

The American Jew

by

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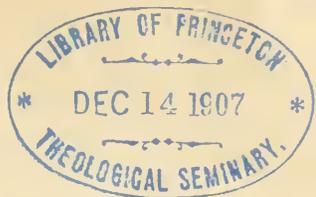
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BY

REV. LOUIS MEYER

*Assistant Editor of*

*The Missionary Review of the World*

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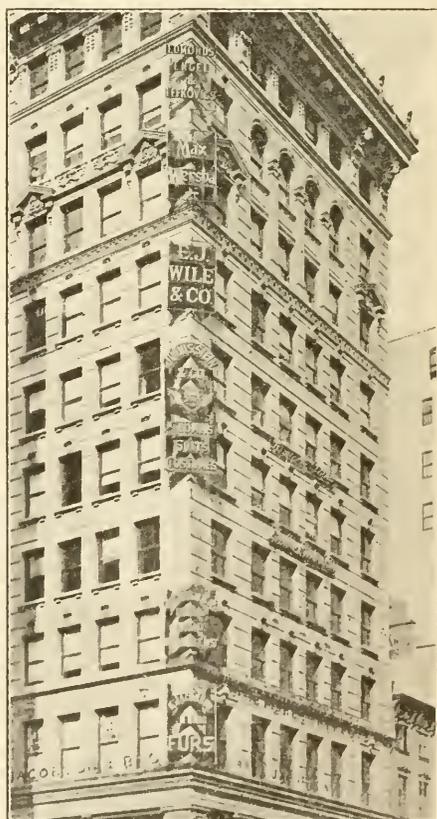
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## THE AMERICAN JEW

BY REV. LOUIS MEYER

Assistant Editor of the MISSIONARY REVIEW OF THE WORLD

America is predominantly a Christian country and we must strive in every way to bring the Gospel to every immigrant who comes to our shores, and to the vast multitudes which are already settled over the wide country. The American Protestant churches have, to some extent, become aware of their duty toward the hosts coming from Italy, Hungary, Bohemia, Poland and countries of the Levant, and missionary work among these Roman and Greek Catholic masses has been begun. But one element of this great nation, the large and increasing Jewish population, has been forgotten almost entirely, in spite of the fact that it has become a factor of great importance in our national life. One great reason for this neglect is lack of information concerning the American Jew and his need of the Gospel. These people should not be overlooked.

### The Arrival of the Jew in America

The Jew set foot upon American soil before Columbus, whose journey of discovery was made possible only through the generosity of a *Marano* (secret Jew), Luis de Santangel, the Treasurer of Aragon. Queen Isabella did not pawn her jewels to secure the money for the intended trip of exploration. She declined to aid the eager explorer in any way because there was no money in the treasury. It was only when Luis de Santangel, and Gabriel Sanchez, another *Marano*, urged upon her the importance of the plans

of Columbus, and when Santangel assured her that the needed seventeen thousand florins were in the treasury,\* that she sent Columbus on his journey of discovery. Upon the caravels which made that eventful first trip to America were a number of *Maranos*, prominent among them the physician and the surgeon. It was a Jewish sailor, Rodrigo de Triana, who from the lookout discovered the faint outlines of the longed-for land, at the very moment when despair began to conquer the courage of the men. When the boat was lowered to take ashore men who were to seek the natives and to enter into communication with their chiefs, Luis de Tores, the Jewish interpreter of Oriental languages, was among its crew, and was sent ashore before the others. Thus the history of the American Jew begins with Columbus' discovery of America. Luis de Tores settled and died in Cuba.

### Four Centuries in America

Jews, chiefly Spanish Jews from Holland, were on the muster rolls of soldiers and sailors who were sent out from Holland to New Netherlands during about the middle of the seventeenth century. On November 9th, 1654, Jacob Barsimson arrived in the ship *Pear Tree* in the harbor of New Amsterdam (now New York). Soon after he was followed by a party of twenty-three Spanish Jews, who arrived in the bark *St. Catarina* and were fleeing from Brazil, because of

\* She never knew what we know to-day, viz that Santangel forwarded this money.

