loeb and Co.; and Fritz Moritz Warburg (1879–1964).”

Source: *Warburg family*

<https://www.britannica.com/topic/Warburg-family>

“Subseries I.4 Warburg family records, 1899-1971 - Scope and Content: This subseries contains records from the family of Felix M. Warburg (1871-1937) and his wife, Frieda Schiff Warburg (1876-1958). Felix M. Warburg, a senior partner of Kuhn, Loeb & Company, was perhaps best known for his humanitarian and philanthropic endeavors, particularly concerning American Jewish issues. He was born into a banking family in Hamburg, Germany and came to the United States at the age of 23 to marry Frieda Schiff, whom he had met the previous year. ... Frieda Schiff Warburg was the daughter of Kuhn, Loeb & Company founder Jacob Schiff and Therese Loeb. ... The Warburgs had five children: Carola Warburg (Mrs. Walter N. Rothschild), Frederick M. Warburg, Gerald F. Warburg, Paul F. Warburg, and Edward M. M. Warburg. Carola Warburg Rothschild (1896-1987) was born in Manhattan and married Walter N. Rothschild.”

Source: *Subseries I.4 Warburg family records, 1899-1971*

https://hollisarchives.lib.harvard.edu/repositories/11/archival_objects/63179

And these are the people who financed the most powerful non-Jewish (as far as we know) industrialists and bankers like the Rockefellers and Morgans. They also created the Federal (“Federal”) Reserve, the foreign owned central bank/banking system of the U.S. These are facts.

Rothschild

“Nathan Mayer Rothschild (1777-1836) arrived in Britain in 1798. In 1799, he made his first home in Manchester, the centre of the English cotton trade, and set up a cloth wholesale business, part of his father's attempt to extend the family's trade in English printed textiles. Encouraged by his success, Nathan then moved to London to establish himself as a banker, establishing N M Rothschild at New Court, St Swithin's Lane in the City in 1809. By 1811 he had wound up the Manchester wholesale business to concentrate on banking from his base at New Court. ... With Nathan's death in July 1836, the City of London lost a financier whose name had become legendary in his own lifetime. However, N M Rothschild & Sons would continue to prosper and grow at the centre of the London financial world. The business specialised in foreign loan issues, bullion trading and the finance of public utility companies, notably foreign railways, while maintaining in the first half of the nineteenth century a certain volume of merchant trade in commodities such as quicksilver, tobacco, sugar and cotton.”

Source: *Brief history of the London house, N M Rothschild & Sons*
https://www.rothschildarchive.org/business/n_m_rothschild_and_sons_london/

“Banking and business histories have been remarkably silent regarding the relationship between slavery and finance. Even at this relatively early point in American financial development there was a deep reliance on British credit.²⁴ The need for credit was made manifest in the development of the trade in cotton. George Green highlights how this credit drove economic expansion and that often, this credit was employed productively.²⁵ Yet few histories of banking firms discuss the cotton trade all that much... Histories of Barings and Rothschild likewise devote little time to cotton or slavery, even though both houses were involved in the trade. Niall Ferguson notes that the trade in cotton was important in ‘The rise of the Rothschilds: The Family Firm as a Multinational’ yet gives less consideration to the impact of the cotton trade on the development of the Rothschild houses in his two volume study *The House of Rothschild*.²⁶”

Source: *The Common Thread: Slavery, Cotton and Atlantic Finance from the Louisiana Purchase to Reconstruction*
<https://dash.harvard.edu/handle/1/11745720>

“The most that can be said in exoneration of a century of Rothschild authors is that only two of them have had access to the family's huge and dispersed archives, and the remainder had little alternative but to garner what they could from state papers and their predecessors' work. Berghoffer had the advantage of the family's Frankfurt papers for his *Mayer Amschel Rothschild* (1922), while Bertrand Gille had free access to the firm's depleted Parisian papers for the two volumes of his *La Maison Rothschild* (1965). But these two sources have left a large gap in the middle of the family saga, the early career of Nathan Meyer Rothschild (1777–1836). All

authorities acknowledge the pre-eminence of N.M. Rothschild (or N.M. as he was usually called), not only as the founder of the London house that still bears his name, but also as the leader of the whole family enterprise in the vigorous second generation, when the family fortune leaped from £80 000 in 1800 to £4 000 000 in 1825. Clearly it is this quarter of a century that deserves the sharpest focus, and the English branch of the business that must now attract the closest research.”

Source: *XI The foundation of the English Rothschilds: N.M. Rothschild as a Textile Merchant 1799–1811*
<https://www.tandfonline.com/doi/abs/10.1080/20780389.1993.10417215?journalCode=rehd19>

The Rothschild’s wealth really took off to another level beginning with Nathan Mayer Rothschild.

“Nathan M. Rothschild, who settled in London in 1798 at the age of 21 and became the head of the family’s London banking firm, developed close financial ties in the United States. In January 1835 his firm, N. M. Rothschild & Sons, was named the financial agent of the State Department, replacing Baring Brothers & Co., the London banking partnership whose commercial and financial connection with America predated the Revolution.”

Source: *A Financial Elite: New York's German-Jewish Investment Bankers*
<https://www.jstor.org/stable/23880424>

“In the aftermath of the Slavery Abolition Act 1833 with the Slave Compensation Act 1837, Rothschild and his business partner Moses Montefiore loaned the British Government £15 million (worth £1.51 billion in 2022) with interest which was subsequently paid off by the British taxpayers (ending in 2015). This money was used to compensate the slave owners in the British Empire after the trade had been abolished. According to the *Legacies of British Slave-Ownership* at the University College London, Rothschild himself was a successful claimant under the scheme. He was a beneficiary as mortgage holder to a plantation in the colony of Antigua (present day Antigua and Barbuda) which included 158 enslaved Black people. He received a £2,571 compensation payment, at the time (worth £259,582 in 2022)”

Source: *Nathan Mayer Rothschild*
https://en.wikipedia.org/wiki/Nathan_Mayer_Rothschild

There’s so much that can be said about that I don’t even know where to start.

Non-Jewish

Barings

“Barings Bank was a British merchant bank based in London, and one of England's oldest merchant banks after Berenberg Bank, Barings' close collaborator and German representative. It was founded in 1762 by Francis Baring, a British-born member of the German-British Baring family of merchants and bankers. ... Barings Bank was founded in 1762 as the John and Francis Baring Company by Sir Francis Baring, 1st Baronet, with his older brother John Baring as a mostly silent partner. They were sons of John (né Johann) Baring, wool trader of Exeter, born in Bremen, Germany. The company started business in offices off Cheapside in London, and within a few years moved to larger quarters in Mincing Lane. Barings gradually diversified from wool into many other commodities, providing financial services for the rapid growth of international trade, including the lucrative slave trade which enriched the family and the business considerably and allowed significant expansion of the bank's activities and prestige. The success of Baring's was greatly influenced by establishment of a network of corresponding houses. One of the most valuable connections was Hope & Co., the most powerful merchant bank of Amsterdam, at that time Europe's leading financial centre. Hope & Co played a major part in the finances of the Dutch East India Company (VOC) and during the Seven Years' War (1756–1763) Thomas Hope and his brother Adria profited from the Netherlands' neutral position. In 1774, Barings started business in North America. By 1790, Barings had greatly expanded its resources, both through Francis's efforts in London and by association with Hope & Co. In 1793, the increased business necessitated a move to larger quarters in Devonshire Square. In 1796, the bank helped to finance the purchase of about 1 million acres (4000 km²) of remote land that became part of the US state of Maine. ... Barings helped to finance the United States government during the War of 1812. By 1818, Barings was called ‘the sixth great European power’, after England, France, Prussia, Austria and Russia. A fall-off in business and some poor leadership in 1820s caused Barings to cede its dominance in the City of London to the rival firm of N M Rothschild & Sons. Barings remained a powerful firm, however, and in the 1830s the leadership of new American partner Joshua Bates, together with Thomas Baring (1799–1873), son of Sir Thomas Baring, 2nd Baronet, began a turnaround. Bates advocated a shift in Barings' efforts from Europe to the Americas, believing that greater opportunity lay in the West. In 1832, a Barings office was established in Liverpool specifically to capitalise on new North American opportunities. In 1843, Barings became an exclusive agent to the US government.”

Source: *Barings Bank*

https://en.wikipedia.org/wiki/Barings_Bank

Morgan

“Junius Morgan, father of J. Pierpont Morgan, arranged for his son to study the cotton trade in

the South as the future industrialist and banker was beginning his business career. Morgan Sr., a Massachusetts native who became a major banker and cotton broker in London, understood that knowledge of the cotton trade was essential to prospering in the commercial world in the 1850's. Real estate and shipping magnate John Jacob Astor—one of America's first millionaires and namesake of the Waldorf-Astoria and whole neighborhoods in New York City—made his fortune in furs and the China trade. But Astor's ships, like those of many successful merchant-shippers, also carried tons of cotton.”

Source: Complicity : how the North promoted, prolonged, and profited from slavery by Farrow, Anne - p. 5

<https://archive.org/details/complicityhownor0000farr>

“Although J. P. Morgan operated in a social milieu that confined Jews and Gentiles to largely different social spheres, he nevertheless worked closely with Kuhn, Loeb & Co., which was led by Jacob Schiff.”

Source: Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era by Michael R. Cohen - pp. 19-20

<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

So, J. P. Morgan worked closely with the Seligmans and Kuhn, Loeb & Co.

Rockefeller

“It is notable that the Rockefeller Syndicate is far down on the list of the world's financial structure. Why then is it of such importance? Although it is not the crucial factor in financial decision in the Western Hemisphere, it is the actual working control mechanism of the American colony. ... However much of the Rockefeller wealth may be attributed to old John D.'s rapacity and ruthlessness, its origins are indubitably based in his initial financing from the National City Bank of Cleveland, which was identified in Congressional reports as one of the three Rothschild banks in the United States and by his later acceptance of the guidance of Jacob Schiff of Kuhn, Loeb & Company, who had been born in the Rothschild house in Frankfort and was now the principal Rothschild representative (but unknown as such to the public) in the United States. With the seed money from the National City Bank of Cleveland, old John D. Rockefeller soon laid claim to the title of ‘the most ruthless American’. ... These techniques convinced the Rothschilds that they had found their man. They sent their personal representative, Jacob Schiff, to Cleveland to help Rockefeller plan further expansion. At this time, the Rothschilds controlled 95% of all railroad mileage in the United States, through the J.P. Morgan Company and Kuhn Loeb & Company according to official Department of Commerce figures for the year 1895. J.P. Morgan mentions in his Who's Who listing that he controlled 50,000 miles of U.S. railways. Schiff worked out an elaborate rebate deal for Rockefeller, through a dummy corporation, South

Improvement Company. These rebates ensured that no other oil company could survive in competition with the Rockefeller firm. The scheme was later exposed, but by that time Rockefeller had achieved a virtual monopoly of the oil business in the United States. ... During the next half century, John D. Rockefeller was routinely caricatured by socialist propagandists as the epitome of the ruthless capitalist. At the same time, he was the principal financier of the world Communist movement, through a firm called American International Company. Despite the fact that the House of Rothschild had already achieved world control, the sound and fury was directed exclusively against its two principal representatives, John D. Rockefeller and J.P. Morgan. One of the few revelations of the actual state of affairs appeared in *Truth* magazine, December 16, 1912, which pointed out that 'Mr. Schiff is head of the great private banking house of Kuhn, Loeb & Company, which represents the Rothschild interests on this side of the Atlantic. He is described as a financial strategist and has been for years the financial minister of the great impersonal power known as Standard Oil.' ... Because of these concealed factors, it was a relatively simple matter for the American public to accept the 'fact' that the Rockefellers were the preeminent power in this country. This myth was actually clothed in the apparel of power, the Rockefeller Oil Trust becoming the 'military-industrial complex' which assumed political control of the nation; the Rockefeller Medical Monopoly attained control of the health care of the nation, and the Rockefeller Foundation, a web of affiliated tax exempt creations, effectively controlled the religious and educational life of the nation. The myth succeeded in its goal of camouflaging the hidden rulers, the Rothschilds."

Source: *Murder By Injection The Story of the Medical Conspiracy Against America* by Eustace Mullins pp. 184-187
<https://archive.org/details/MurderByInjection.EustaceMullins/mode/2up>

Additional Information

The Federal Reserve Cartel: The Eight Families

<https://www.globalresearch.ca/the-federal-reserve-cartel-the-eight-families/25080>

“As if they weren't already well-connected enough, the world's two greatest dynasties joined forces yesterday as Europe's Rothschild banking clan bought a stake in the Rockefeller group's wealth and asset management business to gain a foothold in the US. ... Commenting on the deal, Mr Rockefeller said: ‘Lord Rothschild and I have known each other for five decades. The connection between our two families remains very strong. I am delighted to welcome Jacob and RIT as shareholders.’”

Source: *Transatlantic alliance between Rothschilds and Rockefellers for wealth management*

<https://web.archive.org/web/20121230131603/https://www.independent.co.uk/news/business/news/transatlantic-alliance-between-rothschilds-and-rockefellers-for-wealth-management-7805035.html>

The Banks

How do banks make money? You'll see that answer below. But in order to make money they need money. Most of the money being made in the economy and put into banks by customers came from slave labor. So, if any industry profited from slavery it's the banking industry. They only had to sit back and receive the money.

“Any money a bank has on hand after it meets its reserve requirement is its excess reserves. It's the excess reserves that create money. This is how it works (using a theoretical 20% reserve requirement): You deposit \$500 in YourBank. YourBank keeps \$100 of it to meet its reserve requirement, but lends \$400 to Ms. Smith. She uses the money to buy a car. The Sav-U-Mor Car Dealership deposits \$400 in its account at TheirBank. TheirBank keeps \$80 of it on reserve, but can lend out the other \$320 as its own excess reserves. When that money is lent out, it becomes a deposit in a third institution, and the cycle continues. Thus, in this example, your original \$500 becomes \$1,220 on deposit in three different institutions. This phenomenon is called the multiplier effect. ... Banks earn money in three ways:

- They make money from what they call the spread, or the difference between the interest rate they pay for deposits and the interest rate they receive on the loans they make.
- They earn interest on the securities they hold.
- They earn fees for customer services, such as checking accounts, financial counseling, loan servicing and the sales of other financial products (e.g., insurance and mutual funds).”

Source: *ABC's of Banking*

<https://portal.ct.gov/DOB/Consumer/Consumer-Education/ABCs-of-Banking---Banks-and-Our-Economy>

“By 1800 each major U.S. port city had at least one commercial bank serving the local mercantile community. As city banks proved themselves, banking spread into smaller cities and towns and expanded their clientele. Although most banks specialized in mercantile lending, others served artisans and farmers. In 1820 there were 327 commercial banks and several mutual savings banks that promoted thrift among the poor. Thus, at the onset of the antebellum period (defined here as the period between 1820 and 1860), urban residents were familiar with the intermediary function of banks and used bank-supplied currencies (deposits and banknotes) for most transactions. Table 1 reports the number of banks and the value of loans outstanding at year end between 1820 and 1860. During the era, the number of banks increased from 327 to 1,562 and total loans increased from just over \$55.1 million to \$691.9 million. Bank-supplied credit in

the U.S. economy increased at a remarkable annual average rate of 6.3 percent. Growth in the financial sector, then outpaced growth in aggregate economic activity. Nominal gross domestic product increased an average annual rate of about 4.3 percent over the same interval.”

Source: Antebellum Banking in the United States

<https://eh.net/encyclopedia/antebellum-banking-in-the-united-states/>

The country banks issued their own notes that were usually only accepted in the area around the issuing bank.

“So much went into the production of cotton, the expansion of land, and the maintenance of enslaved workforces that by the 1850s, nearly every ounce of credit offered by southern, and even northern, banks dealt directly with some aspect of the cotton market. Millions of dollars changed hands.”

Source: 11. The Cotton Revolution

<http://www.americanyawp.com/text/11-the-cotton-revolution/>

Note: Banks weren't the largest suppliers of all credit, but nearly every ounce of the credit they offered....

“Thousands rushed into the Cotton Belt. Joseph Holt Ingraham, a writer and traveler from Maine, called it a ‘mania.’ William Henry Sparks, a lawyer living in Natchez, Mississippi, remembered it as ‘a new El Dorado’ in which ‘fortunes were made in a day, without enterprise or work.’ The change was astonishing. ‘Where yesterday the wilderness darkened over the land with her wild forests,’ he recalled, ‘to-day the cotton plantations whitened the earth.’ Money flowed from banks, many newly formed, on promises of ‘other-worldly’ profits and overnight returns. Banks in New York City, Baltimore, Philadelphia, and even London offered lines of credit to anyone looking to buy land in the Southwest. Some even sent their own agents to purchase cheap land at auction for the express purpose of selling it, sometimes the very next day, at double and triple the original value, a process known as speculation.”

Source: 11. The Cotton Revolution

<http://www.americanyawp.com/text/11-the-cotton-revolution/>

The North

“There were a vast number of very obvious economic links between the slave plantations of the southern states and enterprises as well as other institutions in the northern states: Just think of all these New York and Boston merchants who traded in slave-grown goods. Or the textile industrialists of New England who processed vast quantities of slave-grown cotton. Or the bankers who financed the expansion of the plantation complex. ... **Gerdeman:** The book says ‘the relationship of slavery to American capitalism rightfully begins on the plantation.’ Can you explain how the North benefited from the slave-grown cotton in the South? And how did this ‘empire of cotton’ help create modern capitalism? **Beckert:** There are very many economic links between the southern plantation complex and the development of American and global capitalism, involving trade, industry, banking, insurance, shipping, and other industries. The most prominent link developed around cotton. ... Northern merchants, moreover, organized the shipment of cotton into global markets. And of course northern manufacturers, along with their European counterparts, supplied plantations in the South with tools, textiles, and other goods that were necessary to maintain the plantation regime. Plantation slavery, far from being a retrograde system on its way to being ousted by industrial capitalism, saw a second flourishing in the 19th century in the wake of the industrial revolution. And in the United States, cotton was central to that ‘second slavery.’”

Source: *The Clear Connection Between Slavery And American Capitalism*

<https://www.forbes.com/sites/hbsworkingknowledge/2017/05/03/the-clear-connection-between-slavery-and-american-capitalism/#5ac1e4387bd3>

“Northern capitalists sought investment outlets throughout the South. Machines for the earliest southern textile mills were supplied on long credit terms by northern machine manufacturers.⁴³ But cotton constituted the most profitable component of the North-South connection. Between the plantation and capital-rich northern banks stood the cotton factor, an agent in charge of merchandising the cotton crop and financing its cultivation. Factors had banking affiliations throughout the North and, indeed, the capitalist world. Without these connections, the plantation system was doomed.⁴⁴ This was not lost upon northern and foreign capitalists who fed upon the stream of slave-created cotton.”

Source: *A Short History of American Capitalism* by Meyer Weinberg - *RISE OF THE CAPITALIST CLASS, 1790-1865*

<https://newhistory.org/CH05.htm>

“For the half century before the Civil War, cotton was the backbone of the American economy. It was king, and the North ruled the kingdom. From seed to cloth, Northern merchants, shippers, and financial institutions, many based in New York, controlled nearly every aspect of cotton production and trade. Only large banks, generally located in Manhattan, or in London, could extend to plantation owners the credit they needed between planting and selling their crop. If a farmer wanted to expand his operations during those boom decades, he required the deep pockets

of Northern banks to lend him the money to buy additional equipment, as well as additional labor. Slaves were usually bought on credit. The power of New York over key aspects of cotton production was wide and deep, and involved many of the most solid and prestigious businessmen of the day. ... Northerners' influence and control infused nearly every phase of the trade. Most ships that carried the cotton from plantation to port to market were built in the North, and they were usually owned by Northerners. Their captains and crews were often New Englanders. Northern companies sold the insurance to protect a farmer's crop and all of his property, including his slaves. And hundreds of Northern textile mills clothed those slaves, using what was sometimes referred to as 'negro cloth.'"

Source: Complicity : how the North promoted, prolonged, and profited from slavery by Farrow, Anne - pp. 13-14

<https://archive.org/details/complicityhownor0000farr>

"Cotton blew up in the first half of the 1800s. It went from under a million pounds being exported from the United States around 1800 to more than two billion pounds by 1860. A lot of that was due to New York City's involvement. New York City banks funded the plantations that spread all across the deep South. New York merchants supplied them everything from their pianos, to their plowshares, to the clothing that they gave their slaves to wear. New York shipped out a significant portion of the cotton that went up to New England and over to England to be milled. Those ships, when they came back bringing other goods back with them, brought them all into New York, where everybody came to buy them. So New York had this very long relationship with slavery and the South, and everybody from the bankers and the businessmen, to the dock workers and waiters in the hotel restaurants had something to do with the plantation industry and depended on it as much as any plantation owner did."

Source: New York City's Surprising Role Funding Slavery and Profiting Off the Civil War

https://www.vice.com/en_us/article/mvkgay/city-of-sedition-new-york-citys-surprising-role-in-funding-slavery-and-the-civil-war

"New York City, not just Southern cities, was essential to the cotton world. By 1860, New York had become the capital of the South because of its dominant role in the cotton trade. New York rose to its preeminent position as the commercial and financial center of America because of cotton. It has been estimated that New York received forty percent of all cotton revenues since the city supplied insurance, shipping, and financing services and New York merchants sold goods to Southern planters. The trade with the South, which has been estimated at \$200,000,000 annually, was an impressive sum at the time."

Source: Cotton in a Global Economy: Mississippi (1800-1860)

<https://www.mshistorynow.mdah.ms.gov/issue/cotton-in-a-global-economy-mississippi-1800-1860>

“Cotton was jokingly referred to as New York’s largest crop. The bankers, brokers, and shippers were all in New York City. The largest storage warehouses for cotton were in Red Hook, Brooklyn.”

Source: *The History of King Cotton and the Red Hook Stores*

<https://redhookwaterfront.com/2015/07/the-history-of-king-cotton-and-the-red-hook-stores/>

“By the eve of the Civil War, two-thirds of U.S. imports and one-third of exports went through New York. This trade spurred the city’s booming industrial sector, as the amount of capital invested in manufacturing rose by 60 percent over the course of the 1850s. This made New York not only the most important port in the United States but also the most important manufacturing center.³⁷ ... The South was the best customer of New York.’ The system was fairly straightforward. New York merchants would purchase cotton from the South, often to send via ships to Liverpool. Those ships would return from Liverpool with British goods that the merchants could then sell to Southern plantation owners, as well as to Northerners and Westerners. In this way, many New York merchants connected Southern plantations to the British economy, realizing economic benefits along the way.⁴⁰

“In addition to its important role in the country’s mercantile industry, New York in the 1850s was also rapidly becoming the nation’s financial center. The shift from mercantile activity toward banking was natural, as one of the primary roles of merchants was to advance credit—New York merchants were already providing credit for future crops and goods that were not yet sold. Between 1845 and 1860, Northern banks increased in number from 301 to 567, and their capital increased from \$88 million to \$193 million—all of this while the South’s banks stagnated.⁴¹

“While some of this capital was domestic, much of New York banks’ capital came from Britain and Europe. One of the city’s most important bankers, August Belmont, came to New York in 1837 to represent the European banking House of Rothschild, which was Jewish owned. So, too, did George Cabot Ward come to represent London’s Baring Brothers, which was not owned by Jews. These bankers provided their European firms with access to the American market and affected the contours of French, German, and British investments in American markets.⁴² While Belmont and Ward represented two of the more prominent firms, they were not alone in connecting New York to international investment. Lazard Frères began in the dry goods business in New Orleans and then San Francisco but soon transitioned into banking, focusing largely on exchange services for the foreign currency market. This activity led them to open a Parisian branch in 1852, and they developed close ties with the French government and the Banque de Paris, en route to becoming one of the most important banking firms in Paris. They also began arbitrage services, later opening a London office to access that financial market, and organized a New York branch of the firm.⁴³

“... New York’s dependence on the cotton industry thus made it financially challenging for

New York merchants to oppose slavery. One contemporary rhetorically asked what New York would be without slavery and answered by suggesting that ‘the ships would rot at her docks; grass would grow in Wall Street and Broadway, and the glory of New York, like that of Babylon and Rome, would be numbered with the things of the past.’ One merchant noted that slavery was ‘a great evil, a great wrong,’ but its abolition would wreak economic disaster on New York. ‘There are millions upon millions of dollars due from Southerners to the merchants and mechanics alone, the payment of which would be jeopardized by any rupture between the North and the South.’ Slavery, he maintained, was ‘a matter of business necessity.’ Moreover, New York bankers took slaves as collateral, so if slavery were abolished, financiers would have little recourse if plantation owners defaulted. The vast majority of loans in East Feliciana Parish, Louisiana, for example, utilized human slaves as collateral, so the end of slavery could spell financial disaster for New York’s mercantile firms and banking houses.⁴⁴”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen – pp. 53-55
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

New Amsterdam.

New York's History of Slavery

<https://www.youtube.com/watch?v=t0R9tbHnHnU>

The Darkened History of Wall Street

<https://www.youtube.com/watch?v=8QuKKJFgarg>

“In the 1640s basic picket and plank fences denoted plots and residences in the colony. Later, on behalf of the Dutch West India Company, Peter Stuyvesant, using both African slaves and white colonists, collaborated with the city government in the construction of a more substantial fortification, a strengthened 12-foot (4 m) wall. In 1685, surveyors laid out Wall Street along the lines of the original stockade. The wall started at Pearl Street, which was the shoreline at that time, crossing the Indian path Broadway and ending at the other shoreline (today's Trinity Place), where it took a turn south and ran along the shore until it ended at the old fort. In these early days, local merchants and traders would gather at disparate spots to buy and sell shares and bonds, and over time divided themselves into two classes—auctioneers and dealers. Wall Street was also the marketplace where owners could hire out their slaves by the day or week. The rampart was removed in 1699 and a new City Hall built at Wall and Nassau in 1700. ... Slavery was introduced to Manhattan in 1626, but it was not until December 13, 1711, that the New York

City Common Council made Wall Street the city's first official slave market for the sale and rental of enslaved Africans and Indians. The slave market operated from 1711 to 1762 at the corner of Wall and Pearl Streets. It was a wooden structure with a roof and open sides, although walls may have been added over the years and could hold approximately 50 men. The city directly benefited from the sale of slaves by implementing taxes on every person who was bought and sold there. In the late 18th century there was a buttonwood tree at the foot of Wall Street under which traders and speculators would gather to trade securities. The benefit was being in proximity to each other. In 1792, traders formalized their association with the Buttonwood Agreement which was the origin of the New York Stock Exchange. The idea of the agreement was to make the market more 'structured' and 'without the manipulative auctions', with a commission structure."

Source: *Wall Street*

https://en.wikipedia.org/wiki/Wall_Street

"The Buttonwood Agreement was a written compact made in 1792 between 24 stockbrokers and merchants on Wall Street in New York City. Rumored to have been created under a buttonwood tree (hence the name), the agreement marked the origin of an official stock exchange for the young United States and the beginnings of an American investment community that would come to be known as 'Wall Street.'"

Source: *Buttonwood Agreement*

<https://www.investopedia.com/terms/b/buttonwoodagreement.asp>

"In banking alone the Hebrews of New York City represent a capital of \$100,000,000. As early as 1792 the financial operations of the city were in part controlled by Hebrews. In that year twenty-five brokers, in anticipation of the growth of the metropolis and foreseeing the necessity of some joint action for the conduct of their business, held a meeting and solemnly promised and pledged themselves 'not to buy or sell for any person whatsoever any kind of Public Stock at a less rate than one-quarter of one per cent, commission on the specie value, and that we will give a preference to each other in our own negotiations.' Among the Hebrews who attached their signatures to this agreement were Isaac M. Gomez, Bernhard Hess, Benjamin Seixas and Ephraim Hart. Since that period the Hebrews have been among the most active and leading members of the Stock Exchange, the outgrowth of the organization so quietly formed in 1792. In 1824 Jacob Isaacs was elected Secretary of the Exchange, and continued in office until 1830. He was succeeded by Bernard Hart in 1831 and Benjamin Hart in 1853. In 1851 the latter was elected Vice-President. Bernard Hart had been a partner of Leonard Lispenard, with whom he engaged in business in 1812 under the firm name of Lispenard & Hart. In 1806 he married Rebecca, daughter of Benjamin Seixas, a prominent merchant of Hanover Square as far back as

1780. ...

“Among the members of the Exchange from 1820 to 1830 were Joseph L. Joseph, S. I. Joseph and M. Henriques (who constituted the firm of J. L. and S. I. Joseph & Co., agents of the Rothschilds), M. J. Cohen, Seixas Nathan and Joseph Leon. These were followed some time after by Joseph Brandon, whose son, Edward Brandon, has been a prominent member of the Board of Governors for many years and Chairman of the Committee on Securities. The Open Board of Stock Brokers, which was formed in 1861, and consolidated with the New York Stock Exchange in 1869, had among its charter members George Henriques, Emanuel B. Hart, Charles C. Allen, S. M. Schafer and Simon Schafer.

“In the New York Stock Exchange D. C. Hays, son of the famous High Constable, was for many years Treasurer, and Jacob and Edward Hays, grandsons of the High Constable, have been members. Among the more prominent Hebrew members of the present Stock Exchange are Alexander Henriques, Harmon, Frederick and Julian Nathan, A. Wolff, of Kuhn, Loeb & Co.; Theodore W. Myers, James Seligman, Julien L. Myers, Henry Budge, S. Neustadt, B. Mainzer, of Hallgarten & Co.; Charles Minzesheimer, Leopold Cahn, S. Cantoni, Noah Content, H. H. Hart, Alfred De Cordova, E. L. Frank, W. B. Bonn, Richard Limburger, of Ladenburg, Thalmann & Co.; P. J. Goodheart, Albert Goodheart, B. Neumogen, H. P. Goldschmidt, Simon Wormser, Isidor Wormser and Leo Speyer. Alexander Henriques has been for many years Vice-Chairman of the Exchange, and is one of the most efficient and popular officers who has ever presided over that body.”

Source: The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES. BY ISAAC MARKENS. (published in 1888) – pp. 139-141

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

Great Britain

“The benefits of slave-produced cotton extended to industries beyond the South. In the North and Great Britain, cotton mills hummed, while the financial and shipping industries also saw gains. Banks in New York and London provided capital to new and expanding plantations for purchasing both land and slaves. As a result, slaves became a legal form of property that could be used as collateral in business transactions or to pay off outstanding debt. Slaves comprised a sizable portion of a planter’s property holdings, becoming a source of tax revenue for state and local governments. A sort of sales tax was also levied on slave transactions.”

Source: How Slavery Became the Economic Engine of the South

<https://www.history.com/news/slavery-profitable-southern-economy>

“As you know, the cotton industry was crucial to the world-altering Industrial Revolution as it

first unfolded in Great Britain and then spread from there to other parts of the world, including the northern states of the Union. Until 1861, until the American Civil War, almost all cotton used in industrial production was grown by enslaved workers in the southern parts of the United States. Slavery thus played a very important role in supplying an essential raw material for industrial production. Yet there were further links: British and later U.S. capital financed the expansion of the slavery complex in the American South. Advancing credit was essential for southern planters to be able to purchase land and labor.”

Source: The Clear Connection Between Slavery And American Capitalism

<https://www.forbes.com/sites/hbsworkingknowledge/2017/05/03/the-clear-connection-between-slavery-and-american-capitalism/#5ac1e4387bd3>

Here’s something from Vice, though laced with propaganda for an agenda like always:

How Your banks Made Money from Slavery

<https://www.youtube.com/watch?v=Pz0zjHYnOg>

“Southern cotton was a commodity produced for an international market and for this reason it stitched together diverse communities and regions. This in turn made Manchester mule spinners acutely aware of the political economy of the cotton South and involved them in a dialogue around slavery. Likewise, with most operations being funded by British capital, the actions of the Bank of England exerted financial pressure in the far reaches of the Mississippi valley, affecting agents, factors, cotton planters and their slaves as well. They were all connected by a common thread of cotton and the flows of capital across the Atlantic. Slave traders, purchasers of cotton in New Orleans, or Natchez, planters and yeoman farmers, closely followed Cotton production in Brazil, India and sales on the market in Liverpool. Throughout the antebellum period harvests around the globe had pronounced effects on markets in Liverpool and the selling price of cotton in New York as well as in port cities across the South. As planters spread further inland, becoming pivotal presences in Alabama, Mississippi, Louisiana, Arkansas and Tennessee consumption continued to match production, as Britain increasingly purchased more, and yet more, cotton. Eventually a domestic trade in cotton opened with mills in Massachusetts, yet the trade with Great Britain continued to be the most vital, and this trade shaped the development of free-trade ideology in the South, and the business practices and fortunes of many larger Anglo-American houses.”

Source: The Common Thread: Slavery, Cotton and Atlantic Finance from the Louisiana Purchase to Reconstruction

<https://dash.harvard.edu/handle/1/11745720>

“Morris Ranger was one of the largest cotton operators in the world previous to his death in 1887. He came from Germany in 1855, settled in Kentucky, and in 1866 established himself in the cotton business at Galveston, Tex. He opened a house in Liverpool, where he for several years held the key to the cotton trade of the world. In 1881 he engineered a ‘deal’ which resulted in a profit estimated in the millions. In 1883 he attempted to ‘bear’ the market but his calculations proved erroneous, and he was forced to suspend with liabilities of \$5,000,000. In 1885 he returned to New York where he resumed business on a smaller scale.”

Source: The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES. BY ISAAC MARKENS. (published in 1888) – p. 147

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“While the Liverpool docks managed to sustain business during the 1860s, many cotton brokers actually profited from the Civil War. At that time, there were two types of brokers in Liverpool. The first was the selling broker, who represented the importer. His job was to sell raw cotton to the spinners in the cotton districts around the city of Manchester for the highest price. The second was the buying broker, who represented the spinner. His job was to find, among all the cotton coming into Liverpool, the precise grade desired by his spinner for the lowest price. All the cotton that came into the port passed through selling and buying brokers. Sometimes they even worked for the same firm. At the start of the Civil War, there were about one hundred and forty cotton brokerages in Liverpool. This number increased with the opportunities offered by the war. Most of these brokerages were hereditary businesses established in the late eighteenth and early nineteenth centuries. Brokers had complete control over who could join their ranks, and importers seldom changed their selling agent, or spinners their buying agent. There was no price competition between them, since commission was fixed at 0.5% for each exchange. The brokers took few financial risks (unless they chose to), since they seldom owned the cotton. During the war, the quantity of raw cotton coming into Liverpool plummeted, which meant that prices soared. At its lowest, the annual volume of cotton dropped by seventy percent. Prices, at their highest, became five times higher than their pre-war norm. Throughout these fluctuations, Liverpool’s brokers not only continued to receive their one percent combined commission on this inflated value, they often received it several times over.”

Source: Profiting from War: Brokers and Speculators

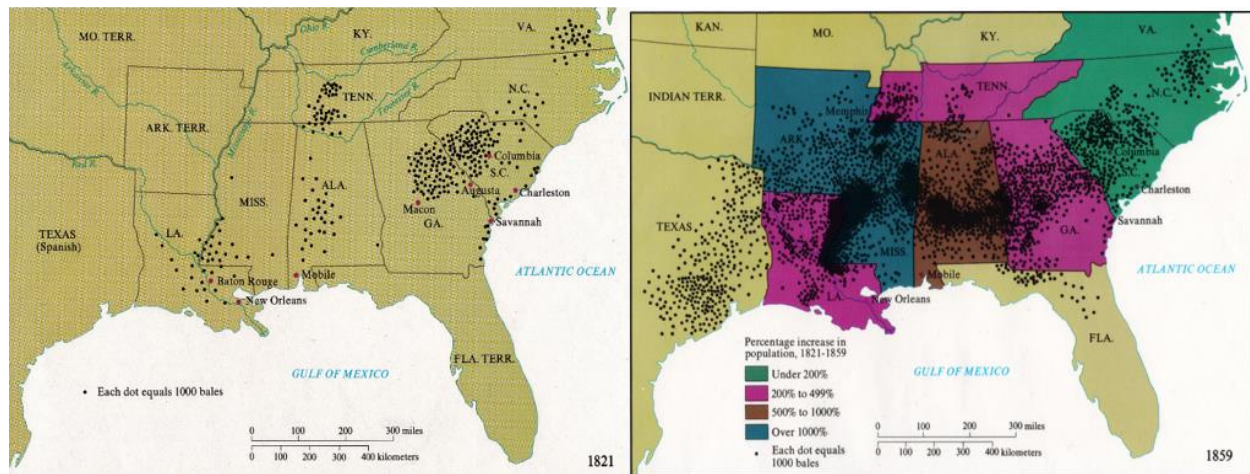
<https://ldhi.library.cofc.edu/exhibits/show/liverpools-abercromby-square/britain-and-us-civil-war/profitting-from-war>

“Whitney is given credit for unleashing the explosion of American cotton production which was, in turn, propelled by the seemingly insatiable appetite for cotton from the British cotton textile mills. A quick glance at the numbers shows what happened. American cotton production soared from 156,000 bales in 1800 to more than 4,000,000 bales in 1860 (a bale is a compressed bundle of cotton weighing between 400 and 500 pounds). This astonishing increase in supply did not

cause a long-term decrease in the price of cotton. The cotton boom, however, was the main cause of the increased demand for enslaved labor – the number of enslaved individuals in America grew from 700,000 in 1790 to 4,000,000 in 1860. Americans were well aware of the fact that the economic value placed on an enslaved person generally correlated to the price of cotton. Thus, the cotton economy controlled the destiny of enslaved Africans. By 1860, Great Britain, the world’s most powerful country, had become the birthplace of the industrial revolution, and a significant part of that nation’s industry was cotton textiles. Nearly 4,000,000 of Britain’s total population of 21,000,000 were dependent on cotton textile manufacturing. Nearly forty percent of Britain’s exports were cotton textiles. Seventy-five percent of the cotton that supplied Britain’s cotton mills came from the American South, and the labor that produced that cotton came from the enslaved.”

Source: *Cotton in a Global Economy: Mississippi (1800-1860)*

<https://www.mshistorynow.mdah.ms.gov/issue/cotton-in-a-global-economy-mississippi-1800-1860>



Time and effort = money. So, these people funded the growth of the world with their time, effort and lives; in literal blood, sweat and tears.

The Civil War Era

Central Banks

Before America's founding, the hidden powers in Europe had been causing wars, revolutions and chaos in one country after another, forcing governments and monarchies to bow to their power. The secret societies and groups they used to carry out some of these sinister deeds were the forerunners to intelligence agencies like Britain's MI6 and America's CIA. By the early 1800s, it was well known in Europe that bankers like the Rothschilds had a scheme they would use were they would cause a war in order to get a nation to borrow money from them for the war. The end result of this borrowing would be massive debt which made the borrower, the government or monarchy, a slave to the lender – the Rothschilds. Another element to this scheme was that the Rothschilds would fund both sides of the war, and drag it on for as long as they liked, and choose the winner and loser themselves. And while things like this were taking place, central banks, like the Bank of Amsterdam and the Bank of England, were being installed in one nation after another.

“A central bank is a financial institution given privileged control over the production and distribution of money and credit for a nation or a group of nations. ... The critical feature of a central bank—distinguishing it from other banks—is its legal monopoly status, which gives it the privilege to issue banknotes and cash.”

Source: What Is a Central Bank, and Does the U.S. Have One?
<https://www.investopedia.com/terms/c/centralbank.asp>

“A central bank, reserve bank, or monetary authority is an institution that manages the currency and monetary policy of a country or monetary union, and oversees their commercial banking system. In contrast to a commercial bank, a central bank possesses a monopoly on increasing the monetary base. Most central banks also have supervisory and regulatory powers to ensure the stability of member institutions, to prevent bank runs, and to discourage reckless or fraudulent behavior by member banks. ...

“Functions of a central bank usually include:

- **Monetary policy:** by setting the official interest rate and controlling the money supply;
- **Financial stability:** acting as a government's banker and as the bankers' bank ("lender of last resort");
- **Reserve management:** managing a country's foreign-exchange and gold reserves and government bonds;
- **Banking supervision:** regulating and supervising the banking industry;
- **Payments system:** managing or supervising means of payments and inter-banking clearing systems;
- **Coins and notes issuance;**
- **Other functions** of central banks may include economic research, statistical collection, supervision of deposit guarantee schemes, advice to government in financial policy.”

Source: *Central bank*

https://en.wikipedia.org/wiki/Central_bank

“The Bank of Amsterdam established in 1609 is considered to be the precursor to modern central banks. The central bank of Sweden ("Sveriges Riksbank" or simply "Riksbanken") was founded in Stockholm from the remains of the failed bank Stockholms Banco in 1664 and answered to the parliament ("Riksdag of the Estates"). One role of the Swedish central bank was lending money to the government. The establishment of the Bank of England, the model on which most modern central banks have been based, was devised by Charles Montagu, 1st Earl of Halifax, in 1694, following a proposal by the banker William Paterson three years earlier, which had not been acted upon.”

Source: *Central bank*

https://en.wikipedia.org/wiki/Central_bank

According to the Federal Reserve Bank of Cleveland:

“A central bank is the term used to describe the authority responsible for policies that affect a country’s supply of money and credit. More specifically, a central bank uses its tools of monetary policy—open market operations, discount window lending, changes in reserve requirements—to affect short-term interest rates and the monetary base (currency held by the public plus bank reserves) and to achieve important policy goals. ... The story of central banking goes back at least to the seventeenth century, to the founding of the first institution recognized as a central bank, the Swedish Riksbank. Established in 1668 as a joint stock bank, it was chartered to lend the government funds and to act as a clearing house for commerce. A few decades later (1694), the most famous central bank of the era, the Bank of England, was founded also as a joint stock company to purchase government debt. Other central banks were set up later in Europe for similar purposes, though some were established to deal with monetary disarray. For

example, the Banque de France was established by Napoleon in 1800 to stabilize the currency after the hyperinflation of paper money during the French Revolution, as well as to aid in government finance. Early central banks issued private notes which served as currency, and they often had a monopoly over such note issue. While these early central banks helped fund the government's debt, they were also private entities that engaged in banking activities. Because they held the deposits of other banks, they came to serve as banks for bankers, facilitating transactions between banks or providing other banking services. They became the repository for most banks in the banking system because of their large reserves and extensive networks of correspondent banks. These factors allowed them to become the lender of last resort in the face of a financial crisis. In other words, they became willing to provide emergency cash to their correspondents in times of financial distress. The Federal Reserve System belongs to a later wave of central banks, which emerged at the turn of the twentieth century. These banks were created primarily to consolidate the various instruments that people were using for currency and to provide financial stability. Many also were created to manage the gold standard, to which most countries adhered. The gold standard, which prevailed until 1914, meant that each country defined its currency in terms of a fixed weight of gold. Central banks held large gold reserves to ensure that their notes could be converted into gold, as was required by their charters. When their reserves declined because of a balance of payments deficit or adverse domestic circumstances, they would raise their discount rates (the interest rates at which they would lend money to the other banks). Doing so would raise interest rates more generally, which in turn attracted foreign investment, thereby bringing more gold into the country. Central banks adhered to the gold standard's rule of maintaining gold convertibility above all other considerations. Gold convertibility served as the economy's nominal anchor. That is, the amount of money banks could supply was constrained by the value of the gold they held in reserve, and this in turn determined the prevailing price level. And because the price level was tied to a known commodity whose long-run value was determined by market forces, expectations about the future price level were tied to it as well."

Source: *A Brief History of Central Banks*

<https://www.clevelandfed.org/publications/economic-commentary/2007/ec-20071201-a-brief-history-of-central-banks>

And what's interesting about the Bank of England is that prior to its acceptance someone had been clipping England's silver coins, debasing their currency and manipulating their economy. For more info see: *Old and New London: Volume 1 - The Bank of England* - by Cassell, Petter & Galpin – pp. 453-473: [here](#) or [here](#).

Many years later the true purpose of most of these central banks was confirmed through extensive research by Carroll Quigley.

"In addition to these pragmatic goals, the powers of financial capitalism had another far-reaching

aim, nothing less than to create a world system of financial control in private hands able to dominate the political system of each country and the economy of the world as a whole. This system was to be controlled in a feudalist fashion by the central banks of the world acting in concert, by secret agreements arrived at in frequent private meetings and conferences. The apex of the system was to be the Bank for International Settlements in Basle, Switzerland, a private bank owned and controlled by the world's central banks which were themselves private corporations. Each central bank, in the hands of men like Montagu Norman of the Bank of England, Benjamin Strong of the New York Federal Reserve Bank, Charles Rist of the Bank of France, and Hjalmar Schacht of the Reichsbank, sought to dominate its government by its ability to control Treasury loans, to manipulate foreign exchanges, to influence the level of economic activity in the country, and to influence cooperative politicians by subsequent economic rewards in the business world.”

Source: Tragedy & Hope by Carroll Quigley – p. 324

<https://archive.org/details/tragedyhopehisto00quig/mode/2up>

The BIS confirms:

“The BIS was created as an international organisation, and also as a bank. As a bank, its clients are exclusively central banks and other international organisations. The BIS provides reserves management services to its clients. Historically, it has also played a role in providing liquidity in times of financial crisis.”

Source: A bank for central banks

https://www.bis.org/history/timeline/2-bank_for_cbs.htm

So, that’s what they were after, and that’s what they accomplished.

Some of the major players you read about in the last chapter along with other elitists created the League of Nations.

“The predecessor of the United Nations was the League of Nations, established in 1919, after World War I, under the Treaty of Versailles ‘to promote international cooperation and to achieve peace and security.’ As of 20 April 1946, the League of Nations ceased to exist, having handed over all of its assets to the United Nations, and having granted the new UN Secretariat full control of its Library and archives.”

Source: Predecessor: The League of Nations

<https://www.un.org/en/about-us/history-of-the-un/predecessor>

And through the UN’s World Bank and IMF, they used debt to enslave nations. For further

information on this see the documentary *Life and Debt* [here](#) or [here](#). Then take a look at *Confessions of an Economic Hit Man* by John Perkins [here](#) and [here](#). Along with the different forms of lending done by commercial banks, these are the chains they use to shackle nations, making them slaves through debt.

Their Power:

- Interest
- Loans/Credit
- Contracts

And they can manipulate the circumstances in your life to gain desired effects through these things. If you're a country, for example, they can easily manipulate your government or economy in a way that renders you unable to pay them back on time or in the amount agreed upon. Then you'll fall victim to the consequences.

Now, when it comes to the United States and central banks, the first was a bank named The Bank of North America. And after this, subsequent attempts were made to establish a permanent central bank in the U.S. By this time in history the powers that be were not only experts at wars and revolutions, they were also experts at infiltrating governments and installing their own men, and at bribing existing government officials. They also used lies, deceit, blackmail, and fear. And when their puppets said or did things on behalf of their hidden masters it looked like it was only coming from that person, that government or that country. These sick practices continue to this day, and it's why so many foreign nations have a presence in Africa and are extracting their resources. "Poor Africa ... their leaders are so corrupt."

The banks were advertised as institutions that would save the country in times of need, and safely regulate the economy and money supply. While this is something they could and did do, often "saving" the country from situations the bankers deliberately caused themselves, they also gave the bankers even more power, allowing them to more easily create conditions ranging from prosperity to depression. And when one of these bank's charters was not renewed, "somehow" all hell would break loose.

"The Bank of North America was the first chartered bank in the United States, and served as the country's first de facto central bank. Chartered by the Congress of the Confederation on May 26,

1781, and opened in Philadelphia on January 7, 1782, it was based upon a plan presented by US Superintendent of Finance Robert Morris on May 17, 1781, based on recommendations by Revolutionary era figure Alexander Hamilton. Although Hamilton later noted its ‘essential’ contribution to the war effort, the Pennsylvania government objected to its privileges and reincorporated it under state law, making it unsuitable as a national bank under the federal Constitution. Instead Congress chartered a new bank, the First Bank of the United States, in 1791, while the Bank of North America continued as a private concern.”

Source: *Bank of North America*

https://en.wikipedia.org/wiki/Bank_of_North_America

“As far back as 1705, three Jews (Joseph Bueno, Abraham Lucena, and Samuel Levy) had been among sixty-six petitioners setting a standard of fair value for coins in the colony. Six more (Samuel Judah, Hayman Levy, Jacob Moses, Jacob Myers, Jonas Phillips, and Isaac Seixas) had urged tightening of the non-importation agreement in 1770. A decade later, several helped fund New York’s first Lutheran church and the Bank of North America.”

Source: *Jews and the American Slave Trade* By Saul Friedman - p. 208

<https://archive.org/details/jewsamericanslav0000frie>

After the Bank of North America came:

- The First Bank of the United States (BUS) – 1791-1811
- The Second Bank of the United States – 1816-1836

Excerpts from *The creature from Jekyll Island: a second look at the Federal Reserve* by Griffin, G. Edward

The blunt reality is that the Rothschild banking dynasty in Europe was the dominant force, both financially and politically, in the formation of the Bank of the United States. Biographer, Derek Wilson, explains:

Over the years since N.M. [Rothschild], the Manchester textile manufacturer, had brought cotton from the Southern states, Rothschilds had developed heavy American commitments. Nathan ... had made loans to various states of the Union, had been, for a time, the official European banker for the US government and was a pledged supporter of the Bank of the United States.

Gustavus Myers, in his *History of the Great American Fortunes*, is more pointed. He says:

Under the surface, the Rothschilds long had a powerful influence in dictating American financial laws. The law records show that they were the power in the old Bank of the United States.

The Rothschilds, therefore, were not merely investors nor just an important power. They were *the* power behind the Bank of the United States!

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward - p. 331
https://archive.org/details/isbn_9780912986166/

“The First Bank had been established in 1791 under the administration of President George Washington. Congress opted not to renew its twenty-year charter in 1811, and as a result, the First Bank closed its doors. After economic hardships, monetary pressures, and problems financing the federal government during the War of 1812, Congress and the president granted a new twenty-year charter to the Second Bank of the United States in 1816. The Second Bank was in many ways a revived and reorganized version of the First Bank.”

Source: *Nicholas Biddle*
https://en.wikipedia.org/wiki/Nicholas_Biddle

“Andrew Jackson (March 15, 1767 – June 8, 1845) was an American lawyer, planter, general, and statesman who served as the seventh president of the United States from 1829 to 1837. Before being elected to the presidency, he gained fame as a general in the U.S. Army and served in both houses of the U.S. Congress. ... A few weeks after his inauguration, Jackson started looking into how he could replace the Second Bank of the United States. The Bank had been chartered by President Madison in 1816 to restore the United States economy after the War of 1812. Monroe had appointed Nicholas Biddle as the Bank's executive. The Bank was a repository for the country's public monies which also serviced the national debt; it was formed as a for-profit entity that looked after the concerns of its shareholders. ... In his First Annual Address in December 1829, Jackson openly challenged the Bank by questioning its constitutionality and the soundness of its money. Jackson's supporters further alleged that it gave preferential loans to speculators and merchants over artisans and farmers, that it used its money to bribe congressmen and the press, and that it had ties with foreign creditors. Biddle responded to Jackson's challenge in early 1830 by using the Bank's vast financial holding to ensure the Bank's reputation, and his supporters argued that the Bank was the key to prosperity and stable commerce. By the time of the 1832 election, Biddle had spent over \$250,000, (equivalent to \$6,785,800 in 2021), in printing pamphlets, lobbying for pro-Bank legislation, hiring agents and giving loans to editors and congressmen.”

Source: *Andrew Jackson*

https://en.wikipedia.org/wiki/Andrew_Jackson

“Nicholas Biddle (January 8, 1786 – February 27, 1844) was an American financier who served as the third and last president of the Second Bank of the United States (chartered 1816–1836). ... After Biddle moved to the Pennsylvania State Senate, he lobbied for the rechartering of the First Bank of the United States. It was on this subject that he made his first major speech, which attracted general attention at the time, and was warmly commended by Chief Justice John Marshall and other leaders of public opinion.”

Source: *Nicholas Biddle*

https://en.wikipedia.org/wiki/Nicholas_Biddle

Note: Nicholas Biddle was only acting as a manager/supervisor.

Excerpts from *Andrew Jackson and the course of American democracy, 1833-1845* by Remini, Robert Vincent

Nicholas Biddle could hardly be expected to stand by without murmuring while Jackson slaughtered his Bank. He had already begun to take defensive actions during the summer on hearing rumors that the deposits might be removed. He slowly reduced the Bank’s lending operation. Then, when the signal was finally given to begin the shift to deposit banking, Biddle counterattacked. He called a special meeting of his board of directors on October 7 and won their approval for a general curtailment of loans throughout the entire banking system. He swelled the Bank’s liquid assets by refusing to increase discounts and restricting discounted bills of exchange to eighty days. Western branches of the BUS were ordered to purchase bills of exchange payable solely in eastern cities. This would apply an economic squeeze that could shatter western growth and expansion. It marked the beginning of a bone-crushing struggle between a powerful financier and a determined and equally powerful politician. Biddle understood what he was about. He knew what he needed to achieve to save his Bank. If he brought enough pressure and agony to the money market, only then could he force the President to restore the deposits. He almost gloated. “This worthy President thinks that because he has scalped Indians and imprisoned Judges, he is to have his way with the Bank. He is mistaken.”¹⁷ ...

The Bank was interlaced with the economy. To damage it of necessity would devastate the financial and business community. ... The business community erupted with howls of complaints and condemned the order as endangering the entire economic fabric of the community. ... If the outcry from the business community was severe—and it grew in severity over the next several months when the full effects of Biddle’s curtailment policy took hold—the political outcry was

even worse. ... His bold expansion of executive power foreshadowed the onslaught of despotism, cried the opposition press, and the end of republican government.²² A political battle soon raged around the country over the constitutional powers of the executive, and even Democrats were devastated by the reaction it provoked.²³ ...

One important reason for popular acceptance of Jackson's decision to remove the deposits was the fact that in his hands (whether he did it consciously or not) the Bank issue became infused with moral overtones, namely, the struggle of honest working people against evil aristocrats who were scheming to rob and exploit them. It must be remembered that whenever Jackson spoke to the people about the Bank they *always* heard these overtones—and responded just as he expected them to do.

Over the next several months Nicholas Biddle intensified the political and economic havoc that enveloped the country. He steadily increased the pressure of his squeeze. His curtailment of loans came with such suddenness and severity that it pitched the country into an economic panic reminiscent of the breakdown of 1819. He wanted to bring about a depression—and the deeper the better. “The ties of party allegiance can only be broken,” he declared, “by the actual conviction of existing distress in the community.” And such distress, of course, would eventually put everything to rights. “Nothing but the evidence of suffering abroad will produce any effect in Congress.... Our only safety is in pursuing a steady course of firm restriction—and I have no doubt that such a course will ultimately lead to restoration of the currency and the recharter of the Bank.”³¹

This murderous squeeze caught the country at a particularly vulnerable moment. Business was enjoying rapid expansion; it craved credit; and it sorely needed an abundant supply of cash. In addition, the tariff duties came due at this time. Business required a steady increase in the credit and currency supply but, instead, faced near-total constriction of both. Thus, a general prosperity suddenly sustained a crippling setback. ... To make matters worse, the Bank demanded payments of all imbalances by state banks in specie, and to meet this demand the state banks were required to collect from their borrowers and curtail their own loans. It was a spiraling recession that threatened to carry the nation into a major economic collapse.

By the opening of the new Congress in December, 1833, a general cry of distress was beginning to be heard around the country. Newspapers reported the alarm and angry letters from manufacturers inundated congressmen. The merchants of New York, declared James A. Hamilton, “are really in very great distress nay even to the verge of General Bankruptcy.” Biddle was delighted to hear such doleful news, especially from his New York correspondents, who told him that “things are getting worse and worse here.” Every major city sustained a number of business losses; wages and prices sagged; workingmen were discharged.

Source: *Andrew Jackson and the course of American democracy, 1833-1845* by Remini, Robert Vincent - pp. 108-111
<https://archive.org/details/andrewjacksoncou0000remi/mode/2up>

³¹Biddle to William Appleton, January 27, 1834, Biddle Papers, Library of Congress ([1](#), [2](#))

And this led to the Panic of 1837. FYI: This is real history that has been kept from the American

people. And just know that like with all conspiracies, the information you get from mainstream sources on this subject will be shaped to intentionally deceive you. But thanks to Biddle's big mouth, and actions that followed, we have words and actions from the head of a central bank that match what the people were saying about the Bank and bankers back then, and would later say about the "Federal" Reserve.

The charter of the bank wasn't renewed and the bank's reign came to an end in 1836, but Biddle was still making big moves.

"The Pennsylvania state legislature breathed new life into Biddle's career in February 1836 when it granted a state charter to replace the expiring federal charter. The newly-minted United States Bank of Pennsylvania (BUSP) shared much in common with its predecessor, including a \$35 million capital stock and much of the same personnel, but tended to take on riskier purchases as an investment bank would. Soon, Biddle turned southward for business opportunities. Aided by a new provision in the BUSP charter he helped secure, Biddle purchased a controlling interest in the Merchants Bank of New Orleans. Census records show that many of the agents he placed in charge of this southern bank were slave owners, including Thomas Urquhart, John Minturn, and James Erwin. ... It was, thus, after Jackson's presidency when Biddle became a major player and investor in a region whose economy was characterized by complex networks of credit founded on the mutually reinforcing commodification of land, cotton, and slaves. Looking closely at the Bank's financial transactions shows how Biddle functioned within—and extracted profits from—the South's slave economy, both because slave labor gave value to the cotton in which Biddle speculated and because slave mortgages were an important component of the southern banking system that Biddle propped up. He bailed out several state banks in the South through an injection of Bank funds. He purchased large quantities of shares in plantation banks that were capitalized by slave mortgages, European investors, and lands previously occupied by Native Americans. The Union Bank of Mississippi, the Planters' Bank of Natchez, and the Union Bank of Florida were examples. ... In February 1841, the BUSP permanently shut its doors. Amid the heightened economic uncertainty, debtors rushed to pay creditors, who had obligations of their own. Slaves, as highly liquid assets, were bought and sold quickly to obtain cash. The BUSP, which had lent to several of the South's plantation banks, became one of the largest owners of plantations, slaves, and slave-grown products in Mississippi as it sought to wind up its affairs."

Source: *Nicholas Biddle* by Stephen Campbell

<https://economic-historian.com/2021/02/nicholas-biddle/>

Andrew Jackson was actually able to win and keep the Bank at bay, but this battle against the Bank is what Abraham Lincoln inherited. "I have two great enemies, the Southern Army in front

of me and the bankers in the rear. Of the two, the one at my rear is my greatest foe.” — Abraham Lincoln

For a much more detailed account of the history of these banks in the U.S. see: *The House of Rothschild – Money Prophets* [here](#) or [here](#), and then watch *The Money Masters* [here](#) or [here](#).

The Truth About the War

“With origins in the question of states' rights, the issue of secession was argued in many forums and advocated from time to time in both the North and South in the decades after adopting the Constitution and before the American Civil War. Historian Maury Klein described the contemporary debate: ‘Was the Republic a unified nation in which the individual states had merged their sovereign rights and identities forever, or was it a federation of sovereign states joined together for specific purposes from which they could withdraw at any time?’ He observed that ‘the case can be made that no result of the [American Civil] war was more important than the destruction, once and for all...of the idea of secession’. ... It is not often remembered today, as it was the South that actually attempted to secede. However, there was a movement to have the North secede, thereby escaping the slave power that dominated the Federal government. Tensions began to rise between North and South by the late 1830s over slavery and related issues. Many Northerners, especially New Englanders, saw themselves as political victims of conspiracies between slave owners and Western expansionists. They viewed the movements to annex Texas and to make war on Mexico as fomented by slaveholders bent on dominating Western expansion and thereby the national destiny. New England abolitionist Benjamin Lundy argued that the annexation of Texas was ‘a long-premeditated crusade—set on foot by slaveholders, land speculators, etc., with the view of reestablishing, extending, and perpetuating the system of slavery and the slave trade’”

Source: *Secession in the United States*

https://en.wikipedia.org/wiki/Secession_in_the_United_States

“From the 1840s to 1860, Southerners frequently threatened to withdraw from the Union as antislavery sentiment in the North grew stronger. The Compromise of 1850 eased some of the sectional strife, but the problem of permitting or prohibiting slavery in the western territories

continued to inflame opinion on both sides throughout the 1850s. The Republican Party formed during this decade around the idea that the territories should remain free; i.e., slaveholding should not be permitted in them. Southerners vowed that the election of a Republican president in 1860 would make secession a certainty. When the Democratic Party disintegrated in 1860 over the slavery-extension question, Lincoln was elected as the first Republican president.”

Source: *secession*

<https://www.britannica.com/topic/secession>

Excerpt from *Complicity : how the North promoted, prolonged, and profited from slavery* by Farrow, Anne

THE UNION COMMITTEE OF FIFTEEN HAD CALLED A MEETING AT THE offices of Richard Lathers, a prominent cotton merchant. ... This was hardly the first time that the worried business community had met to discuss strategies to smooth relations between North and South. But the Pine Street meeting on December 15, 1860, may have represented the group at its most panicky. South Carolina’s probable secession vote was days away, and there was talk of Alabama following South Carolina. After that, who knew? The South had to be persuaded to stay in the Union until some kind of compromise in the slavery controversy could be found.

The very spine of nineteenth-century money and power attended the meeting. These “merchant princes” included:

- A. T. Stewart, a cotton merchant who opened the nation’s first department store, called “the marble palace,” on Broadway. Stewart was thought to be the wealthiest man in New York.
- Moses Taylor, sugar importer, banker, and coal and railroad magnate, whose extensive enterprises made him, for nearly half a century, one of the most influential businessmen in New York City.
- Abiel Abbot Low, whose A. A. Low & Brothers was the most important firm in the new and booming China trade.
- William B. Astor, son of fur and real estate mogul John Jacob Astor, the nation’s first millionaire.
- Wall Street banker August Belmont, American agent for the Rothschilds of Germany, who married the daughter of Commodore Perry and whose passion for horse breeding led to the creation of the Belmont Stakes.

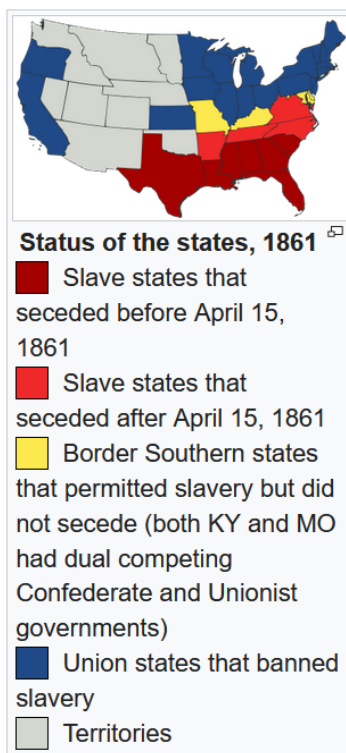
Source: *Complicity : how the North promoted, prolonged, and profited from slavery* by Farrow, Anne - pp. 10-11

<https://archive.org/details/complicityhownor0000farr>

“Shortly after the election of Abraham Lincoln in 1860, but before his inauguration in March 1861, the United States changed dramatically. The political and economic tensions between the northern industrialized states and the southern agrarian states reached a fever pitch as states previously leaning towards secession held formal votes and left the Union in order to form what would become the Confederate States of America. On December 20, 1860, the state of South Carolina became the first state to secede from the Union.... Six months later the states of Mississippi (January 9, 1861), Florida (January 10, 1861), Alabama (January 11, 1861), Georgia (January 19, 1861), Louisiana (January 26, 1861), Texas (February 1, 1861), Virginia (April 17, 1861), Arkansas (May 6, 1861), North Carolina (May 20, 1861), and Tennessee (June 8, 1861) formally seceded from the United States.”

Source: *Secession, United States*

https://www.loc.gov/rr/geogmap/placesinhistory/archive/2011/20110314_secession.html



“The American Civil War (April 12, 1861 – May 26, 1865; also known by other names) was a civil war in the United States. It was fought between the Union ("the North") and the

Confederacy ("the South"), the latter formed by states that had seceded. ... On April 14, just five days after Lee's surrender, Lincoln was assassinated. As a practical matter, the war ended with the May 26 surrender of the Department of the Trans-Mississippi but the conclusion of the American Civil War lacks a clear and precise historical end date. Confederate ground forces continued surrendering past the May 26 surrender date until June 23. By the end of the war, much of the South's infrastructure was destroyed, especially its railroads. The Confederacy collapsed, slavery was abolished, and four million enslaved black people were freed. The war-torn nation then entered the Reconstruction era in an attempt to rebuild the country, bring the former Confederate states back into the United States, and grant civil rights to freed slaves.”

Source: *American Civil War*

https://en.wikipedia.org/wiki/American_Civil_War

“The global chess match between Lincoln on the one side and England and France on the other was closely watched by the other leaders of Europe. One of the most candid observers at that time was the Chancellor of Germany, Otto von Bismarck. Since Bismarck was, himself, deeply obligated to the power of international finance, his observations are doubly revealing. He said:

The division of the United States into federations of equal force was decided long before the Civil War by the high financial powers of Europe. These bankers were afraid that the United States, if they remained in one block and as one nation, would attain economic and financial independence, which would upset their financial domination over Europe and the world. Of course, in the "inner circle" of Finance, the voice of the Rothschilds prevailed. They saw an opportunity for prodigious booty if they could substitute two feeble democracies, burdened with debt to the financiers... in place of a vigorous Republic sufficient unto herself. Therefore, they sent their emissaries into the field to exploit the question of slavery and to drive a wedge between the two parts of the Union... The rupture between the North and the South became inevitable; the masters of European finance employed all their forces to bring it about and to turn it to their advantage.”

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward – p. 374

https://archive.org/details/isbn_9780912986166/page/374/mode/2up

“Part of the purpose of this book, then, is to supplant Rothschild mythology with historical reality, in so far as that can be ‘reconstructed’ from surviving documentary evidence. ... The most important letters in the London archive¹⁴¹ are the so-called ‘private letters’ (the XI/109 series) between the partners in the bank, which cover the years from 1812 to 1898. ... There is a substantial and unexplained gap in the XI/109 series for the period 1854 to 1860, and after 1879 it trails off (though the letters from Paris in the series XI/101 continue up until 1914). More

seriously, nearly all the copies of the outgoing letters from the London partners (in so far as these were made at all) were destroyed at the orders of successive senior partners. ... We therefore have precious few letters by Nathan compared with the thousands from his brothers which have survived.... It should also be said that relatively few non-business letters by the partners were preserved; indeed, the first Lord Rothschild insisted that all his private correspondence be burnt after his death (though I have been able to find a number of letters in the archives of politicians to whom he wrote).”

Source: *The house of Rothschild* by Ferguson, Niall -Vol 1 - pp. 27-28

<https://archive.org/details/houseofrothschild00ferg/mode/2up>

Excerpts from *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward

To get people to fight, it was decided to convert the war into an anti-slavery crusade. The Emancipation Proclamation was primarily a move on the part of Lincoln to fan the dying embers of support for the "Rich-man's war and the poor-man's fight," as it was commonly called in the North. Furthermore, it was not an amendment to the Constitution nor even an act of Congress. It was issued, totally without constitutional authority, as the solitary order of Lincoln himself, acting as Commander-in-Chief of the armed forces.

Preservation of the Union was not enough to fire men's enthusiasm for war. Only the higher issue of freedom could do that. To make the cause of freedom synonymous with the cause of the North, there was no alternative but to officially declare against slavery. After having emphasized over and over again that slavery was not the reason for war, Lincoln later explained why he changed his course and issued the Proclamation:

Things had gone from bad to worse until I felt we had reached the end of our rope on the plan we were pursuing; that we had about played our last card, and must change our tactics or lose the game. I now determined upon the adoption of the emancipation policy.¹

The rhetoric of the Proclamation was superb, but the concept left a great deal to be desired. Bruce Catton, writing in the *American Heritage Pictorial History of the Civil War* explains:

Technically, the proclamation was almost absurd. It proclaimed freedom for all slaves in precisely those areas where the United States could not make its authority effective, and allowed slavery to continue in slave states which remained under Federal control.... But in the end it changed the whole character of the war and, more than any other single thing, doomed the Confederacy to defeat.¹

The Proclamation had a profound impact on the European powers as well. As long as the war had been viewed as an attempt on the part of a government to put down rebellion, there was

nothing sacred about it, and there was no stigma attached to helping either side. But now that freedom was the apparent issue, no government in Europe—least of all England and France—dared to anger its own subjects by taking sides against a country that was trying to destroy slavery. After 1862 the chance that Europe would militarily intervene on behalf of the Confederacy rapidly faded to zero. On the propaganda front, the South had been maneuvered into a position which could not be defended in the modern world.

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward - pp. 379-380

https://archive.org/details/isbn_9780912986166

<https://ia902609.us.archive.org/14/items/pdfy--Pori1NL6fKm2SnY/The%20Creature%20From%20Jekyll%20Island.pdf>

FYI: Just because someone opposed slavery or the war doesn't mean they weren't racist against blacks. And you should also question, and even search for the answer to, why they opposed these things. For instance, you could have people in the North opposing slavery only as propaganda to hype-up the North to go to war against the South for hidden intentions.

“And there was Rabbi Bernhard Felsenthal of Chicago, a strong Zionist and abolitionist who actively campaigned for the Republican candidate John C. Fremont in 1856, declaring that Jews were at the heart and soul of the anti-slavery movement. ‘If anyone,’ said Felsenthal, ‘it is the Jew, above all others who should have the most burning and irreconcilable hatred for the “peculiar institution” of the South.’”

Source: *Jews and the American Slave Trade* By Saul Friedman – p. 213

<https://archive.org/details/jewsamericanslav0000frie>

From the Jewish-apologist book *Jews and the American Slave Trade*:

“Shunned by gentiles, Jews organized their own businesses and their own banks. They made money and returned it to the system which had enable them to prosper. During the panics of 1837 and 1857 funds from the Rothschilds bolstered faltering debtor banks in the United States. Far from secretly undermining the Union cause, as is alleged in *Secret Relationship*, Northern Jewish bankers publicly embraced what they perceived as the cause of freedom. As Nathan Ausubel writes: ‘The Union Army and the United States Government leaned heavily on the Jewish bankers for financial assistance during the war. Especially distinguished in its devotion and helpfulness to the Northern cause was the house of Seligman which was run by seven liberal-minded brothers.’⁷⁴ When withdrawals by Southern banks in the months before the outbreak of hostilities had depleted the U.S. Treasury, both the Seligmans and Belmont volunteered gifts to stabilize the government. The house of Seligman supplied the first uniforms

worn by Union troops. And when Lincoln's government floated a bond issue (bearing 7.3 percent interest) in 1862, the first major purchase of Union bonds, so necessary to sustain the war effort, came from the Frankfurt branch of the House of Seligman, which brought \$200 million.⁷⁵ After the war, the firm continued to serve as fiscal agent for the government and the Navy Department."

Source: *Jews and the American Slave Trade* By Saul Friedman - p. 210

<https://archive.org/details/jewsamericanslav0000frie>

Excerpts from *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward

How to get people to *pay* for the war was handled in a similar fashion. If the Constitution could be pushed aside on the issue of personal rights and of war itself, it certainly would not stand in the way of mere *funding*.

It has often been said that truth is the first casualty in war. To which we should add: money is the second. During the fiscal year ending in 1861, expenses of the federal government had been \$67 million. After the first year of armed conflict they were \$475 million and, by 1865, had risen to one *billion*, three-hundred million dollars. On the *income* side of the ledger, taxes covered only about eleven per cent of that figure. By the end of the war, the deficit had risen to \$2.61 billion. That money had to come from *somewhere*.

The nation's first experiment with the income tax was tried at this time; another violation of the Constitution. By today's standards it was a small bite, but it was still an extremely unpopular measure, and Congress knew that any additional taxes would further fan the flames of rebellion.

Previously, the traditional source of funding in time of war had been the banks which simply created money under the pretense of loaning it. But that method had been severely hampered by the demise of the Bank of the United States. The state banks were anxious to step into that role; but, by this time, most of them had already defaulted in their promise to pay in specie and were in no position to manufacture further money, at least not money which the public would be willing to accept.

American banks may have been unable to supply adequate loans, but the Rothschild consortium in Britain was both able and willing. It was during this time that the Rothschilds were consolidating their new industrial holdings in the United States through their agent, August Belmont. ...

Belmont had placed large amounts of Rothschild money into the bonds of state-sponsored banks in the South. Those bonds, of course, had fallen in value to practically zero. As the war shifted in favor of the North, however, he began to buy up as many additional bonds as he could, paying but a few pennies on each dollar of face value. It was his plan to have the Union force the Southern states at the end of the war to honor all of their pre-war debt obligations – in full. That, of course, would have been a source of gigantic speculative profits to the Rothschilds.

Meanwhile, on the northern side of the Mason-Dixon Line, Belmont became the chief agent for the sale of Union bonds in England and France. It was rumored that, when Belmont called on President Lincoln and personally offered Rothschild money at 27 V2 per cent interest, he was rudely thrown out of the office. The story is doubtful, but it represents a larger truth. Profiting from war and placing money on both sides of the conflict were exactly the kind of maneuvers for which the Rothschilds had become famous throughout Europe and were now practicing in America.”

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward - pp. 382-383

https://archive.org/details/isbn_9780912986166

<https://ia902609.us.archive.org/14/items/pdfy--Pori1NL6fKm2SnY/The%20Creature%20From%20Jekyll%20Island.pdf>

Excerpts from *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward

By the time of the War Between the States, however, all pretense at constitutionality had been dropped. In 1862, Congress authorized the Treasury to print \$150 million worth of bills of credit and put them into circulation as money to pay for its expenses. They were declared as legal tender for all private debts but could not be used for government duties or taxes. The notes were printed with green ink and, thus, became immortalized as "greenbacks." Voters were assured that this was a one-time emergency measure, a promise that was soon broken. By the end of the war, a total of \$432 million in greenbacks had been issued.

The pragmatic mood in Washington was that a constitution is nice to have in times of peace, but an unaffordable luxury in war. Salmon P. Chase, for example, as Secretary of the Treasury, strongly endorsed the greenbacks which were issued under his direction. They were, in his words, an "indispensable necessity." Eight years later, as Chief Justice of the Supreme Court, he declared that they were unconstitutional. Had he changed his mind? Not at all. When he endorsed them, the nation was at war. When he declared them unconstitutional, it was at peace. It was merely another example of the universal trait of all governments in time of war. That trait was presented in a previous section as the premise of the Rothschild Formula: "The sanctity of its laws, the prosperity of its citizens, and the solvency of its treasury will be quickly sacrificed by any government in its primal act of self-survival."

The pressure for issuance of greenbacks originated in Congress, but Lincoln was an enthusiastic supporter. ... It is apparent that Lincoln had undergone a change of heart regarding banks. Early in his political career, he had been a friend of the banking industry and an advocate of easy credit. As a member of the Whig political party in the 1830s—before becoming a Republican in his campaign for the Presidency—he had been a supporter of Biddle's Second Bank of the United States.¹ During his famous debates with Senator Stephen Douglas, one of the points of contention between the two was that Lincoln defended the Bank and advocated its reestablishment. Furthermore, after becoming President, he took the initiative in requesting

Congress to reestablish central banking.² ...

One thing, however, is clear. Regardless of Lincoln's personal views on money, the greenbacks were not pleasing to the bankers who were thereby denied their customary override on government debt. They were anxious to have this federal fiat money replaced by bank fiat money. For that to be possible, it would be necessary to create a whole new monetary system with government bonds used as backing for the issuance of bank notes; in other words, a return to central banking. And that was precisely what Secretary Chase was preparing to establish.

In 1862, the basic position of the bankers was outlined in a memo, called *The Hazard Circular*, prepared by an American agent of British financiers and circulated among the country's wealthy businessmen. It said:

The great debt that capitalists will see to it is made out of the war must be used as a means to control the volume of money. To accomplish this the bonds must be used as a banking basis. We are now waiting for the Secretary of the Treasury to make this recommendation to Congress. It will not do to allow the greenback, as it is called, to circulate as money any length of time, as we cannot control that. But we can control the bonds and through them the bank issues.¹

On February 25, 1863, Congress passed the National Banking Act (with major amendments the following year) which established a new system of nationally-chartered banks. The structure was similar to the Bank of the United States with the exception that, instead of one central bank with power to influence the activities of the others, there were now to be many national banks with control over all of them coming from Washington. Most banking legislation is sold to the public under the attractive label of reform. The National Banking Act was one of the rare exceptions. It was promoted fairly honestly as a wartime emergency scheme to raise money for military expenses by creating a market for government bonds and then transforming those bonds into circulating money. Here is how it worked:

When a national bank purchased government bonds, it did not hold on to them. It turned them back to the Treasury which exchanged them for an equal amount of "United States Bank Notes" with the bank's name engraved on them. The government declared these to be legal tender for taxes and duties, and that status caused them to be generally accepted by the public as money. The bank's net cost for these bonds was zero, because they got their money back immediately. Technically, the bank still owned the bonds and collected interest on them, but they also had the use of an equal amount of newly created bank-note money which also could be loaned out at interest. When all the smoke and mirrors were moved away, it was merely a variation on the ancient scheme. The monetary and political scientists had simply converted government debt into money, and the bankers were collecting a substantial fee at both ends for their service.

The one shortcoming of the system, at least from the point of view of the manipulators, was that, even though the bank notes were widely circulated, they were not classified as "lawful"

money. In other words, they were not legal tender for *all* debts, just for taxes and duties. Precious-metal coins and greenbacks were still the country's official money. It was not until the arrival of the Federal Reserve System fifty years later that government debt in the form of bank notes would be mandated as the nation's official money for all transactions – under penalty of law. ...

As usual, the average citizen did not understand that the newly created money represented a hidden tax which he would soon have to pay in the form of higher prices. Voters in the Northern states certainly would not have tolerated an open and honest tax increase of that magnitude. Even in the South where the cause was perceived as one of self defense, it is possible that they would not have done so had they known in advance the true dimension of the assessment. But especially in the North, because they did not understand the secret science of money, Americans not only paid the hidden tax but applauded Congress for creating it. On June 25, 1863, exactly four months after the National Bank Act was signed into law, a confidential communique was sent from the Rothschild investment house in London to an associate banking firm in New York. It contained an amazingly frank and boastful summary:

The few who understand the system [bank loans earning interest and also serving as money] will either be so interested in its profits or so dependent upon its favors that there will be no opposition from that class while, on the other hand, the great body of people, mentally incapable of comprehending,... will bear its burdens without complaint.

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward – pp. 384-389
https://archive.org/details/isbn_9780912986166
<https://ia902609.us.archive.org/14/items/pdfy--Pori1NL6fKm2SnY/The%20Creature%20From%20Jekyll%20Island.pdf>

There's no way to tell if Abraham Lincoln was in on it or not, but what happened during his presidency was not an accident.

National Bank Act

<http://archive.today/Ec9mB>

Brief History of IRS

<http://archive.today/HPf0F>

The banking system was set up, along with a currency and income tax. And in 1913 the permanent central banking system was established.

According to the Federal Reserve Bank of St. Louis:

“Since the Civil War, Southern and Western farmers had clamored for currency reform, blaming the National Banking System and at times ‘an international banking conspiracy’ for both seasonal and long-range deflation in farm prices. Periodic panics, especially the shocking ‘bankers’ panic’ of 1907, convinced many other Americans--bankers, politicians and the public generally--that some kind of reform was essential.”

Source: *Chapter One - The Nineteenth Century Background*

<https://www.stlouisfed.org/a-foregone-conclusion/chapter-one>

“The seven men who attended the secret meeting on Jekyll Island, where the Federal Reserve System was conceived, represented an estimated one-fourth of the total wealth of the entire world. They were:

1. Nelson W. Aldrich, Republican ‘whip’ in the Senate, Chairman of the National Monetary Commission, father-in-law to John D. Rockefeller, Jr.;
2. Henry P. Davison, Sr. Partner of J.P. Morgan Company
3. Charles D. Norton, Pres. of 1st National Bank of New York
4. A. Piatt Andrew, Assistant Secretary of the Treasury;
5. Frank A. Vanderlip, President of the National City Bank of New York, representing William Rockefeller.
6. Benjamin Strong, head of J.P. Morgan's Bankers Trust Company, later to become head of the System;
7. Paul M. Warburg, a partner in Kuhn, Loeb & Company, representing the Rothschilds and Warburgs in Europe”

Source: *The creature from Jekyll Island : a second look at the Federal Reserve* by Griffin, G. Edward - p. 37

https://archive.org/details/isbn_9780912986166

<https://ia902609.us.archive.org/14/items/pdfy--Pori1NL6fKm2SnY/The%20Creature%20From%20Jekyll%20Island.pdf>

Additional Information

The History Of The House Of Rothschild By Andrew Hitchcock

<http://archive.today/VQF2T>

The Secrets of the Federal Reserve by Eustace Mullins

https://archive.org/details/TheSecretsOfTheFederalReserve_294

Secrets of the Federal Reserve : the London Connection by Mullins, Eustace

<https://archive.org/details/secretsoffederal00mull/mode/2up>

<https://archive.org/details/eustache-mullins-the-secrets-of-the-federal-reserve-the-london-connection/mode/2up>

The creature from Jekyll Island : a second look at the Federal Reserve by Griffin, G. Edward

https://archive.org/details/isbn_9780912986166

Secrets of the temple : how the Federal Reserve runs the country by Greider, William

<https://archive.org/details/secretsoftemple000grei/mode/2up>

But the civil war in the Black community between Crips and Bloods being spread by people in the shadows and Hollywood is just a conspiracy theory.

War-time Cotton

“Due to the escalation and the volatility of prices, much of the wartime cotton was bought and sold by speculators who gambled when the prices would rise or fall. Speculators then sold to other speculators. The same consignment of cotton could be bought and sold up to ten times before it reached the hands of a spinner.”

Source: *Profiting from War: Brokers and Speculators*

<https://ldhi.library.cofc.edu/exhibits/show/liverpools-abercromby-square/britain-and-us-civil-war/profitting-from-war>

“Slavery, America’s ‘original sin,’ was at long last under assault. Abraham Lincoln was elected to the presidency in late 1860, and following a chorus of debates over slavery and states’ rights, one Southern state after another seceded from the Union and joined together to form the Confederate States of America. But Lincoln had no intention of allowing a split in the Union, and when Confederates attacked Fort Sumter in the harbor of Charleston, South Carolina, in April 1861, what followed was a bloody civil war that left at least three-quarters of a million people dead.¹ For merchants in the Gulf South, the war years were defined by two distinct economic periods. The first period began when the Union imposed a blockade on the Confederacy in the early stages of the war. This was an existential threat to merchants, directly threatening their livelihoods. Heretofore reliant on the very trade networks that the blockade targeted, merchants were now forced to find creative ways to survive. Some made a profit in clandestine smuggling and blockade-running, as global demand for cotton created abundant opportunities for this activity. Other merchants conducted business throughout the Confederacy, buying and selling whatever they could, wherever they could. Some survived by stockpiling cotton, others invested wisely and avoided Confederate currency, and some provisioned troops. In addition to these elements, a healthy dose of good fortune was often a prerequisite for survival as well.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - p. 71

<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“The order, known as General Orders No. 11, expelled Jews from the territory under Gen. Ulysses S. Grant’s command — which stretched from Northern Mississippi to Cairo, Illinois and from the Mississippi River to the Tennessee River. It was issued on Dec. 17, 1862, and came directly from Grant’s headquarters in Holly Springs, Miss. It read:

The Jews, as a class violating every regulation of trade established by the Treasury Department and also department orders, are hereby expelled from the department within twenty-four hours from the receipt of this order. Post commanders will see that all of this class of people be furnished passes and required to leave, and any one returning after such notification will be arrested and held in confinement until an opportunity occurs of sending them out as prisoners, unless furnished with permit from headquarters. No passes will be given these people to visit headquarters for the purpose of making personal application for trade permits.

By order of Maj. Gen. U.S. Grant

JNO. A. RAWLINS, Assistant Adjutant-General

“For months, Grant had been worried about cotton speculators and smugglers in the area under his command. His department seethed with blockade runners who traded ‘upon the miseries of the country.’ Canny traders could turn \$100 into \$2,000 by smuggling Southern cotton to Northern ports and quinine, bacon and finished goods in the other direction. If he could just put a stop to the smuggling, Grant thought, he could put real economic pressure on the South and the terrible war would end sooner. Such trade was, of course, illegal, and some of the smugglers that Grant’s men caught were Jews. America’s Jewish population had ballooned from about 15,000 in 1840 to some 150,000 in 1860, mostly immigrants from Central Europe. Large numbers of those immigrants became peddlers and merchants, marked by their European accents and foreign ways. Some of them, during the war, peddled contraband. Lots of non-Jews, including many soldiers, likewise pursued fast money by trading in illicit goods. ... Notwithstanding his private opinions and actions, Grant understood that he still had publicly to uphold official government policy, which permitted those loyal to the Union to trade in cotton. All that changed on Dec. 17. Grant, according to multiple sources, received a visit that day from his 68-year-old father, Jesse R. Grant, accompanied by members [of] the prominent Mack family of Cincinnati, significant Jewish clothing manufacturers. Harman, Henry and Simon Mack, as part of an ingenious scheme, had formed a secret partnership with the elder Grant. In return for 25 percent of their profits, he agreed to accompany them to his son’s Mississippi headquarters, act as their agent to ‘procure a permit for them to purchase cotton’ and help them secure the means to transport that cotton to New York. According to the journalist Sylvanus Cadwallader, a witness, General Grant waxed indignant at his father’s crass attempt to profit from his son’s military status, and raged at the Jewish traders who ‘entrapped his old father into such an unworthy undertaking.’ He refused to provide the permit, sent the Macks homeward ‘on the first train for the north’ and, in high

dudgeon, immediately issued the order expelling ‘Jews as a class’ from his territory.”

Source: *General Grant's Infamous Order* By Jonathan D. Sarna

<https://archive.nytimes.com/opinionator.blogs.nytimes.com/2012/12/19/general-grants-infamous-order/>

General Grant sent the following letter to the Assistant Secretary of War:

HDQES. THIRTEENTH A. C., DEPT. OF THE TENN.,
Oxford, Miss., December 17, 1862.

HON. C. P. Wolcott, Assistant Secretary of War, Washington, D. C.:

I have long since believed that in spite of all vigilance that can be infused into post commanders, the specie regulations of the Treasury Department have been violated, and that mostly by Jews and other unprincipled traders. So well satisfied have I been of this that I instructed the commanding officer at Columbus to refuse all permits to Jews to come South, and I have frequently had them expelled from the department, but they come in with their carpet-sacks in spite of all that can be done to prevent it. The Jews seem to be a privileged class that can travel everywhere. They will land at any wood-yard on the river and make their way through the country. If not permitted to buy cotton themselves they will act as agents for someone else, who will be at a military post with a Treasury permit to receive cotton and pay for it in Treasury notes which the Jew will buy up at an agreed rate, paying gold.

