



Jews and the Red Man



Jews were among those Europeans who saw the value of the fur pelts supplied by the native American (Indian) and became known as Indian traders. Max J. Kohler writes that the Jews "entered the new world through the Atlantic colonies controlled by the English charters, and finally worked their way west, trading with the Indians." At first this trade was forbidden to Jews in some Dutch controlled regions but they appealed to the West India Company at Amsterdam, and in 1656 the restrictions were lifted.

Second only to the slave trade, Indian trading was the most profitable of commercial ventures. Cheap European trinkets and baubles were traded for the fur pelts of the Indian trappers.

Jacob Marcus recounts the involvement of some of the Jews in this commerce:

Da Costa of Charleston advertised Indian goods in 1757; Isaac De Lyon and James Lucena of Savannah shipped out deerskins in the 1760's to pay for their English imports; and back in the woods the Nunez brothers traded with the Indians among whom they lived and fathered a brood of half-breeds.

But this commerce was more than a matter of bartering with "local savages." They had in mind vast projects in the fields of western trade and land development, and for this they would necessarily have to gain the trust of the various Indian organizations whose welcoming spirit opened the west to the Jews. The traders found themselves in a unique position to encourage and assist the Europeans in the extermination of the Indians.

As traders in the wilderness they knew the trails and the tribal locations as well as the customs, wants and needs of the Indians. As the European encroachment created lethal conflict, these Jewish traders often supplied the European with weapons, staples and critical military intelligence. Once the Red man was removed there was no one more advantageously positioned to seize the valuable land than the Indian trader.

The above content is from, **“The Secret Relationship Between Blacks and Jews Volume 1”**, pages 105 to 106.

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