

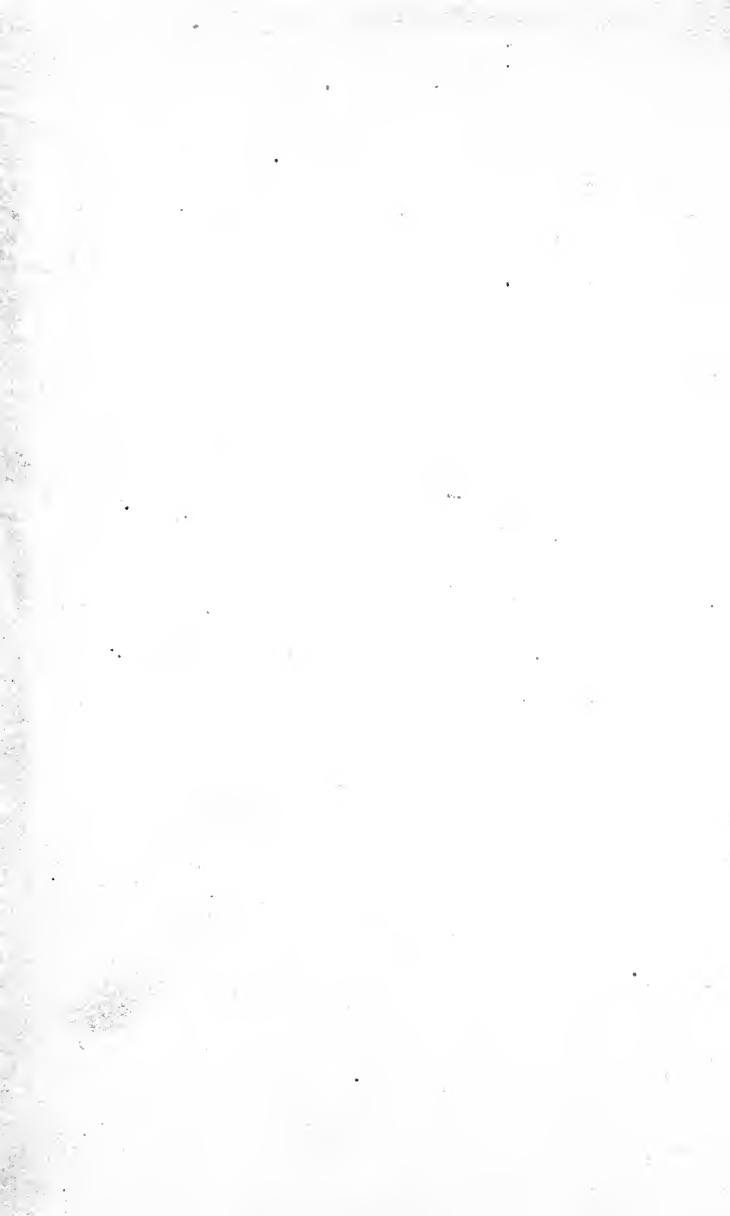
The JEWS
IN AMERICA
250 YEARS
& PROGRESS

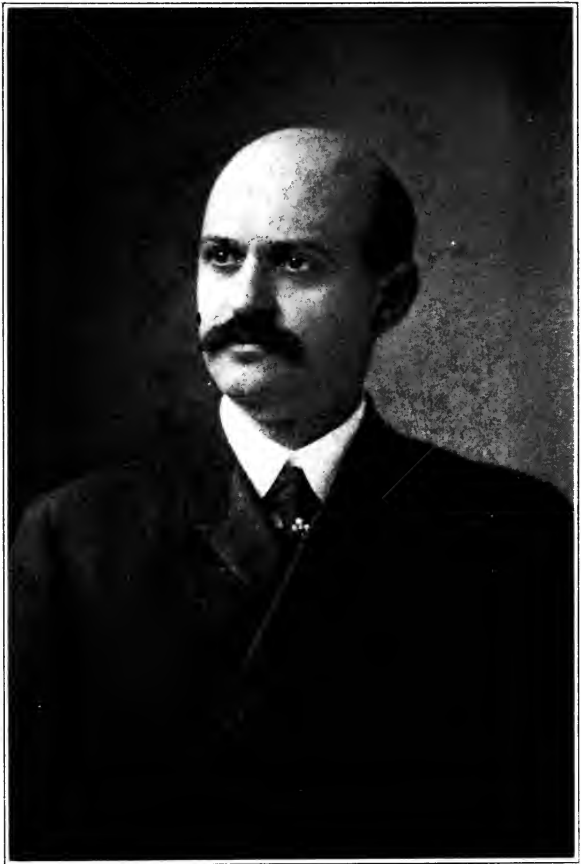


MADISON C. PETERS









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New York

The Jews in America

A SHORT STORY OF THEIR PART IN
THE BUILDING OF THE REPUBLIC

*Commemorating the Two Hundred and Fiftieth
Anniversary of Their Settlement*

BY

MADISON C. PETERS, D.D.

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PREFACE

OLIVER WENDELL HOLMES in his "Over The Teacups," says: "If the creeds of mankind would try to understand each other before attempting mutual extermination, they would be sure to find a meaning in beliefs which are different from their own." Christians have many things in common with the Jews. We can readily agree with Lessing, when he makes the Christian monk say to the Jewish Nathan:

Heaven bless us!
That which makes me to you a Christian
Makes you to me a Jew.

It was said of Sydney Smith that he would not read a book which he was to review,—reading it might prejudice his judgment. When Charles Lamb was berating an enemy, some one said to him, "Why, you don't know him." Lamb re-

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plied, "I don't want to know him, for fear I should like him."

Christians and Jews make ignorance of each other a claim for judgment, and seem to be afraid to become acquainted for fear that they might like each other.

Few Christians know the relatively enormous part taken by the Jews, emancipated but a few decades, in the civilization of mankind. Lord Beaconsfield, when taunted in the House of Lords for his Jewish extraction, exclaimed, "I can well afford to be called a Jew." When the modern Jew enlightens himself upon the achievements of his race, practises the virtues and avoids the faults of his ancestors, he will prepare the way for a glorious future for himself and his descendants.

When an impartial historian shall write the wonderful achievements of the geniuses who produced our civilization, Jewish names will be found on every page, and the Jewish people might well take to heart Goethe's true lines:

Willst du immer weiter schweifen?
Sieh, das Gute liegt so nah.

PREFACE

This brief story of what the Jew has done for America is written in commemoration of the 250th anniversary of the settlement of the Jews in America, and is intended for popular use. It is a book of facts rather than opinions. It puts into brief space for the busy reader some facts the American public should know. The book is written with the hope that it may modify the views which the Gentile world holds with regard to the position of the Jew, and the Author's fervent prayer is that its facts may lead Christians to grant to the possession of the Jew, the mental, moral, social and spiritual qualifications which history affirms.

Special attention is given to the Jew as a patriot. Renan said, "A Jew will never be a patriot; he will simply live in the cities of others." This implies that the Jew is never a patriot. Such in substance is the indictment brought against the race by the anti-Semites of Europe and America.

Descent from the Jewish stock determines, with the author, who is to be regarded as a Jew. The almost incredible narrow-minded illiberality and antagonism to Jewish interests, of which the

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modern anti-Semites are still giving the world too frequent and too infamous exhibitions, accounts, for instance, for the descendants of Moses Mendelssohn having abandoned Judaism and professed Christianity. Such eminent men as Heine, Moscheles, Joachim, Rubinstein, Disraeli, Herschel, and other distinguished English, German, Polish, Hungarian and Russian-Jewish musicians, poets, painters, litterati, scientists and statesmen, finding that faithfulness to their ancient creed would interfere with the free exercise of their professional career, renounced its practice and professed the dominant religion of their native country. This, at once, removed every obstruction, all restriction and the religious prejudice, from which they would otherwise have suffered.

I have gathered the facts for these chapters from every available source. I wish to acknowledge my indebtedness to the Hon. Simon Wolf, whose "Jew as an American Citizen, Soldier and Patriot" gives nearly 8,000 names of Jews who served on both sides in the Civil War.

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The author has incorporated some of the best things from the original edition of "Justice to the Jew," and the "Jew as a Patriot," and besides he has added much new material. The most painstaking care possible has been exercised to verify every statement and to bring all the facts and figures down to date.

The author is conscious that what he has written gives but a meagre though general idea of what the Jew has done for America. If what he has written will remove prejudice, and lead to justice, the author will feel well repaid for the labor involved in this refined study of history.

MADISON C. PETERS,

New York, Oct. 1, 1905.



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The Jews in America

I

JEWS IN THE DISCOVERY OF AMERICA

THE great majority of Americans, Jews and non-Jews, are but little acquainted with the part the Jews played in the discovery and early settlement of the United States. With the same hand and the same pen, and on the same day, on which Ferdinand and Isabella signed that infamous edict, which drove more than two hundred thousand Jews from the land of their birth, because they declined to have Christianity forced upon them, they also signed the articles of agreement that authorized Cristobal Colon, as the Spaniards called Columbus, to go forth in search

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of another world, where, in the words of Castelar, the distinguished Spanish publicist, "Creation should be new-born, a haven be afforded to the quickening principle of human liberty, and a temple be reared to the God of enfranchised and redeemed conscience."

Dr. Moses Kayserling, of Buda-Pesth, for years the acknowledged master of Spanish-Jewish history, has made a thorough search of the Spanish archives and records, including those of the Inquisition, which had never before been open to such a Jewish investigator. The result is his valuable work, entitled "Christopher Columbus and the Participation of the Jews in the Spanish and the Portuguese Discoveries." Although an English translation has been published, the work is so heavy and so specialized that very few people seem to have read the book. Since that time, the late Prof. Herbert B. Adams, in one of the valuable series of historical studies published by the Johns Hopkins University, has said, "Not Jewels, but Jews, were the real financial basis of the first expedition of Columbus."

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Dr. Kayserling has, beyond a doubt, pointed out that two Marranos, or secret Jews, Luis de Santangel and Gabriel Sanchez — the former the chancellor of the royal household and comptroller-general in Arragon, and the latter chief treasurer of Arragon — enormously rich merchants, who enjoyed the favor of Ferdinand and Isabella, supplied the funds needed to fit out Columbus' caravels. Isabella did not sell her valuable jewels to fit out Columbus for his voyage. It is generally supposed that she had already pawned or sold them to defray the expenses of the wars then devastating her country. Dr. Kayserling clearly shows that the jewel story is false and mythical,— a fact previously proved by another Jew, that great authority on Columbus, Henry Harrisse. Justin Winsor, in his "Christopher Columbus," has this to say of the jewel story: "But Harrisse finds no warrant for it, and judges the advance of funds to have been made by Santangel from his private revenues and in the interests of Castile only. And this seems to be proved by the invariable exclusion of

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Ferdinand's subjects from participating in the advantages of trade in the new lands, unless an exception was made for some signal service. This rule, indeed, prevailed even after Ferdinand began to reign alone." Dr. Kayserling cites high Spanish authority from original account-books and records, and narrates Santangel's interview with the Queen as follows: "Santangel, the story continues, was much delighted at the Queen's resolve, and declared that it was not necessary for her to pledge her jewels; he would be pleased, he said, to advance the money necessary for the expedition, and would be glad of the opportunity to perform so small a service for her and for his master the King." Columbus' son, Fernando, and Oviedo give similar accounts of the interview. Dr. Kayserling continues: "At that time neither Arragon nor Castile, neither Ferdinand nor Isabella, had at their disposal enough money to equip a fleet. Santangel, who was always ready to oblige the Crown, advanced 17,000 florins — nearly 5,000,000 maravedis. The Queen's jewels were not demanded

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as security; all of them were not, in fact, in her possession at that time, for she had pledged her necklace during the late war. Santangel's extraordinary services in this matter are clearly demonstrated by the excessive praise which Ferdinand accorded his 'well-beloved' Luis de Santangel, and by the many proofs of gratitude which the King gave him. That he advanced this money out of his own pocket is proved beyond question by the original account-books which were formerly in the archives of Simancas, and which are still preserved in the Archivo de Indias in Seville. In the account-book of Luis de Santangel and the treasurer, Francisco Pinelo, extending from 1491 to 1493, Santangel is credited with an item of 1,400,000 maravedis which he gave to the Bishop of Avila for Columbus' expedition. In another account-book, that of Garcia Martinez and Pedro de Montemayor, there is the following item: 'Alonso de las Calezas, treasurer of war in the bishopric of Badajoz, by order of the Archbishop of Granada, dated May 5, 1492, paid to Alonso de Angelo for Luis de Santangel, the King's

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escribano de racion, whose authorization was presented with the aforesaid order, 2,640,000 maravedis, to wit, 1,500,000 in payment to Isaac Abra-vanel for money which he had lent their Majesties in the Moorish war, and the remaining 1,140,000 maravedis in payment to the aforesaid escribano de racion of money which he advanced to equip the caravels ordered by their Majesties for the expedition to the Indies, and to pay Christopher Columbus, the admiral of that fleet.' On May 20, 1493, on which day Ferdinand was particularly occupied with Columbus and his expedition, the King ordered his treasurer-general, Gabriel Sanchez, to pay 30,000 florins gold to 'his beloved councillor and escribano de racion, Luis de Santangel.' This sum certainly included the remainder of the loan."

Emilio Castelar, the Spanish statesman and orator, already quoted, has given us the facts, as to Columbus' long and futile efforts to interest the Spanish sovereigns in his project, as well as to Columbus' actual departure from the Spanish Court, discouraged and turning to France:



SAMUEL GREENBAUM



JOSEPH E. NEWBURGER



MAYER SULZBERGER

Distinguished Judges

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“Quintanilla had opened to Columbus the pathway to the court, Santangelo (as Castelar names Luis de Santangel) opened the road to Palos. Of a family of converts, himself but recently a Christian, one of those antique Jews who have so greatly helped to enlighten the Christian world, like the Caragenas of Burgos, for instance, he joined, as is the nature and tendency of his race, the love of the ideal, appropriate to the prophets divinely inspired of the Lord, to the reflective calculations of the schemer and the mathematician. It is a historical fact that one day Ferdinand V., on his way from Arragon to Castile, and needing some ready cash, as often happened, owing to the impoverishment of those kingdoms, halted his horse at the door of Santangel's house in Calatayud, and, dismounting, entered and obtained a considerable sum from the latter's inexhaustible private coffers. He must have enjoyed great power, for although some of his near kinsfolk took part in the immolation of Pedro Arbues, the first inquisitor, who was slain in the cathedral of Saragossa in the frenzy of a popular uprising, no

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harm came to Ferdinand's treasurer, neither did he fall from royal favor nor incur the usual penalty of infamy. As soon as Santangelo heard of the flight of Columbus he went to the Queen's chamber and implored her to order him to return, being supported in this by the Marchioness of Maya. And when the Queen complained of the exorbitant demands of the discoverer, he reminded her that the cost would be but a trifling consideration if the attempt succeeded, and if it failed could be reduced to next to nothing. When to this cogent reasoning the Queen objected the emptiness of the Castilian treasury and the need of again pawning her jewels to raise the means, Santangelo unhesitatingly assured her of the flourishing state of the Arragonese finances, doubtless because of the revenues yielded by the expulsion of the Jews, and of the resources there available, promising at the same time to win over the perplexed and inert mind of Ferdinand the Catholic. Thereupon messengers were sent post-haste who stopped Columbus at a neighboring bridge some two leagues away, and made him turn back

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to Granada, where, in April, 1492, the articles of agreement known as the capitulations of Santa Fé were signed, granting Columbus all he asked."