There is but one way that I know of to reach this case; that is, for the Government to buy all the cotton at a fixed rate and send it to Cairo, Saint Louis, or some other point to be sold. Then all traders (they are a curse to the army) might be expelled.

U. S. GRANT,
Major-General

Source: *GENERAL ULYSSES S. GRANT AND THE JEWS*

https://www.jstor.org/stable/43057794?seq=1#metadata_info_tab_contents

“Like most of the behind-the-scenes operators in this book, Col. Edward Mandell House had the obligatory ‘London connection’. Originally a Dutch family, ‘Huis’, his ancestors had lived in England for three hundred years, after which his father settled in Texas, where he made a fortune in blockade- running during the Civil War, shipping cotton and other contraband to his British connections, including the Rothschilds, and bringing back supplies for the beleaguered Texans. The senior House, not trusting the volatile Texas situation, prudently deposited all his profits from his blockade-running in gold with Baring banking house in London*. At the close of the

Civil War, he was one of the wealthiest men in Texas.”

Source: *The Secrets of the Federal Reserve* by Eustace Mullins - p. 37

https://archive.org/details/TheSecretsOfTheFederalReserve_294

A Jewish Confederacy

As Vladimir Lenin (who was Jewish) would later say, “The best way to control the opposition is to lead it ourselves.”

“Yet many of us in the South, including those descended from old Jewish families of the Confederacy, still struggle to expose the truth about why Southern soldiers fought, the courage they showed against overwhelming odds, and the sacrifices they made. The history of the Confederacy is full of long-forgotten tales of Jewish heroes, warriors, and leaders. This is a story little known today, absent from history books and an embarrassment to liberal Jewish historians ashamed of the prominent role played by Jews in supporting, defending and fighting for the Confederacy. ... The best known of the Moses family Confederates was Major Raphael Moses, a fifth-generation South Carolinian who in 1849 moved to Columbus, Georgia, where he was a lawyer and planter. Moses, whose three sons also fought for the South, ended up attending the last meeting and carrying out the last order of the Confederate government – delivering the last of the Confederate treasury, \$40,000 in gold and silver bullion, to help feed and supply defeated Confederate soldiers in the Augusta hospital or straggling home after the war. ... A Jewish Tourist’s Guide to the U.S. notes that ‘So many Charleston Jews enlisted in the service of the Confederacy that from 1862 to 1866, Beth Elo[k]im found it impossible to obtain a quorum of trustees and could hold no regular meetings.’ ... Throughout the South, Jews assumed prominent roles in the Confederate government and armed forces; as Robert Rosen puts it in his authoritative book *The Jewish Confederates*, they ‘were used to being treated as equals’ (an acceptance they had enjoyed for a century and a half). The Confederacy’s secretary of war and later state was Judah P. Benjamin – the so-called brains of the Confederacy – and the top Confederate commander, General Robert E. Lee, was known for showing great respect to his Jewish soldiers. Charleston in the early 1800s had more Jews than any other city in North America, and many were respected citizens, office holders, and successful entrepreneurs. The city was commonly referred to as ‘our Jerusalem,’ and Myer Moses, my maternal family patriarch, in 1806 called his hometown ‘this land of milk and honey.’ ... In contrast to the South, the North was a hotbed of anti-Jewish bigotry. Much of the political and military leadership of the Union government was composed of men – including such leading figures as generals Ulysses S. Grant, William Tecumseh Sherman and Benjamin (“Beast”) Butler – who disliked

Jews, openly expressed their feelings, and persecuted Jews when they had the occasion to do so.”

Source: *Southern Jews and the Confederacy*

<https://www.jewishpress.com/indepth/front-page/southern-jews-and-the-confederacy/2010/07/28/>

And don't forget, much of the money in the North, and therefore the country, was in Jewish hands.

“When South Carolina seceded from the Union after the election of Abraham Lincoln in 1860, Charleston Jews supported the new Confederate States of America. Over 180 Charleston Jews fought for the Confederacy. Successful broker Benjamin Mordecai gave \$10,000 to South Carolina to help support the Southern war effort. He also established a charity to help take care of soldiers' families. Mordecai's strong support for the Confederate cause eventually cost him; he invested so heavily in Confederate bonds that he was financially ruined by the end of the war.”

Source: Encyclopedia of Southern Jewish Communities - *Charleston, South Carolina*

<https://www.isjl.org/south-carolina-charleston-encyclopedia.html>

“The loyalties of American Jews during the Civil War were divided along geographic lines, with the contribution of Southern Jews to the Confederate war effort deemed crucial enough for General Robert E. Lee to turn down requests for High Holiday furloughs. As Lee put it in a letter to a Virginia rabbi, ‘Neither you nor any other member of the Jewish congregation would wish to jeopardize a cause you have so much at heart by the withdrawal, even for a season, of a portion of its defenders.’ The dominant Jewish personality of the Confederate South was Judah P. Benjamin, described by one writer as the ‘most important American-Jewish diplomat before Henry Kissinger, the most eminent lawyer before Brandeis, the leading figure in martial affairs before Hyman Rickover, the greatest American-Jewish orator, and the most influential Jew ever to take a seat in the United States Senate.’”

Source: *A Tribe Apart: Jews of the American South - The Jewish Press*

<https://freerepublic.com/focus/ft/1401699/posts>

“Montgomery, Ala., was founded by a Jew, Abraham Mordecai. New Orleans, Charleston, Vicksburg and Savannah had large Jewish populations. David Emanuel was elected governor of Georgia in 1801. The highest social and governmental circles of the Confederacy included aristocratic Jewish clans, such as the Cohens and the de Leons of South Carolina; and a Louisiana lawyer, Judah Philip Benjamin, was successively attorney general, secretary of war, and secretary of state of the Confederate States of America. He was often called ‘the brains of

the Confederacy.’ Florida had a significant Jewish presence, too: David Levy Yulee, our first U.S. senator, was Jewish. ... In 1818, Moses Levy and his wife Hannah Abendanone acquired 60,000 acres in East Florida. Their bright, ambitious son David went on to become a member of Florida's 1838 constitutional convention, arguing against the division of the peninsula into two states. In 1845, when Florida finally joined the Union, he went to Washington, the first Jewish senator in American history. By the beginning of the Civil War, he had carved out a 5,000 acre plantation, Margarita, on the Homosassa River, and built the first cross-state railroad from Cedar Key to Fernandina. Yulee, like most of the other rich, accomplished Jews in the overwhelmingly Christian South, was both an insider and an outsider. He was a slaveholder, married to a Christian (the daughter of Gov. Wycliffe of Kentucky) but did not hide his dual Jewish and Arab heritage: He chose to add the ‘Yulee,’ an anglicized version of his Moorish grandfather's name. He supported the Confederate government but resisted allowing it to use his railroad for the war effort. Like many of his Christian colleagues, he lost his plantation when Union troops burned it. In 1865, he was accused of helping Jefferson Davis escape and was imprisoned at Fort Pulaski, Ga. One of those Yulee supposedly helped was Judah Benjamin.”

Source: Jews' Southern roots run deep

<https://www.tampabay.com/archive/1999/12/06/jews-southern-roots-run-deep/>

“David Levy Yulee (born David Levy; June 12, 1810 – October 10, 1886) was an American politician and attorney. Born on the island of St. Thomas, then under British control, he was of Sephardic Jewish ancestry: His father was a Sephardi from Morocco, and his mother, also of Sephardi descent, was born in Sint Eustatius and raised in St. Thomas. The family moved to Florida when he was a child, and he grew up there on their extensive lands. He later served as Florida's territorial delegate to Congress. Yulee was the first person of Jewish ancestry to be elected and serve as a United States senator, serving 1845–1851 and again 1855–1861. He founded the Florida Railroad Company and served as president of several other companies, earning the nickname of ‘Father of Florida Railroads.’ In 2000 he was recognized as a ‘Great Floridian’ by the state. ... Yulee was in favor of slavery and the secession of Florida. After the Civil War, he was imprisoned at Fort Pulaski for nine months for having aided the escape of Confederate President Jefferson Davis. After being pardoned by President Andrew Johnson, he returned to his Florida railroad interests and other business ventures. ... Moses Levy was a first cousin and business partner of Phillip Benjamin, the father of Judah P. Benjamin, the future Secretary of State of the Confederate States of America. ... In 1851 Yulee founded a 5,000-acre (20 km²) sugar cane plantation, built and maintained by enslaved African Americans, along the Homosassa River. ... In 1855 Yulee was again elected by the Florida legislature to the Senate. He served until resigning in 1861 in order to support the Confederacy at the start of the American Civil War. Yulee's inflammatory pro-slavery rhetoric in the Senate earned him the nickname ‘Florida Fire-Eater’. Although he frequently denied that he favored secession, Yulee and his colleague, Senator Stephen Mallory, jointly requested from the War Department a statement of munitions and equipment in Florida forts on January 2, 1860. He wrote to a friend in the state,

‘the immediately important thing to be done is the occupation of the forts and arsenals in Florida.’ During the Civil War, Yulee did not seek any elective or appointive office. There is some dispute as to his wartime legislative service as some sources state that he served in the Confederate Congress and others do not. After the war, Yulee was imprisoned in Fort Pulaski for nine months for treason, specifically for aiding in the 1865 escape of Jefferson Davis.”

Source: *David Levy Yulee*

https://en.wikipedia.org/wiki/David_Levy_Yulee

“Benjamin was born a British subject on St. Croix in 1811 to a family of Sephardic Jews. In 1822, the Benjamin family immigrated to America, seeking their fortune in what was then the nation’s most Jewish city: Charleston, S.C. ... On the Senate floor, Benjamin flourished as an orator of the Southern cause, a master of the secessionist rhetoric that cast slaveholders as victims. After Abraham Lincoln’s election in 1860, with the war looming, Benjamin intoned in a speech to his Northern Senate colleagues, ‘You may carry desolation into our peaceful land, and with torch and fire you may set our cities in flames ... but you never can subjugate us; you never can convert the free sons of the soil into vassals, paying tribute to your power; and you never, never can degrade them to the level of an inferior and servile race. Never! Never!’ When an abolitionist senator, citing the Book of Exodus, called Benjamin out for the signal hypocrisy of a Jew shilling for slavery—he tarred him as ‘an Israelite with Egyptian principles’—Benjamin cried anti-Semitism and refused to answer the charge on the merits.”

Source: *The Forgotten Confederate Jew*

<https://www.tabletmag.com/sections/arts-letters/articles/the-forgotten-confederate-jew>

THE COMPLETE HISTORY of the US \$2 bill

<http://archive.today/gLxnA>

Confederate \$2 bill

<https://teva.contentdm.oclc.org/digital/collection/p15138coll6/id/4364/>

Original 1862 Confederate Civil War \$500 Savings Bond With Judah Benjamin Image

https://web.archive.org/web/20221219204247/https://shilohrelics.com/cgi-bin/display_Item.asp?129891

“After secession, Benjamin became attorney general of the Confederacy and Davis’s lieutenant and chief ‘implementer,’ writing thousands of memoranda and orders and many speeches for the president. At times he seemed almost to be Davis and even was able to convene the cabinet and ask for a vote to give him constitutional authority to act in the president’s name, seeking

presidential approval later.”

Source: Benjamin, Judah P. 1811-1884

<https://www.encyclopedia.com/social-sciences/applied-and-social-sciences-magazines/benjamin-judah-p>

“When Confederate President Jefferson Davis -- with trusted advisor (handler) Judah Benjamin always at his side -- orders an attack on Federal Fort Sumter in South Carolina on April 12, 1861, the war is on. When Union troops mobilize, most good southerners, some previously reluctant, now patriotically rally to ‘the cause.’ When we think of the Confederacy, the big names that automatically come to mind are the three legends carved into the side of Georgia’s Stone Mountain: President **Jefferson Davis**, General **Robert E. Lee** and General **Stonewall Jackson**. Significant figures for sure, but in the grander power-scheme of things, these men, including President Davis himself, were outranked by **Judah P. Benjamin**. The fact that Benjamin’s name is so relatively unknown is, ironically, testament to the awesome ‘behind-the-scenes’ power that he wielded. Unfortunately for the South (*and the North*), Benjamin’s influence served neither of the Americas. His loyalties were elsewhere - in Rothschild’s London. Louisiana Senator **John Slidell** is not Jewish (*at least not outwardly*), but his family ties to elite European Jewry run deep. Slidell’s daughter is engaged to **Baron Frederic Erlanger**, a French Jewish financier based in Paris. Erlanger helps to fund the Confederacy, gouging the South with usurious interest rates and fees too! ([here](#)) Erlanger’s financing of the South, as confirmed even by contemporary New York Times articles, is directly linked to the **House of Rothschild**. ([here](#)) Papa-in-Law Slidell would later serve the Confederate States government as foreign diplomat to Great Britain and French Emperor Napoleon III. Now the niece of the influential Senator is married to northern financier **August Belmont** (*Schönberg*)- Rothschild’s Jewish boy and Democrat Party boss supporting the *Northern* cause, at least at first. After the war, ‘Confederate’ Slidell will make his ‘Unionist’ nephew-in-law Belmont his political protégé. Also hooked up with Senator Slidell in this tangled North-South-Rothschild knot of financial-political intrigue is fellow Louisiana Senator Benjamin. The Jewish big-shot will go on to become the Confederacy’s Attorney General, then Secretary of War, and then Secretary of State. Through the shadowy fog of 150 years of elapsed history, we can now discern a pattern of divide & conquer, balance of power conspiratorial actions being played upon both sides - and with tragic consequences.”

Source: Based on Excerpts from Planet Rothschild / Volume 1

<https://www.realthistorychan.com/judah-benjamin.html>

“Two leading B’nai B’rith-allied figures would serve as exemplars of the strategy for permanently dividing the Union. One was Judah P. Benjamin, and the other August Belmont. Benjamin, who lived from 1811 to 1884, was born in the British West Indies to Sephardic Jewish parents who moved to Charleston, South Carolina in 1827. He was inducted into the Charleston Hebrew Orphan Aid Society, one of the precursors of the B’nai B’rith. After attending Yale College in New Haven, Connecticut, he was forced to drop out under a cloud of scandal.

Benjamin surfaced in New Orleans where he quickly won the patronage of John Slidell. Slidell, a United States Senator who would later play a pivotal role in the Confederacy and sponsored the career of August Belmont who married Slidell's daughter. With Slidell's assistance, Benjamin became a prominent attorney, even serving for a period of time as the United States Attorney for New Orleans. ... In 1852, Benjamin was elected United States Senator, a post he retained until the outbreak of the Civil War in 1861 when he resigned to serve the Confederacy. Benjamin was the first Confederate Attorney General. He later served as Secretary of War and Secretary of State, ultimately running the Confederate Secret Service on behalf of Confederate President Jefferson Davis. And as the Mossad does today, he used innocent Jews in the North who were opposed to the dissolution of the Union to furnish information to the intelligence arm of the Confederacy. Judah Benjamin escaped to England following the defeat of the Confederate secessionist plot. It was Benjamin's Confederate Secret Service which organized and supervised such figures in the assassination of Abraham Lincoln as John Wilkes Booth and his accomplice John Serrat. Benjamin was charged with sedition for the Lincoln assassination, although he was never brought to trial due to his protected status in England."

Source: The Ugly Truth About The ADL - pp. 13-14

<https://highlanderjuan.com/wp-content/uploads/2019/06/EIR-The-Ugly-Truth-About-The-ADL-1993.pdf>

According to Jewish Virtual Library:

"During the Civil War, many Southerners blamed Benjamin for their nation's misfortunes. The Confederacy lacked the men and materials to match the Union armies and, when President Davis decided in 1862 to let Roanoke Island fall into Union hands without mounting a defense rather than letting the Union know the true weakness of Southern forces, Benjamin, as Davis's loyal Secretary of War, took the blame and resigned. Anti-Semitism was a fact of life in the North and South during the Civil War years, and Benjamin was falsely defamed as having weakened the Confederacy by transferring its funds to personal bank accounts in Europe. ... When John Wilkes Booth assassinated Lincoln in 1865, Davis and Benjamin were suspected of having plotted the event and, as the martyred Lincoln was compared to Christ in the Northern press, Benjamin was pilloried as Judas. When the South was defeated, Benjamin - fearing that he could never receive a fair trial if charged with Lincoln's murder - fled to England, where he lived out his life as a barrister, publishing a classic legal text on the sale of personal property. Evans speculates that, had Benjamin been captured by Union troops, the United States might have had its own Dreyfus Trial."

Source: Judah Benjamin

<https://www.jewishvirtuallibrary.org/judah-benjamin>

"Mayer Lehman was also socially well connected—he was friends with the governor of Alabama

and an acquaintance of Jefferson Davis, the future president of the Confederacy.⁶²”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - <https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“Lehman was indeed founded by three brothers, immigrant Jews from Germany who started out as dry-goods peddlers in the pre-Civil War south, and whose subsequent success as cotton brokers enabled them to become one of the Confederacy's main financial backers.”

Source: *Analyze This: Devaluing the Lehman name, on Wall Street and elsewhere*
<https://www.jpost.com/business/business-features/analyze-this-devaluing-the-lehman-name-on-wall-street-and-elsewhere>

“The Lehmans had had prior experience in ‘taking the profits out of war’, a double entendre and one of Baruch's favorite phrases. In *Men Who Rule America*, Arthur D. Howden Smith writes of the Lehmans during the Civil War, ‘They were often agents, fixers for both sides, intermediaries for confidential communications and handlers of the many illicit transactions in cotton and drugs for the Confederacy, purveyors of information for the North. The Lehmans, with Mayer in Montgomery, the first capital of the Confederacy, Henry in New Orleans, and Emanuel in New York were ideally situated to take advantage of every opportunity for profit which appeared. They seem to have missed few chances.’”

Source: *The Secrets of the Federal Reserve* by Eustace Mullins - p. 117
https://archive.org/details/TheSecretsOfTheFederalReserve_294

“The Democratic National Committee (DNC) is the governing body of the United States Democratic Party. ... The DNC was established at the 1848 Democratic National Convention.”

Source: *Democratic National Committee*
https://en.wikipedia.org/wiki/Democratic_National_Committee

“August Belmont Sr. (born August Schönberg; December 8, 1813 – November 24, 1890) was a German-American financier, diplomat, politician and party chairman of the Democratic National Committee, and also a horse-breeder and racehorse owner. ... In 1837, at the age of 24, Belmont set sail for the Spanish colony of Cuba and its capital city of Havana, charged with the Rothschilds' Cuban interests. On his way to Havana, Belmont stopped in New York City on a layover. He arrived in the previously prospering United States during the first waves of the financial/economic recession of the Panic of 1837, shortly after the end of the iconic two-term administration of President Andrew Jackson, the nation's first Democratic administration. ... In the financial/economic recession and Panic of 1837, hundreds of American businesses, including the Rothschild family's American agent in New York City, collapsed. As a result, Belmont postponed his departure for Havana indefinitely and began a new firm, August Belmont &

Company, believing that he could supplant the recently bankrupt firm, the American Agency. August Belmont & Company was an instant success, and Belmont restored health to the Rothschilds' U.S. interests over the next five years. ... Senator Douglas subsequently nominated Belmont as chairman of the Democratic National Committee. Belmont is attributed with single-handedly transforming the position of party chairman from a previously honorary office to one of great political and electoral importance, creating the modern American political party's national organization. He energetically supported the Union cause during the Civil War as a 'War Democrat' (similar to former Tennessee Senator Andrew Johnson, later installed as war governor of the Union Army-occupied seceded state), conspicuously helping U.S. Representative from Missouri Francis P. Blair raise and equip the Union Army's first predominantly German-American regiment. ... Remaining chairman of the Democratic National Committee after the War, Belmont presided over what he called 'the most disastrous epoch in the annals of the Democratic Party'. As early as 1862, Belmont and Samuel Tilden bought stock in the New York World in order to mold it into a major Democratic press organ with the help of Manton M. Marble, its editor-in-chief. According to the Chicago Tribune in 1864, Belmont was buying up Southern bonds on behalf of the Rothschilds as their agent in New York because he backed the Southern cause."

Source: *August Belmont*

https://en.wikipedia.org/wiki/August_Belmont

"Towards the end of the war in September 1864, the Chicago Tribune editorial page accused Jewish Financiers the Rothschilds' American agent August Belmont 'and the whole tribe of Jews,' of sympathizing with the South. Belmont was a Jew but married a Christian woman and was raising his children as Christians, however, during the war, he was chairman of the Democratic Party, which helped with the charge of Sympathy to the Confederacy. The attacks on Belmont became a favorite sport from the press and politicians. In 1864, The New York Times accused Belmont of aiding the Confederacy, writing, 'The great Democratic Party has fallen so low that it has to seek a leader in the agent of foreign Jew bankers.'"

Source: *Questioning Jewish Loyalty to the Union: Grant's General Order Number 11 and anti-Semitism during the Civil War*

https://www.academia.edu/51071631/Questioning_Jewish_Loyalty_to_the_Union_Grants_General_Order_Number_11_and_anti_Semitism_during_the_Civil_War

"John Wilkes Booth (May 10, 1838 – April 26, 1865) a famous American stage actor was a member of the prominent 19th century Booth theatrical family from Maryland. According to the autobiography of his sister Asia Booth, their father, Junius Brutus Booth, was '*born in 1796 to a highly educated clan of Jewish lawyers and silversmiths.*' The Booth family were originally Sephardic Jewish wine merchants from Portugal who ran a business exporting wine through the ports of northern England as far back as 1569. John Wilkes Booth's paternal great-great-great-grandfather was Ricardo Botha, who born in 1675 and settled in England, he changed his name

from Botha to Booth. His grandson, John Booth, Jr., (1723-1787), was a silversmith established in London, England. He married Elizabeth Wilkes (1720-1801); John's sons John and Philip founded a London distillery in 1740 and began selling Booth's dry gin, eventually becoming the largest gin distillery in the UK; while his son Richard (John Wilkes Booth's grandfather) was an attorney. Richard's son, Junius Brutus Booth (1796-1852), was a well-known Shakespearean actor in England and America. In his 1865 biography of John Wilkes Booth, George Alfred Townsend writes of Junius Brutus Booth: *'The elder Booth in every land was a sojourner, as all his fathers were of Hebrew descent, and by a line of actors, he united in himself that strong Jewish physiognomy which, in its nobler phases, makes all that is dark and beautiful, and the combined vagrancy of all men of genius and all men of the stage. Fitful, powerful, - passionate, his life was a succession of vices and triumphs.'* Following Lincoln's assassination, Booth fled on horseback to southern Maryland, eventually making his way to a farm in rural northern Virginia 12 days later, where he was tracked down. Booth's companion gave himself up, but Booth refused and was shot by a Union soldier after the barn in which he was hiding was set ablaze. Eight other conspirators or suspects were tried and convicted, and four were hanged shortly thereafter."

Source: *Jews and the Slave Trade*

<https://web.archive.org/web/20160722181220/http://wethoughttheywerewhite.weebly.com/jews--the-slave-trade.html>

"In the May 14 issue of the Argentine newspaper *Clarín*, Rabbi Morton Rosenthal, director of international affairs of the Anti-Defamation League of B'nai B'rith, alleged that Lyndon LaRouche has 'imputed diverse crimes to the United States' Jewish community, among them the murder of President Abraham Lincoln last century.' Responding to the allegation, on May 17 a spokesman for LaRouche said that in fact it is Rosenthal's own B'nai B'rith, and not 'the Jewish community,' which was implicated in the murder of President Abraham Lincoln. ... The United States National Park Service maintains the Lincoln murder site at Ford's Theater in Washington as a national monument. Park Service historians tell tourists that John Wilkes Booth was not a 'regular' agent of the Confederate Secret Service. Some months before he shot Lincoln, Booth in fact deposited funds in the Montreal bank used by the 'regular' operatives of Confederate Secret Service head Judah Benjamin. John Surrat, who confessed to being a 'regular' Benjamin agent and to plotting with Booth to abduct Lincoln, admitted to using that Montreal bank for Benjamin's funds. Yet the Park Service says that Booth did not 'ordinarily' go to Canada for Benjamin, and that he could not be a 'regular' operative, because Booth's name does not appear on the payrolls of the Confederate government!

"The Ford's Theater permanent display, however, contains a piece of evidence which flies in the face of the 'lone assassin' theory: a decoding sheet, found by police in John Wilkes Booth's trunk, and alongside it, a matching coding device which was found in the office of Judah Benjamin. At the time when John Wilkes Booth shot President Lincoln, Booth's old acquaintance Benjamin Peixotto was international president of the B'nai B'rith. Only hours before going to Ford's Theater to shoot the President, Booth met with his old friend Simon Wolf for a

confidential discussion over some drinks. ...

“In eastern Ohio, B'nai B'rith was run by Benjamin F. Peixotto and his intimate friend Simon Wolf. Peixotto edited the *Cleveland Plain Dealer*, a uniquely pro-slavery newspaper in an abolitionist area. (Public outrage eventually shut the newspaper down during the Civil War because it so virulently supported Ohio's Copperhead boss Clement Vallandigham.) Masonic attorney and Democratic Party operative Wolf worked at the 1860 Democratic national convention as an agent of party sponsor August Belmont, the official U.S. representative of the British Rothschild family of bankers. In Cleveland in the 1850s, Peixotto and Wolf ran a Young Men's Hebrew and Literary Society, which sponsored theatrical performances. The young actor John Wilkes Booth performed in their amateur plays, and became their friend and Wolf's confidant. Wolf reportedly ‘bore an uncanny resemblance’ to Booth, who was two years Wolf's junior. Peixotto later became B'nai B'rith international president from 1863 to 1867, operating from Belmont's New York. Wolf moved to Washington in 1862, and ran the Order's relations with the U.S. government for the next 60 years.

“Soon after Wolf's arrival in wartime Washington to head the B'nai B'rith capital operations, he was arrested by the U.S. government and jailed as an operative of an enemy organization: the B'nai B'rith. Wolf's authorized biography explains that Chief of Detectives Lafayette Baker ‘accused Wolf of being an agent for a disloyal organization that aided rebels and assisted blockade runners. What Baker had in mind was the International Order of B'nai B'rithWolf was arrested for having secured the release of imprisoned Southern Jewish refugees. He was held at the Carroll Street Prison.’

“Wolf was soon ‘declared innocent of any involvement with blockade runners,’ and was released. The official B'nai B'rith history puts it this way: "The chief of the War Department's Detective Bureau was Col. Lafayette Baker, notorious for his cruelty and ruthlessness. He had a young lawyer, Simon Wolf, arrested solely because he was a member of B'nai B'rith. . . .Wolf was defending several Southern Jews arrested in Washington and charged ‘With being Confederate spies.’”

Source: *Simon Wolf's role in the assassination of Abraham Lincoln* by Anton Chaitkin

https://larouchepub.com/eiw/public/1993/eirv20n21-19930528/eirv20n21-19930528_056-simon_wolfs_role_in_the_assassin.pdf

And there were plenty of Jewish and non-Jewish spies and traders on both sides. Here's a Jewish one:

“Born into an assimilated Jewish family in Charleston, SC, in 1819 or 1820 [sources differ], Eugenia Levy Phillips was raised by prominent and successful parents who mingled easily with Charleston's elite. Upon her marriage in the mid-1830s, she moved to Mobile, Alabama, where her husband, Philip Phillips, had a successful law practice. Philip Phillips served two terms in the Alabama State Legislature, then moved his wife and seven (soon to be nine) children to Washington, D.C., when he was elected to Congress in 1853. He declined to run for a second

term, and instead went into private legal practice in 1855. Although a native Southerner, he remained opposed to Southern secession. Eugenia Phillips, however, did not take her husband's opinions as her own. Like many Southern Jews, she was a strong supporter of the Confederate cause. While her younger sister Phoebe Levy Pember worked as a nurse in a Richmond military hospital (see *This Week in History* for August 18, 1823; and November 29, 1862), Phillips collaborated more directly with the Confederate military. Beginning in 1861, she aided Confederate spy networks and secretly passed material aid to Confederate troops. On August 24, 1861, Union troops raided the Phillips home; although they were unable to find direct evidence of treason, they placed Phillips under house arrest. At the intervention of Edwin Stanton, who later became Secretary of War, she was soon released and the family moved to New Orleans.”

Source: Union troops arrest Confederate spy Eugenia Levy Phillips – Jewish Women’s Archive

<https://jwa.org/thisweek/aug/24/1861/eugenia-levy-phillips>

Reconstruction and the Compromise of 1877

Reconstruction

“The Reconstruction era was a period in American history following the American Civil War (1861–1865) and lasting until approximately the Compromise of 1877. During Reconstruction, attempts were made to rebuild the country after the bloody Civil War, bring the former Confederate states back into the United States, and to redress the political, social, and economic legacies of slavery. During the era, Congress abolished slavery, ended the remnants of Confederate secession in the South, and passed the 13th, 14th, and 15th Amendments to the Constitution (the Reconstruction Amendments) ostensibly guaranteeing the newly freed slaves (freedmen) the same civil rights as those of whites. Following a year of violent attacks against Blacks in the South, in 1866 Congress federalized the protection of civil rights, and placed formerly secessionist states under the control of the U.S. military, requiring ex-Confederate states to adopt guarantees for the civil rights of freedmen before they could be readmitted to the Union. In nearly all ex-Confederate states, Republican coalitions set out to transform Southern society. The Freedmen's Bureau and the U.S. Army both aimed to implement a post-slavery free labor economy, protect the legal rights of freedmen, negotiate labor contracts, and helped establish networks of schools and churches. Thousands of Northerners ("Carpetbaggers") came to the South to serve in the social and economic programs of Reconstruction. Fighting against suffrage and full rights for freedmen, and in favor of giving the returning Southern states relatively free rein over former slaves, were the white ‘Redeemers’; Southern Bourbon

Democrats; Vice President Andrew Johnson, a Southerner who assumed the presidency after the assassination of President Abraham Lincoln; and especially the Ku Klux Klan, which intimidated, terrorized, and murdered freedmen and Republicans, including Arkansas Congressman James M. Hinds, throughout the former Confederacy.”

Source: *Reconstruction era*

https://en.wikipedia.org/wiki/Reconstruction_era

You don't need to watch the following video to understand the information in this section, but if you want additional context I suggest you watch it. And even if you don't want additional context you should watch it at some other time.

The Reconstruction Era (Documentary)

<https://www.youtube.com/watch?v=btV1ovf560g>

<https://www.pbs.org/wgbh/americanexperience/films/reconstruction/#transcript>

Alternative sources

Reconstruction Part 1 of 2

<https://www.youtube.com/watch?v=uspD-d0DxGc>

Reconstruction The Second Civil War Part 1 2

*audio is out of sync

<https://www.youtube.com/watch?v=6Ge90PXpgg0>

Watch the following videos:

Inside Look | Reconstruction: America After the Civil War | PBS

<https://www.youtube.com/watch?v=8buF2t0VMFs>

MOOC | "Black Reconstruction" | The Civil War and Reconstruction, 1865-1890 | 3.5.1

<https://www.youtube.com/watch?v=SHbBiKHWozE>

“With the help of a leading Rothschild political asset in England, Baron Pollack, Benjamin continued his legal career in London. He never abandoned his commitment to subvert and destroy the American republic, however. As a wealthy lawyer for the British merchant oligarchs, Judah Benjamin collaborated with other exiled Confederate and Masonic strategists in England, such as James D. Bulloch and Robert Toombs. Benjamin's continuing preoccupation with

defeating Reconstruction is indicated in letters he wrote back to the U.S. with complaints such as these: ‘I have always looked with the utmost dread and distrust on the experiment of emancipation so suddenly enforced on the South by the event of the war. God knows how it will all end!’; ‘the South is kept crushed under negro rule’; ‘I can never consent to go to New Orleans and break my heart witnessing the rule of negroes and carpetbaggers’; and ‘nothing is so abhorrent to me as Radicalism which seeks to elevate the populace into the governing class.’”

Source: *The Ugly Truth About The ADL* - p. 14

<https://highlanderjuan.com/wp-content/uploads/2019/06/EIR-The-Ugly-Truth-About-The-ADL-1993.pdf>

Lynchings and Racial Violence during Reconstruction

https://www.youtube.com/watch?v=GU_9x3upz90

The Compromise of 1877

The Compromise of 1877 – Cong. Rec., 44th Cong., 2d Sess. 2047 (Mar. 1, 1877)

What The Compromise of 1877 Meant (SOT)

<https://www.youtube.com/watch?v=OLnMq9q9cmw>

“Did you know that one of the leading figures in the Compromise of 1877, which after a deadlock in the Electoral College delivered the presidency to Republican Rutherford B. Hayes in exchange for a promise to end Reconstruction, was a Jewish congressman from Louisiana named William M. Levy? I didn’t either; I had to look it up, and only after some digging found the relevant passage in historian C. Vann Woodward’s account of that chaotic, catastrophic vote in the House of Representatives, which ushered in nearly a century of disenfranchisement and oppression of Southern blacks.”

Source: *The Women’s March’s Farrakhan problem, and my own*

<https://news.yahoo.com/womens-marchs-farrakhan-problem-172033327.html>

This person is referring to [*Reunion and Reaction: The Compromise of 1877 and the End of Reconstruction*](#) by C. Vann Woodward – p. 201

1% of the population, and yet seems to always play a key role when it comes to extreme harm being done to Blacks.

“The Compromise was announced on March 1, 1877, on the floor of the House by Democratic representative William Levy of Louisiana.... With the help of southern Democrats, the filibuster was broken (to the extreme annoyance of Tilden's northern Democratic supporters) and on March 2 Hayes was declared the winner. In April, federal troops were removed from active intervention in the governments of Louisiana and South Carolina. The last Reconstruction governments collapsed. Historians debate over the extent to which the Compromise of 1877 was the product of a specific backroom political deal and extent to which it was the culmination of a gradual shift in public opinion and the priorities of the Republican Party. But no one disputes that a vast and dramatic change occurred between 1874 and 1877, or that the effect was to nullify the rights won by black Americans through the Fourteenth and Fifteenth Amendments. ... The Compromise of 1877 was no mere ceasefire in the partisan wars. It was the culmination of a political shift that had already gained steam from the ouster of Republican governments in state after state in the former Confederacy. No longer could the Republican post-War political strategy of achieving national majorities by carpetbag control of southern states be maintained, and political support in the North for civil rights—which was never robust—had run its course. Civil rights became a political liability. Thus, the Compromise of 1877 marked a fundamental reorientation of the Republican Party away from the goals of Reconstruction and toward the goal of economic expansion a goal more effectively pursued in alliance instead of conflict with business-oriented whites in the South. ... Thereafter, neither of the great political parties of the Nation retained a commitment to fulfillment of the ideals of the Fourteenth Amendment. Reconciliation between North and South (and with it, more lucrative political activities such as railway construction projects) was achieved at the sacrifice of the rights of black Americans. ... The Compromise can thus be restated in the following terms. The two great constitutional issues of the era were the balance of power between the states and the federal government and the rights of the recently emancipated black citizens. The Compromise of 1877 was a capitulation on the first issue; the independence and autonomy of the southern states was restored. But it was not a total capitulation on the second: the rights of black citizens would continue to receive a promise of protection, albeit from state governments rather than the federal government. ... Once power shifted back to the southern states and away from Congress, the promises of continued respect for the rights of black Americans quickly proved illusory. This probably came as no surprise to anyone. ... Blacks continued to vote and to hold office in significant but ever diminishing numbers for the remainder of the century; but by the first decade of the 1900s black disenfranchisement was complete and the Fifteenth Amendment was a dead letter in the states of the old Confederacy. ... Far more than the Fourteenth Amendment, the Compromise of 1877 created a far-reaching and long-persisting constitutional regime: the regime of Jim Crow.”

Source: *The Forgotten Constitutional Moment*. By Michael W. McConnell

<https://scholarship.law.umn.edu/cgi/viewcontent.cgi?article=1759&context=concomm>

“The withdrawal of all Federal troops in 1877 signaled a turn for the worse in making progress for independent farming. The availability and quality of public and private schools declined. In many rural areas, there was no access to high school education for black children (Litwack, 56-113) ... The increased land ownership and prosperity of the first two decades of the 20th century, however, were not shared by a large majority of black farm operators. Enactment of Jim Crow laws in the late 1890s empowered landlords and planters to try to extract more output from tenants and sharecroppers with less compensation, rather than using incentives for self-motivated work (Ochiltree, 367; Litwack, 127-29; Alston, 267). Oppressive farm operating contracts were easier to impose because the voting rights of blacks were limited. Without the franchise, black tenants and sharecroppers had no legal or political recourse. These laws also facilitated tacit coordination by white landlords in applying stricter terms in agricultural contracts. ... While not all individuals succeed in farming in any setting, the repressiveness of Jim Crow society stifled market incentives that enable economic mobility.”

Source: *Black Farmers in America, 1865-2000 The Pursuit of Independent Farming and the Role of Cooperatives*
<https://www.rd.usda.gov/files/RR194.pdf>

The KKK Unveiled

Is the official story of the creation of the KKK actually true? Probably not. And there are several theories on the subject floating around, but none of the promoters of these theories seem to have “smoking gun” proof or sources for their claims. The most popular theories state they were created from: 1. Albert Pike. 2. Members of the Scottish Rite of Freemasonry. 3. The Knights of the Golden Circle.

I didn't go to a library and pour through hundreds of books, but from what I can see there's no real evidence linking anyone or any group to the initial creation of the KKK other than the people mentioned in the official story (if you were to take that evidence as legitimate). That said, it doesn't mean that there wasn't Jewish involvement in the creation of the Klan or its operations thereafter.

Let's start by taking a look at three groups – the Scottish Rite of Freemasonry (the one common element of all popular KKK theories), the B'nai B'rith, and the Knights of the Golden Circle.

The Scottish Rite

“In the year 1862 a Berlin Freemason, who noticed the Jewish predominance in the lodges, wrote in a Munich paper: ‘There exists in Germany a secret sect with Freemasonic forms, which is subject to ‘unknown leaders’. The members of this association are in their great majority ‘Israelites’... In London, where, as one knows, the revolutionary herd are found around the Grandmaster Palmerston, there exist two Jewish Lodges that have never seen Christians cross their threshold; it is there that are combined all the threads of the revolutionary elements which nestle in the Christian lodges. In Rome there is a further lodge, ‘which consists completely of Jews’, and where all threads as well as plots instigated in the ‘Christian lodges’ unite: ‘the supreme court of justice of the revolution.’ From there outwards the other lodges are directed as by secret leaders, so that the greater part of the Christian revolutionaries are only marionettes who are set in motion by Jews by means of the secret leaders. ... Gougenot des Mousseaux reports the following occurrence, which confirms the ensuing statements: ‘With the breaking out again of the revolution of 1848, I had connections with a Jew, who out of vanity betrayed the secrets of the secret societies of which he was a member. The latter instructed me eight or ten

days in advance of all revolutions that would break out in any point of Europe. I have to thank him for the unshakeable conviction that all these great movements of 'repressed peoples, etc.' were instigated by half a dozen persons who imparted their instructions to the secret societies of the whole of Europe. The ground under our feet is through and through undermined, and the Jewish people provided an entire contingent of these subterranean agitators.' In the year 1870 de Camille wrote in 'Le Monde' that he met a Freemason upon a round trip through Italy, one of his old acquaintances. To his question how things went with the order, he answered: 'I have finally left the lodge of my Order for I have gained the deep conviction that we were only the tools of the Jews, who drive us to the total destruction of Christianity.' (La F.M. Secte Juive, 43-46)."

Source: *The Jews in Europe: The Mask of Freemasonry, Part 1*

<https://christogenea.org/podcasts/jews-europe-mask-freemasonry-part-1>

Smart man. The secret societies are definitely used to manipulate, exploit and blame non-Jews.

“Jewish names appear among the founders of Freemasonry in colonial America, and in fact it is probable that Jews were the first to introduce the movement into the country. Tradition connects Mordecai Campanall, of Newport, Rhode Island, with the supposed establishment of a lodge there in 1658. In Georgia four Jews appear to have been among the founders of the first lodge, organized in Savannah in 1734. Moses Michael Hays, identified with the introduction of the Scottish Rite into the United States, was appointed deputy inspector general of Masonry for North America in about 1768. In 1769 Hays organized the King David's Lodge in New York, moving it to Newport in 1780. He was Grand Master of the Grand Lodge of Massachusetts from 1788 to 1792. Moses *Seixas was prominent among those who established the Grand Lodge of Rhode Island, and was Grand Master from 1802 to 1809. A contemporary of Hays, Solomon *Bush, was deputy inspector general of Masonry for Pennsylvania, and in 1781 Jews were influential in the Sublime Lodge of Perfection in Philadelphia which played an important part in the early history of Freemasonry in America. Other early leaders of the movement included: Isaac da *Costa (d. 1783), whose name is found among the members of King Solomon's Lodge, Charleston, in 1753; Abraham Forst, of Philadelphia, deputy inspector general for Virginia in 1781; and Joseph Myers, who held the same office, first for Maryland, and later for South Carolina. In 1793 the cornerstone ceremony for the new synagogue in Charleston, South Carolina, was conducted according to the rites of Freemasonry. The later history of Freemasonry in the United States shows a number of prominent Jewish names, but nothing corresponding to their influence in the earlier period. In 1843 the Grand Lodge in New York addressed a letter to the Mutterloge in Berlin complaining against the refusal of German lodges to accept registered Masons of the American Lodge because they were Jewish.”

Source: *Freemasons*

<https://www.jewishvirtuallibrary.org/freemasons>

Moses Michael Hayes (Jewish) was given an appointment within Freemasonry which allowed him to confer the degrees of the Order of the Royal Secret upon selected Master Masons. The twenty-five degrees of the Order of the Royal Secret (often called the Rite of Perfection) was a precursor to the Scottish Rite of Freemasonry (sometimes called the Jewish Rite). A year later, in 1769, Hays was made the first Master of the newly formed King David's Lodge (a Jewish lodge). Hays appointed Isaac Da Costa (Jewish) Deputy Inspector General for South Carolina, who in 1783 introduced the Rite into that State by the establishment of a Grand Lodge of Perfection in Charleston. And it was the Jewish members of the Sublime Lodge of Perfection in Philadelphia who helped popularize the Scottish Rite of Freemasonry throughout the States. Hays became creator and head of The Massachusetts Grand Lodge of Ancient Masons, a lodge that no other lodge in the universe (their words) had authority over. And this was confirmed by the Grand Lodge of Scotland. (Sources: 1. The Scottish Rite Masonic Museum and Library on [Moses Michael Hays](#) 2. [The New England Freemason, Volume 2](#) edited by Sereno Dwight Nickerson, Charles H. Titus – pp. 71-79)

“On August 5, 1813, the Jurisdiction's first Supreme Council was formed by Emanuel De La Motta (1760–1821), in his capacity as the Southern Jurisdiction's Grand Treasurer General. The Council consisted of six members - Daniel D. Tompkins (1774–1825), Sampson Simson (1780–1857), John James Joseph Gourgas (1777–1865), Richard Riker (1773–1842), John Gabriel Tardy (1761-1831), and Moses Levi Maduro Peixotto (1767–1828). Of these seven men, three were Jewish - De La Motta, Simson, and Peixotto - and, just as Riker and Tompkins were politically associated outside of Freemasonry, these three men were culturally and religiously connected through their faith. For example, Simson and Peixotto were both members of New York's Congregation Shearith Israel. ... In addition to De La Motta, Simson, and Peixotto, other prominent Jews involved with the establishment and founding of the Scottish Rite include Moses Michael Hays (1739–1805), as well as three of the Southern Jurisdiction's founding members - Abraham Alexander (1743-1816), Israel Delieben (1740-1807), and Moses Clava Levy (1749-1839). ... Emanuel De La Motta and Moses Levy Maduro Peixotto were both born into Sephardic families in the Caribbean (San Croix and Curaçao, respectively) before moving to the United States. Although this book does not mention either man specifically, there is useful information about Dutch trade and Sephardic Jews in the Caribbean, which is essential to understanding the movement of pre-Scottish Rite degrees from their arrival with merchants in the West Indies in the mid-eighteenth century to their movement out of the West Indies to New Orleans, Charleston, and Albany later in that century. ... Four of the first Supreme Council members of the world's first Supreme Council, founded in Charleston, South Carolina in 1801, were drawn from its Jewish community. ... Hays is remembered for many important roles that he played - both within Freemasonry and without. Within Scottish Rite Freemasonry is best remembered as having been deputized by Henry Andrew Francken (ca. 1720–1795) to spread the Order of the Royal Secret, which eventually led to the founding of the Scottish Rite.”

Source: Scottish Rite Masonic Museum & Library - *Freemasonry and Judaism*
<http://archive.today/n2Ke4>

And they list books where this information, and more, can be found.

“Nathaniel Levin, the present incumbent, has occupied the office since 1866. Emanuel De La Motta, Moses C. Levy, Israel De Lieben and Abraham Alexander took an active part in organizing and establishing the Supreme Council of the Ancient and Accepted Scottish Rite of Free Masons in South Carolina in 1801.”

Source: The Hebrews in America. A SERIES OF HISTORICAL AND BIOGRAPHICAL SKETCHES. BY ISAAC MARKENS. (published in 1888) - pp. 57-58

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

“The Supreme Council of the 33d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, said to be the first Supreme Council known, and superseding all previous analogous organizations, being, it is also said, a transformation of the former Rite of Perfection or Ancient Accepted Rite, was organized at Charleston, on May 30, 1801, by John Mitchell, Frederick Dalcho, Emanuel DeLaMotta, Abraham Alexander, Major T. B. Bowen, and Israel Delieben. A list exists of the officers composing this Council in 1802, and also of the officers and members of the different sections or divisions of the degrees of the Scottish Rite in that year. [277] Many Jewish names appear in this list, as also many non-Jewish, prominent in South Carolina affairs.”

Source: North Carolina, South Carolina, Georgia, The Supreme Council and Congregation Beth Elohim of Charleston
<https://web.archive.org/web/20130602181541/https://modernhistoryproject.org/mhp?Article=JewishMasons&C=9.0>

The B'nai B'rith

“The Order of B'nai-Berith, the foremost, and in fact the parent of the Jewish fraternal organizations in America, was founded in 1843, and Henry Jones is considered its chief founder. Its chief aim was and is the union of Israelites for the purpose of furthering education and elevating the morals and aspirations of the race. ... From the parent lodge have sprung nearly 400 lodges, of which twenty are situated in Germany, to which the order was extended in the year 1880. It is governed by an Executive Committee composed of one member from each of its eight District Grand Lodges, and at its head are placed a President and Secretary, who wield the supreme executive power during the recesses between the regular sessions.”

Source: The Hebrews in America (published in 1888) - pp. 331-332

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

It was said to be set up as some Jewish humanitarian organization, but was at the same time a secret society that was modeled after Freemasonry.

“It was founded at New York in 1843 by a number of German Jews, headed by Henry Jones, for the purpose of instilling the principles of morality among the followers of the Mosaic faith—uniting them on a platform upon which all could stand regardless of dogma and ceremonial custom—and of inculcating charity, benevolence, and brotherly love as the highest virtues. Political and religious discussions were to be barred forever in order that harmony and peace might be preserved in the deliberations of the Order. A constitution was adopted for the administration of the affairs of the Order; and in 1851, a sufficient number of lodges having been organized, the first grand lodge was established in the city of New York, and in the same year District Grand Lodge No. 2 was founded in the city of Cincinnati. The Order spread rapidly. Lodges were formed in nearly all of the Eastern and Western states; so that in 1856 District Grand Lodge No. 3 was instituted, with its seat in Philadelphia, Pa. The supreme authority was placed in a central body, which met annually and was composed of one representative from each lodge. At the meeting of the supreme body in 1857 a membership of 2,889, with an accumulated capital of \$78,000, was reported. ... A new era of development began in 1868, when, at a convention held in the city of New York, composed of representatives from each lodge, the present constitution was adopted. Meanwhile, three new grand lodges had been instituted: No. 4 in San Francisco, Cal.; No. 5 in Baltimore, Md.; and No. 6 in Chicago, Ill. The Order at that time numbered more than 20,000 members.”

Source: *B'NAI B'RITH, or SONS OF THE COVENANT*: By Cyrus Adler, M. Ellinger
<https://www.jewishencyclopedia.com/articles/3437-b-nai-b-rith>

The Grand Lodges spread from New York City to Cincinnati, Ohio.

“In 1801, the Tory faction of U.S. Freemasonry—the grouping of Freemasons who had sided with England during the American Revolution—opened up shop as the ‘Grand Council of the Princes of Jerusalem of the Mother Supreme Council of the Knights Commander of the House of the Temple of Solomon of the Thirty-third Degree of the Ancient and Accepted Order of the Scottish Rite of Freemasonry in the United States.’ This US-based British Freemasonic lodge was chartered in Charleston, S.C. The members of this British-led secret society would direct the Confederate secessionist insurrection a half-century later. Other Scottish Rite members would be among the founders of the B'nai B'rith. They, too, would be leading Confederates.

“Apart from the esoteric mission of spreading an explicitly anti-Christian form of Roman pagan worship and occultism among the early generations of American citizens, the Charleston lodge also sought to build up a network of pro-British merchants, spies and politicians in both the North and the South, who would one day play a pivotal role in the reconquest. Many of these

early Masons became wealthy through their business dealings with the British East India Company and the Dutch West India Company, in both the cotton and the slave trade. Among the founding members of the Charleston Scottish Rite Lodge were many prominent Jews, including Isaac DaCosta, Moses Cohen, Israel De Lieben, Dr. Isaac Held, Moses Levi, and Moses Peixotto. Many of these men were Sephardic Jews from North Africa or from Spain who had originally settled in the Caribbean and engaged in the early slave trade. These Jewish Masons set up other organizations which also maintained active liaison to Great Britain's powerful Jewish community. The Hebrew Orphan Aid Society was one such nominally benign group that would produce one of the most rabid secessionist leaders, Judah P. Benjamin. Although today, any reports of the Freemasonic roots and structure of B'nai B'rith are usually greeted with a torrent of allegations of 'anti-Semitism,' back in the formative years, B'nai B'rith's own magazine *The Menorah* offered the following information about the founders of the group: 'Their reunions were frequent and several of them being members of existing benevolent societies, especially the order of Free Masons and Odd Fellows, they finally concluded that a somewhat similar organization, but based upon the "Jewish idea" would best obtain their object. ...

"Indeed, to this day, all local chapters of the B'nai B'rith are referred to as Lodges, a practice borrowed whole cloth from the Scottish Rite. ...

"The majority of Jews in America during the first generations following independence were opposed to the idea of a Jewish Freemasonic secret society. Thus, Israel Joseph Benjamin, a noted European Jew, in his memoirs *Three Years in America, 1859-62* wrote of the B'nai B'rith that 'this is a secret society, like the Freemasons, with passwords and the like and was quite a new phenomenon for me... still I think the existence of such a society not at all necessary.' ...

"During the Civil War itself, while the majority of American Jews sided with the North and fought valiantly to preserve the Union, the B'nai B'rith was predominantly pro-Confederate. Even in New York City, the Lodges preached secession. The Baltimore Hebrew Congregation, founded by Dutch Jews who made their money in the slave trade, heard sermons by Rabbi Morris Raphall like the following:

'Who can blame our brethren of the South for their being inclined to secede from a society under whose government their ends cannot be attained and whose union is kept together by heavy iron ties of violence and arbitrary force? Who can blame our brethren of the South for seceding from a society whose government cannot and will not protect property rights and privileges of a great portion of the Union?'"

Source: *The Ugly Truth About The ADL* - pp. 10-12

<https://highlanderjuan.com/wp-content/uploads/2019/06/EIR-The-Ugly-Truth-About-The-ADL-1993.pdf>

"Benjamin Franklin Peixotto was born in the city of New York, November 13, 1834. He is a son of the late Dr. Daniel L. M. Peixotto, an eminent physician. His parents removed to Ohio in 1836, but returned to New York in 1841, where Benjamin received his earliest education. ... His voice often resounded in societies and in the Hebrew lodges. As a member of the Independent

Order of B'nai-Berith (Sons of the Covenant), he did much to elevate the standing of American Hebrews, and in the year 1863 he was chosen Grand Saar or Grand Master of the Order in the United States. Under his energetic administration the Order was raised in membership from 4,000 to 12,000, about one-half of its present number.”

Source: The Hebrews in America (published in 1888) - pp. 235-236

https://upload.wikimedia.org/wikipedia/commons/6/6a/The_Hebrews_in_America_%28IA_hebrewsinamerica00mark%29.pdf

The Knights of the Golden Circle

In 1851 the B'nai B'rith spread, creating Grand Lodge No. 1 in New York City, and then Grand Lodge No. 2 in Cincinnati, Ohio in that same year. This is an interesting fact because we find these same steps taken by someone suspected of being the true founder of the Knights of the Golden Circle, another secret society modeled after Freemasonry.

“While Scottish Rite Council member and secessionist John A. Quitman was trying to conquer Cuba, the Swiss master of the Scottish Rite in the Northern Jurisdiction, J. J. J. Gourgas du Pan de Rengers, set in motion the machinery to blow the United States. Gourgas delegated Killian Henry Van Rensselaer—a ‘patron’ of the old unreconstructed Dutch feudal lords in New York—to take personal charge of initiating a military organization with insurrectionary potential in the heart of the country. According to Van Rensselaer’s Scottish Rite biography, he had been ‘irregularly knighted in Rochester, New York in 1830 by three officers of the British army in Canada.’²⁴⁶ Piercing together the truth about what Gourgas and Van Rensselaer did to the United States has cost investigators many hours of painstaking work shoveling through mounds of lying cover stories—and a good bit of discussion with relevant families and Masonic organizations. In 1851, K. H. Van Rensselaer was named Deputy to the Northern Supreme Council for the states of Pennsylvania and Ohio. Over the next two years, he made his way westward, carefully probing for local openings, testing the political waters. In 1853, he set up the first consistory, or regional headquarters, west of New York—in Cincinnati, Ohio.²⁴⁷ He then made his home in Cincinnati, becoming there a ‘revered’ Scottish Rite personage whose grave is still the site of yearly ceremonies. Another secret organizations very coincidentally began in Cincinnati, Ohio, in 1854.²⁴⁸ It was called the Knights of the Golden Circle, and it utilized very un-Ohioesque mummeries such as the Maltese Cross by way of symbolism. We would still know very little about this Scottish Rite front organization if its official founder, George W. L. Bickley, had not talked after being put in the Ohio State Prison by military authorities during the Civil War.”

Source: *Treason In America: From Aaron Burr To Averell Harriman* by Anton Chaitkin – pp. 221-224

<https://archive.org/details/treasoninamerica00chai>

Also take a look at the image on page 222 [here](#) or [here](#).

Excerpts from *Knights of the Golden Circle – Secret Empire, Southern Secession, Civil War* by David C. Keehn

Among the new recruits was a strikingly handsome twenty-year-old cast member from Maryland—John Wilkes Booth—whose now-deceased father was a theatrical icon. ... Wilkes had been welcomed into the upper echelons of Richmond society and basked in the gracious southern hospitality. By the summer of 1859, he was running around with similar high-spirited young men from the very best Richmond families, who were also enamored of chivalric mystique and military display. Many of them belonged to local militia units such as the prestigious Richmond Blues, whose members included Obadiah Jennings Wise, the rambunctious son of Virginia’s then sitting governor.²

Over the next few years, Wilkes Booth would rise to become a prominent leader in the Knights. He would draw on his KGC connections to obtain special access and favors that, among other things, enabled him to witness the hanging of the abolitionist zealot John Brown at Harpers Ferry. During the Civil War, he would rely on his knightly brothers for help in carrying out clandestine smuggling operations on behalf of the South. At the end of the war, he would seek their assistance in carrying out his audacious plan to remove the American president.

The Knights were a militant oath-bound secret society dedicated to promoting southern rights (including slavery) and extending American hegemony over the Golden Circle region. Membership was open to all southern men of good character as well as northern men who stood by the constitutional claims of the South. KGC recruiters told membership candidates, like Booth, that the society was dedicated to expansion southward and protecting constitutional liberties from the ravages of abolitionists and “Black Republicans.” But the higher degrees of the society were pledged to a further secret proslavery and empire-building agenda that was not fully shared with the lower degrees.³ ...

During the early years of the Civil War, disaffected members of the KGC anonymously published widely circulated exposés that made a variety of sensational yet plausible claims. They charged that southern-rights members of the cabinet of Abraham Lincoln’s predecessor, James Buchanan, were KGC members, including Vice President John Breckinridge and Secretary of War John Floyd. They said that the Knights were behind the 1860 splintering of the Democratic Party and that the secret society had helped precipitate a number of the southern and Border States into secession. They alleged that the Knights spearheaded a clandestine conspiracy to capture the federal forts and arsenals in the South, seize the nation’s capital, and prevent the inauguration of a “Black Republican” president.¹² Later, the Knights were alleged to have orchestrated Lincoln’s assassination and to have buried caches of gold so that the South could rise again.¹³ ...

Verifying claims regarding the Knights is sometimes difficult. They were, after all, a secret society, particularly at the upper level at which policy was established and where communications were generally oral. The KGC's front man, George Bickley, was known to exaggerate and fabricate, especially in his post-1862 accounts from prison. ... Fortunately, sufficient primary-source material does still exist to piece together a credible account. ...

The sagas of the KGC's state regimental commanders also provide a good indicator as to what really happened. This book focuses on four of them who ultimately became Confederate generals or colonels: Texas's Elkanah Bracken Greer, Georgia's Paul Jones Semmes, Maryland's Robert Charles Tyler, and Virginius Despeaux Groner from the Old Dominion. These were military men of substance and drive—the backbone and sinew of the KGC. From these sources, it should be evident that the Knights were a much more powerful force and played more of a role in precipitating the Civil War than historians have heretofore recognized.

Source: *Knights of the Golden Circle – Secret Empire, Southern Secession, Civil War* by David C. Keehn - pp. 1-5
<https://ia801403.us.archive.org/22/items/knights-of-the-golden-circle-book-2013/Knights%20of%20the%20Golden%20Circle%20%28Book%20of%2013%29.pdf>

Excerpts from *Knights of the Golden Circle* by Jay Longley and Colin Eby

One little-known historical fact that is presented in the records from the 1860 K.G.C. convention is that the Knights had their own well-organized army in 1860, before the Civil War had even begun, so they were prepared in the event of war with the North. In May of 1860 the Knights of the Golden Circle reported a total membership of 48,000 men from the North, who supported "the constitutional rights of the South," as well as men from the South, with an army of "less than 14,000 men" and new recruits joining at a rapid rate.

Shortly before the Civil War began, the state of Texas was the greatest source of this organization's strength. Texas was home for at least thirty-two K.G.C. castles in twenty-seven counties, including the towns of San Antonio, Marshall, Canton, and Castroville. Evidence suggests that San Antonio may have served as the organization's national headquarters for a time.

The South began to secede from the Union in January 1861, and in February of that year, seven seceding states ratified the Confederate Constitution and named Jefferson Davis as provisional president. The Knights of the Golden Circle became the first and most powerful ally of the newly-created Confederate States of America.

Before the Civil War officially started on April 12, 1861, when shots were fired on Fort Sumter, South Carolina, and before Texas had held its election on the secession referendum on February 23, 1861, Texas volunteer forces, which included 150 K.G.C. soldiers under the command of Col. Ben McCulloch, forced the surrender of the federal arsenal at San Antonio that was under the command of Bvt. Maj. Gen. David E. Twiggs on February 15, 1861. Knights of the Golden

Circle who were involved in this mission included Capt. Trevanion Teel, Sgt. R. H. Williams, John Robert Baylor, and Sgt. Morgan Wolfe Merrick. Following this quick victory, volunteers who were mostly from K.G.C. companies, forced the surrender of all federal posts between San Antonio and El Paso. ...

Perhaps the best documentation as to the power and influence of the Knights of the Golden Circle during the Civil War is *The Private Journal and Diary of John H. Surratt, The Conspirator* which was written by John Harrison Surratt and later edited by Dion Haco and published by Frederic A. Brady of New York in 1866. In this journal, Surratt goes into great detail when describing how he was introduced to the K.G.C. in the summer of 1860 by another Knight, John Wilkes Booth, and inducted into this mysterious organization on July 2, 1860, at a castle in Baltimore, Maryland. Surratt describes the elaborate and secret induction ceremony and its rituals and tells that cabinet members, congressmen, judges, actors, and other politicians were in attendance. Maybe the most significant revelation of Surratt's diary is that the Knights of the Golden Circle began plotting to kidnap Abraham Lincoln in 1860, before Lincoln was even inaugurated in 1861, and continued throughout the Civil War, resulting in President Lincoln's assassination by fellow Knight Booth on April 14, 1865.

After trying unsuccessfully to peacefully resolve the conflicts between North and South, the Knights of the Golden Circle threw its full support behind the newly-created Confederate States of America and added its trained military men to the Confederate States Army. Several Confederate military groups during the Civil War were composed either totally or in large part of members of the Knights of the Golden Circle. One notable example of K.G.C. military participation in the Civil War included the Confederate's Western Expansion Movement of 1861 and 1862 led by Lt. Col. John Robert Baylor and Gen. Henry Hopkins Sibley.

In 1861 Albert Pike travelled to Indian Territory and negotiated an alliance with Cherokee Chief Stand Watie. Prior to the beginning of hostilities, Pike helped Watie to become a Thirty-second Degree Scottish Rite Mason. Watie was also in the K.G.C., and he was later commissioned a colonel in command of the First Regiment of Cherokee Mounted Rifles. In May 1864 Chief Watie was promoted to the rank of brigadier general in the Confederate States Army making him the only Native American of this rank in the Confederate Army. Watie's command was to serve under CSA officers Albert Pike, Benjamin McCulloch, Thomas Hindman, and Sterling Price. They fought in engagements in Indian Territory, Kansas, Arkansas, Texas, and Missouri. ...

Throughout the Civil War, one of the Knights of the Golden Circle's most important roles came in its infiltration of Union forces. Nowhere in the country was this influence more apparent than in the state of Missouri where K.G.C. members filled the ranks of the Enrolled Missouri Militia which was commonly known as the Paw Paw Militia. A newspaper article from the *Daily Times* of Leavenworth, Kansas, July 29, 1864, serves as a good example in their interview with a member of the Paw Paw named Andrew E. Smith. Smith said:

I am 22 years old and live in Platte county, about two miles west of Platte City I was a member of Captain Johnston's company of Pawpaw militia, under Major Clark, and served about six months.... I am a member of the Knights of the Golden Circle. I joined them at Platte City, and was sworn in by David Jenkins of that place. All of the Pawpaw militia, so far as I know, belong to them....

Confederate Gen. Robert E. Lee surrendered his Army of Northern Virginia at Appomattox on April 9, 1865. Most historians accept this date of surrender as the official end of the Civil War. The Knights of the Golden Circle as an organization, however, continued to work to achieve their goals, which included a prosperous South, for many decades after the Civil War. What had been a secret society adapted to changing conditions and, after the war, became even more secretive than ever before.

Source: Knights of the Golden Circle by Jay Longley and Colin Eby
<https://knightsofthegoldencircle.webs.com/>

And wasn't all of that done under Judah Benjamin? I sure would like to see some sources for the following information: "Benjamin gained notoriety for covering up the growing terrorist activities of the Scottish Rite-sponsored Knights of the Golden Circle while serving as the local federal prosecutor. ... It was Benjamin's Confederate secret service which organized and supervised such figures in the assassination of Abraham Lincoln as John Wilkes Booth and his accomplice, John Surratt. Benjamin was charged with sedition for the Lincoln assassination, although he was never brought to trial due to his protected status in England." (*Source: The Ugly Truth About The ADL* - pp. 13-14)

They were as KKK as you could get, and I've read that much of the KKK's initial membership was comprised of members of the KGC. I've also come across information stating that many of the first members were Scottish Rite Freemasons. But in both cases the sources to these claims are absent.

The KKK

The Early Ku Klux Klan and White Supremacy
<https://www.youtube.com/watch?v=7o-uNsOMeV4>

“The first Klan was founded in Pulaski, Tennessee, on December 24, 1865,^[70] by six former officers of the Confederate army:^[71] Frank McCord, Richard Reed, John Lester, John Kennedy, J. Calvin Jones, and James Crowe.^[72] It started as a fraternal social club inspired at least in part by the then largely defunct Sons of Malta. It borrowed parts of the initiation ceremony from that group, with the same purpose: ‘ludicrous initiations, the baffling of public curiosity, and the amusement for members were the only objects of the Klan’, according to Albert Stevens in 1907.^[73] ... According to *The Cyclopædia of Fraternities* (1907), ‘Beginning in April, 1867, there was a gradual transformation. ... The members had conjured up a veritable Frankenstein. They had played with an engine of power and mystery, though organized on entirely innocent lines, and found themselves overcome by a belief that something must lie behind it all—that there was, after all, a serious purpose, a work for the Klan to do.’^[73] Although there was little organizational structure above the local level, similar groups rose across the South and adopted the same name and methods.[clarification needed]^[76] Klan groups spread throughout the South as an insurgent movement promoting resistance and white supremacy during the Reconstruction Era. For example, Confederate veteran John W. Morton founded a chapter in Nashville, Tennessee.^[77] As a secret vigilante group, the Klan targeted freedmen and their allies; it sought to restore white supremacy by threats and violence, including murder. ‘They targeted white Northern leaders, Southern sympathizers and politically active Blacks.’^[78] In 1870 and 1871, the federal government passed the Enforcement Acts, which were intended to prosecute and suppress Klan crimes.^[79] ... After the Klan was suppressed, similar insurgent paramilitary groups arose that were explicitly directed at suppressing Republican voting and turning Republicans out of office: the White League, which started in Louisiana in 1874; and the Red Shirts, which started in Mississippi and developed chapters in the Carolinas. For instance, the Red Shirts are credited with helping elect Wade Hampton as governor in South Carolina. They were described as acting as the military arm of the Democratic Party and are attributed with helping white Democrats regain control of state legislatures throughout the South.^[82]”

Source: *Ku Klux Klan*

<http://archive.today/8nZFH>

That’s from a Wikipedia article, but there’s a reason I used an archived link. It’s so that you can see what Wikipedia, with its Jewish editors, quoted themselves before they erase it. “According to *The Cyclopædia of Fraternities* (1907), ‘Beginning in April, 1867, there was a gradual transformation. ... The members had conjured up a veritable Frankenstein. They had played with an engine of power and mystery, though organized on entirely innocent lines, and found themselves overcome by a belief that something must lie behind it all—that there was, after all, a serious purpose, a work for the Klan to do.’”

Also stated in that book:

“It was then that the reorganized Ku Klux Klan made its appearance, the one which the North has identified with ‘midnight murder’ and ‘political infamy.’ It is admitted that at this period the

Klan threw some of its conservatism to the winds, and recruited its membership oftentimes with rash, imprudent, and bad men. The Klan could not have disbanded then had it tried. In order to gird up its loins more effectually it held a convention at Nashville early in 1867, at which the territory covered by it was termed 'the Invisible Empire'— pointing to Knight of the Golden Circle influences—the Empire being divided into realms, dominions and provinces, corresponding to States, Congressional districts and counties. ... The question naturally arises whether the reorganization of the Ku Klux Klan in 1867-68, with its 'invisible empire,' did not find inspiration from former Knights of the Golden Circle.”

Source: The Cyclopædia of Fraternities by Stevens, Albert Clark - pp. 418, 420

<https://archive.org/details/cyclopdiaoffrate0000stev/mode/2up>

So, between 1867-68 the KKK turned into something different.

In a book considered to be an authoritative source on the KKK published in 1924 we find some interesting information on our good friend Judah Benjamin.

“In 1867 Bishop Richard H. Wilmer, who was a close friend of General Morgan, the Second Dragon of the Realm of Alabama, went to England and there he saw Judah P. Benjamin who had been a member of the Confederate States Cabinet. Among other things he told him of the Ku Klux Klan and the power it was exerting, and the necessity for keeping up the ghostly idea that the negroes might be controlled, and told him of the scarcity of suitable dry-goods and horses for the use of the Ku Klux Klan. Mr. Benjamin’s interest in the Ku Klux Klan was so aroused that he borrowed money and gave it to Bishop Wilmer to buy horses, saddles, fire-arms, and other necessities for the Ku Klux Klan. ... Mr. Benjamin became very wealthy in England and Mrs. Jefferson Davis told me that he often sent her money to relieve the needy among his friends in the United States, as well as the assistance rendered the Ku Klux Klan, as the South had been plundered so as to render this help necessary....”

Source: Authentic History – Ku Klux Klan 1865-1877– pp. 45-47

<https://archive.org/details/authenticistor00davi>

The Klan wasn’t even the Klan that we know of until after Judah Benjamin was told those things; then, at the least, funded them and gave them everything they needed. So, even if he didn’t make the KKK, he *made* the KKK. As previously stated: “Benjamin's continuing preoccupation with defeating Reconstruction is indicated in letters he wrote back to the U.S. with complaints such as these: ‘I have always looked with the utmost dread and distrust on the experiment of emancipation so suddenly enforced on the South by the event of the war. God knows how it will all end!’; ‘the South is kept crushed under negro rule’; ‘I can never consent to go to New Orleans and break my heart witnessing the rule of negroes and carpetbaggers’; and ‘nothing is so abhorrent to me as Radicalism which seeks to elevate the populace into the

governing class.”

If the KKK is the product of Confederate soldiers, and the Confederacy was Jewish controlled and driven, then just from those facts alone a large part of the reason/blame for the existence of the KKK has to be placed on Jews just as it's been placed on non-Jewish Whites by saying “Whites,” “Confederate soldiers,” and “the South” knowing others believe this to mean non-Jewish Whites, and intending it to mean non-Jewish Whites. And with the massive help and influence of Judah Benjamin, how much more should Jews be included in the blame (if you want to blame entire groups for the deeds of some)? And this is just the beginning.

From Hollywood (Jewish created and controlled film studios) in 1915:

“*The Birth of a Nation*, originally called *The Clansman*, is a 1915 American silent epic drama film directed by D. W. Griffith and starring Lillian Gish. The screenplay is adapted from Thomas Dixon Jr.'s 1905 novel and play *The Clansman*. Griffith co-wrote the screenplay with Frank E. Woods and produced the film with Harry Aitken. *The Birth of a Nation* is a landmark of film history, lauded for its technical virtuosity. It was the first non-serial American 12-reel film ever made. Its plot, part fiction and part history, chronicles the assassination of Abraham Lincoln by John Wilkes Booth and the relationship of two families in the Civil War and Reconstruction eras over the course of several years—the pro-Union (Northern) Stonemans and the pro-Confederacy (Southern) Camerons. It was originally shown in two parts separated by an intermission, and it was the first American-made film to have a musical score for an orchestra. It pioneered closeups and fadeouts, and it includes a carefully staged battle sequence with hundreds of extras (another first) made to look like thousands. It came with a 13-page ‘Souvenir Program’. It was the first motion picture to be screened inside the White House, viewed there by President Woodrow Wilson, his family, and members of his cabinet. The film was controversial even before its release, and it has remained so ever since; it has been called ‘the most controversial film ever made in the United States’ and ‘the most reprehensibly racist film in Hollywood history’. Lincoln is nevertheless portrayed positively, albeit a friend of the South, atypical of a narrative that promotes the Lost Cause ideology. The film has been denounced for its racist depiction of African Americans. The film portrays its black characters (many of whom are played by white actors in blackface) as unintelligent and sexually aggressive toward white women. The Ku Klux Klan (KKK) is portrayed as a heroic force, necessary to preserve American values, protect white women, and maintain white supremacy. Popular among white audiences nationwide, the film's success was both a consequence of and a contributor to racial segregation throughout the U.S. In response to the film's depictions of black people and Civil War history, African Americans across the U.S. organized and protested. In Boston and other localities, black leaders and the NAACP spearheaded an unsuccessful campaign to have it banned on the basis that it inflamed

racial tensions and could incite violence. Griffith's indignation at efforts to censor or ban the film motivated him to produce *Intolerance* the following year. In spite of its divisiveness, *The Birth of a Nation* was a huge commercial success across the nation—grossing more than any previous motion picture—and it profoundly influenced both the film industry and American culture. The film has been acknowledged as an inspiration for the rebirth of the Ku Klux Klan, which took place only a few months after its release.”

Source: *The Birth of a Nation*

https://en.wikipedia.org/wiki/The_Birth_of_a_Nation

Notice how there were others besides the director D. W. Griffith who worked to make this film something revolutionary.

Birth Of A Nation: Jewish Racism And Cinematic Bigotry

<http://archive.today/dwgaG>

There sure was a lot going on with Jews in Atlanta.

“William Joseph Simmons is considered to be the founder of the 1915 modern Ku Klux Klan. While recovering from a car accident, the local preacher in Georgia followed the *Birth of a Nation*'s nationwide success. There were KKK-inspired aprons, costumes and regalia that glorified the defunct organization. Simmons seized on the film's popularity to bolster the Klan's appeal again. It wasn't just the fraught racial tensions that made the timing of a rebirth feasible. The way the film was made, with innovating editing techniques and close-up action shots, was captivating. 'People were taken to another planet,' says Dick Lehr, author of *The Birth of a Nation: How a Legendary Filmmaker and Crusading Editor Reignited America's Civil War*. 'The galloping Klan riding to the rescue. The pure spectacle of it all,' says Lehr, romanticized the KKK. The film bolstered the idea that the Klan was there to save the South from savage Black men raping white women, a racist myth that would be propagated for years, Lehr adds. As described in a [journal article](#) by historian Maxim Simcovitch, Simmons put a plan in motion once he learned the film would be released on December 6, 1915 in Atlanta. Just 10 days before the film premiered, Simmons gathered a group and climbed Stone Mountain, outside Atlanta, to burn a large cross. He reportedly said, 'There was good reason, as I have said, for making Thanksgiving Day (November 25, 1915) the occasion for burning the fiery cross. Something was going to happen in town (Atlanta) the next week (the premiere of *The Birth of a Nation*) that would give the new order a tremendous popular boost.' As planned, word spread about the burning cross. Simmons also took out a newspaper ad about the KKK's revival that ran right alongside an announcement about *The Birth of a Nation* premiere. On opening night, Simmons

and fellow Klansmen dressed in white sheets and Confederate uniforms paraded down Peachtree Street with hooded horses, firing rifle salutes in front of the theater. The effect was powerful and screenings in more cities echoed the display, including movie ushers donning white sheets. Klansmen also handed out KKK literature before and after screenings. ... As the film continued to be screened and re-screened well into the 1920s, Lehr says more Klan chapters formed and membership reportedly reached into the millions. New Klansmen were shown *The Birth of a Nation* and the film continued to be a recruiting tool for decades to come.”

Source: *How 'The Birth of a Nation' Revived the Ku Klux Klan*

<https://www.history.com/news/kkk-birth-of-a-nation-film>

“By a curious irony, the revived Klan professes the crude faith of fanatical hatred towards the Jews, whereas the original Klan, so far from being anti-Semitic, had many of its staunch supporters among the Jews.”

A black and white photograph of a newspaper clipping. The text is bold and reads: "By a curious irony, the revived Klan professes the crude faith of fanatical hatred towards the Jews, whereas the original Klan, so far from being anti-Semitic, had many of its staunch supporters among the Jews. In a recent-" The clipping is slightly tilted and has a grainy texture.

Source: *The Detroit Jewish Chronicle - October 9, 1925 – Judah P. Benjamin and the Ku Klux Klan* By Dr. Herman Frank

<https://digital.bentley.umich.edu/djnews/djc.1925.10.09.001/6>

<https://archive.vn/wxcky>

“The Second Klan adopted the distinctive wardrobe that actors had used in D. W. Griffith’s epic *Birth of a Nation* (1915),⁵² and some Jewish merchants discerned an opportunity mentioned in Harper Lee’s iconic novel. It evokes Maycomb, Alabama after the First World War; and Atticus Finch recalls the Klan as an outfit that ‘couldn’t find anybody to scare. They paraded by Mr. Sam Levy’s house one night, but Sam just stood on his porch and told ‘em things had come to a pretty pass, he’d sold ‘em the very sheets on their backs. Sam made ‘em so ashamed of themselves they went away.’ The attorney’s daughter Scout admires the Levy family as ‘Fine Folks’; they had, after all, lived in the town for five generations.⁵³ That they were not deracinated may have given Sam Levy the confidence to stand up to and to ridicule the Klan.

“Richard Kluger’s *Members of the Tribe* (1977), a fictionalized account of the lynching of Leo Frank, alludes to the same commercial instinct that *To Kill a Mockingbird* does. Kluger’s Noah Berkowitz changes his surname to Berg in coming to Georgia, where he marries Naomi Klein. Her ‘family sold sheets throughout the state to the Ku Klux Klan.’ Steve Stern extends such interactions into a more elaborate joke in his most recent novel, set in the noticeably Jewish neighborhood of Memphis known as the Pinch. There several Jewish merchants and a tailor find themselves facing a street march of Klansmen, ‘decked out in their Halloween finest, white robes and pointed hoods.’ The Jews of the Pinch do not cower or flee. Instead they compete not only in figuring out who their customers are, but also which of them bought the fabrics classier than mere ‘*shmattes*.’ Such evidence is of course fictional, and even when presented as oral history may well be dismissed as apocryphal. But in 1921, when a klavern marched for the first time in Houston, a Jewish merchant is reported to have sold the members their robes and sheets.⁵⁴ Mississippi’s Forrest County is named for a founder of the First Klan, General Nathan Bedford Forrest. Hattiesburg is located there, and in that town the father of Dotty London Stetelman watched Klan parades. He ‘could recognize the men by the shoes he had sold them. He could see their shoes under the sheets.’⁵⁵ An elderly Jew in Alabama once assured Eli Evans of what excellent customers Klansmen were: ‘I used to sell ‘em the sheets, and Sam the tailor made them into robes. Let me tell you we had a good business going.’⁵⁶”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina
<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

That brings to mind the 19th century garment industry and Southern clothiers.

“In 1943, the United Daughters of the Confederacy, an organization whose idea of a fundraiser in the early 20th century was selling primers on the glories of the Ku Klux Klan to schoolchildren, erected a pink granite monument to Benjamin [Judah P.] on the Sarasota, Fla., plantation where he set sail to escape his U.S. Army pursuers.”

Source: *The Forgotten Confederate Jew*
<https://www.tabletmag.com/sections/arts-letters/articles/the-forgotten-confederate-jew>

Regarding the removal of an Albert Pike statue, who some believe was the founder of the KKK...

“Meanwhile, the Council of the District of Columbia, considering whether to pass a resolution similar to those passed in the other U.S. cities, has been warned by the Scottish Rite of Freemasonry and the Anti-Defamation League of B’nai B’rith not to move to take down the KKK monument.”

Source: *District of Columbia Appropriations for 1994: Testimony of members of Congress, citizens and organizations of the District of Columbia*

<https://books.google.com/books?id=q0TvlgbEAIC>

FYI: The B'nai B'rith created the Anti-Defamation League (ADL).

“Anti-Semitism” is needed by Jews, and has, for centuries, been purposely created by people from the Jewish community time and time again. This is a documented fact that has even been admitted to by several Jews. But somehow none of these hate groups that claim to hate blacks and Jews alike, attack Jews like they attack blacks. Not even close.

“Not that violence against Jews was ever a pressing problem in the South; even taking into account the infamous lynching of Leo Frank in Georgia in 1915 and a flurry of synagogue bombings at the height of the Civil Rights movement, attacks on Southern Jews and Jewish property were notable for their infrequency. Even the Ku Klux Klan, with rare exceptions, chose to harass Jews verbally rather than physically. The phenomenon of hardened white racists harboring a relatively benign attitude when it came to Jews was typified by Eugene ‘Bull’ Connor, the Birmingham, Alabama commissioner of public safety whose dogs and fire hoses became internationally recognized symbols of Southern racism in the 1960`s. At a law enforcement conference organized after the first wave of the aforementioned synagogue bombings, a perplexed Connor drawled, ‘Nigras, maybe, but Jews – why?’”

Source: *A Tribe Apart: Jews of the American South* - The Jewish Press

<http://archive.today/ljCzb>

<https://freerepublic.com/focus/fr/1401699/posts>

And you should look into that Leo Frank case. He wasn't lynched because he was Jewish.

James Guttman

“Mordechai Levy, the leader of the JDL splinter group that managed to show up on the doorsteps of Alex Odeh and Tscherim Soobzokov on the eves of their assassinations, maintained direct and frequent contact with the ADL's Fact Finding Division head, Irwin Suall. Just two weeks before the AADC's Washington, D.C. office was blown upon Nov. 29, 1985, Levy had appeared as the featured speaker at a press conference hosted by the Federation of Jewish Organizations of Greater Washington, an umbrella group led by both the ADL and B'nai B'rith, to present a list of ‘enemies of the Jewish people.’ AADC was among the groups listed. On more than one occasion, Levy's provocateur antics nearly exposed the ADL's hand in fomenting domestic violence. On Feb. 16, 1979, Levy, using the pseudonym ‘James Guttman,’ filed an application with the U.S. Park Service in Philadelphia, Pa. to obtain permission to hold a rally. The rally

permit sought by Levy/Guttman was not filed in the name of the JDL. Levy was posing as a leader of the American Nazi Party, seeking a permit for a Ku Klux Klan and Nazi Party rally at Independence Hall, the site of the signing of the Declaration of Independence. According to the rally permit, Levy was planning a ‘white power rally, to show white masses unity of white race, and to show the world niggers and Jews are cowards.’ Among the paraphernalia Levy listed on the application were: ‘swastikas, banners, Nazi uniforms, KKK paraphernalia ... will burn cross, swastika picket signs saying “Hitler was right—gas commie Jews.”’ Working out of the Philadelphia offices of the Jewish Defense League, Levy organized local chapters of the KKK and neo-Nazi groups to attend the Independence Hall rally. In the case of the Trenton, N.J. KKK, Levy had an inside track. James Rosenberg, also known as ‘Jimmy Mitchell’ and ‘Jimmy Anderson’—a full-time paid employee of the ADL Fact Finding Division—had successfully infiltrated the local chapter of the Klan. Rosenberg had recently attempted unsuccessfully to get some of the local KKKers to blow up the Trenton headquarters of the National Association for the Advancement of Colored People (NAACP). At the same time he was posing as ‘James Guttman,’ neo-Nazi, Levy was also mobilizing the Jewish community and every ragtag left-wing radical group in the greater Philadelphia area to attend a mass demonstration ‘to confront’ the KKK and Nazis at Independence Hall. All the ingredients were there for a serious riot—courtesy of the ADL. Fortunately, word of Levy's scam on the Park Service leaked out to the Philadelphia press. After one Philadelphia newspaper ran a banner headline ‘Nazi Rally-Rouser Really Jewish,’ the Park Service yanked the permit Levy's ADL handlers ordered him to lay low for a while.”

Source: *The Ugly Truth About the Anti-Defamation League* – pp. 70-72

<https://highlanderjuan.com/wp-content/uploads/2019/06/EIR-The-Ugly-Truth-About-The-ADL-1993.pdf>

Daniel Burros

“Daniel Burros (March 5, 1937 – October 31, 1965) was a Jewish American who was a former member of the American Nazi Party. Later, after a falling-out with founder George Lincoln Rockwell, Burros became a Kleagle, or recruiter, for the New York State branch of the United Klans of America, the most violent Klan group of the time. ... Daniel Burros was born to Jewish parents George and Esther Sunshine Burros in the Bronx. ... Burros eventually joined the American Nazi Party. He was an editor of the party's newsletter, Stormtrooper. Burros's Jewish heritage had been suspected by a number of fellow American Nazi Party members. Many of Rockwell's stormtroopers distrusted Burros not only for being Jewish, but also a self-hating Jew, and for his bizarre behavior. Burros would sometimes bring a knish to the American Nazi Party headquarters and make such statements as ‘Let's eat this good Jew food!’ Burros also frequently spent time with Jewish women. In one incident, described in William H. Schmalz' 1999 book, *Hate: George Lincoln Rockwell and the American Nazi Party*, Burros once publicly described a lurid fantasy in which the keys of a piano were modified to deliver electric shocks via wires

attached to the Jewish victim of their choice. He believed that the combination of music from the piano and the electric shocks would cause them to convulse in rhythm to the piano and provide entertainment. Another example is the fact that he owned a bar of soap wrapped in paper with the words ‘made from the finest Jewish fat’ imprinted on it. According to the writer Martin Lee, ‘a former Nazi associate claimed that Burros enjoyed torturing dogs, including his own pet, Gas Chambers.’”

Source: *Dan Burros*

https://en.wikipedia.org/wiki/Dan_Burros

“In Nazi get-up, he and his self-styled storm troopers picketed New York-area movie theaters where the film ‘Exodus’ was showing. They marched in front of the Brooks Atkinson Theatre on West 47th Street to protest a play about the Holocaust. Burros and his fellow extremists were watched closely by the NYPD’s antisubversive squad, which was on alert for terrorism and hate crimes in that 1960s era of the civil-rights movement. ‘We have to watch they don’t go out and kill people,’ a squad member said at the time. Before he joined the NRP, Burros was a leader of his mentor George Lincoln Rockwell’s American Nazi Party, headquartered in Arlington, Va. Burros proudly held the title ‘extermination planner.’ He often picketed outside John F. Kennedy’s White House in full Nazi regalia, carrying signs demanding ‘Free Speech for Nazis,’ denouncing ‘Jews and N---rs,’ and distributing pamphlets that declared, ‘Gas Communist Traitors.’ ... Still, for years, Burros had one dream and one dream only for his future: He wanted to be America’s fuhrer. ... To support himself when he wasn’t goose-stepping and denouncing Jews and blacks, Burros worked a menial job at the US Chamber of Commerce in Washington, DC. He was fired for ‘disciplinary infractions.’ Furious, he picketed the government building with fellow Nazi party members. ... Fifty-two years ago this Halloween, a 28-year-old Queens native by the name of Danny Burros killed himself, firing .32-caliber bullets into his chest and head.

Source: *He was a rising Nazi leader — until a shocking secret did him in*

<https://nypost.com/2017/10/28/he-was-a-rising-nazi-leader-until-a-shocking-secret-did-him-in/>

Jewish Ancestry Revealed, NY Klan Chief Kills Self

Free Press-Chicago Tribune Service

READING, Pa. — Minutes after New York’s top Ku Klux Klan leader discovered that his secret Jewish background had been publicly exposed, he shot himself to death Sunday, witnesses told police.