Portuguese persecution. Peter Stuyvesant, the sturdy governor, wanted these Jews excluded, but the directors of the Dutch West India Company refused to accede to his request, and on April 26th, 1655, they wrote to him as follows:

After many consultations, we have decided and resolved upon a certain petition made by said Portuguese Jews, that they shall have permission to sell and trade in New Netherlands 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.

Faithfully the Jews of the United States and Canada have adhered to the conditions of this permit during the many years which have passed since it was written. The Jews were not at first permitted to erect a synagogue. They were excluded from employment in public service, and they were not allowed to open retail shops. Later these strict laws were changed, and in 1664, when New Amsterdam was captured by the English and became New York, more Spanish Jews began to arrive. They gradually made their way into all of the original thirteen colonies, and their number was augmented by German Jews, who began to arrive about the second quarter of the eighteenth century. At the outbreak of the Revolutionary War they had reached positions of honor in commerce and society in a number of communities. During that war the American Jew by his conduct splendidly contradicted—as he has always done—that cruel, false statement of Renan, "The Jew will never be a patriot; he simply dwells in the cities of others." There were

only a few more than 2,000 Jewish souls in America at the outbreak of the war, but many of them espoused the cause of liberty, and more than one hundred Jewish officers and men served during the Revolution. From 1861 to 1864 between 7,000 and 8,000 Jews saw service on both sides, among them nine generals and eighteen colonels, though there were less than 200,000 Jews in the whole country. During our late conflict with Spain 4,000 Jews were enlisted in our army, while thousands more offered their services.

In the American regular army and navy a considerable number of Jews have always been found, while in the legislative halls and in the institutes of learning, in commerce and in literature, the American Jew, during the nineteenth century, rendered to the country of his adoption or his nativity services which have been largely in excess of his proportionate share.

#### The American Jew of To-day\*

##### 1. *His Numbers and His Distribution*

The great immigration of Russian Jews commenced in the beginning of the eighties and added a new element to the few Spanish-Portuguese Jews and to the German-Jewish element which had been reinforced by Polish-Dutch and Dutch-English tributaries since 1820, and by Hungarian, Bohemian, Moravian and Polish Jews after 1848. Thus for

\* We use freely the following books and articles: "The Russian Jew in the United States," edited by Charles S. Bernheimer, Ph.D.; "The Great Jewish Invasion," by B. J. Hendrick, in *McClure's*, January, 1907; "Israel Unbound," by James Creelman, in *Pearson's*, February and March, 1907; "The Jewish Encyclopedia," and others, besides our own statistical figures.

the past twenty-five years the Jewish population in the United States has rapidly increased.\* The number of Jews in the United States is estimated as high as 2,000,000, after all a small number if compared with the total of our population of 80,000,000. But its importance lies in the manner of its distribution. These 2,000,000 Jews are not scattered over the wide area of our country, but are chiefly settled in certain cities. Thus Greater New York has to-day an estimated population of 1,000,000, Chicago of 180,000, Philadelphia of 100,000, Greater Boston of 80,000, St. Louis of 50,000, Greater Pittsburg of 45,000, Baltimore of 35,000, Cleveland of 35,000, San Francisco of 33,000, Cincinnati of 30,000, Minneapolis and St. Paul of 28,000, and so on. In almost all these cities the Jewish masses live voluntarily in certain circumscribed quarters, cities within cities, powers within powers.\* The congestion in these Jewish quarters is terrific, but in none is it greater than in the largest and oldest Jewish quarter of New York. Upon an

area of less than one square mile live more than 400,000 Jewish men, women and children. That is equivalent to 625 of them to each acre, or, to make the congestion still plainer, if the houses of the district were razed and all the men, women and children placed upon the level ground, each one would have 48 inches square to live and move in. Thus the old Jewish Ghetto of the City of New York is the most densely populated part of the earth. According to Paulding\* there are twenty-eight public schools in that district which, on October 1st, 1903, contained 61,103 Jewish children (out of a total of 64,605). It is estimated that in New York 185,000 Jewish children, in Chicago 40,000, and in Philadelphia 20,000 were enrolled in the public schools at the beginning of the school year, 1907.