The maps, which Columbus used, were drawn up by Jafuda or Jehuda Cresques, known also as Mestre Jaime Ribes, the "Map-Jew," or "Compass-Jew," who was director of the Portuguese Academy at Sayres and instructor in the art of navigation and the manufacture of nautical instruments and maps, while he made many improvements in the compass and in the application of astronomy to navigation, which alone made possible Columbus' wonderfully well-planned voyages. Columbus derived much value from the astronomical tables of Abraham Zacuto. These tables were translated from the Hebrew into Latin and Spanish by Joseph Vecincho, Zacuto's pupil, another Jew, distinguished as a physician, cosmographer, and mathematician; and it was he who presented a copy to the Genoese navigator, which Columbus found of great service on his voyages. This copy, with notes and glosses in Columbus' handwriting, still exists in Spain.

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Without these Jewish inventions, the discoveries of Columbus would have been impossible.

Columbus wrote: "I have had constant relations with many learned men, clergy and laymen, Jews and Moors and many others." In his will, Columbus refers to one of these Jews, whose identity is unknown. Washington Irving says that this legacy of a half-mark of silver to a poor Jew who lived in Lisbon was probably a trivial debt of conscience or reward for some service received.

Rodrigo Sanchez, a cousin of Gabriel Sanchez, was designated to accompany the expedition as *veedor*, or superintendent, at the special request of Queen Isabella. The ship-physician, Maestre Bernal, the surgeon, Marco, and a sailor, Alonso de la Calle, were Jews. It was a Jew, Rodrigo de Triana, who first saw the land, and another Jew, Luis de Torres, taken along because he understood Hebrew, Chaldee, and some Arabic, as interpreter in the Oriental lands which Columbus expected to reach, who was the first white man to set foot on American soil, having been sent ashore to greet the Grand Khan of India, whose

IN THE DISCOVERY OF AMERICA

country Columbus believed he had reached by a new route. Torres was also the first European to discover the use of tobacco.

Columbus in his Journal, writing of his first voyage of discovery as coincident with the expulsion of the Jews from Spain, has the following suggestive sentence: "So after having expelled the Jews from your dominions, your Highnesses, in the same month of January, ordered me to proceed with a sufficient armament to the said regions of India." Castelar, commenting on this point, writes: "It chanced that one of the last vessels transporting into exile the Jews expelled from Spain by the religious intolerance of which the recently created and odious Tribunal of the Faith was the embodiment, passed by the little fleet bound in search of another world. As though the sun were not to shine for all, as though the will of Heaven had not made us equal, the assured spirit of reaction was wreaking one of its stupendous and futile crimes in that very hour when the genius of liberty was searching the waves for the land that

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must needs arise to offer an unstained abode for the ideals of progress. Following their narrow views, the powers of the Middle Ages denied even light and warmth to the Jews at the same time that they revealed a new creation for a new order of society, that was predestined by Providence to put an end to all intolerance, and to dedicate an infinite continent to modern democracy."

II

JEWISH PRE-REVOLUTIONARY SETTLEMENTS

THERE seems to be evidence that Jews, soldiers and sailors, reached New Amsterdam, as New York City was then called, as early as 1652, having been sent here by the directors of the West India Company. It has been suggested that the Amsterdam merchants came over with special grants of rights and privileges from the Dutch West India Company, in which Jews were heavily interested as stockholders, and which is said to have had some Jewish directors.

The first Jewish settlers in New Amsterdam whose names have been handed down, were Jacob Barsimson and Jacob Aboaf, who arrived on No-

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vember 9th, 1654, in the ship "Pear Tree." They were followed in the same year by a party of 23 who arrived in the bark "St. Catarina," from Brazil (the part of America first inhabited by a large number of Jews), abandoning Brazil when the Dutch evacuated that country, and once again in all possible haste they sought the shelter of a Dutch colony. Upon arrival their goods were seized and sold at public auction for the payment of their passage, and the amount realized by the sale being insufficient, the master of the vessel applied to the court for an order that two of the new arrivals as principals, be held as hostages until the full amount was paid. Accordingly David Israel and Moses Ambrosius were placed under civil arrest, pending payment in accordance with the debtors' laws of that day.

The following spring other Jews arrived and the expulsion of the Jews from Brazil increasing the Jewish residents in New York gave ground for the belief that their number would grow enormously. The bigoted Governor, Peter Stuyvesant, requested the director of the West India



HENRY MOSLER



MAX ROSENTHAL



BEN AUSTRIAN

Celebrated Artists

PRE-REVOLUTIONARY SETTLEMENTS

Company in Amsterdam that “none of the Jewish nation be permitted to infest the New Netherlands.” The answer was worthy of tolerant Holland — that his request “was inconsistent with reason and justice.” Incensed at Stuyvesant’s unwarranted assumption of authority, an act was passed permitting the Jews to reside and trade in New Netherlands, “so long as they cared for their own poor.” If those narrow-minded old burghers could see how well the Jews kept their promise, they would open their eyes in surprise at the many magnificent benevolent institutions, covering every conceivable case of need and suffering, which testify to the inborn kindness of the Hebrew’s heart. The Jews of New York alone for their twelve leading charities are now contributing upwards of \$1,000,000 a year.

In 1656 D’Andrade was denied the privilege of holding real estate. During the same year the governor through the council, which he absolutely controlled, as well as the burgomasters, refused De Lucena permission to prepare a burial ground for the Jews. A few months later this decision

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was revoked. An interesting example of the "good old times" is the fact that the Pilgrim Fathers appealed in vain to the Dutch government for permission to settle in its American domains before the Plymouth settlement was made.

In 1664 the city was captured by the English, and its name changed to New York in honor of the Duke of York. The charter of liberties and privileges adopted by the Colonial Assembly in 1683 extended religious freedom to all but Jews, and the Mayor and the Common Council of New York in 1685, considering the Jews' petition "for liberty to exercise their religion," referred to them by Governor Dongan, decided that no "public worship is tolerated by act of assembly, but to those that profess faith in Christ, and therefore the Jew's worship was not to be allowed."

When James, Duke of York, became King James II., Governor Andros, who succeeded Dongan, was instructed to "permit all persons, of whatever religion, freedom to worship," and we find in 1695 a synagogue (on the north side of

PRE-REVOLUTIONARY SETTLEMENTS

Mill Street, a street no longer in existence) which may have been built as early as 1691, for a historian of this period speaks of the Jews as one of the sects, and then adds that each sect had its church.

The prohibition against the Jews going into retail trade, which was a Dutch law which somehow remained operative under English law, was gradually dropped, for we find Jews engaged in retail trade in the early part of the eighteenth century. One of the great merchants of this period (about 1768 to 1790) was Hayman Levy, who traded with the Indians, and an historian of that day claims that he was "actually worshipped by the red man." John Jacob Astor acquired his first experience in the fur trade while in Levy's employ. Upon his books are entries of moneys paid to John Jacob Astor, for beating furs at \$1.00 per day. Nicholas Low, ancestor of Seth Low, served as Levy's clerk for seven years, and then laid the foundation of his great fortune in a hogshead of rum purchased from his former

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employer, who besides rendered him substantial assistance.

On a question concerning the contested seat of Colonel Frederick Phillips of Westchester County, the general assembly of New York, on September 23rd, 1737, resolved that Jews could neither vote for representatives nor be admitted as witnesses.

The Jews of New York were not on a footing of political equality with Christians prior to the Revolution. By the first constitution of the State of New York, adopted in 1777, they were put on an absolute equality with all other citizens, New York having been the first State actually granting full religious liberty.

Bancroft has referred to Maryland as among the first colonies which "adopted religious freedom as the basis of the State." But its religious freedom was limited to those within the province who believed in Jesus Christ, and was accompanied by a proviso which declared that any person who denied the Trinity should be punished with death. Maryland therefore was no place for

PRE-REVOLUTIONARY SETTLEMENTS

the Jew. Even after the Revolution, though under the Constitution of the United States, a Jew was eligible to any office, no one could hold any office under the government of Maryland without signing a declaration that he believed in the Christian religion. This disability was not removed until February 26th, 1825, when the legislature finally passed the bill according to the Jew his full civil rights.

From the period of the riot, in 1749, "directed against a Jew and his wife," according to Governor Clinton's report to London, to the Revolution, there was but little increase in the Jewish population in New York. A few additions were made by immigration from England, but not sufficient to counteract the emigration to Charleston, Philadelphia and especially to Newport. Attracted by the tolerance of Roger Williams, a fugitive himself from persecution, and disheartened by Stuyvesant's persistent persecutions, many Jews made their way to Newport as early as 1657, and for twenty years preceding our Revolutionary War, Newport was one of the prin-

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cial cities in the American colonies, in commercial importance ranking with Boston and Philadelphia, for Edward Eggleston tells us that "he was thought a bold prophet who then said that 'New York might one day equal Newport,' " for, about 1750, New York sent forth fewer ships than Newport, and just half as many as Boston. It was the fair treatment of the Jews under Roger Williams, the pioneer of religious liberty, which caused the Puritan, Cotton Mather, in his "Magnalia" to characterize Newport as "the common receptacle of the convicts of Jerusalem and the outcasts of the land."

An occasional Jew may have strayed into other parts of New England, but the Puritans had no use for the Jew — unless he became a convert. The best known of the early settlers was Judah Monis, who embraced Christianity and filled the chair of Hebrew in Harvard College from 1722 until his death in 1764.

The first documentary evidence regarding the settlement of Jews in Philadelphia dates from the year 1726, although it is known that Jews settled

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in Schaeferstown, Lancaster, York and Easton as early as 1655. In 1662 the Mennonites drew up articles of association, their object "being to establish a harmonious society of persons of different religious sentiments, it was determined to exclude from it all intractable people, such as those in communion with the Roman See; usurious Jews; stiff-necked English Quakers; Puritans; foolhardy believers in the millennium, and obstinate modern pretenders to revelation." Evidently there were Jews in Pennsylvania at least twenty-five years prior to the landing of William Penn.

It is likely that Maryland was the first colony in which Jews settled, though they were probably only stragglers, they seem to have arrived shortly after the establishment of the provincial government in 1634. As early as 1657 Dr. Jacob Lumbrozo was settled there and letters of denization were issued to him September 10, 1663. He had a plantation, and also practised medicine.

On the 7th of July, 1773, a party of forty Jews sailed up the Savannah River on a vessel direct

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from London, arriving in the very midst of a public dinner given by Oglethorpe, who had assembled the colonists for the purpose of allotting to each settler his proportion of land, and of organizing a local government.

In spite of much determined opposition to the newcomers, the benevolent Oglethorpe befriended the Jews, wrote to England praising their enterprise and worth, calling special attention to one of their number, Dr. Nunes, for his attention to the sick, and other valuable services. Another of their number was Abraham de Lyon, a horticulturist, who was the first in this country to introduce successfully useful foreign plants.

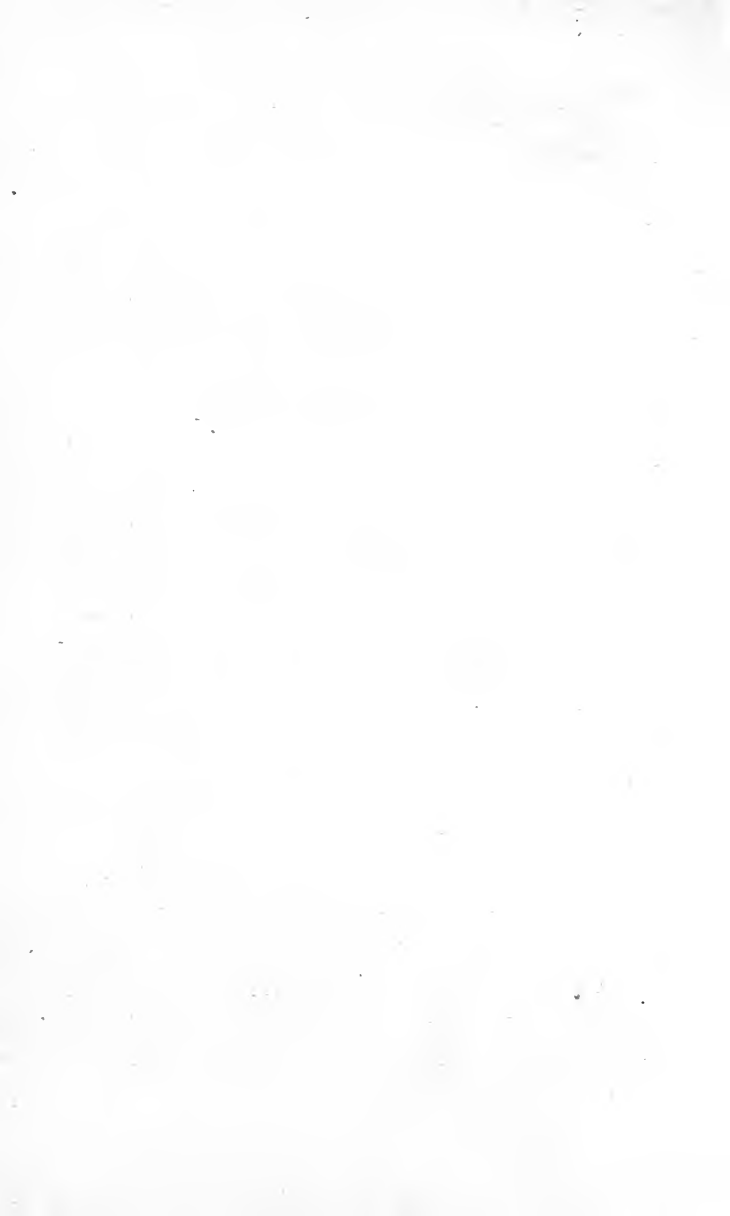
It was the industry and intelligence of the Jews, and the subsequent arrivals of a few Moravians and Highlanders from Scotland, who made a success of Oglethorpe's scheme, for it is a well known fact that the colonists were idle, dissolute, mutinous and unwilling to protect the colony from the Spaniards, who threatened its destruction.

With the departure of Oglethorpe from Georgia, and on account of the persistent hostility of

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the trustees of the London Company, subject not only to civil disabilities, but with the rest of the population, to unreasonable demands, many Jews gradually moved from Savannah, and settled in the rising city of Charleston.