Daniel Burros, 28, of New York City, read a newspaper story giving details of his Jewish upbringing, then said, “I see it’s all written about me in the papers. I’ve got to get a gun. I’ll kill myself.”

HE FOUND a .32 caliber revolver and killed himself with a shot in the chest followed by another in the head. The witnesses were Roy E. Frankhouser, 25, the Klan’s Grand Dragon in Pennsylvania, with whom Burros was staying; Frank Rotella, 28, of New York, and Regina Kabszewski, 21, who shares Frankhouser’s Reading address.



Daniel Burros

has been employed by the New York City Department Welfare as a caseworker. His duties included dealing with

ed by the welfare department when his activities with the Klan became known.

Burros, a former national secretary of the American Nazi Party, was identified Oct. 20 as a Grand Dragon of the Klan in charge of New York State. His history included anti-Semitic speeches on behalf of the American Nazi Party.

A REPORTER for the New York Times dug up the Jewish background of the paunchy, bespectacled Klansman and the results were published Sunday.

The investigation showed that Burros was the son of parents who were married in a Jewish ceremony. He was a star pupil in a Hebrew school in a Queens synagogue and later received a bar mitzvah.

When the Times reporter

Additional Information

Note: There are plenty of reasons to doubt the official story.

He was a rising Nazi leader — until a shocking secret did him in

<https://nypost.com/2017/10/28/he-was-a-rising-nazi-leader-until-a-shocking-secret-did-him-in/>

Old Smoke: The Death of Daniel Burros: A Jewish Klansman who did more than just hate himself

<https://www.nypress.com/news/old-smoke-the-death-of-daniel-burros-a-jewish-klansman-who-did-more-than-just-hate-himself-LVNP1020030225302259991>

State Klan Leader Hides Secret of Jewish Origin; Klan Leader Here, Hiding the Secret of His Jewish Origin, Preaches Anti-Semitism

<https://www.nytimes.com/1965/10/31/archives/state-klan-leader-hides-secret-of-jewish-origin-klan-leader-here.html>

Take a look at pages 30-40 of this publication for a list of some of the Klan attacks against Blacks ... all made possible by who?

<https://ia800700.us.archive.org/19/items/ReportOnTheKuKluxKlan/Report.pdf>

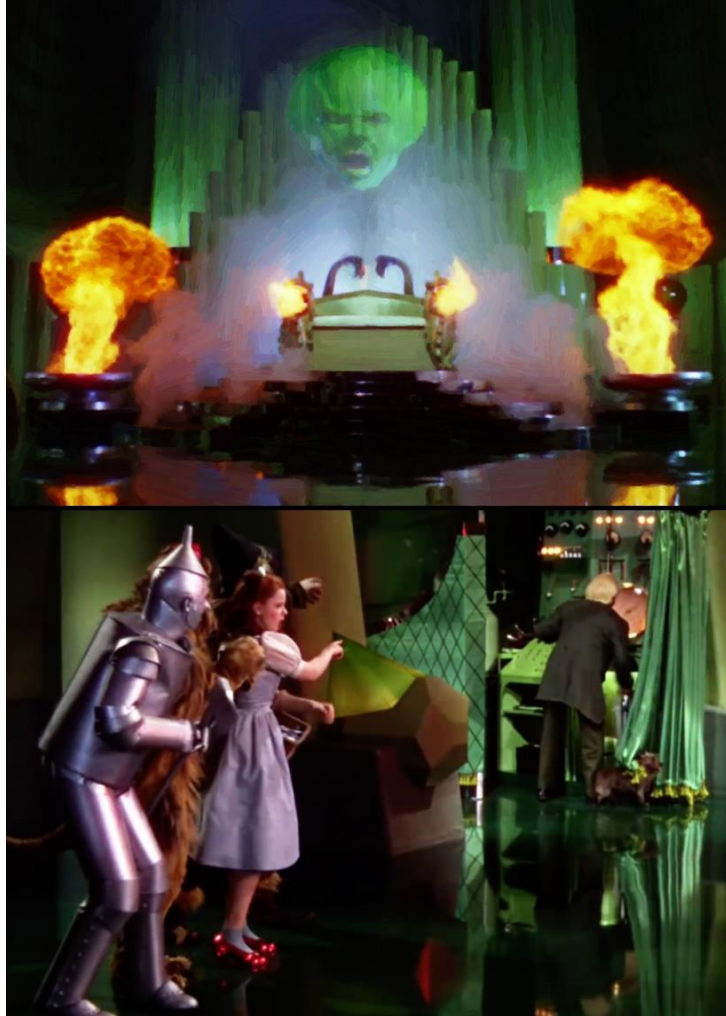
Maybe we should make a list of all of the racist actions from the Klan, groups that came after them, and racist attacks from Whites and Jews, and make up a name for it like Jews have “[pogrom](#).” And actually, wouldn’t all of it fall under Jewish-sponsored terror?

Last words from the Jewish organization the SPLC:

“As the group gained members from all strata of Southern white society, they used violent intimidation to prevent Black Americans – and any white people who supported Reconstruction – from voting and holding political office. In an effort to maintain white hegemonic control of government, the Klan, joined by other white Southerners, engaged in a violent campaign of deadly voter intimidation during the 1868 presidential election. From Arkansas to Georgia, thousands of Black people were killed. Similar campaigns of lynchings, tar-and-featherings, rapes and other violent attacks on those challenging white supremacy became a hallmark of the Klan.”

Source: *Ku Klux Klan*

<https://www.splcenter.org/fighting-hate/extremist-files/ideology/ku-klux-klan>



Additional Information

FAKE JEWISH AL QAEDA ACTORS EXPOSED ADAM GADAHN AND YOUSEF AL KHATTAB

https://153news.net/watch_video.php?v=ROS85HSXA8YH

Sharecropping and Crop Lien

Sharecropping

“Prior to the Civil War, sharecropping is known to have existed in Mississippi and is believed to have been in place in Tennessee. However, it was not until the economic upheaval caused by the American Civil War and the end of slavery during and after Reconstruction that it became widespread in the South. It is theorized that sharecropping in the United States originated in the Natchez District, roughly centered in Adams County, Mississippi with its county seat, Natchez. After the war, plantations and other lands throughout the South were seized by the federal government. In January 1865, General William T. Sherman issued Special Field Orders No. 15, which announced that he would temporarily grant newly freed families 40 acres of this seized land on the islands and coastal regions of Georgia. Many believed that this policy would be extended to all former slaves and their families as repayment for their treatment at the end of the war. In the summer of 1865, President Andrew Johnson, as one of the first acts of Reconstruction, instead ordered all land under federal control be returned to the owners from whom it had been seized. Southern landowners thus found themselves with a great deal of land, but no liquid assets to pay for labor. Many former slaves, now called freedmen, having no land or other assets of their own, needed to work to support their families. A sharecropping system centered on cotton, a major cash crop, developed as a result. Large plantations were subdivided into plots that could be worked by sharecroppers. Initially, sharecroppers in the American South were almost all black former slaves, but eventually cash-strapped indigent white farmers were integrated into the system. During Reconstruction, the federal [Freedmen's Bureau](#) ordered the arrangements for freedmen and wrote and enforced their contracts. American sharecroppers worked a section of the plantation independently, usually growing cotton, tobacco, rice, sugar, and other cash crops, and receiving half of the parcel's output. Sharecroppers also often received their farming tools and all other goods from the landowner they were contracted with. Landowners dictated decisions relating to the crop mix, and sharecroppers were often in agreements to sell their portion of the crop back to the landowner, thus being subjected to manipulated prices. In addition to this, landowners, threatening to not renew the lease at the end of the growing season, were able to apply pressure to their tenants. Sharecropping often proved economically problematic, as the landowners held significant economic control. In the Reconstruction Era, sharecropping was one of few options for penniless freedmen to support themselves and their families. Other solutions included the crop-lien system (where the farmer was extended credit for seed and other supplies by the merchant), a rent labor system (where the former slave rents his land but keeps his entire crop), and the wage system (worker earns a fixed

wage, but keeps none of their crop). Sharecropping was by far the most economically efficient, as it provided incentives for workers to produce a bigger harvest. It was a stage beyond simple hired labor because the sharecropper had an annual contract. Sharecropping as historically practiced in the American South is considered more economically productive than the gang system of slave plantations, though less efficient than modern agricultural techniques. Sharecropping continued to be a significant institution in many states for decades following the Civil War.”

Source: *Sharecropping*

<https://en.wikipedia.org/wiki/Sharecropping>

“Another option for newly freed slaves was sharecropping, where they paid the landowner to use the land with part of the harvest. These 1871 treaties in Florida and South Carolina were concluded between plantation owners such as the Winthrop family and Thomas Green Clemson (founders of Clemson University) and several black tenants. They show the variety of ways in which landowners made deals with black workers. One of the contracts specifies the amount of land to be rented and the method of payment, while the other is vague. Both contracts use complex legal language, and the black workers who signed them re-signed them with an X, suggesting they couldn’t read. In addition, their names are written in the same script as the contract. ... The landowner provided land, housing, tools and seeds, and possibly a mule, and a local merchant provided food and supplies on credit. ... Sharecropping, along with rented agriculture, was a dominant form in southern cotton from the 1870s to the 1950s, among blacks and whites.”

Source: *Who Did Obtain Agreements from the Sharecroppers*

<http://isefgeneralpico.edu.ar/wp/who-did-obtain-agreements-from-the-sharecroppers/>

People will sometimes talk about sharecropping and how some plantations had a store (the plantation store) that was owned by the landlord/landowner where the sharecroppers would shop, but no focus is placed on another party in the sharecropping mix, the merchant. It was during this time, after the Civil War, that the merchants truly became the dominant force in the South, supplanting the cotton factors.

“Plantation stores in the rural south in the early twentieth century were owned by the same landowners who would often require sharecroppers and farmers working on the property to shop at the store. Often, white and black farmers and sharecroppers would purchase items on credit and repay their debt with crops they harvested.”

Source: *A photograph of an African American at a plantation store in the Mississippi Delta in 1939.*

<https://dp.la/primary-source-sets/fannie-lou-hamer-and-the-civil-rights-movement-in-rural-mississippi/sources/855>

Crop Lien

“The crop-lien system was a credit system that became widely used by cotton farmers in the United States in the South from the 1860s to the 1940s. ... The crop-lien system was a way for farmers, mostly black, to get credit before the planting season by borrowing against the value of anticipated harvests. Local merchants provided food and supplies all year long on credit; when the cotton crop was harvested farmers turned it over to the merchant to pay back their loan. In most cases, the crop did not cover the debt, and the farmer started the next year in the red as an indentured servant. Working through a vicious cycle of trying to pay off debt and accumulating more and more debt left many farmers working the rest of their lives under their landowner, usually a white farmer. Additionally, sharecroppers had no mules or tools, but tenant farmers had them and commanded a larger share of the crop. The owner took the rest. At harvest time, the merchant collected his debts from the sale of the crop. The merchants had to borrow the money to buy supplies and, in turn, charged the farmer interest as well as a higher price for merchandise bought on such credit. The merchant insisted that more cotton (or some other cash crop) be grown (nothing else paid well) and thus came to dictate the crops that a farmer grew.”

Source: *Crop-lien system*

https://en.wikipedia.org/wiki/Crop-lien_system

So, the merchants were actually keeping Blacks enslaved, producing more and more cotton for someone else?

“Sharecroppers paid their rent after the harvest with a share of the crop. Typically a share of the crop was between one-third and one-half of the harvest. Since the sharecroppers did not have an income until after the harvest, the landowners provided the supplies and tools they needed to plant the crop along with the provisions they needed during the year to sustain themselves and their families. The cost of products provided was later added to the amount of the rent due. Sharecroppers received credit through the ‘crop lien’ system, which was implemented by law: ‘the laws stipulated that anyone who provided supplies or money to purchase supplies, necessary to produce a crop received a lien on that crop when gathered’. The lien meant that sharecroppers received credit from a merchant with the harvest of the coming year as underlying asset. Meanwhile, they could not deal with other merchants. In Louisiana these crop lien laws were passed in 1867, two years after the Civil War and the emancipation of the slaves. The crop lien laws ensured that sharecroppers could only make purchases on credit in an assigned store. The

high interest rates in the store resulted in debts that were hard to pay off. Because of this lingering debt in the following year, the labourers' debt was even higher. This continuing debt – or debt cycle – immobilised them: labourers could not leave the plantation without paying their debt in full, due to the implementation of the Contract Enforcement Law. All freedmen were forced to sign a labour contract, or they were considered vagrants and arrested or punished. These laws were voided by the 14th Amendment, but in 1870 new Vagrancy Acts were adopted. Furthermore, the Enticement Laws made breaking a labour contract a criminal offence, and the False-Pretenses Act made it a crime to break a contract if one had entered the agreement with the intention of violating it. Leaving a plantation without paying off the debt was considered breaking a contract. Consequently, the labourers lacked the freedom to find better economic opportunities, and to choose the employer. Furthermore, sharecroppers were not self-sufficient, due to the fact of a one-crop economy. According to Wright and Kunreuther sharecroppers who were unwilling to focus on cotton were forced to do so 'by monopolist merchants who insisted on heavy commitment to cotton as precondition to credit'. Thirdly, when labourers were paid in tokens they were not free to spend their earnings wherever they wanted. In some instances, payment in private money caused labour protest. ... Tokens were usually not redeemable for cash, but if they were, it was only at specific times. For example, the checks paid to the rice labourers in South Carolina 'could not be turned into cash money for as long as four years from date of issue'. At times labourers would try to sell the tokens to get cash, but the plantation owners tried to prevent this practice by placing terms such as 'not transferable' on the tokens, or by including the text: 'good only when presented by authorised party'. Some coins could only be used for one certain product, for example bread, meat, or flour. Another type of scrip money was due bills, which looked like paper bank checks, but were only redeemable for merchandise or rations in the store. According to Powell, Louis Ferleger, and Jonathan Wiener, payment in tokens was a control mechanism: owners wanted to ensure that the former slaves made all their purchases in the plantation store in order to exploit and immobilise them. This argument holds that the former slaves were not free to spend their earnings wherever they wanted and were thus re-enslaved."

Source: Strapped for Cash - Non-cash Payments on Louisiana Cotton Plantations, 1865-1908

https://www.researchgate.net/publication/318808301_Strapped_for_Cash_Non-cash_Payments_on_Louisiana_Cotton_Plantations_1865-1908

Further research should be done to find out who spread the idea of sharecropping to these landowners, and who taught them these different banking schemes.

Notice how laws were passed to implement this new system in the South, this new form of slavery, which was dominated by merchants. Interesting. And in 1863 the National Banking Act had been passed which was a new system set up by hidden financial powers through the government, right?

- "The high interest rates in the store resulted in debts that were hard to pay off."

- “According to Wright and Kunreuther sharecroppers who were unwilling to focus on cotton were forced to do so ‘by monopolist merchants who insisted on heavy commitment to cotton as precondition to credit.’”

MOOC | The Crop Lien and Its Consequences | The Civil War and Reconstruction, 1865-1890 | 3.6.5

https://www.youtube.com/watch?v=g_IPZerPt9M

- 3:39 – “The people with money are merchants. Local merchants. They’re the ones who you borrow money from. What do they want? They don’t want your land. They want the crop. They want that cotton crop.”

- 4:32 – “It’s these country stores where the credit system is centered. ... The South is full of these little stores scattered around the countryside run by merchants who are loaning money to planters and sharecroppers. They’re getting their money from the North.”

- 5:15 – “What is the result of this? ... It means you’ve got to grow cotton. ... This means that unlike other places that abolished slavery, cotton production in the South, by the 1870’s, is back to its pre-war level. ...in the U.S. cotton revives. Partly because there’s a high price in the market, and mostly though because of this crop lien, the credit system, is pushing people to grow cotton whether they want to or not.” Back in business! And that means the money-making South and its slave system wasn’t actually destroyed by the war, it was just given a makeover.

The Crop Lien System

<https://www.youtube.com/watch?v=WiYBY5zvI5w>

“For example, William Toler, a black farmer, purchased 160 acres of land, and in the process of improving that land, amassed an \$800 debt to Weiss & Goldstein. His debt with the firm continued to increase, and in 1883 he signed a deed of trust on his property for \$1,654.06. By 1890, his debt to Weiss & Goldstein had increased to nearly \$2,000, and the terms of his loan agreement tightened. Toler was required to sell his entire cotton crop through Weiss & Goldstein, and the firm held liens on Toler’s land, mules, and crops. Moreover, he was given a quota of 75 bales of cotton to produce, or he would be charged \$1.25 for each bale under 75.

Over the next three years, Toler's obligations to Weiss & Goldstein floated between \$1,500 and \$2,000, and in 1893, he was charged an additional 2.5 percent interest on purchases he made through them. But Toler continued to struggle with repayment, and in 1894, Weiss & Goldstein foreclosed, and Toler's land and six mules were auctioned for \$2,000. Toler, however, convinced the bank to sell the land back to him, and much like Louis Spearman did for a time, he continued to find new merchants to loan him money so that he could keep his land.³¹

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - p. 178
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

In 1860 there were 26,922,537 Whites and 3,953,760 enslaved Blacks (Source: [HISTORICAL CENSUS STATISTICS ON POPULATION TOTALS BY RACE, 1790 TO 1990](#)) The White population increased to about 55 million in 1890. Within that population were farmers who formerly owned slaves, and farmers who never owned slaves, but many of these people became debt slaves also.

“The misery brought on by cotton crop liens was not limited to blacks. During the antebellum period, many southern whites had been small subsistence farmers who did not grow cotton. They shifted to cotton after the war, but many lost their farms because of dependence on crop liens (Woofter, xxi; Woodman 1982, 229). Increasingly, landless whites became a large part of the tenant and sharecropper workforce (Appendix Table 2).”

Source: *Black Farmers in America, 1865-2000 The Pursuit of Independent Farming and the Role of Cooperatives*
<https://www.rd.usda.gov/files/RR194.pdf>

Slavery 2.0 – Why only have Black slaves when you can have White slaves too?

“As the sharecropping system emerged in the former Black Belt plantation areas, increasing numbers of small white freeholders living along the peripheries of the plantation districts found themselves drawn into what Steven Hahn has called ‘the vortex of the cotton economy.’¹⁸ These white farmers were generally former yeomen whose agricultural pursuits had been geared to meeting subsistence needs, and their previous experience with markets had been limited to forms of specialized production or artisanal skills that enabled them to participate in community based networks of barter and exchange. But after the Civil War, many small farmers began growing cotton as a primary cash crop, a decision that proved fatal to their economic independence in a period of steadily declining world prices. By the late 1880s, encumbered by debt and reduced to tenant farming or sharecropping, thousands of white households in Louisiana and elsewhere in the South found themselves trapped in a state of economic dependency.¹⁹

“Rural and small-town merchants collectively constituted the common denominator linking sharecropping and tenantry. The newly decentralized nature of staple production called for forms

of credit distribution appropriate to the seasonal rhythms of a cash-crop agricultural economy, and credit came to be provided in the form of supplies advanced by local storekeepers in transactions secured under the legal rubric of the emergent crop-lien system. Small farmers were squeezed from two sides under this credit system: On one hand, prices for goods purchased under terms of credit began to reflect exorbitant rates of interest. According to historian Joe Gray Taylor, ‘charges in the neighborhood of 40 to 50 percent seem to have been the norm in Louisiana.’²⁰ On the other hand, frequent crop failures and declining cotton prices made it virtually impossible for small farmers to produce sufficient cotton to settle his accounts at year’s end. As one political economist summarized the situation in 1894, ‘once in debt, [a farmer] was forced to raise cotton to the neglect of corn and meat raising, no matter how ruinous [the practice]. The debts of the farmer bound him to cotton. He was powerless.’²¹ By the end of the nineteenth century, when credit-furnishing merchants had become a common fixture in the Southern economic landscape, mercantile business practices came to shoulder much of the blame assessed by contemporaries—as well as later historians—for the explosion of Populist agrarian discontent in the 1890s.²²

“Despite an historiographical consensus regarding the central role played by rural merchants in the postbellum Southern economy, historians have paid surprisingly little attention to their individual activities or to the development of a mercantile class.”

Source: *Merchants in the Transition to a New South: Central Louisiana, 1840-1880*

<https://www.jstor.org/stable/4233733>

I bet they *are* ignoring it! And you’re about to find out why, starting after this next paragraph.

“Sharecropping continued to be a significant institution in many states for decades following the Civil War. By the early 1930s, there were 5.5 million white tenant farmers, sharecroppers, and mixed cropping/laborers in the United States; and 3 million Blacks. In Tennessee, sharecroppers operated approximately one-third of all farm units in the state in the 1930s, with white people making up two thirds or more of the sharecroppers. In Mississippi, by 1900, 36% of all white farmers were tenants or sharecroppers, while 85% of black farmers were. In Georgia, fewer than 16,000 farms were operated by black owners in 1910, while, at the same time, African-Americans managed 106,738 farms as tenants. Around this time, sharecroppers began to form unions protesting against poor treatment, beginning in Tallapoosa County, Alabama in 1931, and Arkansas in 1934. Membership in the Southern Tenant Farmers Union included both blacks and poor whites, who used meetings, protests, and labor strikes to push for better treatment.”

Source: *Sharecropping*

<https://en.wikipedia.org/wiki/Sharecropping>

Note: Blacks were still under an extremely racist and violent government-sanctioned caste system. The White sharecroppers were not. In fact, nearly all White sharecroppers still played

an important role in enforcing the caste system. So, even if Blacks were not sharecroppers, they were still **very** far from being free.

The Merchants

“Far from such metropolises, anthropologists and sociologists who studied small Southern towns couldn’t help stumbling across Jews stocking inventory and seeking customers. Take the most thoroughly rural state of the former Confederacy. In the *Natchez of Deep South* (1941), ‘the wholesale merchants . . . who once rivaled the banks as credit agencies for planters were, with one exception, Jews.’ Had Allison Davis, Burleigh B. Gardner and Mary R. Gardner examined Hattiesburg, they would have discovered that its downtown was no different. ... Historians are never happier than when they can puncture myths and invalidate common belief. Revisionism is generally rewarded in the profession. But the impact of merchants in the Southern Jewish past is too pronounced to be contested, and too important to be ignored or forgotten. If the JHSSC Jewish Merchant Project is correct in defining a merchant as ‘any individual selling goods,’ then that category has embraced a huge swath of Southern Jewry. ... Unlike other Southerners, Jews very rarely tilled the soil. They didn’t plant taters and didn’t plant cotton, which ensured that they would not be easily forgotten. Their surnames were, after all, painted and inscribed on the stores that dotted the region. Nor did Southern Jews, unlike co-religionists in cities elsewhere, start their lives embedded in an industrial working class.”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina
<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

“‘In the Cotton states, after the [American Civil] war...the Jew came down in force [and] set up shop on the plantation,’ observed Mark Twain in his 1897 essay ‘Concerning the Jews.’ While Twain spoke of an increased presence of Jews, several of his contemporaries focused on the economic impact of their presence. Writing in *Scribner’s Monthly* in the early 1870s, Edward King maintained that ‘the shrewd Hebrew’ had ‘entered into the commerce of the South’ and had ‘large establishments in all the planting districts.’ Moreover, Scottish journalist Robert Somers argued that ‘much of the storekeeping business is conducted by sharp, active young men of Jewish aspect.’”

Source: *Jewish Economic History in the Gulf South*
<https://liberalarts.tulane.edu/news-events/news-from-the-field/cohen-apr-2013>

“Robert Somers wrote of the South in 1871 that ‘much of the storekeeping business is conducted

by sharp, active young men of the Jewish aspect ... sent down by firms in New York and other large towns to sell goods at a profit of 100 to 200 per cent.”

Source: *Builders of a New South: Merchants, Capital, and the Remaking of Natchez, 1865–1914* – p. 62

<https://books.google.com/books?id=I-waBwAAQBAJ>

“Writing from as far away as Tsarist Russia, Fyodor Dostoevsky also caught the drift. Writing in 1877, he mentioned how Jews ‘have already leaped *en masse* upon the millions of liberated Negroes’ in the American South, ‘and have already taken a grip upon them in their, the Jews’ own way, by means of their eternal “gold pursuit” and by taking advantage of the inexperience and vices of the exploited tribe.’ The Russian novelist added that although ‘the Negroes have now been liberated from the slave owners ... they will not last because the Jews ... will jump at this new little victim.’ If the freedmen were indeed victims of swindlers and profiteers, that would explain the conjecture of historian Harold Cruse that ‘it was from the Jewish storekeeper and trader that the Southern Negro got his latent antisemitism,’ rather than from, say, Christian mythology. A standard scholarly history of the South during the era of Civil War and Reconstruction also notes how ‘the end of the war saw an invasion of Jews to reap a harvest in trade.’ E. Merton Coulter wrote that ‘the antebellum Jewish peddlers ... now settled down and opened stores. Sticking to their business and treating the freedman as an important businessman, not eschewing to call him “Mister,” they secured ... a great amount of the Negro’s trade.’⁴⁰ Were these transactions exploitative? It’s a loaded term, and can neither be dismissed entirely nor casually accepted as true. Trade is supposed to benefit both buyer and seller, a win-win proposition. But some Jewish merchants undoubtedly took advantage of caste privileges to cheat their black customers, who were in no position to complain or to secure a remedy. ... In 1900, a Savannah black entrepreneur addressed the National Negro Business League and appealed to Northern black tradesmen to come South: ‘Come down and buy and sell to our people ... and you will make money and have it, instead of the Hebrew having it, as he has it now.’⁵⁸ Yet in the decades after Emancipation, at the nadir of the experience of persecution, cruelty and violence, Northern blacks understandably did not want to come to the South.”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina

<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

“In the usual story of the Delta, little mention is made of Jews, who settled in the region starting in the late 19th century. Jews were always a tiny percentage of the Delta’s population. They did not work as sharecroppers and were rarely plantation owners. They were merchants, setting up shop in countless Delta towns, many of which were little more than wide places in the road. They established congregations and built synagogues in the Delta’s larger towns, in places like Clarksdale, Greenville, Greenwood, and Cleveland.”

Source: *Exploring the “Most Southern Place on Earth”*

<https://www.myjewishlearning.com/2013/07/29/exploring-the-most-southern-place-on-earth/>

“While the second phase of the war continued to be defined by economic survival, it was also characterized by merchants returning to interior cotton towns and establishing or reestablishing their businesses and the networks that facilitated the North-South cotton trade. This shift began with the fall of New Orleans to the Union in 1862 but intensified the following year with Union victories at Vicksburg and Port Hudson. These military successes opened the full length of the Mississippi River for commerce, and global demand to restore the flow of cotton was extraordinary. But resumption of the cotton trade was not easy; plantations lay in shambles, the loss of life was staggering, and Confederates burned whatever cotton they could to keep it out of Union hands. But in an attempt to meet this demand, merchants found opportunity in interior cotton towns, leveraging networks to obtain cotton and credit and to provide an outlet for whatever cotton they could secure.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 71-72
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“In the postbellum years, a myriad of structural forces aligned to position interior general store merchants at the forefront of the cotton economy. The telegraph brought up-to-the-minute cotton prices to interior markets, facilitating cotton sales closer to the point of production and bypassing the need for factors in port cities. New compression equipment made it more efficient to prepare cotton for transport directly from interior towns, usurping another prime function of the antebellum cotton factor. Rapid expansion of railroad lines meant that cotton could now be shipped overland, directly from interior markets to New York and other cities, and it also fostered the development of new cotton market towns. Within those interior towns, the collapse of Southern banks and Confederate currency meant that traditional financing structures could no longer provide the credit necessary for the cotton economy. Instead, the burden fell to interior general store owners, with capital saved from the war years or with credit networks to financial centers such as New York. Jewish merchants, who had been concentrated in this niche at the margins of the antebellum cotton economy, became the lifeblood of the Southern economy as the changes of the postbellum years brought their niche into the mainstream.

“But despite the structural changes that positioned Jewish merchants for success in their niche economy, that success was neither guaranteed nor linear, and it was closely linked to the vicissitudes of the postbellum economy. Three distinct periods shaped mercantile life after the war, and the ebbs and flows of these eras very much dictated both when and how businesses could succeed. First, 1866–1867 was defined by floods, crop failures, disease outbreaks, and depressed prices. Firms that had saved capital from the war often relied on these capital reserves to survive, but new firms did not have that luxury. But in some of the region’s most important

cotton towns, these new firms were predominantly operated by non-Jews, who were in the wrong place at the wrong time, quickly extinguishing the burst of non-Jewish mercantile activity that these merchants hoped would be their ticket to the burgeoning industry. But the fortunes of the region soon ticked upward, as a stronger economy defined a second period that lasted from 1868 to 1873. New businesses that emerged during this time generally found greater success than those that had opened during the previous years' economic downturn, and Jewish merchants, who opened new businesses in the region in greater numbers during this period, were in the right place at the right time. They worked directly with freedmen, which made good business sense, broadening their customer base. But the Panic of 1873 ushered in the third period, 1873–1879, which was accompanied in the ensuing years by yellow fever outbreaks, flooding, violence, and political and legal instability, among other challenges—all of which made these years particularly difficult for businesses. To survive these down years, merchants, Jewish and non-Jewish, once again relied on ingenuity, capital reserves, and credit networks.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 96-97
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

Side-note

Those yellow fever outbreaks are strongly connected to Rockefeller, the Marine Hospital Service, the National Board of Health, the United States Public Health Service, and the later creation of the NIH and its National Cancer Institute; along with the struggle for quarantine powers. Rockefeller was also behind the U.S. CDC, China's CDC, and the creation of the World Health Organization as we know it today. In other words, those yellow fever outbreaks were the birth of the infrastructure used for modern-day scam-demics and government schemes using infectious diseases as weapons. “Disputes between the three national government departments that already possessed medical officers - the Army, Navy, and Marine Hospital Service - kept the idea of a central health agency of the federal government from coming about. After a yellow fever epidemic of 1878 that swept through the Mississippi Valley, the Valley states felt that their only hope against a future disaster was in a coordinated health service under national auspices. ... When Congress convened in 1879, the sentiment of the public was unmistakable. There must be no repetition of the disaster of 1878. The Army and the Marine Hospital Service both sponsored bills relating to a National Health Department. The act that Congress finally accepted in March of 1879 was sponsored by the American Health Association and drawn by Mr. Eaton. It transferred from the Marine Hospital Service all the health duties and powers conferred upon it up to that time, including all maritime quarantine. The new act created a National Board of Health. ... When Congress was considering the appropriation for the National Board that summer, the New Orleans press accused the Board of ‘manufacturing yellow fever in the Mississippi Valley’ to frighten the national

legislative body to give it more funds and continue its work.” (Source: [The National Board of Health](#) - 1879-1883 by W. G. Smillie)

“Lehman Brothers worked with a plethora of firms, and in so doing assumed a central role in an ethnic network that moved capital and credit to the Gulf South. Its ledgers from the late 1870s through the 1880s read as a veritable ‘who’s who’ of Southern cotton businesses, allowing us to reconstruct the network that Lehman Brother’s footprint left throughout the Gulf South. Here again, these networks were built upon trust, and ethnicity mattered.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen – p. 149
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“Jewish merchants were particularly well poised to leverage these structural forces. Several of the nation’s largest Jewish financial houses had escaped the war in a strong position and were prepared to invest in the Southern market, reconstructing the same ethnic networks that had emerged in the antebellum years. Lehman Brothers, for example, had speculated in cotton and had made a fortune in the waning years of the war, and much of its postbellum investment was in Southern cotton. Lehman Brothers worked closely with J. W. Seligman & Co. to bring global capital to scores of cotton businesses throughout the Gulf South. While Gentiles operated many of the businesses with which these firms worked, Jews operated a great number of them. In much the same way as ethnic trust networks emerged in the antebellum years, these networks blossomed in the new postbellum milieu. Once on the margins of the antebellum cotton industry, Jewish merchants now concentrated in a niche economy that quickly became the mainstream.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - p. 108
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“With the utter collapse of the Southern economy in 1865, the Lehmans opted not to live and die in Dixie. They moved most of the bank’s operations to New York City, while keeping important family cotton enterprises in Montgomery and in New Orleans. The firm continued to provide capital to scores of cotton merchants, most of whom were Jews. Some of the funds had been generated by Lehman Brothers’ own businesses, and part was funneled from European and New York Jewish-owned banks such as Hallgarten, Lazard Frères, J. W. Seligman, M. & M. Warburg and Kuhn, Loeb. Circulation of capital on this scale would have been difficult for members of the National Negro Business League to replicate.”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina
<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

“In the case of cotton and the Gulf South, these family and ethnic connections mattered. European banks financed much of America’s cotton industry, and businesses such as Lehman Brothers cultivated overseas ethnic trust networks to access their capital. To facilitate these global transactions, Lehman Brothers moved its flagship branch to New York, which was fast becoming the center of both finance and the cotton industry, and which served as a gateway for European investment. Scores of other Southern Jewish merchants also sent family members or Jewish partners to New York, where they cultivated personal relationships with creditors, and some opened branches there that provided them with direct access to credit and goods. These firms then utilized their Southern branches to extend credit to smaller Jewish firms throughout the interior—again, often through economic networks fostered by trust. In this way, Jewish businesses in the Gulf South developed family and ethnic networks that provided desperately needed credit to the war-torn South in a time of economic collapse, bank failure, and currency devaluation. While some non-Jewish businesses followed a similar model, those that had been reliant upon Southern banks or traditional sources of credit found themselves without the credit needed to rebuild in the wake of the Civil War.²² Thus access to Northern credit in the years after the war, when that credit was scarce, allowed Jewish merchants to survive years in which crops were devastated by floods or when other circumstances occurred that prevented farmers from paying their debts to their merchants.”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 20-21
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“While ethnicity mattered, and many of the Black Belt firms with which Lehman Brothers worked were operated by fellow Jews, Lehman Brothers did not limit its business to Jewish-owned firms. It also worked with Renfro & Andrews, a wholesale grocery and provisioning company in Opelika, Alabama, which had additional branches in Lafayette and Alexandria City. Renfro & Andrews commenced business around 1872, and while it had taken on significant debt by 1874, the firm was also doing ‘the largest [wholesale] business here.’ It was doing ‘a very extensive [business] by advancing to “Farmers,”’ and it had a cotton warehouse to supplement its ‘large mortgage business’ and cotton merchandise sales. Also in Alabama, Lehman Brothers worked with the dry goods and grocery store of Wright, Frazier & Co., which by 1877 was considered the ‘largest and safest’ business in town.³⁵

“Lehman Brothers also worked with non-Jewish firms outside of the Black Belt. Led by Edmund Richardson and Augustus H. May, the New Orleans firm of Richardson & May also had a close financial relationship with Lehman Brothers. Richardson & May was operational by 1867, and it took only a couple of years for the partners to be considered ‘wealthy.’ By 1877, the firm had become the ‘leading house in their line’ and was deemed ‘probably the largest receivers of cotton here,’ worth an estimated \$500,000 to \$750,000. Members of the firm ‘generally pay cash’ and ‘seldom + never’ ask for credit, and they ‘always have a surplus on hand for safe

investments.’ By 1880, Richardson & May was ‘considered to do the largest amount of cotton and wealthiest,’ and the partners also ‘stand high both commercially + socially.’³⁶

“Richardson & May did not operate only in the New Orleans market; it also controlled a large and ‘presumably lucrative’ business, principally in Mississippi. One Dun recorder speculated that Richardson was ‘said to be the richest man in the state.’ He was also deemed the largest owner of real estate in Mississippi, owning several plantations, and he was connected to Wesson Mills in Copiah County. He had stores on ‘or near most of his plantations, where he usually has a managing’ partner, for whom the support of Richardson & May carried a tremendous amount of weight with credit reporters. Augustus May’s son also had the advantage of his father’s good name, and his ‘connections are such as to assure them all the capital + assistance they may need.’ Another entry noted that May’s son ‘starts under favorable auspices, as his father—of the wealthy Factorage house of Richardson + May, controls for him an extensive trade.’³

“But a significant amount of Lehman Brothers’ business was transacted with fellow Jews, and while this included firms in Vicksburg and the Bends and the Black Belt, Lehman Brothers also worked with Jewish-owned firms that were located along the Mississippi’s tributaries. ...

“While Lehman Brothers worked with firms in the richest cotton lands and along river tributaries, it also worked with businesses in interior railroad towns, including Meridian, Mississippi. This included Marks & Lichtenstein, which emerged in 1873, grew rapidly, and advertised ‘Choice Family Groceries, dry goods, boots, shoes, and plantation supplies.’ One credit reporter feared that it did not have enough capital to survive, but much of its growth was likely due to its ‘very fair credit with certain houses in NY.’ This included Lehman Brothers, as the two firms transacted several thousand dollars’ worth of business in 1882.⁶⁰”

Source: *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen - pp. 155-156, 164

<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

Excerpts from *Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era* by Michael R. Cohen

Julius Freyhan & Co.’s continued growth through the ups and downs of the economy was only possible because of access to credit. In 1870 Freyhan was backed by his wife’s relative Leon Adler, but a significant line of credit came from Lehman Brothers—a relationship that began as early as 1877, although lost records may obscure an earlier connection. ...

While Freyhan, a Jewish merchant, shared an ethnic tie to Lehman Brothers, ethnicity also mattered within his business; several of his most important and longest-tenured employees were Jewish. Freyhan also hired family members. His business partners and later successors, Morris and Emanuel Wolf, were his brothers-in-law. He also employed his nephew Morris Burgas, who “kept the books, bought cotton and worked in Bayou Sara and St. Francisville.” He had an office in Freyhan’s general merchandise store, and when Freyhan later moved to New Orleans, Burgas

remained behind, in charge of buying cotton upstate and shipping it downriver. He also kept the books for Freyhan's Lane Cotton Mills, which was directly connected to Lehman Brothers. Morris Burgas eventually struck out on his own, purchasing property from Freyhan and opening a general merchandise store, and he continued to buy cotton and send it to New Orleans.¹⁰

With the credit extended by Lehman Brothers, Julius Freyhan could stock his shelves with goods, selling those items for cash or on credit to his customers. ...

While Julius Freyhan & Co. offered credit to clients to purchase their goods, the firm also played an informal banking role in West Feliciana Parish. "During much of the time of the firm's existence there was no bank in the parish," noted the *True Democrat*. "Its operations had become so extensive and its business relations with the public so intimate that it naturally was entrusted with the care of the entire business of many of its patrons, a deposit there being considered as safe as a deposit with any bank."¹⁴

Freyhan was in the business of banking and selling on credit, and with the travails of the economy and varying crop yields, it should come as no surprise that some of his customers defaulted on their loans. When default occurred, land foreclosure was often the result. "The day of reckoning came when the harvest was gathered," noted the *True Democrat*, "and while the records indicate oftentimes an exceeding leniency, J. Freyhan and Company became the owners of a great deal of land." Some people viewed Freyhan's business "as an octopus, reaching out tentacles to everything in sight," the newspaper claimed. ... As a result of foreclosures and other factors, Freyhan began to add a great deal of land to his portfolio. ...

Julius Freyhan & Co. thus provides an excellent example of how a business, with access to Lehman Brothers credit, extended that credit to farmers and plantation owners throughout West Feliciana Parish and beyond. However, there was another way for Lehman Brothers' customers in West Feliciana Parish and elsewhere to infuse that global investment through local economies, and that was by selling at wholesale to smaller stores. These connections between wholesale and retail firms were based on trust, and they were often between family members or those with shared ethnicity.

While Julius Freyhan & Co. also had a wholesale operation, so, too, did the general store of Picard & Weil, which was by many measures the second largest business in West Feliciana—second only to Freyhan. Picard & Weil was a Jewish-owned firm that distributed Lehman Brothers' credit to other Jewish-owned firms in town. This firm was a partnership between Simon Weil and his father-in-law Henry Picard, and it had begun its relationship with Lehman Brothers by 1881. ... This credit facilitated the growth of their business.¹⁷ ...

Picard & Weil used Lehman Brothers' credit not only to grow its own business but also to offer credit to a network of local Jewish-owned businesses—particularly those of family members. For example, backed by his brother Simon Weil, Lazard Weil opened a small business in 1872, conducting "principally a negro trade" and selling "chiefly" to freedmen—much like other Jewish-owned businesses in the early 1870s. His business continued to be "principally confined to advancing to freedmen," and he remained in business through 1880. Also "backed by Picard & Weil" was S. Weil & Bro., carried on independently of Picard & Weil by Simon Weil

and a brother. This firm conducted a business “principally with negroes and small farmers.”

Source: Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era by Michael R. Cohen - pp. 170-174
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

And how did the Lehman brothers first gain their fortune?

Note: These Jewish merchants were connected to, and receiving Jewish privilege from, the people who created the war, controlled the war, and controlled the banking system and economy – the biggest thieves, conmen and mass murderers involved in the financial system and cotton economy.

“In the antebellum years, Jewish merchants were on the margins of this booming cotton industry, but three particular developments in this era laid the groundwork for their postbellum success. First, Jewish merchants began to open general and dry goods stores in interior cotton towns. When the traditional cotton factorage system would later break down, these interior general stores would become the most important institutions in the cotton industry. Jewish merchants would thus be in the right place at the right time, facilitating their entry into the cotton industry and their integration into global capitalism. Second, a number of those Jewish merchants accumulated a significant amount of capital during the antebellum years, providing them with the resources to survive the disruption of the Civil War and to enter the postbellum years on sound footing. And third, Jewish merchants began to establish family and ethnic networks that connected partners within firms, brought global investment through New York to the Gulf South, and provided credit to fellow Jewish merchants in the region. These three developments were prerequisites that allowed Jewish merchants’ early toehold in the industry to later blossom into a flourishing ethnic economy.”

Source: Cotton Capitalists: American Jewish Entrepreneurship in the Reconstruction Era by Michael R. Cohen - pp. 36-37
<https://archive.org/details/CottonCapitalistsAmericanJewishEntrepreneurship/mode/2up>

“For more than 300 years Jewish people have made their homes in South Carolina. Originally welcomed as traders and merchants, they settled first in Charleston, Georgetown, and Beaufort, but soon looked beyond these cities for opportunities to sell goods and set up shop,’ says Lynn Robertson, curator of the exhibit. ‘After 1865, Jewish merchants – many of German origin – filled the commercial gaps on main streets left by the economic upheaval of the Civil War. Beginning in 1881 the mass immigration of East European Jews to America brought these newcomers to the South as well. Many, supplied and guided by regional wholesalers, began their life in America as peddlers. By 1900, Jewish-owned stores were fixtures on downtown streets in cities as well as in small towns across the state.’”

Source: New Exhibit: “A Store at Every Crossroads: Documenting the Stories of South Carolina’s Jewish Merchants”

<https://speccoll.cofc.edu/new-exhibit-a-store-at-every-crossroads-documenting-the-stories-of-south-carolinas-jewish-merchants/>

“They are the Jews of the American South, fundamentally different from their Northern cousins, and not simply because, historically, they assimilated more quickly and intermarried more frequently. If the South, as Wilber J. Cash puts it in his classic *The Mind of the South*, is ‘part of America and yet set apart most definitely from America, a nation within a nation,’ then Southern Jews likewise are part of American Jewry but distinct, a people within a people. Southern Jews have had a disproportionate effect on the history of their region. ‘Though Jews never comprised more than 1 percent of the South’s population,’ writes Louis Schmier in the *Encyclopedia of Southern Culture*, ‘few phases of the Southern experience and few places in the South escaped their influence.’... The Jews who lived in the South in the 18th and 19th centuries were almost without exception peddlers and merchants – by the 1890’s their importance to the region’s economic well-being was such that a Georgia newspaper noted, with clumsy gratitude, ‘Where there are no Jews there is no money’ – but in the decades immediately following the Civil War they played an increasingly prominent role in the South’s political and social life as well. ... In a perverse way, the persecution of blacks in the South served to deflect many potential problems from the region’s Jews. Bertram Korn, a prominent scholar of Southern Jewry, argued that blacks ‘acted as an escape valve in Southern society. The Jews gained in status and security from the very presence of this large mass of defenseless victims who were compelled to absorb all of the prejudices which might otherwise have been expressed more frequently in anti-Jewish sentiment.’ Approximately 40,000 Jews, most of them German immigrants, made their way to the South in the fifty years between the end of the Civil War and the beginning of World War I. The entrepreneurial and business skills of this group made the words ‘Jew’ and ‘shopkeeper’ synonymous in the Southern mind, and their names lived on long after they themselves were gone: the Rich brothers in Georgia, the Thalhimers in Virginia, the Godchaux family in Louisiana, the Levine brothers in North Carolina, Neiman and Marcus in Texas. And then there were men like Oscar Straus and Adolph Ochs, who would go on to bigger and better things elsewhere only after their forebears had first carved a niche for themselves in the South. Straus, whose father was a peddler in Georgia, eventually became the owner of R.H. Macy’s in New York; Ochs, whose mother was a charter member of Chattanooga’s United Daughters of the Confederacy, bought The New York Times and turned it into a journalistic institution. Further highlighting the accomplishments of the region’s Jews: no fewer than two dozen Southern towns are named for Jewish peddlers or landowners, among them Marks, Mississippi; Kaplan, Louisiana; and historic Manassas, Virginia.”

Source: *A Tribe Apart: Jews of the American South* - The Jewish Press

<https://freerepublic.com/focus/fr/1401699/posts>

“There is no denying how frequently Southern Jewry displayed a flair for enterprise. The beginnings were invariably impoverished. But usually within a couple of generations, thanks to fortitude and perseverance, astuteness and luck, material comfort had been achieved; and some enjoyed genuine wealth. In virtually every city, a dry goods store became a major department store: Godchaux in New Orleans, Thalhimers in Richmond, Goldsmith’s in Memphis, the Gus Blass Company in Little Rock, Rich’s in Atlanta, Levy’s in Savannah, Cohen Brothers in Jacksonville, Pizitz’s in Birmingham, Neiman Marcus in Dallas, Sakowitz’s in Houston, the May Company in St. Louis, Hecht’s in Baltimore, and Garfinckel’s in Washington, DC.”

Source: *Jewish Shopkeepers in the American South*

<https://www.myjewishlearning.com/article/jewish-shopkeepers-in-the-american-south/>

“...thanks to fortitude and perseverance, astuteness and luck....”

“Gimbels, Macy’s, Filene’s, I Magnin, Neiman-Marcus, Bloomingdales, Bergdorf Goodman, Rich’s of Atlanta, Kauffman’s of Pittsburgh, Lazarus of Columbus, Levi Strauss and even Sears-Roebuck. All but the last were created by Jews and all were run by Jews, most of them dating back to a German Jewish immigrant peddler who created a family dynasty. ... Neither Sears nor Roebuck were Jews, but their partner, who soon bought them out, was.”

Source: *Shopping the Rich Jewish History of Department Stores*

<https://boulderjewishnews.org/2012/shopping-the-rich-jewish-history-of-department-stores/>

NEW BOOK: Blacks Picked Cotton, For Jewish Wealth

<http://archive.today/VsAiW>

Something similar, though not related to the NOI, happened with Jews denying having played a role in the Confederacy. Once the information started getting out, several Jewish people started putting the information out also. “We should be proud....”

FYI: I don’t indorse the NOI.

The Aftermath

“Their direct impact could not be fully and finally sustained, however. The decline of the economic niche that Southern Jews enjoyed over a century ago can be attributed to multiple causes, such as the emergence of investment banking; the rise of impersonal cotton exchanges;

the growth of new cotton-growing regions in Asia, Africa, and the American Southwest; and periodic floods and insect infestation. The competition of mail-order companies such as Sears, Roebuck made the brick-and-mortar stores less integral to the local economy. Though they continued to appeal to customers, they began vanishing along with the yeomanry who once shopped in them. A Department of Agriculture still exists, because farmers have remained politically influential. But statistically they have become so insignificant that, according to the latest census, they represent only 1% of the population. (Twice as many Jews live in America.) Mechanical cotton pickers eliminated the need for cheap labor, and the men and women who once picked cotton often migrated to Northern and Western cities. Competition from behemoths like Walmart and www.amazon.com slammed the last nails into the coffins of the general stores that had once flourished at the crossroads South.”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina
<https://merchants.jhssc.org/narrative/merchants-the-marrow-of-the-southern-jewish-experience/>

Excerpts from *The Origins of Black Sharecropping*

“Regardless of Supreme Court or federal resolve to insure freedmen’s Constitutional rights beyond 1877, different policies may have arrested the drift towards institutionalized oppression after Redemption. Chief among inhibitors to development and regional economic progress were the financial and marketing intermediaries so crucial to staple agriculture. (Ransom and Sutch, pp. 8-9, 12-13). The collapse of the Confederate monetary system was exacerbated by federal banking regulations which discouraged development of national banks in agricultural regions, as well as by federal taxes imposed on state-chartered banks. Indeed, the National Banking Act (1864) cracked down on so-called wild-cat banks and heavily centralized banking operations in a way that discouraged capital investment in the South and encouraged it in the urban, industrial North.³⁰ Uncharted private banks—usually adjunct to other businesses such as general stores—emerged to fill the artificial void created by these government policies.³¹

“These merchant-bankers could obtain a local monopoly power and exploit income generated in Southern agriculture by charging excessive interest rates. Moreover, these merchants encouraged dependence on cotton, and because landlords were as dependent on credit from merchant-bankers as were tenant farmers, the South’s prosperity was curtailed by debt and the wiles of fluctuating world cotton prices. Hence, financial institutions prevented savings and investment and tended to stagnate the Southern economy. For this structural reason, the Southern economy stayed disjunct from the rest of the national economy, which thrived during the same time-frame. Moreover, the Southern Upcountry lost its characteristic self-sufficiency and became more closely integrated into the rest of the South’s poverty and dependent on the same new merchant class.³² ...

“Most figures used in attacking sharecropping as a racist, class imposition also come from post-1890. By this time, railroads had penetrated the hinterland, a new merchant class had risen

in the towns and countryside, and debt cycles connected to merchant-banking and crop liens were well advanced.³⁴ ... The same dynamics and calculus that produced Northern political dominance produced dominance in the field of finance. ... The North was more populous, in addition to being more thoroughly *franchised* after the war; hence Northern interests dictated federal Reconstruction policy, postwar Constitutional amendments, and federally chartered bank policy. Moreover, it was Confederate fortunes that had been dashed. Many Northern fortunes had been made by the Civil War, and it was this money there was to invest. It was natural the money should be invested in the burgeoning cities and industrial potential of the North and Old Northwest. It was natural that credit be extended to urban commercial enterprise in the North over risky agricultural recovery in the South. ...

“Nevertheless, federal policies were particularly grievous to the South. The National Banking System literally forbade use of real estate as collateral for loans, but land was all planters had left after the abolition of slavery.³⁵ ... Numerous national measures provided positive incentive to settle the West and to invest in the West, to the detriment of investment in the New South. Moreover, the Immigration Act of 1864 legalized entry of contract labor from Europe and Asia under terms worse than those of sharecropping (Heilbroner and Singer, pp. 141-145). The result was an inexhaustible pool of cheap labor for the North and large capital reservoirs earmarked for Northern and Western investment. The South’s economy stayed largely isolated, and the South became a low-wage region in a comparatively high-wage country over time (Wright, p. 12).”

Source: *The Origins of Black Sharecropping*

https://www.jstor.org/stable/26475959?read-now=1&seq=15#page_scan_tab_contents

Who’s Story?

Take a look at these statements from a pro-Jewish article focusing on General Grant’s “anti-Semitism” along with other “anti-Semitism” of the time. Notice what people were saying back then, and see if it matches the information you’ve just read.

“Although anti-Jewish sentiment was apparent in the Union at the start of the war, it only intensified as the war continued. Despite the North being the side to win the battles towards the end of the war, anti-Semitism towards Jews only increased. Jews were accused of being disloyal and siding with the Confederacy of being Democrats, or smuggling, supplying the Confederacy and gold, speculating or financially ruining the nation. All Jews were viewed as peddlers, traders, merchants, or bankers looking to get rich to the detriment of the North. The press and generals within the Union army were the greatest proponents and disseminators of these ‘stereotypical’ views of American Jewry to the public. Throughout the war, Jewish loyalties were questioned in both the North and the South, and depending on the region; they were accused of being traitors to the other side. Most notably, in both the Union and the Confederacy, Jews were accused of not fighting in the Civil War and instead were making money off the war. As Evans recounts, ‘That

Jews didn't fight, but just made money off the war, is a canard that gained great currency in the press during and in the years after the war.'

"The Northern press blamed all Jews for the economic troubles during the war, among the accusations, The Jews were the secessionists, the 'rebel spies,' the 'speculators,' the 'counterfeiters driving Anglo-Saxon firms out of business,' the 'cause of the inflation.' The scorn was specially reserved for Southern Jews; in the North, the press viewed them as 'cunning merchant-cheat and the speculator.' Southern Jews, particularly immigrants, had a bad reputation within the South. As Evans observes, 'The Southern press depicted Jews as "scavengers" who were unpatriotic and therefore "un-Southern," outsiders safely behind the lines, feeding off the troubles of the South in its most desolate time.' The North was equally prejudiced against Jews living in the Union, 'accusing them of undermining the war effort and Jewish financiers of making money off the war.' ... Union generals' anti-Jewish sentiment served as the primary example of the anti-Semitism Jews experienced from the press and the public. As Korn indicates, 'Some of the most prominent persons in the Union were imbued with prejudice against the Jews.'

"One of the worst offenders was Major General Benjamin F. Butler of Massachusetts, who the Confederacy named the 'Beast.' According to Korn, Butler considered Jews 'a tightly-knit and highly-organized nation who set themselves apart and defended themselves against others even when one of their groups was wrong.' Butler considered them all 'traders, merchants, and bankers.' Butler found the only Jews he came across had 'been principally engaged in the occupations [i.e. smuggling] which caused the capture which has occasioned this correspondence.' He accused all Jews of being disloyal and 'supporting the Confederacy with whole heart' pointing out, 'two of them certainly are in the Confederate Cabinet,' although only Judah Benjamin was Jewish. ... The Northern was especially harsh in the Union-occupied regions of the South. A northern Associated Press writer in New Orleans reported on three Jews caught smuggling on Lake Pontchartrain, wrote, 'The Jews in New Orleans and all the South ought to be exterminated. They run the blockade, and are always to be found at the bottom of every new villainy.' A Cincinnati Jew, who had been occupied Louisiana told Isaac Mayer Wise about the press' attack on Jews, saying, 'Local editors and correspondents of northern papers, residing temporarily in [New Orleans], frequently ventilate their stupid prejudice against our race in revolting newspaper hoaxes and downright lies.'

"The Northern press accused Jewish bankers of trying to 'ruin' the nation's finances; they particularly attacked agent, August Belmont. The press' attacks were especially harsh on New York Jewish bankers but also Jewish bankers at 'any geographic points' where the North and Confederacy met."

Source: *Questioning Jewish Loyalty to the Union: Grant's General Order Number 11 and anti-Semitism during the Civil War*
https://www.academia.edu/51071631/Questioning_Jewish_Loyalty_to_the_Union_Grants_General_Order_Number_11_and_anti_Semitism_during_the_Civil_War

Sounds like a bunch of conspiracy theorists and anti-Semites to me.

And here's an example of what we're told today:

“The widespread economic exploitation of the Black community continued for generations after slavery's end, due to discrimination, violence, and terrorism. ...lynching that enforced white supremacy through terror, sharecropping and disenfranchisement created a system of unchecked racialized economic domination. ... Through sharecropping, white landowners hoarded the profits of Black workers' agricultural labor, trapping them in poverty and debt for generations. Black people who challenged this system of domination faced threats, violence, and even murder. Whites violently attacked and murdered Black people attempting to form sharecroppers' unions in communities throughout the South in the early 20th century, including in Elaine, Arkansas (1919); Camp Hill, Alabama (1931); and Lowndes County, Alabama (1935).”

Source: *Sharecropping*

<https://eji.org/news/history-racial-injustice-sharecropping/>

I just did a project on hip-hop music and the music industry ([here](#) or [here](#)), and it turns out that the music industry has always been Jewish controlled. And from the very beginning they took one type of Black music after another, after realizing its money-making potential, and showcased it to the masses, making one genre of Black music after another in the industry. And since all popular American music spawned from these different genres of Black music, this basically created the music industry as we know it, still under their control. But in almost every single case, if not every case, [they would cheat and exploit the artists](#). And this is not even refuted by historians; it's just not brought up. In addition, the record labels were/are really just banks in disguise, and record contracts are 100% like crop liens, which is the main reason why most artists end up broke. Oh, and that ethnic network you've seen at work since the beginning of this book, not only was/is it used to keep most of the money generated by artists confined within the Jewish community, it was used to defame, attack, frame, and eventually kill Michael Jackson.

Black-Jewish Relations in Commerce

This next portion of information comes from a very pro-Jewish article that is riddled with deceit, justifications and contradictions, but if you can ignore it you can see the real truth. Note: What you're about to read focuses more on poorer Jews, but portrays them as all Jews.

Excerpts from *Jewish Merchants and Black Customers in the Age of Jim Crow* by Clive Webb

Before the end of the nineteenth century, Jews had established an eminent position within the southern retail trade. As historian Stephen Whitfield asserts, "When we study the Southern Jewish past in particular, we really mean business."⁴ Further research needs to be done in order to assess accurately the scale of Jewish activity in all areas of retail. Anecdotal evidence does nonetheless suggest that Jews were a significant economic force from the immediate postbellum era onwards. Be it dry goods or groceries, clothing or kitchenware, Jews appeared to open their stores at almost every country crossroads and on almost every city street. Frances Butler Leigh, the daughter of a planter in Darien, Georgia, observed with obvious displeasure that "A good many Israelites have found their way to this remote district," each of them with "their tumble-down shanties and Cheap Jack goods." Such was the ubiquity of the Jewish storekeeper, observed sociologist John Dollard, that southerners were wont to remark: "If there is a Jewish holiday, you cannot buy a pair of socks in this whole country."⁵

It was through acts of commerce that African Americans and Jews in the South experienced their most regular points of contact. A study of these commercial transactions, therefore, serves as a prism through which to study the broader interaction between the two peoples. This article examines Jewish businessmen in both rural and urban contexts. In the immediate aftermath of the Civil War Jewish peddlers roamed the southern countryside selling their assorted wares. Business success enabled them to establish their own stores which served as commercial centers in many rural areas. By the late nineteenth and early twentieth centuries Jewish merchants were also well established in southern cities. The smaller of these stores traded exclusively with African Americans. The larger ranked among the most successful department stores in the region.

There are essentially two interpretations of the interrelationship between southern blacks and Jewish businessmen. The first is most commonly associated with contemporary observers, both black and white, who portrayed Jewish merchants as cunningly and mercilessly exploiting African Americans. Such an interpretation is rooted in the traditional stereotype of the "shrewd Hebrew" intent on amassing a personal fortune at the expense of others. Skilled in the art of small talk, the Jewish merchant duped unsuspecting African Americans into buying goods they did not need or receiving credit at a rate of interest they could not afford. As the German travel

writer Ernst von Hesse-Wartegg wrote of the Jewish merchants he encountered on his travels through the Lower Mississippi in 1879-1880, "How wrong it would be to believe they have become more high-minded and merciful in the American South than they were in Russia or Poland."⁶ These accusations have in later years gained increasing currency among African American writers. According to Harold Cruse, "it was from the Jewish storekeeper and trader that the Southern Negro got his latent anti-Semitism."⁷

The second interpretation can most clearly be seen in the often sentimental recollections of Jews who grew up in the South during the late nineteenth and early twentieth centuries. According to this interpretation, Jewish merchants welcomed all customers without regard to their race. Historian Louis Schmier has, for instance, painted a particularly romantic portrait of the relationship between Jewish peddlers and their black customers. According to Schmier, the relationship was based on mutual benefit and trust. The peddler for his part offered African Americans fair prices and courteous treatment, which enabled them "to reclaim their dignity and afford a better life." In return, the black customer provided the peddler a regular income. As a result, the interaction between Jewish peddlers and black customers assumed more than a purely commercial character, binding them together through ties of loyalty and affection.⁸ ...

The interaction began with those Jews at the lowest rung of the economic ladder, the peddlers. Peddling was surely not the easiest way of making a living. With between fifty to seventy pounds of goods stuffed into the pack on his back, and a further forty pounds strapped on in front, travelling must have been exhausting. Squeezed into each pack, or "pekl," was a variety of merchandise including cloth, curtains, laces, needles and thread, ribbons, tablecloths, and trinkets. With no horse or wagon to share his burden, the weary peddler walked the streets on the outskirts of a city, or trudged the deserted and dusty paths from one remote farmhouse to the next. ...

It is commonly accepted that peddlers derived much of their income through their trade with impoverished rural blacks. ... Successful peddlers were eventually able to invest their earnings in the establishment of a wholesale or retail store. Jewish store owners in the rural South earned a bad reputation for their supposed mistreatment of black sharecroppers. The rates of interest which they charged for credit purchases were allegedly exorbitant. As Mark Twain observed, the Jewish merchants who established their businesses in the countryside after the Civil War "supplied all the Negro's share of the present crop and of part of his share of the next one. Before long, the whites detested the Jew and it is doubtful if the Negro loved him."¹⁶

It is uncertain whether or not the credit prices charged by Jewish merchants were exorbitant or justified by market risk. According to Herschel Feibelman, Jewish businessmen "would lend money, but they would also charge more than the larger groceries would charge." Since stores in poor rural areas operated on low profit and high risk it was inevitable that their owners should charge higher interest rates. Feibelman nonetheless insists that greed also played its part. As he puts it, Jewish merchants "took advantage of the whole pattern of society that was designed to keep the black where he was."¹⁷ This is not a statement of fact, but of opinion. What is needed is a quantitative study of the interest rates charged by Jewish merchants. Only then will we be able

to determine if they deliberately exploited black sharecroppers. From another perspective, most black storeowners, undercapitalized and struggling to remain in business, were unable to extend credit to needy African Americans, and many white non-Jewish merchants were unwilling, worried as they were that the more sharecroppers purchased on credit, the less likely they were ever to pay the money back. By contrast, Jewish merchants earned a reputation for extending credit to African Americans whenever it was needed. This they did cautiously. As Harry Golden affirmed, the Jewish merchant sold to the sharecropper on credit “only on the same ledger sheet with the name of the farmer from whom the Negro was renting or for whom he was sharecropping. The ‘boss man,’ as the Negro called the white farmer, had to go surety on the credit sheet for the Negro's supplies.” Credit on condition, however, was better than no credit at all. The system, as Sam Kallin suggested, worked to the mutual benefit of both the Jew and the African American. Of the credit extended to sharecroppers, “the white owners of the farm would stand good for it and we'd get paid for it next trip.”¹⁸

It was not in remote rural areas but rather the towns and cities of the South where Jewish merchants most commonly established their businesses. Peddlers who laid down their packs and set up permanent places of business could seldom at first afford rents for shop space in the more prestigious parts of town. Many settled on the other side of the railroad tracks, often opening stores sandwiched between streets of black-owned homes. With his family living above, behind or near the small wooden framed store, the East European Jew was one of the few whites to be seen in the black section. These Jewish establishments provided one of the most familiar points of contact between African Americans and Jews. ... Jewish names appeared above the doorways of dry goods stores, clothing outlets, groceries, pawnshops and saloons. Nowhere was this more obvious than on Beale Street in Memphis, commonly known as the black cultural capital of the South. Nearly all the bars, clubs, and gambling joints had Jewish proprietors. As George W. Lee remarked, Beale Street was “owned by Jews, policed by the whites, and enjoyed by the Negroes.”¹⁹

Jewish merchants such as those on Beale Street earned a positive reputation for their willingness to provide services that other retailers refused to offer. The treatment which African Americans could expect from most white storeowners scarcely encouraged their business. Always last to be served and seldom allowed to try on clothes, black customers were allowed only to point at untried, ready-to-wear merchandise. It was only when the Depression left them desperate for business that the majority of white merchants began to adopt a more amenable attitude.²⁰

Jewish tradesmen, in contrast, placed a much greater emphasis on personal service. By treating African Americans with care and consideration, they accorded them a stronger sense of personal respect than other storeowners. The historian Bell Wiley observed that the Jewish owner of a dry goods store in his Tennessee hometown “got most of the black trade because he treated Negroes as human beings and was kindly to them, taking time to joke, inquire about their families and otherwise manifest interest in them.” Unlike other white businessmen, Jews extended such courtesies in times of economic boom as well as bust. Jewish merchants therefore seemed more

sincere in their respect for African Americans. The civil rights activist Aaron Henry recalled that the black community of Clarksdale, Mississippi preferred to trade with Jewish merchants precisely because “you would consider them the better of the white element that you had dealings with.”²¹

The greater willingness of Jewish businessmen to attract black customers can also be seen through their use of advertising. Jewish merchants from the smallest storekeeper to the most successful department storeowner advertised extensively in the black press. In January 1907, for instance, readers of the *Nashville Globe* were met with an ominous message: “NOW IS THE APPOINTED TIME.” Those who read past this dramatic headline discovered that this was less an announcement of Judgement Day, than an invitation to buy “heavy fleece underwear” and “Imported Fancy Sox” at “unheard of low prices.” The establishment where such offers were to be discovered was “Nashville's Biggest Store! Hirshberg Bros.” As the *Globe* later observed, Hirshberg Bros, was one of only two white stores in the entire city which advertised to its readers. It was small surprise that the paper continued to “heartily recommend” the store.²² Black newspapers across the South carried advertisements from other Jewish retailers, all encouraging African Americans that their money was as good as that of any white person. A study of the *Atlanta Independent* in 1907, for example, reveals a wide variety of Jewish advertisers, among them grocer P. Laubenstein, tailors Kalish and Schwartz & Berin, store owners Eiseman Bros., and credit loan company Cohen and Russ.²³

Another means by which Jews sought to attract African American customers was the employment of a black salesperson. This provided prospective shoppers with a double incentive, quality goods and more considerate service. As the *Savannah Tribune* observed, Jewish storekeepers on the city's west side employed black sales clerks because they saw them as “a great drawing card for Negro trade.” Savannah was not the only southern city where Jews took the initiative in employing African Americans. Abe Goldstein, owner of a tire company in Atlanta, appreciated the potential profit to be made long before his competitors. His decision to hire O. B. Smith as a black salesman during the 1930s constituted a clear breach of conventional employment practice.²⁴ ...

One should nonetheless caution against arguing that there was a special relationship between African Americans and Jews. Other marginalized immigrant groups including Greeks and Chinese also traded openly with African Americans. In July 1899 five Sicilian storekeepers were lynched in Tallulah, Louisiana. The murdered men had aroused the ire of the local community by trading with black and white customers on an equal basis. ... Appeals to “buy black” and help establish a self-sustaining economy within the African American community were largely ignored. As J. Harmon, Jr., put it, black consumers “could not be expected to give a man ten cents for an eight-cent pound of sugar and two cents for race pride.” The *Atlanta Independent* agreed. “If there is a Jew store on the corner and a Negro store around the block, or vice-versa, and the Jew store sells for two or three cents less, the Negro will go to the Jew store because he can get the same thing for less money.”³

As this editorial suggests, there was initially a great deal of resentment that Jewish retailers

had attained their success at the expense of their African American rivals. This is certainly clear from an address delivered by Hattie G. Escridge at the Atlanta University Conference of 1899. In an impassioned speech on “The Need of Negro Merchants,” Escridge asserted that Jews attained their wealth through the willful exploitation of others, none more so than African Americans. When the Jew first settled in a black community he was often as poor as the other residents. Yet soon, by selling unsuspecting blacks unwanted goods at grossly inflated prices, he “has a large brick building, a number of clerks, and he and his family ride in a fine carriage drawn by expensive horses.” African Americans would be better off buying from black business establishments. Insisted Escridge, “I am sure what we might buy from the Negro could be no more inferior than some of the things we have bought from the Jew, and I suspect his recommendation of the article would be as truthful as that of the Jew.”³⁹ ... As has already been suggested, African Americans resented what they believed to be their economic exploitation by Jewish merchants. Bruce shared the same conviction that Jews were essentially parasites, living off the producers of wealth. ... That professional success was most dramatically illustrated by the scores of department stores operated by Jewish entrepreneurs across the South. Polish immigrant Louis Pizitz arrived in the United States in 1889. After peddling his wares across Georgia, Pizitz eventually opened a dry goods store in Birmingham. Such was the scale of his success that by 1937 the store was the largest of its kind in Alabama, employing some 750 people.⁴³

The experience of Louis Pizitz was characteristic of the striking business success achieved by Jewish retailers throughout the South. Upon arriving in Richmond in 1842, William Thalhimier opened a small dry goods store. Fifty years later Thalhimier Brothers was the largest department store in the city and boasted branches throughout Virginia and North Carolina.⁴⁴ The triumphs of Thalhimier and Pizitz were echoed elsewhere, with Jewish department stores to be found on the streets of almost every major southern city. In Atlanta there was Rich's; in Birmingham, Loveman, Joseph, & Loeb; and in Dallas, Sanger Bros, and Neiman-Marcus.⁴⁵

The atmosphere which African Americans encountered in department stores was utterly alien to that of the small independent retail establishment. When African Americans entered a Jewish store in their own neighborhood, they were encouraged to leave their second-class citizenship at the door. Department stores, in contrast, reinforced every idea of African American inferiority. Reliant upon white customers for a high percentage of their profit, Jewish department store owners were bound by local law and custom. Water fountains, restrooms, and restaurants were rigidly segregated. Such facilities were not just separate and unequal, sometimes they did not exist at all. Dan Phillips, whose family operated the M. M. Cohen department store in Little Rock, Arkansas, testified that African American women even “had a problem buying foundations, because stores didn't want them to try them on.” Where Jewish storeowners in black neighborhoods might employ black sales clerks, there was no such sign of them on the sales floors of southern department stores. “There were no black employees in selling,” admitted Richard Pizitz, son of Louis, “they were essentially in house keeping, restaurants and back functions.”⁴⁶

The discrimination suffered by African Americans unsettled those Jews who became actively

involved in southern liberalism during the inter-war years. These activists found it increasingly difficult to reconcile the social activist teachings of their religion with the blatant segregationism of many Jewish businessmen. Evidence of this can be found in a caustic item of correspondence written by David Pearce, which appeared in a 1925 edition of *The Crisis*, the official publication of the National Association for the Advancement of Colored People (NAACP). Pearce, himself a southern Jew, complained that Jewish merchants were so dependent upon the goodwill of their white customers that they did not dare to extend even basic courtesies to African Americans. The Jewish tradesman, he alleged, “is satisfied to accept the situation as he finds it. He must make money, he must be in the good graces of his gentile neighbors, and whatever personal inclination he may possess to combat Negro hatred must be suppressed in the more vital and immediate issue of earning a livelihood.” In April 1936, *The Crisis* printed a letter from Samuel Rosenberg of Hampton, Virginia, which blamed the exploitative practices of Jewish merchants for sinking African Americans deeper into the doldrums of the Depression. “One of the obstacles which helps to lower his standard of living is the retail merchant . . . Southern Jews from Rabbis to merchants regard the Negro as a second or third class being.”⁴⁷

Source: *Jewish Merchants and Black Customers in the Age of Jim Crow* by Clive Webb

<https://www.bjpa.org/content/upload/bjpa/webb/Webb->

[Jewish%20Merchants%20and%20Black%20Customers%20in%20the%20Age%20of%20Jim%20Crow.pdf](https://www.bjpa.org/content/upload/bjpa/webb/Webb-Jewish%20Merchants%20and%20Black%20Customers%20in%20the%20Age%20of%20Jim%20Crow.pdf)

- “The second interpretation can most clearly be seen in the often sentimental recollections of Jews who grew up in the South during the late nineteenth and early twentieth centuries. According to this interpretation, Jewish merchants welcomed all customers without regard to their race.” He claims that the first interpretation is from people who saw it or went through it, and the topic was about being cheated. The second is from Jews, and is about how Blacks were welcomed. ... cheated vs. welcomed.

- “Jewish store owners in the rural South earned a bad reputation for their supposed mistreatment of black sharecroppers. The rates of interest which they charged for credit purchases were allegedly exorbitant.”

- “Jewish merchants such as those on Beale Street earned a positive reputation for their willingness to provide services that other retailers refused to offer. The treatment which African Americans could expect from most white storeowners scarcely encouraged their business. Always last to be served and seldom allowed to try on clothes, black customers were allowed only to point at untried, ready-to-wear merchandise. ... Jewish tradesmen, in contrast, placed a much greater emphasis on personal service. By treating African Americans with care and consideration, they accorded them a stronger sense of personal respect than other storeowners.” With what percentage of Jewish owned stores was this the case? It’s being stated like it was 100%. And when it *was* the case, *why* was it being done? A careful examination of the history of Black-Jewish relations reveals a pattern that suggests that most instances of this were most likely just a show put on to get black people’s money. It’s just like the liberal Jews they spoke of

in the Civil Rights Movement – why were they really there, and why did they really say and do what they did? As stated: “The historian Bell Wiley observed that the Jewish owner of a dry goods store in his Tennessee hometown ‘got most of the black trade because he treated Negroes as human beings and was kindly to them, taking time to joke, inquire about their families and otherwise manifest interest in them.’” That doesn’t mean he actually liked them! Also stated: “Another means by which Jews sought to attract African American customers was the employment of a black salesperson. This provided prospective shoppers with a double incentive... As the *Savannah Tribune* observed, Jewish storekeepers on the city's west side employed black sales clerks because they saw them as ‘a great drawing card for Negro trade.’” Like I said, “Why?” He later states: “When African Americans entered a Jewish store in their own neighborhood, they were encouraged to leave their second-class citizenship at the door. Department stores, in contrast, reinforced every idea of African American inferiority.” So, in the White neighborhoods, when most of the customers were White, all of that welcoming kindness to Blacks was gone. And he blamed it on White society.

And you just read paragraph after paragraph on how Jewish merchants enslaved Black and White sharecroppers through debt, and raped the South till it was ruined. And it’s an established fact that the merchants Blacks did business with would almost always cheat them and do dirty, underhanded tricks to make sure they stayed in debt. But this guy is portraying those merchants as fair and honest, and basically saying that all of the complaints and negative statements are conspiracy theories and stereotypes.

Like always, when you see that all, or the majority, of the people who are screwing you over are Jewish and you speak about it, it’s called a myth or anti-Semitism. It’s not what you and your people have been experiencing first-hand for years. And when Jewish people are to blame ... just blame it on non-Jewish White people. Here’s an example of what I was talking about when I mentioned how deceptive that article actually is.

Excerpts from *Jewish Merchants and Black Customers in the Age of Jim Crow* by Clive Webb

The actions of the Jewish merchant were also impeded by another powerful ideological force, anti-Semitism. African Americans' attitudes towards Jews were shaped by the Protestant fundamentalist culture of the South. The conception of Jews as Christ killers, first learned by their forebears on the plantations of the Old South, continued to exert a powerful influence in the postbellum era. Not only had Jews rejected Jesus, but their every action was impelled by sinful impulses. ... As this editorial would suggest, religious and secular stereotypes intersected in the minds of many African Americans to create the caricature of the immoral and avaricious Jewish merchant. Although African Americans did not entertain any ideas about Jews that were not

commonly shared by whites, anti-Semitism was clearly widespread within the black community. “The Jews,” asserted William Wells Brown, “are good only at driving a bargain and getting rich.”³³

The black folklore of the time is full of tales about the unscrupulous Jew. North Carolina blacks told of Jim Johnson, who bought a suit at Mr. Rubenstein's store. The first time Johnson wore the suit, he found himself caught in the rain. So badly did the suit shrink, that the trousers ended up around his knees, and the coat would not button. Enraged, Johnson returned to the store, where he asked the proprietor, “Mr. Rubenstein, does you remember me, Jim?” To which the Jew replied: “Sho, I remembers you,” looking at the suit, “but my! how you has growed!” Similarly, the *Huntsville Gazette* ran a story concerning a shoe-store owner named Hoffenstein. In this tale, Hoffenstein attempts to sell a pair of shoes which he claims are made of the finest Prussian leather. When the customer tries them on, they are evidently too tight. “You don't vant to buy a pair uf shoes more as dree sizes too big,” retorts Hoffenstein, “und go around de ladies mit your feet looking like a gouple of railroad scrapers.” When the customer does agree to buy the shoes, he is appalled to learn that they cost six dollars. After much protest, Hoffenstein lowers the price to four dollars. Although the wholesale price for the shoes was a mere one dollar and fifty cents, Hoffenstein is aghast. “My g-r-r-acious,” he exclaims, “dink how small de profit vas.”³⁴

So strong a hold did these ethnic stereotypes have on the imaginations of African Americans that they often refused to accept even the kindest behavior of Jewish merchants on face value. The novelist Richard Wright recalled of his childhood in Mississippi and Arkansas that African Americans held an irrational hatred of Jewish merchants. Although the owner of one store had done nothing to exploit his African American customers, Wright and his friends would, whenever he walked past, sing: “A rotten egg/ Never fries/ A cheating dog/ Never thrives.” Black sociologist St. Clair Drake remembered a similar episode which occurred as he walked past the house of a Jewish family who owned a chain of stores in Staunton, Virginia. The lady of the house invited Drake and his grandmother in for a glass of water, which they accepted. No sooner had Drake returned home, however, than his grandmother solemnly warned him: “They'll cheat you. You got to be careful.”³⁵

Source: *Jewish Merchants and Black Customers in the Age of Jim Crow* by Clive Webb

<https://www.bjpa.org/content/upload/bjpa/webb/Webb-Jewish%20Merchants%20and%20Black%20Customers%20in%20the%20Age%20of%20Jim%20Crow.pdf>

- “African Americans' attitudes towards Jews were shaped by the Protestant fundamentalist culture of the South. The conception of Jews as Christ killers, first learned by their forebears on the plantations of the Old South, continued to exert a powerful influence in the postbellum era.” As stated in the last chapter: “If the freedmen were indeed victims of swindlers and profiteers, that would explain the conjecture of historian Harold Cruse that ‘it was from the Jewish storekeeper and trader that the Southern Negro got his latent antisemitism,’ rather than from, say, Christian mythology.”

- “As this editorial would suggest, religious and secular stereotypes intersected in the minds of many African Americans to create the caricature of the immoral and avaricious Jewish merchant.” It was all in their heads. “Although African Americans did not entertain any ideas about Jews that were not commonly shared by whites, anti-Semitism was clearly widespread within the black community.” These ideas, this “anti-Semitism,” was clearly widespread within the Black community? So, most of our people felt this way about Jews back then? And if it was so widespread, maybe it was so because the foul treatment was so widespread. And he said Blacks had the same ideas about Jews that Whites had. So, White people couldn’t stand Black people, due to being programmed with racism (which we’ll get to in the next chapter), and Black people couldn’t stand White people, because of what they’ve said and done to them, but one thing they *both* could agree on.... But it’s not based on anything factual?

- “So strong a hold did these ethnic stereotypes have on the imaginations of African Americans that they often refused to accept even the kindest behavior of Jewish merchants on face value.” Maybe it’s because it wasn’t a stereotype, nor something imagined! Maybe it’s because over time they learned it was all a trick; they realized it was just a front. As someone who has not experienced this, but has researched *real* Jewish history, Jewish beliefs, and Jewish relations with Blacks I know that this sort of trickery was so wide-spread and done so regularly that it leaves *me* with no choice but to doubt and be suspicious of kind behavior from a Jewish person. And I’m nowhere close to being racist against any group of people, but the deceit and trickery is so prevalent that I have no choice but to question (question, not condemn).

And notice how if you’re talking about what some Whites did to Blacks, it’s a fact; it’s a pattern of abuse; it’s a history of mistreatment and exploitation; and it’s okay to talk about what those people did to you and your people. But if they’re Jewish....

“Evidence is limited, but some Jewish shopkeepers nevertheless allowed blacks to try on clothes before deciding whether to purchase them. In Jackson, for example, Cohen Brothers permitted blacks to try on clothes. According to Edward Cohen, the store became ‘the only white-owned business with an integrated rest room and water fountain.’⁴⁵ In Asheville, the Savannah-born Harry Winner hired a black elevator operator as a sales clerk. Her job might have sparked a boycott. But Winner successfully persuaded other department store owners to employ black sales clerks on the same day, thus avoiding retribution at Winner’s Department Store, which also became the first to display an African-American manikin.⁴⁶ A few Jewish merchants advertised in the black press and even hired black clerks. In mid-century Natchez Jewish firms allowed members of the black bourgeoisie to open up charge accounts, and gave such customers the right to try on clothes as well as the dignity of being addressed with ‘Mrs.’ and ‘Mr.’ In Atlanta some Jews even extended credit to blacks who tended to live on the edge of financial calamity.”

Source: *Merchants: The Marrow of the Southern Jewish Experience* - Jewish Historical Society of South Carolina

<https://merchants.jhssc.org/narrative/merchants-the-marrows-of-the-southern-jewish-experience/>

Evidence is limited? Then why is it being made to seem like it was widespread? And the entire paragraph translates to: I want Black business.

This next article is somewhat long, but it's an eye-opener. It picks up where we left off in the story of Black-Jewish relations. Let's see if anything changed.

JEWISH EXPLOITATION OF AFRICAN-AMERICAN GHETTOS

<https://archive.ph/eDh6N>

Also archived [here](#).

- “Behind every hurdle that the Afro-American has yet to jump, stands the Jew who has already cleared it. Jewish shopkeepers are the only remaining 'survivors' in the expanding black ghettos ... the lack of competition in the area allows the already-exploited blacks to be further exploited by Jews...”

- “In 1967, Harry Golden put an apologetic, noble breadwinner spin on Jewish economic pre-eminence in America's ghettos, and that massive Jewish exploitation of the African-American poor had its positive sides: ‘The Negroes burned the Jewish stores in Watts in 1965 and Jewish stores in Detroit twenty years earlier, because, in the main, Jewish stores were the only ones to burn. The Jew was often the only white man in a Negro ghetto. He was there because he was willing to take a chance he could make a modest living out of the poverty-stricken slum ... In countless instances, the Jewish store was the place to which the Negro came when in trouble, when a Negro parent needed a lawyer, or advice on other important matters. I do not mean that there was no exploitation of the slum Negro. Indeed there was. The poor always pay more for less and the Negro is no exception.’ [GOLDEN, H. 1967, p. 61-62]”

- “‘High public profile as Jews was anathema,’ notes David Levering Lewis about decades of Jewish civil rights involvement, ‘Support of and participation in the Afro-American civil rights movement was seen ... as a stratagem exactly meeting Jewish needs ... [LEWIS, p. 554-555] ... Upper class Jews ... increasingly encouraged the new Afro-American leadership ... which employed agitation and publicity as principal weapons to force the glacial pace of civil rights. By establishing a presence at the center of the civil rights movement with intelligence, money, and influence, elite Jews and their delegates could fight anti-Semitism by remote control.’ [LEWIS, p. 555] In academe, notes Irving Horowitz, ‘while other minorities such as blacks, women, and gay-rights activists take a high profile, the Jewish group has opted for a low profile.’ [HOROWITZ, I., p. 91]”

The Jewish involvement in the Civil Rights Movement is always brought up as if the Civil Rights Act and other changes that came out of that movement didn't benefit them. And what about the new age feminist movement that we see today, and other agendas? They couldn't have even happened without the passage of those laws. "Fifty-two years ago, the world changed for American working women. That was the year Congress enacted the Civil Rights Act of 1964. While it was a landmark achievement for African-Americans' struggle for equality, the statute also opened up significant opportunities for women and others. Title VII of the law barred employment discrimination on the basis of race, national origin, color, religion, and – in an 11th-hour addition – sex." (Source: [This Women's History Month, Celebrate Title VII for Banning Sex Discrimination in the Workplace](#))

"Jacob Koppel Javits was an American lawyer and politician. During his time in politics, he represented the state of New York in both houses of the United States Congress. A member of the Republican Party, he also served as the state's Attorney General. Generally considered a liberal Republican, he was often at odds with his own party. A supporter of labor unions, Great Society and civil rights, he played a key role in the passing of civil rights legislation. ... Born to Jewish parents, Javits was raised in a tenement on the Lower East Side of Manhattan."

Source: *Jacob Javits*

https://en.wikipedia.org/wiki/Jacob_Javits

Jacob K. Javits

<http://archive.today/29VsC>

Now watch 3:15 - the end of this video.

September 27, 1966: MLK—A riot is the language of the unheard

https://youtu.be/_KOBWXjJv5s?t=195

A Jewish New York Senator who grew up in a New York tenement asked that question. Of all people.... And how do you think he truly felt about Blacks?

Now think back to how LBJ and others were done with MLK after that. "And when he opposed the war the fake smiles definitely changed. Even so, the establishment considered it a shock, a disgrace even, that King, in a speech he gave a year before he died, expressed his opposition to America's military involvement in Vietnam. President Lyndon B. Johnson was outraged at what he considered King's lack of gratitude. Johnson had supported the Civil Rights bill and the Voting Rights Act, but after King's criticism of the war, the president reportedly referred to King as "that god-d---ed n---er preacher." (Source: [Martin Luther King Jr.'s opposition to Vietnam enraged even some](#))

[allies: Jarvis DeBerry](#)) FYI: MLK didn't know people were around him just to use him, just as Malcolm X didn't realize he was in a cult.

“After fleeing Nazi Germany in 1937, Joachim Prinz, a rabbi, tackled injustice in America. He became the first rabbi to reach out to Martin Luther King Jr. and later spoke during the 1963 March on Washington.... For Jews, much of the impetus to align with African Americans came after the domestic terrorism perpetrated against Jewish buildings and institutions during the late 1950s, including The Temple in Atlanta and Temple Beth El in Birmingham, Alabama, both in 1958. This has a disturbing correlation today, Butler said, showing information from the Anti-Defamation League documenting the doubling of incidents of vandalism, harassment, and assault during the last five years. These acts were part of the overarching violence that happened during the Civil Rights Movement, Butler said, ‘and so the effect of this was to have many people who were in the Jewish community decide to get involved in the Civil Rights Movement, not simply because it was the right thing to do but because this was an existential threat against their own communities.’”

Source: *Then and Now: Black-Jewish Relations in the Civil Rights Movement*
<https://penntoday.upenn.edu/news/black-jewish-relations-civil-rights-movement>

Cynthia McKinney: Tentacles of The Israel Lobby

<https://odysee.com/@ZionistReport:6/cynthia-mckinney-%F0%9F%90%99-tentacles-of-the:c>
*She's not an anti-Semite.

