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A DOCUMENTARY SOURCE BOOK
FOR JEWISH-CHRISTIAN RELATIONS
IN THE UNITED STATES, 1865-1914.

by Robert T. Gan

This thesis is submitted in partial fulfillment of the requirements
for the Degree of Master of Arts in Hebrew Letters and Ordination.

Hebrew Union College- Jewish Institute of Religion
1967

Referee, Prof. Stanley Chyet

Digest

This thesis is a presentation of documentary sources for Jewish-Christian relations in the United States from 1865 to 1914. An attempt has been made to study the interaction of Jews and Christians in the general American community during this period, and to see how both groups reacted to their environment and to the pressures placed upon them by the national and international community.

The documents are broken down into a number of categories. In the area of Jewish community relations, the basic aim of the section is to draw a picture of the impression Jews made in the general community. In discussing discrimination, there is evidence demonstrating Jewish and non-Jewish reaction to all types of discriminatory practice. Religious aspects of Jewish-Christian relations involve the religious dialogue between Christians and Jews concerning the tension which existed at the time. There is an examination of Jewish activity in politics and Jewish reaction to programs and platforms which seemed discriminatory or detrimental. Church-State problems such as Sunday laws and religion in the public schools are discussed. There was active discussion by both sides regarding these issues.

There was the problem of American Jewish rights in Russia, the persecution of Jews in Rumania and Russia, and the Beilis affair. All of these events plus a large influx of Russian

and East European Jews influenced Jewish-Christian activity between 1865 and 1914. The event that closes the thesis is the Leo Frank trial. The case involved a questionable trial, where anti-Semitic feelings were aroused, and the eventual lynching of this Georgia Jew.

Jewish-Christian relations had their positive and negative aspects. The more negative aspects came naturally in the areas of discrimination, though there was positive Christian response to this problem too. The Christian community almost completely sympathized with European Jewish disenfranchisement, yet when the European overflow flooded these shores, the majority Christian community rose to new heights or fell to new depths of nativism and suggested restrictive measures to counter the immigration influx. Community relations were generally good even with moments of sporadic discrimination.

Jews were accepted quite well politically and took part in political dialogue and discussion.

In general one might say the the longer the Jewish community is settled in the United States, the more acceptance it attains in all spheres of activity and the better is its relationship to the Christian community.

Acknowledgments

Much of the material used in preparing this thesis is housed at the American Jewish Archives on the campus of the Hebrew Union College. I am most grateful to the entire Archives staff for their help and co-operation in aiding me in every possible way. Dr. Stanley Chyet, my thesis advisor, not only gave me encouragement and advice in my endeavors but also contributed much of his time and energy. Dr. Chyet's help and keen insight have aided me in developing and concluding this work. To him I extend a special thank-you. Last but surely not least is the patience and devotion of my loving wife, Sheila. Her efforts were tireless in helping me prepare this manuscript, and her understanding during many hours of work and research never ceased. The support and loving inspiration which she has given me far exceed the small but tender thank-you stated here.

R.T.G.

Cincinnati, 1967

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INTRODUCTION

In September, 1654, a pitiful handful of Jews, twenty-three in number, refugees from Portuguese-conquered Dutch Brazil, arrived at the North American harbor of New Amsterdam on a French frigate, the St. Charles.¹ The reception which these Jews received in New Amsterdam and the attitude which the inhabitants of that Dutch settlement exhibited toward them can perhaps be considered the genesis of Jewish-Christian relations in the United States. In fact, the entire struggle of the Jews in New Amsterdam, their having to fight for rights which non-Jews were more easily granted, their successes and failures in relating to the Christian community in which they were immersed, the acts of discrimination or support which they received from individuals and governing officials--this struggle was really a microcosm of the entire history of Jewish-Christian relations as it has developed in this country.

Since this thesis is limited to the documentation of Jewish-Christian relations in the United States from 1865 to 1914, it might be well to look at the social, economic, and political climate in the United States and Europe during this period in order to see how, or if, domestic and international affairs affected Jewish-Christian relations. But before delving into this area of concern, we must first explain and define what is meant by Jewish-Christian relations.

Jewish-Christian relations involve the interaction of Jew and Christian in the general American community. The phenomenon

is not a unilateral one in that it is not just Jewish reaction to individual Christians or the Christian community, nor is it entirely a Christian response to Jews or Jewish problems. Jewish-Christian relations implies something of dialogue and a comingling of ideas and activities among Jews and Christians on all levels and in every sphere of activity.

There are both negative and positive dimensions to Jewish-Christian relations in the United States. The negative aspects, especially during the period 1865-1914, took the form of Anti-Jewish social discrimination and disabilities imposed upon Jews by various segments of the American community. Jews felt pressure and ill will in the areas of public accommodation, business, education, and recreation. At times, legal authorities and government officials at least tacitly supported discriminatory practices, especially with regard to Jewish immigration to these shores. Jews were continually fighting to hold the line against church intervention and influence in secular affairs while at the same time defending themselves against inflammatory pronouncements and sermons from various segments of the Christian ministry. All this comes under the category of negative Jewish-Christian relations.

On the positive side, there were many signs of Jewish assimilation into the American community. There were public expressions of admiration for and acts of kindness toward Jews and Jewish communities throughout the country. Jews were actively participating in politics on the local and national level, and at times presidential appointments were secured by Jews who acted as representatives of the United States in international affairs.

American Jews obtained some public support when discriminatory practices were well publicized while other Americans called their government to task for prejudicial policies relating to the immigration of Jews. There was also great sympathy and support for persecuted Jews in Europe. Many Christian-organized and-sponsored meetings were held to demonstrate the indignation of the American people toward the plight of Jews abroad.

The atmosphere in the United States during the period under discussion could not have been too oppressive, for Jews did not hesitate to write and speak about inequities in the American system. They formed defense organizations and tried to gain the ear of politicians whenever it was possible, including that of the President of the United States.

Jewish-Christian relations in the United States, whether good or bad, did not occur in a vacuum.

In the spring of 1865 the Civil War came to a conclusion. Though the South was devastated and the planter society crushed, the Industrial Revolution was whirled ahead decades by the five years of war.² There was tremendous prosperity in the East while migration to the West was unequalled in American history.

In post-war America there was tremendous vitality. Money talked and success came quickly and often. Pay checks were increasing and money was falling into the hands of previously destitute laborers and immigrants. People, who before this transformation of American society were obscure and ignorant, burst onto the scene of American life. The Reverend Dwight Moody, second only to Jesus in the eyes of millions, came to the pulpit a barely literate shoe salesman, struggling to pronounce the words in his King James Bible.³

Because of the thriving economic atmosphere in the United States in the late 1860's, little attention was paid to an individual's religion or birthplace. It was because of this phenomenon whereby poor, immigrant and often ignorant people could rise to power and influence that America's white Anglo-Saxon upper crust determined to attain distinction through organized exclusiveness.⁴ Though a class system was adhered to by wealthy old line Americans in the 1870's, public schools offered all an opportunity and did not pick and choose students on the basis of accent or religious belief.

The Eighties were years of prosperity and economic upset. Huge corporations rose as did slums and the ruthless practice of child labor. Immigrants poured in from Southern and Eastern Europe looking for hope and opportunity, but they were not always received with open arms. It was in the 1890's that anti-immigrant Know-Nothingism reared its ugly head again, this time under the guise of the American Protective Association.⁵ Anti-Semitism and all types of discrimination rose sharply.

Though Grover Cleveland came to power as a liberal, workers were being squeezed by taxes which favored corporations, and farmers were suffering because of drought and lack of capital. Because of these difficulties, farmers alliances and organized labor made their bitterness known and felt wherever they had the opportunity.

The Spanish-American War helped alleviate the depression of the Nineties. The prices of agricultural products increased while urban workers obtained benefits from philanthropic and tax-supported facilities. By 1910 the high-school diploma was

available to all except the poorest or those living in the least-settled areas.⁶

Reform movements and legislation which would benefit low-income groups were pushed by 'progressives' who urged the teaching and assimilation of immigrants. In many ways the first years of the twentieth century swept Americans far beyond the old nineteenth-century way of life, but the great war which broke out in Europe in the summer of 1914 was to sweep them even further.

This, then, was the atmosphere in the United States from 1865-1914 which we must keep in mind as we consider the many-faceted subject called Jewish-Christian relations.

Jewish-Christian relations in this country were also affected by European affairs and their influence upon the American scene. By European affairs we mean those events and activities in Europe which affected Jews, for Jewish-Christian relations in the United States were tested by immigrant Jews who came to America and by those Jews who remained in Europe to receive the brunt of social, economic, and political disability.

After the Franco-German War of 1870-1871 nationalism was raised to a guiding principle in European politics. Those who were different in blood, descent, or language were excluded and this included the Jew.⁷ In Germany a conflict between Church and State ended up as a Catholic campaign against the Jews. When the German economy collapsed Jewish names appeared among the financiers and Jews were cast as the villains. Anti-Jewish political parties were formed while Anti-Semitic literature flooded the country.

Jews were accused of ritual murder in Hungary while in Austria, Viennese streets became the scenes of anti-Jewish outbreaks.

French Jews were completely identified with the French people. They were active in commerce and industry and in politics and professional life. Yet, because of France's defeat by Prussia, her failure with the Panama Canal, and the involvement of some Jews in bribery charges, newspapers concluded that Jews in general had a corrupting influence in France.⁸

Alfred Dreyfus, a captain in the French army was accused of treason. Anti-Semitic articles and literature erupted in the country. Eventually Dreyfus was cleared of the charges. Nevertheless, Jewish-Christian relations were damaged.

In Eastern Europe, especially Russia and Rumania, Jews were subjected to pogroms, numberless anti-Semitic restrictive laws and decrees.

In Europe between 1865 and 1914 Jews were subjected to anti-Semitic attacks by those who had an economic or political ax to grind. In Russia and Rumania it was a feudal nobility and a corrupt bureaucracy, while in Germany it was the attack of the reactionaries against Bismarck's internal policies. This reactionary element felt that all of Germany's commercial and financial legislation had been devised by Jews for the benefit of Jews. In France, Jews were accused of being enemies of the republic and of democracy.⁹

Because of the plight of European Jews, many fled and came to the United States. This immigration directly affected Jewish-Christian relations in America. When the suffering and persecution

of European Jews, especially Russian Jews, was made known to the world, this too had an effect on Jewish-Christian relations.

One must take into account the many aspects of United States growth and development between 1865 and 1914 and then impose upon the dynamics of life in America the plight of European Jews to really understand the scope of Jewish-Christian relations in the United States during this period.

This thesis is a documentary source book for Jewish-Christian relations in the United States from 1865-1914. The documents, which demonstrate both positive and negative aspects of Jewish-Christian relations, are divided into ten categories which touch upon those areas of agreement and disagreement in which Jews and Christians were involved between 1865-1914. In order to fully understand the various shadings and overtones of the documents presented, one should keep in mind the political, socio-economic climate in the United States during these fifty years and not lose sight of European Jewish discrimination and its effect on America.

CHAPTER ONE

Jewish Community Relations

This group of documents falls into a non-specific category entitled Jewish Community Relations. While it is true that some of these documents also demonstrate aspects of discrimination and unfair generalizations concerning Jews, the basic aim of this section of the thesis is to draw a picture of the impression Jews made in the general community. In order for the picture to be at all valid, one must give evidence to show that Jews and the Jewish community aroused both positive and negative reactions in their Christian neighbors, while Jewish reaction to the majority environment was also mixed.

There are certain characteristics of the American Jewish Community which must be taken into account if one is to read the following documents intelligently. From 1860-1870 there was relatively little immigration of Jews to America. The Jewish community was largely made up of Jews who had come from Germanic lands during the first half of the nineteenth century. For these Jews the rigid social system which they had encountered in Europe was absent from America. Newcomers were free to take whatever rank in American society they could. The Jew stood in society, on a footing entirely equal with that of all other citizens.¹⁰

After 1870, however, Jewish immigration grew at fantastic rates, more than two million Jews arrived between 1870 and 1914. Most of them fled from Eastern Europe leaving behind disaster and

a disintegrating society. But the America that these Jews were coming to was not the same as those of their German predecessors. After 1870 the conditions of industrial development and urban life would determine their adjustment.¹¹

Community relations is just this, adjustment. The documents in this area will try to characterize this adjustment, for the most part on the local level. Jewish acceptance was surprisingly good, though there was no escaping individual acts of discrimination and the stereotyping of Jews.

It has been stated that no other minority in America has acculturated more rapidly and contributed more to the dominant culture than the Jewish minority. It is not their history in western Europe alone which has influenced the position of Jews in American life, but also the periods of their migration here. These factors have contributed to developments within the Jewish community and have affected the attitudes of American Gentiles toward Jews.¹²

Positive Aspects of Jewish
Community Relations.

Note: A substantial number of documents throughout this thesis were extracted from The American Israelite. Though this publication was a Jewish newspaper published in Cincinnati, Ohio, it was national in scope in that it regularly reprinted items of Jewish interest from general non-Jewish newspapers around the country.

DOMESTIC RECORD.

Louisville, Ky.—we clip the following from the Louisville Democrat, of November 15: "Many of our citizens have doubtless noticed the beautiful building recently erected by Prof. J. Lawrence Smith, of this city, on the south side of Jefferson street, below Third, and there are as many no doubt curious to know how this beautiful structure is occupied, and by whom. On the 1st of March, 1865, the Legislature of Kentucky granted a charter to a number of our most enterprising and influential Jewish and German citizens, who had organized themselves into a body known as the Harmony Society for the purpose of mutual enjoyments and social amusements: literary, musical and dramatic entertainments. Before the building was begun this society made application to Prof. Smith, being possessed of a large amount of capital, to build the upper portion of the building according to their well devised plans, and, they proposing to leave it for a number of years, prompted Prof. S. to accept of their propositions and plans. The work of building went on, and the society continued to increase in numbers and capital, and at the first meeting held, \$15,000 in cash was subscribed towards furnishing the rooms. We paid them a visit yesterday, and must confess that for grandeur we have never seen anything of the kind in this or any other city before. The building is 40 feet wide and 76 feet deep. A winding stairway leads up from the street into the social room, which is twenty-one by seventy-six feet large, furnished with splendid oak tables and chairs, and in which hang four beautiful chandeliers. Adjoining this room is one of the most handsomely-furnished parlors or reading-rooms we have ever seen. It is richly carpeted and brilliantly illuminated by a massive chandelier, and furnished with the most costly furniture. In this room all the foreign and other papers and periodicals are kept on file for the benefit of the members. In the rear of this parlor is a handsome billiard room, containing two of the most elegant billiard-tables we have ever seen. They are of Balke's manufacture, with Phelan's cushions. In one end of this room is a magnificent bar, where all the finest wines and liquors this or foreign countries afford are kept. We pass back through this parlor or main entrance, and, after ascending another flight of winding stairs, we enter the concert hall and ball-room which is forty-two feet wide and seventy-six feet long. In this room is erected one of the finest and handsomest stages with the most costly and beautiful scenery in the West or South. It is in this room that the society will give their amateur musical dramatic entertainments every two weeks, exclusively for the benefit of the members and their families. The society gave an inauguration or grand banquet last Wednesday night, which was attended by upwards of three hundred ladies and gentlemen. Music, song and dance was the programme of the evening, and 'all went merry as a marriage bell.' A splendid stairway—grand piano will be purchased and put upon the stage. Political and religious are entirely excluded by the society; the new members are limited and

OMAHA, NEBRASKA, June 28, 1866.

RE. Sir.—About six months since the Legislature of Nebraska, at Omaha, had been thinking and speaking of building a Synagogue. The subject was to raise money enough to buy the grounds. Last week Mr. Oppenheimer of this city wrote a letter to His Excellency, David Butler, Governor of Nebraska, asking of his honor to give the Jews of Lincoln a piece of ground to establish thereon a Synagogue. Governor Butler, and the rest of the gentlemen addressed of said city were very kind to our brethren in presenting to them a fine piece of ground, worth \$5,000.

The enterprising Israelites of Lincoln are now working hard to build one of the finest Synagogues in Missouri Valley.

Below is a copy of the correspondence between our brethren and Governor Butler. It will be seen that Hon. David Butler and the rest of the gentlemen have most generously responded.

To His Excellency, David Butler, Governor: Hon. T. P. Kennard, Secretary of State, and Hon. John Gillespie, Auditor, Commissioners of the City of Lincoln, and of the public buildings of the State of Nebraska.

Gentlemen:—We, the undersigned, have heard of and some of us have seen the marvelous growth of the west capital of your young and enterprising State. We believe that from it are destined to go out, at no distant day, influences, commercial, political, social and religious, which shall be felt and acknowledged throughout this and the neighboring States. We have learned with pleasure, of the generous provisions made by you for charitable institutions, schools and churches, and, trusting in your devotion to that spirit of catholicity which is fostered by our American constitution, and which discriminates against none, we, the undersigned, being members of that most ancient religious body, unite in petition that the Hebrews be not made an exception, but that they too may receive from you an allotment of ground in some suitable portion of the city of Lincoln, where they may worship after the custom of their fathers.

Trusting that our prayer will receive favorable consideration, we shall ever invoke blessings upon you as individuals, and upon the State.

Isaac Cahn, W. Rich, David May, Moses Oppenheimer, Isaac Weil, Edward Carr, Leonard Cahn.

STATE OF NEBRASKA,
CAPITOL BUILDING, LINCOLN,
JUNE 28, 1866.

ISAAC CAHN, MOSES OPPENHEIMER, M. RICH AND OTHERS.—Gentlemen: Your petition, dated the 7th of June, 1866, asking us to make an allotment of ground in the city of Lincoln to the Hebrews (as we have heretofore done to other religious denominations) whereon they may erect a synagogue, has been received.

We cheerfully grant the object of your petition. And we desire the matter to stand and be of record as a testimony, on our part, to the peaceful, industrious, and good character of your people.

We have the honor to be, gentlemen,

Yours very truly,

DAVID BUTLER, Governor,
THOS. P. KENNARD, Sec'y of State,
JOHN GILLESPIE, Auditor and State
Commissioner of Public Buildings.
Lincoln is a place of about three thousand inhabitants. It is yet small, but in a few years it will be the largest city in the State.

Yours truly,
S. Waldman.

The American Israelite, July 9, 1869.

The American Israelite, December 1, 1865.