## 2. Rapid Increase in Numbers

This large Jewish population which has come to our shores mostly during the last twenty-five years, continues to increase rapidly. In 1899, 37,415 Jewish immigrants entered; in 1903, 76,203; in 1904, 106,236; in 1905, 125,000; in 1906, 150,846 (in New York, Philadelphia and Baltimore alone); and in 1907 (the year closes on July 1) about 200,000. Thus there has been a rapid increase of the Jewish population, especially in New York, where 65 per cent. of all Jewish immigrants have settled. Attempts are now being made to induce our Jewish newcomers to settle in new fields and to scatter over the country, but we doubt the success of these attempts.

\* This Russian Jewish element was composed of Lithuanian, Volhynian, Bessarabian and other constituents, and of Galician, Polish and Rumanian tributary streams, but it defies analysis.

\* Thus in New York the 1,000,000 Jews are settled in four great Jewish quarters, the Jews in larger or smaller numbers are found in every part of the great city. The largest and oldest of these quarters is bounded by the East River, Catharine Street, the Bowery and Houston Street, and contains 400,000 Jewish inhabitants. The Uptown quarter is bounded by 86th Street, Fifth Avenue, 120th Street and the East River, and contains 200,000 Jews. The Williamsburg quarter contains 150,000 Jews, while the Brownsville quarter is inhabited by 75,000 Jews. Chicago Jewry according to Philip Davis is scattered all over the south side as far as 63d Street, on the east and northeast side up to the Lake, the northwest side and the west side. According to estimates made by Christian workers, there are on the northwest side about 30,000 Jews, while there are at least 75,000 Russian and Polish Jews in a district bounded by Polk Street, 16th Street, the river and Ashland Avenue.

\* Quoted in Bernheim's book.

### 3. *Growing Influence and Power*

The Jewish element has not only increased in influence and power in proportion to its increasing numbers, but the American Jew has reached a position of influence which is far beyond that which is proportionate to his numbers. To the student of the Jewish character there is nothing strange in this achievement, for the two great characteristics of the Jewish race throughout the world, but especially in America, are ambitious perseverance and tenacity, and thus it comes that a greater percentage of Jews reaches positions of influence and power than of any other race represented in our great commonwealth. This becomes first apparent in the spheres of education and of learning.

(1) *In Science and Learning.* Of the large numbers of Jews in the public schools of our cities, a surprisingly large number graduate and enter into the high schools and colleges, where they reach a high level of scholarship and carry off a large number of the honors. The proportion of Jewish students in almost all our higher institutions of learning is large, and in New York the Jewish students sometimes outnumber the Gentile. For instance, 75 per cent. of the students in the College of the City of New York are Jews, while more than 75 per cent. of the students in the Normal College of New York are Jewesses. In Columbia University the Jews formed nearly half of the university body of students in February, 1907. In one class forty-five out of less than a hundred students were Jews.\* A

large proportion of these Jewish students in the higher schools of learning, on account of their hunger for knowledge, their ambition, and their persevering tenacity, graduate with highest honors and step into positions of trust. Creelman states that there are about 3,000 Jewish lawyers and nearly a thousand Jewish physicians in New York. Among the lawyers is found the great Samuel Untermyer while five Hebrews are members of the New York Supreme Court.\* Judge Otto A. Rosalsky, of the Court of General Sessions of New York (Criminal), furnishes a splendid example of the rapid rise of a Russian Jew, for he carried a basket as a butcher's boy only seventeen years ago. But the American Jew comes to prominence not only in the City and the State of New York, for in almost every state of the Union they are found in positions of high honor and trust and show themselves worthy.

Many professorships in universities and colleges are occupied by Jews, for we find in Johns Hopkins two, in Columbia three, in University of New York one, in University of Pennsylvania two, in University of Wisconsin one, in University of Chicago six, in Harvard one, in University of California two, in University of Missouri one, in University of Minnesota one, in University of Michigan one, while a still larger number are assistant professors or instructors. But enough has been written to prove that an extraordinary large proportion of our Jewish population has risen into prominence in educational circles.