Alternative sources

<https://www.youtube.com/watch?v=cYDu3oPb4l8>

<https://vimeo.com/568889568>

<https://www.facebook.com/CanaryMission/videos/the-anti-semitism-of-cynthia-mckinney/524629338661518/>

Can someone please tell the Jewish community to stop pointing to Jews in the Civil Rights Movement as proof that Jews stand with Blacks or are not racist against Blacks. Stop the nonsense. And Jewish people using Blacks and racism against Blacks (mostly Jewish media fabricated racism against Blacks) to get laws passed to protect “all of us” (really Jews) is still going on to this day.

From a study in Harlem (40% Puerto Rican, 30% black and 20% white)

Their lack of shopping sophistication and their vulnerability to “easy credit” would suggest that many low-income families encounter serious difficulties as consumers. The study found this to be true. One in every five had experienced legal pressures because of missed payments. Their

goods were repossessed, their salaries were garnished or they were threatened with garnishments. Many of the families in this position had heavy credit obligations that reached crisis proportions when their income was suddenly reduced through illness or unemployment. ... Inability to maintain payments was not the only problem these consumers encountered. A much larger proportion—almost half of the sample—encountered difficulties because of the unethical and illegal practices employed by the merchants. This group includes families who were seduced by “bait advertising” and high-pressure salesmen into buying much more expensive merchandise than they had intended to buy, families who were given erroneous information about the costs of their purchases and families who were sold as new, merchandise that had been reconditioned.

The many incidents of “bait advertising” uncovered in the study can be illustrated by this typical experience of a 26-year-old Negro housewife:

I saw a TV ad for a \$29 sewing machine, so I wrote to the company and they sent down a salesman who demonstrated it for me. It shook the whole house, but I wanted to buy it anyway. But he kept saying it would disturb the neighbors by being so noisy and he went out into the hall and brought in another model costing \$185.... I actually had to pay \$220. He promised if I paid within a certain amount of time I would get \$35 back. But since my husband was out of work, we couldn't pay within the time period, so I didn't get the refund.... I was taken in by the high-pressure sales talk.

It should be noted that these high pressure techniques often result in converting cash customers into credit customers. People who have every intention of paying cash when they answer the advertisement for the cheaper item suddenly find themselves buying much more expensive merchandise on credit. ...

I am sure that the proportion of families who are victimized by unscrupulous salesmen is much greater than our study uncovered, simply because many of these families do not realize that they have been cheated. This discovery is often made by accident. For example, a family may learn that it was sold a reconditioned TV set only when so informed by the repairman, or they may learn from a friend that a particular item could have been obtained elsewhere for much less. Occasionally one of these consumers would learn that he was overcharged by having an item appraised. One middle-aged Negro housewife told us that she agreed to buy her daughter a watch that a door-to-door salesman was selling for \$60. “I gave him \$3 down and got a payment book in the mail. About a month later I had the watch appraised in a 125th Street store and I found it was worth only \$6.50” This woman tried to break the contract but did not succeed. When she stopped payments the company sued her and won a judgment by default.

Source: The Merchant and the Low-Income Consumer

<http://www.jstor.org/stable/4466140>

I don't agree with the heart of racism that this is coming from, nor the generalizations, but listen to what Malcolm X was saying in the 1960's and see if it matches what you've just read.

Malcolm X on the Jews

<https://www.bitchute.com/video/uvnwJNxHOAYi/>

Alternative Sources

<https://www.bitchute.com/video/vgSDXYIM4ikm/>

<https://www.brighteon.com/00000000-0000-0000-0006-008632805001>

Malcolm X said this in the 60s and it's STILL relevant today!!

<https://www.youtube.com/watch?v=aNKhfsxnOmM>

“Parasitism is a close relationship between species, where one organism, the parasite, lives on or inside another organism, the host, causing it some harm, and is adapted structurally to this way of life. ... Parasites reduce host fitness by general or specialised pathology, from parasitic castration to modification of host behaviour. Parasites increase their own fitness by exploiting hosts for resources necessary for their survival, in particular by feeding on them and by using intermediate (secondary) hosts to assist in their transmission from one definitive (primary) host to another. ... Parasitism is a kind of symbiosis, a close and persistent long-term biological interaction between a parasite and its host. Unlike saprotrophs, parasites feed on living hosts, though some parasitic fungi, for instance, may continue to feed on hosts they have killed. Unlike commensalism and mutualism, the parasitic relationship harms the host, either feeding on it or, as in the case of intestinal parasites, consuming some of its food.”

Source: Parasitism

<https://en.wikipedia.org/wiki/Parasitism>

Racism against Blacks

Creating Racism

Did Jews play a role in creating racism against Blacks? Just a “minor role.”

Let's start with the Edomites/Idumeans. Who were the Edomites?

“Traditional enemies of the Israelites, the Edomites were the descendants of Esau who often battled the Jewish nation. Edom was in southeast Palestine, stretched from the Red Sea at Elath to the Dead Sea, and encompassed some of Israel's most fertile land. The Edomites attacked Israel under Saul's rulership. King David would later defeat the rogue nation, annexing their land. At the fall of the First Temple, the Edomites attacked Judah and looted the Temple, accelerating its destruction. The Edomites were later forcibly converted into Judaism by John Hyrcanus, and then became an active part of the Jewish people. Famous Edomites include Herod, who built the Second Temple.”

Source: *The Edomites*

<https://www.jewishvirtuallibrary.org/the-edomites>

Note: The forced conversion, but not the conversion, is disputed by some scholars.

“Though historians understand that Antipater's family converted to Judaism in the second century BCE, different stories had circulated in the wake of his sons coming to power. They demonstrate the tensions that existed between the Jewish people and the powerful Idumaeans who appear at this time. Nicolaus of Damascus, the court historian for Herod, wrote that Herod's ancestors were among the historical elite in Jerusalem who had been taken by King Nebuchadnezzar into Babylonian captivity in the sixth century BCE. This account serves two purposes; when the Persian King Cyrus sent the captives in Babylon back to Judea, it is likely that some chose to settle elsewhere. A legitimate dispersion such as this would shroud the fact that Herod's ancestry is undocumented in the meticulous records of returned Jewish families. Claiming a heritage among the Jews from as early as the Babylonian captivity provides credibility for a pro-Roman and Hellenized Herod as a King over the Jews, for they were highly contemptuous of him. Josephus explains this rendering by critiquing its author: Nicolaus wrote to please Herod and would do so at the cost of truthfulness. Instead Josephus explains that Antipater's family converted to Judaism during the forced conversions by the Sadducee-

influenced Hasmonean leader John Hyrcanus. Hyrcanus threatened that any Idumeaan who wished to maintain their land would need to be circumcised and enter into the traditions of the Jews. Forcible conversion was not recognized by the dominant Pharisaic tradition, so even though Antipater and Herod the Great may have considered themselves of the Jewish faith, they were not considered Jewish by the observant and nationalist Jews of Judea. This influential family was resented for their Edomite ancestry, their Hellenistic incursions upon Jewish tradition, and their collusion with the Roman invaders.”

Source: *Antipater the Idumaeae*

http://en.wikipedia.org/wiki/Antipater_the_Idumaeae

Lying about being able to trace his ancestry back to real Jews, where have I heard that before? FYI: There were now two types of Jews – people who were Israelite/Jewish by ethnicity/genetics and religion, and people who were Edomite by ethnicity and Jewish by religion. And to make matters worse, observers who wrote about Jews after this time period would refer to the religion of the people they were seeing. So, if you claim to be able to trace your ancestry back to “Jews” who lived in or around Europe hundreds of years after this, that does not mean you actually can do so, nor does it mean those people were Israelites, Jews by ethnicity/genetics. This is especially true when the book of Acts, and historical documents on the 1st century C.E., speak of European (White) converts throughout Europe; the book of Revelation speaks of people pretending to be Jews in two different locations in Asia Minor; Spain and Portugal became the convert capital of the world before the time you claim your ancestors lived there; and the DNA evidence is debunked starting at page 39 of *Anti-Semitism?* [here](#).

These people had been converted to Judaism around 110 B.C.E., and later saw themselves as real Jews, though not accepted as such by all real Jews. They eventually took it further and wanted it all. They wanted to be real Jews alone, and carried out a plan of identity theft. But there was a problem; they had the wrong skin color. Looking at the Bible and Edomite history, they would have looked more like Arabs (and probably been Arabs) while the Israelites looked like Blacks. These people, along with real Jews, went to Babylon and took their occultism with them. They also went to other locations.

Now we have to look at a people who were given the name “Gnostics” by writers and historians. Though labeled a religion or religious movement, the writings and sects that popped up were actually an agenda of disinformation, propaganda, and religion-creation designed to combat a growing sect known today as Christians (followers of Christ/the Messiah). These “Gnostics” adhered to occult doctrine that seems to have originated in India. The Egyptians, and even Plato, had gotten their hands on this same doctrine, and it’s said that some Jews of the 1st century B.C. did also. It’s widely accepted that the first “Gnostics” had to have been Jews, and I agree but only if we’re talking about religion, not ethnicity. They had the teachings of the Jews, but some of them spread doctrine that was totally against the God of the Torah. That doesn’t seem too Jewish to me. This, and other evidence, led me to conclude that these people, at least the

creators of this movement, were, or were mostly made of, people who were Edomites by ethnicity, but Jewish by religion.

From the Gnostics we got many of the so-called early Church Fathers. And I'm sure so much attention is placed on these people because they were NOT who they appear to be. As correctly stated in *How the Vatican created Islam* by Alberto Rivera: "Sweeping changes were in the wind. Corruption, apathy, greed, cruelty, perversion, and rebellion were eating at the Roman Empire, and it was ready to collapse. The persecution against Christians was useless, as they continued to lay down their lives for the gospel of Christ. The only way Satan could stop this thrust was to create a counterfeit 'Christian' religion to destroy the work of God. The solution was in Rome. Their religion had come from ancient Babylon, and all it needed was a face-lift. This didn't happen overnight, but began in the writings of the 'early church fathers'. It was through their writings that a new religion would take shape." And the same way the controlled opposition of today argue and fight with one another, whether it's real or fake, these "Gnostics" and so-called Church Fathers all did the same. And many of the tricks these occultists use today were being used back then; Thesis > Anti-thesis > Synthesis is one of them, and it was used to bring about the Catholic Church. But that's another story.

Out of the chaos of this time period came a man named Origen. He seems to be the first to talk about "black" skin in the way that he did. And you can make the argument that because of what he said, and his popularity, that with him is where it all began.

"Origen of Alexandria (c. 185 – c. 253), also known as Origen Adamantius, was an early Christian scholar, ascetic, and theologian who was born and spent the first half of his career in Alexandria. He was a prolific writer who wrote roughly 2,000 treatises in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, homiletics, and spirituality. He was one of the most influential and controversial figures in early Christian theology, apologetics, and asceticism. ... Origen is considered by some Christian groups to be a Church Father though he does not have this status in Orthodox Christianity. ... Almost all information about Origen's life comes from a lengthy biography of him in Book VI of the Ecclesiastical History written by the Christian historian Eusebius (c. 260 – c. 340). Eusebius portrays Origen as the perfect Christian scholar and as a literal saint. Eusebius, however, wrote this account almost fifty years after Origen's death, and had access to few reliable sources on Origen's life, especially his early years. Anxious for more material about his hero, Eusebius recorded events based only on unreliable hearsay evidence, and frequently made speculative inferences about Origen based on the sources he had available. Nonetheless, scholars can reconstruct a general impression of Origen's historical life by sorting out the parts of Eusebius's account that are accurate from those that are inaccurate."

Source: *Origen*

<https://en.wikipedia.org/wiki/Origen>

Before we get to his statements, I have to give you some understanding on Nubia.

“Nubia, ancient region in northeastern Africa, extending approximately from the Nile River valley (near the first cataract in Upper Egypt) eastward to the shores of the Red Sea, southward to about Khartoum (in what is now Sudan), and westward to the Libyan Desert. Nubia is traditionally divided into two regions. The southern portion, which extended north to the southern end of the second cataract of the Nile was known as Upper Nubia; this was called Kush (Cush) under the 18th-dynasty pharaohs of ancient Egypt and was called Ethiopia by the ancient Greeks.”

Source: *Nubia*

<https://www.britannica.com/place/Nubia>



Nubian Tribute Presented to the King

https://en.wikipedia.org/wiki/File:Nubian_Tribute_Presented_to_the_King,_Tomb_of_Huy_ME_T_DT221112.jpg

https://en.wikipedia.org/wiki/File:Nubians_bringing_tribute_for_King_Tut,_Tomb_of_Huy.jpg

The Nubians/Cushites/“Ethiopians” (almost always translated to Ethiopians in Biblical texts) were known for their very unique dark skin, which was sometimes literally black. This was something that stood out, and was spoken about by all people. It was one of the things they were known for. “Can the Ethiopian change his skin, or the leopard his spots?” – Jeremiah 13:23. So, for someone to speak about their skin color is not abnormal, and to use them and their skin as an example wouldn’t be strange.

Okay, now let’s look at Origen’s statements. Note: This is a translation so we must assume that it’s correct. And he’s commenting on *Song of Solomon* (also called the *Canticle of Canticles* or the *Song of Songs*) Chapter 1 ([1](#), [2](#)) and saying the woman has become black like the Nubians from the sun, and that she represents the Church.

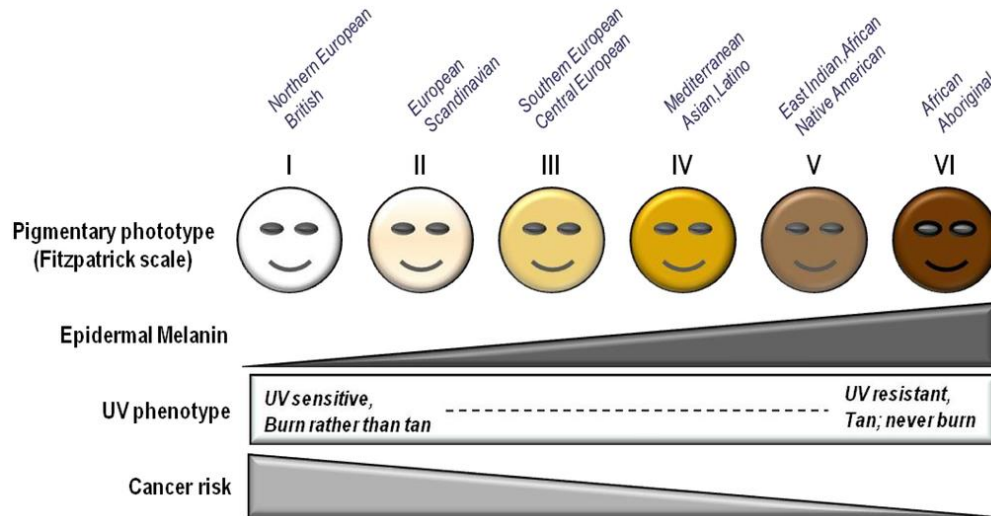
Go to the book below and read:

1. Page 91 to the middle of 98.
2. Page 103 starting at “You will see...” to the end of the middle paragraph.
3. The last paragraph of 106 to the second sentence of 109 (finishing off the last sentence of 108).

***Origen: The Song of Songs: Commentary and Homilies* – translated by R. P. Lawson**

https://archive.org/details/origen_202001/page/n93/mode/2up

It reminds me of current Jews trying to explain away why an Israelite is mentioned in a text as having dark skin. FYI: People with melanin, people who are brown-skinned, get black under the sun.



Source: https://en.wikipedia.org/wiki/File:Influence_of_pigmentation_on_skin_cancer_risk.png

Excerpt from *Origen: Homilies on Genesis and Exodus* – translated by Ronald E. Heine

According to the trustworthiness of Scripture, no Egyptian was free. For “Pharao reduced the people to slavery himself” nor did he leave anyone free within the borders of the Egyptians, but freedom was taken away in all the land of Egypt. And perhaps for this reason it is written: “I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage.”² Egypt, therefore, became the house of bondage and, what is more unfortunate, of voluntary bondage.

For although it is related of the Hebrews that they were reduced to bondage, and that, freedom having been snatched away, they bore the yoke of tyranny, nevertheless they are said to have been brought to this state “violently.” For it is written: “The Egyptians abhorred the children of Israel and with might the Egyptians violently oppressed the sons of Israel and afflicted their life with hard works in mud and brick, and with all the works which were in the plains, in all of which they reduced them to bondage by force.”³ Notice carefully, therefore, how the Hebrews are recorded to have been reduced to bondage “violently.” There was a natural freedom in them which was not wrenched away from them easily or by some deception, but by force.

But Pharao easily reduced the Egyptian people to bondage to himself, nor is it written that he did this by force. For the Egyptians are prone to a degenerate life and quickly sink to every slavery of the vices. Look at the origin of the race and you will discover that their father Cham, who had laughed at his father’s nakedness,⁴ deserved a judgment of this kind, that his son Chanaan should be a servant to his brothers,⁵ in which case the condition of bondage would

prove the wickedness of his conduct. Not without merit, therefore, does the discolored posterity imitate the ignobility of the race.

But the Hebrews, even if they be reduced to bondage, even if they suffer tyranny from the Egyptians, suffer “violently” and by necessity. For this reason, therefore, they are freed “from the house of bondage” and recalled to the original freedom which they had lost against their will. For it is even provided for in the divine laws that if perhaps someone buy a Hebrew servant, he may not possess him in perpetual bondage, but he may serve him six years but in the seventh year he may depart free.⁶ Nothing like this is proposed concerning the Egyptians. Nowhere does the divine Law entertain concern for Egyptian freedom, because they had lost it willingly. It leaves them to the eternal yoke of their condition and to perpetual bondage.

(2) If, therefore, we understand these words spiritually, what the bondage of the Egyptians is, we recognize that to serve the Egyptians is nothing other than to become submissive to carnal vices and to be subjected to demons. At any rate, no necessity coming from without forces anyone into this state. Rather, the sluggishness of the soul and the lust and pleasure of the body overcome each one.

Source: *Origen: Homilies on Genesis and Exodus* – translated by Ronald E. Heine – pp. 214-215
https://books.google.com/books?id=X_mSBavPcq4C

“We find, then, that Origen’s manipulation of the trope of the biblical Ethiopian has now turned back on itself: elsewhere the figure of the Church of the gentiles, the Ethiopian is here linked with the powers of darkness to such an extent that redemption is made impossible (though even in the *De oratione* there is some slippage: “unless God purifies them and makes them all nourishing”). The darkness of the Ethiopian’s skin has dimmed the prospects of inclusion among the people of God. A final passage provides the furthest point toward which Origen shifts away from his vision of the Church as the Ethiopian bride. Origen comments on the phrase ‘the end of the nations,’ which occurs in a prophecy by Ezekiel on the destruction of the nations on the day of the Lord (Ezek 30:3): This ‘is the hand of the Lord against the Egyptians, but those against the opposing powers [are said] against the Ethiopians.’⁷¹ Ethiopia becomes a figure of demonic forces (i.e., “opposing powers”). Such a conception has moved beyond the range of human souls darkened by sin to spiritual powers that lie opposed to God.”

Source: *The Blackness of Ethiopians: Classical Ethnography and Eusebius's Commentary on the Psalms* by Aaron P. Johnson – p. 175
<https://www.jstor.org/stable/4125292>

But that’s about it for Origen.

And now we get to the real statements – statements by very popular religious leaders, and found

in very popular religious texts, that are undeniably the source of the negative connotation associated with darker skin, and racism toward Blacks; and therefore worldwide racism in general.

The Black Man's Burden

<https://www.brighteon.com/e670af51-3e91-4889-ada0-99211b638503>

Alternative source

<https://odysee.com/@Writeous1:b/The-Black-Man's-Burden:d>

Side-note

If you didn't know, Muhammad didn't write the Quran; it was written after his death, supposedly by his companions/followers. So, why design this religion to have mass murder, mass enslavement, and land-grabbing as something sanctioned under the religion (this program in this machine's computer)? We know the results. It decimated Black populations, which included Israelites/real Jews, especially in the Arabia Peninsula and Africa. But another religion was created which did the same thing to real Christians – Catholicism. Catholicism mass murdered millions of Christians, and then said “I am Christianity.” And the evil that Catholicism continued to do in the world was blamed on Christianity, like the evil done by some Jews being blamed on Whites and Europeans. Catholicism is not even an offshoot, branch or type of Christianity; it's a totally different religion made as a copycat and main antagonist to Christianity. But hardly anyone knows this because the truth is hidden while the illusion is promoted, as it is with its antithesis Islam. And the powers-that-be work hard to keep the lies going. See: [*A Lamp in the Dark: The Untold History of the Bible*](#) by Christian Pinto and Adullam Films for further information. But isn't it interesting that for God's two special groups, Israelites and real Christians (non-Israelites brought into the fold of Israelites through Jesus), an adversary was raised up? And isn't it interesting that one religion was centered on a man/male, the masculine, and another was centered on a woman/female, the feminine, as if to symbolize Shiva and Shakti. Or do those two along with so-called Judaism (the Torah and “Jewish” writings, not just the Torah), all buddied-up in Jerusalem, represent the pillars of the Kabbalistic tree of life, which also has the masculine and the feminine as its outer pillars, and a center pillar which is neither? Another interesting fact is that somehow a ban on taking interest on loans, or excessive interest on loans, was made by both religions, leaving Jews the only ones practicing this – leaving Jews with the upper-hand.

Genesis

Chapter 9

18 And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These *are* the three sons of Noah: and of them was the whole earth overspread.

Genesis

Chapter 10

6 And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

Cush – Nubia/Sudan/Ethiopia

Mizraim – Egypt

Phut – Libya

Canaan – the Levant/the land of Israel

“Brackman probably considers his own Ph.D. dissertation ‘hate propaganda’ by now. It is replete with information and analysis that most of the Jews attacking me during the last seven months would consider ‘hateful.’⁶ ‘There is no denying,’ said Brackman, discussing the Jewish invention of the Hamitic Myth, ‘that the Babylonian Talmud was the first source to read a Negrophobic content into the episode by stressing Canaan’s fraternal connection with Cush.’”

Source: *The Jewish Onslaught* by Tony Martin – p. 34

<https://archive.org/details/tonymartinthejewishonslaught/page/n21/mode/2up>

“In the rabbinic exegetical anthology known as *Midrash ha-Gadol* or *Midrash Rabba* (= The Great Midrash), one finds a nearly identical recitation. As in the Talmud, Ham was said to have copulated in the ark, as did the dog; however, here the raven was not mentioned. This statement was attributed to R. Hiya, a prominent late *tannaitic* rabbi (ca. 250-350 C.E.) originally from Babylonia who lived in Palestine.⁶² About Ham’s punishment, R. Hiya said: ‘Ham came forth hammered (lit., coaled [i.e., blackened?]).’ R. Huna, another leading early Babylonian rabbi,⁶³ expanded on some of the other talmudic material in the name of his teacher: ‘You have prevented me from doing something in the dark [i.e., cohabitation], therefore your seed will be ugly and dark-skinned.... You have prevented me from begetting a fourth son, therefore I curse your fourth son.’⁶⁴”

Source: *Jews and Blacks in the Early Modern World* by Jonathan Schorsch p. 29

1. It's Ham, the father of Cush, Mizraim, Phut, and Canaan that is the target, and therefore his seed.
2. Their punishment was that they were blackened.
3. Their punishment was that they were given dark skin.

This was not about literal black skin like the skin of the Nubians. This was about darker skinned people.

Curse of Ham

Midrash on Genesis (5th Century)

“R[abbi] Huna said in R[abbi] Joseph’s name (Noah declared), “you have prevented me from begetting a fourth son, therefore I **curse your fourth son.**” R[abbi] Huna also said in R[abbi] Joseph’s name: “You have prevented me from doing something in the dark (...cohabitation), therefore your seed will be ugly and dark-skinned. “R[abbi] Hiyya said: “Ham and the dog copulated in the Ark, therefore **Ham came black-skinned** while the dog publicly exposes his copulation.”

Freedman and Simon, Midrash Rabbah: Genesis, chap. 36



Why would Israelites, whose people came in the same shades as these Hamitic nations, say such things? What would be the reason for their own skin color then?

“Rabbi Yishmael ben Elisha Nachmani (Hebrew: רבי ישמעאל בן עlisha), often known as Rabbi Yishmael and sometimes given the title "Ba'al HaBaraita" (Hebrew: הבריייתא בעל), was a rabbi of the 1st and 2nd centuries (third generation of tannaim).”

Source: *Rabbi Ishmael*

https://en.wikipedia.org/wiki/Rabbi_Ishmael#cite_note-je-1

“R. Yishmael (b. Elisha) was the head of an academy and R. Akiva's intellectual rival at a time of harsh Roman persecution. His teachings had an important impact on Jewish law and thought. Perhaps most famous among his teachings are his thirteen exegetical principles.”

Source: *Rabbi Yishmael b. Elisha*

<https://www.sefaria.org/topics/rabbi-yishmael-b-elisha?tab=sources>

I don't know the source, but in the Talmud it's stated that Rabbi Ishmael (1st and 2nd century rabbi), before the days of the Babylonian Talmud, stated something interesting regarding skin color when trying to determine if someone had leprosy (nega).

Mishnah Negaim 2.1

The bright spot in a German appears as dull white, and the dull white spot in an Ethiopian appears as bright white. Rabbi Ishmael says: the children of Israel (may I be atonement for them!) are like boxwood, neither black nor white but of an intermediate shade.

Source: *Mishnah Negaim 2.1* – translated by Dr. Joshua Kulp

https://www.sefaria.org/Mishnah_Negaim.2.1?lang=bi

... somewhere between the two, not exactly between the two, with skin that tans not burns.

English Explanation

The bright spot in a German appears as dull white, and the dull white spot in an Ethiopian appears as bright white. A "bright spot" is impure, but on a pale German (I assume this means anyone from northern Europe) it will look dull. This would mean that he will be declared pure, even though he should not be. On the opposite end of the spectrum, a dull spot, which should not be impure, will look bright on an Ethiopian's skin. This will cause him to be isolated and then, if it remains, to be declared impure. The question is how do we deal with this situation?

Rabbi Ishmael says: the children of Israel (may I be atonement for them!) are like boxwood, neither black nor white but of an intermediate shade. Rabbi Ishmael says that we use the skin of Israelites, which is dark but not black, as the barometer. This is because the laws of negaim were stated with regard to Israelites. As an aside, Rabbi Ishmael offers to take upon himself vicarious atonement for Israel's sins.

Source: *Mishnah Negaim 2.1* – translated by Dr. Joshua Kulp

https://www.sefaria.org/English_Explanation_of_Mishnah_Negaim.2.1.3?lang=bi

He said they are like boxwood, not white like “Germans,” but not black like Nubians.

“With rare exceptions, European sculptors of small-scale works turned to boxwood, a medium that shares some attributes of ivory. Boxwood, native to the Mediterranean region, is dense, hard, and capable of being highly polished, with an even grain and structure that yield masterfully detailed carvings (17.190.453). The product of a shrubby plant, it can be sculpted only in relatively small pieces. Sculptures in boxwood and related fine-grained wood were prized by artists and collectors for their exoticism, rarity, and deep warm brown, often bronzy surface

(47.3.2).”

Source: *Ivory and Boxwood Carvings, 1450–1800*

https://www.metmuseum.org/toah/hd/boxw/hd_boxw.htm

Ancient Boxwood

<https://duckduckgo.com/?q=ancient+boxwood&iax=images&ia=images>

*You might have to copy and paste the link.

But 200 to 300 years later some “Jewish” rabbis said Ham was given darker skin as a curse. In other words, darker skin was a curse.

Curse of Ham

Babylonian Talmud (6th Century)

“Our Rabbis taught: ‘Three copulated in the ark, and they were all punished – the dog, the raven, and Ham. The dog was doomed to be tied, the raven expectorates [her seed into his mate’s mouth], and **Ham was smitten in his skin.**”

[Epstein, Hebrew-English Edition of the Babylonian Talmud, tractate Sanhedrin 108b]



And yes, that’s the kind of sick stuff that’s in the Talmud.

Curse of Ham/Canaan

Edwin Yamauchi concludes:

“... we see that over the centuries an **obscure text** was so interpreted by medieval Jews **to explain the blackness of Africans** and was then **used** in turn by **Arabs, Europeans, and North Americans** to justify slavery and, until recently, by **Mormons** to exclude blacks from their priesthood.”

[Yamauchi, “Africa and the Bible” (1985), 31]



Excerpt from *The Black Jews of Africa* by Edith Bruder

... in the sixth century AD, the Babylonian Talmud mentions that Ham, having supposedly emasculated Noah, was thus cursed and condemned to be black; Ham is described as a sinner and his progeny as degenerated, with negative moral and physical attributes:

Now I cannot beget the fourth son whose children I would have ordered to serve you and your brothers! Therefore it must be Canaan, your first born, whom they enslave. And since you have disabled me...doing ugly things in the blackness of night, Canaan's children shall be borne ugly and black! Moreover, because you twisted your head around to see my nakedness, your grandchildren's hair shall be twisted into kinks, and their eyes red; again because you neglected my nakedness, they shall go naked, and their male member shall be shamefully elongated! Men of this race are called Negroes, their forefather Canaan commanded them to love theft and fornication, to be banded together in hatred of their masters and never to tell the truth.³⁵

Thus, from time immemorial, Africans have been considered to be the descendants of Ham, carrying the stigmatism of Noah's curse, occupying a proscribed and inescapable place in biblical history.³⁵

Source: *The Black Jews of Africa* by Edith Bruder – pp. 42-43

That's in the 6th century (the 500's).



Curse of Ham

David Goldenberg also found versions of the Curse of Ham in these muslim sources:

Ibn Ata (647-732)

*“Ham begat all those who are **black and curly-haired**....Noah prayed that the hair of Ham’s descendants would not grow beyond their ears, and that **wherever his descendants met the children of Shem, the latter would enslave them.**”*

[Goldenberg, “Curse of Ham,” 33]

“Wahb b. Munabbih, a south Arabian of part Persian origin (d. 728), who was considered an expert in Jewish legend, is credited the following statement: ‘Ham, the son of Noah was a white man, fair of face. God—Mighty and Exalted is He —changed his color and the color of his descendants because of the curse of his father. He went off and his offspring followed him and they settled on the sea shore. God increased and multiplied them, and they are the Blacks (*al-sūdān*).’⁸ Not only were black Africans thought to be descendants of Ham through the curse of Noah, punishing Ham for observing his father’s nakedness as he bathed, but it also came to be believed that, in accordance with the account in the Old Testament or the Torah, the punishment made Ham and his descendants slaves of his brothers Shem and Japheth and their descendants, i.e. Arabs, Europeans, and central Asians. In fact the Old Testament and the Torah do not say Ham was turned black, but Arab thinking began to equate blackness with slavery.”

Source: *Arab Views of Black Africans and Slavery* by John Hunwick
<https://glc.yale.edu/sites/default/files/files/events/race/Hunwick.pdf>



Curse of Ham/Canaan

Historian, David Brion Davis, comments that by the 8th and 9th centuries, Arab writers

*“...**increasingly invoked** the biblical curse of Canaan to explain why the ‘sons of Ham’ had been **blackened and degraded** to the status of **natural slaves** as punishment for their ancestor’s sin”.*

[Davis, “Slavery and Human Progress” 42]



Curse of Ham

Tabari, 923AD:

*“Ham begat all those who are **black and curly-haired**... Noah prayed that the hair of Ham’s descendants would not grow beyond their ears, and that wherever his descendants met the children of Shem, **the latter would enslave them**”.*

[Brinner, “The History of al-Tabari” 1:223]

“The interpretations of the Talmud and the Midrash of the curse of Ham were well known by Jewish authors in the Middle Ages, as evidenced in the following description of the south of Aswan by Benjamin of Tudela, the twelfth-century merchant and explorer: ‘There is a people ... who like animals eat the earth that grows on the banks of the Nile and in their fields.... They go about naked and have not the intelligence of ordinary men. They cohabit with their sisters and anyone they can find.... They are taken as slaves and sold in Egypt and neighboring countries.

These sons of Ham are black slaves.’³⁵”

Source: *The Black Jews of Africa* by Edith Bruder – p. 43

During the time of Benjamin Tudela, many Jews were living under Muslim rule.

“During his travels through Europe and the Middle East, the twelfth-century rabbi Benjamin of Tudela stopped in two of the major world capitals of his day — Constantinople and Baghdad. In Constantinople (present-day Istanbul, Turkey), the center of the still-powerful Byzantine Empire, he noted that the local Jews were treated as undesirables and banished outside the protection of the city walls:

No Jews live in the city, for they have been placed behind an inlet of the sea. [T]heir condition is very low. . . the Greeks hate the Jews, good and bad alike, and subject them to great oppression, and beat them in the streets. . . Yet the Jews are rich and good, kindly and charitable, and bear their lot with cheerfulness.

“It is a picture that could have found an echo in many of the cities across Europe at the time, where long-held restrictions were rapidly escalating into violence. But as Benjamin’s travelogue suggests, not all medieval societies were so oppressive towards Jews, and in some places Jews enjoyed considerably more freedom than they did in Christian-ruled lands.

“When Benjamin reached Baghdad, the center of the ‘Abbasid caliphate, he marveled at how free, comfortable and easy the lives of the Jews were. Rather than the 2,500 Jews who lived on the fringes of Constantinople, Benjamin reports 40,000 living in Baghdad. He writes glowingly of the twenty-eight synagogues which were spread throughout the city and how beautiful and richly decorated they were: ‘The great synagogue of the Head of the Captivity has columns of marble of various colors overlaid with silver and gold, and on these columns are sentences of the Psalms in golden letters.’”

Source: *The Jews of medieval Iraq and Kurdistan: Surprising insights from Rabbi Benjamin of Tudela’s 12th-century geography*
<https://jewishstudies.washington.edu/jewish-history-and-thought/jews-medieval-iraq-kurdistan-benjamin-of-tudela/>

“The Arab invasion of the Iberian Peninsula in 711 inaugurated a new era in the history of Europe. Led by the Arab general Tariq, Berber military forces from Morocco quickly swept through the Iberian Peninsula, extinguished the Visigoth Christian Kingdom, and inaugurated nearly 800 years of Muslim rule in Spain. Henceforth, the territory of medieval Spain held by the Muslims would be known as al-Andalus (Arabic) or Andalusia: The Jews applied the Hebrew name Sefarad to it.”

Source: “Ornament of the World” and the Jews of Spain
<https://www.neh.gov/article/ornament-world-and-jews-spain>

“The golden age of Jewish culture in Spain, which coincided with the Middle Ages in Europe, was a period of Muslim rule during which, intermittently, Jews were generally accepted in society and Jewish religious, cultural, and economic life flourished. The nature and length of this ‘Golden Age’ has been debated, as there were at least three periods during which non-Muslims were oppressed. A few scholars give the start of the Golden Age as 711–718, the Muslim conquest of Iberia. Others date it from 912, during the rule of Abd al-Rahman III. The end of the age is variously given as 1031, when the Caliphate of Córdoba ended; 1066, the date of the Granada massacre; 1090, when the Almoravids invaded; or the mid-12th century, when the Almohads invaded.”

Source: Golden age of Jewish culture in Spain

https://en.wikipedia.org/wiki/Golden_age_of_Jewish_culture_in_Spain

“Moses ben Maimon (1138–1204), commonly known as Maimonides (/maɪˈmɒniːz/) and also referred to by the acronym Rambam (Hebrew: רמב"ם), was a Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages. ... Born in Córdoba, Almoravid Empire (present-day Spain), on Passover eve, 1138 (or 1135), he worked as a rabbi, physician and philosopher in Morocco and Egypt. ... During his lifetime, most Jews greeted Maimonides' writings on Jewish law and ethics with acclaim and gratitude, even as far away as Iraq and Yemen. Yet, while Maimonides rose to become the revered head of the Jewish community in Egypt, his writings also had vociferous critics, particularly in Spain. ...

Maimonides was born 1138 (or 1135) in Córdoba, Andalusia, in the Muslim-ruled Almoravid Empire, during what some scholars consider to be the end of the golden age of Jewish culture in the Iberian Peninsula, after the first centuries of the Moorish rule. His father Maimon ben Joseph, was a Spanish dayyan (Jewish judge), whose family claimed direct paternal descent from Simeon ben Judah ha-Nasi, and thus from the Davidic line. Maimonides later stated that there are 38 generations between him and Judah ha-Nasi. His ancestry, going back four generations, is given in his *Iggeret Teiman* (Epistle to Yemen), as Moses son of Maimon the Judge (hadayan), son of Joseph the Wise (Hebrew: יהוה צדק, romanized: he-chakham), son of Isaac the Rabbi (Hebrew: רב, romanized: harav), son of Obadiah the Judge. At the end of his commentary on the Mishna, however, a slightly different genealogy is presented: Moses son of Maimon the Judge, son of Joseph the Wise, son of Rabbi Isaac the Judge, son of Joseph the Judge, son of Obadiah the Judge, son of Solomon the Teacher, son of Obadiah the Judge.”

Source: Maimonides

<https://en.wikipedia.org/wiki/Maimonides>

“The Guide for the Perplexed was originally written in about 1190 by Maimonides in Classical Arabic using the Hebrew alphabet. It was first translated in 1204 into Hebrew by a contemporary of Maimonides, Samuel ibn Tibbon.”

Source: *The Guide for the Perplexed*

https://en.wikipedia.org/wiki/The_Guide_for_the_Perplexed

The Guide for the Perplexed 3:51

“I will begin the subject of this chapter with a simile. A king is in his palace, and all his subjects are partly in the country, and partly abroad. Of the former, some have their backs turned towards the king's palace, and their faces in another direction; and some are desirous and zealous to go to the palace, seeking “to inquire in his temple,” and to minister before him, but have not yet seen even the face of the wall of the house. ... I will now explain the simile which I have made. The people who are abroad are all those that have no religion, neither one based on speculation nor one received by tradition. Such are the extreme Turks that wander about in the north, the Kushites who live in the south, and those in our country who are like these. I consider these as irrational beings, and not as human beings; they are below mankind, but above monkeys, since they have the form and shape of man, and a mental faculty above that of the monkey. Those who are in the country, but have their backs turned towards the king's palace, are those who possess religion, belief, and thought, but happen to hold false doctrines, which they either adopted in consequence of great mistakes made in their own speculations, or received from others who misled them. Because of these doctrines they recede more and more from the royal palace the more they seem to proceed. These are worse than the first class, and under certain circumstances it may become necessary to day them, and to extirpate their doctrines, in order that others should not be misled.”

Source: *The Guide for the Perplexed* by Moses Maimonides – Translated from the original Arabic text by M. Friedlander, PH.D.

http://www.teachittome.com/seforim2/seforim/the_guide_for_the_perplexed.pdf

Alternative sources

https://www.sefaria.org/Guide_for_the_Perplexed%2C_Part_3.51.2?lang=bi

<https://www.sacred-texts.com/jud/gfp/gfp187.htm>

If you read from “I will now explain” and skip the text that I underlined, you’ll see that the underlined portion is not a part of the explanation. It’s an example followed by personal feelings about the example. 1. He referred to certain people as not actually being human beings. 2. He placed them in a rank/caste that includes human beings and an animal, similar to the ranking of races and the lie of evolution we would later hear from others. In what he said there is a superior (supremacy) group and an inferior group. That was written in Classical Arabic in about 1190, and translated to Hebrew in 1204.

Arab/Muslim

Societal Order – 13th C.

Nasir al-Din al-Tusi (1201-1274AD)

"If (all types of men) are taken, from the first, and one placed after another, like the Negro from Zanzibar, in the Southern-most countries, **the Negro does not differ from an animal in anything except the fact that his hands have been lifted from the earth** -in no other peculiarity or property - except for what God wished. Many have seen that the ape is more capable of being trained than the Negro, and more intelligent."

Tasawwurat (Rawdat al-taslim)

Societal Order – 14th C.

Ibn Khaldun (1332-1406AD)

"Therefore, the **Negro nation** are, as a rule, submissive to slavery, because [Negroes] have **little** [that is essentially] **human and have attributes that are quite similar to those of dumb animals**, as we have stated."

"beyond [known peoples of black West Africa] to the south there is no civilization in the proper sense. There are only humans who are **closer to dumb animals** than to rational beings. They live in thickets and caves, and eat herbs and unprepared grain. They frequently eat each other. They cannot be considered human beings."

“Isaac ben Judah Abarbanel (Hebrew: אברבנאל יהודה בן יצחק; 1437–1508), commonly referred to as Abarbanel (אַבְרָבְנָאֵל), also spelled Abravanel, Avravanel, or Abrabanel, was a Portuguese Jewish statesman, philosopher, Bible commentator, and financier. ... Abarbanel was born in

Lisbon, Portugal, into one of the oldest and most distinguished Iberian Jewish families. The Abravanel or Abarbanel family, had escaped the massacre in Castile in 1391. A student of the rabbi of Lisbon, Joseph Chaim, he became well versed in rabbinic literature and in the learning of his time, devoting his early years to the study of Jewish philosophy.”

Source: *Isaac Abarbanel*

http://en.wikipedia.org/wiki/Isaac_Abravanel

I don't think any other person was more connected to the so-called 1492 Jewish persecution and the launching of the trans-Atlantic slave trade than he was. But that's another story.

“Continued Abravanel in his commentary to Genesis 10:1: [H]e is called Ham whether because his heart is hot within him [paraphrase of Deut. 19:6] to chase after his desires or whether because he is black and ugly, his skin and looks attributes like a Kushite. For Ham is from the category of ‘and all the brown sheep [Gen. 30:35],’ that is to say, black in opposition to Yefet, who is beautiful in his form and ways.”

Source: *Jews and Blacks in the Early Modern World* by Jonathan Schorsch – p. 28

There's a lot being said there.

“The characteristics of Abravanel's Ham coincided, not surprisingly, with those he attributed to Blacks as a whole. He stated as much himself in his commentary to Genesis 10:1, immediately after telling readers about Ham's nature:

And you will see how the characteristics of these three fathers are found in the nations which come from them, for from Ham comes ‘Kush and Egypt and Libya and Kena'an’ [Gen. 10:6], for they are all until today ugly looking and their figures are black as a raven, steeped in licentiousness and drawn after the animal lusts, lacking intelligence and knowledges and lacking [political] states and the degrees of good qualities and bravery.”

Source: *Jews and Blacks in the Early Modern World* by Jonathan Schorsch – p. 35

He said that from Ham was born Cush/Nubia, Egypt, Libya and Canaan – the people of these lands – and they were all until his day....

“Whether a derivation of classical Jewish sources or of contemporary processes of identity formation, for Abravanel one of the commonalities shared by Iberian Jews and Catholics was their Whiteness. Reiterating a statement of Rashi’s, Abravanel wrote that the patriarch Abraham recognized Sarai’s beauty at their journey into Egypt (Gen 12:11) because the Egyptians were ‘black and ugly,’ while Sarai’s attractiveness ‘consisted of her whiteness.’²⁰⁹ The contrast led Abraham to worry for her safety among people who had never before seen such beauty. Esav, dominated by his passions, by his bloodthirstiness, by the red and black humors linked to Kena’an and Yishma’el, whose descendants would be enslaved to those of Ya’akov, stood as the opposite of Ya’akov in complexion and nature. Perhaps not surprisingly, among his other noble qualities, Abravanel described Ya’akov as ‘a white man.’²¹⁰

Source: *Jews and Blacks in the Early Modern World* by Jonathan Schorsch – pp. 48-49

209 - Abravanel, *Perush al ha-Torah*, ad loc.

210 - Ibid., ad loc. Gen. 23:19-24.

Kena’an = Canaan

Yishma’el = Ishmael

Ya’akov = Jacob/Israel/father of Israelites

“The link between blackness and slavery reached the Christian West late, and it was ironically via Judaism. Just when the Portuguese were beginning to take their share of the African slave trade, in the late fifteenth century, a celebrated Portuguese Jewish philosopher, Isaac ben Abravanel, suggested that Caanan’s descendants were black, while those of his uncles were white, and so all black people were liable to be enslaved. Genesis 9 gives no support to this belief; nevertheless Abravanel’s innovative exercise in biblical hermeneutics now proved extremely convenient for the same Iberian Christians who persecuted his own people, and later for Christian slavers everywhere.⁸”

Source: *Monks, the Pope, and the Origins of the Crusades: A Selection from Christianity* by Diarmaid MacCulloch
<https://books.google.com/books?id=7x4m20TRYzQC>

“Abravanel’s reiteration of Aristotle’s theories assumed as well their climatic basis, hence the distinction of Noah’s sons by continent.²² It also maintained their deterministic quality. Leadership and servitude derived from natural, inborn traits, even if these were introduced by historical circumstances, such as a curse from a prophet (Noah) or God:

And about Ham it said: ‘And Kena’an will be a slave to him,’ meaning to say that Kena’an his son, most beloved to him [of all his sons], will serve Shem and Yefet. For just as the philosopher [Aristotle] mentioned in his book on the leadership of the state, for

sages the desire for authority and mastery is natural while for those who work the ground the desire [is] for servitude and being ruled over, which according to this is called Kena'an, from the language of 'submission,' as I explained, for the animal life serves the aesthetic life and yields to the intellectual life.²³”

Source: *Jews and Blacks in the Early Modern World* by Jonathan Schorsch – p. 22

“The **Pirke de-Rabbi Eliezer** is an [aggadic-midrashic](#) work on the Torah containing exegesis and retellings of biblical stories.” (Source: [Pirkei De-Rabbi Eliezer](#))

There seems to be a debate over dating the creation of the work, with theories ranging from the 1st century to the 10th century C.E.

Excerpt from *Pirke de-Rabbi Eliezer*

Noah brought his sons and his grandsons, and he blessed them with their (several) settlements,⁸ and he gave them as an inheritance all the earth.⁹ He especially blessed¹⁰ Shem and his sons, (making them) dark but comely,¹¹ and he gave them the habitable earth.¹² He blessed Ham and

¹¹ Cf. Cant. i. 5; but they were not “black”; the Oxford MS. (O.A. 167) reads: “white and comely.”

his sons, (making them) dark like the raven,¹ and he gave them as an inheritance the coast of the sea.² He blessed Japheth and his sons, (making) them entirely white,³ and he gave them for an inheritance the desert and its fields;⁴ these (are the inheritances with) which he endowed them.⁵

¹ Luria reads, as an emendation, “black and uncomely”; cf. Gen. Rab. xxxvi. 7. If our MS. Text be accepted, a parallel may be found in Cant. V. II.

² e.g. the Egyptians on the seacoast, or the Sidonians on the Phoenician coast; cf. Jer. xlvii. 7.

³ The first editions add: “and beautiful.” Japheth as a word signifies “beauty.” The sons of Japheth were the migratory tribes from the north. e.g. the Goths who settled in Europe. See Eth. Enoch lxxxviii. 9.

Source: *Pirkê de Rabbi Eliezer* : (the chapters of Rabbi Eliezer the Great) according to the text of the manuscript belonging to Abraham Epstein of Vienna by Friedlander, Gerald – pp. 172-173
<https://archive.org/details/pirkderabbieli00frieuoft>

“Harold Brackman cited the fascinating and revealing emendations made to the color scheme of Noah’s three sons that appeared in the first printed editions of the early medieval text *Pirkei d’ Rabi Eliezar*.⁹⁹ Shem, originally ‘black and pleasing’ in earlier manuscripts, was Europeanized, becoming ‘white and pleasing.’ Ham’s description, ‘black as a crow,’ was evidently deemed too

ambiguous and was changed to ‘black and ugly.’ Yefet, whose whiteness originally signified a lack, now had his whiteness transformed to correspond with the new ideals of European beauty. He became ‘entirely white and beautiful.’ Brackman, unclear on when these changes were made, wrote that these editorial revisions were in place by the sixteenth century. From a thorough review of many manuscripts and early printed editions, I suspect that these changes derive from the sixteenth century itself.”

Source: Jews and Blacks in the Early Modern World by Jonathan Schorsch – p. 184

Something similar occurred with references to ancient Egyptians – people stopped referring to them as Black or being related to other Black Africans, and not because any evidence surfaced showing otherwise.

“As my colleague Stephen Carter has argued, religious leaders often justified slavery as part of the social order to which religion should defer,²⁴ but they also deployed Bible-based arguments to support the notion that the Word of God sanctioned the slavery of Africans.²⁵ The primary biblical argument was Noah's Curse.²⁶ Noah had three sons, which Christian tradition associated with the three great races: Japheth (European races), Shem (Asian races), and Ham (African races).²⁷ After rescuing humanity from the Great Flood, Noah planted a vineyard, the fruits of which rendered him drunk.²⁸ Ham, the father of Canaan, saw his unconscious father naked and reported it to his brothers, who covered Noah with agarment.²⁹ Then comes the curse:[24] And Noah awoke from his wine and knew what his younger son had done unto him.[25] And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.[26] And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant. [27] God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.³⁰ Medieval and early modern Christian tradition read verse 24 as suggesting that Ham committed a lewd or sexual act on his father and associated Noah's Curse as a general indictment of the Hamite race, namely, persons of African descent. Thus understood, Noah's Curse provided an authorization for the enslavement of the descendants of Ham (Africans taken to the American colonies) to the descendants of Japheth (the English colonists).³¹”

Source: Noah's Curse: How Religion Often Conflates, Status, Belief, and Conduct to Resist Antidiscrimination Norms William N. Eskridge Jr.

https://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=4770&context=fss_papers

“Despite the fact that Europeans routinely justified the enslavement of Africans in religious terms, arguing that they were bringing ‘heathens’ under the influence of Christianity, British American slaveholders were often uncomfortable with missions, such as those sponsored by the Church of England’s Society for the Propagation of the Gospel in Foreign Parts. Invested

economically in the institution of slavery and committed to the notion of the inferiority of Africans, many slaveholders worried that conversion would require manumission and disrupt racial hierarchy. Even with assurance from church and political leaders that conversion to Christianity did not mandate freedom for the enslaved, resistance among slaveholders remained strong, as white Anglican cleric Francis Le Jau found in his mission work in early-18th-century South Carolina, where the brutality of the slave system shocked him. Le Jau also faced discomfort in a range of forms by slaveholders to shared religious commitment with blacks, including the refusal of one man to take Communion when enslaved Africans were at the Holy Table and queries from a woman about whether she would be forced to see her slaves in heaven. Many European Americans could not imagine African Americans having the capacity to understand Christianity and also feared that extending baptism and Christian fellowship would convince the enslaved of their equality to whites. Consequently, the substance of Christian teaching that most missionaries and slaveholders conveyed focused not on liberation and equality but on divinely ordained racial hierarchy. Deploying the biblical story of Noah's curse on Ham, which Europeans had long interpreted as one of blackness and servitude, many missionaries promoted a view that bondage was God's will for people of African descent and that the Christian scriptures enjoined them to be obedient to their masters above all else. It is not surprising that this sort of theological framework did not appeal to the majority of enslaved African Americans in colonial America.³

Source: *Religion in African American History* by Judith Weisenfeld

<https://oxfordre.com/americanhistory/view/10.1093/acrefore/9780199329175.001.0001/acrefore-9780199329175-e-24>

Excerpts from *Complicity: how the North promoted, prolonged, and profited from slavery* by Farrow, Anne

IF NATIONAL MEMORY COULD TOLERATE A PANTHEON OF RACE SCIENTISTS, first place might be awarded, not to Jefferson, but to Samuel George Morton, one of Philadelphia's most eminent physicians. Starting in the 1830's, Morton used measurements from his world-famous collection of skulls to show that black people had the smallest "cranial capacity" of all human types and were therefore doomed to inferiority. Close behind Morton would come his disciples, Josiah Nott and Louis Agasiz. In the 1850's they collaborated on a landmark 700-page treatise, *Types of Mankind*, that was dedicated to Morton and exhaustively proved that blacks were not even of the same species as whites. All three race scientists were considered among the brightest minds of their time. ...

ORDINARY CHRISTIANS, HOWEVER, DIDN'T NEED MEDICAL THEORIES LIKE Rush's to explain how African's became black, and bad. Most accepted the Bible as a basic history text and read the few lines in Genesis about the curse placed upon Noah's disobedient son Ham as the key to an operating racial myth. Its supposed truth—that Ham was black and that his progeny were doomed to slavery—became so common and so central to proslavery thought

that the radical abolitionist Theodore Dwight Weld called it “a mocking lullaby, vainly wooing slumber” in a troubled nation. Race scientists emerged to challenge both Ham’s cursed lullaby and intellectuals like Dr. Rush, who believed that as degraded as blacks appeared to be, they at least were descended from Adam. ...

Morton was winning an international reputation, and his stature grew even greater after he published a sequel, *Crania Aegyptiaca*, in 1844. In it, Morton added data from the embalmed heads of ancient Egyptians that in his view confirmed the ages-old permanence of racial difference. ... Among the scientists who praised Morton’s work was an eminent Swede who wrote that Morton had done “more for ethnography than any other living physiologist.” Influential Southerners clamored for *Crania Aegyptiaca* after seeing advance copies that George Robins Gliddon, one of Morton’s most important collaborators, carried on a lecture tour to South Carolina. A professional diplomat and amateur Egyptologist, Gliddon introduced Morton’s books to the Charleston Literary Club and to Governor James Henry Hammond, who vowed to use Morton’s work in his proslavery writings. Gliddon’s tour also took him to Washington, D.C., where he was summoned to an audience with John C. Calhoun, the powerful South Carolina senator who, between terms, was serving as secretary of state. Calhoun hoped Morton’s research might help him deal with ongoing controversies related to slavery. ...

Soon after receiving Morton’s encouraging letter, Nott plunged ahead with more daring public lectures in which, invoking Galileo, he declared that science—not the Bible—must decide the true origins of mankind. More willing than Morton to openly challenge Genesis, Nott proposed that God must have made separate races of men, just as He had made separate species of animals. ... Louis Agassiz arrived in the United States already convinced that, following God’s orderly plan, all living creatures occupied areas to which they were specifically suited. The only exception was man, whose unique ability to adapt had allowed him to spread over the surface of the Earth. Agassiz’s opinion changed virtually overnight, however, after he visited Morton, saw his skull collection, which had grown to 600, and saw blacks up close for the first time. In January 1847, given the honor of delivering the annual Lowell Lecture in Boston, Agassiz added the weight of his reputation to the idea that blacks were a separate species. ...

The scientific theory of white supremacy was soon doomed, however. In 1859, Charles Darwin published *On the Origin of Species by Means of Natural Selection*, which would push the evolution of mankind far beyond the confines of Genesis and expose Morton’s, Nott’s and Agassiz’s ideas of separate creations as the fantasies they were.

Source: *Complicity : how the North promoted, prolonged, and profited from slavery* by Farrow, Anne - pp. 182-191
<https://archive.org/details/complicityhownor0000farr>

FYI: Darwinism and the theory of evolution of mankind from animals is totally false, and has been proven to be false, but when the powers that be have their arguments debunked, chances are you’re not going to hear about it.

“There was the pseudo-scholarly study of ‘the Origins of the Black and Mixed Races’ published by the Hebrew journal *HaNachash* telling that blacks were not the children of Adam, but slaves created to serve in the garden of Eden.⁷⁷ And there was the much publicized letter from Solomon Cohen, a Jewish planter from Savannah. As late as January 1866, he wrote:

I believe that the institution of slavery was refining and civilizing to the whites—giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.⁷⁸”

Source: *Jews and the American Slave Trade* By Saul Friedman - p. 211

<https://archive.org/details/jewsamericanslav0000frie>

If these enslaved people were so dumb, how the heck did they learn how to do so many different tasks successfully?

“**Myth:** Slaves engaged almost exclusively in unskilled brutish field labor.

Fact: Much of the labor performed by slaves required high skill levels and careful, painstaking effort.

Fact: Masters relied on slaves for skilled craftsmanship.”

Source: *Historical Context: Myths and Misconceptions: Slavery and the Slave Trade* by Steven Mintz

<https://www.gilderlehrman.org/history-resources/teaching-resource/historical-context-myths-and-misconceptions-slavery-and-slave>

And if Africans are so dumb, how is it that so many of them are going from literally nothing to degrees and careers in healthcare, engineering, electronics, and more with only access to education?

Excerpts from Noah's Curse: How Religion Often Conflates, Status, Belief, and Conduct to Resist Antidiscrimination by Norms William N. Eskridge Jr.

When Abraham Lincoln was elected president in 1860, southern Protestant ministers called for their region to do what the southern Methodists, Baptists, and Presbyterians had earlier done in response to slavery's critics: secede.⁴⁶ "In the period of warfare [1861-1865] as in that of the secession crisis [1860-1861], clergymen were second to no other professional class in buttressing the struggle for southern independence," supporting the liberty of Southerners to preserve their way of life as well as their property interest in slaves.⁴⁷ In response to Lincoln's Emancipation Proclamation of 1863, ninety-six religious leaders from eleven denominations issued "An Address to Christians Throughout the World" condemning the "ruthless persecution" of the

slaveholder and Lincoln's "malice" toward them, who were to bring salvation to their slaves through the Christianizing institution of slavery.⁴⁸

Even after the Thirteenth Amendment, adopted in 1865, abolished slavery, some religious leaders continued to invoke biblical arguments for slavery,⁴⁹ but increasingly, southern religious leaders modernized Noah's Curse to address the post-slavery environment.⁵⁰ Thus, Reverend Benjamin Morgan Palmer, the leader of the new Southern Presbyterian Church, transformed Noah's Curse to support the liberty of religious southern whites to avoid close association with blacks.⁵¹ Reverend Palmer spearheaded the backlash against "forced integration" in New Orleans and was the main proponent for the de jure segregation of the races in the city's public schools.⁵² His argument for racial segregation also brought the story of Noah's Curse forward a few chapters:⁵³ Ham's grandson was Nimrod, the ruler of Babel⁵⁴ and, according to Christian tradition, the architect of the Tower of Babel, a project of human arrogance.⁵⁵ To thwart Nimrod's project, the Lord instilled in the builders different languages, so that the men could no longer understand one another and then "scattered them abroad from thence upon the face of all theearth."⁵⁶ The lesson that Reverend Palmer and other southern ministers drew from this fiasco was that if arrogant descendants of Ham (i.e., Nimrod) sought to disrupt the divine plan for segregation of the races, the Lord would thwart those plans through divine dispersion that reaffirmed the original design.⁵⁷ Call this the "Nimrod's Hubris" argument for racial segregation.⁵⁸ Under this theory, it was a matter of religious liberty for devout southern whites (and many blacks) to remain separate from members of the other race, and so the Southern Presbyterians, Methodists, and Baptists religiously segregated their own congregations in the period after the Civil War.⁵⁹

As with secession, formal segregation of the races within churches became the model for legal segregation of the races in southern states after 1877. A keystone for religious and legal apartheid was legal as well as religious bans against miscegenation (interracial marriage); such laws swept the country after the Civil War.⁶⁰ Antimiscegenation was justified on religious grounds, even in courts of law.⁶¹ "Mixing" of the races would invite interracial sexual congress,⁶² which was a violation of God's Word expressed in Noah's Curse—a precept that religious southern segregationists found reaffirmed throughout the Old and New Testaments.⁶³ Perhaps the most-deployed biblical argument against interracial marriage was Isaac's Blessing to his son Jacob: "And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan," namely, women of African descent.⁶⁴

Southern whites' strong aversion to miscegenation undergirded the systematic adoption of apartheid laws in the South after Reconstruction.⁶⁵ One of the pioneers of apartheid was Louisiana, which had been racially integrated in many arenas throughout the nineteenth century.⁶⁶ The militant segregationist theology of Reverend Palmer, pastor of the city's largest Protestant church, had an attentive audience in post-Reconstruction New Orleans.⁶⁷ Other Protestant churches followed Palmer's lead, as did Catholic Archbishops who segregated parish churches, parochial schools, and hospitals all over Louisiana.⁶⁸ It is against this backdrop of religion-based precepts and actions, as well as the social mores intertwined with religion, that the

Louisiana legislature enacted a statute in 1890 requiring separate railroad cars for the different races—this was the statute at issue in *Plessy v. Ferguson*, which was the occasion for the Supreme Court to insulate apartheid from judicial review for two generations.⁶⁹

B. TOLERABLE RACIAL VARIATION: BLACKS' CIVIL RIGHTS UNDERSTOOD AS A CHALLENGE TO RELIGIOUS LIBERTY

Once southern segregation was entrenched, Noah's Curse and the other scriptural arguments lost much of their prominence, but their ideas were translated into the modernized discourse of science and sociology. For example, the biblical arguments against interracial sexuality gained support from science-based arguments that “colored” races were “inferior” and would yield a horrifying “mongrel race” if crossbreeding with whites were to occur.⁷⁰ Moderate apologists for segregation defended it along pragmatic lines: racist attitudes—to which religion had contributed—were so deeply entrenched in the minds of southern whites and many blacks that integration was not practically feasible.⁷¹

The science-based arguments for segregation took on a bad odor in the 1930s and 1940s, as scientists subjected them to withering critique.⁷² Moreover, the science supporting apartheid suffered from guilt by association with the scientific racism of the hated Nazis.⁷³ Buoyed by modern science indicting racial prejudice, the civil rights movement challenged apartheid with increasing success after World War II, but that success inspired a comeback for the religious liberty arguments in favor of apartheid and against racial mixing.⁷⁴ Racial equality thus directly threatened religion because churches themselves were largely segregated; only 0.1% of all black Protestants worshipped in integrated churches at the end of World War II.⁷⁵ Congregations and preachers within the United Methodist Church South, the Southern Presbyterian Church, and, most strongly, the Southern Baptist Convention righteously attacked the Supreme Court's decision in *Brown v. Board of Education*.⁷⁶

An unusually detailed example was *The Christian Problem of Racial Segregation*, by Southern Baptist minister, the Reverend Humphrey Ezell.⁷⁷ The bulk of his book was a compendium of all the Old Testament passages supporting the segregation of the races⁷⁸ and barring interracial marriages,⁷⁹ as well as New Testament support, including the racially pure lineage of Christ⁸⁰ and warnings against racial mixing.⁸¹ Science reinforced the lessons of Scripture, for, according to the reverend, scientists demonstrated that there were profound physical, mental, and emotional differences between the white and black races.⁸² Reverend Ezell synthesized the Noah's Curse and Isaac's Blessing arguments with constitutional arguments for American apartheid.

Source: *Noah's Curse: How Religion Often Conflates, Status, Belief, and Conduct to Resist Antidiscrimination* by Norms William N. Eskridge Jr.

https://digitalcommons.law.yale.edu/cgi/viewcontent.cgi?article=4770&context=fss_papers

I'm so sorry White people/the White man/non-Jewish Europeans, your reign is over. You can no

longer be called the creators of racism or the fathers of racism.

Note: This prejudgment of people who have darker skin color (the browns to black) – labeling them good or bad, superior or inferior, free or slave, etc. – has not only caused hell for Blacks and others with darker skin, it has caused hell for the entire human race. It's as if billions of computers have been infected with a virus.

Pushing Racism

“It is hard to say when blackface as a theatrical device was invented, but it can be certain that it is Shakespeare who popularized this form in his play Othello in 1604. It was common that white actors acted black characters in Europe during that time. The blackface traditions were brought to America by the English colonists. Othello was first performed in America in 1751 and was the most popular ‘blackface’ play in early America. (Strausbaugh, 2006: 62–64) However, things began to change when Charles Mathews, a white actor parodied an American black whom he claimed to have observed butchering the role of Hamlet. In that play, some actors were backing up and singing comic dialect songs about ‘Coal Black Rose,’ and a few others were staging black stereotypes at the commencement of the Jacksonian period. It was in the year of 1832 that blackface minstrel shows began to develop, when Thomas Dartmouth Rice presented his portrayal of Jim Crow in New York. (Cockrell, 1997: 13–14) In 1848, blackface minstrelsy was regarded as the national art, a distinctive art form born in the United States. (Lott, 2013: 217) ... It was surprising that some black people also chose to black themselves up when first staging in minstrel show because of the rules set by the white. But with more and more blacks participated in the minstrel show, claiming the authenticity of their racial identity became a common demand by the black performers.”

Source: *Deconstructing the Blackface Minstrel Show, (Re)constructing African American Identity: the Case of Olio* by Tyehimba Jess

<https://journals.sagepub.com/doi/10.1177/08969205211052616>

I wonder if the new form, with its stereotypes, was a planned creation. It certainly would have benefited the institution of slavery, being a visual representation of the beliefs created by Jewish rabbis.

Additional Information

Minstrel Show Collection, 1831-1959 (bulk 1860-1940): An Inventory of the Collection at the Harry Ransom Center

<https://norman.hrc.utexas.edu/fasearch/findingAid.cfm?eadid=00122>

“The first minstrel shows were performed in 1830s New York by white performers with blackened faces (most used burnt cork or shoe polish) and tattered clothing who imitated and mimicked enslaved Africans on Southern plantations. These performances characterized blacks as lazy, ignorant, superstitious, hypersexual, and prone to thievery and cowardice. Thomas Dartmouth Rice, known as the ‘Father of Minstrelsy,’ developed the first popularly known blackface character, ‘Jim Crow’ in 1830. By 1845, the popularity of the minstrel had spawned an entertainment subindustry, manufacturing songs and sheet music, makeup, costumes, as well as a ready-set of stereotypes upon which to build new performances.”

Source: *Blackface: The Birth of An American Stereotype*

<http://archive.today/5BpnJ>

“Before the Civil War minstrel shows gained world-wide popularity, with the American companies performing in Europe and Japan. All levels of society attended: Thackeray and Gladstone were two British fans of the minstrel shows, which also toured Australia. Visitors to the US left accounts of the performances. Joseph Gungl, a German traveler, saw early slapstick as the minstrels of one troupe began to ‘fight’ on-stage. As immigrants worried the people who shared the American consensus, blackface Irishmen and even Chinese began to appear; these must have appeared a little strange. Door prizes and familiar songs were staples; the jokes changed from town to town, commenting on local issues. The shows were popular in Ohio, where two black musicians claimed to have taught ‘Dixie’ to Dan Emmett.⁴ The music and humor of the blackface shows long outlived them-their puns and chicken jokes filled jokebooks of my childhood. The soft shoe, buck-and-wing, cakewalk, and clogging are all minstrel steps derived ultimately from African dancing, while songs like ‘Bile'em Cabbage Down’ and ‘Dan Tucker’ are still enjoyed. Minstrel shows became part of circuses and fairs, and European-American clowns took on minstrel characteristics which they still have. In 1865, the first black minstrel troupe, the Georgia Minstrels, took the stage. Other art forms began to emerge- in 1869 a mixed troupe of men and women originated burlesque.”

Source: *Rite, Reversal, and the end of blackface minstrelsy*

<https://www.ferris.edu/HTMLS/news/jimcrow/links/essays/comer.htm>

“Blackface minstrel shows soared in popularity, in particular, during the period after the Civil War and into the start of the 20th century, as documented in the Smithsonian National Museum of African American History and Culture’s official blackface history. The widespread demeaning portrayals of African Americans paralleled a period when southern state legislatures were

passing ‘Black Codes’ to restrict the behavior of former slaves and other African Americans. In fact, the codes were also called ‘Jim Crow’ laws, after the blackface stage character.”

Source: *How the History of Blackface Is Rooted in Racism*

<https://www.history.com/news/blackface-history-racism-origins>

“The essence of the blackface minstrel show as a native-born American theatrical performance lies in the action of ‘blacking up’ the face. The white performers had to black up their face before they staged in front of the audience. ... But the result of this blacking up is tremendously surprising, especially for its audience who knew nothing about the black people at that time. The audience would take everything that the masked white performers performed as what the real blacks did in reality. One example that is frequently cited is Mark Twain’s mother, who watched the blackface minstrel show and believed she was watching the black performers. (Lott, 20) In this sense, the white became the black with the help of the burnt cork mask, that is, what was imagined and counterfeit became what was real and authentic in the blackface minstrel show.”

Source: *Deconstructing the Blackface Minstrel Show, (Re)constructing African American Identity: the Case of Olio* by Tyehimba Jess

<https://journals.sagepub.com/doi/10.1177/08969205211052616>

- “The audience would take everything that the masked white performers performed as what the real blacks did in reality.”

Minstrelsy and the Construction of Race in America by Jason H. Lee

<http://archive.today/x56Y8>

- “One example of minstrelsy’s portrayal of blacks as compulsively loving food and merriment is songster Dan Lewis’ tune ‘Moses cart Dem Melon Down.’ In this song, the main character sings jubilantly about the arrival of a cart of watermelons, a fruit that black Americans supposedly could not resist.” So, this must be where White people got that from and why they actually believed it was true.

“The portrayal of blackface—when people darken their skin with shoe polish, greasepaint or burnt cork and paint on enlarged lips and other exaggerated features—is steeped in centuries of racism. It peaked in popularity during an era in the United States when demands for civil rights by recently emancipated slaves triggered racial hostility. ... ‘It’s an assertion of power and control,’ says David Leonard, a professor of comparative ethnic studies and American studies at Washington State University. ‘It allows a society to routinely and historically imagine African

Americans as not fully human. It serves to rationalize violence and Jim Crow segregation.’ ... White performers in blackface played characters that perpetuated a range of negative stereotypes about African Americans including being lazy, ignorant, superstitious, hypersexual, criminal or cowardly. ... Several characters in minstrel shows became archetypes, as described in the University of Florida’s digital exhibit, ‘History of Minstrels: From “Jump Jim Crow” to “The Jazz Singer.”’ Some of the most famous ones were Rice’s ‘Jim Crow,’ a rural dancing fool in tattered clothing; the ‘Mammy,’ an overweight and loud mother figure; and ‘Zip Coon,’ a flamboyant-dressed man who used sophisticated words incorrectly.”

Source: How the History of Blackface Is Rooted in Racism

<https://www.history.com/news/blackface-history-racism-origins>

“With the maturity of the blackface minstrel show, several stock characters emerged and became the inseparable part of blackface minstrelsy besides the music and dance, like Jim Crow, Zip Coon (northern dandy, who imitates the white in a clumsy way and is considered as a mockery of the free blacks), Sambo (the idiot), Uncle Tom and Auntie Dinah (the faithful and devoted black servants), etc. One of the most well-known character is Jim Crow, the ignorant, happy-go-lucky ‘darky’ on the plantation originally created and perfected by Thomas Dartmouth Rice.”

Source: Deconstructing the Blackface Minstrel Show, (Re)constructing African American Identity: the Case of Olio by Tyehimba Jess

<https://journals.sagepub.com/doi/10.1177/08969205211052616>

Jews And Blackface: A Complicated History

<http://archive.today/Hleww>

<https://www.jta.org/2019/02/06/ny/jews-and-blackface-its-complicated>

“‘Everybody loves me. Those who don’t are jealous,’ wrote singer Al Jolson in an advertisement he published in the Variety newspaper in 1919, wishing him a happy New Year and a good year for America.³¹ The top figure in the American entertainment industry knew he had a big ego, but there was no one but him who deserved the title of ‘greatest entertainer in the world.’ The rising star of the Vaudeville Hall was able to sign a contract with the Shubert brothers on Broadway and starred in the musical comedy Sinbad (1918). Hollywood was to be his next prey; it was only a matter of time. ... Jolson was perhaps the most famous artist of his time in the blackface minstrelsy. Wherever he wore a black mask, the audience responded with intensity and excitement. ... Of course, he was not the only Jew to star in this theatrical field, but he was probably the most successful. At the beginning of the twentieth century, while Jolson entered the field of minstrelsy, it was considered a dying art.”

Source: Chapter 1: *Jokerman – The Black Mask of Al Jolson*
<https://www.degruyter.com/document/doi/10.1515/9783110723168-002/pdf>

“But whereas the music associated with black musicians was and remains irrevocably associated with their ‘blackness’, Jewish musicians on the whole made every effort to avoid drawing attention to their Jewishness, changing their names and, with some important exceptions, largely avoiding any kind of Jewish repertoire. So there is something odd about the Jewish presence in popular music: Jews have been ubiquitous, yet references to Jewishness and to Judaism have been rare. That is not to say that the Jewishness of Jewish songwriters, performers and impresarios was and is of no consequence to their work. On the contrary, it is crucial to understanding the work of many key Jewish figures in the entertainment industry. Yet Jewishness is expressed covertly and indirectly and one of these indirect ways through which Jewishness has been expressed is through Jews’ use of and relationship to black cultural forms. Take the example of ‘blackface’ performance, which is the use of make-up by white artists to imitate blackness. Although Jews didn’t invent blackface, by the early 20th century, Jews had become its principal exponents. Such significant figures as Edie Cantor, Sophie Tucker and – most famously of all – Al Jolson, all started off as blackface performers. Today blackface appears to us as grotesquely racist. The figure of the simple-minded, sentimental but ultimately loveable ‘coon’, munching watermelon and waxing lyrical about ‘swanee’, ‘dixie’ and ‘mammy’, is not merely dated but offensive. ... Blackface is only the most extreme case depicting Jewish attraction towards and repulsion from both black and white society. At times, Jewish use of black culture and black music has revealed an uncomfortable tendency to appropriate and exploit.”

Source: *Jews and Black Music A Difficult Relationship*
<https://kahn-harris.org/wp-content/uploads/2021/06/Jewish-Renaissance-Article-on-Jews-and-Black-Music.pdf>

“At times”? I’ve done the research; it’s more like “at all times”.

“Jewish women vaudevillians at the turn of the century popularized what is now a little-discussed and misunderstood performance venue, known as ‘coon shouting.’ These once well-known, now obscure popular entertainers were crossing and breaking racial and gender boundaries, enacting narratives of immigration and Americanization on the Jewish female body. Coon shouting, the last descendent of the nineteenth-century minstrel show, represented not only popular theatre's transition from blackface minstrelsy to American vaudeville, but found currency in and capitalized on the suppressed identities of these Jewish performers. Provocative ambiguity fueled the racial uncertainty, meaningful messages and theatrical success of a popular fad lasting nearly 40 years, from 1880 to 1920.¹ ... Coon songs emerged from the ashes of the

Civil War when minstrel shows supposedly fell from comedic grace.⁸ Otherwise known as Negro dialect songs, they were first introduced in the late 1870s in ‘primadonna’ acts, when minstrel men known as female impersonators wore ‘high yellow’ makeup and portrayed romantic leading octoroons and comic wenches. Though lynching was on the rise and the unspeakable crimes of rape and miscegenation gripped the white imagination, as Eric Lott has shown, [End Page 254] theatre audiences were fascinated by doomed portrayals of interracial love featuring cross-dressed men playing mulatto women-the object of both white and black male desire. Female audiences, especially, were bewitched by the up-to-date fashions primadonnas sported as white minstrels preached conservative sexual, racial and social mores.”

Source: *First of the Red Hot Mamas: "Coon Shouting" and the Jewish Ziegfeld Girl*

<https://muse.jhu.edu/article/512/summary>

You learned about the Jewish involvement in the Confederacy, KKK, keeping Blacks in the sharecropping system, and other things designed to keep Blacks down, so you may agree with me in finding it hard to believe that Jim Crow era propaganda was something that just happened. It’s even called propaganda and it looks like a huge propaganda campaign aimed at the minds of White America. The Jewish involvement in this would have to be researched, but everything about it matches what we saw coming from people in the Jewish community before and after this time period.

Remember whose economy it really was. Blacks were freed from slavery, but if they wanted a place to live and food to eat, they had to sign up to slavery 2.0, sharecropping. But they still weren’t contained like they used to be, so a legal caste system was set up (slave codes to Jim Crow laws). But White Americans also needed to play their part in enforcing this caste system, right? In other words, White people needed to be racist for this to work.

Racist Images and Messages in Jim Crow Era

<https://www.njtvonline.org/programs/many-rivers-to-cross/african-americans-many-rivers-cross-racist-images-and-messages-jim-crow-era/>

- 1:33 – “A massive propaganda campaign demeaning African Americans and legitimizing violence against them was fundamental to reinforcing Jim Crow.” And there it is. From the minstrel shows to this, it all looks like programming to me. It looks like Hollywood before Hollywood.

The next article sums up the circumstances under Jim Crow well. I had forgotten about some of this, and didn’t know some of it. With the smear campaign the powers that be have been running

against Martin Luther King, they definitely don't want Black people to know about this and realize that part of what he and others were doing was trying to get Blacks out of this.

What was Jim Crow

<http://archive.today/89COO>

Also archived [here](#).

- “Newspaper and magazine writers routinely referred to blacks as niggers, coons, and darkies; and worse, their articles reinforced anti-black stereotypes. Even children's games portrayed blacks as inferior beings. All major societal institutions reflected and supported the oppression of blacks.”

- “Many whites claimed that although lynchings were distasteful, they were necessary supplements to the criminal justice system because blacks were prone to violent crimes, especially the rapes of white women.” Where did they get this from? It wasn't true, but they actually believed it was. These people were programmed.

South Africa was Jewish-controlled when it got its apartheid system. There is also an apartheid system in Israel. But it's all just some strange coincidence.

Now let's take a look at some “anti-Semitism.”

Hollywoodism [edit]

<https://www.brighteon.com/b0e1936b-1d0c-4e80-9267-eb4852617cc1>

Alternative sources

*A different edit of the full documentary which states some of the same things

<https://www.bitchute.com/video/eAQreDPhOCy5/>

Here's the full documentary (if you want it):

Hollywoodism: Jews, Movies, and the American Dream

<https://www.bitchute.com/search/?query=hollywoodism:%20jews,%20movies,%20and%20the%20american%20dream&kind=video>

- 6:22 – “There's a very romantic notion that Hollywood movies were made by artists – the director and the writer, and to a certain extent, the stars, actually made these movies; those were the real artists, and these guys were only businessmen. I would place the artistic sensibility not with the director, but with the studio head. And for those who say, ‘Well, this is ridiculous,’ I would say: From beginning to end, the executive had the primary input into the picture and supervised every aspect of production; over and above the fact that beyond any individual picture it was the executive who created the entire studio apparatus. Every producer who worked there;

every director who worked there; every writer who worked there; and every star who worked there was part of the larger system that was created by the Hollywood Jews.” This is a fact. This is why in one horror film after another, being made by different writers and directors, the Black person would be the first person to die. This was something that Black people used to talk about in the 80’s and 90’s, and it was not a conspiracy theory. This control from above is also why at a certain point in time nearly every movie contained a scene where a woman showed her breasts. This inch was then slowly taken to a mile, corrupting Americans in the process (by design).

The Founding Fathers of Hollywood : AN EMPIRE OF THEIR OWN : How the Jews Invented Hollywood

(Sept. 25, 1988)

<http://archive.today/JxgTo>

Also archived [here](#).

Meet the Jews who own Hollywood and the Media

<http://archive.today/AsS1b>

Also archived [here](#).

“As society modernized, so did the ways in which blackface was portrayed. Not only was blackface in theaters, but it moved to the film industry. In the blockbuster movie *The Birth of a Nation*, blackface characters were seen as unscrupulous and rapists. The stereotypes were so powerful they became a recruiting tool for the Ku Klux Klan. African Americans protested the film’s portrayals and its distorted take on the post-Civil War era, yet it continued to be popular among white audiences.”

Source: *How the History of Blackface Is Rooted in Racism*

<https://www.history.com/news/blackface-history-racism-origins>

“By 1912, major motion-picture companies had come West to set up production near or in Los Angeles. ... Director D. W. Griffith was the first to make a motion picture in Hollywood. His 17-minute short film *In Old California* (1910) was filmed for the Biograph Company.”

Source: *Hollywood, Los Angeles*

https://en.wikipedia.org/wiki/Hollywood,_Los_Angeles

Take a look at this from 1915:

“The amusement of America is almost completely in the hands of the Jews—at least 90 per cent. of the operatic, theatrical, vaudeville, and kinema entertainments are provided by the Jews. They enter the business, not because they are actors who have become managers but because there is money in it. There are half a dozen big theatrical firms whose controllers are all millionaires. There is one firm, the Schuberts, who own, lease, or control nearly twenty theatres in New York, and outside have an interest in quite eighty more. There are Jews who have done excellently on the artistic side of the stage; but this counts for nothing compared with the complete triumph of the Jew on the managerial side. Men like Charles and Daniel Frohman and David Belasco have done a great work in elevating the drama, in making artistic adventures for the sake of cultured audiences, whilst by no means sure that the financial side will be satisfactory; but it may be said that the vast majority of Jews in the American theatrical business are there as commercial men without any pretensions to higher virtues. Firms like Klaw and Erlanger started to corner theatres; they brought other big firms within their ring; they extended the range to small towns. In plain speaking, a huge trust was created. An actor or actress had little chance outside the ring, because it monopolised the best houses. The syndicate bought up plays, staged them sumptuously, and provincial theatres had no opportunity of presenting popular drama to their patrons unless they worked in conjunction with the ring. The real competitors the ring has to face are other Jews, the Schuberts; they are the only people who have driven a wedge into the Klaw and Erlanger combination.”

Source: *The Conquering Jew* by John Foster Fraser (published in 1915) – pp. 110-111

<https://books.google.com/books?id=JF4LAAAIAAJ>

“Over the course of the next decade, the Warners became increasingly involved in the movie business, progressing from owners of a chain of theaters, to executives in film distribution, to partners in the production of motion pictures. In 1918 they opened their first film production studio on Sunset Boulevard in Hollywood, California, and after producing a number of successful films Warner Brothers Pictures officially incorporated in 1923 with Albert as treasurer and Jack and Sam as heads of production. As the studio prospered, it gained backing from Wall Street, and in 1924 Goldman Sachs arranged a major loan. The following year Warner Brothers signed a contract with the sound engineer company Western Electric and established Vitaphone and began making films with music and sound effects tracks in 1926, and in 1927 they released *The Jazz Singer* starring Al Jolson, which featured sound segments of Jolson singing, ushering in the era of ‘talking pictures.’”

Source: *Jewish Exploitation of African Americans*

<https://web.archive.org/web/20160722175200/http://wethoughttheywerewhite.weebly.com/jewish-exploitation-of-african-americans.html>



Scene from the Warner Brothers cartoon "Sunday Go to Meetin' Time" by Jewish producer Leon Schlesinger and Jewish director Friz Freleng

“By the 1930s, Hollywood studios became fully vertically integrated, as production, distribution and exhibition was controlled by these companies, enabling Hollywood to produce 600 films per year.”

Source: *Hollywood, Los Angeles*

https://en.wikipedia.org/wiki/Hollywood._Los_Angeles

“As Eric Goldstein of Emory University describes in *The Price of Whiteness: Jews, Race, and American Identity*, the tradition of Jews appearing in minstrel shows goes at least as far back as 1898. It happened in Atlanta, under the auspices of the Hebrew Association. Such ‘Jewish’ minstrel shows occurred in the North as well, as early as 1902. Sometimes, the minstrel shows coincided with Purim. Goldstein reproduces a photo from 1925. It is a group of Jews at a minstrel show, sponsored by the Atlanta chapter of Hadassah, and held at the Progressive Club, one of Atlanta Jewry’s elite gathering places. The Jews are in black face.”

Source: *How blackface became a “thing”*

<https://religionnews.com/2019/02/06/blackface/>

From previous information on minstrel shows: “Besides picturing blacks as physically different and inferior, minstrels set them off culturally. Black characters adhered strongly to superstition;

compulsively loved music, dance, and food; and possessed a ‘silly’ belief in animal fables.” “White performers in blackface played characters that perpetuated a range of negative stereotypes about African Americans including being lazy, ignorant, superstitious, hypersexual, criminal or cowardly. ... Several characters in minstrel shows became archetypes, as described in the University of Florida’s digital exhibit, ‘History of Minstrels: From “Jump Jim Crow” to “The Jazz Singer.”’ Some of the most famous ones were Rice’s ‘Jim Crow,’ a rural dancing fool in tattered clothing; the ‘Mammy,’ an overweight and loud mother figure; and ‘Zip Coon,’ a flamboyant-dressed man who used sophisticated words incorrectly.” “One example of minstrelsy’s portrayal of blacks as compulsively loving food and merriment is songster Dan Lewis’ tune ‘Moses cart Dem Melon Down.’ In this song, the main character sings jubilantly about the arrival of a cart of watermelons, a fruit that black Americans supposedly could not resist.” Keep all of that in mind.

The following documentary shows what Hollywood (Jewish) was placing into the minds of White Americans. And if Whites believed minstrel shows to be factual, how much more did they believe the films coming from Hollywood to be the same? But do know, this documentary places blame on non-Jewish Whites.

Watch 13:19 - 38:16

Black History Lost, Stolen or Strayed

<https://vimeo.com/518148903>

Alternative sources

<https://www.youtube.com/watch?v=QXn-Fm6cn9s>

https://www.youtube.com/watch?v=IbcJ_JJMuBE

<https://archive.org/details/blackhistoryloststolenorstrayed>

Hollywood would go on to produce more trash, not only shaping the way Whites saw Blacks, but literally shaping Blacks themselves. Prime examples of this are [Blaxploitation films and films from the Jewish-created and controlled hip-hop culture](#) (Blaxploitation music) like *Colors*, *Meance II Society* and others. *Colors* is still spreading Crips and Bloods to this day, even in other countries. And there’s so much more that can be said about the subject of Hollywood Jew’s racism against Blacks.

Golden Age of Radio in the US

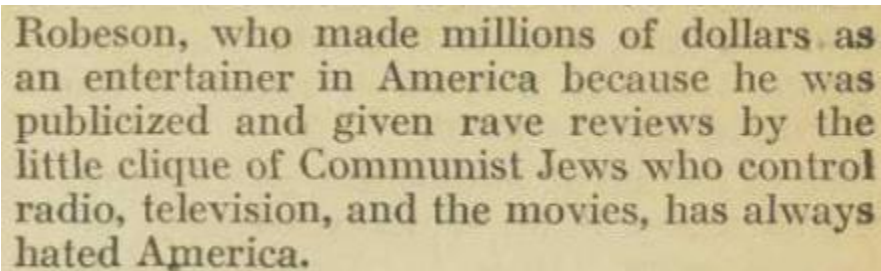
<http://archive.today/tU7ov>

Racism in Radio and Advertising – March 2016

<http://archive.today/fVjnv>

Every source of information was filling the minds of White Americans with racism against Blacks.

Take a look at what was known by some people back in 1954:



Robeson, who made millions of dollars as an entertainer in America because he was publicized and given rave reviews by the little clique of Communist Jews who control radio, television, and the movies, has always hated America.