A DESECRATION.

We are sent the following passage from the *Daily Appeal* published in Marysville, Cal., without any further explanation or comment, and publish it as it is:

To the Marysville Hebrew Benevolent Society:

Your Committee heretofore appointed to confer with the Masonic Fraternity of the city of Marysville and ask an explanation of the gross insult offered our Society on the 15th inst., by Mr. Charles Raish, the Tyler of that Fraternity, beg leave to report:

That on about the 27th day of August, 1882, the Masonic Fraternity of the city of Marysville, with the generous, broad, benevolent and tolerant spirit which characterizes that most noble Order, through its Trustees granted, without hesitation, to our Society the use of its Hall for our religious exercises during the holidays; that the Fraternity is not to blame or responsible for the indignity offered us, and the still greater and unpardonable indignity offered our Sacred property by Mr. Charles Raish, the Tyler of their several Lodges; that Mr. Raish in refusing us admittance into the Hall on the 14th and 15th inst., and by his persistent refusal of the key in compliance of the request of the said Trustees to be given to us, and by his desecration of the Holy Scroll, so sacred to and so reserved by us, throwing it and other sacred property of our Order without the Hall, and without any notice given to our Committee to that effect—acted without authority from the Fraternity, and was prompted alone by his individual, narrow minded, intolerant prejudice and petty spite, a spirit that perhaps, might have been tolerated in the fourteenth century, but which, thank God, in this age and in this enlightened country finds no respectable advocate.

Wherefore your Committee would recommend that a vote of thanks be returned to the Masonic Fraternity for its generous offer, with assurance that our Society does not condemn the Fraternity for the ungenerous, illiberal act of an individual member.

B. ROSENBERG, President.
M. SCHENKER, Secretary of Marysville Hebrew and Congregational Society.

At a special meeting of the Hebrew Benevolent Congregational Society, held this day 15th instant, was resolved that a vote of thanks be given to the Sheriff of Yuba county for permitting us to use the District Court Room, to celebrate our Day of Atonement.

B. ROSENBERG, Pres. M. H. B. & C. Society.
M. SCHENKER, Secretary.

* Tyler—a masonic office.

The Louisville & Cincinnati Short Line Railroad, and the Jewish Orphan Asylum Fair.

The managers of the Jewish Orphan Asylum Fair are under a lasting obligation to the Louisville & Cincinnati Short Line Railroad Company for courtesies and favors extended through R. A. Forsythe, Esq., the courteous and efficient Passenger Agent at this end of the line. Of all the roads running into Cincinnati, this was the only one that furnished half-price tickets to the Fair. The reduction induced a great many Southern people to visit the Fair, who would not otherwise have come, and by that means the receipts were largely benefited. The Railroad Company were actuated solely by a feeling of good will toward the Orphan Asylum. As the shortest, most direct, and altogether best route between Cincinnati and the South, it was certain to carry all the visitors from that section, yet, without hesitation the management placed round trip tickets on sale at half the regular rates. It will be a great many years before the remembrance of this charitable conduct fades away from the memory of our Jewish brethren, on whose behalf, as well as for the noble charity benefited, we think this public recognition the fitting and graceful thing.

The American Israelite, Feb. 29, 1872.

The American Israelite, Oct., 8, 1869.

HON. ALBERT CARDOZO, a Judge of one of the courts of the city of New York, and a member of the Jewish family and faith; was presented with the honorary degree of LL. D., at the commencement of St. John's Roman Catholic College, at Fordham, Westchester Co., N. Y., a few days since. The *Protestant Observer* says: "It is cheering to see a Church, that once led, as in the days of Ferdinand and Isabella in Spain, in the darkest persecutions of the Jews, now delighting to do them honor."

The American Israelite, October 8, 1869.

THE TENNESSEE LEGISLATURE AND THE JEWS.

The following document was circulated in Nashville, Tenn.:

An Open Letter to the Honorable Members of the Senate, Assembled at the Capital of Tennessee.

We, the undersigned citizens of Nashville, Tenn., took always pride in the idea of belonging to the great nation which is at the head of the civilized world.

We have therefore been, and are still, ready to sacrifice at all times, if necessary, our life's blood and all our treasures to promote the well-being of our blessed Union, as well as that of our own State.

Allow us now to put to you the humble question—By what right, principle, or authority did you exclude the Jewish ministers from being invited to open your sessions with prayer? Can you show any precedent that the Jewish ministers have been excluded from opening with prayer the National Congress assembled in Washington, D. C., or that of any State in the Union where Jews reside, have organized congregations, and are guided by authorized Rabbis? On the contrary, the history of the United States confirms the right of the Jewish minister to officiate as Chaplain of the Senate.

What is your reason, that you, as the representatives of the whole people of the State of Tennessee, deprive us, who are members of the body politic as yourselves, of our civil and religious rights?

We should think that the Almighty, All-wise, All-kind and Merciful God, who is the cause of all causes, who is worshiped by the Jews, is also worshiped by our Christian citizens, and that God is the father of all whom he has gifted with an intelligent soul, and hears the prayers of all, without any distinction of denomination or sect.

We hope and wish that you will adopt the suggestion of Hon. Mr. McKenna, to strike out of the resolution the word "Christian," so that the Jews may not be excluded. At the same time we inform your honorable body that we have here an organized Jewish congregation, which is officiated by an authorized minister, who is equal to some of our other denominations.

MANY JEWISH CITIZENS.

continued

January 11th, the following transpired in the House:

Mr. James asked leave to offer a resolution having the ministers of God, whether Christian or Jewish, to open the morning sessions with prayer. Leave being granted, Mr. James said that the Senate had invited, a few days ago, ministers of the Christian denominations to open the proceedings of the Senate with prayer, but that, thus far, no attention had been paid to the invitation. He judged from a card which appeared in the city papers of Friday, that the Jewish Rabbi would be willing to perform that service if invited to do so, and he therefore offered a resolution extending the invitation to that denomination.

Speaker Lacey—I have not yet invited the ministers of this city to open our proceedings with prayer, for the reason that I am not acquainted with them. A gentleman residing in the city has promised to furnish me with a list of names of the clergy of Nashville, and when the list is placed in my hands, I will carry out the instructions of the Senate in that regard.

Mr. Jones—It seems to me that those members of the Senate, who are believers in the Lord Jesus Christ, would stultify themselves in asking those to come and pray for us who do not believe in Jesus Christ. It would appear to me as a mockery.

Mr. James—The purest religion I ever heard fall from the lips of man, fell from the lips of a Jewish Rabbi, of Cincinnati. The only difference between the Jews and Christians is with regard to the time of Christ's arrival, the Jews believing that He is yet to come, the Christians believing that He has already come. The right to serve God as we please is guaranteed us in the Constitution. The Jews have been proscribed and persecuted for ages. They are tax-paying citizens, and I notice one thing, and that is, that but few of them are found in our penitentiaries, poor-houses, and other institutions of charity. Taking all this into consideration, I believe it is their right to be allowed equal privileges with other ministers.

Mr. Richards—I believe as friend Jones here, so far as my faith and belief goes, but I differ with him with regard to prayer. With me it makes no difference who it is that prays; I don't care whether he is Jew or Gentile. If he chooses to adopt this form or that form, that is his business, not mine. I am perfectly willing to consent to a broad invitation—as broad as you can make it—as broad as the Declaration of Independence. In the Constitution we know no religion.

Mr. McConnell, of Triondale—I don't think that in standing here while a Jewish Rabbi is invoking the Divine blessing, we are risking our faith, or that by so doing, we endorse him. I believe we have no right to prevent any gentleman who chooses from praying here. I am in favor of the resolution. The Jews have been a proscribed and persecuted race, and I don't want this Senate to add to that persecution.

The rules were suspended and the resolution adopted.

The Vicksburg (Miss.) Journalists Give the Use of their Synagogue to the Sep. and Congregation, Free of Charge.

An illustration of that liberality and religious tolerance for which the non-sectarian Jews, was afforded by the action of the Secretary of the Congregation of the Temple Anshe Chesed yesterday. Somewhat more than a year ago the congregation of the Baptist Church in this city suffered a heavy loss in the destruction by fire of their house of worship. The congregation was neither a wealthy nor a large one, and the work of rebuilding their church—though begun almost immediately—has been interrupted by, we are led to believe, the stringency of the times. It is worthy of note, though, that all denominations have manifested a generous disposition toward the unfortunate congregation, and in a short time we expect to see the repairs of their church completed, and a much handsomer structure occupying the place of the old church. Meanwhile the congregation, seeking a place to worship pending the completion of their own edifice, applied to our Israelite fellow citizens for permission to use their temple, and the response is characteristic of that much-abused but ever generous and open-handed people.

A meeting of the Congregation Anshe Chesed was held night before last, and the result may be seen in the following correspondence.

To the Officers and Congregation of the Temple Anshe Chesed, of Vicksburg, Miss.

The "Vicksburg Baptist Church" having had the misfortune to lose, by fire, their house of worship, and not having been, as yet, able to rebuild, have directed the undersigned committee to negotiate with you for the use of your Temple for our services, which shall not in any way conflict with yours, until we can get our house ready for occupancy. Should you consider this application favorably, we will pledge ourselves to take the best care of the building and furniture. An early answer, with terms, etc., will most oblige.

Your obedient servants,

T. J. HANSEN,
A. LEGRAND,
C. MARK.

January 25, 1879.

VICKSBURG, JAN. 30, 1879.

Messrs. T. J. Hansen, A. LeGrand and C. Mark.

Gentlemen:—I am directed to inform you that your request to hold your divine services in our temple has been sanctioned by our congregation, free of charge, to you under the following conditions: That you employ our janitor, Mr. Weismeyer, who has charge of the keys of the Temple, and that you pay your share for gas and fuel, should you use any.

Very respectfully, your obedient servant,

L. A. HIRSH, Sec'y.

—Vicksburg (Miss.) Daily Herald.

The American Israelite, Feb. 7, 1879.

The Christian Minister at the Jewish Coffin.

Fred. Meyer, the only Israelite of Huron. O., died lately. No Jewish minister being in that neighborhood, Rev. Samuel Mark, of the P. E. Church, made the following remarks. The brevity of this address was occasioned by the nearness of the train which was to convey his body to Sandusky for interment.

Dear Friends:—The occasion upon which we have met is a very solemn one. Let us endeavor to improve it for the good of our souls.

We are, it is to be feared, as far as our interest with God and heaven are concerned, like persons asleep. Will not this loud and sudden knocking at our door have a tendency to arouse us from our slumbers? Oh, let us start up from our dreams, and begin to think about our poor souls! Satan may rock us year after year in the cradle of carnal security, but the hour is coming, as it has come to our brother, friend and neighbor, when we shall awake to a sense of our danger, and possibly there may not be time to make peace with our Maker and Judge.

Our time will not permit us to address you at any length. Indeed, at such times as these we feel as the royal Psalmist felt, on one occasion, when he expressed himself thus: "I was dumb and opened not my mouth, because thou, God, didst it." I would offer a word of comfort to the widow, but human words can not reach the spot; the God of Israel must speak to that wounded spirit. Saviors as the dispensation appears, God does nothing wrong; "He doeth all things well;" holy and reversed is His name. May that gracious God behold with compassion this afflicted widow and these fatherless children. May He comfort her heart, and cause her to know that His hand is in this bereavement. May He raise her up friends, who will consider her case, and minister to her and her children's necessities. Let her know that the widow and the fatherless children are precious in the sight of Israel's God. She has our heartfelt sympathy.

With the deceased I was well acquainted, and with whom I was on terms of friendship. Though differing in our religious views, it made no difference in our social intercourse. He was an industrious, kind and gentlemanly man. I shall miss him more than much, as I saw him so frequently. I trust his spirit is with those noble and ever-rememberable characters, Abraham, Isaac and Jacob, in the Jerusalem above. Peace to his ashes.

Let us pray for these persons under affliction:

Oh, merciful God and Heavenly Father, who has taught us in thy holy word that thou dost so: willingly afflict or grieve the children of men, look with pity, we beseech thee, upon the sorrows of thy servants, for whom our prayers are desired! In thy wisdom thou hast seen fit to visit them with trouble and to bring distress upon them. Remember them, O Lord, in mercy! Sanctify thy fatherly correction to them; endue their souls with patience under their afflictions, and with resignation to thy blessed will; comfort them with a sense of thy goodness; lift up thy countenance upon them, and give them peace, through the Redeemer, etc. Amen.

The American Israelite, Apr. 18, 1879.

Jews and Gentiles.

The student who stands highest in the graduating class at Yale College delivers on commencement day the valedictory oration. It is an honor for which all the hard workers contend during their college course, and it is only obtained by the young man who makes the best average record in all his studies and at all the examinations.

This year the valedictorian was a Jew, and one of the youngest members of his class. His name is Charles Wittenberg H. Lohmeier, and he comes from Elmira, in this State. There was a very close race for the place, and it seems that not until the final examinations were over was it determined whether he or a competitor from California should be accorded the prize. The youth from the Pacific Coast has a name which smacks strongly of Holland — Adrian Sebastian Van der Meer. Therefore in the valedictory contest at Yale a Jew came in first and a Dutchman second.

We also see that the first prize for excellence in declamation was won by a Chinaman, Mr. Chung. We can't not regard it as remarkable that a Jew should obtain the first prize in his age, for Jews are often the best scholars in our schools. Nor is it surprising that a young man of Dutch descent stood next to him, for Holland has been noted for its steady workers. But that the most accomplished orator at Yale College should be a Chinaman is something very far out of the ordinary course.

In our city public schools the best pupils are very apt to be Jews. They take the lead both in scholarship and deportment so often that the principals expect to see Jews at the head of classes. When prizes were given, not long ago, to the pupils of the grammar schools who had made the most creditable record during a specified time, the majority of them were carried off by boys of Hebrew parentage. And yet the proportion of Jews in our population is small as compared with the English, Irish and Germans.

We see, therefore, that in scholarship, as well as in trade and finance, the Jews are making rapid headway in the United States. Country hotel proprietors may reject them as boarders out of deference to the prejudices or tastes of people of other religions, but they are getting into their hands a large part of the money of the country; they are controlling great departments of business, and they are carrying off the honors at our schools and colleges. That wonderful race, indomitable, patient, resourceful, alert and keen-witted, is bound to press forward and gain the prizes of life wherever it is permitted to have a free course. Even when it is oppressed it multiplies rapidly, and it keeps what it gains.

There is already a great mixture of blood in the United States, but it is going to be more marked in the future. If the immigration which for the last twenty-five years has poured in upon us shall continue during the rest of the century, it will not be long before the majority of the inhabitants of this country will be directly descended from those newly-arrived foreigners. The old English stock will be in the minority, and it will be hard to find any of it which shall not be crossed with other races. So far, the intermingling seems to be producing good results. The people of the United States are growing stronger and healthier and handsomer than they were in the past. And the new comers from Germany, Scandinavia, Ireland and England bring with them characteristics which will help to carry forward the improvement.

Even now the names in colleges and school catalogues, in the street signs and in the rolls of Legislatures, bear abundant evidence that other races besides the English and Irish are coming to the fore. — *New York Sun.*

In no other country in the world are immigrants naturalized so fast as in this. The atmosphere of our country appears to be congenial to all nationalities. The children of immigrants are as perfectly American as though their ancestors had come over the ocean in the Mayflower. While the Germans in Transylvania, for instance, or the Jews of Russia are still German, and the French Canadians are still French, we have but a small number of Pennsylvania Germans who keep up their Teutonic peculiarities. It is the old lady "Liberty," we think, which naturalizes peoples so rapidly and imbues them with that patriotism which is natural only to the free son of a free country.

The American Israelite, June 15, 1883.

The American Israelite, July 22, 1881.

HOW ALABAMA PROTECTS THOSE WHO LIVE IN HER BOUNDS.

Linden, Ala., April 19.—Isaac Rosenberg is a Russian Jew, who, with his wife and several small children, under nine years of age, came to Fannsdale, a railroad depot and village in Marengo Co., Ala., last summer. They were very poor and could only speak broken English. Rosenberg opened a little store for the sale of second hand clothing and did a very limited business for about three months.

It would be hard to find in this broad land an emigrant family more isolated, more friendless and unprotected than were these Russians in the "Black Belt of Alabama."

Paul Horn is a young man just about grown. His family have lived in Marengo for several generations. They were among the wealthiest of the slaveholding planters before the war, and his mother still lives on the old homestead, which is an estate of more than 1000 acres of probably the best land in the state. The family is connected by blood or marriage with many of the wealthy and influential people, not only of Marengo, but of the whole state. On the 7th of last October, young Paul Horn drove to Fannsdale in his buggy and leaving his servant in charge, saying to him— "Those Jews have \$5 00 of money which they got from one of my hands, and I am going to get it or trawl them out," he went into Rosenberg's store. A difficulty followed, of which it is not necessary to give the particulars. The result was, Horn lashed Rosenberg with his whip and when his wife and little boy came to his help, pulled a pistol, shot Rosenberg in the back, whipped the woman and boy and when a policeman interfered, covered him with his revolver, jumped into his buggy and drove off.

Rosenberg's wound was thought to be mortal. The citizens of Fannsdale organized a posse, arrested Horn, and a magistrate committed him without bail. Horn was confined in jail at Linden, the county seat of Marengo County, in a week or two the physicians decided that the wound, though a very severe one, would not prove fatal. This, under Alabama laws, is "an attempt to murder" and the accused is entitled to bail. The judge fixed the bond, a heavy one, for Horn's appearance at the March term of court, which he promptly gave and was released.

Rosenberg was confined to his bed for three or four weeks, his business was ruined, but he and his family were provided for.

The Circuit Court, Hon. J. F. Jones, judge, met March 6th. The Grand Jury promptly indicted Horn for an "attempt to murder." The case came for trial March 21. Horn had able counsel and influential friends.

Everything was done, first to have the case continued and then to obtain a change of venue, but Judge Jones promptly overruled all dilatory proceedings, and compelled the defendant to go to trial.