On the following day, the Jewish New Year, 1750, the first Hebrew congregation was formed in Charleston. During the struggle for Independence the Jews of Charleston, as elsewhere noted, distinguished themselves by their patriotism; not a single Tory was found among them. In 1816 Charleston numbered over 600 Jews, then the largest Jewish population of any city in the United States; to-day it has about 2,000, a proportion smaller than in 1816; this is owing to the fact that the city is no longer the commercial centre it was before the war.



III

JEWS IN THE WARS OF THE REPUBLIC

THE Non-Importation Resolutions in 1765, the first organized movement in the agitation for separation from the mother country,—a document still preserved in Carpenter's Hall, Philadelphia, contains the following Jewish names: Benjamin Levy, Samson Levy, Joseph Jacobs, Hayman Levy, Jr., David Franks, Matthias Bush, Michael Gratz, Bernard Gratz, and Moses Mordecai.

In 1779, a corps of volunteer infantry composed chiefly of Hebrews under command of Captain Lushington, was raised in Charleston, South Carolina. These soldiers afterward fought with great bravery under General Moultrie at Beaufort.

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The decision, reached in New York, in 1770, to make more stringent the Non-Importation Agreement which the colonists had adopted to bring England to terms on the taxation question, had among its signers Samuel Judah, Hayman Levy, Jacob Moses, Jacob Meyers, Jonas Phillips, and Isaac Seixas.

At a time when the sinews of war were essential to success, Haym Salomon, of Philadelphia, the countryman and intimate associate of Pulaski and Kosciusko, responded to Robert Morris's appeal with \$300,000; and it is variously estimated that he gave, all told, \$600,000, not a penny of which has ever been repaid to the heirs of the philanthropist and patriot.

The late Judge Charles P. Daly ("History of Jews in North America," page 58) summarizes the character of Haym Salomon thus: "He was a man of large private fortune, engaged in commercial pursuits, of great financial resources and ability, and of the highest personal integrity. He espoused the cause of the Colonies with great ardor, and supplied the government from his own

IN THE WARS OF THE REPUBLIC

means with a large amount of money at the most critical periods of the struggle. As appeared from documentary evidence afterward submitted to Congress, he advanced to the government altogether \$658,007.13, an enormous sum at that period for a private individual, when all commerce and business were prostrated.

“ But in addition to this he supplied delegates to Congress and officers of the army and of the government with the means of defraying their ordinary expenses, among whom were Jefferson, Madison, Lee, Steuben, Mifflin, St. Clair, Wilson, Monroe, and Mercer.”

After reciting Salomon's unselfish patriotism in refusing all interest or recompense, of his capture by the British, and of his long imprisonment in New York in a jail called the Prevot, Judge Daly says: “ He died before he had taken any steps to secure a reimbursement by the government of the large amount he had loaned it, and left a wife and four small children, to use the language of the Congressional report, ‘ to hazard and neglect.’ Applications have been made to Congress by his

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heirs for the repayment of the amount loaned, or at least for some part of it. These applications led to the most thorough searches in the archives of the government and among the papers of Robert Morris, but nothing was found showing that any portion of the amount had ever been repaid. Madison in 1827 urged that the memorialists might be indemnified, and reports in their favor have frequently been made by Congressional committees, but down to 1864 not a dollar had been repaid to them — a fact, I regret to say, which affords support to the oft-repeated observation of the ingratitude of republics.”

Down to 1905 nothing has been paid to the heirs of Haym Salomon.

Jared Sparks wrote many years ago that Salomon's associations with Robert Morris “were very close and intimate, and that a great part of the success that Mr. Morris attained in his financial schemes was due to the skill and ability of Haym Salomon.”

The late Prof. Herbert B. Adams and Dr. Hollander, both of Johns Hopkins University, have

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shown that Salomon was the negotiator of the war subsidies obtained from France and Holland, which he endorsed and sold in bills to the merchants in America at a credit of two or three months "on his own personal security," without the loss of a cent to the country and receiving only one quarter of one per cent, and that he was appointed by the French government paymaster-general of the troops in America, which trust he executed free of charge.

The secret support of Charles III. of Spain is alleged to have been due partly to his efforts. He maintained from his own private purse Don Francisco Rendon, the secret ambassador of that monarch, for nearly two years, or up to the time of Mr. Salomon's death.

On the accession of the Count de la Luzerne to the embassy from France, Mr. Salomon was made the banker of that government. A letter from Count de Vergennes, the Foreign Minister, to De la Luzerne, ambassador to this country, states that in two years 150,000,000 livres were disbursed in this country through Mr. Salomon.

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But Haym Salomon was not the only Jew, who sacrificed his fortune for independence, for we find that among the signers of the bills of credit for the Continental Congress, in 1776, were Benjamin Levy of Philadelphia and Benjamin Jacobs of New York. Samuel Lyon of New York was among the signers of similar bills in 1779. Isaac Moses, of Philadelphia, contributed \$15,000 to the Colonial Treasury, and Herman Levy, another Philadelphian, repeatedly advanced considerable sums for the support of the army in the field. Manuel Mordecai Noah of South Carolina not only served in the army as an officer on Washington's staff, and likewise with General Marion, but gave \$100,000 to further the cause in which he was enlisted.

Cyrus Adler has called attention to the following incident. His information was based on an unpublished letter of Jared Sparks: "At the outbreak of the Revolutionary War a Mr. Gomez, of New York, proposed to a member of the Continental Congress that he form a company of soldiers for service. The member of Congress

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remonstrated with Mr. Gomez on the score of age, he then being sixty-eight, to which Mr. Gomez replied that he 'could stop a bullet as well as a younger man.' ”

Among the patriots of the South none worked more unselfishly than Mordecai Sheftall, “Chairman of the Rebel Parochial Committee,” organized to regulate the internal affairs of Savannah and composed of patriots, opposed to the royal government, and who, after active hostilities were begun in the South, was appointed Commissary-General to the troops of Georgia in July, 1777, and soon thereafter was also appointed commissary to the Continental troops; and when the British attacked Savannah in December, 1778, Sheftall's name appears not only foremost among the patriot defenders of that city and as one who advanced considerable money to the cause, but as one who was placed on board the prison ships because of his refusal to flock to the royal standard. In 1780, when the British authorities passed the disqualifying act, we find the name of Mordecai

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Sheftall near the head of the list with the most prominent patriot names of Georgia.

Colonel Isaac Franks became aide-de-camp to Washington, holding the rank of colonel on his staff, and served with distinction throughout the war. Major Benjamin Nones, a native of Bordeaux, France, who came to America in 1777, served on the staffs of both Lafayette and Washington. He entered service under Pulaski, as a private; and, as he writes, "fought in almost every action which took place in Carolina, and in the disastrous affair of Savannah shared the hardships of that sanguinary day." He became major of a legion of four hundred men, attached to Baron de Kalb's command and composed in part of Hebrews. And when the brave De Kalb fell mortally wounded, Major Nones, Captain Jacob de la Motta, and Captain Jacob de Leon carried their chief from the field.

Colonel David S. Franks of Montreal openly sympathized with and aided the Americans under Generals Montgomery and Arnold during their invasion of Canada, and was forced to flee from

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Canada in 1776, when the American forces abandoned the country. The name of David S. Franks appeared on Governor Carleton's list of twenty-nine prisoners, sent to the British ministry early in 1777, "being the principal persons settled in the province who very zealously served the rebels in the winter of 1775-1776, and fled upon their leaving it." Franks, who left Canada with the intention of joining the American army, although his course in this matter resulted in heavy pecuniary losses in his business affairs and also alienated him from his father, became aide-de-camp to Arnold, the intrepid, zealous, and able soldier that he was, until jealousy, extravagance, and spite led him to take up the traitor's role. Franks gave testimony to Mrs. Arnold's innocence of all complicity in her husband's treason. Suspicions were aroused against Franks on account of Arnold's treason; nevertheless, after a searching inquiry into his conduct, he was not only acquitted, but he was sent to Europe with important dispatches to Jay and Franklin, with instructions to await their orders. In a letter

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from Robert Morris to Franklin, dated Philadelphia, July 13, 1781, we read: "The bearer of the letter, Major Franks, formerly an aide-de-camp to General Arnold, and honorably acquitted of all connection with him after a full and impartial inquiry, will be able to give you our public news more particularly than I could relate them."

Philip Moses Russell, in the spring of 1775, enlisted as a surgeon's mate under command of General Lee. After the British occupation of Philadelphia in September, 1777, he became surgeon's mate to Surgeon Norman of the Second Virginia Regiment. Russell went into winter quarters with the army at Valley Forge, 1777-1778. Sickness forced him to resign in August, 1780. He received a letter of commendation from General Washington "for his assiduous and faithful attentions to the sick and wounded."

Solomon Bush, Emanuel de la Motta, Benjamin Ezekiel, Jason Sampson, Colonel Jacob de la Motta, Ascher Levy, Nathaniel Levy, David Hays and his son, Jacob, Reuben Etting, Jacob I. Cohen, Major Lewis Bush, Aaron Benjamin,

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Joseph Bloomfield, Moses Bloomfield, Isaac Israel, and Benjamin Moses are the names of a few of the other Jews who distinguished themselves upon the battle-fields of the Revolution.

The commemoration of the first battle-field of the Revolutionary War was made possible through a Jew. Upon learning that Amos Lawrence of Boston had pledged himself to give \$10,000 to complete the Bunker Hill monument, if any other person could be found to give a like amount, Judah Touro, of New Orleans, who came to the aid of Andrew Jackson during the memorable defense of that city, immediately sent a check for the amount. In the History of the Bunker Hill Monument, which was published by George Washington Warren, appears the following tribute to Judah Touro: "He was one of that smallest of all classes into which mankind can be divided — of men who accumulate wealth without ever doing a wrong, taking an advantage, or making an enemy; who become rich without being avaricious; who deny themselves the comforts of life that they may acquire the means of pro-

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moting the comfort and elevating the condition of their fellow men." At a dinner given at Faneuil Hall on June 17, 1843, to celebrate the completion of the monument, the two great benefactors of the association were remembered by the following toasts:

"Amos and Judah, venerated names,
Patriarch and Prophet press their equal claims;
Like generous coursers running 'neck and neck,'
Each aids the work by giving it a check.
Christian and Jew, they carry out one plan,
For though of different faiths, each is in heart a
MAN."

THE WAR OF 1812

One of the most distinguished soldiers in the War of 1812 was Brigadier-General Joseph Bloomfield. Colonel Nathan Myers, Samuel Noah, Captain Meyer Moses, Judah Touro, Lieutenants Isaac Mertz, Benjamin Gratz, David Metzler and Adjutant Isaac Meyers, are a few of the Jewish names on the roll of honor in our second war with England.

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THE MEXICAN WAR

At the time of the Mexican War, in 1846, the Jewish population was perhaps 15,000. General David de Leon twice took the place of commanding officers who had been killed or disabled by wounds, and twice received the thanks of the United States Congress for his gallantry and ability. Surgeon-General Moses Albert Levy, Colonel Leon Dyer, quartermaster-general under General Winfield Scott, Lieutenant Henry Seeligion, who was sent for by General Taylor and by him complimented for his conspicuous bravery at Monterey, Major Alfred Mordecai, Sergeant Jacob Davis, Sergeant Samuel Henry, and Corporal Jacob Hirschborn are a few of the sons of Israel who left valuable evidences of their patriotism in the Mexican War.

IN THE REGULAR ARMY AND NAVY

From the earliest period of the republic to the present time the Jew has been a conspicuous figure in our regular army and navy; and, in every

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branch of the service, he has made an honorable record.

Major Alfred Mordecai is a recognized authority in the military world, in the field of scientific research, and in the practical application of mechanical deduction to war uses. His son and namesake has been an instructor at West Point and is inspector of ordnance, holding the rank of Colonel, being attached to the Ordnance Office in Washington, D. C.

Commodore Uriah Phillips Levy at the time of his death, 1862, was the highest ranking officer (flag officer) in our navy, and upon his tombstone at Cypress Hills is recorded this fact, "He was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States Navy."

IN THE CIVIL WAR

In the Civil War, the part the Jew took is so conspicuous that it is difficult to pick out the most prominent men in the conflict. Mayer Asch, Nathan D. Menken, and Louis H. Mayer served

Well-Known Lawyers



DANIEL P. HAYS



JACOB A. CANTOR



A. J. DITTENHOEFER



SIMON WOLF



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on the staff of General Pope, Mayer serving also with Generals Rosecrans and Grant. Dr. Morris J. Asch served on the staff of General Sheridan. Major Lully, who during the Hungarian Revolution served on Kossuth's staff, rendered valuable service under the direction of the Secretary of War. Captain Dessauer, killed at Chancellorsville, and Newman Borchard served on the staff of General Howard. Max Cornheim and M. Szegley served on the staff of General Sigel.

Jewish staff officers in the Confederate army and navy are equally conspicuous, showing the spirit of Hebrew loyalty to conviction. Hon. Simon Wolf (to whom the writer is indebted for many of these facts, and whose elaborate volume led him to pursue the subject to the fullest extent possible) tells us that North Carolina sent six Cohen brothers, South Carolina five Moses brothers; Georgia Raphael Moses and his three sons; while yet another Moses brother came from Alabama; Arkansas furnished three Cohen brothers; Virginia sent out three Levy brothers; Louisiana's muster-rolls also contain three brothers of the

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same name; while still another trio of Goldsmiths went forth from the South, two from Georgia and one from South Carolina. Mississippi provided five Jonas brothers, Edward, fighting in the Fiftieth Illinois against his four Confederate brothers, one of whom was Benjamin F. Jonas, former United States Senator from Louisiana.

On the Union side New York alone furnished 1,996 soldiers, among them the five Wenk brothers, Colonel Simon Levy and his three sons — Captain Benjamin C., Lieutenant Alfred, and Captain Ferdinand, former Register of New York City. The Feder brothers also came from New York. From Ohio, which furnished the next largest quota, 1,004, in the War for the Union, we have the three Koch brothers; while Pennsylvania, which sent 527 Hebrews, also sent three Jewish brothers Emanuel. Thus, fourteen Jewish families sent 53 men to both armies; and according to Mr. Wolf, 7,884 Jewish soldiers served in the Union and Confederate armies during the Civil War, although there were only 150,000 Jews in the country at that time.

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Among the Hebrew officers in the Union army who achieved high distinction I may mention Frederick Knefler, a native of Hungary, who attained the highest rank reached by any Hebrew during the Civil War. He enlisted as a private in the Seventy-ninth Indiana Volunteer Infantry, and fought his way up to the colonelcy of his regiment, soon rising to the rank of brigadier-general, and then brevet major-general for meritorious services at the battle of Chickamauga. He fought gallantly in all the principal battles of the Army of the Cumberland, under Generals Rosecrans, Thomas, and Grant, and took part in all the conflicts of Sherman's resistless march to the sea.

Edward S. Solomon, colonel of the Eighty-second Illinois Volunteer Infantry, fought at Chattanooga, Lookout Mountain, Missionary Ridge, Chancellorsville, Gettysburg, and throughout all the campaign in the Southwest, and was brevetted brigadier-general. He was for four years governor of Washington Territory by the appointment of President Grant.