Source: *Common Sense* – Issue 209 – July 1st, 1954

https://www.jstor.org/stable/community.28144561#metadata_info_tab_contents

This next article mentions RCA, NBC and CBC. All of these were Jewish from the start. And ABC started as an NBC radio network call the Blue Networks, but was purchased by Edward Noble and called ABC. “ABC turned its attention to television in 1948 but met with little success until it merged with United Paramount Theatres (UPT), formerly the movie-exhibition arm of Paramount Pictures. The \$25 million sale of ABC to UPT, which was headed by Leonard Goldenson, was announced in 1951 but was not approved by the FCC until 1953. ... Even though the merger provided ABC with a much-needed infusion of capital, the network still lacked the resources to match the expensive live programming offered by the Columbia Broadcast System (CBS) and the National Broadcasting Company (NBC). ABC found a solution to its competitive disadvantage by entering into mutually beneficial deals with major Hollywood producers to provide top-quality filmed programs. The first such producer was Walt Disney, whose popular Disneyland anthology series premiered on ABC in 1954 and enabled the network to attract big-money advertisers and expand its roster of local affiliates. The network also forged a profitable alliance with Warner Brothers, which provided ABC with the popular western *Maverick* (1957–62), the private-eye series *77 Sunset Strip* (1958–64), and other successful programs.” (Source:

[American Broadcasting Company](#)) In other words, it became Jewish-controlled.

There's no need to read this entire article. Just stop when you get to *McCARTHYISM*.

History of Television

<http://archive.today/E8PHu>

Number of TV Households in America

<https://americancentury.omeka.wlu.edu/files/original/60e94905a0e02050a5b78f10b1b02b07.jpg>

And of course all of the racism of Hollywood, radio and the newspapers was brought to television, still under the control of Jews. So, Jews were still in control of how Whites saw Blacks, but now the images and sound were in the home.

People who use the internet frequently, especially going on social media, know about how the mainstream media continues to create friction between Blacks and Whites. And after all that you've seen in this book by now the Black vs. White agenda should be apparent.

Excerpts from *Racism and the Media: A Textual Analysis*

Crime Reporting. Crime reporting in broadcast media has been controversial since its conception due to conflicts of racial bias. Stories that are selected for reporting have been criticized for how they depict racial groups, and also for how racial groups are targeted in reporting. A study that targeted bias in television news stories, depicting violent perpetrators in Chicago noted,

... accused Black criminals were usually illustrated by glowering mug shots or by footage of them being led around in handcuffs, their arms held by uniformed White policemen. None of the accused violent White criminals, during the week, were shown in mug shots or in physical custody. (Entman, 1990, p. 337)

Though the study only observed one week's worth of local television news in a particular region of the county, broadcast media in the United States has long been held liable for racial bias in reporting. Entman's study (1990) highlights a key issue in crime reporting that still exists today, which is that news stories of crimes committed by Black citizens are more comprehensive

and in-depth in visual content than stories which depict white citizens.

Entman (1990) proceeds to discuss how much story content in general is allotted to Black criminals in television news in respect to total allotted coverage. The study found that an average of forty-one percent of allotted news time that covered violent crime stories between three local Chicago news programs depicted Black criminals (Entman, 1990). Though statistics are not given on other racial groups in this study, it is apparent that Black men are overwhelmingly targeted in coverage of crime reporting. This issue is seriously concerning when taking into account the general public's perceptions and stereotypes of racial groups, which are directly influenced by the media.

Furthermore, the crime reporting that was observed in this study (Entman, 1990) was analyzed by the author in its propensity to display white victimization. Entman (1990) claims that this priority of crime reporting was exemplified by a news story that depicted four white girls, on a city bus, who were assaulted by two Black girls. The story broke news with overwhelming amounts of coverage between the three news stations that were targeted in the study, and was exacerbated by the fact that the girls accused the bus driver of not intervening during the incident (Entman, 1990). Entman (1990) notes that this story was comparatively non-newsworthy when considering other violent crimes that could have been covered instead, and that its coverage revolved around the fact that victims in the story were white, while the perpetrators were Black.

Source: *Racism and the Media: A Textual Analysis* – pp. 10-11

https://sophia.stkate.edu/cgi/viewcontent.cgi?article=1478&context=msw_papers

This is something that has been a constant, even going on to this day. If you were to take a look at crime statistics, then compare them to news coverage, you'd see the trickery. It's just like how the media never shows the White people who are beat or shot unjustly by police, but for a different agenda. And this practice of showing nothing but Black criminals was sent into overdrive for the War on "Drugs" propaganda, selling another war to White America, with the media (Jewish-controlled) portraying all Blacks as drug dealers who drank 40 ounce beers. Meanwhile, the music industry (Jewish) and Hollywood (Jewish) was using rappers and actors (influencers) to promote drug selling, drug use and 40 ounce beers to Blacks!

"The term 'welfare queen' became a catchphrase during political dialogue of the 1980s and 1990s. The term came under criticism for its supposed use as a political tool and for its derogatory connotations. Criticism focused on the fact that individuals committing welfare fraud were, in reality, a very small percentage of those legitimately receiving welfare.^[7] Use of the term was also seen as an attempt to stereotype recipients in order to undermine public support for AFDC.^[2] ... The media's image of poverty shifted from focusing on the plight of white Appalachian farmers and on the factory closings in the 1960s to a more racially divisive and negative image of poor blacks in urban areas. All of this, according to political scientist Martin

Gilens, led to the American public dramatically overestimating the percentage of African-Americans in poverty.^[25] By 1973, in magazine pictures depicting welfare recipients, 75% featured African Americans even though African Americans made up only 35% of welfare recipients and only 12.8% of the US population.^[25] ... According to the United States Census, "In 2019, the share of Blacks in poverty was 1.8 times greater than their share among the general population. Blacks represented 13.2% of the total population in the United States, but 23.8% of the poverty population."^[26] Van Doorn states that the media repeatedly shows a relationship between lazy, black, and poor suggesting why some Americans are opposed to welfare programs.^{[27][28]}

“From the 1970s onward, women became the predominant face of poverty.^{[21][7]} In a 1999 study by Franklin Gilliam that examined people's attitudes on race, gender, and the media, an eleven-minute news clip featuring one of two stories on welfare was shown to two groups of participants. Each story on welfare had a different recipient—one was a white woman and the other was a black woman. The results showed that people were extremely accurate in their recall of the race and gender of the black female welfare recipient in comparison to those who saw the story with the white female welfare recipient. This outcome confirmed that this unbalanced narrative of gender and race had become a standard cultural bias and that Americans often made implicit associations between race, gender, and poverty.^[2] ...

“In the 1990s, partly due to widespread belief in the ‘welfare queen’ stereotype, twenty-two American states passed laws that banned increasing welfare payments to mothers after they had more children.^[33] In order to receive additional funds after the birth of a child, women were required to prove to the state that their pregnancies were the result of contraceptive failure, rape, or incest.^[33] Between 2002 and 2016, these laws were repealed in seven states.^[33] California State Senator Holly Mitchell said at the time of the repeal of California's law, ‘I don't know a woman—and I don't think she exists—who would have a baby for the sole purpose of having another \$130 a month.’^[33]”

Source: *Welfare queen*

https://en.wikipedia.org/wiki/Welfare_queen

For the past eight years or so the media (Jewish), Hollywood (Jewish), Facebook (Jewish), Youtube (Jewish) and several Black individuals and groups out of New York (Jewish) started pushing an anti-White and anti-Christian agenda (a Jewish agenda) which turned many young Blacks racist. So, now it's Black people who are being infected.

Racism against Blacks in the Jewish Community

We've always been told, and shown, that non-Jewish Whites are the epitome of racist and racism, right?

Black PALESTINE In Israel

<https://www.youtube.com/watch?v=RXGNQG2hcdY>

“My imaginary Knesset member might say to himself: What a shame we didn't take seriously the Litvak Report (for Prof. Yosef Litvak) that we labored over in the Absorption Ministry in 1973, and in which we explained clearly and unequivocally that the Ethiopians will find it difficult to integrate in our advanced Israeli society. Even the Israeli ambassador to Ethiopia, Hanan Aynor, wrote in 1973 that the Falashas were ‘primitive, illiterate, downtrodden and sick.’ (From the doctoral thesis of Dr. Chen Tannenbaum-Domanovitz, ‘Zionism is Colorblind: The Debate Over the Immigration of Ethiopian Jewry (1970-1985),’ 2013, in Hebrew). In the report, which the Immigrant Absorption Ministry disavowed after it was published in the media, was written by Litvak after the panic that struck the ministry after the courageous halakhic (Jewish law) ruling by former chief rabbi Ovadia Yosef that Ethiopian Jews were Jews in every way. ... It is impossible to separate the present deportation of black people and the fierce opposition of Israeli governments since the founding of the state to the aliyah of black Jews, which relied on excuses related to their halakhic status. After all, we know that even after the Law of Return was applied to Ethiopian Jews, the government still raised many difficulties. Eleven years passed, during which thousands of them died in refugee camps in Sudan and on their way there, and Israel delayed the inevitable until Operation Moses in 1984. We also know that Israel was very excited about the aliyah of Russian-speaking white people and even made changes in the Law of Return (amending the law in 1970) on behalf of this aliyah, while at the same time it rejected the aliyah from Ethiopia. Three years later, the Interior Ministry headed by Arye Dery – excuse me, Yosef Burg – issued deportation orders to five young Ethiopian Jews who were described as ‘infiltrators.’”

Source: They Didn't Want Ethiopian Jews in Israel, Either

<https://www.haaretz.com/opinion/2018-02-01/ty-article-opinion/.premium/they-didnt-want-ethiopian-jews-in-israel-either/0000017f-db43-df9c-a17f-ff5b895d0000>

“Thousands of Ethiopian women are said to be receiving shots of Depo-Provera every three

months in Israeli clinics. The contraceptive stops menstruation and has been linked to fertility problems and osteoporosis. Yaakov Litzman, Israel's deputy minister of health, who has previously denied the practice, will lead the inquiry, a spokesperson announced on Wednesday. The phenomenon was uncovered when social workers noticed the birth rate among Ethiopian immigrants halving in a decade. An Israeli documentary investigating the scandal was aired in December and prompted a popular outcry. It revealed that women were started on a course of contraceptive jabs while still in transit camps in Ethiopia, some without being told they were being given birth control and many having no idea of the side-effects. When they eventually arrived in Israel, doctors continued the treatment unquestioningly.”

Source: *Ethiopian women in Israel 'given contraceptive without consent'*

<https://www.theguardian.com/world/2013/feb/28/ethiopian-women-given-contraceptives-israel>

Israel Admits Targeting Ethiopian Jews for Compulsory Contraception

<http://archive.today/dyuZn>

Also archived [here](#).

Convention on the Prevention and Punishment of the Crime of Genocide

Article I

The Contracting Parties confirm that genocide, whether committed in time of peace or in time of war, is a crime under international law which they undertake to prevent and to punish.

Article II

In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.

Article III

The following acts shall be punishable: (a) Genocide; (b) Conspiracy to commit genocide; (c) Direct and public incitement to commit genocide; (d) Attempt to commit genocide; (e) Complicity in genocide.

Article IV

Persons committing genocide or any of the other acts enumerated in article III shall be punished, whether they are constitutionally responsible rulers, public officials or private individuals.

Article V

The Contracting Parties undertake to enact, in accordance with their respective Constitutions, the necessary legislation to give effect to the provisions of the present Convention, and, in particular, to provide effective penalties for persons guilty of genocide or any of the other acts enumerated in article III.

Article VI

Persons charged with genocide or any of the other acts enumerated in article III shall be tried by a competent tribunal of the State in the territory of which the act was committed, or by such international penal tribunal as may have jurisdiction with respect to those Contracting Parties which shall have accepted its jurisdiction.

Source: Convention on the Prevention and Punishment of the Crime of Genocide

https://www.un.org/en/genocideprevention/documents/atrocities-crimes/Doc.1_Convention%20on%20the%20Prevention%20and%20Punishment%20of%20the%20Crime%20of%20Genocide.pdf

Israel's crimes against Ethiopians

<https://www.youtube.com/watch?v=aNv--i6vBZg>

Israel's New Racism - The Persecution of African Migrants in the Holy Land

<https://www.youtube.com/watch?v=dXTMJr7tuXI>

Alternative source

<https://www.youtube.com/watch?v=dPxv4Aff3IA>

When was the last time you saw White people in the US saying or doing what was said and done in that video? And those were just regular citizens, not racist groups like the KKK.

Empire Files: Anti-Black Racism Reveal's Israel's White Supremacy

<https://www.dailymotion.com/video/x5gv2tl>

30.5.12 Tel Aviv: Unsafe for Africans in Israel

https://www.youtube.com/watch?v=XxCD_yennwY

5.10.14 Tel Aviv: Israelis - "Ni&&ers go home!"

<https://www.youtube.com/watch?v=rVyCfJ5cOOA>

L.A. Clippers Owner to GF: Don't Bring Black People to My Games ... Including Magic Johnson

<https://www.tMZ.com/2014/04/26/donald-sterling-clippers-owner-black-people-racist-audio-magic-johnson/>

Did you notice how he was getting contacted over this issue?

Epstein victim Maria Farmer reveals their Jewish supremacy

<https://odysee.com/@thearchitct:a/Epstein-victim-Maria-Farmer-reveals-their-Jewish-supremacy:0>

Alternative sources

<https://odysee.com/@CryoKeen:4/epstein-victim-maria-farmer-jewish:8>

https://odysee.com/@Drashkael:0/Epstein_Victim_Maria_Farmer- Jewish_Supremacy-_Ghislaine_Maxwell_Harvey_Weinstein_Morgan_Fairchild:f

And do we need to mention Hollywood and the music industry.

Jewish Supremacy

Truth about the Talmud - Racist Rabbinic Hate Literature

<https://www.youtube.com/watch?v=WhnaAm39QYM>

Alternative source

<https://www.dailymotion.com/video/x2uznkg>

If a people who followed those satanic teachings lived in a Christian (or “Christian”) city or country, what do you think would be the outcome? “Anti-Semitism.”

Jewish \$upremacy EXPOSED!!!

<https://www.bitchute.com/video/LVwhUeT6TDs/>

Alternative sources

<https://www.altcensored.com/watch?v=LVwhUeT6TDs>

<https://www.bitchute.com/video/yvLCw6E2oI2x/>

<https://www.brighteon.com/08666981-9812-48ab-9d42-219e19780785>

- 2:21 - 3:18 – That’s funny. Isaiah 40:15 does not say that! If you read Isaiah [chapter 40](#) in full, in context, you’ll see that that’s NOT what’s being said. In verse 6 *all* men are like grass compared to God. The nations of that day (of that day) were then basically said to be very insignificant.

- 6:01 – He brought up Genesis 27, where the problem of Jacob vs. Esau truly began. You can read the entire chapter or just read from [27:1-40](#). Isaac was not God, and if you look at this as being something prophetic, it already happened on the way to the Promised Land and when they arrived. In addition, it doesn’t say all nations, give a date, or state anything about non-Jews being slaves to Jews. Serve, in what way? And on top of that, it’s to bloodline descendants. You would have to be a bloodline descendant or a part of a group of bloodline descendants. Neither one applies to today’s Jews. And the part that’s used to scare non-Jewish people, the part about cursing Jacob/Israel, is speaking about religious/spiritual curses like you see in [Numbers 22:6](#).

- 6:22 – Jews have at least three different definitions of “the Torah” – the first five books of the Bible (what people call the Old Testament) or the first five books plus their own writings like the Talmud. If he or anyone else is referring to any books of the Bible alone as proof, it’s totally false.

A Jew is not the same as a Goy (non-Jew/cattle), they’re superior? But you’ve just read information covering hundreds of years of history showing Jews doing the exact same thing, and being the exact same way, as non-Jews – the Goy.

“When the Messiah comes....” That’s funny. The Messiah of the real Israelites, the Messiah of the Tanakh/Old Testament already came! I did a verse-by-verse breakdown proving it. See

pages 52-154 of *The Dross and the Chaff* – 12 – Issues With Yahusha/Jesus [here](#).

Watch the beginning - 9:39

Dr. David Duke - Jewish Racism Against Gentiles (Goyim)

<https://archive.org/details/youtube-fhJ31nR2XdQ>

Alternative sources

<https://www.bitchute.com/video/U9bTfy4UsnvE/>

[https://odysee.com/@Gmail.com:52/Top-Rabbi-Exposes-Jewish-Racism-\(1\):c](https://odysee.com/@Gmail.com:52/Top-Rabbi-Exposes-Jewish-Racism-(1):c)

Rabbi Yaron Reuven's SHOCKING SUPREMACY!!!

<https://www.bitchute.com/video/iGyzKgDmFAQP/>

- 2:06 - 3:00 – There's that indoctrination that they're taught from birth – everyone hates you, and does so because you're Jewish. Can you imagine what type of person/people that creates?

Brother Nathanael - Rabbis Against Zionism 15 Oct 2012

<https://www.bitchute.com/video/DTR7Uzq6jf56/>

Alternative source

<https://www.bitchute.com/video/FuinbTjxqIoW/>

It's not just Zionist Jews, but a lot of people believe it to be (by design). Jewish supremacy and the Jewish pursuit of global domination existed long before Zionism.

Ignored Supremacy

<https://www.bitchute.com/video/lxXFJgxZ3c3t/>

David Duke Exposes Alex Jones while exposing the global Zionist takeover

<https://altcensored.com/watch?v=pvDHwQFdKfg>

Alternative source

<https://altcensored.com/watch?v=tzrpoF4wjeE>

Note: The powers that be are limiting the birth rates of Africans and African Americans also. And the Federal Reserve is not the most powerful bank.

INFOWARS EMERGENCY BROADCAST

<https://www.bitchute.com/video/w9kqRcyiirjx/>

Alternative source

[https://odysee.com/\\$/search?q=INFOWARS%20EMERGENCY%20BROADCAST](https://odysee.com/$/search?q=INFOWARS%20EMERGENCY%20BROADCAST)

Quotes from Your Jewish Overlords

https://153news.net/watch_video.php?v=WNM546WASA9A

Additional Information

What is antisemitism?

<https://web.archive.org/web/20230304162055/https://www.holocaustremembrance.com/resources/working-definitions-charters/working-definition-antisemitism>

The Protocols of the Learned Elders of Zion

<http://www.biblebelievers.org.au/przion1.htm>

<https://archive.ph/oQ3es>

What World Famous Men Said About the jews

<https://www.bitchute.com/video/KGJDkWSdAe7D/>

Alternative sources:

<https://www.bitchute.com/video/4gYD0wqQzwDT/>

<https://www.bitchute.com/video/N7iYL2LzrDga/>

<https://www.bitchute.com/video/qCQJLr0Zhgw5/>

White Privilege and White Supremacy

Having a new set of eyes, now let's take a look at what we're being bombarded with day in and day out – White privilege and White supremacy (meaning non-Jewish Whites). I'm sure there

won't be any hypocrisy.

“For black Americans to have been disadvantaged by slavery someone else must have benefitted. And in this country, that ‘someone’ is white Americans. ... Simply put: white populations in places where there were more slaves are better off today, and they are better off because of their slave history.”

Source: *The past is the past? How slavery still benefits white Americans*

<http://www.wipsociology.org/2019/10/10/the-past-is-the-past-how-slavery-still-benefits-white-americans/>

Only non-Jewish Whites?

“Many middle-class white people, especially those of us who grew up in the suburbs, like to think that we got to where we are today by virtue of our merit - hard work, intelligence, pluck, and maybe a little luck. And while we may be sympathetic to the plight of others, we close down when we hear the words ‘affirmative action’ or ‘racial preferences.’ We worked hard, we made it on our own, the thinking goes, why don't 'they'? After all, it's been almost 40 years now since the Civil Rights Act was passed. What we don't readily acknowledge is that racial preferences have a long, institutional history in this country - a white history. Here are a few ways in which government programs and practices have channeled wealth and opportunities to white people at the expense of others. ... As legal scholar John Powell (sic) says in the documentary series *Race - The Power of an Illusion*, ‘The slick thing about whiteness is that whites are getting the spoils of a racist system even if they are not personally racist.’”

Source: *A Long History of Racial Preferences - For Whites*

https://www.pbs.org/race/000_About/002_04-background-03-02.htm

Mom Destroys CRT Narrative At School Board

<https://www.youtube.com/watch?v=O8ihN4ojJ0c>

CRT is similar to the Juneteenth holiday that Black people didn't even vote on, it carves the Black vs. White battle, created by others, into stone, making Blacks and Whites eternal enemies. It makes it so that no one, Black or White, forgets, and therefore escapes, the Black vs. White programming we've all received. Note: The beliefs that “I made it, so can you if you try” and “America is an even playing field” are totally false.

“**white supremacy**, beliefs and ideas purporting natural superiority of the lighter-skinned, or ‘white,’ human races over other racial groups. In contemporary usage, the term white supremacist has been used to describe some groups espousing ultranationalist, racist, or fascist doctrines. White supremacist groups often have relied on violence to achieve their goals. From the 19th to the mid-20th century the doctrine of white supremacy was largely taken for granted by political leaders and social scientists in Europe and the United States. For example, in the four-volume *Essai sur l’inégalité des races humaines* (1853–55; *Essay on the Inequality of Human Races*), the French writer and diplomatist Arthur de Gobineau wrote about the superiority of the white race, maintaining that Aryans (Germanic peoples) represented the highest level of human development. According to 19th-century British writers such as Rudyard Kipling, Charles Kingsley, Thomas Carlyle, and others, it was the duty of Europeans—the ‘white man’s burden’—to bring civilization to nonwhite peoples through beneficent imperialism. Several attempts were made to give white supremacy a scientific footing, as various institutes and renowned scientists published findings asserting the biological superiority of whites. Those ideas were bolstered in the early 20th century by the new science of intelligence testing, which purported to show major differences in intelligence between the races. In such tests northern Europeans always scored higher than Africans. In the United States—especially in the South—in the era of slavery and during the subsequent Jim Crow period of legal racial segregation, white supremacy enjoyed broad political support, as it did in contemporary European colonial regimes. The doctrine was especially associated with violent groups such as the Ku Klux Klan (KKK), which enjoyed some success in the United States (particularly in the 1920s), though many nonviolent individuals and groups also believed fervently in white supremacist ideas.”

Source: *white supremacy*

<https://www.britannica.com/topic/white-supremacy>

Excerpt from *How textbooks taught white supremacy*

GAZETTE: What are the roots of white supremacy? How is white supremacy connected to the history of slavery?

YACOVONE: White supremacy precedes the origins of the United States. Every aspect of social interaction, particularly in the 18th and 19th centuries, was dominated by white identity, and white supremacy became an expression of American identity.

Americans tend to see racism as a result of Southern slavery, and this thinking has all kinds of problems. First of all, slavery was in the North as well as in the South, and the people who formed the idea of American identity were not Southern slave owners, they were Northerners. The father of white supremacy was not a Southerner; it was John H. Van Evrie, a Canadian who ended up settling in New York City. Van Evrie argued that if no slaves existed, the class-based structure of Europe would have been transferred, kept, and developed in the American colonies.

But with the African presence, Van Evrie said, the descendants of white Europeans saw that the difference among white people was virtually insignificant compared to what they perceived as differences between themselves and African Americans. This allowed democracy, which was an unpopular idea in the 17th and 18th century, to flourish and develop. ...

GAZETTE: Some historians say that white supremacy ideology served to justify the enslavement of African Americans.

YACOVONE: The main feature of white supremacy is the assumption that people with Anglo Saxon backgrounds are the primacy, the first order of humanity. Van Evrie, however, saw people of African descent as essential to do “the white man’s work,” and were designed to do so “by nature and god.” He wrote about six different books on the subject, and he used a racial hierarchy in which Caucasians were at the top and Africans at the bottom. You’d think that white supremacists were driven mostly by hate, but at the core they were driven by their ideas of racial superiority, which of course were pure fiction and had nothing to do with reality. White supremacy wasn’t developed to defend the institution of slavery, but in reaction to it, and it preceded the birth of the United States.

Source: How textbooks taught white supremacy

<https://news.harvard.edu/gazette/story/2020/09/harvard-historian-examines-how-textbooks-taught-white-supremacy/>

“White supremacy or white supremacism is the belief that white people are superior to those of other races and thus should dominate them. The belief favors the maintenance and defense of any power and privilege held by white people. White supremacy has roots in the now-discredited doctrine of scientific racism and was a key justification for European colonialism. As a political ideology, it imposes and maintains cultural, social, political, historical, and/or institutional domination by white people and non-white supporters. In the past, this ideology had been put into effect through socioeconomic and legal structures such as the Atlantic slave trade, Jim Crow laws in the United States, the White Australia policies from the 1890s to the mid-1970s, and apartheid in South Africa. This ideology is also today present among neo-Confederates. White supremacy underlies a spectrum of contemporary movements including white nationalism, white separatism, neo-Nazism, and the Christian Identity movement. In the United States, white supremacy is primarily associated with the Ku Klux Klan (KKK), Aryan Nations, and the White American Resistance movement, all of which are also considered to be antisemitic.”

Source: White supremacy

https://en.wikipedia.org/wiki/White_supremacy

The Creation of "White Supremacy"

<https://www.brighteon.com/059e7d90-1778-4f7c-945a-9feb8d106491>

Reparations for Black Americans

There are two basic types of Blacks seeking reparations: 1. The legit individuals, who may or may not have thought everything through. These people usually don't have a voice. 2. The Blacks who are controlled by non-Blacks who are using Blacks and reparations to attack the U.S. and White America. It's like Black Lives Matter, a Jewish created and controlled group that uses racism against Blacks as an excuse to attack the U.S. and Whites. These are the Black people you'll see all the time on the mainstream media and underground platforms. FYI: Nearly all of the Blacks you see on mainstream sources are controlled puppets (99%), or it's known they will only say or do what those in power want Blacks to hear and see from them (1%). When it comes to the underground – Youtube, podcasts, radio shows, etc. – almost all of them are controlled puppets as well, especially the popular ones. And none of these people were selected by Black people to represent Blacks.

The powers-that-be are also using reparations talk to create friction between Blacks and Whites (like always). Some Whites don't like the idea of reparations simply because the ideas they've been presented with by the media requires money to be taken from them and given to Blacks, and it's from this that their reasons to oppose it pop up. The media then shows Black people how many Whites oppose it, and their arguments.

Arguments against Reparations

Let's take a look at some of the reasons some people say Blacks shouldn't get reparations.

“Other people have been enslaved too.”

Okay, and if it was involuntary there should have been some sort of recompense. But what does that have to do with this? And where else have you seen people being taken and chained in the bottom of ships, hundreds at a time, and shipped overseas for two months or more, over and over again until over 12 million of them were taken? And that's after Islam and Jews had already ransacked Africa, taking even more. Then there's the abuse and racism. This was not the

slavery that all other people experienced.

“For a thousand years before Europeans arrived in Africa, slaves were commonly sold and taken by caravans north across the Sahara. ‘Slavery did exist in Africa,’ says Irene Odotei of the University of Ghana. In many African cultures, slavery was an accepted domestic practice, but it was slavery of a different kind. In Africa, the slave usually had rights, protection under law, and social mobility. ‘Many house owners would call their slaves as their daughters or sons,’ says Perbi. ‘They became part of the kin or family or lineage of the owners.’”

Source: Researchers uncover Africans' part in slavery

http://edition.cnn.com/WORLD/9510/ghana_slavery/

Slavery before the Trans-Atlantic Trade

<http://archive.today/KToGm>

“Africans sold their own people into slavery.”

This is more complicated than people make it out to be. What you’re not told is that Arabs ruled some of the African kingdoms, not Black Africans. And Arabs and Jews controlled many of the trade routes in Africa. And nothing is ever mentioned of the Jews who were living in Africa carrying out the slave trade, or how they would send the mulatto children they had with African women into the interior of Africa. There was a lot going on, and many different people involved, so there’s no way a person can say “Africans” as though it was just Black Africans.

The information below will give you further insight.

Enslavement - Digital History ID 445

<http://archive.today/LJNoz>

- “The overwhelming majority of slaves sold to Europeans had not been slaves in Africa. They were free people who were captured in war or were victims of banditry or were enslaved as punishment for certain crimes. In Senegambia, the Guinea Coast, and the Slave Coasts of West Africa, war was the most important source of slaves. In Angola, kidnapping and condemnation for debt were very important. In most cases, rulers or merchants were not selling their own subjects, but people they regarded as alien. We must remember that Africans did not think of themselves as Africans, but as members of separate nations.”

Did African slave traders enslave their own people?

https://www.youtube.com/watch?v=3_BwG4qLuxI

African Participation and Resistance to the Trade

<http://archive.today/5dpy8>

- “As noted earlier, though ethnic identities were influential, these groups did not share a common African or black identity. Instead, they saw cultural and ethnic differences (such as Igbo, Ashanti, Mende, and Fulani) as social divisions. Frequent conflicts between these groups produced captives who could then circulate in the local slave trade system, and eventually the trans-Atlantic slave trade.”

“The Sahel region of West Africa, just south of Sahara and the regions of Angola were notorious for the lack of rainfall, occasionally for two to three years in succession. When that happened causing devastating drought and famines, people—faced with starvation and death—fled and ‘sold themselves or family members in order to survive at all.’ Senegal experienced a series of drought and poor harvest between 1746 and 1754, which dramatically increased the volume of slave-trade. ‘French exports from Senegal in 1754 were the highest ever,’ writes Curtin.⁸⁸⁴”

Source: *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan – p. 249

<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

I don't know how much it would have mattered because they weren't actually selling their own people, but African rulers and traders didn't know the type of New World slavery they were selling people into, the brutality that would follow, the racist beliefs, or that it would be for life. In addition, a person selling another person is one thing, what the buyer does with the person is another. And what did they do with these people? They treated them worse than animals, and said they weren't even human beings. And this is after their fellow country-men had slaughtered the natives of the land. And in some instances Europeans and Jews used threats and trickery to get Africans to capture more people or sell more people, such as pouring weapons into Africa to increase the wars to get more slaves (Jews played a “minor” role in that). This scheme of pouring in weapons to increase wars is still being done in Black neighborhoods in the U.S., Jamaica and across the world today. Note: I'm not trying to defend the African rulers or traders, especially the ones that operated out of greed; I'm just showing you that things didn't happen how most people today say they did.

Take a look at this interview with Don Lemon and royal commentator Hilary Fordwich.

Lemon is stunned into silence after bringing up slave reparations

<https://www.youtube.com/watch?v=mWslRxotplk>

Alternative sources

<https://www.youtube.com/watch?v=uBBLNeCFI80>

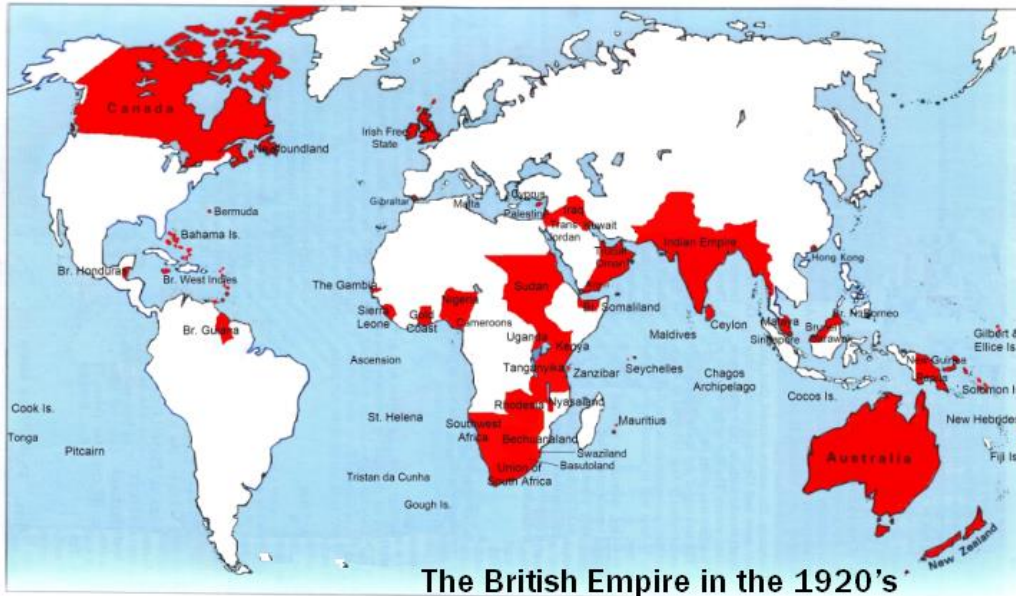
<https://www.youtube.com/watch?v=yz5bimdlLo0>

- 0:39 - 0:50 – “Well, I think you’re right about reparations. In terms of if people want it though what they need to do is you always need to go back to the beginning of a supply chain. Where was the beginning of the supply chain? That was in Africa.” I’ve already addressed this. But she actually blamed it all on Africans! Think about this: If a person goes to pet stores or sellers offering pets and purchases animals to fight them to the death for money in his backyard, and also starves and beats the animals, what you need to do is go back to the beginning of the supply chain. Who is it that sold him the animals? That’s who you focus on. And especially when the buyer’s greed for money gets so great that he comes back again and again, right?

- 0:51 - 1:04 – “And when, across the entire world, when slavery was taking place, which was the first nation in the world that abolished slavery? ... the British.” Oh wow! How noble! Give Britain a prize! Maybe that would mean something if they weren’t also a major enslaver. “Slavery Abolition Act, (1833), in British history, act of Parliament that abolished slavery in most British colonies, freeing more than 800,000 enslaved Africans in the Caribbean and South Africa as well as a small number in Canada. It received Royal Assent on August 28, 1833, and took effect on August 1, 1834. Several factors led to the Act’s passage. Britain’s economy was in flux at the time, and, as a new system of international commerce emerged, its slaveholding Caribbean colonies—which were largely focused on sugar production—could no longer compete with larger plantation economies such as those of Cuba and Brazil. Merchants began to demand an end to the monopolies on the British market held by the Caribbean colonies and pushed instead for free trade. The persistent struggles of enslaved Africans and a growing fear of slave uprisings among plantation owners were another major factor. ... The Slavery Abolition Act did not explicitly refer to British North America. Its aim was rather to dismantle the large-scale plantation slavery that existed in Britain’s tropical colonies, where the enslaved population was usually larger than that of the white colonists. Enslaved Africans in British North America were relatively isolated and far smaller in number. As an imperial statute, the Slavery Abolition Act liberated less than 50 enslaved Africans in British North America. For most enslaved people in British North America, however, the Act resulted only in partial liberation, as it only emancipated children under the age of six, while others were to be retained by their former owners for four to six years as apprentices. The British government made available £20,000,000 to pay for damages suffered by owners of registered slaves, but none of the money was sent to slaveholders in British North America. Those who had been enslaved did not receive any compensation either.” (Source: [Slavery Abolition Act](#))

- 1:05 - 1:18 – “Two thousand naval men died on the high seas trying to stop slavery. Why? Because the African kings were rounding up their own people, they had them in cages waiting on beaches. No one was running into Africa to go get them.” That’s disgusting. She said they died because of the African kings, who she earlier implied were the suppliers. She is really making it out to be their trade. And for the entire slave trade no Brits kidnapped an African? No Brits ventured onto African soil? That’s crazy. That doesn’t even need addressing but here’s a little something: “While several other Englishman had already taken slaves from Africa by the mid-15th Century, John Hawkins effectively set the pattern that became known as the English slave trade triangle. Early in his career, he led an expedition in which he violently captured 300 Africans in Sierra Leone and transported them to Spanish plantations in the Americas. There he traded them for pearls, hides, and sugar. His missions were so lucrative that Queen Elizabeth I sponsored his subsequent journeys and provided ships, supplies and guns. She also gave him a unique coat of arms bearing a bound slave. With three major slavery expeditions in the 1560s, Hawkins prepared the path for the slave triangle between England, Africa and the New World. English goods were traded in West Africa, slaves were captured and trafficked on the notorious middle passage across the Atlantic, and cargo produced in the New World was transported back to England.” (Source: [Who was John Hawkins?](#)) “British trading in enslaved Africans became established in the 1500s. In 1562 Captain John Hawkins was the first known Englishman to include enslaved Africans in his cargo. Queen Elizabeth approved of his journey, during which he captured 300 Africans. He then sailed across the North Atlantic and exchanged them for hides, ginger and sugar. He returned to London in 1563. Thirsty for greater profits, he organised another voyage for 1564 to which Queen Elizabeth contributed one vessel. Meanwhile, the African presence in England became established to such an extent that attempts were made to limit their numbers. Queen Elizabeth enjoyed the profits of the Atlantic slave trade and employed African entertainers in her court but she issued a decree to expel Africans from England in July 1596.” (Source: [The Slave Trade](#))

And there’s more. Don Lemon brought up reparations for colonialism, not slavery.



Nice try.

“You give reparations to people who actually went through the injustice.”

1. That’s not always the case. There have been times when reparations have been given to descendants of victims.
2. Is it owed to our ancestors, yes or no?
3. That means the perpetrator of the crime can simply refuse to give reparations, and wait until all the victims die. The U.S. government and other perpetrators almost immediately gave it to other groups they victimized, but they hated Blacks so much they didn’t give them anything. In fact, they continued to abuse them and their descendants for decades to come. And now that decades of continued abuse have gone by, nothing is owed? “Oh, sorry ... too late. You give reparations to people who actually went through the injustice.”

General William T. Sherman's Special Field Order No. 15 of 1865, commonly called 40 acres and a mule, was issued; then taken back. So, that’s more than an admission that something is owed, and the fact that it wasn’t reinstated is an example of a refusal to give reparations.

Martin Luther King Explains 'Reparations'

<https://www.youtube.com/watch?v= NNvzVCVhIM>

Alternative source

<https://www.youtube.com/watch?v=pLV5y4utPKI>

“WHEREAS, the next push for reparations took place at the turn of the century. Several black organizations lobbied Congress to provide pensions for former slaves and their children. One bill introduced into the U.S. Senate in 1894 would have granted direct payments of up to \$500 to all ex-slaves plus monthly pensions ranging from \$4 to \$15. This, and several similar bills, died in congressional committees. The pension movement itself faded away with the onset of World War I; and ...

“WHEREAS, in the 1980s, a new call arose for black reparations. It was stimulated by two other movements that successfully secured payments from the U.S. government. The Supreme Court in 1980 ordered the federal government to pay eight Sioux Indian tribes \$122 million to compensate for the illegal seizure of tribal lands in 1977. Then in 1988, Congress approved the payment of \$1.25 billion to 60,000 Japanese-American citizens who had been interned in prison camps during World War II; and

“WHEREAS, in April 1989, Council Member Ray Jenkins guided through the Detroit City Council a resolution. It called for a \$40 billion federal education fund for black college and trade school students. About the same time, a conference of black state legislators meeting in New Orleans backed the idea of a federally financed education fund for descendants of slaves. Shortly afterward, Rep. John Conyers, Jr. (D-MI) drafted a bill calling for the establishment of a congressional commission to study the impact of slavery on African-Americans....”

Source: Reparations

<https://naacp.org/resources/reparations>

“Every year since 1989, Rep. John Conyers (D-Mich.) has introduced the Commission to Study Reparation Proposals for African-Americans Act. As the name indicates, [H.R. 40](#) does not require reparations. It simply calls for comprehensive research into the nature and financial impact of African enslavement as well as the ills inflicted on black people during the Jim Crow era. Then, remedies can be suggested. Every year, the bill stalls.”

Source: We Absolutely Could Give Reparations To Black People. Here's How.

(Feb 22, 2016)

https://www.huffpost.com/entry/reparations-black-americans-slavery_n_56c4dfa9e4b08ffac1276bd7

“In the United States, reparations to slave owners in Washington, D.C., were paid at the height of the Civil War. On April 16, 1862, President Abraham Lincoln signed the ‘[Act for the Release of certain Persons held to Service or Labor within the District of Columbia](#)’ into law. It gave former

slave owners \$300 per enslaved person set free. More than [3,100 enslaved people](#) saw their freedom paid for in this way, for a total cost in excess of \$930,000 – almost \$25 million in today’s money. In contrast, the formerly enslaved received nothing if they decided to stay in the United States. The act provided for an emigration incentive of \$100 – around \$2,683 in 2021 dollars – if the former enslaved [agreed to permanently leave the United States.](#)”

Source: There was a time reparations were actually paid out – just not to formerly enslaved people

<https://theconversation.com/there-was-a-time-reparations-were-actually-paid-out-just-not-to-formerly-enslaved-people-152522>

The Thorny History of Reparations in the United States

<http://archive.today/0gENg>

Did you notice how reparations were paid for various types of injustices? Keep that in mind.

“The only thing that happened to Black people was slavery, and it was so long ago.”

That’s insane. Let me show you a history of abuse as quick as possible.

There were some things concerning slavery that were not touched upon in previous text, so let’s take a look at that before we move on to some of the other things that Blacks have been through.

Excerpt from *The Negro Family: The Case For National Action - Chapter III The Roots of the Problem*

The most perplexing question about American slavery, which has never been altogether explained, and which indeed most Americans hardly know exists, has been stated by Nathan Glazer as follows: “Why was American slavery the most awful the world has ever known?”¹²
The only thing that can be said with certainty is that this is true: it was.

American slavery was profoundly different from, and in its lasting effects on individuals and their children, indescribably worse than, any recorded servitude, ancient or modern. The peculiar nature of American slavery was noted by Alexis de Tocqueville and others, but it was not until 1948 that Frank Tannenbaum, a South American specialist, pointed to the striking differences between Brazilian and American slavery. The feudal, Catholic society of Brazil had a legal and religious tradition which accorded the slave a place as a human being in the hierarchy of society — a luckless, miserable place, to be sure, but a place withal. In contrast, there was nothing in the tradition of English law or Protestant theology which could accommodate to the fact of human

bondage — the slaves were therefore reduced to the status of chattels — often, no doubt, well cared for, even privileged chattels, but chattels nevertheless.

Glazer, also focusing on the Brazil-United States comparison, continues.

“In Brazil, the slave had many more rights than in the United States: he could legally marry, he could, indeed had to, be baptized and become a member of the Catholic Church, his family could not be broken up for sale, and he had many days on which he could either rest or earn money to buy his freedom. The Government encouraged manumission, and the freedom of infants could often be purchased for a small sum at the baptismal font. In short: the Brazilian slave knew he was a man, and that he differed in degree, not in kind, from his master.”¹³

“[In the United States,] the slave was totally removed from the protection of organized society (compare the elaborate provisions for the protection of slaves in the Bible), his existence as a human being was given no recognition by any religious or secular agency, he was totally ignorant of and completely cut off from his past, and he was offered absolutely no hope for the future. His children could be sold, his marriage was not recognized, his wife could be violated or sold (there was something comic about calling the woman with whom the master permitted him to live a 'wife'), and he could also be subject, without redress, to frightful barbarities — there were presumably as many sadists among slaveowners, men and women, as there are in other groups. The slave could not, by law, be taught to read or write; he could not practice any religion without the permission of his master, and could never meet with his fellows, for religious or any other purposes, except in the presence of a white; and finally, if a master wished to free him, every legal obstacle was used to thwart such action. This was not what slavery meant in the ancient world, in medieval and early modern Europe, or in Brazil and the West Indies. ...

“Extending this line of reasoning, psychologists point out that slavery in all its forms sharply lowered the need for achievement in slaves... Negroes in bondage, stripped of their African heritage, were placed in a completely dependent role. All of their rewards came, not from individual initiative and enterprise, but from absolute obedience — a situation that severely depresses the need for achievement among all peoples. Most important of all, slavery vitiated family life... Since many slaveowners neither fostered Christian marriage among their slave couples nor hesitated to separate them on the auction block, the slave household often developed a fatherless matrifocal (mother-centered) pattern.”¹⁵

Source: *The Negro Family: The Case For National Action - Chapter III The Roots of the Problem* - United States Department of Labor March 1965

<https://www.dol.gov/general/aboutdol/history/webid-moynihan/moynchapter3>

<https://www.dol.gov/general/aboutdol/history/webid-moynihan>

Excerpts from *The American slave code in theory and practice: its distinctive features shown by its statutes, judicial decisions and illustrative facts* by William Goodell

In respect to the murdering of slaves by white men, with general impunity, two propositions, if sustained, will settle the question. *First*, the murdering of slaves by white men has all along been, and still is, notoriously frequent. Not a few of these murdered their own slaves. *Second*, upon the most diligent inquiry and public challenge, for fifteen or twenty years past, not one single case has yet been *ascertained** in which, either during that time or previously, a master killing his slave, or indeed any other white man, has suffered the penalty of death for the murder of a slave. These two general facts, if they are facts, tell the whole story, so far as the *protection of the lives* of slaves is concerned. ...

If any one doubts the frequency and the impunity of such murders, let him con over the attested facts in the book to which we have so frequently referred, Weld's "Slavery as it is." Take a few specimens. On page 47 are four cases, related by Rev. William T. Allan, son of a slaveholding D.D. in Alabama.

(1.) "A man near Courtland, Ala., of the name of Thompson, recently shot a negro *woman* through the head, and put the pistol so close that her hair was singed. He did it in consequence of some difficulty in his dealings with her as a concubine. He buried her in a log heap; she was discovered by the buzzards gathering around it." (2.) "Two men, of the name of Wilson, found a fine-looking negro man at Dandridge's Quarter, without a pass, and flogged him so that he died in a short time. They were not punished." (3.) "Col. Blocker's overseer attempted to flog a negro. He refused to be flogged, where-upon the overseer seized an axe, and cleft his skull. The Colonel justified it." (4.) "One Jones whipped a woman to death for grabbing a potatoe hill."

Compare these four cases with the slave laws already cited. The second and fourth, being deaths by whipping, would pass, probably, as cases of "death under moderate correction." The third, Col. Blocker's overseer, would be justified by a Court of law as readily as by the Colonel. The slave was "resisting" or "offering to resist" the overseer, and was therefore an outlaw. The first case is not quite as clear. If the concubine "resisted" or "offered to resist" Mr. Thompson's advances, whether revengeful or lustful, she came, plainly, into the same legal predicament, and was lawfully killed! For "the legal relation" must be maintained! But were not these flagrant cases of murder? Take some other facts, furnished also by Mr. Allan on the page previous, (46.)

(1.) Mr. Turner stated that one of his uncles, in Caroline county, Virginia, had killed a woman—broke her skull with an axe-helve: she had insulted her mistress! No notice was taken of the affair. (2.) Mr. T. said that slaves were *frequently murdered*. (3.) In Mississippi a slave chanced to come forward hastily from eating, to hear the 'orders,' with a knife in his hand. The overseer, alarmed, raised his gun and shot him dead. He afterwards saw and confessed his mistake. But "*no notice was taken*" of the killing.

On page 50 will be found, by the testimony of Mrs. Nancy Lowry, a native of Kentucky, three cases of "premature deaths"—"generally behaved by the neighbors that extreme whipping was the cause." Mr. Long, the inflictor and owner, was "a strict professor of the Christian religion," and "thought to be a very humane master." The victims, "John, Ned, and James, had wives." They were flogged frequently and "severely." "*The cause* of their flogging was, commonly,

staying, a little over the time, with their wives!"

On page 97, in the testimony of Rev. Francis Hawley, there is a characteristic case. A son of a slaveholder "took," as was believed, "the wife of one of the negro men. The poor slave felt himself greatly injured, and expostulated with him. The wretch took his gun and deliberately shot him. Providentially he only wounded him badly." This shows, however, the cause of many murders of slaves.

In South Carolina, a physician whipped his slave to death, "was tried and *acquitted*, and the next year ELECTED TO THE LEGISLATURE!" (Ib., p. 173.)

"I know a local Methodist minister, a man of talents, and popular as a preacher, who took his negro girl into the barn to whip her, *and she was brought out a corpse.*" (p. 173.) This is the testimony of Mr. Geo. A. Avery, of Rochester, N. Y., who states further that the friends of the minister seemed to think it of "little importance to his *ministerial standing.*" Of course he was not indicted! This was in Virginia. ...

Will it be said that these statements are only the fictions or exaggerations of Northerners? Or that they describe only a few isolated cases? Or that they apply only to the lower circles of society at the South? Listen, then, to a Virginian slaveholder, moving in the very highest circles of Southern society—the Hon. John Randolph, of Roanoke:

"Avarice alone can drive, as it does drive, this infernal traffic, and the wretched victims of it, like so many post-horses, WHIPPED TO DEATH in a mail-coach. Ambition has its cover-sluts in the pride, pomp, and circumstance of glorious war; but where are the trophies of avarice? The handcuff, the manacle, the blood-stained cowhide! WHAT MAN IS WORSE RECEIVED IN SOCIETY FOR BEING A HARD MASTER? WHO DENIES THE HAND OF A SISTER OR DAUGHTER TO SUCH MONSTERS?" (Speech in Congress.)

Study this picture. Wholesale murder—barbarism—cruelty. The general prevalence of these in the highest circles, and no one regarding the perpetrators the worse for it, or shrinking back from the closest family affinity with "the monsters!"

What Northern pencil has drawn a more frightful picture of the slave States than this? Old Virginia sat for the likeness, drawn by one of her most gifted sons! Was John Randolph a slanderer, a fanatic? Hear the testimony, then, of another honored son of Virginia, the sage of Monticello. "When the measure of their *tears* is full; when their **GROANS HAVE INVOLVED HEAVEN ITSELF IN DARKNESS**, doubtless a God of **JUSTICE** will listen to their **DISTRESS.**" (Jefferson's Correspondence.) ...

If any further light is wanted on that feature of the Slave Code that insultingly proffers to the slave its protection from "*unusual*" punishments, the inquirer might see what punishments are "*usual*" by looking over the advertisements and paragraphs of a dozen leading Southern journals, from as many different States, for twelve months. ... If he would save the labor, and avail himself of a faithfully collated scrap-book, made up to his hand, we refer him to Weld's "Slavery as it is," large portions of which he will find to have been gathered by this process.

He will there find numerous advertisements of runaway slaves, and of jailers' notices of apprehensions and commitments of them, in which the descriptions specify scars from whipping,

from iron collars, from gun-shots, from brandings, &c., &c. Many are described as *having on* handcuffs, chains, and iron collars. One is "much marked with the whip"—another "severely bruised"—another, "a great many scars from the lash"—another, "several large scars on his back from *severe whipping in early life!*"—another "had a collar on, with one prong turned down"—another "had on a drawing-chain, fastened around his ankle with a house-lock"—another was "much *marked* with irons"—another (negress Fanny) "had an iron band about her neck," &c., &c. All this, as the reader now knows, is *authorized by law*—not prohibited as "*unusual.*"

Then comes another class, which, if not expressly authorized, are found by their *frequency* to be outside of the prohibited pale of "*unusual.*" "Mary has a scar on her back and right arm, caused by a *rifle ball*"—another "*branded on* the left jaw"—"Arthur has a scar across his breast and each arm, made by a knife; loves to talk much of the goodness of God"—"George has a sword-cut, lately received in his left arm"—"Mary has a small scar over her eye, a good many teeth missing, the letter A *branded* on her cheek and forehead." Many others "scarred with the bite of a dog."

"RAN AWAY, a negro woman and two children. A few days before she went off, *I burnt her* with a hot iron on the left side of her face. *I tried* to make the letter M."

Another class are described by mutilations which, though nominally prohibited by law, appear to be far from being "*unusual;*" and neither fear of law nor of public odium prevent the public advertisement of them.

One "has only one eye;" another, "Rachel, has lost all her toes except the large one." "Joshua, his thumb is off, on the left hand." Another, "his right leg broken." "John, left ear *cropt;*" another "has lost one of his ears."

Many pages might be occupied with similar advertisements, which appear in the most respectable Southern journals, with the names of the advertisers, many of them prominent citizens, and sometimes respectable ladies!

One case, on page 15 of Mr. Weld's book, is doubtless a specimen of tens, if not hundreds of thousands; assuredly it does not come under the condemnation of being "*unusual.*" The "owner" of a female slave, who was a Methodist, proposed a criminal intercourse with her: she refused. He sent her to the "overseer" to be flogged. Again he made advances—again she refused, and again she was flogged! Afterwards she yielded to his adulterous wishes! And now, the attentive reader of the preceding pages will have learned that all this was strictly within the protection of the law! Its limitations this monster had not overstepped. At least, there is no adequate law for his punishment—nay, so far as appears, there have been no legislative attempts or even pretensions to provide protection against *such* outrages!

But details of this kind, on this subject, are always set down as *exceptions*. We turn, then, again to a specimen of *general* testimonies.

Rev. George Whitefield, in his letter to the slaveholders of Maryland, Virginia, the two Carolinas and Georgia, after admitting "particular *exceptions*" charges them, in general, with treating their slaves "worse than if they were brutes." He adds, "The BLOOD of them, SPILT for these many years in your respective provinces, will ascend up to heaven against you."

WILLIAM PINCKNEY, of Maryland, (1789,) calls Maryland "the foster-mother of petty despots, the patron of *wanton oppression!*"

Dr. JONATHAN EDWARDS, of Connecticut, (1791,) says, "The smack of the whip is all day long in the ears of those who are on the plantation, or in the vicinity; and it is used with such dexterity and severity as not only to lacerate the skin, but to tear out small portions of the flesh at almost every stroke. This is THE GENERAL TREATMENT of the slaves. But *many* individuals suffer still more severely. *Many are knocked down; some have their eyes beaten out; some have an arm or a leg broken, OR CHOPPED OFF;* and many, for a very small or for no crime at all, have been BEATEN TO DEATH," &c.

JOHN WOOLMAN, of New-Jersey, (1758:) "Their punishment is often severe, and sometimes desperate" (Journal, &c., p. 74.)

GEORGE BUCHANAN, M.D., of Baltimore, (4th of July Oration, 1791:) "Their situation" [the slaves] "is *insupportable*: misery inhabits their cabins, and pursues them in the field. Inhumanly beaten, they OFTEN fall sacrifices to the turbulent tempers of their masters. Who is there, unless inured to savage cruelties, that can bear to hear of the INHUMAN PUNISHMENTS DAILY INFLICTED upon the unfortunate blacks, and not feel for them? *Can* a man, who calls himself a Christian, coolly and deliberately tie up, *thumb-screw, torture with pincers,* and beat unmercifully, a poor slave, for, perhaps, a trifling neglect of duty?"

AMERICAN COLONIZATION SOCIETY: "We have never heard of slavery in any country, ancient or modern, Pagan, Mohammedan, or Christian, *so terrible in its character, as the slavery which exists in these United States.*" (Seventh Report, 1824.) ...

We forbear citing further witnesses. It is manifest that *human* chattels *must* be worse treated than brutes, in order to be *kept* in chattelhood. *Other* working animals are not punished as *examples* to their fellows. They are not the objects of suspicion, jealousy, lust, or revenge. They are not hated. They are not threatened. They are not conversed and quarrelled with. They cannot be regarded guilty, or proper subjects of censure or punishment. They have no aspirations above their condition. They have no keen sense of being injured by being imbruted. They can utter no provoking language, nor retort, nor retaliate. All these items are bulwarks of defense to the *brute*, but inlets and avenues of attack upon the slave. The individuals and the classes of men *most wronged*, are proverbially *most hated* by the *wrong-doer*. This is the dreadful doom of the poor negro, and he is completely under the power of his tyrant. As the exercise of despotic power over the defenseless makes men hardhearted and cruel, it is evident that the *more absolute* any despotism becomes, the *more cruel* will the persons become who administer it. And the most absolute form of despotism known among men, is that of human chattelhood in the United States of America, as its code proves.

Source: *The American slave code in theory and practice: its distinctive features shown by its statutes, judicial decisions and illustrative facts* by William Goodell – pp. 209-224
<https://archive.org/details/americanslavcod00good/mode/2up>

For something extra, go to page 18 (according to the Internet Archive window), toggle full-screen, zoom in, and then read the different chapters titles and descriptions. The first page of the

table of contents should begin with “CONTENTS.” These things were sanctioned by law (government). And can you imagine the non-existent or battered and twisted example of a family structure and male and female roles that were passed down to the next generation, and then the next, and so on after the end of slavery?

They were slaves, so they didn't own land or a house. After they were “freed” – they were placed back into slavery. Along with that came terrorism. There was also [convict leasing](#). And all of this was taking place while they were being treated like the untouchables of India.

“Dalit, also previously known as **untouchable**, is the lowest stratum of the castes in India. ... Discrimination against Dalits has been observed across South Asia and among the South Asian diaspora. According to a 2007 report by Human Rights Watch (HRW), the treatment of Dalits has been like a ‘hidden apartheid’ and that they ‘endure segregation in housing, schools, and access to public services’. HRW noted that Manmohan Singh, then Prime Minister of India, saw a parallel between the apartheid system and untouchability.”

Source: *Dalit*

<https://en.wikipedia.org/wiki/Dalit>

This is Black history:

India's "Untouchables" Face Violence, Discrimination

<http://archive.today/50UtD>

“Other groups of people have been able to rise up, why can't they?”

What was Jim Crow

<http://archive.today/89COO>

Also archived [here](#).

The Great Migration (1910-1970)

<http://archive.today/naK31>

Some Blacks moved out of the South, but they still couldn't escape the caste system.

Imagine being a small minority inside a country where the larger majority hates you just because of your race. Now imagine that they control the schools, all jobs, stores, law enforcement, judicial system, and government. For most Blacks, the only jobs they could get were the ones

that didn't pay much. And because of racial discrimination, many Blacks couldn't get loans either. As slaves, they were threatened with death if they tried to get an education. And once free, racial discrimination, even by law, kept most Blacks locked out of the mainstream education system, the highest standard. They were left with a substandard education system.

“‘The Jim Crow South,’ writes Ira Katznelson, a history and political-science professor at Columbia, ‘was the one collaborator America’s democracy could not do without.’ The marks of that collaboration are all over the New Deal. The omnibus programs passed under the Social Security Act in 1935 were crafted in such a way as to protect the southern way of life. Old-age insurance (Social Security proper) and unemployment insurance excluded farmworkers and domestics—jobs heavily occupied by blacks. When President Roosevelt signed Social Security into law in 1935, 65 percent of African Americans nationally and between 70 and 80 percent in the South were ineligible. The NAACP protested, calling the new American safety net ‘a sieve with holes just big enough for the majority of Negroes to fall through.’ The oft-celebrated G.I. Bill similarly failed black Americans, by mirroring the broader country’s insistence on a racist housing policy. Though ostensibly color-blind, Title III of the bill, which aimed to give veterans access to low-interest home loans, left black veterans to tangle with white officials at their local Veterans Administration as well as with the same banks that had, for years, refused to grant mortgages to blacks. The historian Kathleen J. Frydl observes in her 2009 book, *The GI Bill*, that so many blacks were disqualified from receiving Title III benefits ‘that it is more accurate simply to say that blacks could not use this particular title.’”

Source: *The Case for Reparations* by Ta-Nehisi Coates

<https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>

“‘The effect on family functioning and role performance of this historical experience [economic deprivation] is what you might predict. Both as a husband and as a father the Negro male is made to feel inadequate, not because he is unlovable or unaffectionate, lacks intelligence or even a gray flannel suit. But in a society that measures a man by the size of his pay check, he doesn’t stand very tall in a comparison with his white counterpart. To this situation he may react with withdrawal, bitterness toward society, aggression both within the family and racial group, self-hatred, or crime. Or he may escape through a number of avenues that help him to lose himself in fantasy or to compensate for his low status through a variety of exploits.’³³ Thomas Pettigrew: ‘The Negro wife in this situation can easily become disgusted with her financially dependent husband, and her rejection of him further alienates the male from family life. Embittered by their experiences with men, many Negro mothers often act to perpetuate the mother-centered pattern by taking a greater interest in their daughters than their sons.’³⁴ Deton Brooks: ‘In a matriarchal structure, the women are transmitting the culture.’³⁵ ... Duncan M. MacIntyre: ‘The Negro

illegitimacy rate always has been high — about eight times the white rate in 1940 and somewhat higher today even though the white illegitimacy rate also is climbing. The Negro statistics are symptomatic [sic] of some old socioeconomic problems, not the least of which are under-employment among Negro men and compensating higher labor force propensity among Negro women. Both operate to enlarge the mother's role, undercutting the status of the male and making many Negro families essentially matriarchal. The Negro man's uncertain employment prospects, matriarchy, and the high cost of divorces combine to encourage desertion (the poor man's divorce), increases the number of couples not married, and thereby also increases the Negro illegitimacy rate. In the meantime, higher Negro birth rates are increasing the nonwhite population, while migration into cities like Detroit, New York, Philadelphia, and Washington, D.C. is making the public assistance rolls in such cities heavily, even predominantly, Negro."³⁷

Source: *The Negro Family: The Case For National Action - Chapter IV. The Tangle of Pathology* - United States Department of Labor March 1965

<https://www.dol.gov/general/aboutdol/history/webid-moynihan/moynchapter4>

<https://www.dol.gov/general/aboutdol/history/webid-moynihan>

This first video is clearly white guilt and white privilege propaganda but it has some useful info.

Who Created The American Ghetto? #where'smybootstraps?

<https://www.youtube.com/watch?v=kNocw8-D2m4>

THE CREATION OF THE URBAN GHETTOS

<https://www.youtube.com/watch?v=0sN0m8tjCnI>

Why did we build high-rise public housing projects?

https://www.youtube.com/watch?v=7eGTU_uXLKk

The Chicago Freedom Movement; The First Step in an Incomplete Journey

<https://www.youtube.com/watch?v=8UKItNvjqc>

Dr. Martin Luther King Jr once tried to help fix Chicago's housing issues (1966)

<https://www.youtube.com/watch?v=6FLLSSE0LHc>

“One of the differences is the increased concentration of Negroes in our cities. More than 73 percent of all Negroes live in urban areas compared with less than 70 percent of the whites. Most of these Negroes live in slums. Most of these Negroes live together--a separated people. Men are shaped by their world. When it is a world of decay, ringed by an invisible wall, when escape is arduous and uncertain, and the saving pressures of a more hopeful society are unknown, it can cripple the youth and it can desolate the men. There is also the burden that a dark skin can add to the search for a productive place in our society. Unemployment strikes most swiftly and broadly at the Negro, and this burden erodes hope. Blighted hope breeds despair. Despair brings indifferences to the learning which offers a way out. And despair, coupled with indifferences, is often the source of destructive rebellion against the fabric of society.”

Source: President Lyndon B. Johnson's Commencement Address at Howard University: "To Fulfill These Rights" June 4, 1965
<https://web.archive.org/web/20050226022005/http://www.lbjlib.utexas.edu/johnson/archives.hom/speeches.hom/650604.asp>

Blacks still remained under a caste system, and there were beatings, bombings, lynchings and other attacks. There were also race riots, some of which destroyed entire Black communities, including wealthy Black communities.

Muhammad Ali's Questions about Racism

https://www.youtube.com/watch?v=Quw_TT9wA3g

... fighting wars for, and paying taxes to, a country you're locked out of. That's crazy.

The Spectacle Lynching of Claude Neal

https://www.youtube.com/watch?v=C_Kdz0mVnAI

Lynching

<https://www.youtube.com/watch?v=MKz5BV7k0Tw>

The government: “Now that lynchings are a thing of the past, how about we pass a law against lynching?”

Angela Davis on Violence – Interview

<https://www.youtube.com/watch?v=fIXrTsJADXc>

Alternative sources

<https://www.youtube.com/watch?v=HuBqyBE1Ppw>

<https://www.youtube.com/watch?v=2HnDONDvJVE>

You would think that after all of this these people would have just given up and stopped fighting, but they didn't. And neither did others. We get a group of Blacks who are going to help us rise ... here comes the FBI and White citizens. We get a Black man who is going to help us rise ... here comes the FBI and White citizens. We get another Black man who is going to help us rise ... here comes the FBI and White citizens. We get another group who is going to help us rise ... here comes the FBI and White citizens. And over and over again. And then Whites say, "Those people just can't get it together."

US Government Found GUILTY Of Murdering Martin Luther King Jr. - MOC #204 by @LeeCamp

https://www.youtube.com/watch?v=Z_4hikITY7M

Court - Martin Luther King Killed by the Authorities

<https://www.youtube.com/watch?v=qEP94AVshrs>

Alternative source

<https://www.youtube.com/watch?v=TrnsB-TZMNs>

Leave Farrakhan alone #farrakhan #digitalspittle #shorts #news #nationofislam #malcomx #conspiracy

<https://www.youtube.com/watch?v=7VkBTisLNKI>

The Assassination of Fred Hampton: New Documents Reveal Involvement of FBI Director J. Edgar Hoover

<https://www.youtube.com/watch?v=vewm6-FEIQs>

In America, there's a history of using drug laws to target specific races of people.

"The first anti-opium laws in the 1870s were directed at Chinese immigrants. The first anti-cocaine laws in the early 1900s were directed at black men in the South. The first anti-marijuana laws, in the Midwest and the Southwest in the 1910s and 20s, were directed at Mexican migrants

and Mexican Americans.”

Source: *A Brief History of the Drug War*

<https://drugpolicy.org/issues/brief-history-drug-war>

In the 1960's and 70's the CIA transported heroin into the U.S. (fact). In 1971 a war on “drugs” was declared. This war actually targeted Blacks. And coincidentally, Hollywood began to release a stream of Black movies, something never before done in Hollywood's history. These movies, called Blaxploitation films by those who could see the sinister purpose, promoted drug use, drug selling, pimping, prostitution, and other criminal and degenerate behavior.

“Half a century ago, relatively few people were locked up, and those inmates generally served short sentences. But 40 years ago, New York passed strict sentencing guidelines known as the ‘Rockefeller drug laws’ — after their champion, Gov. Nelson Rockefeller — that put even low-level criminals behind bars for decades. Those tough-on-crime policies became the new normal across the country. ... Rewind to the 1970s. New York City was battling a heroin epidemic; there were junkies on street corners. The homicide rate was four times as high as it is today. Rockefeller, New York's Republican governor, had backed drug rehabilitation, job training and housing. ... President Richard Nixon declared a national war on drugs, and movies like *The French Connection* and *Panic in Needle Park* helped spread the sense that America's cities were unraveling. Late in 1972, one of Rockefeller's closest aides, Joseph Persico, was in a meeting with the governor. He says Rockefeller suddenly did a dramatic about-face. Finally he turned and said, ‘For drug pushing, life sentence, no parole, no probation,’ says Persico. That was the moment when one of the seeds of the modern prison system was planted. ... Rockefeller launched his campaign to toughen New York's laws at a press conference in January 1973 — almost exactly 40 years ago. He called for something unheard of: mandatory prison sentences of 15 years to life for drug dealers and addicts — even those caught with small amounts of marijuana, cocaine or heroin. ... The Rockefeller drug laws sailed through New York's Legislature. And pretty quickly this idea of getting tough, even on petty criminals, went viral, spreading across the U.S. Other states started adopting mandatory minimum and three-strikes laws — and so did the federal government. But Rosenblatt says prosecutors in New York realized that the laws were doing unexpected and troubling things. White people were using a lot of drugs in the 1970s and committing a lot of crimes, yet the people being arrested and sent to prison under the Rockefeller laws came almost entirely from poor black and Hispanic neighborhoods. ‘We were aware of it. I mean, it's hard not to be aware of it when you see a courtroom and when you see a cadre of defendants — many of whom or most of whom were people of color,’ Rosenblatt says. Due in part to Rockefeller-style laws, the nation's prison population exploded from 330,000 in 1973 to a peak of 2.3 million.”

Source: *The Drug Laws That Changed How We Punish*

<https://www.npr.org/2013/02/14/171822608/the-drug-laws-that-changed-how-we-punish>

“The Nixon campaign in 1968, and the Nixon White House after that, had two enemies: the antiwar left and black people. You understand what I'm saying? We knew we couldn't make it illegal to be either against the war or black, but by getting the public to associate the hippies with marijuana and blacks with heroin, and then criminalizing both heavily, we could disrupt those communities. We could arrest their leaders, raid their homes, break up their meetings, and vilify them night after night on the evening news. Did we know we were lying about the drugs? Of course we did.” – John Ehrlichman in *Harper's Magazine*.

“Growing up in that era you might have reasonably assumed that people pushing to criminalize drugs might have thought they were doing the right thing. But with all that we now know — the perfidy throughout the Vietnam war, the My Lai massacre, cold-blooded murder of civil rights advocates, the COINTELPRO program of the FBI, internment of American citizens during the Second World War simply because of their race or ethnic background, and the long list that a casual look at history could fill many times over — that someone might commit such an evil for their own ends can hardly be shocking.”

Source: *Nixon's Drug War, An Excuse To Lock Up Blacks And Protesters, Continues*

<https://www.forbes.com/sites/eriksherman/2016/03/23/nixons-drug-war-an-excuse-to-lock-up-blacks-and-protesters-continues/?sh=3a7bc27042c8>

FYI: It wasn't coming from Nixon. Don't let them trick you with that. They use that same trick speaking about Hoover and the FBI, as if he was the true source, the real one in charge.

Then we get to the 80's, just ten years later, and here comes cocaine and crack.

“Cocaine hydrochloride, which is cocaine in its powdered form, is primarily produced from the leaves of one of two species of erythroxyton plants – erythroxyton coca or erythroxyton novogranatense – that are found principally in Peru, Bolivia, and Colombia. In one of the most commonly used procedures, coca leaves are pulverized; mixed with an alkaline material (e.g., baking soda), an organic solvent (e.g., kerosene, benzol, or gasoline), and water, and then shaken. The water and leaves are then discarded. An acid (e.g., sulfuric acid) is mixed with the solution to remove residual solvents. Baking soda is added and the mixture is dried, creating a putty-like substance called ‘coca paste’ or ‘basuco.’ In some South American countries, the paste itself is smoked instead of being further processed into powder. The practice of smoking coca paste has never been popularized in the United States. Coca paste is almost invariably converted into powder cocaine in the producing country before being exported to the United States.”

Source: *Appendix B: Production of Cocaine Hydrochloride and Cocaine Base*

<https://oig.justice.gov/special/9712/appb.htm>

“The first is the conversion of the coca leaf into paste; this is almost always done very close to the coca field to cut down on the transport of the coca leaves. The second phase is the conversion of coca paste into cocaine base. This step is usually omitted in Colombia and the process is taken straight through from paste to cocaine HCL. The final stage is conversion of base to HCL.”

Source: *Cocaine, The Complete Cultivation and Synthesis Of*

<https://www.scribd.com/doc/223411561/Cocaine-The-Complete-Cultivation-and-Synthesis-Of>

In South America, playground of the CIA, the paste form was being smoked, and it was shown to be highly addictive.

Disputing the San Jose Mercury News articles, the Department of Justice put forth a theory suggesting that crack evolved from coca paste smoking in Peru. In one part of their theory they state: “During the 1970s in Peru – a cocaine producing country – General F. Raul Jeri, M.D., and the Health Department of the Ministry of the Interior reported on a disturbing trend of coca paste addiction. Jeri found an urban pattern of cocaine abuse among smokers of coca paste. Smokers were reportedly becoming so obsessed with their smoking that they suffered from malnutrition and ill health and resorted to crime to obtain the drug. United States representatives who visited Peru in 1979 to examine evidence of the problem were alarmed, both by what they had witnessed and by the prospect of the phenomenon spreading to the United States. During a hearing held by the House Select Committee on Narcotic Abuse and Control on July 26, 1979, Dr. Robert Byck of Yale University expressed alarm at the phenomenon and urged ‘the Federal Government to engage in an educational campaign to prevent a drug abuse epidemic’ in the United States. In later testimony before the Senate Subcommittee on Investigations on July 15, 1986, after the crack cocaine crisis had begun here, Dr. Byck would proclaim that ‘[t]oday we are in the midst of the predicted epidemic.’ (Source: [THE CIA-CONTRA-CRACK COCAINE CONTROVERSY: A REVIEW OF THE JUSTICE DEPARTMENT’S INVESTIGATIONS AND PROSECUTIONS \(December, 1997\)](#))

In part of another theory the Department of Justice stated: “Dr. Ronald Siegel, a researcher now at UCLA who for two decades researched freebasing practices, has documented crack and freebasing practices. Dr. Siegel believes that crack cocaine was imported to the United States in the early 1970s by United States cocaine smugglers who observed coca paste smoking while in South America. A drug trafficker who was interviewed by Dr. Siegel in 1974 reported his experience with coca paste: ‘[S]moking base is incredibly euphoric, just like shooting it [intravenously]. We don’t want too many people knowing about it because it will get out of hand. It’s incredibly addicting. But you need a lot of coke to make it, so only dealers will probably do it.’” (Source: [THE CIA-CONTRA-CRACK COCAINE CONTROVERSY: A REVIEW OF THE JUSTICE DEPARTMENT’S INVESTIGATIONS AND PROSECUTIONS \(December, 1997\)](#))

They all knew about it before it even hit! So, how many people in the U.S. know that the government was warned that an epidemic would occur, knew an epidemic would occur, and did

nothing about it? They didn't even acknowledge that they knew! And later, how did they respond to their huge "mistake"? They started a war on "drugs"! Did they respond as though they had made a mistake and let an epidemic occur? No! They said how bad these Blacks were, started a war on "drugs," and went to arrest them all. And that's the best case scenario.

"The upsurge in cocaine use from the mid-1970s to the mid-1980s was primarily the result of increased consumption of cocaine hydrochloride administered intranasally by middle-class and upper-class cocaine users. Few cocaine users were injecting cocaine during this period, and even fewer were making the effort to convert it to cocaine base. ... Cocaine base is cocaine hydrochloride that has been reverse-engineered back to a chemical base state, thereby rendering it smokeable. During the process of creating cocaine base, the cocaine alkaloid is 'freed' from the salt that was added during the production of cocaine hydrochloride. The resulting substance is chemically similar to coca paste, but without many of the adulterants found in paste."

Source: Appendix B: Production of Cocaine Hydrochloride and Cocaine Base

<https://oig.justice.gov/special/9712/appb.htm>

The finished product of one method of creating cocaine base was called freebase. This had popped up in the U.S. in the 1970's, but used chemicals and was extremely dangerous to make. Then out of nowhere came a safer, easier way to turn the cocaine back to the highly addictive, smokeable base state.

"'Crack' is the street name given to cocaine that has been processed from cocaine hydrochloride to a free base for smoking. Rather than requiring the more volatile method of processing cocaine using ether, crack cocaine is processed with ammonia or sodium bicarbonate (baking soda) and water and heated to remove the hydrochloride, thus producing a form of cocaine that can be smoked. The term 'crack' refers to the crackling sound heard when the mixture is smoked (heated), presumably from the sodium bicarbonate."

Source: Substance Abuse: CNS Stimulants - Amphetamines & Cocaine

<https://www.nurseslearning.com/courses/corexcel/cxnrp-1600/Chap6/course/chap1/P5.html>

Gary Webb, a reporter who put together a set of San Jose Mercury News articles claiming the CIA was responsible for the crack epidemic stated after his investigation that the recipes for creating crack were floating around several Black neighborhoods right before the crack explosion, but since cocaine was not affordable to the people in these neighborhoods, it was a White suburban drug, and not entering into the US in high enough amounts, they couldn't produce crack in high amounts. So, all that was needed was an abundance of cheap cocaine. And he says that that's where the CIA came into play. Whether his other findings are correct or not, that statement is a fact. Let's say the recipe just came about by chance, could the crack epidemic have been possible without the large quantities of cheap cocaine? Of course not!

There would have just been the crack recipe, and no cocaine to make it with. Cocaine was too expensive for most Blacks, and Blacks didn't have the South American connections like the CIA had and controlled. So, even if the CIA didn't purposely spread the recipe, knowing exactly what would happen to Black people, they spread the cocaine, knowing exactly what would happen to Black people. And they continued to traffic cocaine to these areas, through assets, while the crack epidemic was occurring, knowingly fueling it for many years. So, they not only caused the crack epidemic but they knowingly continued to fuel it for years.

After crack was identified, then came a ramped-up, new and improved, war on "drugs," but instead of CIA heroin, this time it was CIA cocaine. And with the war came government and media brainwashing because like any other war, this one had to be sold as well. They unleashed a propaganda campaign reminiscent of the Reefer Madness era. The propaganda was so effective that it turned a population of Whites, who Blacks feared, into a population of Whites who feared Blacks. In addition, the government and media talked about crack like it was a new drug, and a terrorist or virus threat.

"While the active ingredient in powder cocaine – cocaine alkaloid – does not differ from that in coca paste or crack, the salt that is added during this process renders cocaine hydrochloride unsmokeable.⁽¹⁾ However, the salt renders the cocaine hydrophilic: i.e., readily dissolvable in water. Thus, cocaine hydrochloride can be mixed with liquid and injected into the bloodstream or insufflated (snorted) and absorbed through the nasal mucous membranes. Injecting and insufflating are referred to as 'routes of administration.' The route of administration determines the rate at which a drug is absorbed into the bloodstream, which in turn determines the intensity of the body's reaction to a drug. Absorption of a drug is affected by two factors: the amount of blood flowing to the site of consumption and the surface area over which the drug is absorbed. When cocaine is administered through nasal insufflation, it is absorbed through the relatively small nasal mucosa in the nasal cavity. It appears in the bloodstream three to five minutes after administration; maximum psychotropic effect is achieved in 20 minutes; and the effects are sustained for roughly one hour after peak effect. When cocaine is injected, it immediately reaches the bloodstream; reaches the brain within one minute; maximum psychotropic effect is reached in four minutes; and the effects linger for about 30 minutes. Injecting and insufflating are inefficient routes of administration when compared to smoking, the characteristics of which are described below."

Source: Appendix B: Production of Cocaine Hydrochloride and Cocaine Base

<https://oig.justice.gov/special/9712/appb.htm>

1. Converting cocaine back to a base state didn't change the cocaine.
2. Smoking was/is a route of administration. Crack was smokeable cocaine, not a new drug (it's actually heated, and the vapors are inhaled). It's like comparing smokeable marijuana to edible marijuana. But that's not the way it was being presented to the public. And it had to be

presented as a new drug, a new menace, to justify different actions/punishments (the purpose).
3. It only had a stronger effect and greater tendency for addiction because of the route of administration, not because it was a new drug or a drug that was different from powder cocaine.

With Black associated with crack, they then focused most of their law enforcement efforts on Black neighborhoods, doing sting after sting, and sweep after sweep; in addition to widespread racial profiling. And you only had to be at a location when they conducted a sting or sweep to go to jail. And they did this nonstop for years, even in the midst of complaints that it was race based and literally targeting Blacks. It was even done at a time when their own statistics stated that Whites did more crack than Blacks. The result of all of this was that they filled up the prisons with Blacks, and gave Black children over to the CPS. And if you look at the statistics of that time it shows racism at every step of the process, from officer to judge to prison. So, racism played a role in making it all worse.

Using the excuse of “being tough on crime” they increased the prison sentence and other penalties for people who sold or used crack, “the Black people’s drug” (which was only cocaine), even giving them a felony, which came with its own list of horrible consequences. For five grams of crack you would get a mandatory five year federal prison sentence, and a felony. You would have needed five hundred grams of cocaine to get the same punishment.

But get this, they not only gave more prison time for crack than cocaine, they gave prison time based on the weight of the drug. The problem? If it wasn’t dried enough (contained moisture) it would weigh more. In addition, the amount of baking soda used differed from dealer to dealer, and batch to batch. This all means that many people went to prison not based on the amount of cocaine, the illegal substance, but the amount of water and baking soda.

Under Article II of the Convention on the Prevention and Punishment of the Crime of Genocide: “In the present Convention, genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such: (a) Killing members of the group; (b) Causing serious bodily or mental harm to members of the group; (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part; (d) Imposing measures intended to prevent births within the group; (e) Forcibly transferring children of the group to another group.”

Later on, the media actually admitted that there was no such thing as crack babies (so it was defamation), something that was used to justify laws that took Black children.

“Despite some improvements in foster care trends in the early 1980s, by the mid-1980s the

number of children in foster care began to rise dramatically. For example, between 1986 and 1995, the number of children in foster care increased from 280,000 to nearly 500,000, a 76 percent increase. Researchers pointed to the multiple effects of the economic slowdown, the crack cocaine epidemic, AIDS, and higher incarceration rates among women offenders.”

Source: *A Brief Legislative History of the Child Welfare System* By Kasia O’Neill Murray and Sarah Gesiriech – p. 4
<https://www.masslegalservices.org/system/files/library/Brief%20Legislative%20History%20of%20Child%20Welfare%20System.pdf>

Oh, and let’s not forget about the fully automatic military-style firearms that started appearing in Black neighborhoods during this time. And it’s known that the CIA was doing this in Jamaica at the same time. This was a holocaust that we’re supposed to forget. It was an absolutely horrific time, and we almost didn’t make it out alive. But even though we’re still alive, we’re still not out of it because the Jewish-owned music industry and Hollywood captured Black culture and used it scientifically to keep Blacks trapped in what the CIA, Hollywood, and others created in the 1970’s through heroin, Blaxploitation films, and a war on “drugs”; and what they all created in the 1980’s through cocaine, Blaxploitation films, music, and a war on “drugs.” The culture-capture and its change to “hip-hop culture” is the psychological manipulation that keeps it going.

Note: This is by no means exhaustive. And whatever you do, don’t let them trick you into believing it was only being done to fund the Contras. That’s a lie.

Here’s some (just some) of the info on the chemical warfare against Blacks.

The Last Circle

<https://www.amazon.com/Last-Circle-Casolaros-Investigation-Software/dp/1936296004>

The Last Circle Shorter version

https://www.bibliotecapleyades.net/sociopolitica/last_circle/1.htm

The Last Circle

https://wikispooks.com/wiki/File:The_last_circle.pdf

The Wackenhut Corporation - Company Profile, Information, Business Description, History, Background Information on The Wackenhut Corporation

<http://archive.today/ZwMCK>

GEO Group

<http://archive.today/qH2LU>

WACKENHUT CORRECTIONS CORPORATION

<http://archive.today/8xzLW>

Part 1: TREASON: Wackenhut-G4S, CIA & Cabazon Indians, Manufacture Weapons & Chemical Weapons.

<https://www.youtube.com/watch?v=6yrD1apTAHI>

Part 2: TREASON: Wackenhut-G4S, CIA & Cabazon Indians, Manufacture Biotechnological weapons!

<https://www.youtube.com/watch?v=SwD6EFT4kZI>

Part 3: TREASON: SID’s, Long-Haul Truckers & Iraq Weapons, & G4S buys Wackenhut

<https://www.youtube.com/watch?v=p28vRMBIQAk>

Part 4: TREASON: The Cabazon Indian Reservation, G4S, & Do Maps Lie?

<https://www.youtube.com/watch?v=96qXCFzrf3U>

Inside The Shadow CIA - John Connolly - SPY Magazine - Sept 1992

<https://www.scribd.com/document/56090189/Inside-the-Shadow-CIA-John-Connolly-SPY-Magazine-Sept-1992#>

Chip Tatum: Black Ops Interview with Ted Gunderson

<https://www.youtube.com/watch?v=pyEoRck0abA&t=3586s>

Books suggested by [Mike Ruppert](#):

<https://www.amazon.com/Politics-Heroin-Complicity-Global-Trade/dp/1556524838>

<https://www.amazon.com/Big-White-Lie-Operation-Sabotage/dp/0985238623>

<https://www.amazon.com/Cocaine-Politics-Central-America-Updated/dp/0520214498>

<https://www.amazon.com/Iran-Contra-Connection-Secret-Covert-Operations/dp/0896082911>

<https://www.amazon.com/Powderburns-Cocaine-Contras-Drug-War/dp/0889625786>

You would think that maybe that would be enough. But they didn't even stop there. With the help of the music industry and Hollywood (once again) Blacks were turned on to marijuana use. And what do you know, officers started focusing on marijuana. And once again, Black people were the target.

“In numerical terms, 20,800 Californians were arrested for misdemeanor possession of marijuana in 1990; 54,800 in 2010. Meanwhile, arrests for possession of all other illicit drugs, as well as for felony drug manufacture and sale, declined sharply. In 1990, simple marijuana possession comprised 8% of all drug arrests; in 2010, it comprised 22%. In 1990, half of California's marijuana possession arrestees were African-American, Latino, Asian, or other nonwhite and 35% were under age 20. In 2010, 64% were nonwhite and 52% were under age 20. Marijuana possession arrests of teenagers of color rose from 3,100 in 1990 to 16,400 in 2010 – an arrest surge 300% greater than population growth in that group. For California's major counties (2010 populations of 100,000 or more), where you get arrested for marijuana is crucial to determining what the sentence will be. A resident of or visitor to Shasta County is 46 times more likely to be imprisoned for a marijuana offense than his/her Ventura County counterpart, according to March 2011 figures (see Figure 2). For counties of more than 1 million people, San Bernardino County imprisons for marijuana at a rate 14 times that of Contra Costa County and 6 times that of nearby Orange County. Disparities by race are even more striking (Table 1). While nearly 1 in every 1,000 African-Americans in Butte County was imprisoned for a marijuana offense, none of the white residents of Alameda or Marin counties were. Latinos and Asians also showed large disparities depending on where they were arrested. In a previous report, the Center on Juvenile and Criminal Justice (2010) found that California imprisoned African-Americans for marijuana offenses at 13 times the rate of Non-black offenders. CJJC concluded that California's criminal justice system can be divided into two categories with respect to marijuana: one system for African-Americans, another for all other races. This update, using data through December 31, 2010, finds the Black/Non-black marijuana imprisonment discrepancy is now approximately 10-fold: 7 times the rate of Latinos, 13 times the rate of Whites, and 20 times the rate of Asians (see Table 2). Compared to Non-blacks, California's African-American population are 4 times more likely to be arrested for marijuana, 12 times more likely to be imprisoned for a marijuana felony arrest, and 3 times more likely to be imprisoned per marijuana possession arrest. Overall, as Figure 3 illustrates, these disparities accumulate to 10 times' greater odds of an African-

American being imprisoned for marijuana than other racial/ethnic groups.”

Source: *CENTER ON JUVENILE AND CRIMINAL JUSTICE - Misdemeanor marijuana arrests are skyrocketing and other California marijuana enforcement disparities*

http://www.cjcj.org/uploads/cjcj/documents/misdemeanor_marijuana_arrests.pdf

Drug War Statistics

- Number of people arrested in 2010 in the U.S. on nonviolent drug charges: 1,638,846
- Number of people arrested for a marijuana law violation in 2010: 853,838
- Number of those charged with marijuana law violations who were arrested for possession only: 750,591 (88 percent)”

Source: *Drug War Statistics*

<http://www.drugpolicy.org/facts/drug-war-statistics>

“State and federal prisons imprisoned more people under Clinton’s watch than under any previous administration. During his two terms, the inmate population grew from roughly 1.3 million to 2 million, and the number of executions to 98 by 1999.”

Source: *The Clintons’ War on Drugs: When Black Lives Didn’t Matter*

<https://newrepublic.com/article/129433/clintons-war-drugs-black-lives-didnt-matter>

Racist War On Weed - New ACLU Report

<https://www.youtube.com/watch?v=NKtYVS2y7go>

So, let’s get this straight, they won’t give reparations to Blacks for anything, not even slavery, but they’ll spend billions a year to put Blacks in concentration camps.