The State was represented by the district solicitor and Charles Brown, Esq., of Birmingham. The defendant by Hon. Peter H. Horn, of Camden, and C. K. Abraham, of Linden. The defense had a large number of witnesses from Marengo, Hale and Perry counties. The trial occupied two days. The jury, twelve white men, nearly all of whom were farmers living on their fathers' land in Marengo, after patiently hearing the evidence, the arguments of counsel and charge of the court, returned to the room about 11 o'clock at night. In less than one hour the jury returned a verdict, "Guilty as charged with the indictment." This closed the preliminary for not less than two more than twenty years for the wealthy and influential Mr. Paul Horn. A motion for a new trial was overruled by Judge Jones and the case proceeded to the jury in the preliminary. The case was heard by the Supreme Court, but the result was the same.

The American Israelite,
April 20, 1893.

JEW IN AMERICA.

(Albany, N. Y., Times Palace.)

Of all maligned and misrepresented people under the sun the Jewish race has been the most stoned against. From the day when the marble-hearted Romans cruelly exiled the Mosaic horde from the fertile Valley of the Nile into the land of Ganaan, the Jews have had to carve their way up the hill of life through hatred, prejudice and misrepresentation. From the Exodus to the beginning of the nineteenth century of the Christian era, the misery and suffering endured by the chosen people has no parallel in the history of mankind. Notwithstanding the fact that the Jew always absorbed the habits and customs of civilization wherein he gained a foothold, still the hand of friendship was never extended him by his fellowman until in recent years the clouds of superstition and bigotry cleared away before the dawn of enlightenment and reason.

The honorable position tendered the Jew in the contemporary society of America is due only to his own intrinsic worth and sterling merit. It is his own inherent qualities which have elevated him from a position of degradation, consequent upon centuries of darkness and despair linked with fanatical hatred and religious obliquity, to a proud position in the American brotherhood of man; and it is these qualities which mirror forth the talents and genius which for years have sent, and which as long as man continues to love philosophy, music and poetry, will continue to send, the names of Baruch Spinoza, Moses Mendelssohn and Heinrich Heine ringing down the corridors of time.

Every barrier raised by hatred and prejudice in this country has been surmounted by the Jews, until to-day they are in the van in every business and profession in the land. Their achievement in commerce, their advancement in literature, art, science and the professions, challenge the admiration of all who rejoice in the advancement of humanity. Shoulder to shoulder stands the Jew of this country with his Christian brother in every philanthropic and public spirited enterprise, and his name is everywhere entwined with that of the Christian as a public benefactor. Nor is he less patriotic than his neighbor. Among the smoke and the din of every battle in the late war, amid the carnage and suffering of every naval encounter, in fact wherever the stars and stripes waved, there battling for the sturdy banner stood the Jew. Through the archives of the war department at Washington show that the numerical percentage of the Jews in the Union army was small,

still it must be remembered that the Jewish population in the United States in 1880 numbered less than 100,000 people.

Slowly but surely the Hebrew race is winning in this country the respect which justice ever offers as tribute to fragility and thrift, human intellect, unbounded physical energy, love of family, commercial sagacity, and an exalted regard for honorable men to manly man. Now can they be branded as the parasitic people which comic papers and jaded comedians picture them. On the contrary, they deserve the badge of distinction due a people who replace wretched men with comfort; dry the tear of sorrow and allay the pain of anguish. Hardly a city of importance in the country fails to boast of an orphan, hospital, mission or protective built by Jewish philanthropy and affording a haven of aid and sympathy for those who have fallen by the wayside or been forced to the wall in the battle of life.

Such are facts and not fancies about the Jews of America. Their honesty and ability have dispelled a prejudice once deep rooted in the land; their catholicity of thought and universal love for humanity is forcing for them books of steel on to the American's love for broadness of mind; their inspiration of their lives from the fountain of unselfishness and righteousness, is winning them the confidence of our youth; their pride of lineage and joy at the fact that the same blood that courses through their veins, once animated the brain of patriarch and prophet, commands the admiration of the Americans ever fond of glory and triumph; and their patriotism based on conviction and not on servitude as the sun is winning them a warm spot in the make-up of the American as a nation. Taken all in all the Jew in America to-day is second to no other nationality, and his children give evidence that in the years to come they will illumine with a brilliant torch the progress of humanity to a higher state, as meant fanned by the breadth and scope of the topics and subjects to be treated at this conference of Sunday next.

AMERICAN JEWISH LAWYERS HIGHLY COMPLIMENTED.

In the course of an article on the "Exclusion of the Dreyfus Case," which appears in the January number of "The Greenback," a legal monthly published in Boston, the writer of the article takes occasion to speak of Jewish lawyers in the following complimentary terms:

The legal profession, held in honorable estimation among men, has been rendered more illustrious by members of that race. The greatest equity judge in the history of the English Court of Chancery, with the single exception of Lord Hardwicke, is not only admitted, but asserted, by the English bar to have been Sir George Jessel, an orthodox Jew. Judah P. Heschman, an exiled American, though born a British subject placed himself in a few years at the very head of the bar of England, and left behind him a work on a department of the commercial law which will survive as a masterpiece for generations to come. Members of that race will be found in the front rank of the legal profession in every American city. Simon Stern, one of the first lawyers of New York, was the secretary of Mr. Tilden's committee of one hundred that overthrew the Tweed ring. Edward Lesterbach is at the time of this writing, in the front rank of a movement to preserve the independence of the judiciary of New York from the control of a political "boss."

"Any attempt at a catalog of eminent American lawyers would include such names as Julius Rosenthal and Adolph Moss, of Chicago; Nathan Frank and David Goldsmith, of St. Louis; Nathaniel, of San Francisco; James and Lazarus, of New Orleans, as honorable but which would reach into every considerable city of the Union.

In addition to the names mentioned, the list of eminent Jewish lawyers might be indefinitely prolonged. There is scarcely a city in this country which does not contain one or more leading members of the bar. Not only as practitioners but as writers, the Jews of the country take a front rank in the legal profession. While every one of the gentlemen named in the above except is fully entitled to that distinction, the list forms only a small portion of the number of Jewish lawyers equally worthy of honorable mention.

The American Israelite, Jan. 26, 1899.

The American Israelite, Dec. 10, 1896.

NO VERY RICH JEWS.

A Popular Solution Disputed.

(St. Louis Weekly Mirror.)

"As rich as a Jew." is a common saying that keeps alive a delusion. We have been told that the Jews in this country were monopolizing everything. We heard much of them during the silver campaign in 1893. We are beginning to hear much of the same talk again. Yet it is a fact that the richest Jews are not in the same class with the really rich people of the richest country in the world. The assertion may be startling to the unthinking, but it is nevertheless true.

No Jew to-day in America has a fortune of the first class. In a list of the fifty richest men in the country there is no Jewish name. If such a list would be extended to one hundred there would be none, says *American Magazine*.

The Jews are great traders, no doubt, but the Scotch, the Scotch-Irish, the French, the Dutch and the pure Yankee can beat them hollow when the trading is done on a large scale requiring executive ability, courage and absolute confidence in the integrity of the merchant. No doubt the Jews make a great deal of money, but they are speculators and gamblers, and what they make is not always held securely. Then again they do not, or rather, they have not, in the past, generally, begun with capital secured by inheritance. Nor have they, until lately, invested in land. They are also oriental in their taste and spend with much liberality to themselves in their living. A Jew, when profits accrue to him, is usually very generous to himself and all that belong to him. And many generally belong to him, for the Jews are noted for their large families. They are money-makers but not money-savers. Every man who reads this statement will have knowledge of an individual Jew to refute it. I am not speaking of an exceptional individual here and there, but am making a general statement. However, I repeat in entire confidence, there is to-day in America no individual Jew as exceptionally rich that he can rank in wealth with the fifty or one hundred men who stand at the top. The Jews are conspicuously missing in a list of more than fifty persons in the United States with fortunes so large as to be "beyond the dreams of avarice."

The great real estate families of New York are represented by the names of William Waldorf, John Jacob Astor, Mrs. William Astor, Elizabeth T. Gerry, Mrs. Hetty Green, Mrs. Bradley Martin, Robert Goelet, all of New York, and J. Montgomery Sears, of Boston. There are no big rich Jewish real estate owners in any other city.

continued

There are no exceptionally or preponderantly rich Jews engaged in the building or operating of railways, or even in speculating in railway shares, on this list of the men in that line will show: Russell Sage, Samuel P. Flower, George J. Gould, Col. R. F. Huntington, Edmund Thomas, Cornelius Vanderbilt, William K. Vanderbilt, Frederick W. Vanderbilt, George W. Vanderbilt, William C. Whitney, all of New York, and John Blair, of New Jersey. It may be said that the Belgians would furnish an exception in this class, with their heavy interest in the Erie road, but they are not in it for wealth with the other men mentioned. There are no Jews in this list of names of the owners in the great Standard Oil Company: John D. Archibald, Henry M. Flagler, John H. Flagler, M. B. Flag-

ler, William Rockefeller, John D. Rockefeller and Oliver H. Payne.

The greatest names in American commerce are not Jewish, such as James M. Constable, Henry O. Marquand, Joseph Milbank, Marshall Field, Studebaker, Potter Palmer, although there may be Jewish blood in L. Z. Lottor and may be in Adrian Inellin, who are in Alcock's list.

Havemeyer, Spruick and Beards, of the Sugar Trust, are not Jews, and Arbuckle, of the Coffee Trust, is not. Pierpont Morgan, the biggest broker, is not a Jew, although that people are said to be the greatest brokers. The greatest bankers are not Jews, as notices D. O. Mills. There are no distinguished Jewish men in the telegraph or telephone companies. The mining millionaires, Huggen, Hazen, Daly, Mackay, Clark, Stratton are not of the chosen people. There are no Jews dominating the finances in the insurance business. Names like Hyde, McCall, Dryden and Alexander, to mention no more, are not Jewish. The Gudahys and Armours are not of the children of Israel. Neither was "old Hutch." The big grain speculators in St. Louis are not Jews. Their names are Francis, Hanau, Orshwin. There hasn't been a big Jewish "plunger" in the grain market since Moses Fraley. Mark Hanna is the master of lake transportation. He is not a Jew. Neither is Andrew Carnegie, nor John D. Rockefeller.

There is not a city in the United States to-day that points to a Jew for its richest man, or the owner of the finest house. There is not a city in the United States that is a city of the larger order, that has its banks, its gas companies, its street railroads, its brokerage business, controlled by Jews. There are many moderately wealthy Jews; but in all the large cities it will be noted that the Jew who has made his fortune—and it needn't be a big one—is ready to retire for the benefit of his boys or his nephews, and is inclined to pass his final years doing good, generally in some quiet way.

The Jew is not the "grouch" for which he receives credit among the populace. He doesn't even dominate the clothing business. He works for Yankees. The one thing which the Jews seem to have acquired control of is the theatrical business, but the wealthiest theatrical man in the United States is not a Jew, but Mr. Charles D. Spalding, owner of the Olympic Theater in St. Louis, and Spalding's interests are handled by a jolly little Irishman named Pat Short.

The American Israelite Nov. 16, 1899.

DECLINE OF ANTI-SEMITISM AMONG ANGLO-SAXONS.

The growth of a more just and kindly feeling between the Anglo-Saxon and Jewish fellow-citizens may be ascribed to several things.

A large part of it is due, no doubt, to the love of justice and fair play inherent in the Anglo-Saxon race. With them the old time prejudice and hatred born of ignorance and fostered by religious fanaticism are fast giving way before an increasing knowledge and recognition of the true and noble qualities of the Hebrew people. Their indomitable energy and industry, their noble philanthropic spirit, and the pre-eminent domestic virtues are beginning here to be appreciated at their true value. The fact is generally acknowledged, in America at least, that no class or race of people have a family life so near the ideal, and none make such wise and generous provision for their poor and dependent ones as the Jews. These are qualities which compel respect and admiration among men of real intelligence and true humanity the world over; in America they are fast breaking down the wall of separation which centuries of unreasoning bigotry threw around the descendants of Abraham. The Jews were hardly recognized as a factor in American life fifty years ago. Now they are a large and influential element in our politics, literature, science and art, and especially in our humanities. Anti-Semitism can never take root in American soil. It can find none of the conditions here favorable to its growth.—*Leader's Weekly*.

The American Israelite, June 25, 1903.

An interesting phenomenon in connection with all the editorials, addresses and resolutions which have been stirred up by the Kishineff horror is the all but universal dropping of the former, gringovous use of "Hebrew" and "Israelite." The word Jew was employed throughout without the least fear of offense, often with the manly ring of genuine sympathy, which indicated, without express declaration, that the word is looked upon as a name of honor. We may register this as a distinct gain of public respect, which is the indubitable outcome of a brightened self-respect. As the Jew learned to abandon all silly circumscriptives, to insist proudly upon the one designation which had been dragged into ridicule and contempt, he taught others to feel that they would not hurt his sensitiveness by reminding him of his brotherhood with the despised and down-trodden of distant lands and former generations. Small as this gain might appear, it is invaluable, just because its benefits are beyond all possibility of measurement.

The American Israelite, Feb. 19, 1914.

UTAH'S GOVERNOR LAUDS COLONISTS.

Says Three-year-old Movement Has Proven Great Success.—Eighty-five Philadelphia Jewish Families to Move.

The success of the colonization of Jewish families in Utah was vividly described on February 14 by Governor Wm. Spry, of that State, who went to Philadelphia to confer with Rabbi Isaac Landman and others who organized the movement three years ago. Governor Spry was accompanied by an imposing delegation of State officials, who joined in his praise of the colonists and in extending an invitation to more to settle in the Western State.

The conference was held in the Bellevue-Stratford. In the Governor's party were Attorney General A. R. Barnes, W. D. Candland, president of the State Land Board; W. J. Lynch, secretary of the State Land Board; Senator Henry Gardner, president pro tem of the State Senate, and W. R. Wallace, Democratic National Committeeman.

Philadelphians who conferred with them, including Rabbi Landman, were Harry B. Hirsch, president of the National Farm School in Bucks county; Isaac H. Silverman, treasurer; Morton Hirsch, a liberal supporter of the school and colonization movement; Joseph N. Shellenburg, Ellis A. Gimbel, David Kirshbaum, Col. Samuel D. Loh and Sidney K. Alon.

Governor Spry and Mr. Candland described to Rabbi Landman and his associates the rapid progress the Jewish colonists had made in adapting themselves to Western customs and adopting modern farming methods, a problem of the latter being the reclamation of the desert by irrigation. Fifty families were sent to Utah two and a half years ago under the auspices of the Jewish Colonial Association. Rabbi Landman and his associates intend to send 100 additional families to the colony within a few months. 55 of these live in Philadelphia and the remainder in New York. Approximately 4,000 acres, almost entirely under irrigation, have been purchased for the families, subdivided into plots of 40 acres for each family. The colonists buy the land on slow payments. The average price an acre, including cost of irrigation, is \$45. Regarding the success of the colonization plan, Governor Spry said:

"Italians are pleased by the experiment, and it has been remarkably successful. We regard the colonists as extremely desirable citizens. They are continuing the work of pioneers in reclaiming the desert. In a few years they will be independent. We welcome colonists. Our greatest need is more citizens. We want settlers. Utah would welcome 100,000 men, and I want to emphasize married men, with families averaging five. Greeley's advice 'Go West, Young man,' still holds."

Mr. Candland, who personally supervised the distribution of land to the Jewish colonists, was especially enthusiastic over their progress. "Their tract," he explained, is one of the most fertile to be found in the West. Taken from the cliffs and west West, they rapidly learned farming and are an industrious, efficient class."

The American Israelite, Oct. 17, 1901.

JEWISH INTEGRITY.

(Pensacola, Fla., Press.)

The New Orleans States remark that the Jews of that city have been a most important factor not only in the building up of New Orleans, but in redeeming Louisiana from carpet bag rule and advancing the state to its present position of prosperity. The Pensacola Press can, from its personal knowledge of the Jews as a class, say that they are among the first and foremost in the upbuilding of the community in which they reside. In all works of charity the Jews are prominent; they never flinch at a discreditable, mix up politics or engender ill-will among their fellow-citizens; they quickly adapt themselves to local conditions as they find them, and never conspire against legalized authority; in the defense of the country or their activity or of their adoption, the Jews can always be found in the front rank, ready to contribute blood and treasure in support of the government; and last but not the least of these characteristics, the Jews are never found persecuting, mistreating or boycotting those who differ from them on social, civil or religious views.

* A pogrom in which the Jews of Kishineff, Russia were killed and wounded (Easter, 1903).

Negative Aspects of
Jewish Community Relations

Note: It might be pointed out that Isaac Mayer Wise, editor
of the Israelite, rarely hesitated to ex^{cori}~~ecrate~~ Christian
bigots.

THE JEWS JEWEED.

Plays the Cincinnati Gazette of the 20th inst.
BILLIARDS.

The Champion of Ohio Defeated by the Cham-
pion of Indiana.

A cavalcade of ten Jews, bearing in their midst the form of Mr. Jacob Garrett; billiard champion of the Hoosier State, bore down upon the Queen City yesterday, and in the evening the aforesaid Jacob Garrett, B. C. of the H. S., captured Mr. Harry Choate, the champion Buckeye billiardist, in a match game of 1,200 points up. The contest took place at Hopkins' hall. It was for a purse of two hundred dollars. Mr. Choate, aided and abetted by a very substantially built citizen of Springfield, Ohio, furnished his half of the purse, but the opposition one hundred dollars was contributed by the before-mentioned ten Israelites in sums of ten dollars each.

A pretty fair audience greeted the contestants as they threw off their coats and stood up prepared to battle for the possession of their separate states. The game opened in a most wretched manner and continued in a like strain for a number of innings. Toward the close of the contest, however, so closely did the score stand, that the utmost anxiety prevailed as to the result. Each contestant manifested an abundance of nerve, but both were decidedly careless in their play. It was an extremely ridiculous and laughable sight to watch Garrett's backers as their champion was playing in the latter stages of the game. Never was cupidity more strongly depicted than as it shone forth from the inflamed countenances of these money grabbers. One old man in particular stood with augmented legs and eyes looking as if they were about to burst the bonds that enshained them in his head, as Garrett attempted a difficult shot.