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Leopold Blumenberg, a Baltimore merchant, a native of Frankfort-on-the-Oder, decorated for meritorious service rendered the Prussian army in the Prussian-Danish war of 1848, abandoned his business when Fort Sumter was fired upon, and helped to organize the Fifth Regiment, Maryland Infantry, of which he was appointed major. His regiment was engaged in the battle of Antietam under him as colonel. He was brevetted brigadier-general, and died in 1876, the result of the wound that he had received at Antietam.

Philip J. Joachimsen organized the Fifty-ninth New York Volunteer Regiment, and went to the front with it as colonel. A fall from his horse disqualified him for military duty. He rendered great services, while stationed at Fortress Monroe, as United States paymaster, and for his assistance to General B. F. Butler at New Orleans, Governor Fenton of New York, in acknowledgment of his eminent services, appointed him brevet brigadier-general.

Colonel Marcus M. Spiegel, of the One Hundred and Twentieth Ohio Infantry, who died be-

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fore he could receive the promotion to a brigadier-generalship, for which his superior officers recommended him for bravery at Vicksburg and Snaggy Point; Max Einstein, colonel of the Twenty-seventh Regiment of Pennsylvania Volunteers; Colonel Max Freedman, of the Fifth Pennsylvania Cavalry; Lieutenant-Colonel Israel Moses, of Sickels' Brigade; Isaac Moses, adjutant-general of the Third Army Corps of the Army of the Potomac; Colonel H. A. Seligson, of Vermont; Lieutenant-Colonel Leopold C. Newman, to whose dying bed President Lincoln brought his commission promoting him to the rank of brigadier-general; Colonel Ansel Hamberg, of the Twelfth Pennsylvania Infantry; Abraham Hart, brigade adjutant-general of the Seventy-third Pennsylvania Infantry; Elias Leon Hyneman, of the Fifth Pennsylvania Cavalry; Captain Joseph B. Greenhut, of Illinois, who owns the controlling interest in the Siegel-Cooper Co.; Lieutenant Max Sachs, who was killed at Bowling Green; Adolph A. Meyer, Inspector-General, by special appointment of President Lincoln, transferred from New

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Mexico to Pennsylvania; David Manheim, colonel First Nevada Cavalry; Herman Bendell, surgeon Eighty-sixth New York Infantry, brevetted lieutenant-colonel for meritorious and honorable conduct; Adjutant Abraham Cohn, of New Hampshire; Captain A. Goldman, of Maine; Sergeant Leopold Karpelles, of Massachusetts; Sergeant Major Alexander M. Appel, of Iowa; David A. Brauski, Henry Heller, Abraham Gumbert, and Isaac Gans, of Ohio, are a few of the Jews who distinguished themselves upon the battle-fields of the War for the Union.

Major-General O. O. Howard, after speaking of one of his Jewish staff officers as being "of the bravest and best," and of another killed at Chancellorsville as being "a true friend and a brave officer," and highly praising two Jewish brigadier-generals, said: "Intrinsically there are no more patriotic men to be found in the country than those who claim to be of Hebrew descent and who served with me in parallel command or directly under my instructions."

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JEWES AND THE AMERICAN ANTISLAVERY MOVEMENT

In the political movements for the abolition of slavery, the Jews took a leading part in creating public opinion. As early as 1853, a fugitive negro, arrested by a United States marshal, was liberated by a crowd of citizens, led by Michael Greenbaum; and, on the evening of the same day, a big meeting was held to ratify that act. The first official call to organize the abolition movement was signed by George Schneider, Adolph Loeb, Julius Rosenthal, Leopold Mayer, and a cigar-dealer, named Hanson — four Jews among the five leaders of the German population of Chicago in a great political movement.

In the columns of the *New York Tribune* Michael Heilprin, who had previous to his coming to America shown his love of liberty as a member of Kossuth's civil staff during the Hungarian Revolution, vigorously exonerated the Old Testament from favoring slavery. Dr. Edward Moritz, of the *Philadelphia Demokrat*; Rabbi

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Samuel M. Isaacs, as preacher and editor of the *Jewish Messenger*; Rabbi Liebman Adler, in Detroit; Dr. Horwitz, in Cleveland; and Dr. Felsenthal, in Chicago, were sowing the seeds of liberty.

Rabbi Sobato Morais, on account of his anti-slavery sentiments, was elected an honorary member of the Union League Club of Philadelphia, an honor shared with Rev. Dr. David Einhorn, who, in 1856, came to pro-slavery Baltimore from Austria, where his temple had been closed against him by the imperial government on account of his alleged revolutionary utterances. From the sacred desk of the Har Sinai congregation, with fiery eloquence, and in his *Sinai*, a German monthly, in unanswerable arguments, Dr. Einhorn poured forth shot and shell from the Old Testament armory into the ranks of the advocates of slavery and the time-serving attitude of the churches, until driven out of the city and his return prohibited under martial law.

Dr. Einhorn, in Baltimore and later in Philadelphia, did as much as any man of his day to create the public sentiment which shivered that



1. ADOLPH
MEYER
Louisiana



2. LUCIUS N. LITTAUER, New York



3. MARTIN
EMERICH
Illinois



4. HENRY M. GOLDFOGLE
New York



5. JULIUS KAHN
California

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colossal iniquity. In New York, Judge Philip J. Joachimsen, as Assistant United States District Attorney, vigorously prosecuted certain slave-dealers. Moritz Pinner, on January 1, 1859, began the issue of an abolitionist paper, the *Kansas Post*, at Kansas City. As delegate to the National Republican Convention, he with other Jews, like Judge Dittenhoefer of New York, worked earnestly among the Germans for the nomination of Abraham Lincoln.

THE SPANISH-AMERICAN WAR

The Jewish Year Book for 1901 has had the records of the War Department searched, and publishes the names of over 4,000 Jewish soldiers, who served in the American armies during the war with Spain. The first man to volunteer was a Jew, and the first American to be killed in battle was a Jew. So eager were the Jews to prove their loyalty to the United States that 5,000 Jews of New York offered their services to the Governor, through Nathan Strauss, and as the then chaplain of the Ninth Regiment, N. G. N. Y.,

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the writer can testify to the eagerness with which the Jews came to enlist and demonstrate their patriotism when war was declared. A careful perusal of the rolls by States, as published in the *Jewish Year Book*, ought to be sufficient evidence to refute the assertion made by certain uninformed and prejudiced persons that the Jewish people were not patriotic Americans. The slur upon the patriotism of the Jew cannot hold up its head in the presence of the records of the War Department, which ratified more than 4,000 furloughs, which were granted to such soldiers as desired to celebrate Rosh Hashanah and Yom Kippur at home.

“When war was declared,” Captain A. W. Murray says, “the Jewish press throughout the country reminded their people of the wanton persecution of the Hebrews by Spain, covering many years. They had been driven from their country and deprived of their property by the cruel, unjust Spaniards. The young Hebrew men did not require urging. Their love for America alone was enough, and they flocked to the stand-

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ard of liberty, the Stars and Stripes." The first man to fall in the attack on Manila was Sergeant Maurice Justh, of the First California Volunteers (which regiment numbered 100 Jews). Theodore Roosevelt, the intrepid leader of the Rough Riders, declared that in that brave regiment, which has challenged the admiration of the world, the most astonishing courage was displayed by the seven Jewish Rough Riders, one of whom became a lieutenant.

The Astor Battery numbered ten Jews among their ninety-nine men. Fifteen Jews went down to death in the Maine, destroyed in the harbor of Havana; and there was not an engagement during the war with Spain, in which Hebrews did not take part. Many Jewish names appear on the list of killed and wounded, while the much-maligned Russian Jews furnished more than double their share of volunteers. Commander Adolph Marix, of the navy, a Hebrew, was Judge Advocate of the Maine Disaster Board of Inquiry, and many cases could be cited where Americans of Hebrew extraction performed gal-

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lant and meritorious service under the flag in Porto Rico, Cuba, and in the Philippines — fighting as bravely as did their fathers before them at Leipsic and Waterloo; under Kossuth and Garibaldi; before Sadowa and Sedan!

IV

THE JEW IN AMERICAN POLITICS

PERHAPS the first Jew elected to office in this country was Colonel Frederick Phillips, of Westchester County, who was elected to the General Assembly of New York. On September 23, 1737, the General Assembly resolved that Jews could neither vote for representatives nor be admitted as witnesses. Colonel Phillips was denied his seat.

JEWISH CONGRESSMEN

Israel Jacobs was the first Hebrew member of Congress from Pennsylvania, 1791 to 1793. David S. Kauffman, after serving as speaker of the Texas Assembly, represented his State in Congress from 1847 to 1857. In 1845, Lewis C. Le-

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vin was sent to Congress from Philadelphia, and was twice re-elected. Meyer Strouse was Congressman from Pennsylvania, 1848 to 1852, and Philip Phillips from Alabama, 1853 to 1855. Emanuel B. Hart, of New York, was elected to Congress in 1857; after serving his first term he was made Surveyor of the Port of New York. Henry M. Phillips, of Philadelphia, in his day one of the best constitutional lawyers in this country, was elected to Congress in 1856. Leonard Meyers, of Philadelphia, represented the Third District from 1863 to 1875. Meyer Strouse, of Pottsville, Pennsylvania, served in Congress from 1863 to 1867; Edwin Einstein, of New York City, from 1879-81. Isidor Strauss, one of New York's public-spirited citizens, was sent to Congress in 1892, declining a re-election. Among other Jewish Congressmen may be named Leopold Morse of Boston; Nathan Frank of St. Louis; Adoph Meyer of Louisiana; Jefferson M. Levy, Mitchell May, Montague Lessler, Henry M. Goldfogle and Lucius M. Littauer of New York; Martin Emerich of Illinois;

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Julius Kahn of San Francisco, and Isidor Rayner of Baltimore, former Attorney-General of Maryland and counsel for Rear-Admiral Schley, whose three hours' speech at the close of the investigation made him nationally famous as an orator, the mingled irony, invective, lively humor and passionate appeal recalling the fervid periods of Henry, Calhoun, and Clay.

IN THE UNITED STATES SENATE

Judah P. Benjamin, who declined President Pierce's offer of a judgeship on the Supreme Court Bench on account of his extensive private business, but who, in 1852, was chosen United States Senator from Louisiana, was the ablest legal advocate slavery ever had. On one occasion, he appeared against Daniel Webster in the United States Supreme Court. Webster talked for three hours and made one of his finest efforts. Then came Benjamin, a little weazened, dried-up man, with a thin and hollow voice, and talked for twenty minutes, when the Chief Justice turned to his colleagues and whispered: "Great heavens!

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that little man has stated Webster out of court in twenty minutes."

On his withdrawal from the United States Senate, on February 4, 1860, he was at once appointed Attorney-General in the Provisional government of the Southern Confederacy. In the following August he was appointed Acting Secretary of War; subsequently he became Secretary of State, which position he held until the downfall of the Southern Confederacy. He was, in truth, the brains of the Southern Confederacy.

When Richmond fell, Benjamin fled with other members of the Cabinet. He was separated from them and escaped from the East Coast of Florida to the Bahamas in an open boat. From there he made his way to Nassau, reaching Liverpool in 1865. He had little money. He was fifty-five years old. He entered Lincoln's Inn as a student, having previously devoted himself to English law. In the following summer he was called to the bar.

London refused to notice him. He turned to journalism to make a living. His "Treatise on the Law of Sale of Personal property" is to-day



OSCAR S. STRAUS



ISIDOR STRAUS



NATHAN STRAUS

Distinguished Brothers

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the authority on the subject in English law. Then the fame and practice of Benjamin grew rapidly. He was recognized at the time of his death as the leader of the English bar, and one of the great legal minds of the world. When failing health compelled him to retire, in 1883, a great banquet was given him in the hall of the Inner Temple in London, where gathered all the foremost men in England — a tribute such as few men have ever received.

Other Jewish United States Senators have been David L. Yulee of Florida, B. F. Jonas, from Louisiana, Joseph Simon of Oregon, and at present Isidor Rayner of Maryland. Joseph Seligman declined, for personal reasons, the Secretaryship of the Treasury in President Grant's cabinet, and Isidor Strauss declined the Postmaster-Generalship in President Cleveland's cabinet.

JEWISH JUDGES

The following are some of the Hebrews who have held important judgeships: Moses Levy, whose admission to the Bar of Philadelphia dates

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back as far as March 19, 1778, after occupying various offices became Presiding Judge of "the District Court for the City and County of Philadelphia." The first Jew to hold a judicial position in Philadelphia was Isaac Miranda, in 1727. Mayer Isaac Franks has been mentioned as a judge of the Supreme Court of Pennsylvania, but the exact time when he served cannot be determined. Among the most honored Judges of Philadelphia to-day is Mayer Sulzberger.

Franklin J. Moses (1804-77) was Chief Justice of South Carolina, Solomon Heydenfeldt was Justice of the Supreme Court of California in 1851. Among the Supreme Court judges of New York, we can recall Joseph E. Newburger, W. N. Cohen, David Levintrit, Samuel Greenbaum and Alfred Steckler. Among the judges of minor courts may be mentioned Simon M. Ehrlich, Leo C. Dessar, Joseph H. Steiner, Herman Joseph and Leon Sanders.

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JEWISH DIPLOMATS

During the first decade of the present century, Solomon B. Nones was Consul-General to Portugal. President Madison appointed Mordecai M. Noah, Consul-General to Tunis. Colonel Max Einstein was appointed by President Lincoln, Consul at Nuremberg, Germany. B. F. Peixotto was Consul at Lyons during the administrations of Presidents Hayes, Garfield and Arthur. Marcus Otterbourg, of New York, was the first Hebrew to occupy the high office of Envoy Extraordinary and Minister Plenipotentiary to Mexico. Oscar Straus was President Cleveland's and President McKinley's Minister to Turkey. Solomon Hirsch was President Harrison's Minister to Turkey.

Robert Etting, of Philadelphia, first captain of the Independent Blues in 1798, was appointed by President Thomas Jefferson United States Marshal for the State of Maryland in 1801.

By appointment of President Pierce, Isaac Phillips was made General Appraiser of the Port

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of New York, a position which he occupied for fifteen years. Colonel Louis Fleischner and Edward Hirsch have been State Treasurers of Oregon. B. Goldsmith and Philip Wasserman have been mayor of Portland, Oregon. Edward Kanter has been State Treasurer of Michigan. Jacob H. Hollander, of Johns Hopkins, was Treasurer of Porto Rico, and organized the treasury department and devised and introduced the present revenue system of the island. Morris Cohen, of Arkansas, whose "Introduction to the Study of the Constitution" forms part of the historical publications of Johns Hopkins University; Julius Fleischman, who became Mayor of Cincinnati at 28 years of age, and Herman Meyers, who has been again and again re-elected Mayor of Savannah; Simon Wolf, appointed by President Grant Recorder of Deeds for the District of Columbia; S. W. Rosendale, formerly Attorney-General of New York; Julius M. Mayer, the present Attorney-General of New York; Randolph Guggenheimer, Jacob A. Cantor, Nathaniel Elsberg, the Seligmans, Theo. W. Myers, Edward

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Lauterbach and Louis Marshall, who practically framed the important charity and judiciary articles of the New York State Constitutional Convention of 1894, and Nathan Straus, whose love of humanity has made his name a household word in New York, and who declined the Democratic nomination for the Mayoralty of the metropolis, these are only a few of hundreds of Jews, who might be named in every section of our country, whose courageous and persistent advocacy of righteousness in politics have made the Jew a mighty power for good in municipal, State, and national life.