The society was built on a race based caste system, and the White race controlled everything, and hated the Black race. This meant that nearly all doors of opportunity were shut to Blacks. Over time, as White people began to become less racist, more doors started opening up to Blacks.

Question: As a White person, how many doors are shut to you because of race? None. But there are still plenty of doors that are shut to Blacks because of race. And to say that America is a level playing field for all is to say that no White employers are racist. That’s just insane. And that’s just employers. There’s still banks, law enforcement, judges, law-makers, and more.

“Four decades after the passage of the Fair Housing Act, residential segregation remains a key feature of America’s urban landscape. Although levels of black segregation have moderated since the civil rights era, the declines have been concentrated in metropolitan areas with small

black populations ([Charles 2003](#)). In areas with large African American communities—places such as New York, Chicago, Detroit, Atlanta, Houston, and Washington—the declines have been minimal or nonexistent ([Iceland, Weinberg, and Steinmetz 2002](#)). As a result, in 2000 a majority of black urban dwellers continued to live under conditions of hypersegregation ([Massey 2004](#)). At the same time, levels of Hispanic segregation have been rising, and during the 1990s Latinos in New York and Los Angeles joined African Americans among the ranks of the hypersegregated ([Wilkes and Iceland 2004](#)). Although much of the increase in Hispanic segregation stems from rapid population growth during a period of mass immigration, levels of anti-Latino prejudice and discrimination have also risen in recent years ([Charles 2003](#); [Ross and Turner 2005](#); [Massey 2009](#)). In addition, dark-skinned Latinos have long been known to experience higher levels of segregation than their light-skinned counterparts ([Massey and Bitterman 1985](#); [Denton and Massey 1989](#); [Massey and Denton 1992](#)).”

Source: Racial Segregation and the American Foreclosure Crisis
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4193596/>

Many New York employers discriminate against minorities, ex-offenders

(April 1, 2005)

<http://archive.today/DTNjo>

Study Finds NYC Employers Discriminate Against Ex-Offenders White Job Applicants With a Record Do Better Than Blacks With None

<https://web.archive.org/web/20100616130447/http://www1.cuny.edu/mu/forum/2005/06/16/study-finds-nyc-employers-discriminate-against-ex-offenderswhite-job-applicants-with-a-record-do-better-than-blacks-with-none/>

[You can find the study here](#)

The Mark of a Criminal Record

https://web.archive.org/web/20060219233513/http://www.princeton.edu/~pager/pager_ajs.pdf

A job, employment, was their main, or only, source of income/money. I wonder if changes in this area would affect how much money Black people had. HmMMM. I just don't know.

I can remember when this study was released, I watched the media, and the nation, to see what would be done. Do you know what was done? The same thing that had always been done – nothing. It was mentioned once on the news, and then ignored. The proof of what Black people had been speaking about and being condemned for, and it was ignored. “There’s no racism.”

I can remember news stories in the 1980's about applications being thrown in the garbage if the applicant was Black or had a “Black name.” Guess what? It's still happening.

Study: anti-black hiring discrimination is as prevalent today as it was in 1989

<http://archive.today/ny0Hp>

Additional Information

Meta-analysis of field experiments shows no change in racial discrimination in hiring over time

<https://www.pnas.org/doi/10.1073/pnas.1706255114>

“Minority job applicants are ‘whitening’ their resumes by deleting references to their race with the hope of boosting their shot at jobs, and research shows the strategy is paying off. In fact, companies are more than twice as likely to call minority applicants for interviews if they submit whitened resumes than candidates who reveal their race—and this discriminatory practice is just as strong for businesses that claim to value diversity as those that don’t. These research findings should provide a startling wakeup call for business executives: A bias against minorities runs rampant through the resume screening process at companies throughout the United States, says Katherine A. DeCelles, the James M. Collins Visiting Associate Professor of Business Administration at Harvard Business School.”

Source: Minorities Who 'Whiten' Job Resumes Get More Interviews
(May 2017)

<https://hbswk.hbs.edu/item/minorities-who-whiten-job-resumes-get-more-interviews>

“Nationwide protests have cast a spotlight on racism and inequality in the United States. Now a major bank has put a price tag on how much the economy has lost as a result of discrimination against African Americans: \$16 trillion. Since 2000, U.S. gross domestic product lost that much as a result of discriminatory practices in a range of areas, including in education and access to business loans, according to a new study by Citigroup. It's not an insignificant number: By comparison, U.S. GDP totaled \$19.5 trillion last year. ... Specifically, the study came up with \$16 trillion in lost GDP by noting four key racial gaps between African Americans and whites:

- \$13 trillion lost in potential business revenue because of discriminatory lending to African American entrepreneurs, with an estimated 6.1 million jobs not generated as a result
- \$2.7 trillion in income lost because of disparities in wages suffered by African Americans
- \$218 billion lost over the past two decades because of discrimination in providing housing credit
- And \$90 billion to \$113 billion in lifetime income lost from discrimination in accessing higher education”

Source: Cost Of Racism: U.S. Economy Lost \$16 Trillion Because Of Discrimination, Bank Says

<https://www.npr.org/sections/live-updates-protests-for-racial-justice/2020/09/23/916022472/cost-of-racism-u-s-economy-lost-16-trillion-because-of-discrimination-bank-says>

“While Justice began to prosecute cases, other groups began to use federally mandated data from lending institutions to investigate whether racial discrimination – not just disparities in credit flows - appeared to exist. Most notable among those studies was the Federal Reserve Bank of Boston’s 1992 study using HMDA data augmented with a variety of traditional underwriting variables obtained from lenders (absent from all other studies to-date); this study showed that racial discrimination existed in the Boston metropolitan lending market. The authors of this study reported that controlling for relevant financial risk factors, African Americans were rejected for loans 56% more often than Whites. While the results of this study lead to a ‘...wholesale media and social science assault...on the study’s credibility...’ (Goering and Wienk, p. 15), the study’s main findings confirmed the observed racial disparity (c.f., Carr and Megbolugbe, 1993).

“Throughout the decade of the 1990s, the common view of what lending discrimination entailed shifted from classic differential treatment leading to the denial of credit and redlining as exemplified in Decatur. In 1999, HUD released a study conducted by the Urban Institute using paired mortgage application testing that found persistent discrimination against minorities, not just in the rates in which they were rejected, but in the terms of their loans (price discrimination). And using data from the American Housing Survey, HUD found considerable rates of unexplained differences in pricing between White homeowners and their African American and Latino counterparts. Thus, the paradigm was shifting away from a denial of credit to one in which credit was extended but under different terms.¹⁰ HUD’s examination of 1998 HMDA data demonstrated that subprime loans (a relatively recent market phenomena) were five times more likely to be made in African American neighborhoods than in White neighborhoods. Additionally, homeowners in high-income African American neighborhoods were twice as likely to receive subprime loans as residents in low-income White neighborhoods. HUD then examined lending in five cities: Atlanta, Philadelphia, New York, Chicago and Baltimore. They found that African Americans received disproportionate shares of subprime loans in all five cities. Callem, et al. (2002) examined HMDA data in Philadelphia and Chicago to determine the equality in the likelihood of whether African Americans and Whites received subprime loans; they also examined the impact of the racial composition of the area in which a collateral property was located. They found that over and above area and individual credit risk factors, minority group members and residents of minority communities received more subprime loans than they should have. The one exception to the pattern was refinance loans in Philadelphia. This exception was, according to the authors, possibly related to the active CRA lending in several minority communities in Philadelphia. ...

“Targeting of minorities for subprime lending is not only a case of encouraging a group of people to pay more for their mortgage, but also exposing them to a greater risk of losing their home. It is axiomatic that a subprime loan is more likely to default than a prime loan, and that more defaults lead to more foreclosures¹⁸ In Chicago, in Atlanta, in the State of New Jersey, researchers have all noted that increased subprime lending - consistently higher in minority communities – leads to higher numbers of foreclosures. Other research suggests that those

resultant foreclosures adversely impact surrounding property values (Immergluck and Smith, 2006) and accelerate racial transition from White to African American (Lauria and Baxter, 1999).”

Source: *Subprime Lending, Mortgage Foreclosures and Race: How far have we come and how far have we to go?*
https://www.prrac.org/projects/fair_housing_commission/atlanta/SubprimeMortgageForeclosure_and_Race_1014.pdf

Let’s not forget about the banking scam (robbery) that took place in 2008, but was being carried out before then. The Federal Reserve and other central banks, the board of directors and CEOs of banks, major regulatory agencies, and loyalists placed in the Treasury Department carried out a robbery and shock to the global financial system (as they had done for centuries in the U.S.) that started by targeting mostly Black people with liars loans. In 2004 the FBI sounded the alarm stating that there was an epidemic of mortgage fraud, but it was being perpetrated by the lenders.

“By concentrating under-served, financially unsophisticated, needy minority group members who are used to exploitation in certain well-defined neighborhoods, segregation made it easy for brokers to target them for the marketing of subprime loans (Stuart 2003). Thus Avery, Brevoort, and Canner (2008) found that among mortgage lenders who went bankrupt in 2007, black borrowers who received loans in 2006 were three times more likely to receive a subprime than a prime loan (74% versus 26%) and Hispanics were twice as likely to receive a subprime than a prime loan (63% versus 37%). In contrast, whites were slightly *more likely* to get a prime than a subprime loan from the same lenders (46% versus 54%). Among those institutions that did not go bankrupt in 2007, blacks who borrowed in 2006 were just as likely to receive prime as subprime loans (51% versus 49%), underscoring the discriminatory nature of predatory lending practices in the United States.”

Source: *Racial Segregation and the American Foreclosure Crisis*
<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4193596/>

Watch 5:19 - 8:36

Cornel West

<http://www.youtube.com/watch?v=Js-aMzmiGOA>

6:53 – “This is where education comes in.” There it is, the “education card.” Education was also a favorite excuse during the 1980's and 90's. In the past, because people with power knew of Black people’s lack of education, they promoted the idea that a lack of education was “the problem,” the reason Blacks couldn’t gain wealth; all the while the true reason was continued racism and plots against them. Saying that a lack of education was “the problem” placed all blame on Blacks, and none on the country or government. Many Blacks looked at things on the

surface, and believed that education was indeed “the problem” because it seemed to fit. Many Whites, still being racist, went with the idea because it seemed to fit and it placed blame on Blacks. Today, there are people who still state and/or believe that education is “the problem.”

In 1954, the US Supreme Court declared racial discrimination in schools illegal. What most people don't know is that it changed almost nothing. Nearly all Blacks were forced to remain in the same school systems due to the racism of Whites. So, after the ruling, Black schools still received less funds/money than White schools, so books, equipment, meals, and more remained substandard. This means that although the law was passed, nearly all Blacks remained stuck in substandard schools with substandard teaching and learning tools. So, it's not education; it's racism. And because of racism, education is affected. And besides that, education is not going to pay the bills or put food on the table at that time (presently, when it's needed). Food, like shelter, comes by way of money, which comes from a well-paying job. It also takes money to be educated. And where does that money come from? And even if you did get a college education, being Black while educated will not ensure you a job that pays enough, or that pays like a White person's job. How many years was it said that “statistics show that a Black person with a college degree will earn about the same as a White person with a high school diploma”? Now, use your education and add all of that up. It's obvious that education is not “the problem” – the reason Blacks weren't, and aren't, gaining in wealth. Note: They're referring to general education, but Black people's lack of certain knowledge/education does play a small role in the wealth gap. Financial literacy and knowledge on how to start a business are examples. But that's not what they're talking about when they say education.

“Higher education has long been touted as a ticket to the middle class, but for black Americans that has not been as true as one might hope. The typical black household headed by someone with an advanced degree has less wealth than a white household with only a high school diploma. The wealth gap is even more pronounced among less-educated Americans. A white household whose head has only a high school diploma has almost 10 times the wealth of a black family with the same education. The fact that black families start off with so much less wealth makes it difficult to catch up, [research](#) has found.”

Source: The black-white economic divide is as wide as it was in 1968

(June 4, 2020)

<https://www.washingtonpost.com/business/2020/06/04/economic-divide-black-households/>

The problem: The effect of racism on education and employment. And because their education is effected in this way.... And because their employment is effected in this way....

“The Widening Racial Wealth Gap & The Future of Our Economy”

<http://web.archive.org/web/20120712183729/http://iasp.brandeis.edu/pdfs/IASP-Webinar-Presentation.pdf>

The Racial Wealth Gap Increases Fourfold

<https://web.archive.org/web/20100707080608/http://www.insightcced.org/uploads/CRWG/IASP-Racial-Wealth-Gap-Brief-May2010.pdf>

“For African Americans, the data shows that income equality doesn’t lead to racial wealth equality.” So, even the higher earning Blacks didn’t rise, while higher earning Whites did. In other words, if you’re Black, no matter how much money you make, you’re still a...

And then because they are poor and needy they are targeted by predatory financial institutions like payday lenders and check cashing services who charge fees and interest rates so high they should be illegal. And then you have the State Lotteries that literally target the poor, inside [and outside](#) of the U.S. So, are Black people paying for their own substandard education with lottery losses while also losing money to the scam of lottery?

What does it cost to be black in America? #mlk #usa #money #finance #realestate #home #wealth #rich

<https://www.youtube.com/watch?v=ViRVncQUclo>

Millions of black people affected by racial bias in health-care algorithms

<https://www.nature.com/articles/d41586-019-03228-6>

“The first economic victims of the covid-19 crisis were the [service industries](#) that employ disproportionate numbers of black and brown workers. As a result, after the Great Lockdown this spring, fewer than half of all black adults had a job. The latest Labor Department figures, from April, show that 48.8 percent of black adults were employed, tying two months in the early 1980s for the worst rate on record. The equivalent rates for white and Hispanic Americans have also dropped precipitously, but remain above 50 percent. ... Federal Reserve Chair Jerome H. Powell, one of the nation’s top economic policymakers, has warned repeatedly in recent weeks that the pandemic is [hitting low-income workers the hardest](#), especially minority females. It is increasing inequality, he said. ... It is a similar story among black businesses. An [analysis of Labor Department](#) data by University of California, Santa Cruz economist Robert Fairlie found that more than 2 out of 5 black small businesses and self-employed workers have been forced to shutter during the pandemic — well over twice the rate of white businesses. Many could close

permanently, Fairlie said.”

Source: The black-white economic divide is as wide as it was in 1968

(June 4, 2020)

<https://www.washingtonpost.com/business/2020/06/04/economic-divide-black-households/>

America's Racial Wealth Gap is Enormous and Getting Worse

<http://archive.today/bIGwm>

Also archived [here](#).

“If you haven’t said it yourself, you have probably heard someone complain that Blacks are spendthrifts, intent on living beyond their means and looking better than their economic status should afford. How dare low-income Black parents spend money on a smartphone or pricey sneakers with one hand when seeking assistance with the other, critics argue. ... White families have the highest level of median and mean family wealth: \$188,200 and \$983,400, according to the 2019 Federal Reserve [Survey of Consumer Finances](#). Black families’ median and mean wealth is less than 15 percent that of White families, at \$24,100 and \$142,500. (The median represents the wealth of the family in the middle of the pack. The mean figure is much higher because it is a mathematical average, skewed by the concentration of wealth among the very rich.) Looking at expenditures, Black households spent an average of \$639 on footwear in 2019, compared with \$419 for all households, according to the Labor Department’s [2019 Consumer Expenditure Survey](#). When it came to women’s and girls’ clothing, Black households spent \$784, compared with a national average of \$704. ... Even as pricey as they are, Air Jordan sneakers aren’t keeping poor Black children from a college education. Parents can scrape up enough money for the shoes, but the cost of a college education can be prohibitive. It’s not that Whites are better money managers. For many families, housing is the biggest component of their wealth. The typical White family has almost eight times the wealth of a typical Black family, largely because of racist housing policies that facilitated wealth creation for White Americans while denying Blacks the same path to prosperity, says Darrick Hamilton, an economist who studies racial and ethnic inequality. ‘I am unaware of any credible economic study published in a reputable economic journal that has demonstrated that once you control for income, White people save more than blacks,’ said Hamilton, the Henry Cohen professor of economics and urban policy at the New School in New York. ‘It is obviously the case that if you have more income, you save more, because you have more disposable income from which to save. Once you control for income, counter to popular belief, it is a myth that White people save more than Black people.’ Dig deeper into the reasons Blacks have less to hand down, and you unearth systemic racism.”

Source: Systemic racism, not \$200 Air Jordans, suppresses Black wealth

(November 6, 2020)

<https://www.washingtonpost.com/business/2020/11/06/black-net-worth-wealth-gap/?arc404=true>

And weren't the numbers for Hispanics right there with Blacks? So, are they spending money on clothes and shoes?

Trust the science! Based on the science, this is not the country for Blacks, or Hispanics. This place is too racist.

Note: What you've just seen is not exhaustive.

Think about all that you've just read, all that Blacks have went through. Now think about which of those things Whites didn't have to go through. Imagine White people living a life without going through that. If you really take the time to think about it, it's crazy. Such a life is almost unimaginable ... if you're Black.

But here's the thing, you look at that and you call it White privilege, with a definition meaning that something extra was given to Whites. But in reality the difference you're seeing is mainly a result of taking from Blacks and Black suppression (keeping Blacks down), while not taking from Whites or hindering their growth. Whites are treated normally; Blacks are treated abnormally – negatively.

Additional Information

The Fire This Time (Documentary on South Central LA and race)

https://www.youtube.com/watch?v=jDj2h_kQ7F0

WHY DIDN'T AFRICANS KNOW WHAT AFRICAN AMERICANS GO THROUGH IN AMERICA?

https://www.youtube.com/watch?v=VN9ti4F3P_c

The government owes reparations for separate injustices.

- Slavery
- Slavery 2.0 (remember the role the government played)
- Slave codes and Jim crow
- Redlining and other forms of government enforced racism
- Taxes paid to a country we were legally locked out of
- Military service rendered to a country we were legally locked out of
- Race based terrorism, including assassinations
- Drugs, guns, and wars on “drugs”

So, those people were right, we're not owed reparations for slavery ... we're owed reparations for slavery and much more. And some of those things listed are owed to Hispanics as well.

And then the media and Hollywood owes for decades of defamation. Maybe lawsuits should be brought against the studios and networks. And then there are the businesses and banks.

The Government and the entire society was against Blacks. Black people were nails, and the entire country was made up of hammers. It has literally been 400 years of constant abuse, but they've reduced it down to slavery and White slave owners.

After the first form of slavery ended for Blacks, Whites and Jews used racism, laws and violence to keep Blacks in a totally inferior position, and made it so that they were unable to benefit from the slave labor of their own forefathers – slave labor Whites and Jews benefitted from since day one till today. So, literally everyone has freely benefitted from slavery, while Blacks just started to get some doors opened up to them in the 1990's during a genocide. And they question if we of all people should receive reparations or not. If anyone should receive reparations it's us! But what's even crazier is that reparations is being called "aid," "help," "a handout," and "a free ride" as though it's something not owed; as if it's a privilege. But some of that is probably stated out of ignorance and a desire to not have money taken from their own pockets. But it's funny, we are the ones who would be getting a free ride, "and it's just not right."

But you have to be careful with reparations. The powers-that-be want to use reparations for Blacks to attack White people and America like the Jewish created and controlled Black Lives Matter was used for. This is why they have their Black slaves in government and Black slaves in entertainment talking about it. Reparations is not a hot topic because they care about Black people and actually want to right a wrong, but many Black people are falling for it, just like they did with police injustice, believing the government actually cared about them and were not using them for their hidden agendas. And notice how none of them, the government, media, or the Black puppets, ever bring up Jews, the CIA, FBI; or what they did to us. I don't think they even talk about reparations from banks and corporations. It's all about White people, or White people through the government and taxes.

At first, because I could see the agenda behind reparations, I didn't agree with White citizens having to bear the cost of reparations, but after doing this project and seeing everything in detail, and realizing a few things, I see that it would be unfair, but fair, if all non-Blacks (or those who weren't descendants of slaves) were to bear some of the burden of the reparations. Why? They've been enjoying something that we now see wasn't paid for, and needs to be paid for – this country; this lifestyle. Imagine your forefathers creating a business long ago, and this

business being passed down to each generation of the family until it got to you. Imagine running this business for years, then out of nowhere the business gets sued for liabilities your ancestors owed to others. Who is going to be left with the bill? You, right? You didn't do it, but your own family put you in this position. Your forefathers owed people, so how do you think that affected the families of the people they owed? So, while your family was prospering....

But still, I don't like the idea of that. I'm sure there are plenty of other ways to get money without making citizens pay upfront or in the long run. Come on, there are trillions of dollars being wasted right now. It's not hard to stop wasting trillions of dollars on nonsense and pay reparations. They could take the money from the budget of the CIA and FBI (then they could fake another terrorist attack, and then blame it on that decision and therefore Blacks). They have a surplus of all types of items, and that could be sold off. They overspend on everything. That could be stopped. They give welfare to the rich ([1](#), [2](#)). That could be stopped. How about a Wall Street tax? How about a banking industry tax? Since one major beneficiary was the economy, how about a graduated income tax for businesses, including banks, that make 3 million dollars or more a year (the cost of doing business in America). Those are just a handful of suggestions. They have all of the data in front of them, and know exactly how to get the money without having citizens pay for it. It's not hard at all; they're just acting like it is. Just as they're acting like it would be hard to determine who is a descendant of a slave; like they can't just enter the proper query into one of the supercomputer databases that contain everyone's family history, and quickly determine who's a descendant of a slave. They can do an entire state in no time. They can even get the info from the NSA if they need to.

Ideas

Their Ideas

Beware! They're trying to set it up so that it benefits the government, country, or some individual or group they or their puppet masters control.

Note: Whatever you do, don't rely only on the confessions or investigations of banks and corporations to determine how they benefitted from slavery. In most cases they're going to point you to something small like the number of slaves they owned. Slave ownership constitutes a small portion of the profits they made from slavery. You've seen the evidence for yourself.

Black colleges

Some people say the money should go to Black colleges, but I don't know what the colleges will do with the money, or what they expect the colleges to do with the money. Regardless, how would that be something for all Black people? And who controls Black colleges and what they teach? Who benefits from Black colleges? I know the enemy definitely benefits; that's where they get many of their sellout, Black slaves from. How are Black graduates from Black colleges helping Black people right now?

No income taxes for Blacks

Not every Black person works. Not every Black person *can* work. And you just read about racism in the hiring process. On top of that, that means you have to work to get reparations. That's insane. And that's disgusting.

Giving money to groups

Heck no.

Loans

Heck no.

Ideas of the National African American Reparations Commission (NAARC)

Take a look at their plan. While you're reading I want you to question whether the proposal will truly help us or not, and if we'll have to pay or jump through hoops to get or take part in the thing mentioned.

Reparations Plan

<http://archive.today/2IMxR>

I like the last two demands, but what do they have to do with reparations? To release someone who shouldn't be in prison in the first place, that's just plain justice.

“Established in April, 2015, the National African American Reparations Commission (NAARC) is a group of distinguished professionals from across the country with outstanding accomplishments in the fields of law, medicine, journalism, academia, history, civil rights and social justice advocacy.” And that’s what they came up with? They smell like controlled opposition.

My Ideas

*The minor details can be worked out.

If you’re not talking about these things, then you’re not talking at all.

I think there should be two packages offered.

Package #1

1. At least 5 acres of land with at least 2 acres that do not have sandy or clay soil, with normal to high cation exchange capacities, for agriculture, in an area not prone to flooding or hurricanes; with no snow or too many days (number to be determined) of hundred degree weather. Each person’s or family’s plot of land should be as close as possible to one another. The idea is to build something along the lines of Native American reservations. And no property tax.
2. Two drilled wells. One, with a high enough well recovery rate and flow rate to provide water for a home with a family of 6; the other, enough water for at least 2 acres of agriculture production. Deep well pumps included.
3. Agricultural tools (list to be provided), 7260 cu. ft. of non-herbicide-contaminated organic compost; organic soil amendments; and a reliable, top-rated, diesel-powered, 36hp or more tractor with rear independent PTO and appropriate three-point hitch.
4. A 1000 gallon propane tank, filled (“filled”).
5. High-speed internet connection.
6. Septic system or connection to municipal sewer.
7. A 5kW, at least, solar system with lithium batteries.

8. Money to buy or build a dwelling. I would suggest that the government provide some sort of ready-made shelter, but with them [reselling the poison-contaminated FEMA trailers](#) returned to them after providing them to victims of Hurricane Katrina, that may not be such a good idea.

Package #2

1. Free professional level training and certification in the construction related trades (college or trade school). All license, permit and certificate fees paid.

2. Free professional level training in agriculture, focusing on organic crop production.

3. Free professional or college level education in real estate (residential and commercial agent, broker, investor) from accredited institutions. All license, permit and certificate fees paid.

4. Free college level education in business, all courses necessary for business management in particular, from accredited institutions.

5. Money.

Or just free college or professional level education in a field of choice, and money. But, as Black people in the U.S., I think we should focus on those four areas listed. Keep in mind that you are on a sinking ship, so your focus should be on saving your life and the lives of your loved ones. This can only be done by becoming self-sufficient, and repentance and righteousness. You can chase dreams (what you want to do) later.

- There needs to be guarantees, protection, for what's given. What we get cannot be effected by the games being played and changes being made in this country right now.

- If we are given reparations, and it's only money, the money should be used for the things you see in package #1. Don't worry, I have **all** of the info needed (the how-to).

- If you receive a lump sum of money and you're worried about something happening that might affect your money or access to it, convert most of it into some other form of value. I suggest 40% into gemstones (but not diamonds); 45% into real estate that can be resold, and resold at a profit (at least enough to cover expenses of the purchase and then sale, so you don't lose money); and 15% to hold on to, and maybe pay some bills with. And then just wait for further

instructions. Just go here around June of 2023: <https://blacksheepwalk.com/>. I should be finished with the bulk of that project by then. What project? You'll see. And you should not spend anything until you read what I have for you on financial literacy.

- I would actually take being left alone over reparations. How about no Black people on TV, in movies, on streaming video content, or mainstream music? (FYI: That way we're not being manipulated and controlled.) And how about your government agencies leave us alone? That would be the greatest benefit.

Think about it, the government has basically said that the only thing that happened to us was slavery. So, as a Black person, aren't you tired of this crap? What kind of existence is this? This can't be life – always hunted; always being plotted on; living as slaves to manipulation and plots. There is no way we should be giving any kind of support to a nation such as this.

I have the greatest idea ever! After all that has been done to us, and continues to be done to us, how about we Black people stay in this country and continue to contribute to the economy? Doesn't that make sense?! Oh, and we can continue to join the military and give our lives being a hit-man for the U.S. government, murdering innocent people!

Too many of us actually believe the Black people on TV and in the movies represent the state of Black America. Check the statistics, they don't. We are still suffering, and still being abused. Now, considering all that you've read, the fact that it is now 2023, and the current state and direction of the country, we have no choice but to be about ourselves ... just like every other non-White in the country. We have to create our own society and economy within or outside of this country. This is not optional; it has to be done now.

Reparations or no reparations there are things that have to be done. We have to move out of the System. We need to move to land we own at some point in the near future, and the land has to be suitable for growing crops/food. This can be in the South or another country, but it has to be done. But just know that it won't be permanent. We will need to move again. So, focus on land with self-sufficiency in mind.

Other things that have to be done (or not done):

1. No black person is to EVER join the military ever again! I don't care if you're starving or dying. No Black person should have ever joined the military in the first place! A Black person joining the U.S. military is like an Israelite joining the Roman military. You should never sell illegal drugs no matter what. And yet, you should sell drugs before you join the U.S. military.

2. No Black person is to ever compete in the Olympics on the side of the United States ever again!

3. A Black person in the FBI, CIA, DEA, ATF is a traitor to his own people, and urinates on the graves of our ancestors. These people should be seen as a snitch is seen in the hood.

4. ALL Black celebrities are in a slave contract with our enemy. They work for our enemy. And you see how they bow down to their masters. Never trust them, or any other celebrity. Treat them as enemies. FYI: These controlled slaves are not just mainstream, they are also underground, on Youtube, radio shows, podcasts, etc.

5. Becoming an entertainer through a mainstream industry or company is out of the question. The mainstream music industry? No more. Hollywood or acting producing content for TV or some other mainstream company? No more. The days of being circus acts to make money for the Jewish community are over. Haven't we made Jewish people enough money? "But they're going to make me rich." "But they're going to make me famous." And anyone who goes against this is to be seen as and treated as a snitch is seen and treated in the hood.

6. We must engage in economic warfare, with the aim to harm and destroy, against those who do us and Africa harm. The main way to go about this is to use [boycotts](#). The powers-that-be don't want you to know about this weapon, but it's very effective (if you are the main customers or can influence the main customers). To do this it's a must that we have a means of communication; it's a must that we act as one; and it's a must that Black influencers push each boycott because most people are followers and won't make the right decision on their own – they can only move if they're following something popular. Note: Don't rely on any comment sections online (any info from profiles) most are fake and are being used to shape people's thoughts and actions online like the fake letters of COINTELPRO. Current Targets: 1. The music industry. Never spend another penny, nor promote, anything coming from it. This racist, slave system must die. 2. Hollywood, the same. 3. This next one is difficult because of all they produce, but China and Chinese products because of what they're doing in Africa. Just try your best. 4. The U.S. economy itself. Save all of your money, and buy only what you need. Stop being a slave to corporations, constantly giving them money to fit an image or live a lifestyle. They're the ones stacking cash, your cash, while you just look good or just look rich.

7. From now on, we focus on us. We make *us* money. We help *us* out. A nation within a nation is the goal.

8. Have a meeting with the foreign owned businesses in Black neighborhoods and explain to them why they have to go, and how a rival Black business is going to be created under the new

aim of Blacks for Blacks with Blacks spending money at Black owned businesses only. Then offer to buy the establishment if it's worthy of running a business out of. Check the books and go from there.



Some might say, "If you do all of this you won't be real citizens." Oh well! When were we ever treated like real citizens anyway?

Note: None of this is about racism, hate or animosity. These are just logical and fair conclusions based on the circumstances. Our enemy is NOT the regular, everyday citizens of this country, even if some of them still have racist beliefs. That's nothing. Our enemies are more destructive and detrimental to our health than someone with ignorant beliefs. Prime examples are the government, intelligence agencies, music industry, media, and Hollywood. Other examples are the fake pro-Blacks and [other Black scammers](#) and sellouts. Note: MLK wasn't racist. When Malcolm X woke up out of his cult programming, he was no longer racist. The Black Panthers were not racist. And this was when these people were dealing with real deal racism, so why would you as a Black person want to or need to be racist to be pro-Black, especially if you're saying that racism is a problem?

But just know that if we receive any reparations there are some White citizens who will be

jealous, but it won't be recognized as jealousy. Then the animosity will creep in. Then more doors will be shut. So, either way, we have no choice but to be about us.

Alien Invaders

“Imperialism is the state policy, practice, or advocacy of extending power and dominion, especially by direct territorial acquisition or by gaining political and economic control of other areas, often through employing hard power (economic and military power), but also soft power (cultural and diplomatic power). While related to the concepts of [colonialism](#) and [empire](#), imperialism is a distinct concept that can apply to other forms of expansion and many forms of government. ...

“The term ‘imperialism’ is often conflated with ‘colonialism’; however, many scholars have argued that each has its own distinct definition. Imperialism and colonialism have been used in order to describe one's perceived superiority, domination and influence upon a person or group of people. Robert Young writes that while imperialism operates from the centre, is a state policy and is developed for ideological as well as financial reasons, it is simply development for settlement or commercial intentions. However, colonialism still includes invasion. Colonialism in modern usage also tends to imply a degree of geographic separation between the colony and the imperial power. Particularly, Edward Said distinguishes between imperialism and colonialism by stating: ‘imperialism involved “the practice, the theory and the attitudes of a dominating metropolitan center ruling a distant territory”’, while colonialism refers to the “implanting of settlements on a distant territory.” Contiguous land empires such as the Russian or Ottoman have traditionally been excluded from discussions of colonialism, though this is beginning to change, since it is accepted that they also sent populations into the territories they ruled.

“Imperialism and colonialism both dictate the political and economic advantage over a land and the indigenous populations they control, yet scholars sometimes find it difficult to illustrate the difference between the two. Although imperialism and colonialism focus on the suppression of *another*, if colonialism refers to the process of a country taking physical control of another, imperialism refers to the political and monetary dominance, either formally or informally. ... Colonialism is when the imperial nation begins a conquest over an area and then eventually is able to rule over the areas the previous nation had controlled. Colonialism's core meaning is the exploitation of the valuable assets and supplies of the nation that was conquered and the conquering nation then gaining the benefits from the spoils of the war. The meaning of imperialism is to create an empire, by conquering the other state's lands and therefore increasing its own dominance. Colonialism is the builder and preserver of the colonial possessions in an area by a population coming from a foreign region. Colonialism can completely change the existing social structure, physical structure, and economics of an area; it is not unusual that the characteristics of the conquering peoples are inherited by the conquered indigenous populations. Few colonies remain remote from their mother country. Thus, most will eventually establish a

separate nationality or remain under complete control of their mother colony.”

Source: *Imperialism*

<https://en.wikipedia.org/wiki/Imperialism>

How could this have been avoided?

Exodus

Chapter 20

¹⁷“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, or his male servant, or his female servant, or his ox, or his donkey, or anything that is your neighbor’s.”

“Although the colonial experience varied greatly throughout the world, a number of important themes were present. In most instances, colonies were established in order to build up and enrich the state that controlled it. This wealth accumulation took on many forms from the extraction of valuable natural resources in the colonies that could be used to fuel industrial enterprises in the home country, to the imposition of trade restrictions and the destruction of local industries in the colonies in order to make the colonies a guaranteed consumer market for goods manufactured at home. These self-serving colonialist endeavors often led to the establishment of some sort of social hierarchy which enabled the colonial authorities, backed by military force, to dominate and control the majority of indigenous and other local groups with often terrible consequences for these peoples. Since the colonized peoples were often viewed by the colonizers as primitive and subhuman, they did not qualify for the same rights and protections as the colonizers themselves. It was therefore acceptable, and sometimes encouraged, for the colonizers to confiscate the lands and homes of local peoples; enslave them or force them into some form of indentured servitude; suppress their local cultures and impose their own ‘civilized’ cultural beliefs; and even exterminate large portions of their populations.⁵”

Source: *Should There Be Reparations To Post-Colonial States?*

<https://ww1.odu.edu/content/dam/odu/offices/mun/2017/ib-2017-fourth-reparations-final.pdf>

Arabs and Islam

Arab Expansionism

“In modern usage, the term ‘Arab’ tends to refer to those who both [carry that ethnic identity](#) and

speak [Arabic](#) as their native language. This contrasts with the narrower traditional definition, which refers to the descendants of the [tribes of Arabia](#). ... Before the expansion of the Rashidun Caliphate, the term ‘Arab’ referred to any of the both largely nomadic and settled Arabic-speaking people from the Arabian Peninsula, the Syrian Desert, and Lower Mesopotamia, with some even reaching what is now northern Iraq. Since the height of pan-Arabism in the 1950s and 1960s, ‘Arabs’ has been taken to refer to a large number of people whose native regions became part of the Arab world due to the spread of Islam, which saw the expansion of Arab tribes and the Arabic language throughout during the early Muslim conquests of the 7th and 8th centuries. These cultural and demographic influences resulted in the subsequent Arabization of the indigenous populations.”

Source: *Arabs*

<https://en.wikipedia.org/wiki/Arabs>

Note: When I refer to Arabs I’m referring to the tribes of Arabia, Syrian Desert, and Lower Mesopotamia and their descendants – the ethnic group, not people who have simply taken on Islam or the Arabic language.

Islam started with Muhammad and his Arab followers in Arabia fighting against Israelites and Arabs in Arabia. In the process they gained Arab followers and expanded their territory.

“A new religion – Islam – was founded by Muhammad (d. 632) in Arabia at the beginning of the seventh century. In the ensuing conquests, the Arabs subjugated the peoples of the Near and Middle East and of North Africa, and a vast territory – extending from Spain to Sind at the time of maximum expansion and including the western part of Central Asia – came under Arab rule. The historical destiny of the peoples of Central Asia was to be profoundly influenced by the Arab conquest and the spread of Islam.”

Source: *The Arab Conquest*

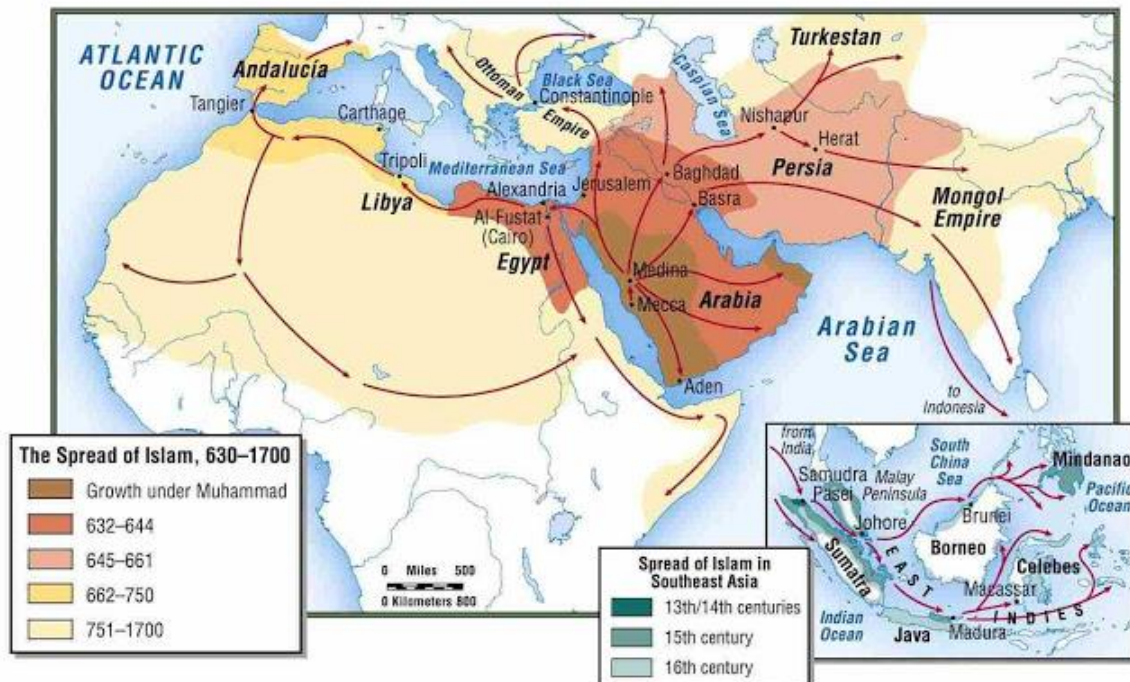
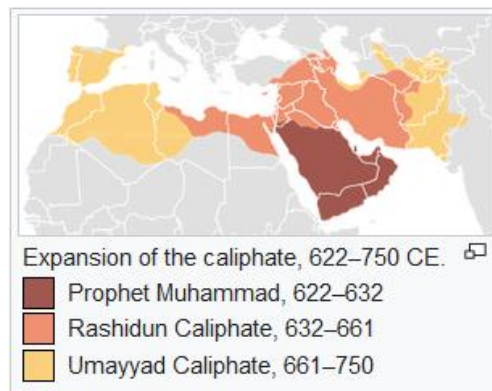
<https://en.unesco.org/silkroad/knowledge-bank/arab-conquest>

“Rashidun, (Arabic: “Rightly Guided,” or “Perfect”), the first four caliphs of the Islamic community, known in Muslim history as the orthodox or patriarchal caliphs: [Abū Bakr](#) (reigned 632–634), [‘Umar](#) (reigned 634–644), [‘Uthmān](#) (reigned 644–656), and [‘Alī](#) (reigned 656–661). The 29-year rule of the Rashidun was Islam’s first experience without the leadership of the Prophet Muhammad. His example, however, in both private and public life, came to be regarded as the norm ([Sunnah](#)) for his successors, and a large and influential body of [ansār](#) (companions of the Prophet) kept close watch on the caliphs to ensure their strict adherence to divine revelation (the Qur’ān) and the Sunnah. The Rashidun thus assumed all of Muhammad’s duties

except the prophetic: as *imams*, they led the congregation in prayer at the mosque; as *khaṭībs*, they delivered the Friday sermons; and as *umarā' al-mu'minīn* (“commanders of the faithful”), they commanded the army. The caliphate of the Rashidun, in which virtually all actions had religious import, began with the wars of the *riddah* (“apostasy”; 632–633), tribal uprisings in Arabia, and ended with the first Muslim civil war (*fitnah*; 656–661). It effected the expansion of the Islamic state beyond Arabia into Iraq, Syria, Palestine, Egypt, Iran, and Armenia and, with it, the development of an elite class of Arab soldiers.”

Source: *Rashidun*

<https://www.britannica.com/topic/Rashidun>

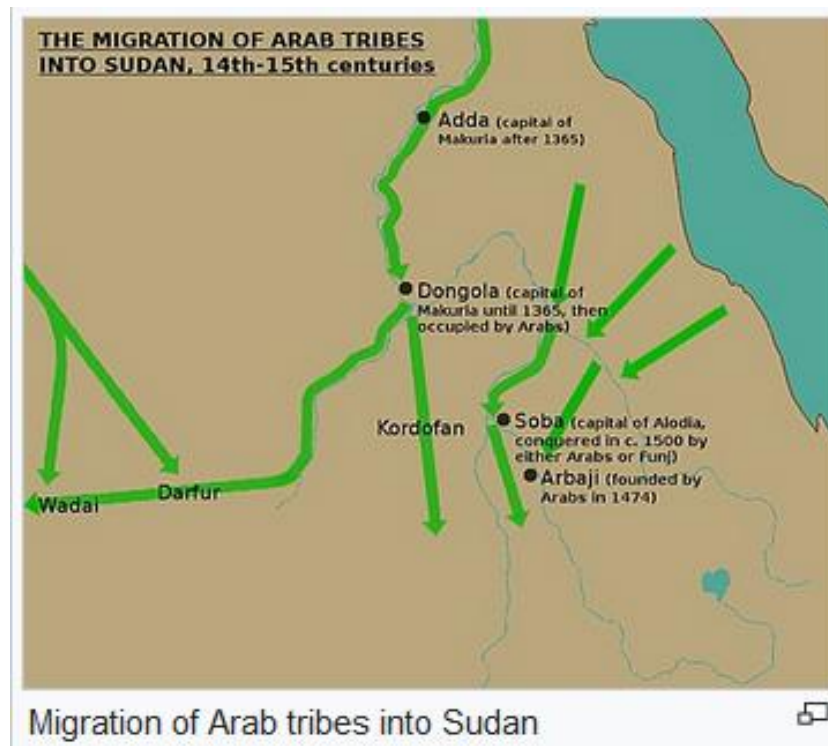


Non-Muslim Arabs and Arab Muslims continued to exert control in much of North Africa for centuries to come. They also moved further south. One example of this is given below.

“In the 12th century, the Arab [Ja'alin tribe](#) migrated into Nubia and Sudan and formerly occupied the country on both banks of the Nile from [Khartoum](#) to [Abu Hamad](#). They trace their lineage to [Abbas](#), uncle of the Islamic prophet Muhammad. They are of Arab origin, but now of mixed blood mostly with [Nilo-Saharan](#)s and Nubians.^{[31][32]} Other Arab tribes migrated into Sudan in the 12th century and intermarried with the indigenous populations, forming the [Sudanese Arabs](#).^[5] In 1846, many Arab [Rashaida](#) migrated from [Hejaz](#) in present-day Saudi Arabia into what is now [Eritrea](#) and north-east Sudan after tribal warfare had broken out in their homeland. The Rashaida of Sudan and Eritrea live in close proximity with the [Beja people](#). Large numbers of [Bani Rasheed](#) are also found on the Arabian Peninsula. They are related to the [Banu Abs](#) tribe.^[33]”

Source: *Tribes of Arabia*

https://en.wikipedia.org/wiki/Tribes_of_Arabia



“The first century and a half of Islam, as the Arabs went forth from the Arabian peninsula to conquer half of the known world, was marked by an overwhelming sense of Arab superiority over all other peoples. In this period even to become a Muslim one had to become a sort of fictive Arab by being adopted as the client of an Arab tribe.⁴ The conquered peoples as a whole were in fact referred to as the ‘clients’ (*mawālī*), and Islam was viewed as the property of the Arabs. This, in turn, produced a reaction among the conquered peoples who rose to defend themselves and declare their equality with Arabs, using the adopted Arabic language to express themselves, and often adopting heterodox forms of Islam as the symbol of their opposition to Arab dominion. This had varying results. In the central lands of the Middle East populations ‘became Arab’ over the centuries. Speakers of languages such as Coptic in Egypt, Syriac and Aramaic in Syria and Palestine and Chaldean in Iraq adopted Arabic as their language of learning and of daily speech and, by and large, adopted Arab manners, customs and ways of thinking. Farther east the Iranians defiantly stuck to their ancient tongue in daily speech and much of their literature and created a distinctly Iranian Islamic culture. In the West the Berbers of North Africa either became arabised or, if they clung to their indigenous language and culture, became largely marginalised.”

Source: *Arab Views of Black Africans and Slavery* by John Hunwick

<https://glc.yale.edu/sites/default/files/files/events/race/Hunwick.pdf>

Everything was basically being painted over. And when Muslims went further south it was no different; African culture and languages were erased.

Did Arabs “colonise” North Africa?

<http://archive.today/jqn0y>

Also archived [here](#).

- “Arab colonialism is no figment of the imagination. And it persists today in different guises. Unlike European colonialism, it is not even in nominal retreat. **The Arabs in Africa are colonialists.**”

“Now that I’ve taken over your land, you should become a Muslim or an Arab. Don’t you want to be a Muslim? Don’t you want to be an Arab? That means we’ll be brothers, and you don’t harm a brother. See, everything is fine now. I’m on top, and you’re on bottom, but you’re a Muslim. ... but you’re an Arab.”

“The Arabs historically originate as a Central Semitic group in southern Levant and northern Arabian peninsula. Arab tribes and federations such as Nabataeans, Tanukhids, Salihids, Ghassanids, and numerous other groups were prevalent in southern Levant (Syrian Desert) and northern Arabia. Their expansion beyond Arabia and the Syrian desert is due to the Muslim conquests of the 7th and 8th centuries. Iraq was conquered in 633, Levant (modern Syria, Israel, Palestine, Jordan and Lebanon) between 636 and 640 CE. Egypt was conquered in 639, and gradually Arabized during the medieval period. A distinctively Egyptian Arabic language emerged by the 16th century. The [Maghreb](#) was also conquered in the 7th century, and gradually Arabized under the Fatimids. Islam was brought to Sudan from Egypt during the 8th to 11th centuries. ... The Arab [Abbasid Caliphate](#) fell to the [Mongol invasions](#) in the 13th century. Egypt, the Levant and Hejaz also came under the Turkish [Mamluk Sultanate](#). By 1570, the Turkish [Ottoman Empire](#) controlled most of the Arab world. However, [Morocco](#) remained under the rule of the [Zenata Wattasid dynasty](#), which was succeeded by the [Saadi dynasty](#) in the 16th to 17th centuries. The [Ajuran Sultanate](#) also held sway in the southern part of the Horn region. The sentiment of Arab nationalism arose in the second half of the 19th century along with other nationalisms within the declining Ottoman Empire.

“When the Ottoman Empire collapsed as a result of World War I, much of the Arab world came to be controlled by the European colonial empires: Mandatory Palestine, Mandatory Iraq, British protectorate of Egypt, French protectorate of Morocco, Italian Libya, French Tunisia, French Algeria, Mandate for Syria and the Lebanon and the so-called Trucial States, a British protectorate formed by the sheikhdoms on the former ‘Pirate Coast’.

“These Arab states only gained their independence during or after World War II: the Republic of Lebanon in 1943, the Syrian Arab Republic and the Hashemite Kingdom of Jordan in 1946, the Kingdom of Libya in 1951, the Kingdom of Egypt in 1952, the Kingdom of Morocco and Tunisia in 1956, the Republic of Iraq in 1958, the Somali Republic in 1960, Algeria in 1962, and the United Arab Emirates in 1971. By contrast, Saudi Arabia had fragmented with the fall of the Ottoman Empire, and was unified under Ibn Saud of Saudi Arabia by 1932. The Mutawakkilite Kingdom of Yemen also seceded directly from the Ottoman Empire in 1918.”

Source: *Arab world*

https://en.wikipedia.org/wiki/Arab_world

- “These Arab states only gained their independence during or after World War II...” This is where the world is being tricked. The invaders, Arabs, got invaded by other invaders, and were later given independence. People who don’t know the history of the regions Arabs invaded believe they are indigenous to all of those regions but they’re not. FYI: What you see in the text above along with slavery and migration into the area by other people, including Europeans, before the earliest mentioned time in the text is how we got the current inhabitants of North

Africa and the so-called Palestinians. So, free Palestine? From whom? Which invader? The Palestinians or the Jews?

“The Arab League was formed in 1945 to represent the interests of the Arabs, and especially to pursue the political unification of the Arab world, a project known as Pan-Arabism. There were some short-lived attempts at such unification in the mid-20th century, notably the United Arab Republic of 1958 to 1961. The Arab League's main goal is to unify politically the Arab populations so defined. Its permanent headquarters are located in Cairo. However, it was moved temporarily to Tunis during the 1980s, after Egypt was expelled for signing the Camp David Accords (1978). Pan-Arabism has mostly been abandoned as an ideology since the 1980s, and was replaced by Pan-Islamism on one hand, and individual nationalisms on the other.”

Source: *Arab world*

https://en.wikipedia.org/wiki/Arab_world

“Arab League, also called League of Arab States (LAS), Arabic Al-Jāmi‘ah al-‘Arabiyyah or Al-Jāmi‘ah al-Duwal al-‘Arabiyyah, regional organization of Arab states in the Middle East and parts of Africa, formed in Cairo on March 22, 1945, as an outgrowth of Pan-Arabism. The founding member states were Egypt, Syria, Lebanon, Iraq, Transjordan (now Jordan), Saudi Arabia, and Yemen. Other members are Libya (1953); Sudan (1956); Tunisia and Morocco (1958); Kuwait (1961); Algeria (1962); Bahrain, Oman, Qatar, and the United Arab Emirates (1971); Mauritania (1973); Somalia (1974); the Palestine Liberation Organization (PLO; 1976); Djibouti (1977); and Comoros (1993). (When Yemen was a divided country, from 1967 to 1990, the two regimes were separately represented.)”

Source: *Arab League*

<https://www.britannica.com/topic/Arab-League>



Member states shown in dark green; suspended member states shown in light green.



“In politics and academia, north African countries are commonly grouped with the Middle East under the umbrella of [MENA](#). In conferences I have been to on ‘African’ issues, Morocco, Algeria, Tunisia, Libya and Egypt have often had tokenistic representation, if any at all. But the identity equation isn’t as simple as Arabic speakers equal Arab people. There are still communities across the Maghreb that speak Berber or Amazigh and a dialect called *darija* that heavily features French and Spanish phrases. Besides, being Arab isn’t an alternative to being African, or even black. Mauritians and Sudanese can identify as all three at once. The religion argument isn’t watertight either. Islam is the dominant religion in parts of east Africa and the Sahel, with notably large communities in Tanzania, Kenya, Nigeria, Senegal, Ethiopia and Eritrea. Perhaps then, it simply boils down to colour. Could it be that to be African is to be black? ... Certainly there is something to be said about north Africans trying to distance themselves from ‘black Africa’. This is as much about sources of influence and power (after independence, countries like Egypt and Algeria looked to the Middle East for a model of an Islamic nation, or north to Europe for economic partnerships) as it is about the racism that exists here as it does everywhere else in the world.”

Source: *Why don't we think of north Africa as part of Africa?*

<https://www.theguardian.com/commentisfree/2015/sep/09/north-africa-algeria-black-africa-shared-history>

The desire for ancient Egypt to be something other than a Black African civilization played a part in the desire for North Africa to be separate from the rest of Africa.

“To offer a starting place—in a 1967 article, historian Leon Carl Brown described North Africa as ‘the great border zone where white ends meeting the area where black begins,’ where, he contended, ‘native whites and native blacks have confronted each other since the beginning of history.’⁶ Brown’s essay goes on to incorporate a number of the key terms that I propose here, and compellingly illuminates a period of early postcolonial African hope and its emerging challenges by describing the ambivalent Pan-Africanism of Gamal Abdel Nasser and others in the 1950s and 1960s. But this formulation of a ‘great border zone’ aptly illustrates the racialization of naturalized geography which has long characterized colonial (and some earlier) descriptions of northern Africa. When we take for granted the idea that the Sahara constitutes a natural border, we reify a logic that posits racial whiteness as indigenous to North Africa, racial Arabness as contributing to the maintenance of that whiteness, and racial blackness as non-indigenous. Amazigh (“Berber”) indigeneity is here simultaneously configured as racially white and erased insofar as indigenous modes of thinking difference are domesticated. ... One of the quotidian ways these racial geopolitics are maintained is through the common third-person descriptor of Black people in northern Africa as ‘Africans’ distinct from an unspecified (unmarked) norm.”

Source: *What is Whiteness in North Africa?* by Leila Tayeb

Slavery

“Muslims believe that Islam’s principal holy book, **the Quran** (“Recitation,” sometimes spelled Koran in English) is an Arabic transcription of a heavenly form or archetype. ... Relatively short (around 400 pages in English translation, a little less than the New Testament), the Quran consists of 114 **suras**, or chapters, arranged in order of their length rather than in chronological order of transmission. ... Suras are composed of verses called **ayats**. ... The other major source of Islamic teaching, **hadith** (“narrative” or “report”), consists of the sayings of Muhammad and his Companions passed down and collected in the centuries immediately following his death. It began as an oral tradition that the Prophet during his lifetime was careful to distinguish from the revealed teachings of the Quran. (A parallel exists in Hinduism between shruti, “that which is revealed,” and smriti, “that which is heard.”) ... The hadith are based on isnads, or chains of authorities; each hadith generally begins with an attestation such as, ‘Abdallah ibn Jafar records that he heard Ali ibn Abu Talib say that he heard the Prophet remark, “The best of women [in the world] was Mary. The best of women [of this people] was Khadija.”’ Some isnads are considerably longer, linking eight or ten names. Hadiths not only fill in many details of the Prophet’s life, but further interpretations were also made of the law stated in the Quran. Their application to the problems of everyday life gives hadith the same practical orientation that the Talmud bears in relation to the Hebrew Bible. ... The third source of spiritual guidance for Muslims is **sira**, biography of Muhammad in chronological form.”

Source: *Islamic Sacred Texts: Quran and Hadith*

<https://www.myss.com/free-resources/world-religions/islam/islamic-sacred-texts-quran-and-hadith/>

“**Sunnah**, (Arabic: “habitual practice”) also spelled **Sunna**, the body of traditional social and legal custom and practice of the Islamic community. Along with the Qur’ān (the holy book of Islam) and **Hadith** (recorded sayings of the Prophet Muhammad), it is a major source of **Sharī‘ah**, or Islamic law. In pre-Islamic Arabia, the term *sunnah* referred to precedents established by tribal ancestors, accepted as normative and practiced by the entire community. The early Muslims did not immediately concur on what constituted their Sunnah. Some looked to the people of **Medina** for an example, and others followed the behaviour of the companions of the Prophet Muhammad, whereas the provincial legal schools, current in Iraq, Syria, and the Hejaz (in Arabia) in the 8th century ce, attempted to equate Sunnah with an ideal system—based partly on what was traditional in their respective areas and partly on precedents that they themselves

had developed. These varying sources, which created differing community practices, were finally reconciled late in the 8th century by the legal scholar Abū ‘Abd Allāh al-Shāfi‘ī (767–820), who accorded the Sunnah of the Prophet Muhammad—as preserved in eyewitness records of his words, actions, and approbations (the Hadith)—normative and legal status second only to that of the Qur’ān.”

Source: *Sunnah*

<https://www.britannica.com/topic/Sunnah>

“**Sahih al-Bukhari** is a *hadith* collection and a book of *sunnah* compiled by the Persian scholar Muḥammad ibn Ismā‘īl al-Bukhārī (810–870) around 846. Alongside *Sahih Muslim*, it is one of the most valued books in Sunni Islam after the Quran.”

Source: *Sahih al-Bukhari*

https://en.wikipedia.org/wiki/Sahih_al-Bukhari

“Sahih Muslim is a collection of hadith compiled by Imam Muslim ibn al-Hajjaj al-Naysaburi (rahimahullah). His collection is considered to be one of the most authentic collections of the Sunnah of the Prophet (ﷺ), and along with Sahih al-Bukhari forms the ‘Sahihain,’ or the ‘Two Sahihs.’ It contains roughly 7500 hadith (with repetitions) in 57 books.”

Source: *Sahih Muslim*

<https://sunnah.com/muslim>

Slavery

<http://archive.today/IGmmR>

Also archived [here](#).

In addition, it’s stated in several hadiths that the prayers of a slave who leaves his master will not be heard.

Additional Information

Slave-girls as sexual property in the Quran

https://web.archive.org/web/20230113115550/https://www.answering-islam.org/Authors/Arlandson/women_slaves.htm

Muhammad Was a Slave Master

<https://www.youtube.com/watch?v=P-eiR9B-MGU>

Islamic Slavery

<https://www.youtube.com/watch?v=0s2TRPtUJ8Q>

Islamic Scholar Admits Islam Promotes Slavery

<https://www.youtube.com/watch?v=gurvLTiqZ3I>

You can atone for sin with a slave, so make sure you have enough slaves in your account to pay for your sins.

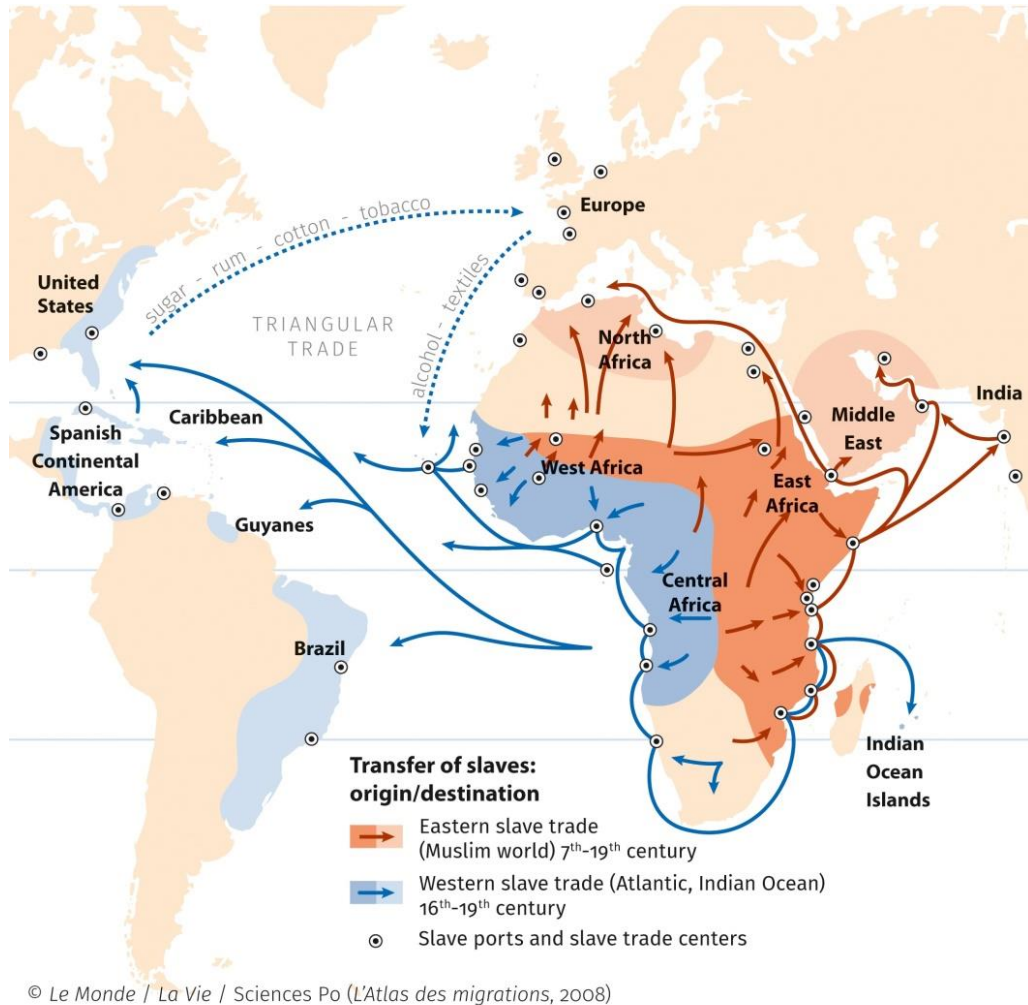
“The vast majority of slaves in pre- and early Islamic times seem to have been Arab prisoners of war, victims of intertribal warfare reminiscent of the *ayām al-‘arab* (the battle days of the Arabs in pre-Islamic Arabia).⁷ These captives were enslaved if the ransom on them went unpaid. ... Under Islam, captives of war continued to constitute a main source of enslavement, with some legal restrictions and modifications. The creation of the *umma* in Medina implemented a principle of classification opposing believers and nonbelievers. Under this new division Muslims could not be enslaved, and the captives acquired through war were part of the spoils (*ghanīma*) to be distributed to those eligible to receive them. Captives of war could also be used to free Muslim prisoners held by enemy armies, or could be freed for a ransom or killed. The prisoners could also buy their freedom.¹⁰ The reason for the slave trade's apparently limited scale in Mecca during the first century of Islam might relate to the fact that converted Arabs in Arabia could no longer be enslaved. As a result of the rapid Muslim conquests, the borders of enslavement were pushed further and further away.”

Source: *On the Provenance of Slaves in Mecca during the Time of the Prophet Muhammad*

<https://www.cambridge.org/core/journals/international-journal-of-middle-east-studies/article/on-the-provenance-of-slaves-in-mecca-during-the-time-of-the-prophet-muhammad/B11A052F86EF0061AD9DFE4C0EB4F5E0>

According to the Quran (Islam): Subjugation of non-Muslims, which essentially meant everyone else in the world, was permitted. You could steal gold, possessions, cattle, food, and land from everyone else (since everyone else was not Muslim) because these were considered spoils of war against non-believers. These spoils also included people; and the enslavement of these people was permitted (though they claim Christians and Jews were excluded). Sex with female slaves was also permitted, even if you were married. And of course, it was permitted to use the female

slaves as domestic help. You put all that together and you have the average man's dream come true! Who *wouldn't* want to become a Muslim?! And if that's not enough, you'll have full-breasted virgins waiting for you in tents in Paradise after you die (according to the Quran, not some radical sect of Islam). With a combination of rules like that, given to men who were basically barbarians, what could go wrong?



Credit: <https://espace-mondial-atlas.sciencespo.fr/en/topic-mobility/map-2C22-EN-western-and-eastern-slave-trades-7th-19th-centuries.html>

You know how White colonizers try to make their satanic, oppressive, abusive past seem positive by only focusing on the so-called benefits they brought to the people they victimized? That's what many Muslims do. For instance, with slavery they argue that it was a good thing,

and so much better than slavery elsewhere because of all the rules on slavery they have (rules because it's a slavery based religion), and the fact that in some places a slave could be freed and gain a respectable position. They leave out the evils of Islam that brought people into slavery in the first place, along with the things you're about to see here in the upcoming videos.

The Arab Muslim Slave Trade Of Africans, The Untold Story

https://www.youtube.com/watch?v=8zM_MzkLKPY

Alternative source

<https://www.dailymotion.com/video/x2n6pk7>

- 3:22 – “There was, and is, absolutely nothing holy about these wars which are primarily to plunder, slaughter, rape, subjugate and rob other human beings of their wealth, produce, freedom and dignity.”

The Bitter Truth About The Arab Slave Trade In Africa

<https://www.youtube.com/watch?v=oY4L2WCtnzw>

Alternative source (but a reaction video)

<https://www.youtube.com/watch?v=lGtlqvAirGI>

- 0:53 – “Although manumission was widespread in Islamic lands, the beneficiaries of this were often military slaves and others in higher occupations where the slaves were most apt to be White rather than Black.”

History of Arab Slave Trade

<https://www.youtube.com/watch?v=5OdIqeWkhHU>

Stone Town Zanzibar: The Center Of East African and Arab Slave Trade

<https://www.youtube.com/watch?v=BifHvRuGTWE>

“Historian Speros Vryonis observes that ‘since the beginning of the Arab razzias [raids] into the land of Rum [the Byzantine Empire], human booty had come to constitute a very important portion of the spoils.’ The Turks, as they steadily conquered more and more of Anatolia, reduced many of the Greeks and other non-Muslims there to slave status: ‘They enslaved men, women, and children from all major urban centers and from the countryside where the populations were defenseless.’ The Indian historian K. S. Lal states that wherever jihadists conquered a territory, ‘there developed a system of slavery peculiar to the climate, terrain and populace of the place.’ When Muslim armies invaded India, “its people began to be enslaved in droves to be sold in foreign lands or employed in various capacities on menial and not-so-meneal jobs within the country.””

Source: *Slavery, Christianity, and Islam* by Robert Spencer

<https://www.firstthings.com/web-exclusives/2008/02/slavery-christianity-and-islam>

“Christianity? That’s the slave master’s religion.” Islam is *literally* the slave master’s religion.

1. The religion of the slave’s master.
2. The religion of a slave master, Muhammad.
3. The religion of slave masters – made for enslaving, perfect for those who want to be a slave master.

Three Secrets of the Islamic Slave Trade

<https://www.youtube.com/watch?v=IsRT69p-vuk>

- 3:36 – “The holiest city of Islam, Mecca, became ‘the centre of the slave-trade in the world’ and remained so well into the twentieth century; from there slaves captured and brought from East Africa and the Sudan were distributed to all parts of Arabia and the Muslim world.”

- 8:40 - 9:00 – As you know, the Civil War wasn’t fought over slavery, and European rulers didn’t stop the slave trade because they wanted to. And then since they stopped they didn’t want anyone else to benefit from it while they couldn’t.

Secrets of the Islamic Slave Trade: Crowdsourced

https://www.youtube.com/watch?v=gSyXbe5_di8

Additional Information

See: *Denials of Islamic Slavery* on page 249 to *Abolition of Slavery & Islamic Resistance* on page 256 in *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan

<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

History of Islamic Slavery in India | Sai Priya | #SangamTalks

<https://www.youtube.com/watch?v=uLYyaA5Ubes>

Islm - Muhammad was a Slave Owner and Slave Trader - Islamic history of black people – YouTube

<https://www.youtube.com/watch?v=Jwwwen0hnBc>

But the Arabs were not alone, Jews (the fake Jews) were right by their side, and it's possible that real Israelites were involved as well but there's no way to prove it. I have so much evidence of this that if I were to include it here it would take things in a different direction. But do know that Jews were in Africa participating in the trans-Saharan slave trade before the trans-Atlantic slave trade ever began; and they continued to participate after the trans-Atlantic slave trade ended. And of course, they were participating in the trans-Atlantic slave trade as well, even carrying it out from Africa. And if that's not enough, they backed, and sometimes were, the Barbary pirates who enslaved Whites. And this is related to actual pirates of the Caribbean, including the piracy in Jamaica.

Side-note

“A new study suggests that a million or more European Christians were enslaved by Muslims in North Africa between 1530 and 1780 – a far greater number than had ever been estimated before. In a new book, Robert Davis, professor of history at Ohio State University, developed a unique methodology to calculate the number of white Christians who were enslaved along Africa's Barbary Coast, arriving at much higher slave population estimates than any previous studies had found. Most other accounts of slavery along the Barbary coast didn't try to estimate the number of slaves, or only looked at the number of slaves in particular cities, Davis said. Most previously estimated slave counts have thus tended to be in the thousands, or at most in the tens of thousands. Davis, by contrast, has calculated that between 1 million and 1.25 million European Christians were captured and forced to work in North Africa from the 16th to 18th centuries.”

Source: When Europeans Were Slaves: Research Suggests White Slavery Was Much More Common Than Previously Believed

<https://news.osu.edu/when-europeans-were-slaves--research-suggests-white-slavery-was-much-more-common-than-previously-believed/>

“But historians are [careful to note](#) that, ‘slaves in Barbary could be black, brown or white, Catholic, Protestant, Orthodox, Jewish or Muslim’. Historian Daniel Barker [explains](#), The context of the Barbary slave trade was a centuries-old Christian-Muslim feud in which both sides' behavior toward each other was pretty ghastly. Muslims conquered, tortured,

massacred and enslaved Christians; Christians conquered, tortured, massacred, and enslaved Muslims. To the degree there was any difference, it favored the Muslims; the Muslims usually allowed Jews and Christians to keep their religion as second-class citizens, while Christians generally required Muslims to convert or die. A considerable number of Barbary corsairs were actually renegade Englishmen, Greeks, or Italians who had converted to Islam; no such acceptance awaited Muslims who converted to Christianity, as the conversos of Spain discovered.”

Source: The shocking history of enslavement of 1.5 million white Europeans in North Africa in the 16th century
<https://face2faceafrica.com/article/the-shocking-history-of-enslavement-of-1-5-million-white-europeans-in-north-africa-in-the-16th-century>

“Only in Amsterdam could Jews safely call themselves such, and they grew up strong and free in a city that became known in the Diaspora as New Jerusalem. Their mentors were their refugee parents who settled there on the run from the Inquisition, and their rabbi, the pirate Samuel Palache. Most of the community's fifty or so families were elite merchants from Spain and Portugal whose commercial skills and connections had made them welcome in what was fast becoming Europe's trading capital. Rabbi Palache, a Barbary pirate who was still capturing Spanish ships in his late sixties, held the first religious services in his home. ... Thus informed, Jewish merchants were the brains behind the brawn-financing, advising, and sometimes leading the Caribbean's emerging fighting force: a ragtag crew of misfits of every nation that coalesced as the dreaded pirates of the Spanish Main. A precedent for this unholy alliance was set by fellow Sephardim in North Africa who had assured their welcome among the Moors by profitably backing and sometimes leading the Barbary pirates. ...

“Fifteen hundred years later, when the Sephardic exiles arrived in North Africa, they were consigned special quarters by their Muslim hosts. Together, the two exiled immigrant groups forged a formidable force. Positioned to wreak vengeance on those who labeled them infidels and heretics, they partnered in the region's most profitable industry-piracy. Sephardic merchants financed the Moors' devastating raids on the coastal towns of Spain and Italy and shared the booty-spices from the East and Christian slaves from Europe. Setting forth in swift, multi-oared galleys from Algiers and other seaside bases, the Barbary pirates (known as corsairs) sacked and burned villages and carried off men, women, and children.¹⁴ If not ransomed, the males were stripped, chained naked to the oars, and forced to row until they died of fatigue; the women were sent to harems; and the children were raised as Muslims.

“That July, Pope Clement, a Florentine Medici more concerned with his family's interests than supporting Charles's religious bent, delivered a blow against the Defender of the True Faith when, on his deathbed, he pardoned conversos for past offenses. This did not sit well with Charles. He and the pope had gotten along only when mutual self-interest demanded.¹⁵ Now that it did not, Clement's decision to free up those masters of commerce threatened to turn the Mediterranean in matters of trade into a Jewish sea. If

they were unchecked, Charles would be forced to deal with that deceitful race. Under the sultan's suzerainty, the Jews had turned Turkey's Constantinople and Greece's Salonika into the seas richest ports, and via links with their brethren around the Mediterranean had developed new, lucrative trade routes to the East. ... This sort of game was not new to exiled Jews. From the time of their expulsion, Sephardim in North Africa had profitably backed the corsairs of the Barbary Coast.

“Although incensed by the prospect, Charles withheld action-figuring that, with Clement dying, he could throw his support to a new pope who would reverse the pardon. But a month later, he received devastating news he could not abide: a Jewish pirate had conquered Tunis, his last stronghold in North Africa.”

Source: *Jewish pirates of the Caribbean* by Edward Kritzler
- [https://web.archive.org/web/20180924103335/https://the-eye.eu/public/concen.org/Miscellanea_Judaica_%2311/KRITZLER\(Edward\)-Jewish_Pirates_of_the_Caribbean_\(2009\).pdf](https://web.archive.org/web/20180924103335/https://the-eye.eu/public/concen.org/Miscellanea_Judaica_%2311/KRITZLER(Edward)-Jewish_Pirates_of_the_Caribbean_(2009).pdf)
- <https://archive.org/details/jewishpiratesofc00krit>

Additional Information

Female Circumcision: The History, the Current Prevalence and the Approach to a Patient by Jewel Llamas
<https://web.archive.org/web/20220901072056/https://med.virginia.edu/family-medicine/wp-content/uploads/sites/285/2017/01/Llamas-Paper.pdf>

What are the Origins and Reasons for FGM?

<https://web.archive.org/web/20220826030016/https://www.28toomany.org/blog/what-are-the-origins-and-reasons-for-fgm-blog-by-28-too-manys-research-coordinator/>

I Didn't Realise I Suffered Female Genital Mutilation Until I Googled It | No Filter | @LADbible

<https://www.youtube.com/watch?v=k0EjH5pFk5w>

How I Survived Female Genital Mutilation

<https://www.youtube.com/watch?v=sTG1MQdlNRY>

FGM Survivor: Leyla Hussein's Story

<https://www.youtube.com/watch?v=UKT1MX-RnmU>

Racism

Note: Because of the way the information below is presented, along with the fact that most people in the U.S. don't know about Arabs or Islam, you might be led to believe that all Arabs, Arab countries and Muslims are racist, but this is not the case. It may be a lot, but it's still not all, so just be aware of that.

“Islam is not racist against Black people.” What do you consider Islam to be? Is it only the Quran, not the Hadith and other writings? If so, you might have an argument, but how many

Muslims only follow the Quran? And how many Arab Muslims are racist despite what the Quran says?

BLACK SKIN

<https://web.archive.org/web/20221201110742/https://answeringislam.org/Index/B/blackskin.htm>
1

Muhammad: The White Prophet with Black Slaves (David Wood)

<https://www.youtube.com/watch?v=1HbOhLJHcFo>

If the Quran doesn't teach racism against Black people, that would mean that most Arabs – even the original creators, teachers and propagators of Islam – were/are the source of racism in Islam, right? And you've already seen what some Arab writers and pillars of Islam said about Black people in the *Racism against Blacks* chapter. And Islam belongs to Arabs, no matter what anyone says or tries to convince people of.

“The first century and a half of Islam, as the Arabs went forth from the Arabian peninsula to conquer half of the known world, was marked by an overwhelming sense of Arab superiority over all other peoples. In this period even to become a Muslim one had to become a sort of fictive Arab by being adopted as the client of an Arab tribe.⁴ The conquered peoples as a whole were in fact referred to as the ‘clients’ (*mawālī*), and Islam was viewed as the property of the Arabs.”

Source: *Arab Views of Black Africans and Slavery* by John Hunwick
<https://glc.yale.edu/sites/default/files/files/events/race/Hunwick.pdf>

Excerpt from *Racism in the Arab world*

Author draws parallel between [Arab nationalism](#) and [Turkish nationalism](#), both were "likewise evolving into the "racial" stage, the ideal being a great "[Pan-Arab](#)" empire, embracing not merely the ethnically Arab peninsula-homeland, but also the regions of Mesopotamia, The Levant, Egypt, Tripoli, North Africa and the Sudan."^[27]

Dr. [Walid Phares](#) writes about Arabism's denial of identity of millions of indigenous non-Arab nations as an ethnic cleansing on a politico-cultural level.^[28]

A writer on the Durban conference regarding racism suggests: That stressing out that "Arabism is racism" would have been an interesting debating topic. Yet, he adds that "the [OIC](#) countries were very clever in how they deflected the slavery issue that could so easily have been turned on them with a vengeance."^[29]

Some Muslim activists have also expressed that "Arabism is racism, pure and simple."^[30] There was Sheikh Mustafa al-Maraghi, who in a famous 1938 essay dismissed the goal of [pan] Arab unity as racist.^[31]

Arab Muslim authors in "Arab-Iranian relations":

Much ink has flowed on the issue of Arab nationalism. Some people believe it to be a racist movement, advocating the superiority of the Arabs.^[32]

A Muslim scholar writes that "the Ba'th party, which sowed a Pan-Arabist ideology, was responsible for the genocide of Kurdish people in Iraq as well as the genocide of Shiite Arabs in Iraq, and that "Pan-Arabism does not recognize minorities living in the Arab world. Everybody in this "world" is an Arab."^[33]

[Ali A. Allawi](#), the former Iraqi Minister of Defense and Finance, envisioning a peaceful Iraq: "Arabism, racism and sectarianism – would be dethroned. Iraq would be at peace with itself and with its region."^[34]

In 1960's, the French Comite d' Action de Defense De- mocratique published a pamphlet titled Racism and Pan-Arabism, its introduction followed by an article by the well known French sociologist, anthropologist & political leader: [Jackes Soustelle](#) to fight against all kinds of racism, this was followed by a paper by Shlomo Friedrich on "Pan-Arabism: A New Racist Menace?" who offered a sharp critique of [Nasser's](#) book The Philosophy of the Revolution, and it terms it a mere pale imitation of Hitler's Mein Kampf.^[35]

The [African Liberation Forces of Mauritania](#) speaking on slavery and genocide in the Sahel, said "those two governments [Sudan and Mauritania] went to the same school—the school of Arabization. The professor was Saddam Hussein, and the doctrine was developed in Egypt by [Nasser](#). They follow the pattern of [Ba'athism](#) and [Nasserism](#). In the color of their skin they may not be Arabs, they may be Black. But they want to be Arab, and they follow this policy of Arabization in Mauritania and Sudan."^[36]

Source: *Racism in the Arab world*

https://en.wikipedia.org/wiki/Racism_in_the_Arab_world

Before Whiteness invaded the African continent through Europeans, Arabism had already been “ethnic cleansing” North Africa and a few locations to the south on a “politico-cultural level.” We’ve all been taught about White supremacy; this is Arab supremacy.

Arabism – Infects a person, giving them a superiority complex. Seeing themselves as higher,

others are automatically lower. This automatically creates a divide, rank, and classification.

Islam – This provides the religious and moral justification to invade, murder, subjugate, and enslave.

If you put these two together you'll have a monster.

Use the following information to help with some of the words you'll hear in the videos below.

“While some people can be racist without realizing that they are doing that, most people are fully aware of how racist they are. For a black person born or living in the Arab world, this is how it feels. ... The most common names that will be shouted at you are ‘babaya’ and ‘babangida.’ You might even think that everyone in the street is complimenting you until you ask around the meaning of such words. The moment you realize it means a black person is when you realize the kind of racist country you are in. There are even rumors that the first word, ‘babaya,’ is local slang for baboon and not a black person. Imagine in this 21st century being labeled a baboon simply because you are black. Despite that, having codes that distinguish other human beings from your race because they are black is racist! However, there are some things you can never believe until they happen to you first hand. Being black in the Arabic country where I stayed means you have to adapt to being called the names allocated to you as a black person. At first, you can get angry at this racist and rude behavior of people shouting at you various Arabic black names in the street. But, in the end, this will become a normal part of your daily life.”

Source: *Think Racism Is Bad in White Countries: Read More About Black People in Arabic Countries*
<https://aninjusticemag.com/think-racism-is-bad-in-white-countries-read-more-about-black-people-in-arabic-countries-c362e9a286fb>

“Black people in Algeria can be categorized negatively by their colour: *k’hal* (black) becomes *kahlouche* (Blackie), *mer’ ouba* (charcoal), *guerba kahla* (black gourde for water made from goatskin), *Nigro-Batata* (big black nose that looks like a potato), *haba zeitouna* (black olive). Or, Blacks can be referred to by an ancient servile status: *khadim* (servant), *ouacif* (domestic slave), ‘*abd* (slave), *haratine* (freed slave), *babay* (Nigger).”

Source: *Black Algerians: Voices from a Community that is Still Too Invisible*
<https://www.arab-reform.net/publication/black-algerians-voices-from-a-community-that-is-still-too-invisible/>

“Abeed or abīd (أبيد، plural of ‘abd, عبد), is an Arabic word meaning ‘servant’ or ‘slave’. The term is used sometimes in the Arab world as an ethnic slur for Black people, and dates back to the Arab slave trade. In recent decades, usage of the word has become controversial due to its racist connotations and origins, particularly among the Arab diaspora. In North Sudan, the terms

‘Abeed’ and ‘Abid’ are commonly used to refer to South Sudanese people (mostly Dinka and Nuer), who are considered by many North Sudanese as a ‘slave tribe’ due to their enslavement during the trans-Saharan slave trade.”

Source: *Abeed*

<https://en.wikipedia.org/wiki/Abeed>

FYI: You haven’t seen lies and denial about racism until you’ve looked at the Arab world and Islam. It’s crazy!

S2 | Ep. 1: "But Bilal (RAH) was Black"

<https://www.youtube.com/watch?v=uUFGjzjC6IQ>

Arab Woman Explain Why Arabs Hate black People/ Must watch

<https://www.youtube.com/watch?v=fJ8i6ahMbok>

Exposing Anti-Blackness in the Arab World | Documentary

<https://www.youtube.com/watch?v=jhfm4KrDtcY>

So, just like with racism and television in the U.S., their society is being programmed as well. This can’t be a coincidence.

Blackface: The ugliness of racism in Arab media | The Listening Post (Feature)

https://www.youtube.com/watch?v=yp0ybc0_Q2A

- 3:46 – [MBC](#)

A conversation about race issues in the Arab world

https://www.youtube.com/watch?v=_wjdmAXr0A0



Mauritania

“Slavery in Mauritania persists despite its abolition in 1980 and mostly affects the descendants of black Africans abducted into slavery who now live in [Mauritania](#) as ‘black [Moors](#)’ or *haratin* and who partially still serve the ‘white Moors’, or *bidhan*, as slaves. The practice of slavery in Mauritania is most dominant within the traditional upper class of the Moors. For centuries, the *haratin* lower class, mostly poor black Africans living in rural areas, have been considered natural slaves by these Moors. Social attitudes have changed among most urban Moors, but in rural areas, the ancient divide remains.^[33] The ruling *bidanes* are descendants of the [Sanhaja Berbers](#) and [Beni Hassān](#) Arab tribes who emigrated to northwest Africa and present-day [Western Sahara](#) and Mauritania during the Middle Ages. Many descendants of the Beni Ḥassān tribes today still adhere to the supremacist ideology of their ancestors, which has caused the oppression, discrimination and even enslavement of other groups in Mauritania.^[34] According to some estimates, as many as 600,000 black Mauritians, or 20% of the population, are still enslaved, many of them used as [bonded labour](#).^[35] Slavery in Mauritania was criminalized in August 2007.^[36]”

Source: *Racism in Africa*

https://en.wikipedia.org/wiki/Racism_in_Africa#Mauritania

Mauritania: Slavery Today

<https://www.youtube.com/watch?v=Z86Yi1SlpaA>

Systemic Racism in Mauritania

<https://www.youtube.com/watch?v=AJ9QRa2XVJU>

Mauritanian Anti-Slavery Activist Maryam Bint Al-Sheikh: Slavery Still Exists in Mauritania

<https://www.youtube.com/watch?v=V28SokN3Kws>

“The [African Liberation Forces of Mauritania](#) speaking on slavery and genocide in the Sahel, said ‘those two governments [Sudan and Mauritania] went to the same school—the school of Arabization. ... In the color of their skin they may not be Arabs, they may be Black. But they want to be Arab, and they follow this policy of Arabization in Mauritania and Sudan.’^[36]”

Source: *Racism in the Arab world*

https://en.wikipedia.org/wiki/Racism_in_the_Arab_world

Morocco

“Enough! It’s time to end the denial, pierce the taboos, raise consciousness about the problem, and confront and criminalize anti-Black racism and discrimination in Morocco. That is the message young black Moroccan activists are conveying as they organize and commiserate with fellow black Moroccans on social networks: like ‘Black Moroccans’ and ‘The *Mazeej* project’ on Instagram and Facebook. Racism exists everywhere in the world but varies according to the context. In the Moroccan context, anti-black racism is pronounced, widespread, and largely denied by non-Blacks despite Morocco’s participation in the trans-Saharan slave trade for 13 centuries, and the socio-economic marginalization of the country’s Black minority until the present day. At the most basic level of daily life, local activists combatting anti-Black racism in Morocco point out that contempt towards Black Arabs and Black Berbers in Morocco (and towards Black people in general) is casually and prominently manifested in the words ‘white’ or non-Black Moroccans—without reflection—commonly use to refer to Morocco’s minority Black population: *Al-Abd* (Slave, pl. *Al-Abeed*), *Al-Khadem* (Servant, pl. *Al-Khadam*), *Al-Hartani* (Freed black slave) and *Al-Azzi* (roughly, somewhere in between Negro and Nigger), *Al-Kahlouch* (Blackie). *Wena Kahlouch?* (And me, am I a Blackie?) said when white Moroccans jest about being asked to do something unpleasant. The animalization of Black people in Morocco is not infrequent (This form of racial mockery seems mostly targeted at migrants from Sub-Saharan Africa): Black people in Morocco can be called *qird* (monkey), *khanzir* (pig), *akil lahmi albashar* (cannibal), and *hayawan* (animal). They may be greeted by the sounds monkeys supposedly make: *guera; guera*. The heritage of black Moroccans is frequently denied and accosted with the veiled attack of the phrase: *M’Nenty* (Where are you from?) said by their fellow citizens, as if ‘true Moroccans’ are all white. It should, but doesn’t in the Moroccan context, go without saying that using the words slave (*Abd*) and servant (*Khadem*) to refer to Black people is despicable, offensive, and racist. Yet, many Moroccans deny the charge, utilize the words frequently and freely, and claim that racism doesn’t exist in Morocco. Black Moroccans also do not experience being called *Azzi*, *Kahlouch*, etcetera as terms of affection or forms of friendly teasing and humour, as their non-black Moroccan friends and acquaintances often claim. Far from it. Black Moroccans also recognize that when non-Black Moroccans ‘make fun’ of dark skin or tightly curled hair they are participating in racist micro-aggressions that are meant to hurt and subjugate.”

Source: *Ending Denial: Anti-Black Racism in Morocco*

<https://www.arab-reform.net/publication/ending-denial-anti-black-racism-in-morocco/>

Morocco: outrage of a constant discrimination against Black Africans

<https://www.youtube.com/watch?v=LV1rcEed3Hg>

Algeria

Since Algeria is so big it extends further south than some of the other North African countries, and I'm guessing it's there that you'll find a larger population of Black Africans.