Several interruptions occurred during the play, owing to a difference of opinion as to whether certain shots had counted or not. Fred. Ackerman, who had been selected as referee, appeared to be afflicted with temporary blindness, as in three or four separate instances, when appealed to, he would render no decision. This conduct, though doubtless attributable to Mr. Ackerman's desire to propitiate both men, caused much confusion. Eyewitnesses were appealed to, and Choate, ever calm throughout in his usual manly, straightforward manner, deferred several times to the judgment of these outsiders. The same compliment can not be paid to Garrett, and in one instance, although the sentiment of the house was decidedly in his favor, he insisted upon having another shot, and held to his conviction with great obstinacy for some time. He finally yielded the point very reluctantly, and the game proceeded thenceforward to its termination without any more such disagreeable incidents.

continued

Save you right, Jews, you have no business to mix up with Christian gentlemen, sportsmen and prize fighters, that is chivalric, Christian sentiment, part and parcel of the Christian

country, of the numerous blessings of Christian civilization. What business have you to be there, to bet, to back, and interfere with Christian duty and Christian fun? The reporter of that piece of blackguardism would do well, if he would expose those betting Jews, names and residences, to afford their wives or mothers an opportunity to correct the habits of their misguided sons or husbands. But who will improve the neglected habits, the coarse manners, and the loathsome prejudices of the Gazette's billiard reporter? Who will improve the imprudence and impudence of the managers of a public organ, who publish such blackguardism? These are some of the questions to which modern science has discovered no answer.

The Outrage at Pine Bluff.

The inhuman and barbarous desecration of the Jewish cemetery at Pine Bluff, Ark., receives universal reprobation among all classes of citizens. It is a crime not only against the American people, but a foul stain on the age we live in, never excelled in malignancy, scarcely ever equaled in the barbaric times of religious frenzy and persecution. Although it is a peculiar offense toward the Israelitish community of Pine Bluff and of the United States, God forbid that it should be charged against the people of any other sect or religion. No! it was an act of vandalism for which the villainous perpetrators are alone responsible, and all that can be hoped for is, that these assassins of the dead may be discovered, and that punishment may be meted out to them fit for such, ghoul and human hyenas. Meanwhile, our brethren of Pine Bluff have the sympathy and confidence in their sorrow and pain not only of their co-religionists, but of all proper-minded people. It seems appropriate, however, that the Jewish organizations all through the country should take some action in the premises, to join the authorities of the State of Arkansas in offering rewards for the detection of the criminals, to send words of cheer and affectionate sympathy to the people of Pine Bluff who have been so wantonly outraged, to tender pecuniary aid, so that the cemetery be speedily restored and renovated, and to assist in every possible manner in replacing the graves and monuments in the same way that they were situated before the malicious wantons demolished them. All our congregations and societies should take action in the premises.

The Successors of the South.

A recent number of the *Columbus, Miss. Democrat* contains a column and a half article signed *Justice*, who in a smooth-tongued, specious manner, under the pretense of giving good advice to the Jews, brings serious charges and endeavors to stir up local prejudices against them to the injury of their trade and their social and political standing. The first part of the article, in which, by a series of studied compliments, he seeks to hide the real object of his attempt, we pass over, as none can fail to see that the general compliments are meant merely to prevent his being charged with religious bigotry, and indeed, we believe no religious motive is at the bottom of the matter, but that it is simply the outcry of a man who is unsuccessful in trade. We therefore omit the eulogy and profession of friendship, and proceed to examine and answer in detail the charges preferred. The first of them are:

"But then there are some things, it strikes us, should be put down in abatement of the nobility and greatness of the Jews as a people, sharing the hospitality and enjoying the blessings of many goodly lands."

"They are an exceedingly clannish people, shut up to their own social reunions, and huddled up like the terrapin within his shell, to their own people, in trade and business relations not less than in religion."

The first charge herein contained is that the Jews are exclusive in their social life, and this, indeed, is true, not only of Columbus, but of nearly all the smaller towns of the entire South, and the reason is apparent to the most casual observer.

A Northern man coming South to settle is never received into good society, however well he may be qualified to grace it. We would refer *Justice* to the case of Mr. T, who came to Columbus, built a mill and a beautiful dwelling. How was he received? What encouragement was given him to make Columbus his home? Why did Mr. T. leave Columbus? We wait for an answer to these questions. And T. was neither a foreigner nor yet a Jew.

You will not admit the Jew to your home circle; your wives and daughters will not meet theirs on a footing of equality; and the Jew, who springs from a race of higher intelligence and of greater antiquity, returns the compliment which you have paid him. The statement that any man in our day is exclusive in trade is simply foolish. Nearly all the Israelites of Columbus deal in a general class of goods, including almost everything that is requisite in a household, and they would be foolish to buy what they have to sell. But to proceed with *Justice's* arraignment, he asks:

"Does any Jew in Columbus own any real estate here? Does any one of the many clever Jews residing here own the residence in which he lives? Does any one own the store-house in which he does business? In other words, does any Jew pay tax on any realty in this place? Do the Jews, as a class, patronize any grocery store in Columbus? Any boot and shoe store? Any clothing store? Any boot and shoe shop? Any tailor's shop? Any furniture store?"

We have two as fine furniture stores as can be found in the State. The Jews buy fine furniture. Do they purchase here?

And now to answer these specific questions: "Does any Jew in Columbus own any real estate here?" We say yes: Emil Gross does, though we dare say that he sincerely wishes he did not, for some property in Columbus, even business locations, can be rented for less than the taxes and interest would amount to, but in other places and within one hundred miles from Columbus, Jews own real estate, and largely in such places as Okolona, Corinth and Meridian, which promised enterprise and prosperity, which were less governed by antiquated fashions, they built and built largely, and often sunk large amounts, as was the case with Mr. Rubel, who built a fine brick hotel in Corinth. We refer again to the case of Mr. F—, whose dwelling, which cost nearly \$5,000.00, can now be rented for \$30.00 a month. Great encouragement truly to own real estate.

We should also suppose that some of the Jewish merchants of Columbus, being young men and not long in business, would hardly have acquired enough scrupulous cash to invest in real estate, and with most, any surplus that they may have is generally locked up in credits, which they allow to accumulate during the summer months to repay them with the actual amount of cash, and the Jew is too wise to burden himself with encumbered property, and consequently does not build.

"Does any Jew pay any tax on realty in this place?" Very few, we admit, but as realty has but a nominal value in Columbus it is the personal property tax and the privilege license which contribute principally to the support of the government. "Do the Jews as a class patronize any grocery store in Columbus? any boot and shoe shop? any tailor shop? any furniture store?" As we have said before they deal in all these articles (many) the last mentioned, and have no doubt the troubleless Jew. We venture to assert that of the two fine furniture stores mentioned, *Justice* owns one and the lack of Jewish patronage has put out of his walls "Alec the Jew's paragon." A furniture dealer in the South keeps, as a rule, the commonest kinds of furniture only, and seldom finds that he is forced to demand large profits to compensate him for loss of time. The one or two fine sets he may have sometimes remain on hand for a year or more, and when sold a profit of about fifty per cent. is made; and the Jew, being a business man himself, buys where he can buy cheapest, as we venture to say every man does in that community or in any other. The same reasoning also applies to fancy groceries. Does any grocer in Columbus keep imported cheese in stock, Hungarian prunes, special molasses, or any of the fancy groceries that are perishable in their nature? We await a reply, and should it be in the affirmative, we ask one more question? Can he sell within twenty five per cent. of New Orleans or Cincinnati prices with freight added? We think not. Now the Jew not being accustomed to an unvarying diet of beans and corn meal, and knowing of other luxuries in life than whisky and tobacco, wants these things for his table, and again he buys where can get what he wants at a reasonable price.

We have answered these charges at length because we know them to be a vile slander. We know by personal observation that the Jew is the backbone of Southern commerce, and as necessary as it is to sleep or live; we know that the ordinary necessities of life he buys where he lives, the luxuries in many places are not obtainable; in fact, as a rule, in large cities only, and there naturally they buy.

In conclusion, Grand *Justice*, in return for the friendship you have manifested for the Jews, accept a piece of advice from a Jew. If you are an owl, do not for a moment believe therefore that all mankind is blinded by the daylight. Learn the ordinary rules of trade, and how it is governed by demand and supply, and further, because you cannot obtain the patronage of your fellow-citizens in your business, do not raise an outcry against a whole people of whose principles and method of life you are ignorant, and lastly, should you have an other attack of this kind, we trust that in the ranks of respectable journalists you will not find another editor who is so enough to put in such an article into his column.

CHRISTIANS AND JEWS

The semi-weekly *Chicago Inter Ocean*, of May 30, had an article on the question of the relation between Jews and Christians in this country, a question which is being quite widely discussed at present in the secular press. The discussions in the papers arise in most part from the attitude on the summer resort prejudice. From a consideration of the feeling manifested against the Jews at these places of recreation the writer on the *Inter Ocean* proceeds to a statement of the social relations of Christians and Jews in general. He puts a new phase on the matter entirely. He lays the onus of the blame on the Jews. He claims that Christian thought is for the breaking down of all barriers and for social and friendly inter-communication and that all the Christian asks of the Jew is that the latter allow others to be Christians without seeming to desire to offend against them, and then mentions as two instances that he desires to know why, if the Jew does not eat swine's flesh he comments on others doing so, and why, if the Jew does not observe the sabbath, he obtrudes on another's observance of it?

This is misrepresenting matters altogether. We will not deny that there is a Jewish exclusiveness, but it has never been aggressive, in truth, the Jews are too much in the minority to take the offensive. We have yet to hear of a case in a larger instance of an expression of the Jewish against the Christian religion in this country, indicative of bigotry or intolerance. We have yet to hear of a comment on others as Christians or non-Jews eating swine's flesh. Dissertations by such who hold to the injury of eating pork, (and among the number are many who are not Jews) can not be construed into a comment or a criticism on others eating it if they so desire, no more than a physician warning against eating hot bread can be looked upon as an inimical expression against those who are fond of and do consume hot biscuits and rolls. Discussions and articles against Sunday legislation by the government can neither be regarded as an obtruding of the Jews on others observance of their sabbath. We have yet to hear of an objection on the Jews part to the Christians observing their Sunday as they will. The only protests that have been raised and in them the Jews stand not alone, they are supported by the Sabbatharians, and in fact by all loyal and right-thinking citizens of the Republic, have been against the attempts to have the government recognize in its legislation any

special day and thereby force its citizens into the straight jacket of a Puritan Sabbath.

The protest has been not against the Christians observing the Sabbath as they will, but the contemplated union of Church and State and all the consequent disaster and urgency to free government that such a step would entail. The expression against the Sabbath legislation have been directed not against the Sunday as the day of rest (may every man rest when it suits him) but against the pernicious principle subversive of all freedom that any religious denomination should take it upon itself to dictate the policy of the State.

continued

The blame for the social barriers rests on the Jews, it is said. Let us see. Foremost and primarily the antipathetic feelings existing between the followers of the two religions as evinced in the summer resorts (for it is this which has given rise to the whole discussion) exist all on one side. We have yet to hear of Jews excluding Christians because they are such. Jewish clannishness causes the Jews to flock together, but it has never been the cause of open hostility against any confessions of the Christian religion. The prejudice against the Jews rests on early religious training and education. In contradiction to this thought it has been stated that the anti-Jewish sentiments are shown not only by professing Christians, but by many who attend no church. All these, however, have been reared on Christian thought and have imbibed Christian traditions and are still held in their bonds. The Christian thought considers all Jews damned. The Christian thought deems it a great work to send out missionaries to convert the Jews. The Episcopal ritual classes all Jews with Turks and Infidels. The Christian thought considers the Jews still in a state of penal misery because of the death of the founder of Christianity. The Christian thought impresses the minds of the little children with the supposed crime of the Jews and the consequent responsibility and wickedness of the Jews of the present day. Where in Jewish thought is there anything like this? Where in Jewish thought are Christians or any others considered damned and lost because they hold the beliefs they do? "The plans of all nations have a share in the bliss of the future life," says Judaism. Where in Jewish Sabbath-school instruction are the Christians pointed to as lost and to be despised because of untold sufferings they inflicted on the Jews in the past? Man can sanctify himself by loving and honoring his fellow man as himself, for all are created in the image of God, is part of the religious teaching imparted to Jewish children. If, as this writer says, the most enlightened Christian thought is for removing all barriers we are more than ready to meet that thought. The most liberal sermons have been preached from Jewish pulpits. The most vehement denunciations of religious intolerance and prejudice have emanated from Jewish writers. The great majority however must meet with the enlightened minority on both sides. When Christian thought shall rid itself of the frightful conception that all who believe not in the saving grace of Jesus are lost, and when it will come to the conception that the good and the noble of the earth without distinction of belief are God's chosen ones, then and then only will this prejudice disappear. This is the barrier, and every liberal Christian sees that comes to appreciate man as man is hampering at the barrier and assisting in demolishing it. The Jews do not consider those who are not of their way of thinking lost; when the same statement, in the course of time will be able to be truly made of Christianity the prejudice against the Jews, which now again appears in various forms will be no more and not till then.

D. P.

* David Philipson

The American Israelite, June 6, 1889.

President Eliot Addresses Menorah

Last evening in Phillips Brooks House President Eliot addressed a meeting of the Harvard Menorah Society and representatives of the Jewish race from many of the New England colleges. He began by saying that Harvard University was founded for the search of truth and freedom, and that in this spirit the students of Semitic descent were received. The Jewish race, he said, had a history piteous and full of pathos, and that it remembered three great captivities and times when it had had freedom only to think and hope, but that now in this land it had found freedom both physical and intellectual. He said that the Jews had chosen an excellent place in this University for a seed ground for the development and spreading of their ideals, and that although their number was small, they should not be discouraged, as it was rapidly growing. President Eliot then pointed out that as a result of their generations of hardship, they had lost their physique and martial spirit, and advised them to go in for more out-of-door life and to enter the militia. He gave them credit for two great qualities, their beautiful family life and their power of intelligently directed, assiduous, and judicious labor.

*The Menorah Society was founded at Harvard in 1906. It was an intercollegiate student group which met for the purpose of studying Jewish life and ideas.

THE JEW AS AN ATHLETE.

The advice which President Eliot gave to Harvard's Jewish students—and then to them to their race—to value physical development and bodily stature as well as intellectual attainments and their new-found liberty, was characteristically blunt, but wholesome. But the Jew has a fine martial record, from the time he fought Rome until with the Slav he fought Japan. Despite his diminutive stature, his stamina and consequent endurance give him worth that larger race rivals often lack. Moreover, as a matter of fact, this country already has seen not a few distinguished athletes, pugilists and teachers of physical development who were of the Jewish race.

CHAPTER TWO

Discrimination

Discrimination against Jews was not a phenomenon that occurred only during the period between 1865 and 1914. If we look to the Jewish experience in New Amsterdam as a prototype of Jewish-Christian relations in the United States, we find that the twenty-three Brazilian Jewish refugees who landed in New Amsterdam in the late summer of 1654 were denied the most elementary economic and religious rights by Governor Stuyvesant and the Dutch West India Company.¹³

By the time of the Revolution there were perhaps two thousand Jews here, in a population of 2,500,000, and a significant number had probably been assimilated. Jews had been arriving from Central Europe since the early 1700's, but many more came after 1815, especially following the failure of the liberal revolutions in 1848. Many of them reformed their religion and quickly became Americans of the Jewish faith. They were subject to some economic and social discrimination, but life for them was comfortably tolerable and promising.¹⁴

After the Civil War, a pattern of discrimination began to take root in America. Several factors helped produce this new discriminatory activity. There was a large influx of German and Polish Jews in the 1870's. By 1877 the Jewish population swelled to a quarter of a million.¹⁵ These new immigrants settled in various parts of the country and engaged, for the most part,

in mercantile activity. As a result, the Jew made his presence known everywhere.

Another factor was the growing success and prosperity of those Jewish immigrants who had come to this country in the 1840's and 50's. There were a number of Jewish millionaires such as Philip Heidebach, the manufacturer, bankers Joseph Seligman, Lewis Seansgood, and Solomon Loeb, railroad magnates Emanuel and Mayer Lehman and many more.¹⁶

As some Americans saw it, Jews acquired money much more rapidly than culture. According to a number of citizens, Jews were greedy and deceitful. During the Gilded Age in America (1870-1914) this Jewish Shylock image acquired a new dimension. The Jew was not only seen as unscrupulous and mercenary, but he was also imagined a tasteless barbarian who rudely elbowed his way into genteel company.¹⁷

American society was changing during the Gilded Age. Many middle-class Americans were acquiring wealth, but while the accumulation of material possessions pushed people up the social ladder, the urban industrial economy also widened the gap between rich and poor. Thus, even though the social climbing increased, the distance to be traveled was lengthened.¹⁸

The Jews were very much involved in this new mobility which society acquired. For many who were thrown into the social climbing process, the Jews symbolized the pecuniary vices and entered more prominently than any other ethnic group into the struggle for status. Because of the insecurity of those who were climbing the social ladder along side the Jews and also because of the uneasiness on the top rungs of society, elaborate systems of

social registers, geneologies and an aristocratic European culture was developed. To fend off the Jew, anti-Semitic discrimination was a means of stabilizing the social ladder.¹⁹

The formulation of a system to limit social advancement and the discriminatory acts which were perpetrated against Jews were brought to light in 1877 with the Seligman Affair. Joseph Seligman was a Jew and one of America's leading bankers. In 1877, he was excluded from the Grand Union Hotel in Saratoga, New York by the order of Judge Henry Hilton, owner of the establishment. The hotel, in fact, imposed a ban on Jews in 1877. The Saratoga incident was highly publicized, but despite public shock and indignation many smaller establishments soon adopted the same policy, sometimes even displaying placards reading, "No Jews or dogs admitted here."²⁰

In 1879 another incident took place involving Jews and resorts. Austin Corbin, the developer of Manhattan Beach, publicly stated that Jews should go elsewhere. Corbin built the huge Manhattan Beach Hotel and wanted to make his Coney Island development the most fashionable and magnificent watering place in the world. Corbin stated that, "We cannot bring the highest social element to Manhattan Beach if the Jews persist in coming."²¹

Social discrimination flourished not only at resorts but in many other spheres of American life. Many private schools rejected Jewish children. Social clubs, blackballed proposed Jewish members. Businesses refrained from hiring Jews, and in some cases, for example the insurance field, they were loath to do business with Jews.

Discrimination took another turn as East European Jewish immigration grew. A nativistic feeling was prevalent among many Americans and discrimination in summer resorts, clubs, and schools increased during the years before World War I.