\* New York *Sun*, February 16th, 1907.

\* Justices Levintritt, Newberger, Erlanger, Greenbaum and Hirschberg.

(2) *Power in Commerce.* In the business world the success of the Jew can scarcely be surpassed. In cities small and large he has settled, has entered into commerce and in many places now rules the trade. In Philadelphia three out of five of the largest department stores are under Jewish control, in Chicago all but two. But in New York the tremendous power of the American Jew in commerce becomes the most apparent. Along both sides of Broadway for a mile and a half, in the downtown business district, Jewish names predominate upon the signs, and Weston, in "The Present Condition of the Jew, 1904," states that "in dry-goods there are 514 Jewish firms rating \$58,000,000; in clothing 264 firms with a rating of \$34,000,000; while the rating of 2,018 general firms is \$207,388,000. Fifth Avenue, the former aristocratic thoroughfare, has become a thoroughly Jewish business street from 14th to 23d Street. Hendrick states that in the last five years not far from \$15,000,000 has been invested in new Fifth Avenue buildings to provide accommodations for hundreds of Jewish clothing manufacturers, who, a few years ago, started in the dingy Jewish quarter on the east side. The Jew controls the clothing trade absolutely in New York, and employs 175,000 men, who annually turn out more than one-half of all the wearing apparel in the United States—a product valued at \$300,000,000.

In New York there are thirty-five Jewish banking houses, while in the stock exchange a host of Jewish men stand high. In the real estate field the Jew has outdistanced all his competitors, as Hendrick has well shown.

"Not far from 1,000 apartments and tenements are built in New York every year, involving an investment of about \$60,000,000. This enormous business is almost entirely in Jewish hands." Haskin has made the statement that the Jews own \$900,000,000 worth of property in New York alone, and that the Jewish wholesale houses do a yearly business of more than a billion. There are now at least one hundred and fifteen Jewish millionaires in America, a number slightly above the ratio of population. In the section of New York from 60th to 90th Street, and from Lexington to Park Avenue, there are said to be at least five hundred Russian and Polish Jews whose fortunes range anywhere from \$100,000 to \$1,000,000.

In the shopping district of Sixth Avenue, New York, all the larger department stores belong to Jewish capitalists, while the American theater can be called "controlled" by such Jewish men as Klaw and Erlanger, Belasco and Frohmann.

Many distilleries of America are in the hands of Jewish owners, and Weston states that \$50,000,000 of Jewish capital is employed in the New York jewelry trade, and also that with this money full thirty-three per cent. of all the business done is transacted. Thus, in commerce and finance, the American Jew holds a commanding position.

(3) *In the Public Press.* Eighty-two Jewish periodicals were published in the United States in 1904, and a number of Yiddish daily papers are printed in the larger cities. Five of the daily newspapers are published in New York, and the combined circulation of all the Yid-

dish newspapers is estimated at 350,000 copies.

Many of the great dailies of our country are owned by Jews. Adolph Ochs, a few years ago a poor boy in Chattanooga, owns the *Philadelphia Public Ledger*, the *New York Times*, and the *Chattanooga Times*. The Hungarian, Joseph Pulitzer, owns the *New York World* and the *St. Louis Post-Dispatch*. The *New York Press* is owned by Henry Einstein, the *Baltimore News* by Franklin, the *Omaha Bee* by the heirs of Rosewater, the *San Francisco Chronicle* by De Young, and so forth. The daily press of our country in a remarkable degree depends upon Jewish editors and reporters, who are brilliant and patriotic writers of great versatility, but of whom naturally no Christian sentiment can be expected in their writings.