Miss Algeria turns into victim of racism

<https://www.youtube.com/watch?v=2kHQ8Vlanw4>

“In present-day Algeria, it is above all Blacks from south of the Sahara who are discriminated against and subject to virulent racism in the streets. They are employed in the black market as they are not issued work permits. They do the hardest jobs for the worst wages. In Algiers, there is not a single family carrying out general construction work which has not employed Blacks as labourers carrying sand and gravel, digging foundations and moving tons of soil on their backs. They also build trenches and unblock sewers in populated areas, all at a price ten times lower than that received by Algerians.”

Source: Black Algerians: Voices from a Community that is Still Too Invisible

<https://www.arab-reform.net/publication/black-algerians-voices-from-a-community-that-is-still-too-invisible/>

Watch the beginning - 5:08

THE TRUTH ABOUT BEING A BLACK GIRL IN ALGERIA

<https://www.youtube.com/watch?v=waGjciJX6Cc>

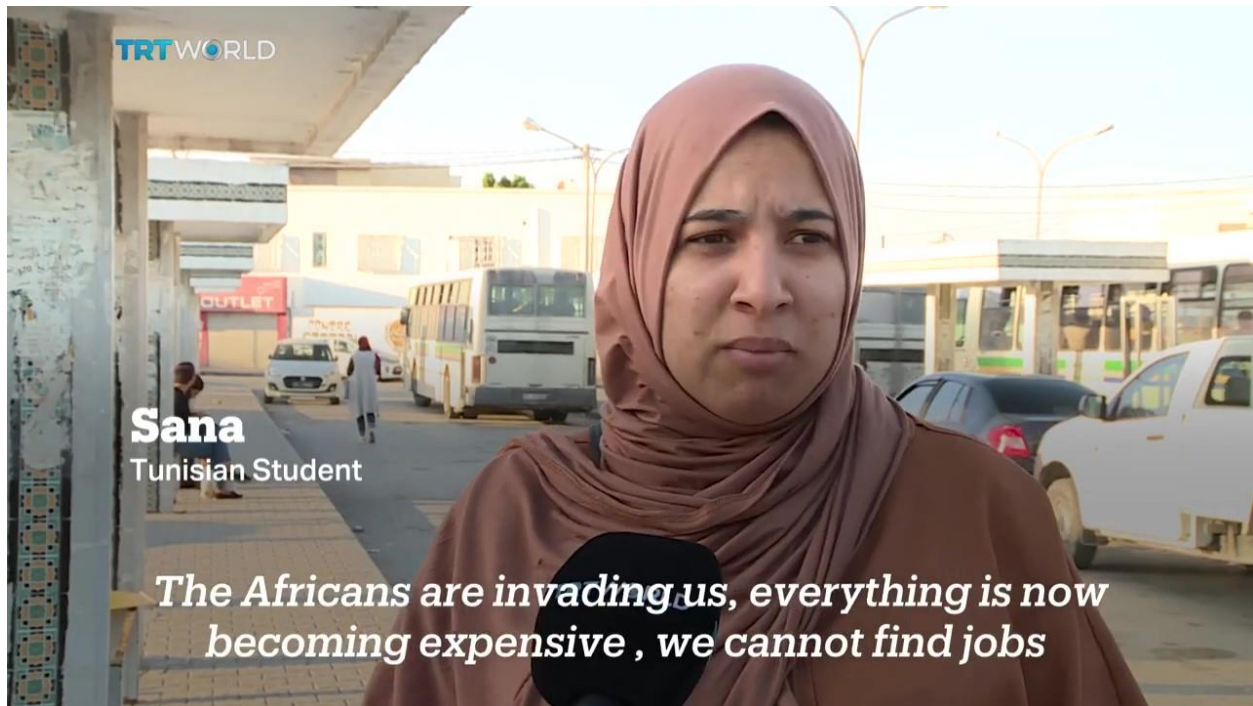
Tunisia

Tunisia criminalizes racial discrimination

<https://www.youtube.com/watch?v=K53FE12trBY>

Racism on rise in Tunisia

<https://www.youtube.com/watch?v=8fMYL-ejp8U>



Libya

Racism in Libya

<https://www.youtube.com/watch?v=94ESahkva08>

You might have heard of the migrant crisis in the news.

“The desert town of Agadez, Niger is a final stop before the treacherous journey across the Sahara to Libya. Refugees huddle on the backs of overcrowded trucks, hoping to reach their destination safely. Interception by Niger’s military or raiding separatist groups is common and compounds the risks of venturing across 1200 kilometers of desert. Yet for these people, the journey is a vital pathway to safe haven. Since the overthrow of Muammar Gaddafi, Libyan ports are uncontrolled, and boats leave for Italy and Greece on a daily basis. Despite the dangers, the narrative of hope in the information age is a compelling one; the safety and greater prosperity of Europe compels migrants to take on the risks of crossing continents. The modern era’s

unparalleled access to information has not only provided more details on the perils that migrants and refugees face, but also of the benefits of reaching Europe. Migrants stay well aware of the evolving news cycle around the EU's response to the refugee crisis, with images of Germans with open arms bearing plush toys presenting a future worth risking death. Young Africans also see the Facebook photos of friends who have succeeded in reaching a new home and are spurred on by the images of success rather than the lost voices of those who perished or were turned back. Moreover, the proliferation of mobile phones allows people smugglers to be no more than a phone call away as traditional barriers to information and accessing transit become lower and lower.”

Source: *The African Refugee Crisis and Smugglers of Humanity*

<https://iop.harvard.edu/get-involved/harvard-political-review/african-refugee-crisis-and-smugglers-humanity>

“On 7 June, the UN Security Council took the unprecedented step of targeting six individuals with sanctions over their alleged involvement in Libya's transnational human smuggling and trafficking rings. An asset freeze, travel bans and other punitive measures were imposed on four Libyan nationals – Mussab Abugrein (aka Doctor Mussab), Ahmed Al Dabbashi (who goes by the moniker Al Amu – ‘the uncle’), Mohammed Kushlav (aka Al-Gsab) and Abdulrahman Milad, aka Al Bija. The other two men on the sanctions blacklist are notorious Eritrean people smuggler Ermias Ghermay and Eritrean Fitwi Abdelrazak. ... Three of the Libyans included on the [Security Council list](#) – Al Amu, Al-Gsab, and Doctor Mussab (reportedly called that because of his degree of professionalism) – are without question among the biggest kingpins in the Libyan West Coast's vast black market, and are appropriate targets for sanction. That said, Al-Gsab's scale of involvement in the fuel smuggling industry far outstrips his human smuggling operations. Together, these men form part of an ecosystem of militiamen who have come to dominate the sociopolitical landscape of Libya's west coast. Abugrein is the only one on the sanctions list who is not a militia leader in his own right – although he is seen as the financier of a militia, the Al Wadi Battalion of Sabratha. The two East Africans targeted by the Security Council, Ghermay and Abdelrazak, are technically known as *manadeeb* (brokers) who grew so powerful, between 2012 and 2015/16, that many migrants who travelled through Libya using their networks often believed they were actually *ru'us* (‘heads’ or network leaders). In fact, as noted in the narrative put forward by the Security Council to justify the sanctions against these individuals, both men worked for Libyans, one of whom was Mussab Abugrein. Ghermay and Abdelrazak, and several other similar East African players, were critical in helping to connect the Libyan smuggling and trafficking industry transnationally to a sophisticated network of smugglers, brokers and hawaladars (paperless money-transfer agents) working along the routes connecting various East African countries to Libyan coastal migrant hubs via the Sudanese capital, Khartoum.”

Source: *UN Security Council Brings out the Big Stick in Libya*

<https://globalinitiative.net/analysis/un-security-council-brings-out-the-big-stick-in-libya/>

Ahmed Al Dabbashi, aka Al Amu



Abdulrahman Milad, aka Al Bija



Ermias Ghermay



And I'm sure there are Black Africans who take part in some aspects of smuggling, transporting Africans through African countries with the purpose of entering Europe.

Illegally transporting migrants was one thing, but what happened when they reached Libya?

NYT Wakes Up to Racism Against Africans in Libya

<http://archive.today/JVD0D>

- "But by focusing only on the color prejudice of Libyan traffickers, the NYT misses the larger story: the centuries-long Arab slave trade, known to continue to this day in Sudan and Mauritania, has returned to the Mediterranean Basin."

And notice that they're saying the smugglers are not Black.

"Some migrants are even more vulnerable to abuse and exploitation than others, [a new report](#) from Unicef and the International Organization for Migration says. Among those at particular risk, according to the report, are people traveling alone, those with low levels of education,

children of any age and migrants who have endured long journeys. But people from sub-Saharan Africa are most vulnerable of all, simply because of their skin color, the report says. ...

‘Countless testimonies from young migrants and refugees from sub-Saharan Africa make clear that they are treated more harshly and targeted for exploitation because of the color of their skin,’ the report says. ... Sheku B. Kallon, a Sierra Leonean migrant who now resides in a camp in Italy, said smugglers charge people who have black skin more money for the trip. Traffickers justify the steep fees because they face more difficulties taking black people through Libya, where discrimination is common, he said. Mr. Kallon said that while in Libya, smugglers hid him and a group of other black migrants by covering them with plastic sheets in the back of a truck. Even with the cover, the traffickers were so worried about being seen ferrying black people they took them through series of bypasses to get to Tripoli, he said. Once in Libya, Mr. Kallon and his friends managed to find odd jobs from Libyan Arabs. But they were paid less because of their skin color, he believes. And sometimes they were not paid at all. ‘I don’t think there is a place as bad as Libya,’ he said.”

Source: Sub-Saharan African Migrants Face Old Enemy in Libya: Bigotry
<https://www.nytimes.com/2017/09/12/world/africa/migrants-africa-libya.html>

“An IOM interviewer in Italy noted that many migrants from sub-Saharan Africa reported widespread racism, and that those who are black are singled out for abuse, kidnapping for ransom, and exploitation. Many sub-Saharan Africans, she says, have spoken to her of being treated ‘worse than animals.’¹⁸”

Source: Harrowing Journeys: Children and youth on the move across the Mediterranean Sea, at risk of trafficking and exploitation
https://web.archive.org/web/20180223003408/https://www.unicef.org/publications/index_100621.html

Libya slave auctions: Reporting on the slavery trade (The Investigators with Diana Swain)

https://www.youtube.com/watch?v=PY_0YCbc8gc

Rescued African migrants say they are fleeing slavery

<https://www.youtube.com/watch?v=lnSgWGuj3jE>

#FOCUS - Libyan town of Sabratha cracks down on people smugglers

<https://www.youtube.com/watch?v=AXO-DmchsFE>

Alternative sources

<https://www.france24.com/en/20181205-focus-libya-sabratha-organised-crime-gangs-people-smugglers-mediterranean-migrants>

<https://uk.movies.yahoo.com/video-libyan-town-sabratha-cracks-144209972.html>

Well, at least someone in Libya took care of them, right?

“In part one of a two-part series, VICE News examines how Libya is struggling with the migrant crisis, where state-run detention centers are overcrowded and violent, and how government immigration controls are outsourced to militias. ... With militias controlling large swathes of land, their attentions have turned to the people that cross their territories. The fighters assert they are bringing order to the country as they detain the refugees, yet these people's lives have become valuable commodities to the militias as they try to solidify their positions in the country.”

Source: *Detained by Militias: Libya's Migrant Trade (Part 1)*

<https://www.vice.com/en/article/wjamaw/detained-by-militias-libyas-migrant-trade-part-1>

Detained by Militias: Libya's Migrant Trade (Part 1)

<https://www.youtube.com/watch?v=h3f380cYIPM>

So, they were getting abused and killed in the government detention centers *and* the militia-run detention centers.

New videos expose torture of African refugees in Libya

<https://www.youtube.com/watch?v=YjDjVxISk8A>

And it's true that Europe and the international community did nothing.

EU immigration: Tortured for trying to enter Europe

<https://www.youtube.com/watch?v=CXzpfBGHudg>

Italy decided to give the Libyan “coastguards” ships and training to capture refugees at sea and send them back to Libya where they knew human rights abuses were taking place. The European Union and the rest of Europe ignored it. And it's the Arab and European invaders of Africa who are for a fact the cause of the circumstances that cause Black Africans to want to or have to leave their countries. This is what they do to our kind. Is Black loyalty to an Arab, Jewish, or European nation Black insanity?

Exclusive: ‘I don't want to go back to Libya,’ plead migrants trying to flee

<https://www.youtube.com/watch?v=VPzme78JyCg>

Refugees recount living hell of detention centres in Libya • FRANCE 24 English

https://www.youtube.com/watch?v=Dm_JsaN7V5Y

Rape, abuse and violence: Female migrants' journey to Libya

<https://web.archive.org/web/20220308141830/https://www.aljazeera.com/features/2020/1/25/rape-abuse-and-violence-female-migrants-journey-to-libya>

Here's What The European Union Did To Stop Migrants From Coming

<https://www.youtube.com/watch?v=iBKKpZNHp-E>

How Europe's "Shadow Immigration System" Pays Libyan Militias to Jail Migrants in Brutal Conditions

<https://www.youtube.com/watch?v=9tNpDjZZ7qc>

Alternative source

How Europe's "Shadow Immigration System" Pays Libyan Militias to Jail Migrants in Brutal Conditions

https://www.democracynow.org/2021/12/9/shadow_immigration_europe_libya_migrants

Additional Information

Libyan police lieutenant: 'Coast guard are smugglers'

<http://archive.today/Ry310>

Egypt

Most Egyptians say no racial discrimination 'at all' in their country despite evidence - BBC News

<https://www.youtube.com/watch?v=wX8ERzzc42U>

“Mona Eltahawy, a columnist for Egypt's *Al Masry Al Youm* and Qatar's *Al Arab*, wrote in the *New York Times* an article titled, ‘Racism: The Arab world's dirty secret’. She was a witness to racist attacks by Arab Egyptians on blacks and stated: ‘We are a racist people in Egypt and we are in deep denial about it. On my Facebook page, I blamed racism for my argument and an Egyptian man wrote to deny that we are racists and used as his proof a program on Egyptian Radio featuring Sudanese songs and poetry! Our silence over racism not only destroys the

warmth and hospitality we are proud of as Egyptians, it has deadly consequences.’ She believed racism was behind a police crackdown on 5,000 Sudanese refugees and the beating to death of some women and children. She added: ‘The racism I saw on the Cairo Metro has an echo in the Arab world at large, where the suffering in Darfur goes ignored because its victims are black and because those who are creating the misery in Darfur are not Americans or Israelis and we only pay attention when America and Israel behave badly.’ She criticized the country's attitudes: ‘We love to cry 'Islamophobia' when we talk about the way Muslim minorities are treated in the West and yet we never stop to consider how we treat minorities and the most vulnerable among us.’ While noting that racist incidents are condemned in the United States, she said that in Egypt, as well as in the Arab world, there is a culture of silence toward racist incidents which reflects negatively on Arab society.^[11] ... Dark-skinned Egyptian President [Anwar Sadat](#) faced insults of not looking ‘Egyptian enough’ and ‘Nasser's black poodle’.^[19] An Egyptian Nubian soccer player [Mahmoud Abdel Razeq](#) stopped playing football due to racist slurs by rival Egyptian fans during a game.^[20] A group was shouting out ‘Shikabala’ while pointing a black dog wearing the number 10, which was Zamalek football shirt.^[21] According to the Egyptian Initiative for Personal Rights (EIPR), Black African immigrants to Egypt often face physical violence and verbal abuse at the hands of the general public and law enforcement officials. Refugees from Sudan are especially targeted, with racial slurs like ‘oonga boonga’ and ‘samara’ (meaning "black") constituting the most typical insults. The EIPR attributes the violence and abuse to both a lack of government efforts at disseminating information, raising awareness and dispelling myths with regard to the economic contributions made by the newcomers, and stereotyping on the part of the Egyptian media.^[22] Black women are also targets of sexual harassment.^[19]”

Source: *Racism in the Arab world*

https://en.wikipedia.org/wiki/Racism_in_the_Arab_world

Watch the beginning - 1:35

Modern Egyptians Trying To CANCEL Kevin Hart

<https://www.youtube.com/watch?v=dz3VzC39sEA>

Sudan

“The racism goes back to the founding of Khartoum in 1821 as a marketplace for slaves. By the second half of the century about two-thirds of the city's population was enslaved. Sudan became one of the most active slave-raiding zones in Africa, with slaves transported from the south to the north, and to Egypt, the Middle East and the Mediterranean regions. Slave traders are still glorified - a street in the heart of the capital is named after al-Zubair Pasha Rahma, whose 19th

Century trading empire stretched to parts of what is now the Central African Republic and Chad. Historians say he mainly captured women from the modern-day Sudanese areas of Blue Nile and the Nuba Mountains, as well as South Sudan and Ethiopia's Oromia region. He was also known for his slave army, made up of captives from South Sudan, which fought for the Ottomans. Another street is named after Osman Digna - a slave trader and military commander, whose lucrative business was curtailed by the then-British colonial administration when it moved to outlaw slavery. The practice was only officially abolished in 1924, but the decision faced strong resistance from the main Arab and Islamic leaders of that era, among them Abdelrahman al-Mahdi and Ali al-Mirghani, who many believe had slaves working on the vast tracts of land they owned along the Nile River. They wrote to the colonial administration urging them not to abolish slavery, but their request was ignored. The two men, along with their political parties - Unionist and Umma - continued to wield enormous influence after independence, entrenching notions of Arab superiority in the new state by reserving almost all jobs for Arabs and failing to develop areas inhabited by black people. Mahdi's grandson, Sadiq al-Mahdi, served as prime minister from 1966 to 1967 and again from 1986 to 1989, when Mirghani's son, Ahmed, became president in a coalition government the two men had formed.”

Source: Viewpoint from Sudan - where black people are called slaves

<https://www.bbc.com/news/world-africa-53147864>

“Racism in Sudan is a complex matter due to the racial mixture of various populations. Sudanese Arabs are among the 600 ethnic groups who live there, and there are elements within Arab Sudanese society that view black people and blackness with disfavor.^{[1][2]} Sudan is dominated by a light-skinned, Arabic-speaking elite, while black Africans often face oppression and marginalization.^[3] Sudan has been in the [Arab League](#) since 1956. ... Skin color is not the sole determining factor in distinction between Sudanese Arabs and Sudanese Africans. The extent that a person has Arab ancestry, speaking the Arabic language, and practicing Islam can be associated with being ‘Arab’ and ‘non-black’ and can determine social status. Sudanese conceptions of race differ from conceptions of race in the Western world. Many dark-skinned Sudanese, such as former president [Omar al-Bashir](#), would be considered ‘black’ in a country such as the United States but are considered ‘non-black’ within Sudan.^[5] ... Beginning in 1991 elders of the [Zaghawa people](#) of Sudan complained that they were victims of an intensifying Arab apartheid campaign.^[11] [Vukoni Lupa Lasaga](#) has accused the Sudanese government of ‘deftly manipulat(ing) Arab solidarity’ to carry out policies of apartheid and ethnic cleansing against non-Arabs in [Darfur](#).^[12] [Alan Dershowitz](#) has pointed to the extremely prevalent elite-sponsored [colorism](#) in Sudan as an example of a government that deserves the appellation ‘apartheid,’^[13] and former Canadian [Minister of Justice Irwin Cotler](#) has also criticized Sudan in similar terms.^[14]”

Source: Racism in Sudan

https://en.wikipedia.org/wiki/Racism_in_Sudan

“In the Sudan, black African captives in the civil war were often enslaved, and female prisoners were often abused sexually,^[93] with their Arab captors claiming that Islamic law grants them permission.^[94] According to CBS News, slaves have been sold for US\$50 a piece.^[95] In September 2000, the U.S. State Department alleged that ‘the Sudanese government's support of slavery and its continued military action which has resulted in numerous deaths are due in part to the victims' religious beliefs.’^[96] Jok Madut Jok, professor of history at [Loyola Marymount University](#), states that the abduction of women and children of the south is slavery by any definition. The government of Sudan insists that the whole matter is no more than the traditional tribal feuding over resources.^[97] The United States government's [Sudan Peace Act](#) of October 21, 2002 accused Sudan of genocide in an [ongoing civil war](#) which has cost more than 2,000,000 lives and has displaced more than 4,000,000 people since the war started in 1983.^[98] During the [Second Sudanese Civil War](#), people were taken into slavery; estimates of abductions range from 14,000 to 200,000. Abduction of [Dinka](#) women and children was common.^[99] In 2004, it became publicly known that there was an [organised campaign](#) by Janjaweed militias (nomadic Arab shepherds with the support of Sudanese government troops) to get rid of 80 black African groups from the [Darfur](#) region of western Sudan. These peoples include the Fur, Zaghawa and Massalit.^{[100][101]} Mukesh Kapila (United Nations humanitarian coordinator) is quoted as saying: ‘This is more than just a conflict. It is an organised attempt [by Khartoum] to do away with a group of people. The only difference between [Rwanda](#) [in 1994] and Darfur now is the numbers of dead, murdered, tortured and raped involved’^{[102][103][104][105]} A July 14, 2007 article noted that in the past two months up to 75,000 Arabs from [Chad](#) and [Niger](#) crossed the border into Darfur. Most have been relocated by the Sudanese government to former villages of displaced non-Arab people. Some 2.5 million have now been forced to flee their homes after attacks by Sudanese troops and Janjaweed militia.^[106]»

Source: *Racism in Africa*

https://en.wikipedia.org/wiki/Racism_in_Africa

Somalia

This is a very interesting case which proves the effects of Arabism.

“Islam was introduced to the northern Somali coast early on from the Arabian peninsula, shortly after the hijra. Zeila's two-mihrab Masjid al-Qiblatayn dates to the 7th century, and is the oldest mosque in the city. Somalis were among the earliest non-Arabs to convert to Islam. Not only the earliest non-Arabs, but the religion of Islam in Somali predates almost every single Muslim nation of today.”

Source: *Islam in Somalia*

https://en.wikipedia.org/wiki/Islam_in_Somalia

“Somalia has historically had a lot of Arab cultural influence. In Pre-Islamic times, there was extensive trading between the two countries. Due to Somalia’s proximity to Arabia, Islam reached Somalia very early, having a profound affect on the culture, diet, and language of Somalis. Currently, 99.8% of Somalians are muslim. As such, traditional Somali food is entirely halal, with dishes such as Lahoh, Haleeb Shai, Maraqa, Asida, Hummus, Malawah, and Ma’amoul all found in traditional Somali cuisine, usually borrowed from or through Yemen. Furthermore, Arabic is one of two official languages of Somalia, and, through the Islamic heritage of Somalia, has had a major impact on the Somali language as well. ... However, Somalis are still extremely different from Arabs in many different ways. First, many Somalis are not genetically related to Arabs despite cultural contact (although some do claim that their *rer*, or clan, is descended from Arabs). In fact, the people of Somalia are closer genetically to the people of nearby Ethiopia and Kenya than Arabs, who live across the Red Sea from Somalia. ... While this may show that Somalis are a distinct group from Arabs, it is important to note that Somalia is a member of the Arab League, which is composed of Arab-speaking and Arab-identifying nations. Furthermore, other Arab countries, such as Iraq, Mauritania, Morocco, and Sudan also have significant populations of people who either are not and do not speak Arabic yet are considered Arab. ... All in all, it seems as though most Arab influence in Somalia is through Islam, and not other cultural avenues. But while the similarities and differences are pretty clear, the question of whether Somalis are actually Arab cannot be answered without considering the opinions of Somalis.”

Source: *Somalis: Arab or Not?*

<https://www.arabamerica.com/somalis-arab-or-not/>

Somalia’s Arab Affinity Exacerbates Internal Clan Strife

<http://archive.today/e7nda>

ARE SOMALIS ARABS?

<https://www.youtube.com/watch?v=PwGMpHMPYYo>

Are SOMALIS BLACK??? ARAB??? OR... ???

<https://www.youtube.com/watch?v=CmL5mnb7p6g>

ARE SOMALIS RACIST? Somalis VS. Somali Bantus. Let’s talk about it

<https://www.youtube.com/watch?v=0Hdtaafzu98>

Why do SOMALIS call other Black people JAREER ? Anti-blackness ?

<https://www.youtube.com/watch?v=QvDL3wCrhPs>

Somalis defend themselves against Racist arab shopowner in Columbus ohio. FULL VIDEO

<https://www.youtube.com/watch?v=RjXW-cRDTOI>

With Arabs coming from North Africa, the Arabian Peninsula, and further north, today there are Somalis, people who live in Somalia, who look 100% Arab, and pretty much are; some with skin as light as White Europeans. I wouldn't call them Black either. "Sizable ethnic groups in Somalia include some 35,000 Arabs, about 2000 Italians, and 1000 Indians and Pakistanis."

(Source: [Somalia](#))

Additional Information

WHY IS SOMALIA SO DANGEROUS? || MOGADISHU 2022

<https://www.youtube.com/watch?v=7LIYltDWaI>

Elsewhere

Let's take a look at a few more locations in the Arab world.

"The **kafala system** (also spelled "kefala system"; Arabic: نظام الكفالة, romanized: *nizām al-kafāla*; meaning "sponsorship system") is a system used to monitor migrant laborers, working primarily in the construction and domestic sectors in Gulf Cooperation Council member states and a few neighboring countries, namely Qatar, Bahrain, Kuwait, Lebanon, Oman, Saudi Arabia and the United Arab Emirates. The system requires all migrant workers to have an in-country sponsor, usually their employer, who is responsible for their visa and legal status. This practice has been criticized by human rights organizations for creating easy opportunities for the exploitation of workers, as many employers take away passports and abuse their workers with little chance of legal repercussions."

Source: *Kafala system*

https://en.wikipedia.org/wiki/Kafala_system



The employees are the citizens of these nations. So, this, what you're about to see, is a representation of many of the people of these nations and their mentality.

Kafala system in Lebanon: "Modern-day slavery"

<https://www.youtube.com/watch?v=CuhE00lqsr8>

Migrant Workers in Lebanon Are Trapped in a Racist System

<https://www.youtube.com/watch?v=yFEui9JhMFI>

Foreign workers abused in Lebanon

<https://www.youtube.com/watch?v=j8mDLD2ma-g>

Ghanaian migrant tells of beatings, sexual harassment under slavish Kafala system

<https://www.youtube.com/watch?v=BwqC6l6Ecac>

'I am not garbage': Ethiopian workers left stranded in Lebanon

<https://www.youtube.com/watch?v=ybm-sFcpZ9U>

"I wanted to die": The 'hell' of kafala jobs in the Middle East - BBC Africa Eye documentary

<https://www.youtube.com/watch?v=6CPCZAU47YQ>

I would love to see these people do or say those things to we Black Americans, or to do or say

them to others in our presence. In fact, can we set something up?

Qatar: Man arrested after being filmed hitting migrant worker

<https://www.youtube.com/watch?v=SKdnEPLpIk8>

How Qatar built stadiums with forced labor

https://www.youtube.com/watch?v=C-0CebFpF_s

The plight of migrant workers in Qatar • FRANCE 24 English

<https://www.youtube.com/watch?v=qTIG7WyUuLQ>

Yemen's 'untouchables' see little hope for change

<https://www.youtube.com/watch?v=ioprl4eVn4>

The West Asia Post | Black Yemenis remain in the shadows

<https://www.youtube.com/watch?v=JYzrqcZU-Q>

- 3:45 – “According to many, the rebel’s call was merely a ploy to draw them into their ranks.” Islam was being used in the same way in Africa. We also saw this with the U.S. Civil War and desegregation of the U.S. military.

“In Iraq, Blacks made up an average of 15 percent of combat troops in-country at any given time, and in the earliest weeks of the conflict accounted for a startlingly high percentage of casualties. However, due largely to their concentration in non-combat positions of the military, by the end of the war African Americans accounted for just 9 percent of fatalities – which is actually lower than other ethnicities. There is anecdotal evidence, however, that African-American soldiers were purposely targeted because of their race. A Sunni insurgent interviewed in Baghdad in 2004 by Guardian reporter Jason Burke echoed the ethnocentrism that permeates much of the Middle East when he admitted: ‘To have Negroes occupying us is a particular humiliation. Sometimes we aborted a mission because there were no Negroes [to target].’”

Source: Minorities continue to pay a high price for Iraq

https://www.phillytrib.com/news/minorities-continue-to-pay-a-high-price-for-iraq/article_80d3ee27-ef47-56c9-926a-c2c613cbdd72.html

Black Iraqis claim discrimination - 11 Jan 10

<https://www.youtube.com/watch?v=H8-JiZlfTyA>

Centuries-old black community still on the margins in Iraq

<https://www.youtube.com/watch?v=dxZNEuaKoNQ>

Additional Information

The Arab Spring, 10 years on: How FRANCE 24 reported the story

<https://www.youtube.com/watch?v=iKGpBJHzbkl>

Key takeaways

1. Arab racism against Blacks predates European racism against Blacks.
2. Arab supremacy predates European supremacy.
3. Arab enslavement of Black Africans predates European enslavement of Black Africans (large scale, not just a few here and there); enslaved more people, killed more people, and lasted longer.
4. Arab colonization of Africa predates European colonization of Africa (large scale).

North Africa is a hijacked Arab-European colony that is separate from Africa and Blacks down to the soul. These countries, and any other countries in Africa that are like these, are not, and will never be, a true ally of Black Africa/Africa. It's impossible.

Europeans

Almost all non-Whites/non-Europeans around the world have been invaded by Whites/Europeans, and this is something almost everyone is aware of so there's no need to go too deep on this subject.

“In historical contexts, New Imperialism characterizes a period of colonial expansion by European powers, the United States, and Japan during the late 19th and early 20th centuries. The period featured an unprecedented pursuit of overseas territorial acquisitions. At the time, states focused on building their empires with new technological advances and developments, expanding their territory through conquest, and exploiting the resources of the subjugated countries. During the era of New Imperialism, the Western powers (and Japan) individually conquered almost all of Africa and parts of Asia. The new wave of imperialism reflected ongoing rivalries among the great powers, the economic desire for new resources and markets, and a

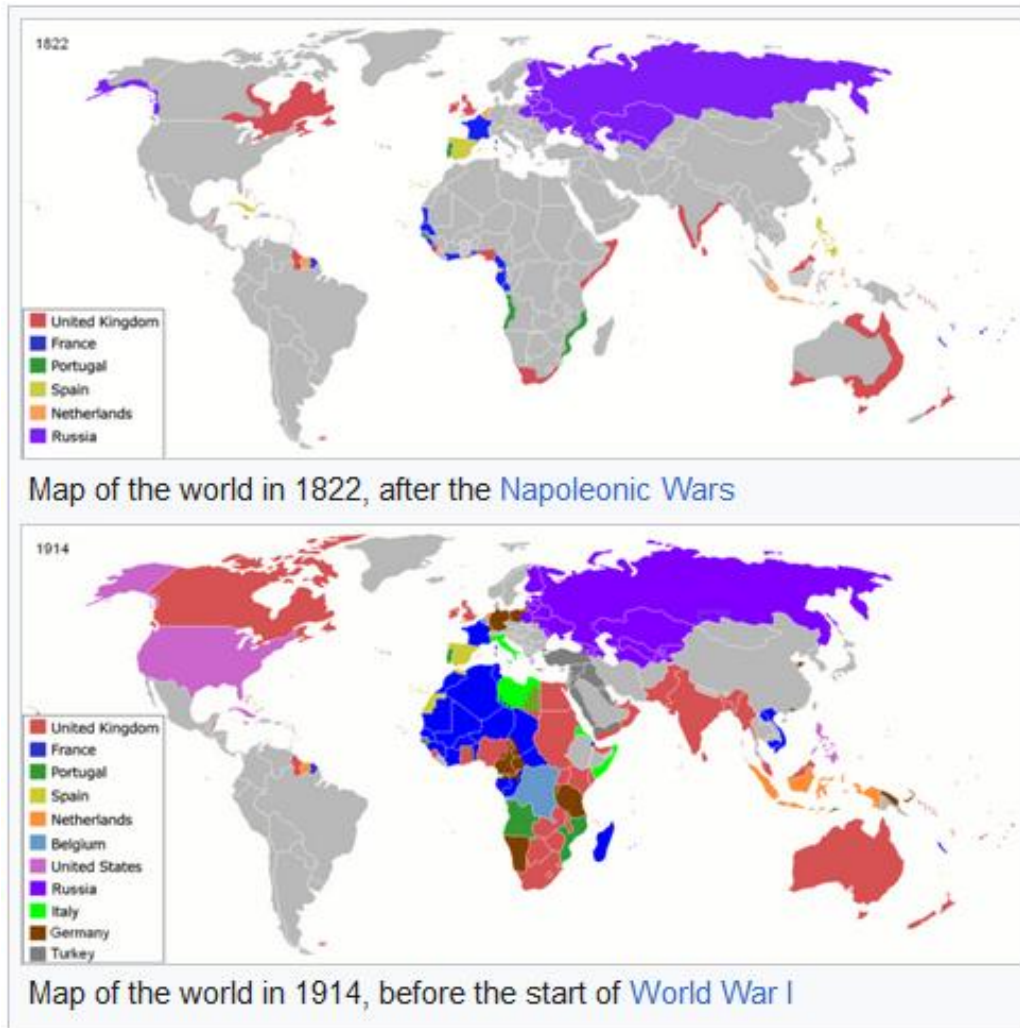
‘civilizing mission’ ethos. Many of the colonies established during this era gained independence during the era of decolonization that followed World War II. The qualifier ‘new’ is used to differentiate modern imperialism from earlier imperial activity, such as the formation of ancient empires and the first wave of European colonization.”

Source: *New Imperialism*

https://en.wikipedia.org/wiki/New_Imperialism

And remember, it’s called “colonizing” and “conquests,” not murder, genocide, theft and oppression.

Imagine one of your neighbors coming to your house and taking it over through violence and trickery. How would you feel about what happened, your current situation, and “those people”? Then imagine that in the process of taking over your house they killed some of your family members. How would you feel about what happened, your current situation, and “those people”? Then imagine your neighbors, now head of the household, moving some of their family into “your house.” How would you feel about what happened, your current situation, and “those people”? Now imagine you and your family being relegated to living in the basement and only being able to come up to the main floor of the house for specific reasons. How would you feel about what happened, your current situation, and “those people”? Now imagine that you, the true owner of the house, and your family are discriminated against and treated as being less than human, and made the victim of violence and all manner of unfair treatment (they show you that you’re clearly not one of them). How would you feel about what happened, your current situation, and “those people”? But since "your house is now there's, they've installed a new electrical system, fixed the plumbing, painted the walls, and brought into “your home” a television, books, dishwashing machine, and a washing machine and dryer – things you didn’t even have in your house before they came. “You wouldn’t believe how much money I put into this house.” *Now* how would you feel about what happened, your current situation, and “those people”? What, that doesn’t make everything better? But you get to use these things sometimes. Stop complaining.



The territorial evolution of modern colonial empires and some of their successor states (such as USSR, Turkey)

https://en.wikipedia.org/wiki/Colonial_empire#/media/File:Colonisation2.gif

Notice how slavery wasn't even enough for some of these countries.

Thieves, murderers, enslavers, rapists, oppressors, exploiters, destroyers, liars, deceivers ... Godless, lawless, satanic, sadistic, savage, greedy, prideful, selfish – the trash of the earth. Do you live in one of these special invader countries that are ruled by people who can't even be considered human beings?

“Okay, we'll end the slave trade and slavery, but how about this? How about we go to different

countries and kill, enslave, rape, and oppress the people while taking everything from them?”

But it doesn't even stop there; countries like the U.S. have created countless terrorist groups, dictators and oppressive governments in other countries around the world, and have fed them money, weapons and drugs to maintain their violent oppression of citizens. They have also started and fueled many wars and revolutions in other countries, and destabilized many economies. So, the occupation and theft of land and siphoning of resources is not the only problem or crime committed by these so-called rulers (“these countries”).

And wouldn't it have been the Rothschilds who were actually controlling the British Empire? Controlling the money supply, markets and banking industry, how much richer did the Rothschilds of Britain become through the British (or “British”) Empire?

Side-note

When you have time you should take a look at how these special invader and enslaver nations got a dishonorable mention in the Bible.

The Beasts of the Book of Revelation

<http://howmanyknow.com/2019/01/the-beasts-of-the-book-of-revelation/>

Additional Information

Australian Aboriginal Documentary - Black Genocide in Australia EXPOSED

<https://www.youtube.com/watch?v=oU-B5OhBTCM>

Voice of the People: The White Australia Policy (1962)

<https://www.youtube.com/watch?v=6zb8yLammA0>

Map of massacres of Aboriginal people in Australia 1794-1928

<https://www.youtube.com/watch?v=DF06CDZnBsQ>

List of massacres of Indigenous Australians

https://en.wikipedia.org/wiki/List_of_massacres_of_Indigenous_Australians

Why Aboriginal People Are Disliked

<https://www.youtube.com/watch?v=H1StQL1DXw>

Australia's indigenous people say they're still suffering legacy of British colonialism - BBC News

<https://www.youtube.com/watch?v=a1p0jJg8fRM>

Australia's Dark Secret: The Inhumane Treatment of Indigenous Peoples | ENDEVR Documentary

<https://www.youtube.com/watch?v=4IJUCMKYUUw>

Pat Cash slams Australia's treatment of Aboriginal people on national television

<https://www.youtube.com/watch?v=R7Vddq8kBXA>

Australia's 'sadistic' history of offshore refugee detentions

<https://www.youtube.com/watch?v=e8tfkf8es2w>

The melancholic torturer: How Australia became a nation that tortures refugees

<https://journals.sagepub.com/doi/full/10.1177/1440783319882525>

Australian Aboriginal Documentary

<https://www.youtube.com/@australianaboriginaldocume4749>

Native American history. California history. Indigenous peoples. Native culture and history
<https://www.youtube.com/watch?v=KYoCuDfmir0>

Native American history. Indigenous peoples of California. NFL Football Playoffs. History
<https://www.youtube.com/watch?v=oSAdfeD6H9s>

Africa on Their Mind

Colonialism and Beyond

“The demise of the slave trade began in 1807 when the British government made it illegal for British subjects to engage in the slave trade. The era of ‘legitimate trade’ began and Africa became a source of raw materials for the rapidly industrializing European powers. Legitimate trade in West Africa particularly was characterized by the extensive development of cash crops that could be exchanged or sold for imported European goods.⁵ Because of the increase in demand for agricultural products such as palm oil and ground nuts, the transition was made without any severe economic consequences.⁶ These goods literally greased the wheels of the industrial revolution and were used in Europe to increase the efficiency of machine production as well as in the manufacture of consumer goods. Politically, the abolition of the slave trade had more long range consequences. While slaves had been exported from Africa to the plantations of the New World, the agricultural products demanded by the industrial revolution were shipped directly to Europe. It became necessary therefore for Europeans to more actively secure the supply of these goods. ‘The British, in their zeal to extirpate the slavers and to protect their own legitimate commerce, were driven to intervene in local politics on a scale which no European power had ever done before.’⁷ The suppression of the slave trade and the resulting shift to the export of natural products integrated Africa more deeply into the capitalist world economy than ever before.

“The nineteenth century and the end of slaving saw the commercial integration of the entire continent of Africa: north, west, south, and central.⁸ Africa also became more centralized politically, and the nineteenth century saw the rise of large African states that exerted considerable influence on the trade of these commercial goods. Typical of these states were Buganda, Ethiopia, Madagascar, and Asante.⁹ Although some of these states disintegrated before the ‘Scramble for Africa’ began in earnest in 1880, they were as involved in the production and trading of these commodities as the Europeans were. An important example of the interest of African states in the development of commerce and trade is in the constitutional experimentation undertaken by the Fante Confederation. This group was formed in Ghana in 1868 to not only improve internal relations, erect a modern infrastructure facilitating trade, and establish schools, but also held as one of its major objectives, ‘to promote agricultural and industrial pursuits, and to endeavor to introduce such new plants as may hereafter become sources of profitable commerce to the country.’ The Fante Confederation was concerned about the export market but also sought to, ‘develop and facilitate the working of the mineral and other resources of the country.’¹⁰ Thus we see a demonstrated effort by African states to control the international

commerce of their territories and also to promote their internal development. Since they controlled the resources, they were able to demand high prices for the goods. Interestingly enough, the type of raw materials that were exported from Africa during this period were not those deemed essential to the industrialization of Europe. ... These goods could therefore be considered as luxuries to the European market. As Europeans exercised greater and greater control over the production of these commodities and as they began to establish colonies in Africa, the prices for these goods were driven down. 'Prices for palm oil and kernels - the great staples that developed at mid-century actually fell in the last three decades.'¹² Thus we see that the European colonizing powers sought to control the economics of Africa more and more. To do this, power was wrested from local control and in 1880, the partition of Africa began in earnest.

“The economic goals of colonialism were simple: to provide maximum economic benefit to the colonizing power at the lowest possible price. As the effects of the Berlin Conference which establish the ‘rules’ of the partition game became clear, those areas of Africa which had previously been developing significant trade and economies of their own were brought under the control of European economic policies. To the British, French, and Germans, the primary colonizing nations, the individual needs of their colonial subjects were not important. Instead the desire to ‘vertically integrate’ the colonies of Europe by controlling production from start to finish became the overriding goal of colonial agents.”

Source: *The Impact of Colonialism on African Economic Development* by Joshua Dwayne Settles
https://trace.tennessee.edu/cgi/viewcontent.cgi?article=1182&context=utk_chanhonoproj

Additional Information

Misconceptions Series

<https://www.youtube.com/watch?v=M3CFnfjNvE4&list=PLivC9TMdGnL-GgE4aYcPaf634JJuHjtWJ>

With the wealth made from slavery, they grew more advanced and more powerful, and returned to Africa to plunder. Disgusting.

“The non-European, non-Christian world was colonized under international law that is known today as the Doctrine of Discovery. This common-law international Doctrine was codified into European international law at the Berlin Conference of 1884–85 and in the Berlin Act of 1885 specifically to partition and colonize Africa. Thirteen European countries and the United States attended the four-month Conference, which ended with thirteen countries signing the Berlin Act on February 26, 1885. Under the Discovery Doctrine and the Berlin Act, these European countries claimed superior rights over African nations and Indigenous Peoples. European explorers planted crosses, signed hundreds of treaties, and raised flags in many parts of Africa to make legal claims of ownership and domination over the native nations and peoples, and their

lands and assets. These claims were justified in the fifteenth and in the nineteenth centuries by racial, ethnocentric, and religious ideas about the alleged superiority of European Christian nations. This Article examines the application of the Doctrine and the Berlin Act by England and Germany in East Africa, which now comprises Kenya, Uganda, and Tanzania. This comparative law analysis demonstrates convincingly that the Berlin Act and these colonizing countries applied what we define as the ten elements of the Doctrine of Discovery. These elements had been developed and refined by European legal and political systems since the mid-1400s. Over 400 years later, the Berlin Conference of 1884–85 expressly and implicitly adopted and codified all ten elements to control the European partition and colonization of Africa. Germany and England used this international law to colonize East Africa. Needless to say, European domination, exploitation, and colonization seriously injured the human, property, sovereign, and self-determination rights of Indigenous nations and peoples. The effects of colonization are still felt today.”

Source: The International Law of Colonialism in East Africa: Germany, England, and the Doctrine of Discovery by Robert J. Miller & Olivia Stitz

<https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=1580&context=djil>

Additional Information

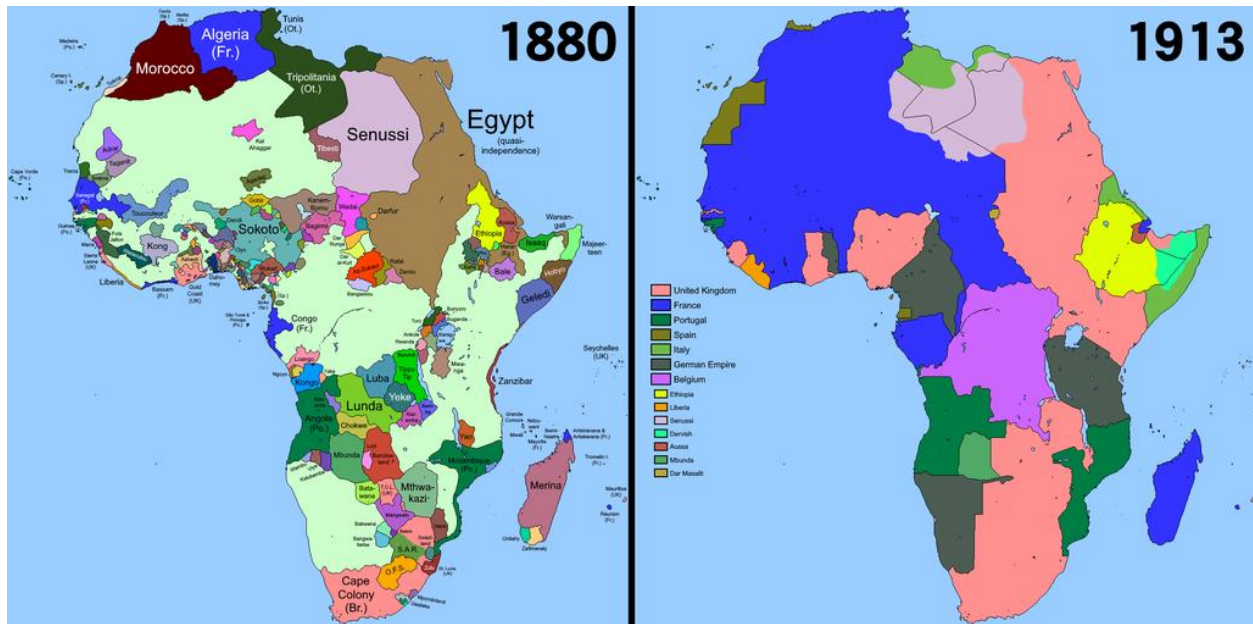
Timeline: European empires in Africa

<https://www.oxfordreference.com/display/10.1093/acref/9780191737589.timeline.0001;jsessionid=8863D4381D798BB43FA260644BDC3F7E>

Berlin Conference of 1884–1885

<http://archive.today/E9a7J>

It must have been the fault of the African rulers and traders again.



Additional map

https://www.historycrunch.com/uploads/4/1/1/6/41169839/scramble-for-africa-map_2.png

The Berlin Conference: When Europe Carved Up Africa to Devastating Effect

<https://www.youtube.com/watch?v=vcxFrvFZyl8>

Additional Information

What Each Nation Wanted From the Scramble for Africa

<https://www.youtube.com/watch?v=ygUZ7K-0nVY>

“Yet the achievement of independence did not bring an end to the unequal economic, social and political structures that were established under colonial rule. Since the local economies of many postcolonial states had been completely reoriented to the export of raw materials under colonialism and with little or no industrial infrastructure, many states struggled to build independent economies that would enable them to flourish as the former colonial powers had. For instance, one economist has estimated that prior to colonization, India’s productivity represented 27% of the world economy, but after British colonization this productivity plummeted to a mere 3%.⁷ Furthermore, the racial and ethnic social hierarchies that were instituted under colonialism, survived after independence. Many former colonial powers viewed the poverty and underdevelopment that plagued postcolonial states as just another sign of their

inherent racial inferiority and not as the result of the destabilizing affect that colonialism had on their societies. Within some postcolonial states, social hierarchies were maintained, with select elites taking over the position of their former colonial masters in order to exploit their fellow countrymen.”

Source: Should There Be Reparations To Post-Colonial States?

<https://ww1.odu.edu/content/dam/odu/offices/mun/2017/ib-2017-fourth-reparations-final.pdf>

The U.S. and other satanic countries have assassinated plenty of democratically elected officials and/or manipulated elections in other countries to install “their guy.” And many times “their guy” turned out to be a murderous dictator. The people of that country and their government then got blamed for what “they were doing to their own people.”

Colonial debt and reparations

<http://archive.today/hMKp8>

- “Any historic ‘investment’ in roads, railroads, harbours was intended to facilitate the export of African natural resources to Europe’s metropolitan centres.” Exactly! I was thinking the same thing. And the hospitals keep you healthy so you can continue to work for their benefit.

- “Certain conditions attached to the loans were imposed on the borrowing nations, including population control measures which disproportionate targeted poor women.” Population control is another thing these sick predator nations carry out against weaker nations. They’ve done things in India that they don’t even care enough to hide.

I remember learning about the independence of African nations many years ago, and I found it insulting because it was always portrayed as if all of these colonizers actually relinquished all power to their former colonies, and we were supposed to believe it (as though there was no secret indirect rule).

How France (Still) Controls Africa

<https://www.youtube.com/watch?v=36vYRkVYeVw>

BERLIN CONFERENCE OF 1884-5 WAS MEANT TO PERMANENTLY DESTROY

AFRICA

<https://www.youtube.com/watch?v=d5MhxXj6Jw8>

Alternative Sources

1:26-16:18

AU Ambassador To The U.S. Offers Masterful History Lesson Dissecting 'The Legacy Of Colonization'

<https://www.youtube.com/watch?v=jOTEs2UHego&t=86s>

THE LEGACY OF COLONIZATION by Dr. Arikana Chihombori-Quao

<https://www.youtube.com/watch?v=0huFVLrW1Sc>

- 12:26 – “Every time an African leader has tried to do what’s best for their country they were assassinated.”

Haiti

This quick look at Haiti will give you a clear understanding of the strategies that have been used in one African country after another (and also other non-White countries).

Hundreds of years after Haiti paid to be free from slavery the costs are still being felt

<https://www.youtube.com/watch?v=Q0oLTtrHcD8>

“The French recognized Haiti's independence in 1825 but in return demanded a hefty indemnity of 100 million francs, approximately \$21 billion (USD) today. It took Haitians more than a century to pay off the debt to its former slave owners and lenders including the City Bank of New York, experts who spoke with ABC News said. ‘By forcing Haiti to pay for its freedom, France essentially ensured that the Haitian people would continue to suffer the economic effects of slavery for generations to come,’ said Marlene Daut, a professor at University of Virginia specializing in pre-20th century French colonial literary and historical studies. Money that could have gone toward erecting a country was channeled to France, Daut said. And France had already profited immensely from slaves producing sugar and coffee, said Alyssa Sepinwall, a history professor at California State University San Marcos.”

Source: How colonial-era debt helped shape Haiti's poverty and political unrest

<https://abcnews.go.com/US/colonial-era-debt-helped-shape-haitis-poverty-political/story?id=78851735>

“Adrienne Present steps into the thin forest beside her house and plucks the season’s first coffee cherries, shining like red marbles in her hands. The harvest has begun. Each morning, she lights a coal fire on the floor of her home in the dark. Electricity has never come to her patch of

northern Haiti. ... Ms. Present's ancestors put an end to that, taking part in the modern world's first successful slave revolution in 1791 and establishing an independent nation in 1804 — decades before Britain outlawed slavery or the Civil War broke out in America. But for generations after independence, Haitians were forced to pay the descendants of their former slave masters, including the Empress of Brazil; the son-in-law of the Russian Emperor Nicholas I; Germany's last imperial chancellor; and Gaston de Galliffet, the French general known as the 'butcher of the Commune' for crushing an insurrection in Paris in 1871. The burdens continued well into the 20th century. The wealth Ms. Present's ancestors coaxed from the ground brought wild profits for a French bank that helped finance the Eiffel Tower, Crédit Industriel et Commercial, and its investors. They controlled Haiti's treasury from Paris for decades, and the bank eventually became part of one of Europe's largest financial conglomerates. [Haiti's riches lured Wall Street](#), too, delivering big margins for the institution that ultimately became Citigroup. It elbowed out the French and helped spur the American invasion of Haiti — one of the longest military occupations in United States history.”

Source: *The Root of Haiti's Misery: Reparations to Enslavers*

<https://www.nytimes.com/2022/05/20/world/americas/haiti-history-colonized-france.html>

“Invading Haiti was necessary, the United States said. The country was so poor and unstable, the explanation went, that if the United States didn't take over, some other power would — in America's backyard, no less. Secretary of State Robert Lansing also portrayed the occupation as a civilizing mission to end the 'anarchy, savagery and oppression' in Haiti, convinced that, as he once wrote, 'the African race are devoid of any capacity for political organization.' But decades of diplomatic correspondence, financial reports and archival records reviewed by The New York Times show that, behind the public explanations, another hand was hard at work as well, pushing the United States to step in and seize control of Haiti for the wealth it promised: Wall Street, and especially the bank that later became Citigroup. Under heavy pressure from National City Bank, Citigroup's predecessor, the Americans elbowed the French aside and became the dominant power in Haiti for decades to come. The United States dissolved Haiti's parliament at gunpoint, killed thousands of people, controlled its finances for more than 30 years, shipped a big portion of its earnings to bankers in New York and left behind a country so poor that the farmers who helped generate the profits often lived on a diet 'close to starvation level,' United Nations officials determined in 1949, soon after the Americans let go of the reins. 'I helped make Haiti and Cuba a decent place for the National City Bank boys to collect revenues,' Maj. Gen. Smedley Butler, a leader of the American force in Haiti, [wrote in 1935](#), describing himself as a 'racketeer for capitalism.’”

Source: *Invade Haiti, Wall Street Urged. The U.S. Obligated.*

<https://www.nytimes.com/2022/05/20/world/haiti-wall-street-us-banks.html>

How the U.S. and France Made Haiti Poor

<https://www.youtube.com/watch?v=P2kbliq8AUc>

The Ignored and Bloody History of the U.S. in Haiti and El Salvador

<https://www.youtube.com/watch?v=7jZGsf0Gruc>

But what do you hear? “It’s their government.” “It’s their leaders.” And of course, it’s their race.

Debt, Coups & Colonialism in Haiti: France & U.S. Urged to Pay Reparations for Destroying Nation

<https://www.youtube.com/watch?v=X2q98odZz2U>

Transcript

https://www.democracynow.org/2022/5/24/france_us_haiti_reparations_colonized_revolution#transcript

Now that Jews in the shadows are carrying out their agenda to attack White people, they bring this up. But how has the Jewish-owned and controlled media been portraying Haiti to us for decades? Haitians were the reason for the situation they were in; they didn’t know how to handle their finances or their economy and were too busy being violent and fighting each other.

Congo

Here’s a quick look at Congo.

Excerpt from *Why They Killed Patrice Lumumba*

Born in 1925, Patrice Émery Lumumba was a radical anticolonial leader who became the first prime minister of the newly independent Congo at the age of thirty-five. Seven months into his term, on January 17, 1961, he was assassinated.

Lumumba had become an opponent of Belgian racism after being jailed in 1957 on trumped-up charges by the colonial authorities. Following a twelve-month prison term, he found a job as a beer salesman, during which time he developed his oratory skills and increasingly embraced the view that Congo’s vast mineral wealth should benefit the Congolese people rather than foreign corporate interests.

Lumumba's political horizons extended far beyond the Congo. He was soon caught up in the wider wave of African nationalism sweeping the continent. In December 1958, Ghanaian president Kwame Nkrumah invited Lumumba to attend the anti-colonial All African People's Conference, which attracted civic associations, unions, and other popular organizations.

Two years later, following mass demands for a democratic election, the Congolese National Movement headed by Lumumba decisively won the Congo's first parliamentary contest. The left-nationalist leader took office in June 1960.

But Lumumba's progressive-populist proposals and his opposition to the Katanga secessionist movement (which was led by the white-ruled colonial states of southern Africa and proclaimed its independence from the Congo on July 11, 1960) angered an array of foreign and local interests: the Belgian colonial state, companies extracting the Congo's mineral resources, and, of course, the leaders of white-ruled southern African states. As tensions grew, the United Nations rejected Lumumba's request for support. He decided to call for Soviet military assistance to quell the burgeoning Congo Crisis brought about by the Belgian-supported secessionists. That proved to be the last straw.

Lumumba was seized, tortured, and executed in a coup supported by the Belgian authorities, the United States, and the United Nations. With Lumumba's assassination died a part of the dream of a united, democratic, ethnically pluralist, and pan-Africanist Congo.

The murder of Lumumba and his replacement by the US-backed dictator Mobutu Sese Seko laid the foundation for the decades of internal strife, dictatorship, and economic decline that have marked postcolonial Congo. The destabilization of Congolese society under Mobutu's brutal rule — lasting from 1965 to 1997 — culminated in a series of devastating conflicts, known as the first and second Congo wars (or "Africa's world wars"). These conflicts not only fractured Congolese society but also engulfed nearly all of the country's neighbors, ultimately involving nine African nations and around twenty-five armed groups. By the formal end of the conflict, around 2003, nearly 5.4 million people had died from the fighting and its aftermath, making the war the world's second deadliest conflict since World War II.

Source: Why They Killed Patrice Lumumba

<https://jacobin.com/2020/01/patrice-lumumba-assassination-anniversary-congo>

Sorry, you're not Jewish so it's not an atrocity.

The Story of Patrice Lumumba, the Man the West feared the most

<https://www.youtube.com/watch?v=8m2cHyzj1QI>

Patrice Lumumba: 50 Years Later, Remembering the U.S.-Backed Assassination of

Congo's First Democratically Elected Leader

https://www.democracynow.org/2011/1/21/patrice_lumumba_50_years_later_remembering

Archived [here](#).

Kinshasa, Congo's MEGACITY: Africa's Largest City

<https://www.youtube.com/watch?v=bgljcxHvAU>

- 7:40 – “Much of the country’s financial resources are concentrated in the hands of a very small subset of millionaire entrepreneurs, financiers, celebrities, and politicians who reside, along with international residents, within insular gated communities; securely walled-off from the rest of the impoverished city.” Notice how we have the exact same setup with Blacks in America (having a portion of the group that are sellouts). Now think about the Black American leaders and groups that have attempted to help raise Black Americans out of oppression. Assassinated.

Chinese entrepreneurs in DR Congo learn Lingala to grow business

<https://www.youtube.com/watch?v=O77HMmFAtSQ>

Just like in Black neighborhoods in America.

How Chinese Cash Flowed to Congo's Former First Family

<https://www.youtube.com/watch?v=m3BnmQNntnY>

Additional Information

China Cash Flowed Through Congo Bank to Former President's Cronies

<https://www.bloomberg.com/news/features/2021-11-28/africa-s-biggest-data-leak-reveals-china-money-role-in-kabila-s-congo-looting>

The Backchannel - State Capture and Bribery in Congo's Deal of the Century

<https://thesentry.org/reports/backchannel/>

<https://thesentry.org/wp-content/uploads/2021/11/TheBackchannel-TheSentry-Nov2021.pdf>

Jews Made Billions on Blood Diamonds & Congo's Minerals [Jew False Reality; Rarity of Diamonds]

<https://www.bitchute.com/video/zLc6IYdC13Jy/>

Alternative source for first part of the video:

<https://www.youtube.com/watch?v=ElOp3YwyXGE>

Alternative source for the second part of the video:

<https://www.youtube.com/watch?v=BGz-a9lwiPE>

Gravitas Plus: The dark side of Electric Vehicles

<https://www.youtube.com/watch?v=RFHvq-8np1o>

Shocking! Zambia and DRC hand over Mineral Resources rights to the United States

<https://www.youtube.com/watch?v=aXsvEVoiAhw>

Sudan

Here's a very quick look at Sudan.

What Went Wrong in Sudan?

<https://www.youtube.com/watch?v=T1oysYDEeDM>

Is Sudan the next breadbasket?

<https://www.youtube.com/watch?v=yvLPKDA-9WM>

“The total debt of Africa, nearly \$200 billion, is largely the result of African dependence on the West for food, machinery, and technology.²⁰ Additionally, the massive debt gives Europe and the United States a disproportionate influence over the internal affairs of the African states.²¹ Some commentators contend that the West uses the International Monetary Fund (IMF) and World Bank to force the African states to develop along a prescribed economic model as a condition to borrowing additional money.²² This internal meddling by the West inspires many of the deepest feelings of humiliation, frustration, and anger among African states.²³ African states also attribute their continued underdevelopment to the desire by Europe and the United States to install African leaders who are easy to manipulate.²⁴ The result is what many Africans call ‘Africa's leadership crisis.’²⁵ Many Africans are disillusioned after decades of coups, corruption, abuses of power and human rights, and blind acceptance of advice from the West.²⁶ The installation of weak or incompetent leaders complements a policy of balkanization that promotes regional conflict and keeps African states susceptible to foreign influence.²⁷ Some authors suggest that the European powers intentionally prolong conflicts in Africa by providing arms, personnel, technical assistance, and financial support to achieve their own national agendas.²⁸ Beyond the destabilizing effects of extended disputes, armed conflicts are also a tremendous

drain on the limited resources of Africa.²⁹ Africa spends eight billion dollars annually on its militaries.³⁰ There are approximately 16 countries involved in civil conflicts that have produced over 6.5 million refugees and 17 million displaced Africans.³¹ Currently, Zaire, Sudan, Angola, Sierra Leone, and Somalia are at or near a state of collapse.³² Many of the states in Africa have been undermined or overturned with such frequency that there are very few truly legitimate regimes or institutions to stabilize the region.³³”

Source: *The African Holocaust: Should Europe Pay Reparations to Africa for Colonialism and Slavery?* by Ryan M. Spitzer – pp. 1317-1318

(October 4, 2002)

<https://scholarship.law.vanderbilt.edu/cgi/viewcontent.cgi?article=1675&context=vjtl>

China in Africa

With the-powers-that-be (“the Elite”) controlling and aiding China to make it the next America, China has joined the other predator nations in raping Africa. Many information sources in the U.S., predominantly online, are carrying out a public relations campaign painting the Chinese as humanitarians who only want the best for Africa.

Gravitas Plus: The race for Africa

<https://www.youtube.com/watch?v=zrjHY-ID2kU>

And Chinese Americans are a part of the group of non-Whites who have replaced the Jews as merchants in Black American neighborhoods. So, when Black Americans buy their goods and pay for their services how much money is going back to China? Just a thought.

How Africa is Becoming China's China

https://www.youtube.com/watch?v=zQV_DKQkT8o

China's Rush Into Africa, Explained.

<https://www.youtube.com/watch?v=aJSD8XV3qzE>

Watch 1:01:31- 1:02:43

In Ethiopia Addis Ababa with my long lost daughter, she is dropping history and gold

nuggets.

<https://youtu.be/OKPVQYGsxBs?t=3691>

Turn on the subtitles and watch the beginning - 2:38, 17:34 - 23:46, and 46:01- the end

Business, tourism and top models, the new face of Ethiopia

<https://www.youtube.com/watch?v=U3RYtE0DLQA>

Zambia: Under Chinese influence | Reporters Plus • FRANCE 24 English

<https://www.youtube.com/watch?v=Co0RGa99W0M>

How Chinese Money is Changing Housing in Africa | China/Africa Big Business | ENDEVR Documentary

<https://www.youtube.com/watch?v=tqmLcGST4kw>

Why Foreigners Struggle Living In China

<https://www.youtube.com/watch?v=IV8CEYM18O8>

How Chinese Content Creators Exploit African Children For Money

<https://www.youtube.com/watch?v=Ar4v7mm818k>

Racist Chinese Calls Africans N-Word With Low IQ!

<https://www.youtube.com/watch?v=QVQtZiqJf9U>

Chinese Mum Teaches Daughter How To Discriminate Against Blacks

<https://www.youtube.com/watch?v=HkJj2Ct1qpl>

I Returned To My Chinese Village

https://www.youtube.com/watch?v=zgG_Y8Y8ut0

Additional Information

Africa & China Relations!

<https://www.youtube.com/watch?v=QVOtZiqJf9U&list=PLUA2bFez9e8QRg48yH92i8TaHKMGevGZi>

Concluding Remarks

The most powerful nations in the world are being ran by some of the most disgusting people in the world. After the so-called independence of African nations there were countries who took advantage of the weak, brutalized continent and its people. Besides using the World Bank and IMF to get them into debt slavery, they bribed, threatened, and tricked their way into contracts with the rulers and governments of countries in Africa. These contracts allow them to have what they desire from the African countries – whether land, oil, or mines – in exchange for a loan and/or infrastructure (roads, hospitals and such) which they usually pay their own companies and people to build. The infrastructure is what's highlighted in the media, and it's called investing or developing. The predator country is even made to seem like they're investing into the African countries out of the kindness of their hearts. And in many cases the predator country's businesses are operating from within Africa (the developing country), so the predator country's businesses also save an insane amount of money by paying for cheap African labor – exploiting African labor once again. You should really take the time to let it sink in that these people exploit, rob, rape, murder, terrorize, and oppress the poor, needy, weak, injured, and uneducated (blind).

Many Africans lack the knowledge of the hidden truths that you'll find only through deep research of the correct topics, or on the internet from someone who has already done such research. Some actually believe the United Nations, a creation of the elitists who control the colonial powers, to be a neutral organization that is operating in the best interests of its member states and the world as a whole. They probably don't even know about the evil done through the World Bank, International Monetary Fund (IMF), or the World Health Organization (who works tirelessly on population control, decreasing the population, in Africa and India in particular). This lack of knowledge is also seen in the areas of financial literacy, including credit. Anyone lacking in this area, as Americans saw when credit cards were made popular in the 1980's and 90's, is going to be taken advantage of, and it's going to leave them with nothing but debt in the end.

Additional Information

Major General Smedley Butler The Fascist Takeover Of The U

<https://www.youtube.com/watch?v=1wzT7mOjJyE>

Multinational corporations: The new colonisers in Africa

<https://web.archive.org/web/20170224140833/https://www.pambazuka.org/governance/multinational-corporations-new-colonisers-africa>

Why the wealth of Africa does not make Africans wealthy

<http://archive.today/QRgmS>

Multinational companies cheat Africa out of billions of dollars

<http://archive.today/0aVwY>

Africa is not poor, we are stealing its wealth

<http://archive.today/7h6Zr>

Change your channel | Marence Bart-Williams | TEDxBerlinSalon

<https://www.youtube.com/watch?v=AfnruW7yERA>

Why Africa Went Mute on Gaddafi

<https://www.youtube.com/watch?v=N1KOoaQev3o>

Hillary Emails Reveal True Motive for Libya Intervention

<http://archive.today/Js9H2>

Hillary Emails Reveal NATO Killed Gaddafi to Stop Libyan Creation of Gold-Backed Currency

<https://www.globalresearch.ca/hillary-emails-reveal-nato-killed-gaddafi-to-stop-libyan-creation-of-gold-backed-currency/5594742>

AFRICOM and the Recolonization of Africa Cynthia McKinney on GRTV

<https://www.youtube.com/watch?v=tm26Ajs1K-c>

Boko Haram 'created and funded by CIA':

<https://www.youtube.com/watch?v=iHxF7REKT7k>

Boko Haram Is A CIA Covert Operation – Wikileaks

<https://web.archive.org/web/20150718073838/https://wouolatahjdeem.wordpress.com/2014/02/17/boko-haram-is-a-cia-covert-operation-wikileaks/>

Africa Was Given Fake Independence | Colonialists Still Control Africa | Dr. Arikana Chihombori-Quao

<https://www.youtube.com/watch?v=AbxK9Bz1fAQ>

Alternative source (partial)

Jamaican Woman Spill Fact About AA In The United states! They □ us

<https://www.youtube.com/watch?v=yNeiXCaPhEo>

AFRICA WAKE UP! How Africa Was Given “FAKE INDEPENDENCE” and Dehumanized

<https://www.youtube.com/watch?v=At58TB7O9dQ>

The same way Africans go to a non-African country for education, then stay in that country, using their knowledge and skill in that country instead of going back to Africa and using it there, is the same way Blacks in America leave poor Black neighborhoods and stay in White neighborhoods.

Note: It would be a mistake for righteous pro-Black, pan-African rulers to unite with countries that are controlled by non-Black Africans or people who are the puppets of non-Black Africans (even if they are Black Africans). Such a move would consolidate the power of non-Black Africans over Africa and Black Africans. In the same way, it would also be a mistake to unify African countries that are ruled by Black Africans who have the mind, ways, and desires of the oppressors.

No Black Americans ALLOWED IN AFRICA !!!!--- Episode 46

<https://www.youtube.com/watch?v=nAuhqzQUir8>

White man called out by black people over West africa Economy #africa #africanamerican

<https://www.youtube.com/watch?v=r6I-Xw-4CPM>

Immortal Technique - The Poverty Of Philosophy

<https://www.youtube.com/watch?v=bURgTLHryrg>

The Role of Religion

The Spread of Islam and Christianity 1860-1900

<http://archive.today/R3mJ0>

Also see:

https://commons.wikimedia.org/wiki/File:Dominant_Religions_in_Africa.jpg

<https://images.app.goo.gl/nArqWeES77EHJ4KaA>

When you have time, go through the info [here](#). It will give you an understanding of what was going on in Africa in regards to spirituality/religion before the slave trade and colonialism. It might not be what you want to hear, but it's the truth. And it definitely made me see everything that happened, and is happening, in Africa and to Africans in a totally different light. FYI: Europeans were not wrong about everything they said.

Islam

Note: The powers-that-be are giving extreme favoritism to Islam. Even online sources have been made to favor Islam. One example is how mainstream sources call Muhammad “the Prophet Muhammed.” It’s crazy. Islam is one of the most fraudulent religions ever, and the information proving this is online and in books, but you’ll probably never find it because of what’s being done.

As the Muslim Arabs carved out parts of Africa for themselves, the religion of Islam was spread.

Excerpt from *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan

Prophet Muhammad tried to preach Islam among the idolaters of Mecca for thirteen years, but failed to make much progress. Although the majority of the Meccans rejected his message, he faced no violent hostility from them despite the fact that his messages were hateful and insulting to their religion, customs and ancestors, and that he claimed the *Ka’ba* belonged to his God. The only hostility the Quraysh had shown was the two-year social and economic blockade on Muhammad, a rather civilized measure. The Pagans of Mecca had, undoubtedly, shown remarkable tolerance in the face of hostile, irreverent attitude and actions of Muhammad. Seeing no hope of success of his mission in Mecca, and that his mission was doing very well in Medina in his absentia, Muhammad relocated there (622).

Allah later termed the Meccans’ rejection of Islam "tumult and oppression", which was "worse than slaughter". To avenge the rejection, Allah sanctioned attacking and killing the Meccan citizens [Quran 2:190–93]. He found the Meccans’ rejection of His new religion so offensive and unpardonable that He made killing and fighting those rejecters a binding duty upon Muslims, even if they disliked it [Quran 2:216]. Allah made fighting and killing the Meccan idolaters legal even during the prohibited months (for fighting), such as their killing in the first successful Jihad attack in Nakhla [Quran 2:217].

After the controversial, but successful, blood-letting Jihad raid at Nakhla, a number of major confrontations—the battles of Badr (624), Ohud (625) and the Ditch (627)—took place between Muslims of Medina and the idolaters of Mecca. These confrontations culminated in Muhammad’s conquest of Mecca in 630. He took possession of the Meccans’ sacred idol-shrine of *Ka’ba*, destroyed the idol-gods therein and transformed it into the sacred house of the Islamic God.

Although many idolaters of Mecca submitted to Islam on that day, the recalcitrant ones were allowed to stay in the practice of idolatry, based on an agreement Muhammad had reached with Meccan leader Abu Sufyan. This concession lasted only for one year. During the next *Hajj*

pilgrimage (631), Allah suddenly revealed a number of verses (9:1–5)—particularly verse 9:5—which commanded the annihilation of idol-worship by giving the idolaters a choice between conversion to Islam and death: *‘Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free...’*

With this command, the practice of idol-worship was completely banished from Arabia during Muhammad’s life-time. A choice between death and acceptance of Islam, therefore, became the standard sanction in Islam for the Pagans, idolaters, animists, heathens and atheists.

Source: *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan – pp. 49-50
<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

Also see: [Quran 9:25-32](#).

Additional Information

See: Chapter 4 – *Propagation of Islam: By Force or Peacefully?* (starting at page 53) of *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan

<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

Was Islam Spread by the Sword?

https://www.youtube.com/watch?v=teIWYUg_lxo

The Bloody Spread of Islam

<https://www.youtube.com/watch?v=IOjwyHYEdN4>

- 6:18 – “When you live under Islam, and see that Muslims are superior and they live great lives, and that Islam is going to rule you, and they are much stronger, it is probably a good idea to convert to Islam. And if you won’t, your children probably will; or their children or their children, until your community converts to Islam.” This is somehow left out when people discuss the reasons why some communities converted to Islam. The tax levied on non-Muslims is also left out, as well as the fact (or “fact”) that Muslims, those who converted to Islam, could not be enslaved by these enslaving invading Muslims.

WARNING: Muslim Scholar Says We Will Conquer and Enslave you in 40-50 Years

<https://www.youtube.com/watch?v=EXrEDXtS3xY>

“Slaves faced pressure to convert to Islam. Patricia Crone, in an analysis of Islamic political theories, notes that after a jihad battle was concluded, ‘male captives might be killed or enslaved ... Dispersed in Muslim households, slaves almost always converted, encouraged or pressurized by their masters, driven by a need to bond with others, or slowly, becoming accustomed to seeing things through Muslim eyes even if they tried to resist.’ Thomas Pellow, an Englishman who was enslaved in Morocco for twenty-three years after being captured as a cabin boy on a small English vessel in 1716, was tortured until he accepted Islam. For weeks he was beaten and starved, and finally gave in after his torturer resorted to ‘burning my flesh off my bones by fire, which the tyrant did, by frequent repetitions, after a most cruel manner.’”

Source: *Slavery, Christianity, and Islam* by Robert Spencer

<https://www.firstthings.com/web-exclusives/2008/02/slavery-christianity-and-islam>

THIS Is Why Islam Spread

<https://www.youtube.com/watch?v=ueAik47FmL0>

And from the conquests came merchants and others who spread the religion without force.

“Al-Qaradawi further claims that those wars undertaken by Muslim rulers were intended for abolishing the tyranny and oppression of Persian and Byzantine rulers upon their people. Let us examine briefly what kind of justice and peace Muslim invaders brought to the conquered people, allegedly tyrannized and oppressed by their former rulers. When the Jews of Medina obstructed the propagation of the universal message of Islam, the Prophet attacked them, exiled the Banu Qaynuqa and Nadir tribes and slaughtered the men of Banu Qurayza and enslaved their women and children. When Caliph Omar conquered Jerusalem in 638, the devastation and pillage was so extensive that, the next year, *‘thousands died as a result of famine and plague consequent to the destruction and pillage.’* During the Muslim campaigns of 634, *‘the entire region between Gaza and Caesarea was devastated; four thousand peasants—Christians, Jews and Samaritans who were simply defending their lands—were massacred. During the campaign of Mesopotamia between 635 and 642 CE, monasteries were sacked, monks killed and Monophysite Arabs executed or forced to convert. In Elam, the population was put to the sword...’*¹⁴⁰ In Muhammad bin Qasim’s first successful foray into India, as recorded by al-Biladuri and Muhammad al-Kufi (in Chachnama): at Debal, *‘the temples were demolished, a general massacre endured for three days; prisoners were taken captive;’* at Nairun, *‘the idols*

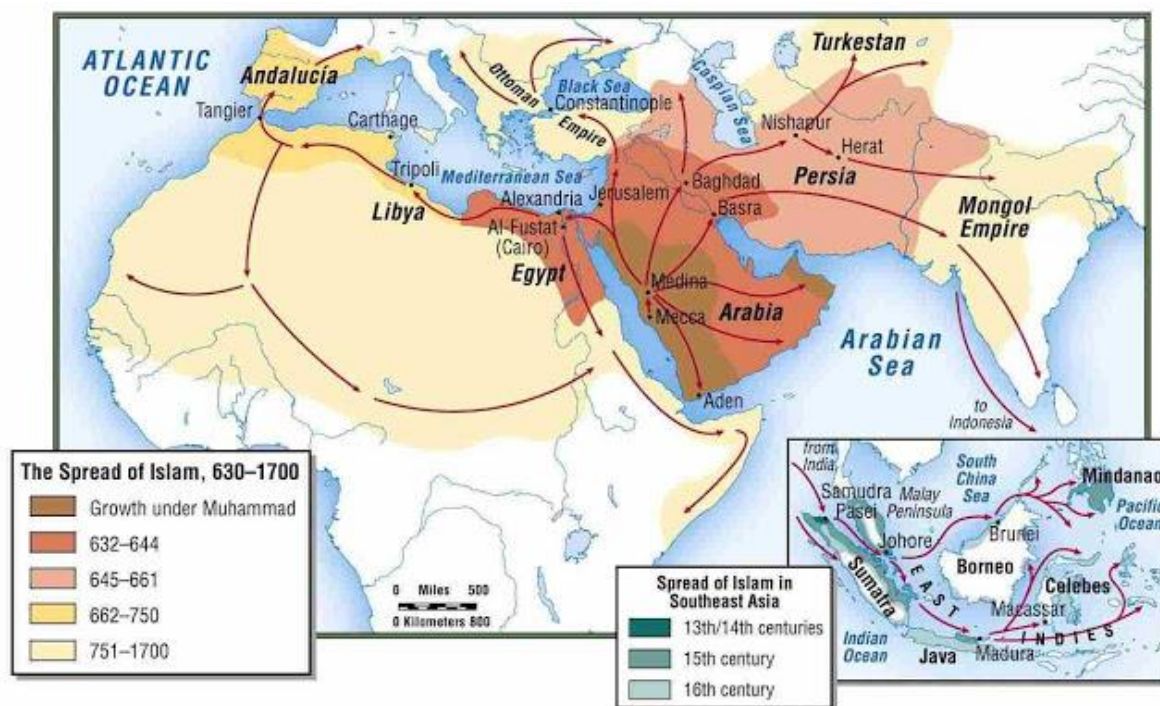
were broken, and mosques founded despite its voluntary surrender;’ at Rawar and Askalanda, ‘all the men in arms were put to the sword, and the women and children carried away captive;’ at Multan, ‘all men capable of bearing arms were massacred; six thousand ministers of the temple were made captive, besides all the women and children.’¹⁴¹ The three-day period of general massacre, which became an oft-repeated paradigm in many Islamic conquests, was set as an example by Caliph Omar. Having taken the city of Alexandria in 641, ordered by Caliph Omar, the population suffered three days of horrendous carnage, pillage and plunder. After the fall of Constantinople in 1453, Sultan Mehemet allowed his soldiers ‘three days of unrestricted pillage to which they were entitled. They poured into the city... They slew everyone they met in the streets, men, women and children without discrimination. The blood ran in rivers down the steep streets...’¹⁴² Amir Timur or Tamerlane, on his campaign to India—undertaken for fulfilling his obligation of waging holy war against the infidels—slaughtered 100,000 captives in a single day in Delhi in December 1399.¹⁴³»

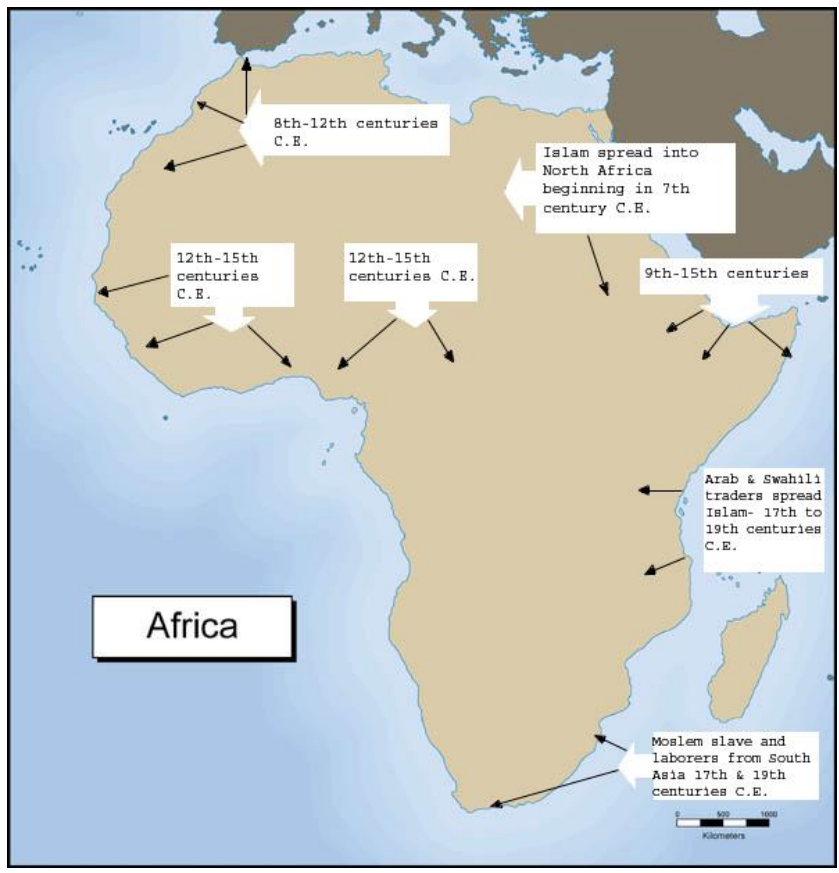
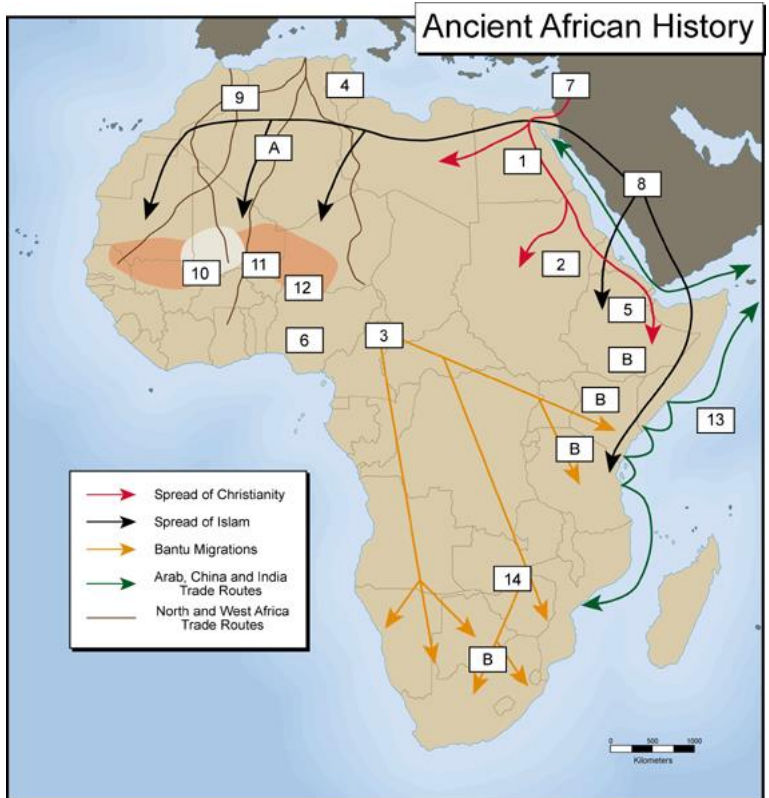
Source: *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan – pp. 63-64

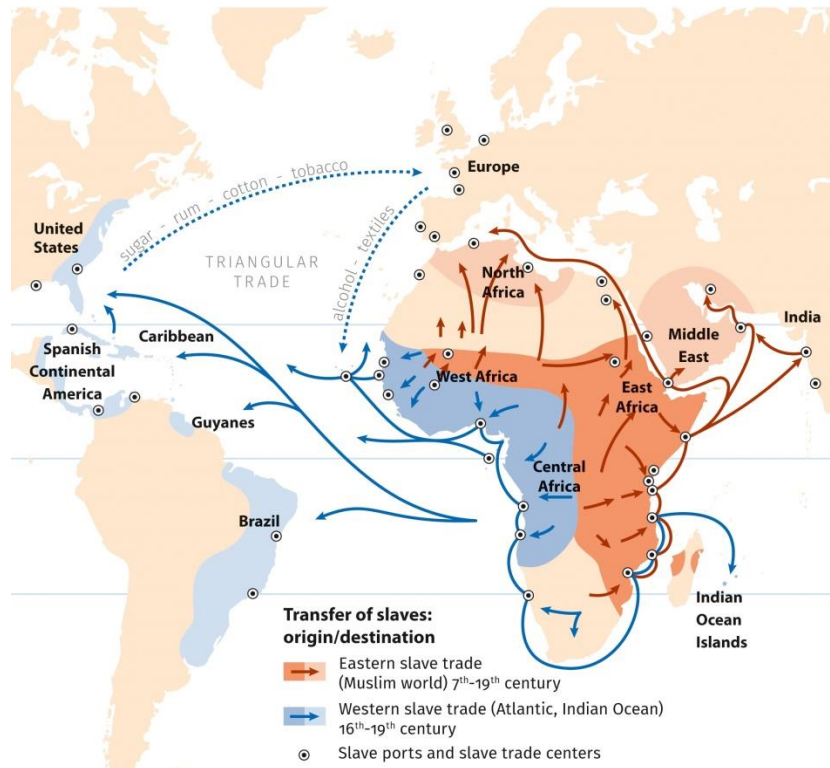
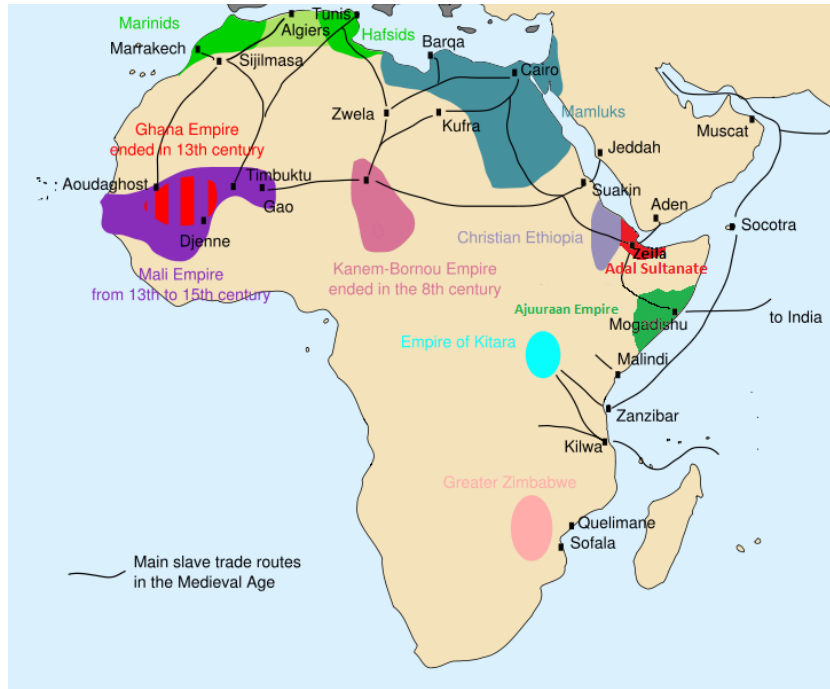
<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

Forced Conversion to Islam?