Jews did not let discrimination pass when they encountered it. Jews were publicly vocal about anti-Semitic practice, and Jewish defense organizations were formed to help protect and sustain Jewish rights. The American Jewish Committee put pressure on the New York legislature to enact a civil rights bill forbidding places of public accomodation to advertise their unwillingness to admit anyone because of race, creed, or color. Violations were to be punished as misdemeanors. Governor William Sulzer signed the bill into law in 1913. In the next few years, the anti- defamation league of B'nai Brith helped enact similar measures in other states.²² These laws constitute a beginning for the movement to outlaw the discrimination which was clearly in evidence and had assumed a multiplicity of roles between 1865-1914.

Hilton-Seligman Affair

Note: Despite the various discriminatory acts which Jews faced, American Jews did feel secure enough to treat anti-Semitic incidents with considerable humor.

The recent order issued by the Grand Union Hotel at Saratoga declining to furnish accommodations to *Jews*, we have every reason to believe is just, and demanded by a condition of affairs at that establishment which could no longer be tolerated with safety to its business interests. The *Jew*, who depends solely upon his cash, and who believes that money enfranchises a man with a privilege to do as he pleases, is a type of man, as offensive as a drunken Irishman, a gluttonous German, an irate Frenchman, or a treacherous Spaniard, neither of whom any hotel keeper will tolerate in his house. The polished, intelligent and courteous Israelite, of whom we have large numbers in our country, never make vulgar and loud displays anywhere. Men of high character—of pure and simple manners, rich in culture and noble in conduct—such as these are welcome everywhere, but the head of the stock board, the plunderers of financial unfortunates, and the perjured "bulls" or "bears" of the street, are the class who have made hotels like the Grand Union at Saratoga offensive to people of culture and refinement. The fact that people like these pay a fixed price for their board leads them to believe that they can offensively obtrude on all else in the same house—that they can pollute every room, parlor, corridor, veranda, reading room, and, in fact, the entire house with their peculiar modes and manners, frequently presuming to convert these establishments into business places for their own accommodations. We are satisfied that any traveled man who reads this article will coincide in what we thus utter. All such have felt and been disgusted by such conduct, and we are, therefore, not astonished to see a hotel like the Grand Union expel these snobs, and close their doors to such purse-proud vulgarity. It is a stigma which the *Jew*, that is, the vulgar, low bred, exacting and illiberal Jew, in the full sense of that opprobrious epithet, has brought upon himself. He must be taught that there are other attractions than money to give a man standing in society. That a boor and an upstart, however heavy his purse, is not acceptable where courtesy, gentility and good manners are sign manuals. We rejoice to think that there is independence enough to resist this vulgarity, and that the resistance has begun where it strikes the highest in rank of these snobs. We hope to see the respectable Israelite take high ground on this subject, and not allow himself to be drawn into a fight provoked by what has repeatedly disgusted him, and which is really a disgrace from which he has suffered.

The American Israelite,
July 13, 1877.

Now, we do consider ourselves respectable, and we are disgusted with the overbearing conduct of haughty upstarts. Nevertheless, we can not subscribe to the know-nothing doctrine, that the American shoddy is any better or more refined than the shoddy from abroad; or that in this nineteenth century, the second of the American republic, one should have the indecency to proscribe a class on account of some individuals that might displease him. We believe to know that the American sportsman and gambler, as you meet them in Saratoga by the scores, are much more intolerable and despicable than any honest man, whatever his manners may be. It is not the best class of American society which frequents Saratoga. You must yet learn that know-nothingism is played out, and that one class of people is as good as another; that the Jew is a man and a citizen, and must be treated as such. If you have aught to say against Mr. Cohn, Levy or Solomon, say it; but do not abuse the Jew who has done you no harm.

ORDER NO. 2, GRAND UNION HOTEL, SARATOGA,
NEW YORK.

To the Clerk of the Hotel:

Write to the following Jews that they can have no rooms with us:

Adolph Cremieux, Senator of France; Mons. Offenbach, Paris; Dr. Bamberger, M. P., Paris; Baron Wormser and Jules Simon, Paris; also to the German Jews, Dr. Lauker, Dr. Lazarus and Dr. Steinthal, Berlin. Those in Rome and Vienna need not be answered at all; they are all Dutchmen anyhow. HENRY HILTON, THE GREAT.

ORDER NO. 3.

No music by Halévy, Meyerbeer, Mendelssohn, Offenbach or any other Jew must be played or sung in the hotel.

HENRY HILTON, THE GREAT.

ORDER NO. 4.

Take out of library all books of the Jews: Mosenthal, Heine, Boerne, Saphir, Kalisch, Frankel, Meisner, Auerbach, Moses Mendelssohn, Valentin, Traube, Kuranda, and all the other d—d Jews.

HENRY HILTON, THE GREAT.

ORDER NO. 5.

Write to Prof. Schleiden in Dutchland, that neither he nor his Jewish friends from the various Dutch universities must come here, we would not have any of them.

HENRY HILTON, THE GREAT.

ORDER NO. 6.

The Jewish Attorney-Generals of Great Britain and Holland may go to the garrot.

HENRY HILTON, THE GREAT.

HILTON, THE TRADER.

Although the excitement that the shameful act of Stewart's heir and assign aroused, has abated, still it will live in history, and, like Banquo's ghost, will not down at his bidding. In vain does he try to wash his hands of it, and puts in, as a plea in abatement, that his devisor's widow is about erecting a church at Garden City, with a splendid mausoleum to contain the ashes of her late husband; in vain does he wring his hands, and, like Lady Macbeth, exclaim

OUT DAMNED SPOT.

It still sticks and will stick to him all his life. Your readers will want to know what was the sentiment in the National Capital. The press of every description were loud in their denunciation of his unwarrantable effort to create a caste distinction pivoting on a moneyed aristocracy. Donn Piatt handled it with his usual incisive sarcasm. Bret Harte improvised one of his matchless poems. Wolf wrote one of the best letters of his life. Peixotto telegraphed Seligman, "Even in Roumania such an act would not be tolerated." Peixotto says the most magnificent hotel in the Orient was built and is kept by a Jew—the Grand Hotel du Boulevard in Bucharest. A leading Senator pronounced Hilton to be a dirty beast. Rev. Dr. Sunderland said the epilogue would be of lasting benefit to the Jews, it would make the thinking public dwell on their prominent good qualities, and would make the Jews themselves reform their bad ones. Rev. Dr. Newman preached a sermon at the Metropolitan Church, in which he unstintingly pronounced the act of the inn-keeper unworthy the age and the land we live in. His address was very forcible and produced a sensation. Rev. Dr. Hall, Secretary of the Young Men's Christian Association, preached in the first Baptist Church on the subject, and hit the nail on the head, clinching it on the other side. He said no apology whatever was due the Jews, for such a transaction could have never been inspired by a true Christian spirit. It was the act, said he, of a man who was neither a Christian nor a gentleman, nothing but a common rum seller, worshipping Mammon and not God. The Christian community, he continued, were not responsible in any sense for the acts or words of such a person. The Baltimore press and pulpit were equally as emphatic in their denunciations. Let us review in brief the charges made by Hilton, against the people to which Seligman belongs.

1st. They are Jews; but he (Hilton) avers it is not against their religion that he objects, so he qualifies it and says,

2d. They are *trade Jews*. Now this qualification falls to the ground, as the man who makes the charge is a trader himself, as were Astor, Stewart and Girard, so if to trade be a crime, they are in good company; but

3d. They are *Seligman Jews* in contradistinction to *American Jews*. This is a clear revival of Knownothingism, a slur and an insult to all naturalized citizens, and those who sow that storm may look out for a whirlwind for a harvest.

4th. The Jews are sharp dealers; now any one who knows the record of the house to which Hilton is heir and assign, and how they use their capital to crush out any one who dares to compete with them, can soon decide who are sharp dealers. For an instance of sharp and fraudulent dealing, let your readers refer to the 13th volume of Benedict's U. S. Circuit Reports, and they will find that the learned judge pronounces Hilton as guilty of *fraud* in the bankruptcy proceedings, touching the insolvency of the owners of the Metropolitan Hotel, New York.

5th. The Jews are not tolerated; and especially the individual he attacks; as this assertion is flatly contradicted by August Belmont & Co., Drexel, Morgan & Co., and their colleagues of the syndicate, thus proving Hilton's statement untrue, every other allegation of this trader can be considered of the same character, for the rule applies *fa'um in unum fa'sum in omnibus*. When a man makes one false statement, no credit can be placed on anything else he states.

Thus his indictment against a whole people falls of its own weight. When the British Parliament cited the American people at the bar of their house during the revolution, to show cause why they should not be deprived of their rights of freedom, Burke exclaimed, "It is difficult to draw up a bill of indictment against a whole people," and as time progresses the process does not become easier. Just about the time that the late affair was at its height, eleven men in one neighborhood were being escorted to the gallows; they were all Christians, but that fact would not warrant any man denouncing the class to which they belonged, they were bad members of their people, they did not in the least represent the sentiment of the mass of which they were but a component part, on the contrary their lives and their acts were execrated by all good Christians, and it would be outrageous that these eleven culprits and their impious sins should be held up as the type of any religion or any nativity. Any man who would draw such inference must be a bigot, if not worse.

CLARENDON HOTEL.
SARATOGA, June 1, 1877. }

Judge Henry Hilton, care Messrs. A. T. Stewart & Co., New York:

DEAR JUDGE:—My family have for many years patronized the Union Hotel at Saratoga, but were informed yesterday by your managers that orders from headquarters are to exclude all Jewish families from the list of guests this season, alleging, as a reason, that there existed a prejudice among Americans against people of that persuasion, which had injured the Union to that extent last season that headquarters proposed to roost them—namely, tell them all, without exception, that all rooms except garret chambers were engaged. Now, permit me, dear Judge, in your own interest and in the interest of Mr. Stewart's valuable estate, the lion's share of which you seem to have acquired, to say that you are adding to the many serious mistakes which you have made since you inherited that estate by refusing admittance to the Union Hotel to a large class of people, irrespective of their respectability, wealth and proper bearing, merely to pander to vulgar prejudice, under the mistaken notion that by so doing you will fill the house with other nationalities. You will find yourself mistaken. You are no judge of American character. The civilized world is beginning to be more tolerant in matters of faith or creed or birth than you believe or would have them. They despise intolerance, low cunning and vulgarity, and will not patronize one who seeks to make money by pandering to the prejudices of the vulgar. I regret you are running the Union at a loss. I regret you are making no headway in your wholesale departments in New York and Chicago, and that even the Ninth Street retail store, so popular and prosperous under the management of the late Mr. Stewart, has lost its best patrons. A little reflection must show to you that so serious a falling off in your business is not due to the patronage of any one nationality, but to the want of patronage of all, and that you, dear Judge, are not big enough to keep a hotel, nor broad enough in your business views to run a dry goods store. You have tried competition with experienced and popular houses in the manufacture of carpets, of woollens, of silks, and of scores of articles of minor importance, and you have succeeded in none, and never will; and I would respectfully volunteer an advice, for which I charge you nothing—although you once charged me \$10,000 for an advice which was worth nothing—that if you want to save the rest of the once valuable estate of Mr. Stewart, that you advertise a large auction, and sell your merchandise and your hotels to the highest bidder, and no matter at what sacrifice you get rid of them, you will come off better than by holding on to things which you can not intelligently manage. Trusting that you will avail yourself of this friendly and disinterested advice, I remain, dear Judge, yours very truly,
"JOSEPH SELIGMAN."

Some years ago we made it a specialty to look around in those Eastern watering places, and we found plenty of gamblers, loafers, hollow heads, shallow brains, effeminate politicians, sons or sons-in-law of rich fathers, shoddies and plagues of society, plenty of show, pomp and ostentation, with here and there a lady and a gentleman between, who looked to us like an oasis in the wilderness. Jews have no business to be where fortunes are squandered, men and women ruined by the scores, where an insane luxury demonstrates the want of heart and soul, and man is lost under the wild freaks of gamblers and ridiculous toys. Who goes chiefly to American watering places besides the very few who seek health and recreation? The scum of society, glaring with diamonds, who seek the gambling table, low society, pomp, show, ostentation, debt or self-deceit. Like other people of self-respect, stay away from Saratoga especially, which is a gambling hole; stay away from all those Eastern watering places, which are hot-houses of corruption and degeneration. The most respectable people in this country avoid those places, they shun them. They seek health and recreation in spots where nature smiles in her unadulterated charms. They seek health and no gambling tables. Because it belongs to the morbid fashions of New York that every snipe must go to a watering place and spend the few dollars he may have, it is not necessary that sensible people must do the same. Men of brain do not ape every fashion. But, if you must go to Saratoga, if you must purchase goods in A. T. Stewart's store, if you can not live without the wild chase of the watering places, then go on and do it as best you can.

We must say in conclusion, that we feel sorry that Mr. Joseph Seligman has been made the victim of an ungentlemanly man's rude attack, for, indeed, least of all, Seligman deserves such a treatment; but at the same time we are glad that the war has broken out among New York princes, who, we expect, will fight it out to the bitter end to have it decided whether any one of a proprietor can insult the Jew with impunity; whether the Jew must be in Saratoga or the other Eastern watering places; whether he or she must buy goods at A. T. Stewart's store. Let us see how much honor there is in that, and what the law has to say.

The Social Prejudices.

The Hilton Seligman controversy again calls our attention to the social prejudices of some native American Christians against foreign-born Hebrews, especially in the Eastern cities, where Know-nothingism has left its imprints in social life. Two facts which experience teaches must be taken into consideration: (1) The native American Israelite is not exposed to those prejudices, not even in the Eastern cities; and (2) these social prejudices exist chiefly, or, perhaps, exclusively, in Eastern cities, and there again they are most outspoken in Boston, New York, Philadelphia, and Baltimore. In the West these ridiculous prejudices could not exist to any considerable extent, because the foreign element is too numerous and influential, and the West has been thoroughly liberalized by men who understood that business.

In the Eastern cities, there are some more elements to be taken into consideration. On the part of the Jews, it is true, to a large extent, that they do not care much about public opinion, and, with a few exceptions, do not try to make or shape it, except in politics, and there it is certainly not the best element which is put forward. If they do care to make or shape public opinion, they certainly have not done so very successfully. Men of science, letters and culture, among whom there are quite a number of Hebrews in the Eastern cities, stand at a distance, because they have no encouragement to expect of their co-religionists. Those, however, are the men who can overthrow inveterate prejudices; not the Rothschilds and the other millionaires of Europe, but the Jewish writers, poets, composers, artists, orators, scientists, philosophers, and journalists have done it. Here we have before us the same human beings; and here this latter class is barely tolerated. That thing which the Germans call *Bildung*, real and thorough culture, is at a considerable discount here. Let him be a master of all sciences, a professor of philosophy, or any embodiment of learning, in Eastern society, he is a *Chatter* among Jews and a *Jew* among Christians.

On the part of Christians, besides the above influences, there are others at work. "I am an American," says that man, "and he is a foreigner; my father (we do not speak here of Judge Hilton) was the son of an old New England or Virginia family, and that man is the son I know not of whom." So the start is made: "That foreigner is doing a flush business, and that native-American does not." Then comes envy, and completes the second starting point. With a few exceptions, the entire aristocracy of those cities is a money aristocracy, which, as is known since the days of *Kohleth*, is the meanest and least respectable. Besides those who are mere upstarts and know of no higher aim than pomp and ostentation, there are those who have inherited fortunes without culture, and aristocratic claims without aristocratic refinement. Now the Jewish upstart, with his pomp and ostentation, comes in their way, or the Jewish gentleman loafer of \$50,000 a year crosses their path. They have no higher ideal, no loftier aspiration, no grander conceptions than these, and in these they see themselves equaled or outdone by some Jew, and he is a foreigner, and he is no Christian, and he is not polished; "Down with him, ostracize him, he is a Jew, and I—well, I am no Jew." You will never find a man of extensive culture, of profound learning, of natural nobility of heart, or feel so. The unsophisticated rustic, who repeats his preacher's words, and the money aristocracy are the only persons capable of such meanness; other people are ashamed to be so low and mean, and if they, by the force of circumstances, are, they will carefully suppress them.

* Henry Hilton decreed that no Jew should be accommodated in the Grand Union Hotel of Saratoga. He soon modified his foolish order, and said he did not mean all the Jews, he would not have there the "Seligman Jews." Then he modified again and said he meant the "Adler Jews" the apostatizing Jews and not all Hebrews. Then again he modified his order to "the trade Jews," whoever they may be. Next week, perhaps, he will publish a new commentary to his important decree, to show that he meant no harm to anybody. It is the lot of wickedness and folly that they are inconsistent and self-contradictory. All this shows plainly that in an unguarded moment Henry Hilton repeated the vulgar slang of many others, who have the Jew, Dutchman or Irishman upon their blabbing lips, to be used indiscriminately against anybody they want to insult, and have nothing to say against. But when he, in his state of self-delusion, discovered that he had committed a most injurious folly by his vulgarity he began to explain and to back out. But he made the evil worse with every explanation he gave. He forgot that it was not Joseph Seligman, it was a class, a race of law-abiding citizens he had insulted, a race which has its history, its pride, its self-respect, a race which has and had so many men superior to Henry Hilton in wealth, intelligence, humanitarian efforts and historical importance.

Reviving a Prejudice.

JEWISH PATRONAGE NOT WELCOMED AT MANHATTAN BEACH.—MR. CORBIN'S DENUNCIATION.—THE DISTINCTIONS OF A PAST SARATOGA SEASON RE-MADE.

The war against the Jews, which was carried on at Saratoga two years ago, is apparently to be revived at Coney Island. This time it is in a quarter where the Jewish residents of New York city are particularly aimed at. Several days ago a rumor was circulated to the effect that Austin Corbin, the President of the Manhattan Beach Company, had taken an open stand against admitting Jews to the beach or hotel. This report was on Sunday strengthened by a statement from Mr. P. S. Gilmore, the leader of the Manhattan Beach band, who said that Mr. Corbin told him he was going to oppose the Jews, and that he would rather "sink" the two millions invested in the railway and hotel than have a single Israelite take advantage of its attractions. A representative of the *Herald* called upon Mr. Corbin at his banking establishment in the new Trinity building, No. 115 Broadway, yesterday, to ascertain what foundation there was for these most extraordinary rumors. Mr. Corbin at first exhibited some timidity about talking on the subject, but finally invited the reporter into his private office, where he was joined by his brother and partner, Daniel C. Corbin.

