

candidate in 1928. Beginning in 1936, Leon Blum was the Socialist premier of France.⁵⁵ Reuben owned publications by or about all of these Jews.⁵⁶

In these few, sensational examples of Jewish radicalism, President Clark thought he perceived the basic character of the Jewish people. He told ex-president Hoover in 1942 that the Jews “are essentially revolutionary, but they are not statesmen.”⁵⁷ Thirty-two percent of surveyed Americans shared his view.⁵⁸

However, there were prominent Jewish opponents of Marxism and Communism,⁵⁹ while anti-Semitism flourished in the Soviet Union.⁶⁰ A Salt Lake City newspaper headline read, “Anti-Semitism under Soviet Rule Revealed.” Reuben owned a book on this subject by the American Jewish League Against Communism.⁶¹

Yet he never altered his political assessment of the Jewish people. He apparently accepted the argument of another book in his library that the claim for Soviet anti-Semitism was a “big lie.”⁶² He referred to “communist tendencies, sponsored mainly by the Jews.”⁶³

Although not all American anti-Communists were anti-Semitic, the more intense tended to be.⁶⁴ Reuben’s own fusion of anti-Communism and anti-Semitism was representative of this tendency.

Significantly, the *Protocols of the Elders of Zion* reinforced his attitudes. His enthusiasm for this publication indicated the extent to which he shared his anti-Semitic perceptions with others.

Originating in Russia in 1903, the *Protocols* claimed to be a transcript of a Jewish conspiracy for world dominion as allegedly advocated and planned at the first Zionist Congress.⁶⁵ Just as Reuben and millions of others were recoiling in horror at the specter of the Bolshevik Revolution and Russia’s adoption of Marx’s Communist ideology,⁶⁶ the *Protocols* were published in English translation. Beginning in 1920, this anti-Semitic publication was widely publicized in the United States by industrialist Henry Ford in his newspaper, the *Dearborn Independent*, and in his book *The International Jew, the World’s Foremost Problem*.⁶⁷ The book fueled the previous concern expressed in 1913 by a national magazine’s article about “the Jewish invasion of America.”⁶⁸ Ford’s 1920 publication of the *Protocols* is