(4) *In American Politics.* The American Jew has had a brilliant record in politics in the United States. Six Jews have been in the United States Senate since the Government was founded, viz: Yulee from Florida, Benjamin from Louisiana, Jonas from Louisiana, Simon from Oregon, Rayner from Maryland and Guggenheim from Colorado. The last two are serving now. In the 57th Congress of the United States were five Jewish members, viz: Goldfogle, Kahn, Knopf, Littauer and Meyer, while in many of the state legislatures are Jews. Oscar S. Straus is now Secretary of Commerce and Labor and is the first Jew in the United States to hold a Cabinet portfolio, while William Loeb, secretary to the President, exerts probably as much power as a member of the Cabinet. More than 2,000 Jews are in the em-

ploy of the Government. Samuel Gompers, the labor leader, is also a Jew.

In our larger cities the Jewish populations have become great factors in politics, and they are conscious of their power. There are, however, no Jewish leaders who could deliver the Jewish ballot under certain conditions, for the Jew is singularly independent. But the racial instinct is so great, the same feeling dominates the Jewish hearts so much, that only in rare cases the Jewish vote is divided. These cases where it has become divided have served only to reveal its tremendous influence. New York politicians have confirmed our opinion that Hearst's defeat in the election of November 6th, 1906, came to pass largely because the Jewish vote was divided, a large number of the common people following the leadership of the Yiddish press and supporting that party to which the President belongs, who had shown such tender consideration of their race by announcing that he would make Mr. Straus a member of his Cabinet on January 1st, 1907.

(5) *In Benevolent Work.* No other single race spends as much money for the poor in proportion to their number as the Jewish. In New York alone the total assessed value of Jewish asylums, hospitals, educational institutions and religious buildings is more than \$10,000,000. The United Hebrew charities in almost all our larger cities are model institutions and Jewish settlement work is well organized. Kindergartens and sewing-classes are established everywhere, and aids to self-improvement are liberally provided for the poor. The American Jew is a liberal giver, not so much, we believe, because he is more benevolent

than others by nature, but because charity is intimately connected with his religion.

#### 4. *American Judaism*

It is impossible to give a complete description and definition of American Judaism in a brief space. To the Christian, American Jewry presents a wonderful fulfilment of Hosea iii. 4, 5. The landless and the kingless nation abides without a knowledge of the Prince of Peace, without repentance, without conviction and forgiveness of sin, and in spiritual blindness.

American Reform Judaism is a mixture of Unitarianism and intellectual Rationalism, which elevates philosophy above religion. It clings, at least outwardly, to the great Jewish Holy Seasons, to the name Jew, and in the majority of its followers to circumcision. Its adherents expect the coming of the Messianic age (not of a Messiah), when justice will reign supreme and love will bind man to man. In many of its prayer-books all sacrificial prayers are omitted, and laws and statutes are set down according to the present time.

American Orthodox Judaism has its adherents mainly among those who not long ago came to our shores from the densely populated Jewish districts of Eastern Europe where Talmudism still has a strong hold upon the people. Tenaciously it clings to the letter of the Law, and the Old Testament is crowded out by the Talmud. It wastes its strength, as has been well said, in laborious triflings and unprofitable acuteness, for which the Talmud alone is responsible. The six hundred and thirteen precepts, contained in the Talmud, control and govern the life of the Orthodox Jew and decide even ques-

tions of the highest moment for him. Orthodox Judaism, as well as Reform Judaism, undoubtedly teaches salvation by good works, for the adherents of both are taught that fasting, prayer and alms take the place of sacrifices.

While thus the older Jewish element in America still adheres, to some extent, to the tenets of Orthodox or Reform Judaism, a pitiful state of affairs predominates among the younger element in the larger cities. There is, according to Bernheimer, a very appreciable number of fairly well educated young people who have left the Jewish religion of their Orthodox parents. To them, and also to the numerous more ignorant and cynical element of the Jewish population, the Jewish faith, with its ceremonies and restrictions, is ridiculous and contemptible. "Pleasure, and not duty, being their watchword, all that hampers freedom or self-indulgence, is a kill-joy to be avoided. Therefore, the dance hall, the vaudeville theater, the card game, the prize fight are places of frequent resort. The synagog, the lecture hall, the concert room, the debating club, are not visited to any extent by this particular portion of Young Israel." Thus the religious state of large masses of young American Jews is pitiful.