"You see," he began, "I don't want to speak too strongly, as it might be mistaken for something entirely different from its intended sense. Personally I am opposed to Jews. They are a pretentious class, who expect three times as much for their money as other people. They give us more trouble on our road and in our hotel than we can stand. Another thing is, that they are driving away the class of people who are beginning to make Coney Island the most fashionable and magnificent watering place in the world."

"Of course, this must affect business?"

"Why, they are hurting us in every way, and we do not want them. We cannot bring the highest social element to Manhattan Beach if the Jews persist in coming. They won't associate with Jews, and that's all there is about it."

"Do you intend to make an open stand against them?"

"Yes, I do. They are contemptible as a class, and I never

continued on the following 11 pages.

knew but one 'white' Jew in my life. The rest I found were not safe people to deal with in business. Now, I feel pretty warm over this matter, and I will write a statement which you can publish."

Mr. Corbin sat down at his desk and wrote a few sentences on a slip of paper, as follows:—

"We do not like the Jews as a class. There are some well behaved people among them, but as a rule they make themselves offensive to the kind of people who principally patronize our road and hotel, and I am satisfied we should be better off without than with their custom."

"There," said he, handing the statement to the reporter, "that is my opinion, and I am prepared to follow up the matter. It is a question that has to be handled without gloves. It stands this way:—We must have a good place for society to patronize. I say that we cannot do so and have Jews. They are a detestable and vulgar people. What do you say, eh, Dan?"

This last sentence was addressed to his brother, Mr. Daniel Corbin, who had taken an active part in the conversation. "Dan" said, with great emphasis, "Vulgar? I can only find one term for them, and that is nasty. It describes the Jews perfectly."

Mr. Austin Corbin then spoke warmly of the loss sustained by the Manhattan Beach Company in consequence of Israelitish patronage.

"Do you mean, Mr. Corbin, that the presence of Jews attracts the element of ruffianism?" asked the reporter.

"Not always. But the thing is this. The Jews drive off the people whose places are filled by a less particular class. The latter are not rich enough to have any preference in the matter. Even they, in my opinion, bear with them only because they can't help it. It is not the Jew's religion I object to; it is the offensiveness which they possess as a sect or nationality. I would not oppose any man because of his creed."

"Will the other members of the Manhattan Beach Company support you in your position?"

"I expect them to. They know just as much about it as I do, and no reasonable man can deny that the Jews will creep in a place just as it is about to become a grand success and spoil everything. They are not wanted at the Beach, and that settles it."

"Have you spoken to any other members about it?"

"No; but I guess they know my opinions."

Mr. Corbin rose from the chair he had been sitting in and paced the floor. "I'll tell you," said he, running his fingers through his hair, "if I had had my way and there was no one to consult in the matter but myself, I would have stopped the Jews from coming long ago. You just publish my statement. It covers the whole ground, and I mean every word of it."

Mr. Corbin concluded the conversation by telling the reporter to be sure and not give the impression that he was warring against the Jewish religion, but he stigmatized the Jews as having no place in first-class society.

The publication of this article created a great local excitement, not only among the Jews, but throughout the community.

Mr. Corbin subsequently denied the correctness of the *Herald* report, but the *Herald* has vehemently insisted upon its absolute accuracy.

The Hebrews of New York were indignant. The middle and lower classes of Jews considered themselves more directly aimed at. Violent expressions were freely indulged in, and a public "indignation meeting" was talked of—but only talked of.

The question of religious and race prejudice and intolerance being also regarded as involved in the matter, the subject was elaborately and excitedly discussed pro and con in general circles, entirely outside of the Hebrew lines.

The *Herald*, naturally enough, for its own newspaper purposes, made the most of its own sensation, and ere the end of the week all classes and sections of the city and community were exercised upon the theme of "The Jews and Coney Island."

In the following resumé an attempt is made to reflect public opinion on this subject, as expressed through the medium of the press and the pulpit—the two most powerful agencies of modern times.

The Jewish Pronouncement.

The following is the official language of the conclusions arrived at, at an informal conference held at the office of Mr. Myer S. Isaacs, President of the Board of Delegates on Civil and Religious Rights (Union of American Hebrew Congregations):

"We feel that public opinion emphatically condemns the recent action of the Manhattan Beach Company, through its president, in declaring the Hebrews of New York unworthy of the enjoyment of equal privileges with others.

We insist that caterers for the public amusement or convenience should refrain from such odious discrimination against any class of residents, whatever their nationality or religious convictions. New York city, the commercial center of the United States, is itself affronted by such a contemptible manifestation of bigotry and prejudice, affecting a body of residents among the foremost in all that implies respectability and honorable aspirations.

We recommend our co-religionists, while they naturally, in common with other decent citizens, will withhold their countenance from the company whose president has wantonly assailed the Hebrew name, to abstain from public demonstrations, which would simply elevate into undue importance this vulgar and brutal attack. It is beneath our dignity to take any further notice of so despicable an assailant. We may safely leave our defense to the intelligent and advanced public sentiment of our fellow-citizens, irrespective of creed or race."

Hotel Proprietors on the Corbin Manifesto.

The majority of hotel men are opposed to Mr. Corbin's stand, but there are a few who emphatically sustain his action, as is shown by the following extract from the *Herald* of July 26th.

"The proprietor of the Brunswick was out of town when the *Herald* correspondent called, but his manager expressed himself somewhat positively on the question. He said the Jewish people were very offensive as guests. He would be glad to have them kept away from the Brunswick. They paid their bills very promptly, he admitted, but people of a refined nature objected to their society. He was sure that the Manhattan Hotel proprietors were justified in their course."

Hotel proprietors in Buffalo, Albany, Newark, New Orleans and elsewhere condemn Mr. Corbin's course, but the Baltimore hotel proprietors generally indorse it.

The majority of New York hotel keepers are opposed to class or race distinctions of any sort. Mr. Briggs, of the Clarendon, however, sympathises with Mr. Corbin's views. The hotel proprietors of Long Branch are in favor of entertaining all respectable guests alike. Mr. Warren Leland, jr., manager of the Ocean Hotel, is extremely liberal in his views in this respect.

On Tuesday, July 22d, a *Herald* reporter called upon Judge Hilton (who had previously distinguished himself by his stand against the Jews last summer), and finding him in his rooms at the Grand Union Hotel, Saratoga, proceeded to "interview" him, on the Corbin Manifesto. The report of this interview appeared in the *Herald* of Wednesday, July 23d, in the following form:

The Politicians,

of course, condemn Mr. Corbin's action. They cater to the Jewish vote, and cannot afford to indorse race or class intolerance. Recorder Hackett is said to be decidedly anti-Corbin, as is also Cyrus W. Field. Sheridan Shook has rendered himself prominent by his marked disapprobation of Mr. Corbin's views.

The Press on the Corbin Order.

[From the New York *Tribune*, July 24.]

The great race problem which is now exercising hotel keepers and others can be safely left to public opinion, which will find means of giving itself an authoritative expression at last, so that nobody's inalienable rights will be seriously imperilled. But the current discussion is not without general interest, especially as the

unrestrained deliverances of some talkative proprietors of "resorts" furnish instructive revelations of the mode of thought and feeling in regard to their so-called guests. What does a hotel keeper mean when he speaks with disparagement or disdain of a man who "doesn't spend any money"? His hotel has a fixed tariff of prices, and there is a prevalent impression that it is fixed sufficiently high. If the alleged guest consumes a steak, he pays his dollar for it. If he rents a lodging place, he pays the schedule rate in cash. He enjoys no accommodation or attention for which he doesn't "spend money"—as much money as he is asked—and as much, at least, as the service he receives is worth. He might spend more. He might drink wines of more costly vintage and gush out extravagantly through all the list of "extras." Many a guest does so—imagines, indeed, that he must do so if he would pass for a fine gentleman—and thereby lifts the "resort" man into an ecstasy of bliss.

[From the Philadelphia (Pa.) *Ledger*, July 25.]

When the ordinary vulgarian obtrudes himself in offensive display, or the every-day ruffian disturbs the peace of a pleasure party, or the grasping and aggressive man or woman insists on better places and in having more for their money than other people get, no one stops to ask whether the offender is Baptist, Methodist, Episcopalian or Catholic. He, she and they are set down simply as coarse, vulgar, ruffianly and offensive people, without any thought of their national origin or denominational surroundings. Much less thought would there be of denouncing or ostracising the entire national bodies or ecclesiastical communities to which they are thought to belong. This would be accounted in the highest degree unchristian and unjust. Why, then, apply such rule to the Jewish people because of the offending behavior of a few who claim to be of that race or religion, but who are no more true Israelites than the others are true Christians.

The Christian Pulpit on the Jews.

The Rev. W. F. Hatfield, a leading Methodist and divine, has expressed himself against all class distinctions.

The Rev. A. H. Moment, a prominent Baptist clergyman, said he regarded Mr. Corbin's course as "a grave mistake."

The Provincial of the Jesuit Order in North America, Very Rev. Theophilus Charaux, considers the matter as having two sides, each very weighty, his own opinion being as yet undecided.

Rev. Henry Ward Beecher counsels moderation and liberality of thought, and is opposed to any class distinctions as such.

Rev. R. S. McArthur, in a sermon preached on Sunday, July 27, at the 23d street Calvary Church, New York, remarked: "Paul had to rebuke the Jews for their intolerance to the Gentiles, and now we have to rebuke the Gentiles for their intolerance to the Jews."

The reverend speaker continued as follows :

The citizens of the world have come to America by national invitation, and they have come to stay. The Chinamen have come, and they and other races must be let alone, so long as they obey the laws of the land. The speaker said he would not confine his remarks to any one race or creed. Chinamen should have all the rights that are accorded to the representatives of any nation. We sent missionaries at great expense to China, but now that the Chinese are coming to our missionaries the unconverted hoodlum proposes to drive them back.

Hostility to the emigrant is treason to the flag and to the spirit of the constitution. The most ignorant population of the slums is most hostile to the Chinaman. Turning back to his original text the speaker said the Jew is anathematized and insulted, and yet he is one of the most distinguished and respectable of foreigners. We find him in the busy marts of trade, in law, art, science, and literature, and but seldom in jails, courts or institutions for the vicious. He is seldom a lawbreaker or a criminal. A man is a man, no matter what his race or blood may be—be it that of Jew or Gentile. No man is a christian who has not the spirit of God in his heart. How would the Irish, Italians or Scotch stand if they were to be judged by the worst of their classes? No sect or nationality should be excluded from a watering place where gentlemen congregate because of their race, so long as they conduct themselves with common propriety. Paul humbles human pride when he says, "Of one blood was man created." In Genesis we read that the Lord created man in His own image—not a black man, a red man nor a white man, but a human being—a man.

Christ himself was a Jew and Gentile—a universal man, containing the best and most exalted blood of the earth. The hope of this lost world is in the prevalence of the spirit of Christ. Those who call themselves christians and persecute Jews dishonor their name, and they are not christians. Christ holds the mastery of the world by love. Away with bigotry and hate! Let us give to others the rights we claim for ourselves. Then shall the land be Emanuel's land. We shall be neither Jew nor Gentile, but we shall be Christ Jesus.

Rev. Dr. Justin D. Fulton, the famous Baptist divine of Brooklyn, in his Sunday sermon, spoke as follows: "The persecution of the Jews will not be a paying investment. The hotel proprietor may desire to cater to men who, apart from their families, drink and revel, and may treat with disdain the men who are temperate, and who go with their families for recreation, and refuse to spend great sums in drink and linger long with their families; but, in the end, they will be blessed who recognize in the Jews the descendants of Abraham and the heirs to promises yet unfulfilled and to be redeemed. If the United States holds the place in prophecy which many believe, if there is significance in this movement toward agricultural employment, then the time may be near at hand when the vail shall be lifted from their eyes, when they shall see in Christ their Saviour, and shall enter into possession of an inheritance provided for them, when they shall obtain rule, prominence and power. The Jews deserve praise for their temperance, their frugality, their desire to have their families share with them in their recreations and enjoyments. Let boorishness be put down and nastiness be excluded, but let the persecuting spirit of race or religion disappear forever. The man or the set of men who would persecute the Hebrews would persecute any other nationality in the country who stood in the way of their business prosperity. There are just as mean men among Yankees as among Jews, and who are as keen in a bargain and as stingy at a watering place. As christian Americans we have no pre-eminence over the Hebrew, only as we excel them in all that is beautiful in piety, Godlike in charity, noble in patriotism, and world-wide in philanthropy. It is character that makes the man, whether Jew or Gentile, bond or free, white or black, Protestant or Catholic or Hebrew. As God is the center of the universe and Christ the center of the Church, so

man is the center of the nation, no matter whence he comes, what his nationality or what his form of religious belief."

From an eloquent sermon on the subject of the Corbin manifesto, delivered by the Rev. Alfred H. Moment, at the Spring street Presbyterian church, on Sunday, July 27, we make the following extract as illustrative of the tenor of the discourse:

"The true nature of this Corbin manifesto was that it was aimed at the rights of a very large class of American citizens. As soon as the rights of men were taken away they were passed into bondage, and the spirit of Christianity was opposed to that. It was an attack made upon a law-abiding people. The Jews have always been a law-abiding people. There had never been a people on the face of the earth that have been so loyal to the laws of the country in which they live. In America and Europe there were 9,000,000 of Jews to-day. Three centuries before Christ they numbered only five and a half millions. In about three hundred years after Christ there were about seven millions, and at the present time these people had not deteriorated as to numbers—now numbering in Europe and America over nine millions. Of that nine millions, two millions were very wealthy, and there were five hundred and sixty-two thousand five hundred that exercised an immediate control over the money markets of the world. Fifteen hundred Jews stand among the wealthiest people of this republic, and wealth is the pledge of power. There are no paupers among the Jews; their widows and orphans support themselves. There are no beggars among the Jews of this city; fewer murderers, fewer fallen women than among any other people. These were facts that were very much in their favor. It showed that they are a people who not only have rights, but a capacity for exercising those rights. In America we live in hotels, in parks, in public gardens; these are places that are open to the public, without any restriction. Our institutions are established on the principle of non-exclusiveness to race, color or nationality. Therefore, this was a crowning outrage, and a violation of principles that Americans dearly cherished. Public opinion had, however, settled this question. That had decided that this action was antagonistic to the people's rights.

"The declaration of Mr. Corbin had been weighed in the balance of public sentiment, and he, like Belshazzar, had been found wanting. The voice of the people in this case was the voice of God.

Mr. Corbin, intoxicated by success, had made a fatal mistake. The success of this little watering place had caused him to take a wrong stand, the effect of which will be to bring the indignation of the people upon his head, for he has attempted to lessen the rights of two millions and a half of people.

"Mr. Corbin says that the Jews have manners different to other people. I don't think that is the reason," said Mr. Moment. "As my text says, 'It is not for the king's profit to suffer these people.' One peculiarity of the Jews is that they are something like the Americans—they have a good deal of economy, and, like their old father Jacob, they know how to make money. They are a people who are industrious. They are a keen, far-seeing people, and, like a good many Gentiles, they don't destroy a good bargain by too much honesty. But if they make money they know how to keep it. They are not a people to spend \$4 or \$5 when they, by taking a little basket, need only spend a few dimes. If there had been no Jew baskets there would have been more money spent at Manhattan Beach, and Mr. Corbin would not have issued his order against the Jews. That is the real reason for Mr. Corbin's manifesto. 'It is not for the king's profit to suffer these people.'"

Mr. Moment concluded by advising both Gentiles and Jews to stand on their rights, but to avoid all excitement and attempt no demonstration, and especially hold no indignation meetings. All that was necessary without direction had been done by the newspapers.

In one of the sermons delivered on this subject, the clergyman took the ground that in the Hilton and Corbin imbroglios the Hebrews have simply been punished for their own previous intolerance.

"The war of races continues," said the reverend orator, "and in that war the Jews have taken no little part. They were the bitter enemies of the people whom they found in the Promised Land, and slew them on the right hand and on the left. Of all people known in ecclesiastical history their religious hatred has been most intense. They slew their prophets, they martyred the apostles and put to death the Son of God. Yet in this better day in the history of the world, prejudice against race and religion should cease. Let the dead past bury its dead. Through nineteen centuries the Hebrews have bitterly suffered from the spirit which they manifested in the days of Christ and His apostles.

They have been proscribed and persecuted by thousands. Seven times they have been banished from France. They were exiled from Spain and England, and their persecutions in Italy, Germany and Russia are beyond belief. Yet, like their ancient olive, they still survive. With a few rare exceptions they enjoy political and religious liberty in the great nations of Europe, but America has been to them their promised land. Here they have prospered as in no other country, and are noted for their wealth, their intelligence and their charity. It is true, they are a distinct people and have given no special manifestations of their patriotism. Yet they have their political, commercial and social rights, in which they are to be protected."

American Jewish Archives; Miscellaneous File (Anti-Semitism),
From a pamphlet, Coney Island and the Jews, published by
G.W. Carleton and Co., 1879. This pamphlet describes the
Jewish controversy.

More Social Discrimination

SAN FRANCISCO.

NO JEWS INVITED.

It is pity, but 'tis true, nevertheless, that the Jews are too exclusive, and they must not find fault with those who charge them—and, I believe, quite justly—with being too clannish. Whenever they give parties, the main features of which are 'pagne and poker, they invite only those who are fond of cham and cards. It is better, perhaps, that they do not send invitations to those who are accustomed to a higher sphere, and find no enjoyment in spending night after night in gambling and valuing the diamonds and laces of those who sit near them.

Our people, as a class, have not yet learned to assimilate, to visit the houses of their Christian neighbors and feel at home. This state of affairs will, I am sorry to say, exist for another generation, and for that length of time there will be a quiet, underground ostracism, which will, as a matter of course, affect the minority in a larger degree.