<http://archive.today/WbHFN>







© Le Monde / La Vie / Sciences Po (L'Atlas des migrations, 2008)

Credit: <https://espace-mondial-atlas.sciencespo.fr/en/topic-mobility/map-2C22-EN-western-and-eastern-slave-trades-7th-19th-centuries.html>

Additional Information

Beginning of Muslim Africa - Battle of Sufetula 647 DOCUMENTARY

<https://www.youtube.com/watch?v=sCBjF9XFuvE>

List of expeditions of Muhammad

https://en.wikipedia.org/wiki/List_of_expeditions_of_Muhammad

After Muslim Arabs invaded North Africa, they, along with converted Berber tribes, began to spread the religion south.

“The Berbers of the [Maghreb](#) in the early Middle Ages could be roughly classified into three major groups: the Zenata across the north, the Masmuda, concentrated in central Morocco, and the Sanhaja, clustered in the western part of the Sahara and the hills of the eastern Maghreb. The eastern Sanhaja included the Kutama Berbers, who had been the base of the Fatimid rise in the early 10th century, and the Zirid dynasty, who ruled Ifriqiya as vassals of the Fatimids after the latter moved to Egypt in 972. The western Sanhaja were divided into several tribes: the Gazzula and the Lamta in the Draa valley and the foothills of the Anti-Atlas range; further south, encamped in the western Sahara, were the Massufa, the Banu Warith; and most southerly of all, the Lamtuna and Gudala, in littoral Mauritania down to the borderlands of the Senegal River.[citation needed] The western Sanhaja had been converted to Islam some time in the 9th century. They were subsequently united in the 10th century and, with the zeal of new converts, launched several campaigns against the ‘Sudanese’ (pagan peoples of sub-Saharan Africa). Under their king Tinbarutan ibn Usfayshar, the Sanhaja Lamtuna erected (or captured) the citadel of Aoudaghost, a critical stop on the trans-Saharan trade route. After the collapse of the Sanhaja union, Aoudaghost passed over to the Ghana Empire; and the trans-Saharan routes were taken over by the Zenata Maghrawa of Sijilmasa. ... From 1053, the Almoravids began to Islamize the Berber areas of the Sahara and the regions south of the desert. After winning over the Sanhaja Berber tribe, they quickly took control of the entire desert trade route, seizing Sijilmasa at the northern end in 1054, and Aoudaghost (Awdaghust) at the southern end in 1055. Yahya ibn Umar was killed in a battle in 1057, but Abdullah ibn Yasin, whose influence as a religious teacher was paramount, named his brother Abu Bakr ibn Umar as chief. Under him, the Almoravids soon began to spread their power beyond the desert, and conquered the tribes of the Atlas Mountains. In 1058 they crossed the High Atlas and conquered Aghmat, a prosperous commercial town near the foothills of the mountains, and made it their capital. They then came in contact with the Barghawata, a Berber tribal confederation, who followed an Islamic ‘heresy’ preached by Salih ibn Tarif three centuries earlier. The Barghawata resisted. Abdullah ibn Yasin was killed in battle with them in 1059, in Krifla, a village near Rommani, Morocco. They were, however, completely conquered by Abu Bakr ibn Umar, and were forced to convert to orthodox Islam.”

Source: *Almoravid dynasty*

https://en.wikipedia.org/wiki/Almoravid_dynasty

“The Almoravid dynasty (al-Murabitun, ca. 1062–1150), a newly emerged Islamic power in North Africa, ethnically more Berber than Arab, conquered Morocco and founded Marrakesh as its capital in 1062. Led by Yusuf ibn Tashfin, the Almoravids entered al-Andalus (Islamic Spain) after the fall of Toledo in 1085 in response to the Ta’ifa leaders’ pleas for help in repelling the Christian armies of northern Spain. They assumed control of al-Andalus in 1090, while maintaining their primary seat of government in Marrakesh. In this way, the Almoravids came to rule parts of the Sahara, Morocco, Algeria, and Spain and controlled important ports as well as trans-Saharan trade. ... In the mid-twelfth century, the Almoravids were replaced by the Almohads (al-Muwahhidun, 1150–1269), a new Berber dynasty from North Africa. By 1150, the Almohads had taken Morocco as well as Seville, Córdoba, Badajoz, and Almería in the Iberian Peninsula. The Almohads made Seville their capital in al-Andalus, while retaining Marrakesh as their center of power in North Africa.”

Source: *The Art of the Almoravid and Almohad Periods (ca. 1062–1269)*

https://www.metmuseum.org/toah/hd/almo/hd_almo.htm

Additional Information

Berber Empires: Zirids, Almoravids and Almohads DOCUMENTARY

<https://www.youtube.com/watch?v=LeArDH86dRU>

3: Islam in West Africa. Introduction, spread and effects

<http://archive.today/mGok7>

- “Unlike Christianity, Islam is not a just a religion or a mass of doctrines or beliefs and rituals, but rather a complete way of life or civilization.” Islam itself was the colonial missionary school, and before the trans-Atlantic slave trade some of the Blacks in West Africa had already had their previous identities wiped away by Islam.

“Islam, as noted already, is a complete package for humankind, encompassing the religious, social, cultural and political, indeed, every aspect of life and society. Muslims universally believe that Islam is a ‘complete code of life’. ... But the Islamic conquerors acted on destroying the culture of the conquered infidels because of the fundamental Muslim belief that the vestiges of the pre-Islamic *jahiliyah* age must be replaced by the perfect religious, political and cultural

civilization of Islam. From India to Spain, the destruction of countless numbers of Pagan temples, Buddhist monasteries, Christian churches, Jewish synagogues, and so on bears testimony of the widespread destruction of non-Islamic cultures by Muslim invaders. The Islamic conquests, therefore, came at ‘extraordinary cultural costs’,³⁶⁸ which remains thoroughly unacknowledged. Instead, the Muslim invaders, surprisingly, have been widely credited with enriching the civilizations of the conquered. In comparing and contrasting the impact of European and Arab (Islamic) rules on the cultural and civilizational aspects of the ruled, Ibn Warraq laments:

Although Europeans are constantly being castigated for having imposed their insidious and decadent values, cultures and language on the Third World, no one cares to point out that Islam colonized lands that were the home of advanced and ancient civilizations, and that in doing so, Islamic colonialism trampled under foot and permanently destroyed many cultures.³⁶⁹

“Therefore, apart from the purpose of economic exploitation and political domination, the Islamic invaders also came with an over-riding mission of cultural imperialism.”

Source: *Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery* by M. A. Khan – pp. 124-125

<https://citeseerx.ist.psu.edu/document?repid=rep1&type=pdf&doi=7bc9d2780f6652731b2348cbb6503aaf026094c2>

“Another motivation for rulers to adopt Islam besides greater riches with which to impress their people and hold on to power was that a new dynasty may have been bolstered in its claims of legitimacy by also adopting a new religion. This could well be the most important factor in the Kingdom of Kanem's adoption in the late 11th century CE. Adopting Islam permitted, too, the exchange of diplomatic embassies with North African states, as well as the possibility to send scholars for training, both of which brought the sub-Saharan states, in particular, into contact with the wider Mediterranean world and increased the prestige of rulers. Yet another appeal of Islam was that it brought literacy, a tremendously useful tool for empires who built their wealth on trade. ... Rulers were not always so keen to adopt Islam, King Sunni Ali of the Songhai Empire (r. 1464-1492 CE), for example, was vehemently anti-Muslim, but King Mohammad I (r. 1494-1528 CE) did convert, and he imposed Islamic law on his people and appointed *qadis* (Islamic magistrates or judges) as heads of justice at Timbuktu, Djenne, and other towns. As in Ghana and Mali, though, the rural populace of Songhai remained stubbornly loyal to their traditional beliefs.”

Source: *The Spread of Islam in Ancient Africa*

<https://www.worldhistory.org/article/1382/the-spread-of-islam-in-ancient-africa/>

The Spread of Islam in West Africa: Containment, Mixing, and Reform from the Eighth to

the Twentieth Century - Margari Hill, Stanford University

<http://archive.today/IUvOL>

Note: Most of the Africans south of the Sahara, but not all, willingly accepted Islam (drank the Kool-Aid).

“Despite the struggles they encountered in bondage, Africans brought diverse cultural and religious experiences to the Americas, including the American South’s Lowcountry. Through religious and cultural syncretism many found ways to adapt and continue their spiritual beliefs and practices. One of the religions practiced by enslaved Africans in the Lowcountry and the American South was Islam. Fifteen to thirty percent of enslaved Africans who survived the Middle Passage came from the Islamic regions of modern-day nations such as Senegal, Mali, Guinea, Sierra Leone, and Gambia. Slave traders sold African men, women, and children from these Muslim regions to slaveholders throughout the Americas, where many entered the British colonies through the port of Charleston, South Carolina. Off-boarding ships from the West African coast, many continued to practice their Islamic faith, and passed on its cultural, spiritual, and intellectual legacies to their African American descendants. In this way, enslaved Africans from centuries-old Muslim societies emerged as the first major population of Muslims in Colonial and early America.”

Source: Enslaved and Freed African Muslims: Spiritual Wayfarers in the South and Lowcountry

<https://ldhi.library.cofc.edu/exhibits/show/african-muslims-in-the-south/introduction>

I wonder if any of the West African tribes saw the trans-Atlantic slave trade as a way to get rid of Muslims or Islam. “Finally ... I’m sick of these wannabe Arab Negroes.”

Now, through Islam, non-Blacks like Jews and Europeans can terrorize Black African populations through Arabs who control Black African Muslims. And with a direct relationship with Black African Muslims, Arabs who lack a relationship to non-Blacks like Jews or Europeans can do the same. And as we’ve seen in Islamic history, that outside influence is not even necessary for a person or group to start terrorizing their own people or their neighbors; all that is needed is Islam.

How Islamist militant groups are gaining strength in Africa

<https://www.youtube.com/watch?v=U2gvha4CipY>

Watch this next video and ask yourself if what you're hearing is different from what you've seen from Islam since Muhammad and his companions (really his companions) created it.

Gravitas Plus: Jihadists on the rise in West Africa

<https://www.youtube.com/watch?v=uIJtXzkJjgI>

Additional Information

<https://www.amazon.com/stores/Dan-Gibson/author/B001K8RXVU>

<https://www.amazon.com/stores/Patricia-Crone/author/B001HUUUDM>

<https://www.amazon.com/stores/author/B001JPACIO>

“Christianity”

Nubia - Christian Kingdoms in the Heart of Africa

<https://www.youtube.com/watch?v=jKIoLwKYpuY>

Christianity was in a few parts of Africa long before colonialism, but Arabs and Islam nearly wiped that out completely. It was much later, after the trans-Atlantic slave trade that during the colonial era nations used the excuse of religious conversion to colonize Africa. How many of the missionaries that went out immediately before colonialism were working directly for or with the colonial powers as forerunners to subjugation is not known. But just like with the claims against the African rulers and traders over slavery, things didn't happen how most people today say they did. Most people today speak on this subject as though Christianity first came to Africa in the hands of the colonizers, and no guns or violence were used at that time, only Christianity. They taught some verses and the people turned submissive and gave up the land. The end. People should really stop listening to oversimplified teachings of history.

“One of the primary justifications for the Doctrine of Discovery was that European Christian nations had the right and duty to convert non-Christians all over the world. The papal bulls ordered Portugal and Spain to spread Christianity through explorations and conquests, and thereafter these countries used religion to justify their activities in Africa, Asia, and the Americas.³²⁸ Similarly, the English charters that authorized colonies in North America set out England's duty to spread Christianity.³²⁹ In addition to their duties to convert, Europeans also

used their religions as further proof that they were superior to non-Christian peoples and religions and deserved to colonize them.³³⁰ Well into the twentieth century, European nations continued to use religion to claim the lands and rights of non-Christian nations and peoples in Africa. In fact, by 1875 European priests, ministers, and lay-workers were established in almost every part of Africa and the missions were active centers of political and cultural influence.³³¹

“In 1823, the United States Supreme Court expressly recognized the religion element of Discovery and, apparently without irony, stated that Discovery claims were partially justified by religion: ‘The potentates of the old world found no difficulty in convincing themselves that they made ample compensation to the inhabitants of the new, by bestowing on them civilization and Christianity.’³³² This same twisted logic was applied by Christian religious theorists in Africa. According to some, the non-white races of Africa, Asia, and the Americas were simply holding their lands in trust for white people in accordance with a divine plan.³³³ Then, when the ‘higher race’ was ready to take possession of its inheritance, non-whites would simply fade away because the ‘irreclaimable savages’ were destined ‘to disappear.’³³⁴ This form of religious and Social Darwinism foretold the destruction of Indigenous peoples and came to be increasingly explained by science, and eugenics, rather than solely by scripture.³³⁵ As already mentioned, Christian missionaries were among the leading advocates and forerunners of European colonization in Africa.³³⁶ The flag often followed the gospel in Africa.³³⁷ In fact, English and German missionary societies were active in East Africa before organized colonization efforts commenced. The European pacification and occupation of African lands ‘involved missionaries at almost every stage.’³³⁸ Thus, it is no surprise that the Berlin Act of 1885 granted protection to Christian missionaries in Africa.³³⁹

“In East Africa and across the continent, England was well aware of the colonizing benefits derived from the ‘promulgation of British Christian principles.’³⁴⁰ Protestant missionaries furthered Britain’s colonial interests and ‘much of the opening of Africa ... was by missionaries’³⁴¹ One historian even refers to these facts as the ‘politics of religion.’³⁴² In what is now Uganda, both England and Germany benefitted from missionary activities in 1884–85 because they ‘promoted the vision of a Christianised state.’³⁴³

“Germany also used religious missions as part of its colonization efforts because the advocates of expansion saw Christianity as another means to impress the German image on Indigenous peoples and to solidify Germany’s governance.³⁴⁴ Religious groups, such as the Benediktiner, attempted to control Indigenous tribes.³⁴⁵ And by 1878, the *Missiongesellschaft der Weissen Väter* (Mission Society of the White Fathers) had established six stations throughout East Africa.³⁴⁶ These missionaries bound their parishioners by contract and imposed church rules through church courts.³⁴⁷ Missionaries also began offering education in schools financed by the German administration.³⁴⁸ As more natives attended schools, the population surrounding the schools grew and the towns that developed made up new missionary stations.³⁴⁹ Life in missionary stations was governed by mission rules, and Indigenous peoples were taught and forced to follow Western and Christian traditions.³⁵⁰

“Other European countries also heavily relied on religion in their colonization efforts in

Africa. Starting in the mid-1400s, Portugal claimed rights based on the alleged superiority of Christianity and the papal mandate to convert heathens. Priests accompanied most of the early Portuguese explorers in Africa and helped claim and occupy newly discovered areas.³⁵¹ Moreover, France and Belgium also used Christianity to justify their colonial claims.³⁵² In fact, ‘French missionaries had always been France’s best supporters in its overseas territories.’³⁵³

“In addition, the United States expressly argued that it should participate in the Berlin Conference because it was interested in converting and civilizing Africans.³⁵⁴ The U.S. representative stated that peace in the Congo was of interest to the United States because it would reserve Africa for American citizens who wanted to exercise their rights to promote civilization and Christianity there.³⁵⁵ One U.S. Congressman argued that the United States needed to participate in the Conference because ‘American liberality, enterprise, and fortitude have largely contributed to what has been done toward opening the “dark continent” to civilization, Christianity, and freedom of trade.’³⁵⁶

“In sum, Christianity was undoubtedly used by European nations as an element of international law to justify their colonial empires in Africa.”

Source: *The International Law of Colonialism in East Africa: Germany, England, and the Doctrine of Discovery* by Robert J. Miller & Olivia Stitz

<https://scholarship.law.duke.edu/cgi/viewcontent.cgi?article=1580&context=djcil>

Notice how this is different from what happened with Islam. Here, it’s the people only, not the religion that was driving it (even though some of it was Catholicism); with Islam it was the people *and* the religion. Here, they used the religion as a justification, and later as a tool. Ironically, the same makeover brought by Islam itself was pieced together by European powers and combined with Christianity to give *their* subjects a makeover too. Christianity by itself, unlike Islam, didn’t come with education, or a change of dress or language; the colonial powers brought in all of this themselves.

“In the late nineteenth and early twentieth centuries, Africa witnessed an explosion of missionary activity. The success of missionaries during this period was due in large part to the onset of colonial rule, which made clear to Africans the benefit of European education. Robin Horton writes: ‘With the advent of the twentieth century ... Europeans came to be seen as symbols of power, and Christianity itself came to be seen as part of a larger order, comprising Western education, colonial administration, commerce and industry, with which everyone had hence-forth to reckon. These changes created a much more favorable climate for conversion.’ (Horton 1971, 86). The provision of education soon became the main reward used by missionaries to lure Africans into the Christian sphere, and so much so that even by the late colonial period, nearly all education was still provided by missionaries.¹ The decision of where to locate foreign mission stations is of central importance for the empirical analysis. A number of factors played a role in

determining a mission's location. Among the most important were access to a clean water supply, the ability to import supplies from Europe, and an abundance of fertile soil that could be used to grow crops (Hildegard Binder Johnson 1967). The locations of missions also exhibited a form of path dependence. The routes of initial missionary explorers determined which parts of Africa were the most well-known to Europeans, as well as the locations of the earliest mission stations. From these first stations, larger networks of stations, that together formed a series of trans-shipment points from the coast to the interior were developed. By creating these networks, missionaries could penetrate deep into the interior while maintaining access to supplies from Europe. The colonial railway network also provided an additional means of remaining connected with Europe, and therefore was another factor that affected mission locations. The final factor of importance was the slave trade. Missionaries sought to bring an end to the slave trade within Africa, and thus a concerted effort was made to locate mission stations in areas where slavery was prevalent (Johnson 1967). ... Overall, the findings in Table 2 are consistent with two hypotheses being true. First, consistent with the historical record, merely exposing Africans to the word of God was not sufficient for conversion. Instead, additional benefits, which were provided through mission stations, were needed to entice Africans to convert to Christianity.”

Source: *Religious Conversion in Colonial Africa* by Nathan Nunn
https://scholar.harvard.edu/files/nunn/files/aerpp_nunn_2010.pdf

Excerpts from Missions and the Mediation of Modernity in Colonial Kenya by Christopher Allen

The colonial agenda for Kenyan development was dependent on a stable state and a favorable economic situation; thus, colonial authorities were necessarily focused on socioeconomic development. Especially during the early period of colonialism in Kenya, the British government advocated for a policy of indirect rule in order to minimize the costs associated with colonial expansion – this meant that the relationships with local leaders in which colonial authorities, settlers, and missionaries alike were all necessarily involved were extremely important to maintaining sociopolitical stability and economic advantage.⁹ However, it largely fell to missionaries to cultivate a stable socio-political environment in which colonialism could be successful. The Kenya Report on Disturbances argued that “[t]he Government has shown very clearly that it looks to Christian forces to... [fight an] Ideological war.”¹⁰ Unlike the missions, settlers and colonial authorities remained physically and socially separate from African ethnic groups. Though missionaries were often able to establish amicable relationships with African ethnic groups through non-violent means (such as education or medical care), colonial authorities frequently used violence in order to reinforce European superiority and enforce British legislation. Accordingly, Sir Charles Eliot, the colonial administrator and Commissioner for the Protectorate wrote in 1905 that “[a]lthough [certain aspects of the colonial agenda] could only have been abolished by force and the strong arm of Government, we must not forget the immense debt which Africa owes to gentler methods, to moral influence and missionary

enterprise.”¹¹ Britain’s efforts to establish economic and political control resulted in a decline in the African population of more than twenty-five percent in the generation after 1900, largely because of the Government’s nationally pervasive, “systematic[ly] aggressive” colonial agenda.¹² However, as Eliot suggests, the missions provided an alternative to the British government’s more aggressive policies, allowing Britain to exert comprehensive influence on colonial African society.

While they forcibly established political and economic control of East Africa, the British government depended on settlers to develop Kenya’s economy; in turn, those settlers were dependent on the government to subsidize their economic initiatives. Both groups believed in their racial-economic superiority and political dominance. British colonel Richard Meinertzhagen records his discussion with the High Commissioner Charles Eliot on that colonial administrator’s vision of Kenya:

[He] envisaged a thriving colony of thousands of Europeans with their families [and] intends to confine the natives to reserves and use them as cheap labour on farms. I suggested that the country belonged to Africans and that their interests must prevail over the interests of strangers. He would not have it; he kept on using the word “paramount” with reference to the claims of Europeans. I said that some day the African would be educated and armed; that would lead to a clash. Eliot thought that that day was so far distant as not to matter and that by that time the European element would be strong enough to look after themselves; but I am convinced that in the end the Africans will win and that Eliot’s policy can lead only to trouble and disappointment.¹³

Here, Meinertzhagen highlights the sentiment of superiority that shaped colonial and settler relations with African ethnic groups. He also describes Eliot’s vision of an Africa economically dominated by British landowners and reliant on the exploitation of Africans. Though the conversation took place in 1902, Meinertzhagen presciently alludes to the conflict that such a system would precipitate. It is exactly this socioeconomic dichotomy that missionaries helped to mediate, minimizing violent conflict for decades by reshaping African ethnic groups in ways that made them more socioeconomically and politically compatible with settler and colonial ideologies (especially through educational programs) while also curtailing the extent to which these politically abrasive British policies could be implemented. ...

Education proved to be a crucial tool to develop and control Kenya. The size of the state made administration difficult, especially because Kenya had a relatively small administrative staff. The 250,000 square miles and the numerous African ethnic groups that made up the Colony were challenging to pacify and shape.⁴² Education allowed Europeans to mold the state from the bottom up and its power to influence Africans made it a point of contention for settlers, missionaries, and colonial authorities. It was, however, missionaries who primarily controlled education during the colonial administration of the colony. Settlers argued vociferously that missionary education was “spoiling the native” and caused “the disruption of tribal life... which made administration difficult.”⁴³ These British settlers supported missionary efforts in so far as

they overlapped with their own interests, but had little regard for African societies or developing natives for any purpose other than their own economic benefit.⁴⁴ The limited investment of the Colonial Office and their expenditures aimed at developing the economic infrastructure of the country left little money to devote to education; consequently, missionary education proved the most efficacious manner by which colonial authorities could provide instruction at least approximately like that they had imagined. Moreover, it was through their educational programs that missions were able to shape African society. John Lonsdale and Bruce Berman argue that one of the colonizers' primary goals in Kenya was "to convert [their] superior coercive force over Africans into a legitimate authority accepted by Africans and therefore mediated through their own pre-existing or emergent relations of power."⁴⁵ Missionary education introduced European ideology to Africans in an acceptable, or indeed, even socially and economically valuable way, while encouraging African ethnic groups to empathize and at least tacitly accept colonial authority.⁴⁶ Members of the Kikuyu, an ethnic group in East Africa, claimed that "[t]he Gospel... began to form a new nation from that of old Kikuyu.... We are at the beginning of a great building up of new customs and the forming of Christianity."⁴⁷ Through their intellectual and spiritual proselytization, missionaries exerted such influence that they were able to establish the Kikuyu Association, which was led by chiefs who sided with British colonial authorities. Missionary education connected African ethnic groups to British colonial authorities by legitimizing Europeanization and providing the ideological and moral structure upon which the colonial authorities could establish their own authority⁴⁸ and institutions as well as providing Africans with the skills they would need to survive in (or support) a European-structured economy. Leys argued that the "chief aim" of the State-sponsored education the missions provided was "[exploitive] wealth production" while the Kenya Missionary Council argued that "[t]he main needs of the adult population are agricultural rather than literary. The efforts of Missions must be ancillary to the activities of Government, which alone can plan on an effective scale."⁴⁹ Both passages suggest an inextricable connection between Government and Church that was manifest in education, one which reinforced the racial-economic hierarchy and supported Africans only in so far as it allowed them to function within, and provide support for, the colonial sociopolitical and economic construct. ...

In a letter to the Director of Education in Kenya the Advisory Committee on Native Education in Tropical Africa lists, among other benefits of education, the "[e]limination of political, economic, and social unrest [and the] [d]evelopment of Colonial patriotism and loyalty to the Crown."⁵⁴ The letter also suggests that education could provide "sensible native leadership entirely loyal to the real interests of the Colony" and might "encourage all forms of co-operation both with Government and also with the non-African elements of the population who are vitally concerned in the welfare of the Colony."⁵⁵ Indeed, a report by the Headmaster of the Kikuyu Alliance High School confirms that missionary schools had the "opportunity" to mold students, as "[m]ost of the future leaders of the country pass through our hands."⁵⁶ These were leaders that had been "raise[d] up... both for the Church and for the State."⁵⁷ Missionary education, Norman Leys suggests, "enabled Europeans to subjugate [Africans]" and "taught [them] their place in the

world” – it provided a means by which the Government could pacify, shape, and control an unruly African populace, giving them the skills to succeed (or survive) in a European-structured economy and shaping their character in such a way as to encourage a receptivity towards the European system.⁵⁸

While the education missions provided mediated the development of Kenya by Europeanizing African ethnic groups and encouraging the adoption of British ideology, it also gave Africans the tools to resist colonial authority later in the twentieth century. Missions supported local governments (even while trying to influence them) and missionary education allowed African ethnic groups to respond to colonialism, articulating themselves in a linguistic, cultural, political, and economic manner that Europeans could understand. Settlers believed that missionary education encouraged the dissolution of the “racial hierarchy” and while this might not have been the agenda all of the missions had in mind, education certainly helped to precipitate some of the African-led socioeconomic shifts that occurred towards the end of colonial rule (for example, Jomo Kenyatta, the first prime minister of Kenya and an outspoken critic of the colonial Government, was a product of mission schools).⁵⁹ Many African communities appreciated the education they received from missions for exactly this reason.⁶⁰

Source: Missions and the Mediation of Modernity in Colonial Kenya – Penn History Review: Vol. 20 : Iss. 1, Article 2 by Christopher Allen

https://repository.upenn.edu/phr/vol20/iss1/2?utm_source=repository.upenn.edu%2Fphr%2Fvol20%2Fiss1%2F2&utm_medium=PDF&utm_campaign=PDFCoverPages

This video is pretty disturbing.

The White Missionary Sisters of Belgian Congo

<https://www.youtube.com/watch?v=JF2PYYIkSps>

And at the same time what some Africans were doing in their traditional African religions, and through extremely ignorant superstitions, is even more disturbing. For instance, the missionaries had to force Nigerians to stop sacrificing their own children. “Those are just lies the missionaries told.” No, it’s actually true. Human sacrifice and ritual murder was/is a part of traditional African religions. And it wasn’t just happening in Nigeria.

“Colonial Africa provides a natural laboratory to examine how an external intervention can have lasting impacts on people’s beliefs and values. This study examines the effect of European missionary activities in colonial Africa on the subsequent evolution of culture, as measured by religious beliefs. The empirical results show that descendants of ethnic groups that experienced greater missionary contact are today more likely to self-identify as Christian. This correlation

provides evidence that foreign missionaries altered the religious beliefs of Africans, and that these beliefs persist as they are passed on from parents to children. Put differently, the results show that historic events can have a lasting impact on culture.”

Source: *Religious Conversion in Colonial Africa* by Nathan Nunn
https://scholar.harvard.edu/files/nunn/files/aerpp_nunn_2010.pdf

Additional Information

Christian world missions timeline

<https://web.archive.org/web/20230205132344/http://home.snu.edu/~hculbert/line.htm>

Timeline Events in Christian Mission in Africa

<https://www.ijhumas.com/ojs/index.php/kiuhums/article/view/929>

African Apostles: Christian History Timeline

<https://www.christianitytoday.com/history/issues/issue-79/african-apostles-christian-history-timeline.html>

Christianity as a Double-Edged Sword in Colonial Africa by Brian Schmidt

https://scholarworks.bgsu.edu/cgi/viewcontent.cgi?article=1047&context=africana_studies_conf

- “Africans had previously used traditional indigenous spirituality to invoke the powers of oracles, spirit mediums, or magic to combat colonial oppression. In Tanzania, for example, a priestess concocted a medicinal potion that was meant to turn German bullets into water during the Maji Maji Rebellion. Needless to say, things did not go as planned.” That’s that “African spirituality” at work.

And once they got their hands on the Bible and read it themselves, it became a weapon of liberation. The same thing happened in the U.S. as well. When you have time read this: [*Black Histrianity and the Slave Bible*](#). You’ll also see how slave masters in the U.S. didn’t want their slaves to be Christians, contrary to popular belief, and it wasn’t forced on them either.

The Christianization of Slaves in the West Indies by Jeffrey K. Padgett

<http://archive.today/vhWrG>

Also archived [here](#).

And now the powers-that-be, who are anti-Christian, are attacking African countries with American Christian televangelist copycats and controlled Israelite camps like IUIC.

Repairing a Damaged World

The D.O.C.'s Burden?

Referring to a descendant of a colonizer as a D.O.C., has any D.O.C. ever blamed their own forefathers for the mess they put them in? Does any D.O.C. even realize the mess their forefathers put them in? Imagine being born in a stolen house to parents whose parents stole the house. Imagine being a family member and moving to such a house. If anyone calls for justice, and calls for you to pay for the house or leave the house, you're not going to want to do it, and you're going to feel that such a request is unfair. You didn't steal it, right? It's unfair to the family of the owners if you stay there or don't pay, and it's unfair to you because you didn't steal it. But in a situation like this, if anyone is going to have to receive an unfair decision, it's you. And the only people you can blame are your forefathers, or yourself if you moved there knowing it was stolen. Some Europeans and others went to multiple non-European lands and cleared the lands of people as if clearing the lands of trees. And then other Europeans and others moved there. Do you realize how dangerous that is? Do you realize what they inherited by moving there? Do you realize what they passed on to their children by having children there?

If you're not a native of lands such as, but not limited to, North America, North and South Africa, or Australia there's only three ways your ancestors could have gotten to that land:

1. Your ancestors stole the land.
2. Your ancestors moved to the stolen land.
3. Your ancestors were brought to the stolen land by force.

Not one of those equates to "this is my homeland."

Another Satisfying Racial Moment: Slow Your Scroll Karen's Modern Life #shorts

https://www.youtube.com/watch?v=psqrg_MBdkE

Think about this. Europeans had their own continent, Europe. Some Europeans then traveled all the way across the ocean to North America and killed off the Natives; then more Europeans

came. This was done again and again, until they took over the entire continent. And now Europeans have two continents! And they are inside and controlling more. Is this fair?

All of the invaders are content, they don't see a problem. Meanwhile, all of the people who have been invaded can't get over it, and never will. And maybe they could have, had it not been for the hundreds of years of racism, abuse and arrogance – keeping the wound open and fresh while constantly causing new wounds.

The South African town destroyed to make way for a whites-only suburb – BBC News
<https://www.youtube.com/watch?v=d7YY-B-ohUY>

South Africa is still under apartheid | AJ+
<https://www.youtube.com/watch?v=vd-BB5U9BAg>

WATCH | CCTV footage appears to show racially motivated assault at Free State resort
<https://www.youtube.com/watch?v=1mX0Jk5ZIFY>

Besides reparations, there's another type of payment that is owed, a punishment, for the centuries of sins that have not been atoned for by unrepentant descendants. This is another very dangerous situation to have a child in, or to voluntarily move into.

Martin Luther King's Last Speech: "I've Been To The Mountaintop"
<https://www.youtube.com/watch?v=Oehry1JC9Rk>

Martin Luther King: Assassination & Aftermath Preview
<https://youtu.be/DooK9SY9DE4?t=57>

Someone has pay.

And of course, when speaking of America and sin, you can go on and on. Her sins, like Rome's/the Catholic Church's, reach the sky. And both will pay. So will the other nations.

A Partial Solution

How do we go about fixing what has been done to the world? One way, a fair/just way, is for invaders and descendants of invaders to go back to where they're people came from unless they have family ties to someone indigenous. And let's not play dumb, we know where people came from. This means all Europeans, including European Jews, go back to Europe. This means leaving the Americas, North Africa, and Israel as well. All Arabs go back to parts of Saudi Arabia, Iraq and further east. This means leaving North Africa and Israel as well. And that includes the so-called Palestinians who are mainly a mixture of Turks, other Europeans, and Arabs, not natives or original Israelites. All Black descendants of slaves of the trans-Atlantic slave trade go back to Africa and Israel. Then allow real Native Americans, not White people with a dash of Native American blood, Mexicans and Islanders have North and South America. And all of this definitely goes for Africa, which is occupied by almost everyone. If you're not a real, Black African or descendant of one, you need to go back to where your people came from.

An alternative is to slightly alter the above-mentioned plan to allow the Europeans of North America the option of remaining in North America or leaving, but allowing Mexicans, South Americans and surrounding islanders to have southern parts of the U.S. from west to east, while other Europeans outside of Europe living in lands that have been invaded by Europeans, including South America, go back to Europe. Everyone else in South America and surrounding islands can either stay or leave.

This may sound funny or ridiculous to some, but why is it that it wasn't funny or ridiculous when Black people were being told to go back to Africa, with plans even being made to ship them back without any regard to any negative consequences to them or Africa? Europeans and Arabs may ask, "How will we all fit in our native land?" That's *your* problem. I guess you better work it out. Maybe you should kill off some of the locals to make room for yourself.

After everyone goes back, we all just need to stay in our own country. We can trade with one another and help one another, and visit one another if allowed. We can also permanently relocate to another people's land if allowed. But no more forced empire within or outside these lands. And each country/state within a continent, and the continent itself, should be self-sufficient in a way that doesn't require them to depend on imports or exports. Now, this all sounds good (unless you're an invader or descendant of an invader), and could actually be done, but it's highly unlikely.

And as far as Israel goes, that's a special case. Every invader nation in the world can refuse to go back home, and this nation will still be cleansed of its current inhabitants, so-called Palestinians included. That's guaranteed.

In addition to the above, all predator nations should relinquish full control of current foreign

colonies, possessions, groups and individuals under their control or influence over to well-trained and educated, extremely morally upright individuals of the truly indigenous population. They shouldn't have any power in these other countries or territories whatsoever. All predator nations with current and past colonies and possessions should bring these nations and/or territories to a level of self-sufficiency with organic farming, reliable shelter, roads and highways, railway systems, sustainable transportation, schools, libraries, post offices, tools of all kinds, hospitals, alternative energy systems, and telecommunication systems (no Wi-Fi ... proven to be cancer-causing, and more). In appropriate locations, they should also build power plants (no nuclear power plants), lumber mills, steel mills, water supply systems, sanitation systems, waste management systems, and factories.

There have always been White individuals, and others, who have helped by creating some of the things mentioned above, or in other ways not mentioned above, and without having any ulterior motive or wanting any recognition (being actual humans unlike the so-called leaders of most nations). If you are a person such as this, ask the people of nations that have been preyed upon, and are being preyed upon, if you can do one of those things for them (without filming it and putting it on social media). If you are a native, or of native descent but are outside of your mother-country, you can do the same. You can also create businesses in your mother-country, then sell them or give them away to the locals who have less (not the rich people of the country).

The other solution is divine justice. So, don't ask why "this" is happening to all of these "innocent" people.

Tips for developing nations

1. After what was, and is, being done to Africa and Africans it's understandable why they didn't have the machinery, technology or know-how to extract or process their own natural resources. And knowing what others have done to get their hands on their natural resources we know how a situation like this should be handled in the future. If a nation is in a situation like this, and they actually have freedom and are safe from foreign manipulation, they should hire a foreign company to set up everything they need, and to train their people to run it. The company then goes home without any ownership, financial ties, or say so in what they were just hired for. And maybe (maybe) the developing nation can agree to some very short-term deal where they sell a certain amount of product to the foreign company or nation. And if no foreign company wants to do business this way, just let the resource sit there like it's been doing. Nobody gets it! And then you take the time to learn how to extract and process it yourself. It may take many years, but at least the resource will still be yours.

2. The same way you can't go to most Western countries and buy land or real estate or create businesses as a foreigner, ban all foreigners, except maybe of the diaspora, from doing the same.
3. Do you have a foreigner in your country or neighborhood that you need removed? Boycott all their products and their services, and don't work for them.
4. Try your hardest to stay away from gasoline-powered vehicles. If you get to a point where most, or all, of the vehicles in your country, your means of transportation (transporting), relies on gasoline, meaning it relies on oil, the oil-producing nations will control your transportation.
5. Don't let your money supply, or economy, fall into private or foreign hands.
6. All this focus on building and growing the infrastructure and economy won't mean anything if your inner self is not right, so it's a must that you be right within. If you or your people have not gone through the spiritual change that changes your heart/being, from the inside out, into a person who doesn't want to lie, deceive, steal, kill, oppress; be selfish, be greedy or unjust/unfair, then you'll be headed for ruin. These "settings" are at the foundation of all mankind. If you're not right here, at the foundation, if they're not set correctly, you won't be able to build anything that will last. The flaws will be the ruin of the house. The same is true for the heads of anything and everything. If the head is unrighteous, then the body will do the unrighteous acts of the head.
7. Learn needs vs. wants. You *need* water, food, shelter and land. And you should never allow yourself to be put in a situation where a foreigner controls any of these things. You *want* modern infrastructure and amenities. If you've been going without it for years, obviously you don't need it. Never give control over or allow influence in your government, economy, or any part of your country including land, water, food, air, or sky, for a want or a need.

Reparations

Giving reparations to people who lack in the areas of general education, financial literacy, as well as specific skills necessary to operate a thriving community, will for the most part end in waste. It's like pouring water into a bucket that has holes. The same is true for handing over a government and economy to such a people. For this reason, an essential part of any reparations plan to people who are in this state is education/knowledge/learning. It's the difference between

giving someone a fish and teaching them how to fish.

“What do former colonial powers owe the descendants of those they colonized? Is it enough to apologize and return cultural objects? If restitution is to be financial, how does one tabulate the debt for generations of exploitation, plunder and enslavement? These have become live questions as activists and governments in formerly colonized countries push, in courts and in diplomatic talks, for restitution over both past abuses and their ongoing consequences. ... A French government audit estimated that the country’s museums hold 90,000 objects looted from Africa alone, making the return of a few dozen feel, to activists, like an insult. And Germany’s apology was carefully hedged, seemingly to avoid creating precedent that could potentially apply to other colonial abuses, much less to the act of colonization itself. These speak to what is, for activists and political leaders, a more immediate question than estimating what is owed: figuring out how to compel former colonizers to make amends at all. ... As reparations groups have expanded their claims from individual atrocities to colonialism itself, both proponents and governments have converged on a realization: If colonialism built Europe’s wealth, then total repayment could mean giving it up. ‘Chalk up the billions of hours that enslaved Africans worked on British plantations, pay it at a living wage. Tally up compensation for the 60 million souls sacrificed to famine,’ Jason Hickel, a British scholar, said in a 2018 lecture. ‘And you realize that if Britain paid reparations — real, honest, courageous reparations — there would be nothing left.’”

Source: The Long Road Ahead for Colonial Reparations

<https://www.nytimes.com/2022/08/27/world/americas/colonial-reparations.html>

If the *U.S.* actually paid true reparations for the evil done to Black Americans it would have nothing left.

There was a time reparations were actually paid out – just not to formerly enslaved people
<http://archive.today/3eHoA>

And don’t leave Arabs out of this. When it comes to Arabs there are countries and businesses that have engaged in slavery recently. And as far as reparations for colonialism and the rest of their evil, that really came from Islam. Islam was the government that did it. So, the same way the KKK was sued and brought to ruin for their acts as a racist terrorist organization, the same can be done to Islam.

Britain

Here's a little bit of information on Britain.

Gravitas: How Britain Looted \$45 Trillion From India

<https://www.youtube.com/watch?v=SElZ29A14Sw>

- 3:12 - 3:41 – There's the confirmation. As stated about Africa in a previous article, "Any historic 'investment' in roads, railroads, harbours was intended to facilitate the export of African natural resources to Europe's metropolitan centres." These people are disgusting.

British is rich because of India - Shashi Tharoor Watch British Media Reaction

https://www.youtube.com/watch?v=bDHxVW_SXi8

Those are some scary people.

Gravitas Plus: Western museums must return stolen artefacts

<https://www.youtube.com/watch?v=wA07qrIx8wM>

The British Museum is full of stolen artifacts

<https://www.youtube.com/watch?v=hoTxiRWrvp8>

What if the museum is already in its native land but an invader has taken over the land? What do you think should happen then? Egypt and its monuments, artifacts, and national treasures are an example.

Additional Information

The Fight to Decolonize the Museum

<https://archive.ph/YhOtU>

And of course the British Museum is not the only house of stolen objects. But just stop and think about these museums for a second. They boldly, loudly, and without an ounce of shame or remorse display and advertise the stolen objects they have in their possession; and then charge people to see them, making money from those same stolen objects. And they also make money from the objects in other ways, such as loaning them out. Maybe I could understand it if what they possessed and displayed were the spoils of a war that both sides of the war wanted to have, but this is just loot in the possession of thieves – proud thieves.

And don't forget about the Vatican.

Germany

Here's a little bit of information on Germany.

According to the ADL:

“The great majority of German businessmen behaved in a decidedly unheroic manner during the Nazi era. Most of them, especially leaders of larger companies, not only refrained from risking their lives to save Jews, but actually profited from the use of forced and slave labor, the ‘Aryanization’ of Jewish property, and the plundering of companies in Nazi-occupied Europe. ... Greed drove all too many ‘apolitical businessmen’ to engage in odious conduct. This behavior, however, was not an exclusive function of capitalism. Rather, it was the result of the social and political realities that existed in the Third Reich. Most industrialists were opportunists who saw the occupation of Europe and the Nazis' persecution of the Jews as a chance to enrich themselves and their companies. Undoubtedly, latent and overt anti-Semitism, anti-Slavic sentiments, and German nationalism also allowed some industrialists to work with the regime out of a sense of patriotism, and without ever reflecting upon the moral boundaries they were crossing. Fear and the desire for self-protection were also important factors motivating businessmen. ... Today, companies are finally addressing this shameful record. Since the unification of Germany in 1990, increasing numbers of German businesses — Volkswagen, Krupp, DaimlerChrysler, to name a few — are allowing scholars to study their archives. ... Undoubtedly, as noted, German business's new openness has been influenced by the lawsuits initiated in the past few years by former forced and slave laborers. Moreover, the German and American publics are following the negotiations over the establishment of a joint German government and industry fund to compensate slave and forced laborers who are still alive.”

Source: German Industry and the Third Reich

<https://www.adl.org/news/op-ed/german-businesses-and-nazis>

Crazy, right?

“Germany also honors and remembers the victims of the Holocaust and has worked to cultivate a culture of remembrance. Its restitution measures range from compensating former owners and heirs for assets wrongfully seized during the Holocaust to making substantial financial contributions to victims’ funds and survivors’ pensions. From 1945 to 2018, the German government paid approximately \$86.8 billion in restitution and compensation to Holocaust victims and their heirs.”

Source: *The JUST Act Report: Germany*

<https://www.state.gov/reports/just-act-report-to-congress/germany/>

“Treaty reparations for Jewish survivors of the Holocaust began immediately following World War II. Germany voluntarily agreed to compensate the survivors of the Holocaust under the leadership of Chancellor Konrad Adenauer, who believed the German people owed a moral duty to compensate- the Jewish people for their: material losses and suffering.¹⁰⁴ In September 1952, Germany signed the Luxembourg Agreements that formed the basis of the unprecedented *Weidergutmachung* legislation designed to compensate Jewish victims.¹⁰⁵ As David Ben Gurion remarked,

There is a great moral and political significance to be found in the Agreement itself. For the first time in the history of relations between people, a precedent has been created by which a great State, as a result of moral pressure alone, takes it upon itself to pay compensation to the victims of the government that preceded it. For the first time in the history of a people that has been persecuted, oppressed, plundered and despoiled for hundreds of years in the countries of Europe a persecutor and despoiler has been obliged to return part of his spoils and has even undertaken to make collective reparation as partial compensation for the material losses.^{106,}

Source: *The African Holocaust: Should Europe Pay Reparations to Africa for Colonialism and Slavery?* By Ryan M. Spitzer – p. 1326

<https://scholarship.law.vanderbilt.edu/cgi/viewcontent.cgi?article=1675&context=vjtl>

“Among the Jews of Israel, reparations provoked violent and venomous reactions ranging from denunciation to assassination plots. On January 7, 1952, as the Knesset—the Israeli parliament—convened to discuss the prospect of a reparations agreement with West Germany, Menachem

Begin, the future prime minister of Israel, stood in front of a large crowd, inveighing against the country that had plundered the lives, labor, and property of his people. Begin claimed that all Germans were Nazis and guilty of murder. His condemnations then spread to his own young state. He urged the crowd to stop paying taxes and claimed that the nascent Israeli nation characterized the fight over whether or not to accept reparations as a 'war to the death.' ... The reparations conversation set off a wave of bomb attempts by Israeli militants. One was aimed at the foreign ministry in Tel Aviv. Another was aimed at Chancellor Adenauer himself. And one was aimed at the port of Haifa, where the goods bought with reparations money were arriving. West Germany ultimately agreed to pay Israel 3.45 billion deutsche marks, or more than \$7 billion in today's dollars. Individual reparations claims followed—for psychological trauma, for offense to Jewish honor, for halting law careers, for life insurance, for time spent in concentration camps. Seventeen percent of funds went toward purchasing ships. 'By the end of 1961, these reparations vessels constituted two-thirds of the Israeli merchant fleet,' writes the Israeli historian Tom Segev in his book *The Seventh Million*. 'From 1953 to 1963, the reparations money funded about a third of the total investment in Israel's electrical system, which tripled its capacity, and nearly half the total investment in the railways.' Israel's GNP tripled during the 12 years of the agreement. The Bank of Israel attributed 15 percent of this growth, along with 45,000 jobs, to investments made with reparations money. But Segev argues that the impact went far beyond that. Reparations 'had indisputable psychological and political importance,' he writes."

Source: *The Case for Reparations* by Ta-Nehisi Coates

<https://www.theatlantic.com/magazine/archive/2014/06/the-case-for-reparations/361631/>

And that's over a story that's full of lies (the "Holocaust") and was brought about by Jews – Jews leading and creating mass murdering Communists and Communism, Jews destroying Germany, and Jews like the Rothschilds and Schiffs funding and controlling the Communists and Nazis.

When it comes to Africans, everything changes.

"German South West Africa was the only German colony in which Germans settled in large numbers. German settlers were drawn to the colony by economic possibilities in diamond and copper mining, and especially farming. In 1902 the colony had 200,000 inhabitants, although only 2,595 were recorded as German, while 1,354 were Afrikaners and 452 were British. By 1914, 9,000 more German settlers had arrived. There were probably around 80,000 Herero, 60,000 Ovambo, and 10,000 Nama, who were referred to as Hottentots. Through 1893 and 1894, the first 'Hottentot Uprising' of the Nama and their leader Hendrik Witbooi occurred. The following years saw many further local uprisings against German rule. Before the Herero and Namaqua genocide of 1904–1907, the Herero and Nama had good reasons to distrust the

Germans, culminating in the Khaua-Mbandjeru rebellion.”

Source: *German South West Africa*

https://en.wikipedia.org/wiki/German_South_West_Africa

“Germany today apologized for a genocide - in this case, the slaughter of tens of thousands of people in the African nation of Namibia. The killings came during the colonial era, when German troops stamped out an uprising in Namibia by almost wiping out two tribes. And in France earlier this week, the government admitted to bear some responsibility for the 1994 genocide in Rwanda.”

Source: *Germany Formally Acknowledges Colonial Genocide In Namibia, Will Pay Reparations*

<https://www.npr.org/2021/05/28/1001376494/germany-formally-acknowledges-colonial-genocide-in-namibia-will-pay-reparations>

“In May 2021, Germany and Namibia tentatively signed an agreement that includes the payment of €1.1 billion (US\$1.3 bn) over 30 years for development projects in Namibia. The payment would be a kind of reconciliation fund that would provide financial, cultural, and other assistance to Namibia. The Herero and Nama rejected the financial offer as inadequate in public statements, but the Namibian government is considering accepting the offer. The tentative plans of the Namibian government are to provide development assistance in 7 of the country’s 14 regions where the Herero and Nama represent a majority of the residents. There would be no payouts to individuals or communities, unlike, for example the recent reconciliation agreement of Australia, which has agreed to pay 75,000 Australian dollars (US \$55,000) to some members of its Aboriginal population who were forcibly removed from their families as children.”

Source: *Reconciliation between Germany and Namibia: towards reparation of the first genocide of the 20th century*

<https://www.iwgia.org/en/news/4538-reconciliation-between-germany-and-namibia-towards-reparation-of-the-first-genocide-of-the-20th-century.html>

Basically, Germany’s idea of reparations for this particular genocide is infrastructure. I wonder who this is meant to benefit. And there’s no telling what kind of clauses they have in their contract, or if they have a secret deal with a country or company that is or will be robbing Namibia of land or resources.

“The text of the joint declaration calls the atrocities committed by German troops a ‘genocide’ but omits the words ‘reparations’ or ‘compensation’ – a move borne out of [fear that such language could set a legal precedent](#) for similar claims from other nations.”

Source: *Germany agrees to pay Namibia €1.1bn over historical Herero-Nama genocide*

<https://www.theguardian.com/world/2021/may/28/germany-agrees-to-pay-namibia-11bn-over-historical-herero-nama-genocide>

Why reconciliation agreement between Germany and Namibia has hit the buffers

<https://theconversation.com/why-reconciliation-agreement-between-germany-and-namibia-has-hit-the-buffers-173452>

I guess [German colonization](#) didn't exist.

“German Namibians are believed to be the biggest group among the white farmers who own about 70% of the country's farmland, and some of their holdings are vast - one covers 400 sq miles. ... But it's not just victims' descendants who are sceptical about the talks. So too are some of Namibia's remaining 30,000 or so German speakers, descendants of the colonists.”

Source: Germany and Namibia: What's the right price to pay for genocide?

<https://www.bbc.com/news/stories-56583994>

“Germany is considering providing aid for a 10 billion-euro hydrogen project in Namibia, according to people familiar with the matter. The country's state-backed development bank KfW is currently in talks with the Namibian government and the German-South African consortium Hyphen Hydrogen Energy about a possible state guarantee or loan, the people said, asking not to be identified as the discussions are private. The project, which will be located near the old colonial port town of Luederitz, will use solar and wind power for the production of green hydrogen which would then be turned into ammonia and shipped to Germany. Namibia's Skeleton Coast on the Atlantic Ocean is ideal for green-hydrogen production due to an abundance of sun and wind. ... ‘We have a great demand for green ammonia in Germany,’ Habeck said. The hydrogen plant could produce up to 20 terrawatt-hours, according to Rainer Baake, a special German government envoy for German-Namibian climate and energy cooperation. A quarter of this energy would be enough to cover Namibia's power demand, which is currently about 5 terrawatt-hours.”

Source: Germany Weighs Aid for €10 Billion Hydrogen Plant in Namibia

(December 5, 2022)

<https://www.bloomberg.com/news/articles/2022-12-05/germany-mulls-aid-for-10-billion-hydrogen-plant-in-namibia>

“Germany's presence on the continent – while greater than one might think – is not yet reflective

of its position as the world's fifth largest economy. As the German public and private sector start to take notice, this could be about to change. Germany's operations in Africa are more than imagined but there remains significant room for growth. Europe's largest economy leverages and exports its expertise in machinery, automobiles, chemical products and electrical equipment to the continent while it imports raw materials, particularly metal ore. In 2016 German–African export trade increased by 35% from the five previous years to reach €42.8bn (\$49.5bn) and the figure is rising. Around 800 German companies are active in Africa with combined investments worth €10bn. Household names like Siemens, Volkswagen, Bosch and Commerzbank are all included with a great range of smaller and more specialised companies too. Yet out of Africa's 54 countries Germany is only meaningfully active in a select few markets. South Africa overwhelmingly dominates the portfolio.”

Source: Germany in Africa: Last but not least

(July 5th 2018)

<https://african.business/2018/07/economy/germany-in-africa-last-but-not-least/>

German Companies Plan to Invest More in Africa in 2023

<http://archive.today/EOUSI>

There's that magic word – “invest.”

These so-called leaders of these countries have had more than enough time to make things right, and instead of doing so they chose to remain devils and continue their lies, deceit, oppression and exploitation. Remember this for the future.

Setting the Record Straight

Let me show you just how badly you've been lied to.

Let's start off by examining what the Bible says about slavery. You may not know it but being enslaved does not automatically equate to horrible treatment. I know that may seem hard to believe because it's exactly what people, especially in the West, have come to believe. People in the West have been so inundated with talk of the evils of the trans-Atlantic slave trade, almost to the point of causing psychological trauma, that they believe all slavery to be the same and evil. The effects are so strong that they even believe it to be wrong for a person to have a maid or servant, and demeaning for a person to be a maid or servant. This is not how people viewed things during the time when the Law was given to the Israelites.

There were a handful of ways societies at that time would usually gain slaves. One was through debt. A person would sell themselves, slaves or family members willingly or unwillingly to pay off a debt. Another way was by enslaving people captured in war. But for a people like the Israelites who stayed in their land, another people would have to invade them or cause problems for there to be war. Another way these societies would gain slaves was if a person(s) willingly sold themselves to them. Think about this: If a free person lived alone they would have a job, housework, and would have to pay expenses and make sure the household was running properly. In slavery you would have some of the same responsibilities, except food, clothing and shelter would be provided to you. The other benefits varied by culture. True or false, there are people right now in the U.S. who are doing so bad that they want to go to prison so they'll have a place to live and food to eat? In the same way, people would sell themselves into slavery. As stated in *Reparations for Black Americans*: "The Sahel region of West Africa, just south of Sahara and the regions of Angola were notorious for the lack of rainfall, occasionally for two to three years in succession. When that happened causing devastating drought and famines, people—faced with starvation and death—fled and 'sold themselves or family members in order to survive at all.'" (Source: [Islamic Jihad - A Legacy of Forced Conversion, Imperialism and Slavery](#) by M. A. Khan – p. 249) And as you're about to see, it was forbidden under penalty of death for Israelites to steal a man, or buy or possess a stolen man. So, the Israelites, after they were settled in their land, almost always obtained slaves through willful purchases (unless they disobeyed the Law) and as payment for debt. FYI: What you're reading in the Bible is their recorded history. For a much fuller understanding you would have to read up on slavery in ancient Near East cultures during that time.

For reference:

The Hebrew word that is translated to “slave,” “servant,” “manservant,” and the like in the Old Testament is *ebed* – Strong’s concordance number **H5650** ([1](#), [2](#)).

The Hebrew word that is translated to “maidservant,” “female slave,” “handmaiden,” and the like is *amah* – Strong’s concordance number **H519** ([1](#), [2](#)).

Moses, speaking to the Israelites...

Deuteronomy

Chapter 5

¹²“Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. ¹³Six days you shall labor and do all your work, ¹⁴but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant **H5650** or your female servant **H5650**, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant **H5650** and your female servant **H519** may rest as well as you. ¹⁵You shall remember that you were a slave **H5650** in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day.

- A day’s rest for everyone, including slaves/servants, was commanded! And this is definitely not the only time the Israelites were told to remember that they were slaves in Egypt, suggesting a desire for them to relate to a slave’s life.

Note: These were laws for their community, not laws God sat down and wrote for mankind (as many people incorrectly believe), although instructions in righteousness can be gleaned from them. And many are civil laws like the laws you would receive from your government, not religion.

Leviticus

Chapter 25

³⁵Now if your countryman becomes destitute and cannot support himself among you, then you are to help him as you would a foreigner or stranger, so that he can continue to live among you. ³⁶Do not take any interest or profit from him, but fear your God, that your countryman may live among you. ³⁷You must not lend him your silver at interest or sell him your food for profit. ³⁸I am the LORD your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God. ³⁹If a countryman among you becomes destitute and sells himself to

you, then you must not force him into slave ^{H5650} labor. ⁴⁰Let him stay with you as a hired worker or temporary resident; he is to work for you until the Year of Jubilee. ⁴¹Then he and his children are to be released, and he may return to his clan and to the property of his fathers. ⁴²Because the Israelites are My servants, ^{H5650} whom I brought out of the land of Egypt, they are not to be sold as slaves. ^{H5650}

- The Israelites were already owned through a legal covenant/contract with God. And God is shown over and over again in the Bible to be very serious about covenants/contracts.

⁴³You are not to rule over them harshly, but you shall fear your God. ⁴⁴Your menservants ^{H5650} and maidservants ^{H519} shall come from the nations around you, from whom you may purchase them. ⁴⁵You may also purchase them from the foreigners residing among you or their clans living among you who are born in your land. These may become your property. ⁴⁶You may leave them to your sons after you to inherit as property; you can make them slaves ^{H5647} for life. But as for your brothers, the Israelites, no man may rule harshly over his brother. ⁴⁷If a foreigner residing among you prospers, but your countryman dwelling near him becomes destitute and sells himself to the foreigner or to a member of his clan, ⁴⁸he retains the right of redemption after he has sold himself. One of his brothers may redeem him: ⁴⁹either his uncle or cousin or any close relative from his clan may redeem him. Or if he prospers, he may redeem himself.

⁵³He shall be treated like a man hired from year to year, but a foreign owner must not rule over him harshly in your sight. ⁵⁴Even if he is not redeemed in any of these ways, he and his children shall be released in the Year of Jubilee. ⁵⁵For the Israelites are My servants. ^{H5650} They are My servants, ^{H5650} whom I brought out of the land of Egypt. I am the LORD your God.

- The keyword is “purchase.”

The following verses contain some instructions on what was to be done *if* (if) a certain situation just so happened to take place, not commandments to do these things when they are not taking place.

Exodus

Chapter 21

¹“These are the ordinances that you are to set before them: ²If you buy a Hebrew servant, he is to serve you for six years. But in the seventh year, he shall go free without paying anything. ³If he arrived alone, he is to leave alone; if he arrived with a wife, she is to leave with him. ⁴If his master gives him a wife and she bears him sons or daughters, the woman and her children shall belong to her master, and only the man shall go free. ⁵But if the servant declares, ‘I love my master and my wife and children; I do not want to go free,’ ⁶then his master is to bring him

before the judges. And he shall take him to the door or doorpost and pierce his ear with an awl. Then he shall serve his master for life. ⁷And if a man sells his daughter as a servant, she is not to go free as the menservants do. ⁸If she is displeasing in the eyes of her master who had designated her for himself, he must allow her to be redeemed. He has no right to sell her to foreigners, since he has broken faith with her. ⁹And if he chooses her for his son, he must deal with her as with a daughter. ¹⁰If he takes another wife, he must not reduce the food, clothing, or marital rights of his first wife. ¹¹If, however, he does not provide her with these three things, she is free to go without monetary payment. ¹²Whoever strikes and kills a man must surely be put to death. ¹³If, however, he did not lie in wait, but God allowed it to happen, then I will appoint for you a place where he may flee. ¹⁴But if a man schemes and acts willfully against his neighbor to kill him, you must take him away from My altar to be put to death. ¹⁵Whoever strikes his father or mother must surely be put to death. ¹⁶Whoever kidnaps another man must be put to death, whether he sells him or the man is found in his possession. ¹⁷Anyone who curses his father or mother must surely be put to death. ¹⁸If men are quarreling and one strikes the other with a stone or a fist, and he does not die but is confined to bed, ¹⁹then the one who struck him shall go unpunished, as long as the other can get up and walk around outside with his staff. Nevertheless, he must compensate the man for his lost work and see that he is completely healed. ²⁰If a man strikes his manservant or maidservant with a rod, and the servant dies by his hand, he shall surely be punished. ²¹However, if the servant gets up after a day or two, the owner shall not be punished, since the servant is his property. ²²If men who are fighting strike a pregnant woman and her child is born prematurely, but there is no further injury, he shall surely be fined as the woman's husband demands and as the court allows. ²³But if a serious injury results, then you must require a life for a life— ²⁴eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵burn for burn, wound for wound, and stripe for stripe. ²⁶If a man strikes and blinds the eye of his manservant or maidservant, he must let the servant go free as compensation for the eye. ²⁷And if he knocks out the tooth of his manservant or maidservant, he must let the servant go free as compensation for the tooth.

- Imagine being faced with the threat of having to let your servant/slave go free if you blind them or just simply knock out a tooth. Wouldn't you be scared to death to even strike them in the face? And notice how they had their own court system. That's something else you should keep in mind.

1. When you *buy* a Hebrew slave....
2. A Hebrew slave could also be a slave for life if he or she wanted to be.
3. If you stole a man, and you sold him or he was found in your possession you would be put to death. (No trans-Atlantic slave trade.)
4. The laws on the treatment of slaves would give you no choice but to practice self-control.

Chapter 21 continued...

²⁸If an ox gores a man or woman to death, the ox must surely be stoned, and its meat must not be eaten. But the owner of the ox shall not be held responsible. ²⁹But if the ox has a habit of goring, and its owner has been warned yet does not restrain it, and it kills a man or woman, then the ox must be stoned and its owner must also be put to death. ³⁰If payment is demanded of him instead, he may redeem his life by paying the full amount demanded of him. ³¹If the ox gores a son or a daughter, it shall be done to him according to the same rule. ³²If the ox gores a manservant or maidservant, the owner must pay thirty shekels of silver to the master of that servant, and the ox must be stoned.

- I just recently saw a video where someone tried to use a couple of these verses to discredit the Bible by highlighting what seems to be a vast difference in treatment given to the owner of a bull that gores (pushes/thrusts in Hebrew) a free person compared to a slave. In Hebrew (looking at the *Biblia Hebraica Stuttgartensia*), before translation, verse 31 actually starts off saying “or son he gores or daughter he gores....” making it a part of the previous sentence. Verse 32 is a new sentence, and it only mentions a slave being gored, not gored to death, but the payment required suggests (suggests not proves) it was for a life, being close in price to individuals who were purchased in a few other verses in the Bible (recorded Israelite history). But if it actually does pertain to simply goring and not goring to death, notice how it does not mention anything about an ox that has a habit of goring (like a dog that has already bitten several people) and its owner having been warned yet not restraining it. That could be the reason why the owner doesn’t die in this case. But regardless of whether the slave was simply gored or gored to death, look at verse 28 again and see what happens to the owner of an ox with no history of goring that gores a freeman to death. It’s the same for if it was a slave that was simply gored or gored to death except that the owner of the ox had to pay money along with suffering the loss of the ox. The slave, being classified as property (due to the nature of the contract), is given value in an accident such as this. If you look at verse 32 as being a part of the previous thought, and the slave is gored to death by an ox with a history of goring and its owner having been warned still didn’t restrain it, then it says that the owner doesn’t die but loses the ox and pays money. And if you look at verse 30 you’ll see that someone, most likely a relative of the freeman who was gored to death by an ox with a history of goring and the owner having been warned etc., has the option of demanding payment instead of having the owner die. Now, if you place the slave as the victim under those same circumstances that would mean the payment is automatic, without demand, and the owner of the ox doesn’t die. So, the difference would boil down to an owner maybe being able to pay instead of dying vs. an owner not dying but giving an automatic, required payment. Or is the difference: someone being given the right/option to demand the life of the owner of the ox or money vs. someone else, the owner of the slave, not being given the right/option to demand his life or money? And why is there a fixed price for the slave? Unless there’s some undeniable proof, we can only speculate. Maybe because a slave was paid for – unlike with the death of a freeman where money, as a penalty, could be demanded as an

alternative option to the owner's life – there had to be automatic full compensation under the law for the slave. And maybe you couldn't have both. In the other case it's also either or. Furthermore, in the first situation it would most likely be family members who would suffer a loss and be given an option/where the owner would have to die unless...; in the second situation it would only be the slave owner who suffered a loss, and who didn't suffer from losing a family member but a slave (the slave was not a person's family member). And it could be that because a slave was a possession there was a difference. But wouldn't this also apply to Israelite slaves? This may all seem confusing to us, but that's because we're on the outside looking in thousands of years later, and looking at only part of the writings they had back then. They wouldn't have had these problems.

Deuteronomy

Chapter 23

¹⁵Do not return a slave to his master if he has taken refuge with you. ¹⁶Let him live among you wherever he chooses, in the town of his pleasing. Do not oppress him.

- There's no undeniable proof, but many people believe this to be referring to slaves in foreign lands, not local, fleeing from their masters and seeking refuge in the Holy Land.

Now fast-forward to the 1st century C.E., and let's take a look at Apostle Sha'ul's ("Paul's") letter (letter) to the Corinthians.

1 Corinthians

Chapter 1

¹ Paul, called by the will of God to be an apostle of Christ Jesus, and our brother Sosthenes, ² To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours: ³ Grace to you and peace from God our Father and the Lord Jesus Christ.

Chapter 7

¹⁷ Only, as the Lord has assigned to each one, as God has called each, in this way let him walk. And so I direct in all the churches. ¹⁸ Was any man called when he was already circumcised? He is not to become uncircumcised. Has anyone been called in uncircumcision? He is not to be circumcised. ¹⁹ Circumcision is nothing, and uncircumcision is nothing, but what matters is the keeping of the commandments of God. ²⁰ Each person is to remain in that state in which he was called. ²¹ Were you called as a slave? Do not let it concern you. But if you are also able to become free, take advantage of that. ²² For the one who was called in the Lord as a slave, is the

Lord's freed person; likewise the one who was called as free, is Christ's slave.²³ You were bought for a price; do not become slaves of people.²⁴ Brothers and sisters, each one is to remain with God in that condition in which he was called.

- If you can get free, get free. Do not become the slaves of people/man. This statement also suggests that in that location in Corinth at that time it may have been possible for a slave to obtain his/her freedom, and they, like other societies, could also be slaves by choice.

Let's take a look at Sha'ul's letter (letter) to the believers in Ephesus. And remember, this is not your idea of slavery, and the portions of texts referring to slaves was being said to people who were already enslaved.

Ephesians

Chapter 1

¹Paul, an apostle of Christ Jesus by the will of God, To the saints who are in Ephesus, and are faithful in Christ Jesus: ²Grace to you and peace from God our Father and the Lord Jesus Christ.

Chapter 6

¹Children, obey your parents in the Lord, for this is right. ²"Honor your father and mother" (this is the first commandment with a promise), ³"that it may go well with you and that you may live long in the land." ⁴Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord. ⁵Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ, ⁶not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart, ⁷rendering service with a good will as to the Lord and not to man, ⁸knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free. ⁹Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him.

Colossians

Chapter 1

¹Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, ²To the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father.

Chapter 3

¹⁸Wives, submit to your husbands, as is fitting in the Lord. ¹⁹Husbands, love your wives, and do not be harsh with them. ²⁰Children, obey your parents in everything, for this pleases the Lord.

²¹Fathers, do not provoke your children, lest they become discouraged. ²²Bondservants, obey in

everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. ²³Whatever you do, work heartily, as for the Lord and not for men, ²⁴knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. ²⁵For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

Chapter 4

¹Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

- FYI: Chapter and verse numbers were added later. What's labeled as chapter 4 verse 1 is the next line in the letter (see [here](#)).

There are a couple of more passages in the New Testament that are basically saying the same thing you've just read, but that's it. Conclusion: You've been lied to.

Christianity, to many people, is the collective, ever-changing, beliefs and practices of the majority of Christians at any given time, and/or their unelected "authorities," not what's written in the Bible or what was practiced by the first "Christians." But you can't judge real, Biblical "Christianity" by these people. When occultists, through the Christian televangelists they control, infected millions of Christians with false doctrine, those beliefs became the beliefs of the majority of Christians – a part of Christianity. But are they? Is what you're seeing and hearing actually "Christianity"? If a person is given the lyrics of a song to sing to you, but they start singing the lyrics of another song ("oh Trinity," for example), even singing their own lyrics to the song, are they singing the song? To you they are because you don't know the actual lyrics. And you judge the song, the actual lyrics given to them, by "the song," the one they are singing/performing to you.

If you're going to blame a religion or belief system like you blame a man ("It was Christianity."), the teachings of the religion or belief system would have to be the cause of whatever you're pointing out in the people. Do the writings in the Bible teach, promote or condone what we saw from the Catholic Church, Constantine, and 99% of Europeans for over a thousand years after Constantine? Heck no! Murder? Lies and deceit? Theft? Oppression? Hate? Forced conversions? That's the opposite of what's taught! These Europeans were delusional, and were Catholic, or Christian in title only. There were even a few Whites in Europe and America who pointed out the hypocrisy and false Christian walk of the majority during the era of Black enslavement, and also Black slaves in America who did the same. Search the entire New Testament, and history, and see if you can find Apostles or disciples

pushing a religion or forcing a religion. See if you will find slavery, oppression, murder, empire, and the like. You won't find it. In fact, the first followers of the Messiah were persecuted, not persecutors. They were murdered, not murderers.

2 Corinthians

Chapter 11

²²Are they Hebrews? So am I. Are they Israelites? So am I. Are they descendants of Abraham? So am I. ²³Are they servants of Christ?—I am speaking as if insane—I more so; in far more labors, in far more imprisonments, beaten times without number, often in danger of death. ²⁴Five times I received from the Jews thirty-nine lashes. ²⁵Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent adrift at sea. ²⁶I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers at sea, dangers among false brothers; ²⁷I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure. ²⁸Apart from such external things, there is the daily pressure on me of concern for all the churches.

If what those Europeans were saying and doing was not Biblical, how the heck can you blame their words and actions on the Bible or “Christianity”? That’s crazy. And if they’re saying and doing the opposite of what “the Bible teaches,” and you hate what they said and did, and wish they had said and did the opposite, then you’re saying you’re in agreement with the Bible!

“Christianity is racist.” See my previous statements. Moreover, skin color was not an issue in the 1st century C.E. White Europeans didn’t have a problem with being taught by brown skinned Israelites, whether they were being taught real Judaism or the changes made to Judaism (“Christianity”). And they didn’t have a problem with the Messiah, the Son of God, coming from a nation of people with brown skin. It’s just as the Greeks didn’t have a problem with learning from the Egyptians. It wasn’t a Black or White thing; these man-made social constructs didn’t exist back then. And the teachings of “Christianity” are the opposite of racist! So, what you’re really talking about is the people, but blaming the religion and texts of the religion. But how a person can be Christian *and* racist when what they’re calling Christianity was literally started on the destruction of ethnic discrimination and inclusion of non-Israelites like Europeans is insanity. Like I said, these people were delusional.

“Christianity was used as a tool to subjugate Africans, so why would I approve of Christianity?”
1. See my previous statements. 2. Catholicism is not Christianity (Biblical “Christianity”). 3. What else did the colonizers use to subjugate African nations besides “Christianity”/religion? A gun and a contract are a couple of other things they used. So, doesn’t that mean you can’t use

guns or contracts because they were used to subjugate Africans? And wouldn't that be true for guns more than "Christianity" or religion?

The God of the Bible is the God of all mankind, and favored righteous men from different nations before the Israelites existed. And if this God of mankind chose a man for a particular purpose, that man can't belong to every, or even most, of the superficial groups/identities mankind is divided into. He has to come from some group. So, there are some people who are essentially saying, "I can't accept something from the God of mankind if it didn't come through my people." That's your loss, and it's a sign of a problem that you have in your mind. But with that being said, what's called Judaism (real Judaism) and Christianity is, if anything, another African religion. And there are several ways to prove this but I will just highlight a few. If groups of Israelites, being Black, went to Europe and over time got so whitewashed that they became White, then what happened to the much smaller group of Abraham's descendants who moved to mostly Black Canaan, then to a Black Egypt that contained different Blacks from all around (Egyptians, Nubians, Black Asiatics with afros, etc.) for over 400 years and multiplied; then left with a mixed multitude/population from Egypt (Blacks) who became a part of their population, and settled in Canaan? Genesis 41:45 speaks of Joseph, one of the sons of Israel, receiving an Egyptian wife in Egypt. Genesis 46:20 states that this marriage brought forth Manasseh and Ephraim. After leaving Egypt and on the way to the Promised Land, Numbers 12:1 speaks of Moses having a Nubian wife. And then Leviticus 24:10 speaks of an Israelite woman who had an Egyptian father. And God began to give them the Law while they were still in Egypt (Africa), and finished giving them the Law at Mt. Sinai in Egypt (Africa). So, Judaism (real) and Christianity, if you see them as religions, would have to be seen as African religions. "The Egyptians weren't Black." Sorry but the ancient Egyptians during the time of the Exodus, and even prior to, were Black. And so were the Libyans and most of the Syrians you think you see as White on Egyptian walls. You're being lied to intentionally, and I have the evidence to prove it. Just know that nearly all of the people of the region from Canaan to Egypt and down to Nubia were what you would call Black, and they were all connected.

In the 1st century, Judea was under Roman/European/White occupation. That means the Israelites who lived there were under Roman/European/White occupation. What is called Christianity started with Israelites, not Europeans. And it was not a new religion, nor was it intended to be one; it was still Judaism (real Judaism) with a few changes; one being that non-Israelites were brought into covenant with God. But through the actions of the so-called Early Church Fathers, Rome, the Catholic Church, Constantine, and others the belief system was eventually hijacked from Israelites and made into a new religion, a costume that could be put on or taken off, and used as a tool for conquest. There was also a makeover that took place. The Israelite texts were translated into other languages, and in the European translations the major figures were given names that were as European as possible. Mosheh became Moses; Yahusha/Yahushua became Joshua; Yirmeyahu became Jeremiah; Yeshayahu became Isaiah;

and Mattithyahu became Matthew, to name a few. The Medici bankers, possibly secret Jews but definitely allied with Jews, who played a key role in appointing the Popes, sometimes being the Popes themselves, who sanctioned the slave trade, were the ones to have most of the well-known White images of figures in the Bible made. This, plus European dominance and racism is how “Christianity” (Catholicism and other types) became known as the religion of Europeans.

I was looking for information on whether or not newcomers to Islam had to be taught by teachers or if they could learn from the books on their own, and this reminded me of the Catholic Church keeping the Bible in Latin so the common man wouldn't know what was truly in it. I looked that up and found confirmation for what I just said (even though I know there are more scholarly sources). So, in case you don't believe me, take a look at this article. But since it's mainstream you can expect it to contain poison, and that would be the part about Paul and the part about blood libels being made up (FYI).

Why Christians Were Denied Access to Their Bible for 1,000 Years

https://web.archive.org/web/20221205193703/https://www.huffpost.com/entry/why-christians-were-denied-access-to-their-bible-for-1000-years_b_3303545

Also archived [here](#).

Additional Information

Rome's Persecution of the Bible

<https://web.archive.org/web/20221201063455/https://www.wayoflife.org/database/persecutionofbible.html>

Don't Touch That Bible!

<https://web.archive.org/web/20221209150924/https://releванradio.com/2021/07/dont-touch-that-bible/>

*They can only refute some charges.

In addition, when you read about early followers of Christ taking the gospel here and there, they did not see it as converting people to a religion or spreading a religion at all. And did you forget what the Roman Empire (Europe/"the White man") did to Christians? They were anti-Christian to the core! It wasn't until after Constantine passed laws of religious tolerance that a significant number of Europeans started to put on Christianity as their new costume. And all of this is totally different from Islam. If you look at the acts and statements of Muhammad (according to his companions and followers), the doctrine of Islam as it was being developed over time (just like the Talmud), and the acts and statements of its founders and first followers, you'll see mass murder, hate, racism, enslavement, theft, and oppression from these people and the doctrine of the religion itself. And they were trying to add to their numbers for totally different reasons.

Watch 10:23 - 33:18

The Urban Perspective - Dr. Vince Bantu - Mis-Reformed, the imperialism of Reformed Theology.

https://youtu.be/EPn-8UhyB_E?t=623

FYI: 1. No matter what Christians today say or believe, you do NOT have to believe in a trinity to be a born-again follower of Christ/a Christian. 2. You do NOT have to believe that Jesus is God to be a born-again follower of Christ/a Christian. 3. It's okay not to like the name "Christian" or "Christianity." It's not Biblical, the name is beyond tarnished, and the majority of those who call themselves this are not Biblical Christians.

Rediscovering Early African Christianity | Courageous Conversations '21

<https://www.youtube.com/watch?v=-jzOq9IPRvM>

Additional Information

Archaeology

<https://www.nefernitty.com/archaeology>

Response to Erykah Badu's Claims about the the 10 Commandments vs 42 Negative Confessions of Ma'at

<https://www.youtube.com/watch?v=cm7yto2w34>

Horus Was NOT Born of A Virgin! (Hotep Hustlers - Vol. 2)

https://www.youtube.com/watch?v=eJMS_1aRtzw

The Dross and the Chaff – 11 – Is The New Testament Fraudulent?

<https://drive.google.com/open?id=1JJizhg5YGB-Sw9TCyTiOmo6wWgiqbQLR>

<https://howmanyknow.com/wp-content/uploads/2019/04/11-Is-The-New-Testament-Fraudulent.doc>

Is Your Religion the Problem? – Part 2

<http://howmanyknow.com/2017/01/is-your-religion-the-problem-part-2/>

Did Europeans Give Us Christianity?

<https://www.youtube.com/watch?v=YfngNAcvmjE>

American Slavery Vs Biblical Slavery!

<https://www.youtube.com/watch?v=BboOjcU8KBs>

On the statement made in the video about descendants of slaves having extremely negligible amounts of Israelite ancestry, I don't know if I would call it "extremely," but it's there. Note: I'm not referring to a link with today's Jewish people; a genetic link to them does not prove true Israelite ancestry because they are not proven to be descendants of true Israelites. I can only assume that the guy in the video is basing his claims on historical accounts of Jews in Africa, which there are plenty, and the history of Jewish migration into Africa. I can also only assume that this is only based on the people that can be outwardly identified by man/people to be Jewish, negating what's not seen, what God sees. The promises of God to Jacob/Israel, King David and the Israelites were/are based on genetics/bloodline descendants/a family tree (the father of _____,

the father of _____, the father of _____), not religious practices or an outward identity that someone else could look at and see “Jewish.” Nor is it based on how “Jewish” or Jacob you are; the Israelites were mixed with different types/nations of Africans themselves (like Black Americans today). You can verify all of this with the Bible. This means that the promises will be fulfilled no matter who those people look like or where they live just as long as the bloodline stayed intact. For instance, if a promise was to Person A, a true Israelite, and his descendants, and Person A moved to Japan and had children with a Japanese woman, and those children had children with local Japanese people, and on and on they continued this for generations, only procreating with Japanese people for hundreds of years, even losing all their culture, language, and religious practices, then guess what? As long as there was a descendant, the fulfillment, the Israelite(s), the Jew(s), would look 100% Japanese, speak Japanese or some other language, and practice Buddhism or some other religion. That’s what you could expect to encounter in Africa if real Israelites migrated there and lived there for a substantial amount of time. Different factors would influence how much of the outward identifiers survived, but you, as a man/human being, would be totally blind to the very long family tree that proved these people were descendants; and through whom prophecy and promises could be fulfilled.

Now, when it comes to Israelites in Africa you have to understand that the story you’re being given about the location of Israelites in the 1st century C.E. is deceiving. By the time Jerusalem was destroyed most Israelites already lived outside of the Holy Land. There were Israelites living in Egypt, they were elsewhere in North Africa, and even before the 1st century there was an Israelite community in Aswan in southern Egypt (called the Jews of Elephantine/the Elephantine Jews). Historians speak on the migration of Israelites of North Africa, and from Israel through Africa, into the Iberian Peninsula; and how they kept getting persecuted and pushed back into Africa, but the story ends there. To make a long story short, when Islam came to Africa it sealed Africa off, trapping Israelites inside Africa. There’s no other place on earth that you can say this about. So, as a man/human being, you have no idea which one of these Africans is actually a direct descendant of an Israelite. You can only do research and come to a conclusion of “highly likely” to “highly unlikely.” Now, imagine being dumb enough to buy those people and enslave those people, and have them in your possession at a time when God wants them.

The information I have on the subject of Jews in Africa is too much to place here, but here are some videos that show a map that combines some of the accounts of Jews in Africa. Note: These are from accounts from different times, and most are Ashkenazi, Sephardic or Mizrahi Jews. You would have to ask the Jewish community who those people were on the west coast of Africa – real Israelites or their ancestors playing a “minor role” in the trans-Atlantic slave trade. Or was it both?

TRUE FACTS HEBREW Jewish Tribes on AFRICA Map 1588

<https://www.youtube.com/watch?v=J8aZc5d9uys>

NO MORE DOUBT About Hebrew Israelites in African maps!!

<https://www.youtube.com/watch?v=ZRnwS4crGPA>

His sources

The Lost Tribes - A Myth, by Allen H. Godbey (1930) Map – pg. 266

<https://archive.org/details/the-lost-tribes-a-myth-suggestions-towards-rewriting-hebrew-history/page/n265/mode/2up> .

<https://archive.org/details/losttribesmythsu0000godb>

Affairs of West Africa, by Edmund D. Morel (1902) pgs 130-133, 149-150,

<https://archive.org/details/affairsofwestafr00more/page/n7/mode/2up> .

Map of Africa (1588) by Livio Sanuto,

<https://curiosity.lib.harvard.edu/scanned-maps/catalog/44-990096995260203941>

Warning! This is not to say that Africans today who claim to be Jewish are true descendants of Israelites. No, not at all. I've done the research, and their claims only surfaced after contact with "Jews" in Africa who were carrying out the slave trade, and "Jews" who went to their country afterwards. Furthermore, I know the agendas some Jews today are using them and this idea for.

Before you take the info in the videos and run with it there are some things you need to know. 1. There is a huge difference between a Black Israelite and a Black Jew. 2. There's a huge difference between Black Israelites and Israelite camps (groups created by the-powers-that-be, like, and for, similar purposes as the Christian televangelists). 3. All Black celebrities who claim this identity are frauds. 4. This whole Black Israelite realm is a dangerous territory to enter right now because everything has already been rigged and set up so that it's almost certain that any new person will be led to teachers who are actually puppets who will fill them with false doctrine designed to have them carrying out Jewish agendas (like anti-White and anti-Christian, which includes anti-Black Church), or false doctrine that will cause them to destroy their self and their relationships until they finally give it up and say they don't want anything to do with the idea of being an Israelite. So, focus on what's more important – being born-again (look it up) and establishing a personal relationship with Yahusha/Yahushua/Jesus and Yahuah/God without being dependent on church or a pastor as a crutch.

Another guy in the video responded to a question about the curses of Deuteronomy chapter 28 and said we (our ancestors) were not enslaved because of the curses; we weren't enslaved because we did anything wrong. I don't know how he could say that with such surety, but that's his opinion. He also said it's a bad reading of the Bible. That's definitely not true. Deuteronomy 28:46 is one reason. The curses were like a bag of "tricks," meaning that God would select one or more from this list and put it on the Israelites to correct them. This would happen after they reached the limit of mercy. If you read the Bible closely you'd see that the Israelites, those who actually knew the Law, were aware of the curses, saw them in this way, and they could look out at the people and see that the curses had begun. For example, read Daniel

9:1-11, with emphasis on verse 11. Daniel viewed all that had befallen them as the curse written in the Law (Deuteronomy 28:15-68 and Leviticus 26:14-39). And while in captivity, Daniel, in Daniel chapter 9, prayed what can be considered “the prayer of return,” the remedy, (Leviticus 26:40-45 and 1 Kings 8:46-53); which Nehemiah, in Nehemiah chapter 1, also prayed. And notice how the Babylonian captivity was seen as a fulfillment of the curses even though there were no ships or return to literal Egypt associated with it.

And let’s just end it with this...

Excerpts from *Harriet Tubman: The Life and the Life Stories* by Jean M. Humez

- “She worked for them, begged for them, prayed for them, with the strange familiarity of communion with God which seems natural to these people, and carried them by the help of God through the hard winter (Sanborn 1863).”

- “During Holt’s visit, Tubman retold some of her childhood stories, including the one about the head injury. Holt also gathered two versions of the story of Tubman’s call from God.⁴¹ ‘She said: “Long ago when the Lord told me to go free my people I said, ‘No, Lord! I can’t go – don’t ask me.’ But he came another time. I saw him just as plain. Then I said again, ‘Lord, go away – get some better educated person – get a person with more culture than I have; go away, Lord.’ But he came back a third time, and speaks to me just as he did to Moses, and he says, ‘Harriet, I wants you.’ And I knew then I must do what he bid me. Now do you suppose he wanted me to do this just for a day, or a week? No!”

- “I never met with any person, of any color, who had more confidence in the voice of God, as spoken direct to her soul. She has frequently told me that she talked with God, and he talked with her every day of her life, and she has declared to me that she felt no more fear of being arrested by her former master, or any other person, when in his immediate neighborhood, than she did in the State of New York, or Canada, for she said she never ventured only where God sent her, and her faith in a Supreme Power truly was great (Garrett, 1868).”

- “Of the ‘dreams and visions’ mentioned in this letter [Garrett’s], the writer might have given many wonderful instances; but it was thought best not to insert anything which, with any, might bring discredit upon the story. When these turns of somnolency come upon Harriet, she imagines that her ‘spirit’ leaves her body, and visits other scenes and places, not only in this

world, but in the world of spirits. And her ideas of these scenes show, to say the least of it, a vividness of imagination seldom equaled in the soarings of the most cultivated minds. Not long since, the writer, on going into Harriet's room in the morning, sat down by her and began to read that wonderful and glorious description of the heavenly Jerusalem in the two last chapters of Revelations. When the reading was finished, Harriet burst into a rhapsody which perfectly amazed her hearer – telling of what she had seen in one of these visions, sights which no one could doubt had been real to her, and which no human imagination could have conceived, it would seem, unless in dream or vision. There was a wild poetry in these descriptions which seemed to border almost on inspiration, but by many they might be characterized as the ravings of insanity. All that can be said is, however, if this woman is insane, there has been a wonderful 'method in her madness' (Bradford, 1869, 55-56).”

- “The next day both Auburn newspapers covered the remainder of the festivities, taking the occasion to remind readers of Tubman's heroic past:

With the stars and stripes wound about her shoulders, a band playing national airs and a concourse of members of her race gathered about her to pay tribute to her lifetime struggle in behalf of the colored people, aged Harriet Tubman Davis, the Moses of her people, yesterday experienced one of the happiest moments of her life When called upon by the chairman for a few words of welcome the aged woman stated that she had but started the work for the rising generation to take up. 'I did not take up this work for my own benefit,' she said, 'but for those of my race who need help. The work is now well started and I know God will raise up others to take care of the future. All I ask is united effort, for 'united we stand, divided we fall.' ('Tubman Home Open,' 1908)”

Source: *Harriet Tubman: The Life and the Life Stories* by Jean M. Humez – pp. 24, 106, 151, 260-261
<https://archive.org/details/harriettubmanlif0000hume>

Additional Information

Scenes in the life of Harriet Tubman. (1869)
<https://archive.org/details/scenesinlifeofha00bradrich>

Martin Luther King - Our God is Marching On!

<https://www.youtube.com/watch?v=hAmM7mSdgzM>

- The End -

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