#### 5. *The Dark Side of the Picture*

A decline of a religion which contains as much truth as Orthodox Judaism, must be accompanied by moral decay, and thus, while a proportionately large number of American Jews has risen during the last decade, vice and crime have entered among them where hitherto they were little known. At the thirty-third annual meeting of the Young Men's Hebrew Association.

held at 92d Street and Lexington Avenue, New York, on January 24th, 1907, Judge Otto A. Rosalsky stated that he had observed that crime was largely increasing among the young folks of his race. "I am sending more and more young rascals to jail," he said. And thus he uncovered the pitiful state of the younger Jewish people. Bernheimer states: "Thirty years ago the conviction of a Jew for a felony was almost unheard of in the city of New York. To-day there is not one penal institution within the area of Greater New York which does not harbor some offenders of the Jewish people." "Eight per cent. of the prisoners at Blackwell's Island Penitentiary are Jews. At the workhouse at Blackwell's Island less than 2 per cent. of the 2,000 inmates are Jews." "In the House of Refuge on Randall's Island, there were two hundred and sixty Jewish boys and girls in November, 1904. In the Juvenile Asylum there are two hundred and sixty-two Jewish children under sixteen years." What is true of the criminal institutions of New York is true of most of the criminal institutions throughout our land. Compared with the ratio of Jewish population in the different parts of the United States, it still remains an uncontrovertible fact that the ratio of Jewish criminals is considerably lower than that of the general population, but the cause for alarm lies in the fact that the Jewish population of our country, to whom legal misdemeanors were in the past almost unknown, is beginning to fall into moral decay.

Bernheimer thinks that the crowded life of the streets, the absence of proper home training, and the loss of religion, are the reasons for this decay,

and he pleads for "a leader possessing eloquence and personal magnetism and the power of teaching by example the value of a religious life as interpreted by the teachings of Judaism in its modern form." While we agree with the reasons assigned in Doctor Bernheimer's work, we disagree with him concerning the remedy. Judaism can not lift these fallen ones up, neither Orthodox nor Reform Judaism. A rigid preaching of and adherence to the Ten Commandments can lift men to a very high pinnacle of morality, but it can not save them. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." By faith in Christ only, are men, whether Jews or Gentiles, saved.

But we must touch a still more painful subject, viz: the tremendous increase of prostitution among the Jewish girls in our larger cities. We will not detain our readers with a discussion of the reasons for this degradation, except that we call their attention to a remarkable statement made by Turner,\* in which he names as one of the four interests concerned in the exploitation of prostitution in Chicago "the men—largely Russian Jews—who deal in women for the trade." He also says: "The largest regular business in furnishing women, however, is done by a company of men, largely composed of Russian Jews, who supply women of that nationality to the trade. These men have a sort of loosely organized association extending through the large cities of the country, their chief centers being New York, Boston, Chicago and New Orleans. In Chicago they now furnish the great majority of the prostitutes in

\* See article, "The City of Chicago," in *McClure's* April, 1907.

the cheaper district of the west side levee, their women having driven out the English-speaking women in the last ten years."

We hesitate to accept the statement of some slum-workers that prostitution increases among the American Jewesses at a higher rate than among the women of any other nationality in our country, but we, and every close observer of the life in the crowded Jewish tenement districts of our larger cities, must acknowledge the existence of a large number of Jewish prostitutes in the United States. Reader, nothing but the Gospel of Jesus Christ can lift them up from a life of shame and save them.

#### 6. *The American Jew and Christianity*

(1) *Attitude of the Leaders.* We must carefully discern between the attitude of the leaders and the attitude of the common people toward Christ and Christianity.

The attitude of the leaders in general is one of some peculiarity. They praise Jesus, are proud of his Jewish birth, and speak of the doctrines contained in his speeches and parables as ideal, but they deny his divinity and thus make him an impostor.