V

THE JEW IN FINANCE

IN finance the Jew has for four hundred years been the factor that supplied the nations of the earth with money. The financial system of the world, its inventions and perfection, we owe to the Rothschilds, who were the first to make national loans popular.

The Jew in finance is invariably a creator and not a puller-down. Many of the great fortunes which have been made, notably in America, have been made by wrecking railroads and other established and incorporated industries. The Jews, with comparatively few exceptions, made their money as manufacturers and merchants. Poliakoff, the Russian railway king; the Pereires, the French railway kings; and the Rothschilds are among the few exceptions. Capital and Jew are

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not synonymous terms; the leading spirits of the antagonistic forces — capital and labor — are Jews. There are financiers like the Rothschilds, and there are socialistic Jews like Lassalle, Marx and Singer. The capitalists cannot curse the Jews, and the socialists cannot dynamite the Jews, without abandoning their very leaders. Samuel Gompers, President of the American Federation of Labor, with a membership estimated at over 2,000,000, the largest body of workingmen in the United States, possibly in the world, is a Jew. At his instance have been passed the eight-hour work day for mechanics and laborers in government service, the ten-hour limit for street-railway workers, and Labor Day.

Six hundred thousand Jews living in Africa and Asia are poor. The five millions who live in the east of Europe are only just raised above pauperism, while a goodly proportion are sunk below even that level. Among the nearly five millions of Russian Jews, only a few names, like Gunsburg, Iseman, Kronenberg, Posnanski, Bregman, Zuckerman, the Zabludowskis, Raffalovitch,



A. L. ERLANGER
Theatrical Manager



LOUIS MANN
Actor



ALFRED J. COHEN
Better known under the nom de
plume of Alan Dale,
Dramatic Critic

IN FINANCE

Poliakoff, Ephrussi, Brodsky, de Bloch, and Rothstein rise above the general level of hard-working poverty. On the Continent, besides the Rothschilds we find not more than twenty Jewish capitalists.

About three years ago the *Jewish World*, of New York, published a list so far as could be ascertained, of the names of those Jews who have amassed fortunes estimated above \$1,000,000. Taken as a whole, the list may be regarded as fairly summing up the success reached by Jews in the commercial struggles of the past thirty years or more. In all some 115 Jews had reached the million mark out of about 4,000 millionaires throughout the States. The number has increased rapidly within a few years, and from 150 to 175 is perhaps more nearly the number to-day.

The Jews are about one-seventy-fifth of our population, but since the Jews do not live in the country, we must take the city and town population where the Jews live, and of which Jews form only one-thirtieth, so that from this viewpoint they are rather under than above their due pro-

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portion. From brewing to pork packing, from realty to dry goods, from law to liquor, from banking to clothing, from newspaper publisher to manufacturer, from cotton to tobacco, from grocer to miner, these Jewish captains of industry run through the whole gamut of trade and commerce.

Among the more than 1,200 millionaires of New York there can be found only about 60 Jewish names. Surely this is a small proportion for so great a population — 750,000 Jews in New York, the world centre of modern Jewry.

It is estimated that the Jews in New York City have property holdings that exceed \$870,000,000 in the single item of real estate. The Hebrew wholesale trade is rated at \$950,000,000. Most of the big department stores are controlled by Jewish capital.

Originally the Jews were an agricultural people and their civil policy was framed specially for this state of things. The sons of Shem built their first cities remote from the channels of trade, while the race of Ham and Japheth built upon the

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seashore and the banks of the great rivers. But the misfortunes of persecution made traders of them. Denied citizenship, subject at any time to spoliation and expulsion, their only possible chance of living was in traffic, in which they soon became skilled. They naturally followed the great channels of commerce the world over. Gentile persecution kept them on the go, and to protect their property against Gentile thieves their wealth had to be portable, and so they frequently turned it into jewels, because they could be most securely and most secretly kept, and, in case of flight, most easily removed; this accounts for their prominence in the jewelry business from early times, and hence, too, their introduction of bills of exchange.

Prevented in many countries from holding land, they had no inducement to settle in the country. Besides, their religious enactments require that the sacred functions of public worship be performed in the presence of not less than twelve males about the age of thirteen, the minimum for a congregation; this requires that at least

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forty souls shall dwell within accessible distance. This may explain the fact that so few Jews dwell in small villages. That the Jews tend toward large cities is not peculiar to them. It is a constant feature of modern statistics.

The Jew is everywhere pioneering and building up States. Dr. Kaufman Kohler has truly said: "Commerce and the diffusion of civilization are closely allied. Follow all the tides of modern civilization, and wherever you see the prosperous conditions of commerce you see civilization on the boom. Jewish commerce centered around the great cities the world over, and thus opened the gates for Christianity. The flourishing trade of the Jews, which made Spain the focus of mediæval culture, furnished not only the great discoverers with the key to unlock the new worlds with their inexhaustible treasures, but exercised its influence on entire Christianity." "Jewish Commerce," says Lecky in his "History of Rationalism," "liberated mankind from the thralldom of the Church, giving the world the

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much-needed lesson of sound practical common sense.”

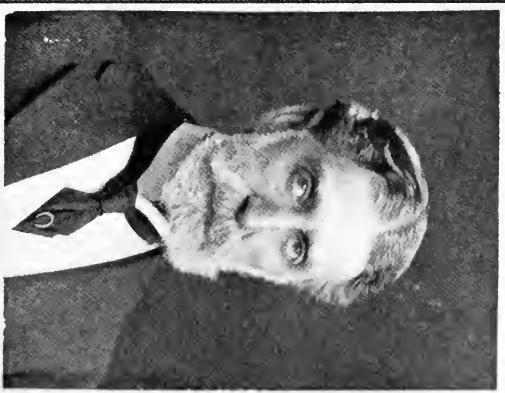
The Jew, we are told, is only a middleman; men cannot eat their own manufactures as a general thing—engines, shovels, linens and woolens, boots and gloves, useful as they are in their way, are failures as articles of diet. The merchant or even the peddler, who takes these inedible things and disposes of them is as important a cogwheel in the machinery of society as the railroad which takes the wheat or the cotton, the coal or the iron ore, from regions where it cannot be worked up into shape, and places them where the manufactory or the consumer awaits them.

In their dealings Jews are as honorable as other men. At a meeting in New York of the Association of Credit Men, at which but a few Jews were present, the late Hon. Wm. L. Strong, former mayor of the city, and for many years in the wholesale dry goods business, said: “I have lost less money selling goods to men who are not worth anything than in selling goods to wealthy concerns. I have a case in mind of one who began

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buying on credit of me one case of goods. In two years his credit with us amounted to \$30,000. He was a Jew. In sixteen years he divided \$250,000 with his partner. I am about one-fourth Jew myself. That is, I have more faith in Jews paying than I have in Gentiles doing so. We have lost four times with the latter to one of the former; and of Jews who failed, ten have paid 100 cents on the dollar to one of the Gentiles." This was not said at a gathering of Jews, but given as a fact of value to be borne in mind by credit men in arriving at decisions.

The inordinate love of gold is the sin of our day, and one of the grave perils of our civilization. The jingle of coin is the snare of all religious creeds and races alike. If we loved God as we love gold, we should soon be lifted into angelhood. The almost frenzied strife to get money is never ceasing, and to obtain it many a Christian imperils alike his body and his soul; and no matter how despicable the man may be, if he gets money, by hook or by crook, and either of them is far from being straight, he will be



ISAAC N. SELIGMAN



JACOB H. SCHIFF

Financiers

IN FINANCE

idolized, though mentally deficient, vulgar in person, ugly in features, and coarse in language. Let us remember this truth when we sit in judgment upon the Jewish people.

The love of money is the curse of Jew and Gentile alike. Is not the Christian to blame for the money-lending characteristics of the Jew? Did not the Christian drive him from all other branches of trade with a price on his head, and place his home at the mercy of others? Is it right now to insult his race and religion, because of that fact, in sneeringly calling him a Jew? You can throw a stone into any of our Christian churches and hit a Shylock. The Jew knows how to deal in money, but the Christian gave him the points in the game of usury.

Yes, Jews love money, and so do Christians. Look at our American Congress and our State Legislatures and tell me if those who sell their votes to the corporations for class legislation are Jews. Are all who have monopolized the lands, watered the railroad stocks, looted life insurance companies, and cornered the homes, are they all

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Jews? Who owns the mortgage on your house? Nine times out of ten it is a Christian. Ask him to be lenient with you and he will demand his pound of flesh, and go old Shylock one better by sucking the blood along with it.*

Among Jews as among Christians, there are those who think more of the man with bonds in his pockets than of the bonds on his feet and hands. Among Jews and Christians alike you find vulgar, loud-mouthed, money-inflated, offensive snobs who fill you with insufferable disgust.

* The only historical foundation for the pound of flesh story reverses the position of the Jew and Christian. In his life of Pope Sixtus V., Gregoris Letti, the biographer, records the following episode: In 1587, Paul Mario Secchi, a merchant of Rome, gained the information that Sir Francis Drake, the English admiral, had conquered San Domingo. He communicated this piece of news to Samson Cenado, a Jewish merchant, to whom it appeared incredible, and he said: "I bet a pound of flesh that it is untrue." (An ancient expression in Italy, used with no intention of literally forfeiting a pound of flesh.) "And I lay one thousand scudi against it," replied Secchi. A bond was drawn up. The Jew lost and the Christian insisted on the literal fulfilment of the bond. In his extremity the Jew went to the governor, the governor communicated the case to the Pope, who condemned both to the galleys — the one for making the wager and the other for accepting it. They released themselves from imprisonment by paying a fine toward the hospital of the Sixtus Bridge, which the Pope was then rebuilding.



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JULIUS M. MAYER
Attorney-General, State of New York, 1905



S. W. ROSENDALE
Attorney-General, State of New York

VI

JEWS IN THE ARTS AND SCIENCES

WHEN we turn to the arts and sciences we find that the Jews in America are nothing like as conspicuous as the Jews in Europe, due mainly to their more recent efforts along these lines. We cannot boast such a poet as Heine, a soldier in the intellectual war of liberation which has freed European thought from its mediæval shackles, and whom Matthew Arnold, the English critic, went so far as to term "the most important German successor and continuator of Goethe in Goethe's most important line of activity"; nor can we lay claim to such novelists as Auerbach, Benjamin Disraeli, Nordau and Zangwill; such

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dramatists as Halevy and D'Ennery; such actors as Sonnenthal and Possart, or actresses as Rachel and Sara Bernhardt; or such singers as Pauline Lucca and Caroline Gompertz-Bettleheim; or such littérateurs of essayist type as Ludwig Börne, Karl Blind and Grace Aguilar; or such literary critics as Isaac Disraeli and George Brandes; or such musical geniuses as Mendelssohn, Halevy, Offenbach, Goldmark and the Strausses; or such great performers as Rubinstein on the piano, or Joachim on the violin.

Among America's numerous writers of verse may be named first of all Emma Lazarus, Peninah Möise, Miriam Del Banco, Nina Morais-Cohen, Cora Wilburn, Dr. S. Solis-Cohen, Mary Cohen, Rebekah Hyneman, Felix N. Gerson, Milton Goldsmith, and Morris Rosenfeld, the Ghetto poet.

Next to poetry the highest form of literary art is the novel. In this branch occur many names, among others, Leo C. Dessar, Herman Bernstein, Ezra S. Brudno, Alfred J. Cohen, the dramatic critic, better known under the *nom de plume* of

IN THE ARTS AND SCIENCES

Alan Dale, and Mrs. Annie Nathan Meyer, one of the founders of Barnard College — the first women's college in New York City.

Jewish dramatists may follow Jewish novelists. Among the earliest and most prominent American dramatists was Mordecai M. Noah, and his first play enacted in Charleston, South Carolina, was "Paul and Elexis, or The Orphans of the Rhine." Its name was changed to "The Wandering Boys," and in 1820 brought out at the Park Theatre in New York with great success, and remained for years one of the popular attractions on the stage. His other plays were "She Would Be a Soldier, or The Plains of Chippewa," "Marion, or the Hero of Lake George," "The Grecian Captive," etc.

Samuel B. Judah, born in New York in 1799, was another celebrated dramatist. In 1838 Jonas B. Phillips produced a melodrama called "Cold Stricken." H. B. Sommer attained distinction as the author of "Our Show," and "Help Wanted." David Belasco, Sydney Rosenfeld,

THE JEWS IN AMERICA

and Martha Morton are among our most versatile dramatists to-day.

The introduction of opera into the United States was due largely to Jewish instrumentality. Among famous actors we may name Samuel Bernard, David Warfield, Louis Mann, Joseph Weber, Lewis Maurice Fields, Joseph P. Adler, and Herman, the prestidigitateur. Among actresses, Bertha Kalische, Clara Lipman (Mrs. Louis Mann), Anna Held, Minnie Seligman, and Victoria Maud Peixotto (Victoria Addison).

Among the great musical conductors may be named Sam Franko, Alfred Hertz and Dr. Leopold Damrosch, one of the great conductors of modern times, whose crowning achievement was his successful establishment of German Opera in New York. His son, Walter Damrosch, is contributing more than any other American to-day to the cultivation of good music.

Klaw, Erlanger, Nixon, Hammerstein, Schubert and the Frohmans practically control the theatres of the United States.

From the drama we may turn to the press.

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Many of the dailies are either owned or edited by Jews, as for instance, Joseph Pulitzer, "The World," New York; Adolph S. Ochs and George W. Ochs, "The Times," New York, and "Public Ledger," Philadelphia; M. H. De Young, "Chronicle," San Francisco; Edward Rosewater and his son Victor, Omaha "Bee"; Fabian Franklin, the "News," Baltimore, and William Frisch, the Baltimore "American."

As painters the Jews have just begun to achieve distinction. Henry Mosler, who has won honors innumerable at home and abroad, must be named first. His "The Return of the Prodigal" was the first work of an American artist produced for the Luxembourg Gallery. Max Rosenthal and his son Albert have become known to fame as etchers and portrait painters of high rank. Of illustrators none is better known than Louis Loeb. George D. M. Peixotto, deserves mention because of his excellent portraits of William McKinley, John Hay and Moses Montefiore. Ben Austrian's fame was secured by "A Day's Hunt," an exquisite game piece, which sold for \$2,500, the

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largest sum ever paid for a still-life painting in America. His "A Golden Harvest," a painting of seed-corn against a weather-stained old barn upon which it hangs, is natural enough to make a farmer lift his hat and wipe his eyes.