There are magnates, *i. e.*, moneyed moguls among Jews, but they rarely invite Christians to their parties, unless they are wedding-parties, and then only when they are customers. The consequence is that the Christians ignore our wealthy Jews, most of whom, I am sorry to say, have nothing but their bank accounts to recommend them to consideration. When good old Friedlander was alive he was always at the most fashionable reunions given by the *elite* of this city. Mr. Castle, now traveling with his family in Europe, was invariably on the slate; but our pompous pedlars with plethoric purses invite no Christians, and the *Goyim* do not feel like having them near them. Last week a grand party was given by Crocker, the great railroad millionaire, and though he made millions out of the Jews, not one of the chosen few was privileged to look over his fence. While I exceedingly regret this state of affairs I must, as a Jew, admit that our people are responsible for this breach of sociability. When some fifteen years ago one of our millionaire Jews was invited by a Christian gentleman to a banquet, the Jew took his wife home, at midnight, without having ordered a carriage, walking no less than a mile and a half in order to reach his home. It is enough to disgust a Chinaman, and if I were to give the names of our small, mean, penurious people, I would be denounced as a highbinder, but then the truth must be told, and I tell you I am heartily unwell of the tailors and glaziers who can spend more money for a bouquet than for their suffering, starving, dying Russian co-religionists.

The valentine season has been a very dull one. Ever since the fashion has been started, a few years ago, that girls must pay for husbands, the cooing and wooing has grown beautifully less, by degrees, until today a young fellow conveys his own message, and prefers to spend his spare change for a cigar, rather than buy a meaningless, sickly-sentimental valentine.

Our New York correspondent informs us that some Jews or many of them are still refused accommodations at Eastern summer resorts, and in evidence thereof he quotes a conversation he had on the subject with a lady who, with her husband, was refused accommodations in five different hotels on Long Island. The lady is reported to have stated that when the proprietors looked at her and heard her husband's broken English, they invariably said that all their rooms were taken. That lady, we imagine, has divulged an important secret. A man who speaks a broken language must not seek first-class accommodations at fashionable resorts; he has no business among well-spoken people. For amusement and recreation let him attend his own class of people, where he is not looked upon as inferior in culture. If one wishes to mix among good society he must speak no broken language. This thing can not be lived down, as our correspondent thinks; it must be eradicated by culture. If those very men, instead of spending their leisure hours in nonsense, would give some time to self-culture, good reading, instructive lectures, polite conversation, sensible debates or even better dramas, they would speak no mixed dialect and would have something to say which interests others. Money, trumpery, pomp and ostentation make no one a desirable companion; culture, knowledge and politeness are the means to live down that ostracising stupidity. So long as men spend their days in business and their evenings in nonsense and do not feel the necessity of self-improvement, and yet claim the attention and recognition due to eminent persons they will be ostracised in society where their language sounds too ridiculous and their manners appear outlandish. The uncultured man, if he behaves himself, can only expect to be tolerated among scholars, men of liberal principles. The common caste of polite society demands submission to its forms and fluency in its dialect.

Rab. Jacob H. Kaplan of Selma, Ala., and Family Subjected to Insult and Humiliation at Waynesville, N. C.

(Communicated.)

Editor ISRAELITE:

Sir: Kindly give me space in your valuable paper to make public an experience that I think most of your readers will be or ought to be interested in.

I have read a great deal of the exclusion of Jews from "Fashionable Hotels," but as I am not familiar with the higher Christian ethics, I did not think it possible, except in theory, for a man to exclude another from his hotel on religious grounds. This week I had my first experience and I want to tell about it because the people concerned are school teachers in Knoxville, Tennessee and ought to have better sense and a higher standard of ethics.

Arriving at Waynesville, North Carolina, I asked the driver of a hack to take me to the Gordon Hotel, and then inquired of him of a nice private boarding house. He recommended "The Ferns" and suggested that I go there first to see if I could make arrangements at once. I staid there over night and made provision for my wife and sister-in-law with their children and nurse, who were to arrive the next day. I left them in no doubt as to my religious affiliation for I told them several times that I am a Jewish minister. When my family arrived I took them to the place and everything being satisfactory, we sent for our trunks and I went to the telegraph office to attend to some important business. On my return my folks had already gone and Mr. Peale, one of the proprietors, told me that he could not accommodate us because some of his guests objected to "Hebrews."

One of the guests who objected to "Hebrews," my wife tells me, yelled across the street in the presence of ladies, "I ain't washed my feet yet." I am not surprised that such guests should object to Hebrews, or to any other kind of decent people, but I am surprised that Mr. Barton, who says that he is Principal of the High School in Knoxville, Tenn., and Mr. Peale, who says that he is at the head of the Department of Mathematics in the same city, two supposedly intelligent men, running "The Ferns," should have fallen so low in their own estimation as men to exclude us from the boarding house because their respected Christian guests "ain't washed their feet yet." objected to "Hebrews."

Now, the real reason of my writing you is not at all to complain, because, as you know me yet, may well understand that I could not have relished to any great extent guests who "ain't washed their feet yet," but as these gentlemen have resigned their positions in Knoxville, Tenn., so they told me they will no doubt sooner or later call upon Jewish charity, where they will receive the same courteous consideration which is characteristic of Jewish charity, or they may apply to some Jewish merchant who, if they have any ability, will give them the same helping hand which Jewish merchants are accustomed to give to the world.

But they may be more bold and attempt to apply for a position to teach in the public institutions and if they do so I want to warn the Jewish people that they inform the Boards of Education that such men are unfit to teach in the public schools, for should any of their friends who "ain't washed their feet yet" object to Jewish child ren, they might attempt to exclude them from the Public School also.

Thanking you for your valuable space, I remain, sincerely,

Rabbi Jacob H. Kaplan
Waynesville, N. C., August, 1913.

Business Discrimination

Note: Jews did not hesitate to use their economic power to counter anti-Jewish prejudice.

THE UNDERWRITERS' AGENCY AGAIN.

In addition to what has been published before in regard to the stupid prejudices of that company, we received the following document which we spread before our New York Readers especially. We will wait to see what will be done there. If nothing shall be done to save those empty money bags of their snapping demons, we shall feel obliged to help ourselves, and we will do it. We admonish all interested in Eastern insurance companies to look to this in time before we act in the premises.—Ed. Ia.

SPECIAL CIRCULAR.

UNDERWRITERS' AGENCY,

173 Broadway.

New York, October 29, 1866.

The unusual number of losses that occur by fire upon stocks of merchandise, attended with fraudulent circumstances, demonstrates the necessity of a thorough scrutiny into the character of applicants, and especially of those who are strangers, or who have recently established themselves in your place. The stocks of such parties (if insured at all) should be insured only for such a sum as will compel the assured to carry at least one-third uninsured during the entire continuance of the risk.

Hereafter all applications of Jews for insurance upon stocks of merchandise must be referred to the general agent for instructions before making the same binding, otherwise the insurance will have been made without authority and the insured immediately notified of the fact. We will only take under consideration applications of Jews who have resided in your city for a period of not less than five years, and maintain a good reputation for fair dealing and integrity. Yours, &c.,

ALEXANDER STODDART,
General Agent.

New York, January 3, 1867,
173 Broadway.

J. W. WOODWARD, Ag't., Cartersville, Ga.

Dear Sir—We are in receipt of your daily mem. notes of Policy No. 5.

We do not consider this risk desirable, and you please cancel the Policy at once and return prem. pro rata. We think from the name that the parties are Jews, a class of customers that we have found exceedingly unprofitable, especially in the Southern States, but admitting them to be of the Gentile order, the property is too fully covered by insurance, and the rate too low, and we prefer to be relieved of the hazard. Your early attention will very much oblige. Yours, very truly,

A. STODDART,
General Agent.

New York, January 11, 1867,
173 Broadway.

J. W. WOODWARD, Ag't., Cartersville, Ga.

Dear Sir—We are in receipt of your account current for December, and remittance of \$57.25, for which please accept thanks. See our letter of 2d inst. in regard to Policy No. 5.

It is not now necessary to send abstract, only daily mem. notes and statement of premiums, and account current on blank furnished for that purpose at the end of each month. We remain, yours, very truly,

A. STODDART,
General Agent.

New York, 173 Broadway,
January 24, 1867.

JAMES W. WOODWARD, Ag't., Cartersville, Ga.

Dear Sir—Your favor of the 19th inst. is just received and contents carefully noted. With regard to Policy 5, we continue of the same mind. It must be cancelled. We are so reluctant to promote the man as a class as you or any other man can be, and nothing but a sense of duty toward our stockholders compels this course, and forbids compromise.

The Underwriters' Insurance Companies— Germania, Manhattan, Emmer, Republic and Niagara.

In Cincinnati many of the most prominent houses have canceled their policies in the Germania, Manhattan, and the other companies represented at the Underwriters'. We learn the same from Louisville, Chicago and elsewhere. But this is not enough. This piece of outrage has been proposed at the meeting of those presidents by the President of the Germania. We ask three things:

1. Let the stockholders of the Germania sign a letter to that President and ask of him to resign his office, as his presence degrades the company of half its business and its honor, and have this letter published in the daily press.

2. We expect of our coreligionists everywhere not only to cancel their policies in any and every one of the said insurance offices, but also to hold public meetings and declare that they will have nothing to do with any of the said insurance companies as long as they discharge not the presidents who issued the instructions to agents concerning Jews.

3. Not to insure with any agent who also holds the agency for any of those companies.

The matter deserves immediate consideration and prompt action. Especially the President of the Germania must be removed from office, he being the prime mover in this matter. Let the other companies do without the business of Jewish merchants, and keep their presidents.

TO THE PUBLIC.

Learning from a circular addressed to many of their agents, to which my attention has been called, that the Underwriters' Agency of New York, which I represent as agent, has given instructions not to insure Jews, believing such a sweeping exclusion of a whole nationality or sect to be unjust and illiberal, and having addressed the company and failed to get a satisfactory reply, I deem it my duty to resign my agency without delay, recognizing no rule in relation to individuals, except integrity of character, which is found among all nationalities and sects.

JNO. H. LAW.

CINCINNATI, March 25, 1867.

In the *Deborah* in an article on the Germania, and the three companies belonging to the Board of Underwriters of New York.

If the Eastern Insurance companies will not amend their wicked ways, it will be necessary to establish a large Western Insurance company to do the business of the West and South-west.

If you let go unpunished the shameful conduct of the Underwriters' Agency of New York, some more such scandals will turn up here and there.

If the stockholders of the Germania have not yet requested the Jew-chewing President of that company to resign, let them do it, and publish it at their earliest convenience. That man deprives the company of half its business and of its honor. If they neglect this kindly advice, they will have ample cause to regret it.

No business with the underwriter's agency of New York or any agent who does business with them, until they have replaced their presiding officers by gentlemen of republican and enlightened principles. That underwriter's agency is a conspiracy against the Jewish community, anyhow. It ought to be broken up, and before they will get through this disgrace they will find it profitable to break up that dark organization of misanthropes, who allure persons into their treacherous net by wolverine promises of protection, and either discard or dishonor those who come to trouble and ask for their due. No business with any of the five companies hereafter they remove from office those narrow, shameless and Jew-chewing presidents, who ought to provide over a Chinese steam-box or a Hindu treasury of dog-taxen—and over a company in civilized society.

THE HARTFORD FIRE INSURANCE CO., HARTFORD, CT.

This is intended to caution our co-religionists against insuring in that company. The instructions to the agents of that company contain a clause, in which it is expressly stated to "AVOID JEWS," unless the agents should personally know them. Agents, however, take risks of Jews; but whenever any damages are sustained by fire, the agents, to clear themselves of the charge of violating orders, must give the sufferers as much trouble as possible.

That a company with such an infamous prejudice should be allowed to do public business, speaks not well of public opinion. In France, Germany or Italy, it would be hanged out of existence.

The American Israelite, Dec. 7, 1866.

The American Israelite, Mar. 29, 1867.

The American Israelite,
Mar. 1, 1867.

A. T. STEWART'S BUSINESS MANAGER AND THE JEWISH CLERKS.

The N. Y. Sun is responsible for the following item:

"The Jewish clerks employed in the establishment of A. T. Stewart, desiring to keep the festival of their New Year, absented themselves on that occasion. On their return they were summoned before the superintendent, who paid them what was due, and told them their further services would be dispensed with. He added: 'If the Jewish clerks and cash boys wish to keep the Jewish holidays, they had better get situations with Jewish merchants, where their holiday-keeping will not interfere with business.' Some of the parasites employed by A. T. Stewart, being afraid of losing their situations, remained at their posts during the recent holidays, but they are resolved to celebrate the Day of Atonement, which begins this evening and lasts until to-morrow night, as it is considered the holiest of all festivals."

Mr. Stewart, we have but little doubt, knows nothing of the absurdness of his superintendent, who, knowing that millions of dollars are carried annually to that establishment by Jewish merchants and private customers, we would wish to learn how Mr. Stewart decided this matter, and request the discharged clerks and cash boys to write a letter to Mr. Stewart, and let us know his decision in the case.

Jews have been accused of being undesirable fire insurance patrons, but it has never been said that they are not eagerly sought by life insurance companies. Both Jews and Christians have been known to envelop their misdeeds in an atmosphere of sanctimoniousness; but, it has never been asserted that life insurance companies regard Jewish policy holders otherwise than as the best of risks. An occasional Jew may commit arson for the money there is in it, but suicide as a money-making scheme is not a Jewish characteristic. It is, therefore, surprising that the New York Life Insurance Company should directly or indirectly do anything to antagonize Jewish patronage; and, it is simply astonishing that this company should permit a flagrant insult to its Jewish policy holders. I know nothing of the merits of the quarrel between the New York Life Insurance Company and its ex-agents who happen to be of Jewish birth, but I do know that a corporation which countenances low-lived, blackguard methods of retaliation, is unworthy of the confidence of business men who can make the slightest claim to the title of gentleman. I have nothing to say of the sheet which the New York Life Insurance Company uses to do its filthy work—truck of that sort can be purchased at a very cheap price, and it would be a much desired advertisement were I to give publicity to a journal whose only claim to attention is the infamy of its editors. The Jews who do business with the New York Life Insurance Company will do well to inquire of its officers whether they hold themselves responsible for the attitude in which the company has been placed. All other Jews who contemplate insuring their lives should first satisfy themselves whether the New York Life is worthy of patronage and confidence. It is not only the financial standing of a corporation which gives it the right to public confidence. Its method of doing business is the best index of its claim to public trust. I have seen in my time more than one rich firm go down because it thought itself strong enough to pursue mean and underhand methods.

The Jews of Lynn, Massachusetts, have found it advisable to form a protective league to repress the persecutions to which old men and more especially peddlers, are subjected to on the streets and also to deal with the question of alleged discrimination against Jewish working people who observe the holy days prescribed by their faith. Quite a number of Jewish women and girls were discharged from Lynn factories because they abstained from working and attended religious services on the Jewish New Year. It is to be hoped that some way will be found to prevent a recurrence of the wrong. Those who are in a position to know do not hesitate to state that the management of the New England manufacturing is the most inhuman of any in the United States. The men in charge are selected for the purpose of satisfying the greed of the stockholders for the largest possible dividends, regardless of the sufferings inflicted on the operatives. Brutally heartless men are naturally chosen to carry on the work, and should they prove to be too decent to produce the results desired they are promptly dismissed and replaced by men who have less scruples of conscience and know better how to bring about what is wanted. Our Lynn coreligionists have the sympathy of all right-minded people and it would be an excellent outcome of their endeavors if it would result in a general movement for the reformation of the conduct of the New England manufacturing which are a standing disgrace to the Nation.

The American Israelite,
February 22, 1900.

The American Israelite,
October 3, 1912.

THOSE "NO-HEBREWS" ADS.

Rev. Dr. Franklin of Detroit Replies
to Attorney Louis Marshall.

(Communicated.)

Editor ISRAELITE:

Mr. The "No Jews Wanted" advertisement in the Outlook has resulted in the rather characteristic scramble in certain quarters for the placing of the credit for what has been accomplished in behalf of the Jew. My correspondence with Mr. Lawrence Abbott, President of the Outlook Co., published in your issue of July 2, was carried on with the idea of getting a clear expression as to its attitude on an important question from a leading periodical that is presumed to stand for liberal thought and social justice. After considerable hedging and dodging in the question on the part of Mr. Abbott, he did declare himself. But his reply was no victory for the Jew. He offered to change the words "No Jews Wanted" to "Gentiles only." I wrote Mr. Abbott that the concession was almost more an insult than the original offense.

Then came "The American Citizen" of New York, to whose attention I had called the matter, and very humbly congratulated the "Outlook" on its broad-mindedness because Mr. Abbott wrote that the objectionable advertisement would not appear again in its original form. It did not. The words "No Jews Wanted" were changed to read "Gentiles only."

But now a really funny situation has developed. Mr. Louis Marshall, President of the American Jewish Committee, shrewd lawyer and clear thinker that he is, has been taken in as completely as a school-boy by Mr. Abbott's oily words. Indeed so proud is he of his victory that like little "Tommy Horn" of the nursery rhyme he is tempted to say "Oh, what a big boy am I." To quote his own words from your last issue: "It may be of interest to your readers to read the correspondence between ME and Mr. Abbott" etc. The answer which Mr. Abbott made to MY letter is of such an entirely different character than that which he made to Rabbi Franklin that it may perhaps indicate the practical value of the Civil Rights Law of New York, concerning which I have recently written you.

As a matter of fact there is no difference in the tone of the correspondence save that Mr. Abbott's letters to Mr. Marshall may be a bit more oily than those to Rabbi Franklin. But if they are more full of implied promises of better treatment the joke is all the better on the learned President of the American Jewish Committee, for as a matter of fact in this week's issue of the Outlook the same old advertisement reappears, despite Mr. Marshall's famous victory with the words "Gentiles Only" instead of "No Jews Wanted" as in the original form to which objection was made by me two months ago.

Does this not prove the impotence of the Civil Rights Law of New York, and emphasize the fact that justice will be done the Jew and other oppressed peoples when those responsible for shaping public opinion will be educated into fairness, and not merely whipped into it by laws that are subject to all sort of evasion as in the present instance? Respectfully Yours,
LEO M. FRANKLIN
Detroit, Mich., August, 1913.

DO NOT WANT JEWISH BUSINESS.

There is an institution in New York City known as "The Credit Clearing House." It is quite possible that among its customers, and perhaps members of the concern, there may be Jews, although one would not suppose so from their way of doing business. That this is far from being what might be expected from a metropolitan concern may be inferred from a letter recently sent out by it, which reads as follows:

The Credit Clearing House of New York
Adjustments, Collections, Credit Investigations and Mercantile Reports.
Connections in all Prominent Trade Centers, Correspondents in More than 300 Cities.
New York Life Building, New York.
December 9, 1912.