Christianity to most of them is nothing but a system of doctrines developed by Paul, and they reject its tenets. They are bitterly opposed to the preaching of the Gospel to the Jews, reiterating continually that we live in a free country and that Christians have no right to disturb their peace by the establishment of missions among them. The Jewish leaders deny the fundamental truth that ours is a Christian country and that our institutions are Christian. They therefore oppose the reading of the Bible in

the public schools by distributing broadcast their pamphlet, "Why the Bible Should not be Read in the Public Schools." They are determined in their efforts to have all Christmas celebrations or entertainments relative to the day prohibited in the public schools. Jewish members of the California Legislature have succeeded in barring the name of Christ from the prayers of the chaplain,\* while the two Jewish members of the Colorado Legislature failed in a similar attempt.† Thus by their acts the American Jewish leaders contradict their oft-repeated saying, with which they oppose Christian missions to the Jews, "Leave us alone, for we are leaving you alone." Well, we have left them very much alone, for we have only played at Jewish missions. But have they left us alone?

(2) *The Common People.* While some Jews, especially those who have come from lands like Russia and Rumania only lately, are still filled with tremendous prejudices against Christ and Christianity, it can be well said that, in general, the attitude of the large Jewish masses in the United States is an attitude of inquiry. They have tried Judaism, and were not satisfied in the bondage of Talmudism, nor did they find satisfaction of heart in the rationalistic teachings of the reform rabbis. They have tried socialism and philosophy, but in their hearts there remains an unsatisfied longing for something better. Thus they eagerly accept and read suitable Christian literature and Old and New Testaments in their language.

The prejudices of the masses against Christian missions to the Jews have

\* New York *World*, January 18, 1907.

† New York *World*, February 19, 1907.

greatly decreased during the past ten years. All Jewish missions in the United States—alas, there are but few of them—report crowded meetings for men and serious attention to the preaching of the Gospel. The women's and the children's classes are also well attended. In short, it is the old story of the time of Christ, "The common people heard him gladly."

Naturally this attitude of inquiry leads to more frequent conversions and baptisms among the American Jews. In regard to these conversions Oscar S. Straus\* made recently the following statement: "The very few Jews who change their religion do so from unworthy motives." Mr. Straus thereby gave expression to a statement contradicted by figures and by facts. Some years ago\* we showed that 5,208 Jews were baptized in the United States and Canada between 1870 and 1900, while from 1895 to 1901 the number of Jewish baptisms in the same countries was 1,072. As far as ascertainable, 323 Jews were baptized in 1905, and 376 in 1906 in America. These figures are by no means small, tho they must be incomplete in a country where baptisms are not officially recorded.

In regard to the unworthy motives, we scarcely need to contradict such slander. The American Jew can not gain any temporal advantage by joining the Christian Church, for baptism does not enhance social condition in this free country. The Hebrew Christian in America gains to some extent the ill will of his Jewish kindred and in some cases their bitter persecutions. He is met with sneers and insinuations by the Jewish leaders, and he is met

with suspicion by the great mass of Gentile Christians, until he has proved himself. Thus, only the grace of God can cause a Jew to face the difficulties and profess Jesus Christ before the world. There may be some who are moved by unworthy motives, but they soon turn back and their names are found upon the rolls of Christian churches a short time only. The present ecclesiastical statistics disprove Mr. Straus' statement, for eighty-nine Hebrew Christians, men who were converted when of age, are to-day ordained ministers of Protestant denominations in America, while fourteen Hebrew Christians serve the Master in the foreign field as missionaries employed by American missionary boards. "By their fruits ye shall know them."

#### In Conclusion

We have tried to present the American Jew with his virtues and with his faults. He is a man and sinner, even as others, but he has not received Christ and His Gospel and, therefore, is without eternal life. Think of his virtues and his power: what a desirable member he would make of the Church of Christ! Think of his faults and of his degradation, and remember that only Christ can overcome them. Think of the multitudes of Jews coming to America, to be added to those masses already here, and remember that unto you and me the Lord has given the wonderful privilege and the great commission to preach the Gospel to every creature. That command includes the Jew. Remember that the Gospel of Christ "is the power of God unto salvation to every one that believeth; *to the Jew first*, and also to the Greek."

\* In an interview published in the Cincinnati *Times-Star*, October 26, 1906.

\* MISSIONARY REVIEW, December, 1902.



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