Among sculptors Moses J. Ezekiel stands second to none. His works have been exhibited in all art centres of Europe. His work, "Religious Liberty," at Fairmount Park, Philadelphia, is perhaps the most celebrated of his numerous productions, and was the first public monument erected by Jews in the United States. Charles H. Israels, Leopold Eidlitz, Dankmar Adler and Arnold W. Brunner are splendid representatives of the genius of their race as architects. Mendez Cohen, a pioneer railroad builder, ranks as one of the most scholarly and skillful civil engineers in the country. Alfred R. Wolf is a recognized authority in his specialty of steam engineering. Clemens Herschel is a recognized authority on hydraulic engineering.

Among the many Jews holding conspicuous professorships in great colleges are: Maurice

IN THE ARTS AND SCIENCES

Bloomfield and Jacob H. Hollander, of Johns Hopkins; E. R. A. Seligman, Adolphe Cohn and Richard Gottheil, Columbia; Charles Gross, Harvard; Morris Jastrow, University of Pennsylvania; Jacques Loeb and Max L. Margolis, University of California; Isidor Loeb, University of Minnesota; Joseph Jastrow, University of Wisconsin; Max Winkler, University of Michigan; Adolph Werner, College of the City of New York, and Abram S. Isaacs, University of the City of New York. Among the Jews belonging to the faculty of the University of Chicago may be named Professor Michaelson, head of the department of physics, Julius Stieglitz, chemistry, Ernest Freund, jurisprudence, Julius M. Mack, professor of law, S. H. Clark, elocution, and Emil G. Hirsch, rabbinical literature and philology. The professorships filled by Jews show that they have a peculiar aptitude for the highest political sciences, and an innate talent for languages. Their dispersion among all nations no doubt contributed to this. The Jews are the founders of our scientific philology. Among the leaders in

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university circles of a few decades previous were Adler, of German dictionary fame, Nordheimer, the Orientalist, and Newman, the Hebraist.

Felix Adler, aside from his professorship in Columbia, and lecturer of the Ethical Society, has in active operation so many practical educational and philanthropic enterprises as to make him one of the most useful men in New York. Dr. Cyrus Adler is regarded as an authority on Oriental history and archæology.

Emil Berliner invented the telephone transmitter. Dr. Koller discovered the use of cocaine.

As physicians the Jews have always held peculiarly high positions. In every specialty they are so numerous and so eminently successful that to publish any names at all would be an invidious distinction.

Medicine of all callings is one in which the Jews have been least interrupted. During the Middle Ages they were sought for all over the world, so that even Popes who issued bulls against them and interdicted the practice of medicine, would only intrust their bodies to the care of Jew-



RANDOLPH GUGGENHEIMER

EDWARD LAUTERBACH

Distinguished Lawyers

IN THE ARTS AND SCIENCES

ish physicians, while there was hardly a king or a queen in all Europe during the Middle Ages but employed a Jewish physician.

As advocates, jurists and writers the Jewish lawyers are acknowledged by their Christian brethren as their close competitors. And yet not many years ago in New York an estimable and accomplished gentleman was rejected as a member of the Bar Association "for no other reason that can be conceived," indignantly said one of the leading members, "except that he was a Jew."

That old and at one time almost universal prejudice represented by those few hostile votes has rapidly given away to the enlightened feeling that a man who is an honorable member of the Bar should receive the same recognition which is accorded to his Gentile brethren, and his honor and ability, regardless of his race or creed, should make him a fit member of the association.



VII

THE NUMBER OF JEWS IN THE UNITED STATES

THE total Jewish immigration to the United States, through the ports of New York, Philadelphia and Baltimore, from 1881 to July 1, 1904, was 827,424. This does not take into account immigration through Canada or at ports other than those mentioned above. The immigration at the same port from July 1, 1903, to June 30, 1904, was 92,801.

At the time of the revolution the Jewish population of the United States was about 700 families. Mordecai M. Noah, in 1818, estimated the Jewish population of the United States as 3,000; after the revolution many returned to England, others went to the West

THE JEWS IN AMERICA

Indies. Isaac Harby, in 1826, estimated that there were not over 6,000 Jews in the United States. The "American Almanac" in 1840 gives the number as 15,000, while M. A. Berk in his "History of the Jews," published in 1848, puts down 50,000 as the number of Jews in the United States, 12,000 residing in New York and 4,000 in Philadelphia.

Throughout the period of the Napoleonic wars, many obstacles hindered the departure of the German Jews, and for a time afterward, in view of the great political concessions which they gained from the German rulers in return for their valor and heroic sacrifices of life and substance for the Fatherland, there was little immigration. It was not until the beginning of steam navigation on the Atlantic that any considerable Jewish immigration was made to this country. At the time of the Civil War there were about 150,000 Jews in the United States. In September, 1880, the Union of Hebrew Congregations published 221,064 as the number of Jews in the United States.

NUMBER IN THE UNITED STATES

Isaac Markens, in 1888, put the number at 400,000.

In 1897, according to the estimate of David Sulzberger, our Jewish population was 937,800, while the American Jewish Year Book for 1905 gives 1,253,213 as the number, distributed as follows:

Alabama	7,000
Arizona	2,000
Arkansas	3,085
California	28,000
Colorado	5,800
Connecticut	5,500
Dakota, North and South . .	3,500
Delaware	928
District of Columbia. . . .	3,500
Florida	3,000
Georgia	7,000
Hawaiian Islands	100
Idaho	300
Illinois	100,000
Indiana.	25,000
Iowa	5,000
Kansas	3,000
Kentucky	12,000
Louisiana	12,000
Maine	5,000
Maryland	26,500
Massachusetts.	60,000
Michigan	9,000

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Minnesota	10,000
Mississippi	3,000
Missouri	50,000
Montana	2,500
Nebraska	3,000
Nevada.	300
New Hampshire	1,000
New Jersey	25,000
New Mexico	1,500
New York	*600,000
North Carolina	6,000
Ohio.	50,000
Oklahoma	1,000
Oregon.	5,500
Pennsylvania	95,000
Porto Rico.	100
Rhode Island	3,500
South Carolina	2,500
Tennessee	10,000
Texas	15,000
Utah	5,000
Vermont	700
*Virginia	15,000
Washington	2,800
West Virginia	1,500
Wisconsin	15,000
Wyoming	1,000

* New York City has to-day three-quarters of a million of Jews, and is the largest Jewish settlement in the world, having more Jews than the German empire, two and a half times as many as Great Britain, seven times as many as London, eight times as many as all France. The proportion of Jews in the city's inhabitants on Manhattan Island is one in four. The Jewish rate of increase is several times that of other inhabitants of the city, so that it is easy to fix the time at which the Jews will be in the majority.

NUMBER IN THE UNITED STATES

NUMBER OF JEWS THE WORLD OVER

Austria-Hungary has 2,076,378 Jews; Germany 586,948, of whom 392,322 live in Prussia. In the British Empire there are 286,498, distributed as follows:

England and Wales	176,000
Scotland	8,200
Ireland	3,898
Australasia.	16,850
Canada & British Columbia.	25,000
Barbadoes.	21
Trinidad	31
Jamaica	2,400
India	18,228
South Africa.	30,000
Gibraltar	2,000
Malta	173
Aden	3,800
Cyprus	119
Hong Kong	143
Straits Settlements	535

Holland has 103,988 Jews, one-half of whom are to be found in Amsterdam; France, 91,000, of whom three-fourths live in Paris; Italy, 35,617, of whom the majority inhabit the northern and middle portions of the country. There are

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12,264 Jews in Switzerland; in Belgium, 12,000; Denmark, 3,476; Sweden and Norway, 3,402; Luxemburg, 1,201; Spain, 402; and in Portugal hardly any, where prior to the fifteenth century there lived over half a million Jews.

In Eastern Europe, in addition to Roumania, with 262,348, there are Turkey with 466,362; Greece, 5,792, most of them in Corfu; Bulgaria, 33,717; Servia, 6,000. In Asia, the cradle of their race, we find in Turkey 466,361; Persia 35,000; Russia, 5,189,401, more Jews than all the rest of Europe together, so that half of the descendants of Abraham are still subject to special laws and denied the rights of citizenship; Turk-estan and Afghanistan, 14,000, and China, 300.

In Africa, where they had colonized before the Christian era, we find in Egypt, 25,200; Abyssinia (Falashas), 120,000; Tunis, 60,000; Algeria, 57,132; Morocco, 150,000.

In other countries we find in the Argentine Republic, 22,500; Costa Rica, 43; Bosnia, Herze-govina, 8,213; Mexico, 1,000; Curacao, 103; Peru, 98; Crete, 150; and Venezuela, 411. In

NUMBER IN THE UNITED STATES

Jerusalem there are about 25,000 Jews; and while we hope for the day when the holy land will be restored to the Jew, we cannot believe that Zionism is the ultimate exaltation of the Jew. The whole of Palestine could not sustain the Jewish population of the world, about 11,000,000, for it is no bigger than Wales. Palestine has very little to commend it to the Jew except its Biblical associations. America, and not Palestine, is becoming the Jewish Mecca. America is the Zion from which will go forth the law. Here is liberty enlightening the world.

VIII

CHARACTERISTICS OF THE JEW

FIRST—LONGEVITY

QUAKERS, who, in the simplicity of their ordinary life, may be supposed to conform more closely to religious precepts than most religious bodies, are the longest lived people of whom we have record. Next to them come the Jews. Reliable statistics justify the conclusion of the learned French physician, Dr. M. Levy, that while the average term of life among the Gentiles is twenty-six years, among the Jews it is thirty-seven. The life insurance companies who have made the science of statistics a profession as the basis of commercial computation, will tell you that the life of the average Jew is more

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than forty per cent more valuable than that of any other people, except Quakers and preachers.

A writer in the *Western Medical Review* declares that in spite of the social conditions which surround the mass of the Hebrew population of the world, and especially in the large cities of America, where they form a large percentage of the population, the death rate among the Jewish inhabitants is but little over half of that of the average American population. Professor William Z. Ripley, in his papers on the racial geography of Europe in the *Popular Science Monthly*, discusses this question very fully. He states that if two groups of 100 infants each, one Jewish and one of average American parentage, be born upon the same day, one-half the Jews will not succumb to disease before the expiration of seventy-one years.

According to Lombroso, of 1,000 Jews born, 217 die before the age of seven years, while 453 Christians, more than twice as many, are likely to die within the same period. In London, according to the testimony of Dr. Behrend, con-



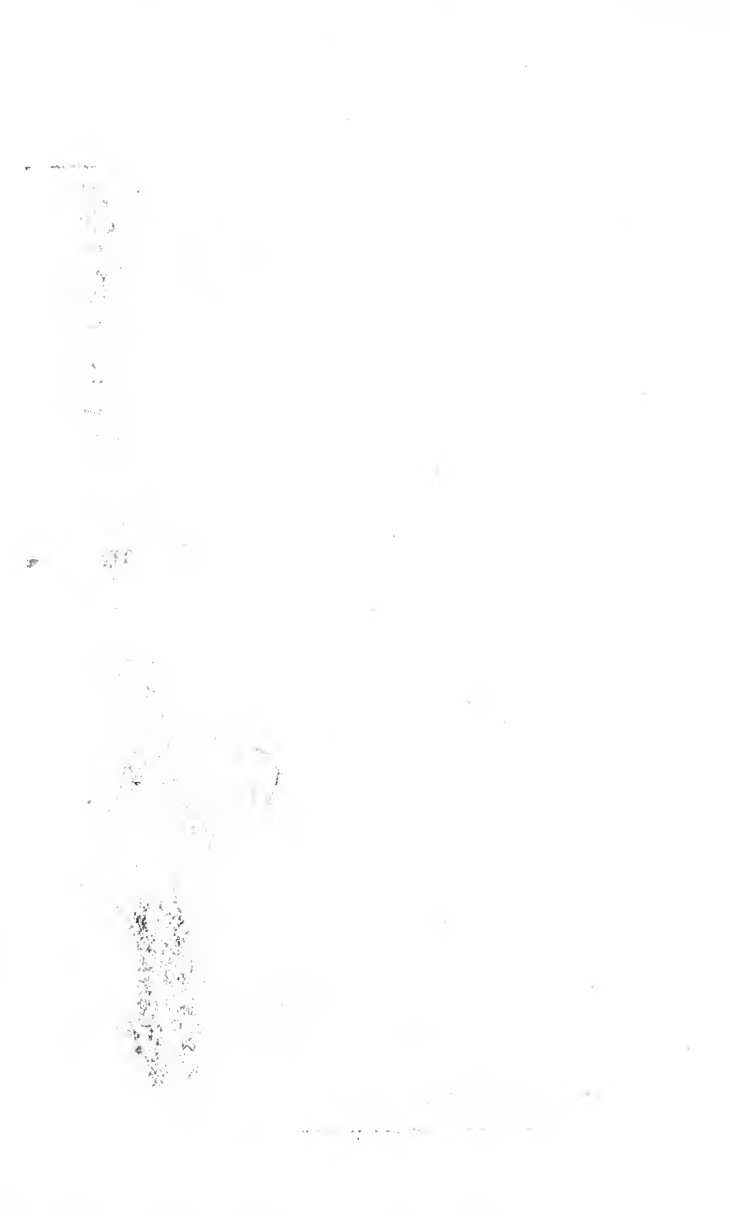
SIMON GUGGENHEIM

Lead King



HENRY SIEGEL

Merchant Prince



CHARACTERISTICS OF THE JEW

sumption is less frequent among the Jews in the most squalid dens of Whitechapel than among the Christians.

Alcoholism is very rare among Jews. During the six years ending May 31st, 1890, alcoholism caused in each 100,000 persons of each race in New York, 31 deaths annually among the Irish, 10 among the Germans, 9 among the Americans, 6 among the negroes, 3 among the Italians and only 1 among the Jews (Russian and Polish).

In 1348, when the black death was raging throughout Europe, the Jews were exempt from the plague, and were accused of poisoning the wells of Christians, and under inhuman tortures the Jews were forced to confess themselves guilty of the crimes charged against them, and then were burned alive by the thousands.

Why are the Jews so much less subject to consumption, cholera, croup, typhus, and scrofula? Since it is sometimes necessary to kill a dozen hogs before a sound pair of lungs can be found, it does not seem strange that consumption is so

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prevalent among the eaters of swine. Close investigations have disclosed the fact that nearly one-half the animals killed are not kosher, or fit to be eaten. Our way of killing meat is, through its proneness to become tuberculous, perhaps the cause of more disease than all other agencies combined.

SECOND — A LAW-ABIDING PEOPLE

Thirty to forty years ago the prisons hardly knew of the existence of the Jew. Testimonials from that period might be multiplied indefinitely. Governor Vance of North Carolina, when pardoning the only Hebrew in the North Carolina penitentiary who was serving a ten years' sentence for manslaughter, indorsed on the document these words: "I take pleasure in saying that I sign the pardon in part as recognition of the good and law-abiding character of our Jewish citizens, this being the first serious case brought to my notice on the part of that people."

About twenty-five years ago Judge Briggs, of Philadelphia, in sentencing a Jew to prison for

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burglary said: "You are the first Israelite I have ever seen convicted of crime." No Jew was convicted of murder in the United States during the first century of the Nation's existence. In a speech delivered at a Hebrew fair in Boston, General B. F. Butler said: "For forty years, save one, I have been conversant with the criminal courts of Massachusetts and many other States, and I have never yet had a Hebrew client as a criminal. But, you may say, that was because the Hebrews did not choose you for their lawyer. But this is not the true answer; for I never yet saw a veritable Israelite in the prisoner's box, for crime, in my life. And, thinking of the matter as I was coming here, I met a learned Judge in one of the highest courts of the commonwealth, of more than forty years' experience at the bar and bench, and I put the same question to him, and he bore witness with me to the same effect. He neither at the bar nor on the bench had ever seen any Hebrew arraigned for crime;" and while no race has a monopoly of virtue or of vice, the Jews to-day, notwithstanding

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the tremendous immigration in recent years, have the best record of any race or religion in America. Not more than three or four Jews have been hanged in America, although I have known several whom a little hanging might improve. When Mordecai M. Noah on his accession to the office of Sheriff of New York, was taunted with the remark, "Pity Christians have to be hanged by a Jew!" he replied, "Pity Christians require hanging at all!"

The late M. de Bloch published a series of statistics on the Jews in Russia — 5,000,000 people scattered among ignorant, fanatical and demoralized moujiks (peasants) who rob and plunder at their will. The schools are closed against the Jews, lucrative professions are forbidden them, and they are huddled together in the least productive provinces of the Tsar's realm, their only means of subsistence trading with the ignorant masses; yet as de Bloch shows, there is only one Jewish criminal to every 2,170 individuals, whereas among non-Jews the proportion is one to every 715. In the Pale the arrears of taxes are

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less than in governments which are free from Jews, and in the twenty-five governments of the Pale every year eight million roubles less are spent in drink, a saving which enables the peasants to improve their land and pay their taxes. In regard to trade, Jews are mostly engaged in petty commerce. The Jews in the Pale who carry on business form more than half of the trading population, but the total value of their income is 436 million roubles against 489 million of the Christian minority. The great majority of Jews are small retail dealers, who earn from sixty to eighty kopeks a day, and in order to make this minute profit they have to carry on business from twelve to sixteen hours daily. M. de Bloch estimates the number of Jewish handicraftsmen in the Pale at eighty per cent of the entire number of workingmen, although they constitute only twenty per cent of the whole population.

When I think of the tales, tragedies, and tyrannies the Jews have endured in Russia for over two hundred years I feel like bowing in reverence before them, especially when I recall that within

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the past fifty years, in spite of the crimes and barbarities which stain the pages of Russian history, this synagogue Jew has produced an Antokolski, whose fiftieth birthday was celebrated, a few years since, by artists all over the world; an Anton Rubinstein, in whom the piano found its greatest master; a Natowitch, editor of the most literary and influential Russian paper, Novosti. What scholar has not heard of the greatest Russian, Oriental and European linguist, Professor Khwolson and Dr. Abraham Harkavi? Or what man of affairs has not heard of Sachs, the superintendent of the Russian railroads; or de Bloch, already quoted, the greatest authority on finance and economics in that Slavonic empire? What student of medicine has not heard of Dr. Haffkin, who has lately drawn the world's attention to his medical discoveries, was rewarded with medals by various sovereigns, and who suffered from Russian tyranny in his younger days?

THIRD — CHARITY

In charity shines conspicuously not only the

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names of Sir Moses Montefiore and the Baron and Baroness de Hirsch, whose generosity while living made their names fragrant throughout the world, and the latter when dying left \$100,000,000 to be expended in carrying on the various charities founded and fostered by the baron and baroness; but if the bigoted authorities of New Amsterdam who gave their permission to a few Hebrews to settle in their city, "upon condition that they should always support their own poor," could see, as I have before stated, how well they have kept the promise, made more than two hundred years ago, those old burghers would open their eyes in surprise at the many and magnificent benevolent institutions, covering every conceivable case of need, which testify to the inborn kindness of the Hebrew's heart.

The Jews of New York alone for their twelve leading charities contribute upwards of \$1,000,000 a year.

And as I mingle with these people, and breathe the spirit that animates them, and feel their enthusiasm for humanity stirring my own pulses,

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and see that they are as intent as Christians are to do all the good they can, to all the people they can, in all the ways they can, I cannot help but feel that their Father is our Father, and that the spiritual Christ, the essential Christ, must be their Lord as well as ours; and while having no sympathy with those who would proselyte them, they practice the Gospel of love as preached by Christianity, I can take the good Jew by the hand, and with my heart upon the lip, call him brother!

The almshouse has no need to provide for the Jew. If one Jew gets into trouble, all the others stand by him. The divorce court seldom hears of him. He is domestic above all men. Drunkenness is not a Jewish vice. The only occupation that does not thrive much among the Jews is that of the saloonkeeper. To the Potter's Field the Jew is absolutely unknown. With the Jew, next to the respect for the living comes the veneration for the dead.

FOURTH — RELIGION

The Jew has given to the world the knowledge of the only true and living God. He has given

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Moses, who in the twelve United States of Israel gave to the world the first Republic, and whose laws after thirty-three hundred years still form the basis of the civilized world's jurisprudence.

Jesus, the ideal of the race; Jesus, whom Spinoza called "the symbol of divine wisdom"; whom Kant and Jacobi held up as the "symbol of ideal perfection"; of whom Strauss said, "he remains the highest model of religion within our thoughts," and Renan declared "whatever will be the surprises of the future, Jesus will never be surpassed"—this Jesus was a Jew. Dr. Max Nordau voices the more cultured Jewish sentiment of our day concerning Christ when he says, "Jesus is soul of our soul, even as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who has said of the Son of David, 'I know not the man.' Putting aside the Messianic mission, this man is ours. He honors our race, and we claim him as we claim the Gospels—flowers of Jewish literature and only Jewish."

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Our Bible, the Old as well as the New Testament, with the possible exception of the book of Job, was written by Jews. What would the world have been without the Bible. The countries which are indisputably the foremost and most enlightened among the nations are Bible nations. Where the Bible prevails intelligence rules. In every country where the Bible does not rule you find man in a semi-barbarous condition. The most highly civilized and most intelligent people, the most just and reasonable laws, humane and charitable institutions are to be found only in those countries where the Jewish Bible rules. Where there is no Bible there is no liberty. To it we owe more liberty and civilization than to any source or power. Ours is the only flag that has in reality written upon it: "Liberty, Fraternity, Equality," and this great Republic was founded by Bible believers. This Book, translated 1604-11, spread through England and inspired the revolt against Charles I. in 1642. Its "To your tents, O Israel," quickened the Puritans into action, and its inspiration caused them

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to ride into battle singing its psalms. It was the Bible which lifted the people of Europe into a civilized condition and made nations of them. All the beneficent changes in the world have occurred under the dominion of the Bible. The Reformation — one of the sublimest uprisings in the whole history of the human race, which developed the human mind, promoted civilization, liberalized men, destroyed in large measure superstition, revolutionized religious beliefs, and changed the forms of governments — was the outgrowth of the study of the Hebrew Bible by Martin Luther, under Nicholas de Lyra, the Jew. “*Si Lyra non lyrasset, Lutherus non sal tasset.*”

Liberty, charity, and brotherhood find their only place of abode in Bible countries. They thrive upon the Bible. Their sustenance is the Bible. They worship at its august shrine, and bow with imperial grandeur before its majestic throne.

This book which attends us in our sickness and when the fever of the world is on us, tempers our grief to finer issues, enables us with a

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bright eye and without fear to take the death-angel by the hand to tread the way through the dark valley, bidding farewell to wife, babes and home in the consolation of meeting in gladness beyond the tomb; this book on which men rest their dearest hopes, and which tells us of earthly duties and inspires us with heavenly rest and heavenly reunion — for this book we are indebted to the Jews.

THE CRUCIFIXION

But you say the Jews crucified Christ. The unhappy actors in that scene were both Jews and Gentiles. In the light of orthodox Christian teaching the Jews had no option in the matter. The shadow of doom was upon them from the beginning of days and the growing sense of this truth ought, among fair-minded Christians, who believe so, make Jewish blame for the crucifixion a dead issue.

The rulers who were Romans, and not the leaders of the Jews, were responsible for the crucifixion of Christ, but in any case how could

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it be the act of the entire nation? The Jews were then, as now, scattered throughout the known world. It is related that when Sir Moses Montefiore was taunted by a political opponent with the memory of Calvary and described him as one who sprang from the murderers who crucified the world's Redeemer, the next morning the Jewish philanthropist, whom Christendom has learned to honor, called upon his assailant, and showed him a record of his ancestors which had been kept for two thousand years, and which showed that their home had been in Spain for two hundred years before Jesus of Nazareth was born!

The common people heard Christ gladly. The multitude writhing beneath the Roman yoke desired to take him by force and make him king, and when, at last, through the treachery of his own disciple he was arrested by the Romans at midnight, and after a hurried and illegal trial, during which the mob was persuaded to cry for his blood, by nine o'clock the next morning he was crucified upon a Roman cross. The three thousand who believed in a single day on Pente-

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cost, and the great multitude of priests who were obedient to the faith were Jews. All the apostles were Jews. The Temple and the synagogues were the first preaching places. Christianity was planted in Europe and Asia by Jews. In the language of Benjamin Disraeli: "It is, no doubt, to be deplored that seven millions of the Jewish race should persist in believing only a part of their religion; but this is owing largely to the nature of the persecution they received. When the great mass of the Jews, scattered throughout the world, first ever heard of Christianity, it appeared to be a Gentile religion, accompanied by idolatrous practices. And afterwards when Romans and Spaniards were converted to Christianity, all that the Jews in those nations knew of Christianity was, that it was a religion of fire and sword, and that one of its first duties was to avenge some mysterious and inexplicable crime which had been committed years ago by some unheard-of ancestors of theirs in an unknown land. These people had never heard of Christ. What they had heard from their savage companions, and the Italian

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priesthood which acted on them, was that there were good tidings for all the world except Israel; and that Israel, for the commission of a great crime of which they had never heard, and could not comprehend, was to be plundered, massacred, hewn to pieces, and burned alive in the name of Christ, and for the sake of Christianity. Is it, therefore, wonderful that the great portion of the Jewish race should not believe in the most important portion of the Jewish religion?" But suppose Jews did accomplish Christ's death, is it fair to lay the deed of a few of his ancestors against the Jew and his descendants down to the sixtieth generation? Would the Jews have put Jesus Christ to death had they believed him to be the Messiah? Hear Paul: "Which none of the princes of the world knew; for, had they known it they would not have crucified the Lord of Glory."

Listen to Jesus on the cross: "Father, forgive them (the Romans and Jews alike), for they know not what they do." Is it not time that we

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forgive and forget what Christ forgave more than eighteen hundred years ago?

Can we wonder when we read how the blood-thirsty fanatics and tyrants of so-called Christendom, who had never learned the doctrine that Jesus taught, scattered and slaughtered, hunted and hated, banished and robbed the Jews, can we wonder that the latter refused to embrace a religion the representatives of which instigated and committed the crimes and barbarities which stain the pages of history? To quote Benjamin Disraeli again:

“Perhaps in this enlightened age, as his mind expands, and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as the prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not he made their history the most famous history in the world? Has not he hung up their laws

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in every temple? Has not he avenged the victims of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbins have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the cross wither, while the whole of the new world is devoted to the semitic principle and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a place could have achieved such great deeds, will still find music in the songs of Zion, and still seek solace in the parables of Galilee."



IX

ANTI-SEMITISM IN AMERICA

IN America the Jew has a double claim to recognition — the claim of the man under the wide tolerance of the twentieth century, and the claim of the American citizen under the broad spirit of the American Constitution. Has he received the treatment he merits as a man, and the rights he deserves as a citizen? He is caricatured in the comic papers; in our social, professional and even political clubs the Jew is blackballed. The wealthy Jewish merchant, looking for a summer resort will be handed a circular bearing the footnote, “No Jews taken,” and I have seen many circulars which added, “Dogs not allowed.” The Jew is excluded from society. Hosts apologize

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for the stranger by assuring you that "he is a good fellow, if he is a Jew." Mass-meetings have been held within a few years past in several of our cities for the purpose of protesting against the continual ill-treatment and persecution to which the poor Jews in general and Jewish peddlers in particular are subjected, not only by the hoodlums, but by the school children. In Detroit, the Mayor had to make a special appeal to the police to prevent violence and injustice. In Chicago, Mayor Harrison sent a request to the President of the Board of Education, the result of which was that the Superintendent of Schools issued instructions to the principals of all the schools to warn their pupils against calling offensive names, throwing stones, or otherwise injuring poor Jews. These instructions were carried out by means of the principals. Archbishop Feehan was also approached on the subject.

I have seen Jewish children go home from our public schools in tears because of the offensive names with which they were taunted. Outrages



MORRIS ROSENFELD
The Yiddish Poet



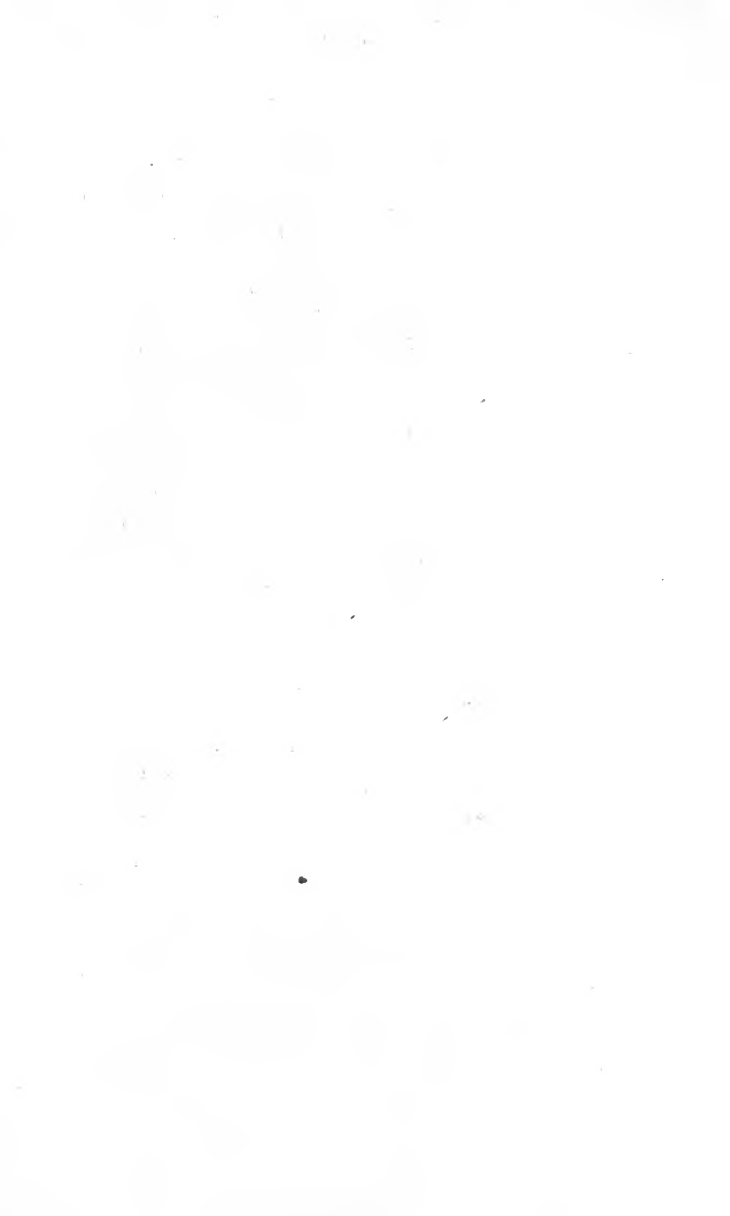
WALTER DAMROSCH
Conductor



EZRA S. BRUDNO
Novelist



EDWIN R. A. SELIGMAN
Columbia University



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are frequently perpetrated upon the Jews on the East Side of New York under the very noses of the police — outrages which are a disgrace to the metropolis of the Republic. While we denounce the Russian atrocities, it is well to remember the outrage perpetrated on the occasion of Rabbi Joseph's funeral.

Russian and Roumanian immigrants who are striving with might and main to earn a livelihood in New York meet with a reception from the denizens of the streets not at all creditable to the citizens. A writer in the "Mail" witnessed the following incident:

"He stood on the Broadway walk in front of Trinity churchyard — a Roumanian Jew, with collar-buttons and shoe-laces to sell. Biff, came a bundle of yellow slips thrown by a messenger-boy, striking him in the eye. He turned, blinking with pain, but he could not run after the miscreant, who, with his fellows, in glee was dodging into the crowd. He could leave neither his wares nor catch the boys.

"This is something that happens every day.

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The lives of vendors on the streets are made miserable by the small boy. The policeman, too, takes his share of fruit, of the best on the stand, always. The small boy grabs. Both are thieves and work with impunity.

“ Out of some pity at the outrage, and may be curiosity, a passer-by asked the peddler if his eye pained him badly. It was so injured as to be bloodshot, and the tears streamed down the poor man’s face. Some collar-buttons were bought, and the man forgot his pain. He had been in America a year, but was not a citizen and could not vote. How much did he make in a day? ‘ Fifty cents, sometimes sixty.’

“ ‘ Wife and children?’

“ ‘ In Roumania.’

“ The fellow was surprised at being spoken to, but he was grateful. There was a very human look of thanks in his uninjured eye. The other looked indignant still.”

It is not to the credit of the rich and influential Jews of our cities that they do not seek to right these wrongs heaped upon their poorer brethren.

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These toiling co-religionists are worthy of the influence and assistance of their more fortunate brethren. The non-Jewish world has only contempt for the Jew who does not seek to make the name of Jew respected throughout every nook and corner of the nation.

The merchant who cheats his creditor or rivals his competitors, if he comes of Hebrew blood, has "Jew!" hissed at him. Judaism is made responsible for every trick in trade. Do we not derive all our notions of integrity from the Jew, who first taught the world, "Thou shalt not steal" and "Thou shalt not bear false witness"? "It is an ill bird that fouls its own nest."

It is just as unreasonable to use the word "Yankee" for all that meanness which, it is said, would cheat in the measurement if given the right to sell out the Atlantic Ocean by the pint, as to make of the word "Jew" a verb to designate taking advantage in trade. I have seen some mean Yankees who, in the words of another, "with a jack-knife and a pine shingle could in two hours' time whittle the smartest Jew in New

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York out of his homestead in the Abrahamic Covenant." But to despise all New Englanders, among whom are the largest-hearted and biggest brained people on earth, on account of the proverbial meanness and trickery of some, is certainly unreasonable prejudice.

In Marlowe's "Jew of Malta," Barabbas is made to say:

"Some Jews are wicked as some Christians are;
But say the tribe that I descended of
Were all in general cast away for sin,
Shall I be tried for their transgression?
The man that dealeth righteously shall live."

Never was a truer word spoken; every Jew has been made responsible for the acts of every other Jew.

With all the rough handling the world has given the Jew, it is wonderful that he has no more faults. For, as Shakespeare made Shylock to say: "He has disgraced me, and hindered me of half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my

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bargains, cooled my friends, heated my enemies — and what's his reason? I am a Jew. Has not a Jew eyes? Has not a Jew hands, organs, dimensions, senses, affections, passions? Is he not fed with the same food, hurt with the same weapon, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us do we not bleed? If you tickle us do we not laugh? If you poison us do we not die? and if you wrong us, shall we not revenge?"

In justice may the Jew apply to himself the words which the shepherdess Sulamit, in the "Song of Songs," addressed to the king's courtly ladies who looked contemptuously upon her: "Black am I, but yet comely. Despite me not because I am somewhat black. Is it a wonder that I am somewhat disfigured? Persecution's burning rays have scorched me fiercely. My mother's children have indeed been angry with me. They have forced me to keep their vineyard and to neglect my own."

Lord Macaulay has truly said, "The Jew is

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what we made him." Leroy-Beaulieu forcibly says: "Their virtues are their own, their vices are our making. Their virtues are the result of Judaic teaching; their vices are the results of circumstances which we have massed about their life." Or to use the words of the late Senator Vance: "If the Jew is a bad job, in all honesty we should contemplate him as the handiwork of our own civilization."

In one of the finest passages of Cumberland's "The Jew," Sheva answers Sir Stephen, who cannot conceive that a Jew cannot lend even a small sum without the desire of doubling:

"What has Sheva done to be called a villain? I am a Jew; what then? Is that a reason none of my tribe should have a sense of pity? You have no great deal of pity yourself, but I know many noble British merchants that do abound in pity, therefore I do not abuse your tribe."

The prejudice that still exists against the Jew must be traced to this as one of the leading causes. One is made responsible for all, and all are made responsible for one. Paul and Iscariot

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were both Jews, and yet many a Christian execrates the nation from whom the betrayer of the Master sprung, and seems to forget altogether that from the same nation sprang Paul, the great apostle.

The teaching of the Bible can only produce good. Why should not the Ten Commandments promulgated through Moses, have as powerful and as purifying a grasp upon the conscience of the Jew as upon that of the Gentile? Is it fair to let prejudice against individuals develop into prejudice against a race? Let the reproach be cast where it belongs, upon the individual, and not upon the race. Alexander Dumas said: "When I found out that I was black, I determined to live so white as to force men to look beneath my skin." That ought to be the spirit and ambition of every man who belongs to a persecuted race. I believe that Judaism has a mission, and if I were a Jew I would be proud of it. Heine said: "The History of the Jews is beautiful; but our modern Jews are standing in the light of the ancient ones, who certainly de-

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serve to be held in greater esteem than either Greeks or Romans. I believe if the race as such was extinct, and a rumor got abroad that there was a specimen of that people living somewhere, they would travel a hundred miles to see that individual and shake hands with him — and now they are shunning us.” But people will not shun you if you are a good Jew. If I were a Jew, I would stand up for my rights; I would be neither uppish nor iconoclastic; I would not sneer at the synagogue, nor reject all the traditions and customs of Judaism; I would not be close and hard in business; I would never take advantage in a bargain; I would not higggle for the lowest penny when paying, or the highest when making a sale; I would not pay a minimum of wages and exact the maximum of work; I would not be suspicious of anyone’s honesty; I would not be small-souled, selfish, grasping, narrow-spirited, envious and jealous; I would be large hearted, noble spirited, generous to the very utmost of self-sacrifice; I would seek to have my life one unflawed crystal, to make weighty my influence

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for truth and nobleness; I would, in short, make the word Jew stand for all that is great, good, and grand in character.

Judaism, the mother of Christianity, is still a living force, and he is the best Jew whose heart beats with the purest pulse towards God and man, and not he whose head spins the finest theological cobwebs.

“ 'Tis not the wise phylatery, nor stubborn taste,
not stated prayers
That makes us saints: we judge the tree by what it
bears.”

The social standards of the Jew are just as low and just as fine as other people's in corresponding position. Money often gets ahead of the manners of Jew and Gentile alike. No people suffer more on account of the vulgar Jews than the highminded and refined Hebrew men and women. Are there not Gentiles who can be described exactly in the same terms? Where do you find the parvenu in American society? How many people do you know who have had two

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generations of continuous wealth and the conditions of refined society? Israel Zangwill has well said: "Possibly some few Jews who have gained money before they have had time to gain culture may be a little loud and a little unpleasant to many gentlemanly Americans of the same income. But exclusion carries with it such tremendous dangers and such perils of resuscitating the old mediæval savagery which Americans came to overthrow, that this deadly weapon of social excommunication should be resorted to only whenever any other method fails. And as one who has closely studied the Jewish character in its shades as well as its lights, as one who has always written without fear or favor, I can assure our squeamish and impatient American aristocrats that the disappearance of any unpleasant social taints in the Jew is only a question of one generation.

"The most offensive Jew who has made money is humbly anxious for his children to have better social advantages than he had. And from the strident and assertive Jews who have grown

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coarse in the struggle for existence will come the quiet and cultivated ladies and gentlemen who will be an enormous force for good in the America of to-morrow. The same is true of Americans at large, not merely Jews."

THE ANTI-SEMITE A COWARD

The anti-Semite is a coward. The cry of the Jew-hater is the cry of the beaten man. The best man, as a rule, wins. If you want to know why the Jews win, read the names published annually of the public school children who have passed the examinations for entrance to the sub-freshman class of the College of the City of New York. There are the Cohens, Cosinskys, Levys, Greenbaums, Sesmorskys, Sapiros, Fleishers, Bernsteins, Rosenbergs, Goldsteins, Kopfsteins, Czarkowskis, and other names of unmistakable Jewish families from Germany and from Russia, and very few names of children of American descent. Fifty per cent of the students of Columbia University are Jews; the College of the City of New York is known as "the Jews' College";

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they are busy qualifying themselves for success, and while we are reviling them they are broadening their minds.

With the exception of Russia, the Jews are more hated in Austria than in any other country on earth. Although the Jews form hardly five per cent of the total population of the Austrian kingdom, they contribute more than nineteen per cent to the students at the Austrian universities. In the Vienna University forty per cent of the students are Jews and thirty per cent of the teachers are Jews. In the Budapest University a third of the professors are of Jewish origin. In the classical and high-schools of Hungary twenty per cent of the pupils are Jews, although they constitute but little more than four per cent of the population. In the intermediate schools of Austria 77 per cent are Jews. Eighty-five per cent of the successful lawyers of Berlin are Jews, and the percentage is about the same of the great and lucrative business of all sorts in Germany. In Germany the business is in the hands of the Jews; they are pushing the Christian to the wall,



1. FABIAN FRANKLIN
Baltimore News

3. JOSEPH PULITZER, New York World

4. EDWARD ROSEWATER
Founder and Editor
Omaha Bee

2. WILLIAM FRISCH
Baltimore American

5. ADOLPH S. OCHS
New York Times and
Philadelphia Public Ledger

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therefore the Jew must be banished. Only a decadent race need fear the Jew, and if the German or the Frenchman is afraid of him, so much the worse for the German or the Frenchman.

We hear this same cry in New York, Philadelphia, Baltimore, and other cities — that the banks, the newspapers, the theatres, the great mercantile and manufacturing interests, business of the high value and the small are in the hands of the Jew. Now, why is the Jew getting on? I recently spent a few days in some libraries on the east side of New York — libraries patronized largely by Russian and Polish Hebrews. Any librarian in the city will tell you that these young Jews are the most remarkable readers in the city — they read, and devour American history and biography, philosophy and science. There is little call for books in their own language. The desire seems to be to leave foreign literature behind when the old country is abandoned.

Everywhere the Jew is disciplining his reasoning powers, and learning how to do better work,

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which insures that success which clamor and complaining never win. It is not strange that the Jew is winning; it were strange if he did not win. If the Jew continues as he has begun, he will hold the future.

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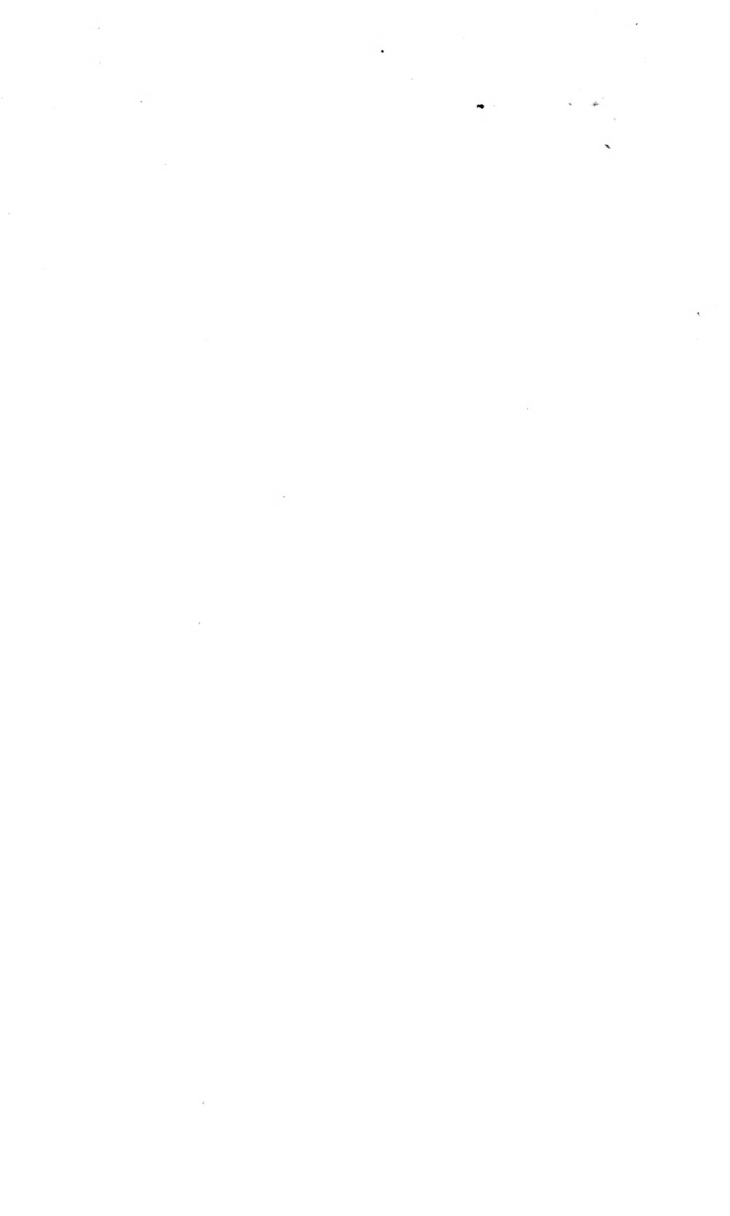
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