Gentlemen:

In Re: Whitley Bros., Ft. Gaines, Ga.

Our attorney reports:

"The sale of the stock of goods in this matter is to be sold on December 5 unless an injunction is filed to stop the sale. I am of the opinion that the sale will take place. It is useless for me to go into details of the delay. It is a case of some Jews worrying the Gentiles, for the Jew saw he could not get much, so they decided to harass the debtor, but nothing has been accomplished except that."

Yours truly,

The Credit Clearing House of New York.

Our informant writes:

"Regarding the nature of the failure and the attorney who sends this report to the Clearing House of New York, I know nothing, but I do know the concern that is quoted as the 'Jews worrying the Gentiles.' This firm is composed of two of our most charitable and reputable business men in Columbus, Ga., as well as in this entire section, who have, by their straightforward and clean business dealings ascended the ladder in the business world to the rung of honor and integrity, and they today are designated as a concern of unblemished standing and such as has won the admiration of their competitors in the commercial world, through their uprightness and honorable method of conducting their business."

We leave it to our readers to draw their own conclusions as to what is to be thought of such methods and what is best for them to do.

Another unpleasant matter that has been brought to the ISRAELITE occurred in Columbus, O., where the National

Ben Franklin Fire Insurance Company of Pittsburgh, had arranged with Paul Karger to take an agency for that company. Among other policies, Mr. Karger wrote one for the Pelzerman Grocery Company. A few days after writing this policy he received a letter from the Secretary and General Manager of the company, which read as follows:

"Dear Sir—We are unable to locate any commercial rating for the concern insured under the above policy, and we assume from the name that the interested parties are 'Hebrews.' If we are correct in our presumption we will have to ask for the immediate cancellation of our liability, as we are not passing business for people of this nationality unless they have a first-class commercial rating of at least \$5,000, and have been engaged in business at one location for over three years. Trusting you will take prompt action, we beg to remain, Yours truly,
H. W. Schmitt,
Secretary."

Mr. Karger, feeling that this letter was an insult to him personally and to his coreligionists, immediately wrote to the company cancelling his contract and discontinuing the writing of business for them. It is needless to say that any company that does not want the business of "Hebrews" should not have it forced upon them. Strange as it may seem, we never knew, and our experience dates back for nearly half of a century, a company managed by men so narrow minded that was not stupidly mismanaged and did not in a very little while either revolutionize its methods and change its personnel, or come to grief, and we have no doubt that both the Credit Clearing House of New York and the National Ben Franklin Fire Insurance Company of Pittsburgh will have the same experience.

General Areas of Discrimination

ARE YOU A JEW?

NASHVILLE, April 3, 1869.

To the Editor of *The Israelite*:

IRKAN SIR—I take the liberty of enclosing you a communication which our worthy minister wrote in a Nashville paper in view of a gross outrage committed in this city by an attorney, M. M. Brien (an ex-Judge). The circumstances are these: Our President, Mr. S. Weil, whom you well know, is a witness in a case; in taking Mr. Weil's deposition the first question Judge Brien put to Mr. Weil was, "Ain't you a Jew?" to which Mr. Weil answered, "I am an American citizen." The question was several times repeated, and the same answer given. The ex-Judge got so excited about the answer given by Mr. Weil, that he left without taking the deposition. This is not the first instance that this Judge Brien has put this question to Israelites on Court occasions; he has gone even so far as to ask Jewish witnesses: "Do you believe that Jesus Christ is the true Messiah?"

Now, Sir, I can not see any other reason for asking or putting such questions to a witness than to prejudice a Judge or a jury against Israelites, for he invariably does it whenever he has a case against an Israelite.

A number of your friends here requested me to inform you of this fact, and wish you would give this case of a Judge "particular fit" in your next *ISRAELITE*, that the country, and particularly the Jewish communities, may know what kind of an individual this Judge Brien is.

With my best regards and wishes, I am very truly, yours, M. FISHEL.

NEW YORK.—Police Commissioner Smith decided the other day, the case of officer Nicholson of the 4th Precinct, who insulted Max Alexander, by abusing him in his store and stigmatising him as a "Christ-killing Jew." To complete his work, the officer arrested the complainant took him before Judge Dowling, and observed—"Judge, let me present you with a Jew." The Judge promptly reprimanded the officer. Commissioner Smith, on hearing the evidence in the case, recommended the expulsion of the officer. This is one of the few instances brought to our notice of consideration for an inoffensive Hebrew, wantonly insulted by a policeman, and we commend Judge Dowling and Commissioner Smith for their prompt and proper action.

The American Israelite, July 23, 1869.

The American Israelite, April 16, 1869.

COMMUNIST, MIN.—The admission of a Jew merchant into a Grange in South Alabama seems to have created surprise in many quarters. He ought to be smoked out. The Grange is no place for Jews, especially those who are merchants.—[*Washington's Patron of Husbandry*.]

Why should not Jewish merchants, who are not practical farmers, be admitted to the Grange, as well as American editors, who are not practical farmers? There is not a better class of citizens in the world than the Jews.—[*The Independent*.]

Why should any Jewish merchant come near an organization supported by the paper falsely called *Patron of Husbandry*, whose editor is a narrow-minded Know Nothing? is a question we would ask. But then it might be said that that paper and its editor amount to very little anyhow.—[*Exc. Adv.*]

The American Israelite, July 30, 1875.

He is a Jew.

COLUMBUS, GA., Aug. 30, 1878.

TO THE EDITOR OF THE AMERICAN ISRAELITE.

The Columbus Daily Times has this morning an "open letter" which deserves reproduction in every journal of liberal sentiments throughout the whole civilized world, and will no doubt be read with pleasure and responsive echo in the breast of every liberal minded person, and especially by the patrons of the AMERICAN ISRAELITE.

Major R. J. Moses, the author of the letter, is a very prominent lawyer of this city and has repeatedly been the choice of the people for honorable public positions, yet at a recent political convention, the speaker of the occasion, himself an aspirant for Congressional honor, upon interrogation responded: "Well, he is a Jew."

The Major has not announced himself, like our patriotic aspirant, as a candidate, yet for fear that the people might in their stupidity advance him as an opponent, he must try and prevent it. An ounce of preventive is for him better than a pound of cure; and all that is necessary, in fact all that could be brought out against him, "he is a Jew." But, if I am not mistaken, the people, or at least the majority, are far more advanced in their toleration than our Congressional aspirant, and it may be that they wish to make it known to the world that they are not "impervious to the manly and liberal sentiments which distinguish the nineteenth century," which he must believe they are and would want them to be. But my only object is to give you the letter for reproduction in your valuable paper, and would not want to detract from the perfectness itself by writing too much in its explanation, and in fact it is a mere individual explanation to enable you to make your own comments.

It

(From the Columbus, Ga., Daily Times, Aug. 23, 1878.)

The American Israelite,
September 6, 1878.

A view and state of affairs has been exposed in Mobile, Ala., by the recent arrest and trial of three lay pupils of Barton Academy for an assault upon one of their schoolmates. It appears that the Christian pupils of the school, which, by the way, is part of the public school system, have been systematically persecuting their Jewish fellows in a manner which was not only cruel to the verge of brutality, but also cowardly, being generally a dozen against one, that it is hard to believe that such a set are of Americans, much less of Southerners, birth and parentage. In addition to this we find the parents, instead of giving these young scoundrels the sound whipping that they deserve, defending them and acting as though they thought that it was rather a brave thing for their youngsters to do, this doesn't seem business. However, we think that now that public attention has been called to the matter that a stop will be put to these deviltries by the combined efforts of the teachers and the police, both of whom seem anxious to do their full duty.

The American Israelite, Oct. 28, 1887.

Incendiary and malicious suggestions.

Nathan Isaacson and his wife were recently arrested for being under the suspicion of setting the last big fire at Chicago. In pursuance with the decision of Justice Boyden the suspected couple, with three alleged accomplices, are held under bail, to be tried by the proper authorities.

There will again be a good opportunity for some members of the press in Chicago and elsewhere—the Chicago Times led the van already—to howl down the Jew, and to kindle the fires of religious prejudice. But it would be more becoming to them to let prejudices of that kind remain undisturbed. If any criminal character and incendiary is a Jew by chance of his parentage, then he only proved by his cruel act that he is as big a scoundrel as any of his baptized fellow-criminals who are filling the state prisons by the hundreds, and whose crime is never regarded with Christianity.

We know only of one probability where in case of a sanguinary religion could be dragged into the courts as an incendiary, and that would be if the status of the Spanish Inquisition, burning Jews and Infidels, could once more be introduced into the civilized world. May our friends of the Chicago Times beware of that combative stuff of religious hatred that is yet immensely scattered around many a Christian church and home.

Unless the "anti-Semitic" of one of the burned Jewish synagogues in Chicago should be proved to have been the sole and true agent of such a fearful act as setting the city on fire, there is no reason for railing such a cheap fire and cry about "the average Polish Jew," who is held responsible for any sort of perjury and crime.

We still hope, for the sake of humanity, that those parties who are suspected under the suspicion of such a fearful crime, will prove their innocence and gain the reputation of a good standing and a fair reputation in their neighborhood.

The American Israelite, July 31, 1874.

Some time since "Harper's Weekly" published a statement, upon the authority of the New York Police Department, to the effect that out of 2,000 pictures placed in the New York Regatta Gallery 1,200 were Russian Jews. The assertion that led to this statement was attributed to Police Commissioner Bingham and admitted to have been made by him. The statistics of Jewish criminality in New York, carefully compiled by Mark J. Katz, and reviewed by Prof. Isaac Hourwich, prove conclusively, however, that General Bingham was seriously in error and that the percentage of Jewish criminals in New York to Christians is as 4,000 to 4,000, or less than one-half. The report also shows that from New York City the proportion of Jews and Christians sent to state's prison and penitentiary is, respectively, 13% and 86%. In the case of population and even for the reformatories and houses of refuge it is 25 to 75, all percentages favoring Jews. General Bingham has somehow been guilty of a serious blunder and owes his Jewish townsmen an explanation or an apology. Will he make either or both?

The American Israelite, June 18, 1908.

General prominence was given by the press to an article by New York's police commissioner, Colonel Bingham, which appeared in the "North American Review" for September, 1908, in which unfounded charges were made against the Jews of New York in the matter of criminality. As Colonel Bingham made these charges without taking the trouble to ascertain whether the data furnished him by his subordinates were correct or not (they were glaringly and absurdly erroneous), it was easy enough to prove to him that he had blundered and have him make public retraction and apology. His attempt at reparation, however, was of little effect, as when it was made the sensation had died down and the press has little space to spare for the issues of last week, and passed over the matter with the merest mention. The New York Federation of Jewish Organizations, one of the dozen bodies representative of all American Jewry, has therefore taken the matter in hand and is trying to counteract the evil effect of Colonel Bingham's blunder. To effect this the Federation has sent to all of the leading papers a request to give to Colonel Bingham's retraction an equal publicity as was given to his false accusation; for which purpose a copy of his statement was published in the "North American Review" for October, 1908. There is little reason to hope that the object sought will be accomplished. The Jew's enemies will ignore the retraction and use the original statement just as they have been doing this right along. The mischief has been done and can not be undone. And even more the old adage is verified, that a fool is more dangerous than a villain.

The American Israelite, Dec. 3, 1908.

In a recent issue of the New York "Life" there is a letter from a correspondent who says that Drs. Cook and Friedman are Jews, and typical in their endeavor to fool the public. Of course this is a lie, as neither of them are Jews, and the editor of "Life" is very well aware of the fact. "Life" for the last few years has been strongly anti-Semitic. At one time it denied its animus, then, according to a naive statement in its own columns, it "tried for a while to give the Jews fair play," but finding that this did not lead to an increase of advertising patronage from the Jewish business houses, it became more anti-Semitic than ever, and without disguise. For downright meanness, however, it is exceeded in the May number of the "Smart Set," which, under the heading of "Portent and Impertinent," gives the following as "The Twenty Greatest Americans":

Dr. Harvey H. Crippen, Dr. Sylvanus Sall, Dr. Munyon, William Winter, Sitting Bull, Jacob H. Schiff, John McNamara, Orison Sweet Marden, Herbert Kaufman, Harry Von Tilzer, Jack Johnson, J. Gordon Cooglar, Nat Goodwin, Tod Sloan, Melville Ellis Benedict Arnold, William H. Lorimer, Elijah Dowie, Harry Lehr, General Tom Thumb.

Equally ugly, though somewhat relieved by a spice of wit, is a parody on "My Country 'Tis of Thee," the "New York version," as Irwin S. Cobb, the author, calls it. It reads:

My Country, 'tis of thee,
Sweet land of Levity,
Of thee I sing;
Land where the Einsteins pour,
Land where the Epsteins roar,
From every auction store,
Let Friedman rink!

Both of these journals are of the kind that keep just within the law. They have very little to commend them to the attention of readers, except their basis of sexual indecency. They are purveyors of pornographic literature, circumspect enough to convey their vile message, and yet not put the editors and publishers behind the bars for sending obscene matter through the mails. Perhaps on the whole it is more honorable to have the ill-will of such periodicals than to be in their good graces.

* Smart Set- A "magazine of cleverness." Absorbed by McClures in 1929.

The American Israelite, May 22, 1913.

THE JEWISH INVASION OF AMERICA

The magazine writer of today like the novelist and dramatist, strives after dramatic effects, and to this end everything else is made subsidiary, even truth and morality. Even if we credit Burton J. Hendrick, and the publishers of McClure's magazine with no evil intention, the one in writing and the other in publishing the former article entitled "The Jewish Invasion of America," it is hard to conceive of any thing that could have been more unfortunate or better calculated to inspire fear and hatred of Jews in the minds of unthinking American Christians.

The article teems with the grossest exaggeration. To speak, for instance, of the Jews being pre-eminent in finance and in the control of the railroads is simply absurd. Only one Jewish house, that of Kuhn, Loeb and Company, is of any great importance in the financial world. Compare their interests to those of Morgan, Hariman, the Rockefellers, Hill, the Goulds, the Vanderbilts, and a number of others, and they sink into insignificance.

That the Jews are largely in control of the manufacturing of clothing is quite true, but on the other hand, the Christian houses are the largest retailers. In the whiskey business they are mainly the middlemen, who pass the goods from the Christian distillers to the Christian saloon-keepers, in neither of which lines Jews figure to any great extent. It is quite true that there are among the real estate holders in New York quite a few Jews, but the value of their holdings is trifling compared to the whole. The Austers probably own more real estate in New York than all the Jews combined. Nor is there among the Jews as large a real estate holder by many millions as is, for instance, the Trinity Church corporation.

To speak of the craving of Jews for the ownership of real estate as being something in some way reprehensible has a tinge of the humorous when it is remembered that for generations, even for centuries, it has been charged against the Jew that he has a nomad and all of his possessions consisted of portable property, money, or something that could be readily turned into money and consequently he held no stake in the land of his birth. One class of writers attributes to the Jew his failure to acquire real estate as a vice, and the other his desire to own it also as a vice.

It is quite true that Jews strive, and often successfully, for subordinate positions in the public service, and particularly in the public schools, and if, thanks to New York's just and wise civil service laws, they are often successful in the competition, in what way does that constitute danger to the American people? It is while dwelling on this point that the writer shows the cloven hoof, when he alludes to Christian children being taught by Jewish teachers. Why should they not be if the teachers have proven themselves to be the most capable under the rigid tests that they have to undergo, and if the schools are to be non-sectarian, which the large majority of the American people demanded long before the Jews of the United States were a factor to be considered even in the smallest degree?

The writer also ignores the fact that of the 1,000,000 Jews in New York, fully 500,000, and probably more, belong to the proletariat and depend on the day's work of their breadwinners for tomorrow's living. One trade alone has in its Jewish Carpenters Union over 5,000 members, and the other trades are in proportion.

When Mr. Hendrick speaks of Jewish thrift among the working classes, either through ignorance or for some other reason, he again exaggerates. Taking class for class from the middle class down, the Jew lives better than his neighbor. He and his family wear better clothes, are better housed and better fed than those about them of other religious denominations.

And the Jew is a better citizen than the Christian.

While the Jews make an excellent citizen, or perhaps a little better in some lines of endeavor, they are foremost in none except in that which has been their motive for centuries that of teaching humanity a rational religion.

Mr. Hendrick's paper is a dangerous one, and as stated above is calculated to inspire fear and hatred of Jews in the hearts and minds of the unthinking. Unfortunately it is impossible to counteract this evil, as Tennyson said:

"That a lie which is half a truth is ever the blackest of lies."

That a lie which is all a lie may be met and fought with outright.

But a lie which is part a truth is a harder matter to fight."

* McClures magazine-a muckraking magazine which pioneered articles in 'exposure.'

** Burton J. Hendrick- editor, writer, and Pulitzer Prize winner. On staff of McClures.

...the fact that the... has... on a... of... or rather... form... The... a... which... itself... among... and... especially in... and at... to... The... is what might be... as... There is a... among... of... to... Jews, often... the... regard to... business... this is done... ly, but... to mean and... As an illustration of what... we mean by this, we cite a story... "The Long Arm" by Richard Harding Davis in November... in which he gives the villain the name of... which has of late years been a well and unfavorably known Jewish name. Another instance is in last week's issue of the "Saturday Evening Post" which has the story "Joanetta Tried It" in which the villain masquerading under an alias turns out to be a... by the name of Meyer. In neither case is it stated that the man is a Jew. It is merely insinuated by the name. Of course, these little stings are mere... but they tend to show how far behind in broad-mindedness some writers are when compared to the average American. Of course, Robert Hughes is an unknown quantity and Richard Harding Davis, although a clever story writer, has been something of a laughing stock for some years past.

The American Israelite, Oct. 31, 1912.

One of the last of ex-President Taft's official acts was the obliteration from the military records of his public reprimand of Colonel Joseph Garrard, commandant at Fort Meyer, because the latter had endorsed on the back of Joseph Bloom, a Jewish private, an objection to his promotion because of his race and social standing. The reprimand, delivered publicly during the summer of 1911, created a furor, and Bloom himself was transferred to Fort Leavenworth, where he later took another examination and obtained a commission as Second Lieutenant on October 14, 1911. The endorsement for which Garrard was reprimanded follows:

"The applicant is a son of a Jewish tailor, who is now, and has been for a number of years, at Fort Meyer. The young man is unduly dishonest and ambitious, and probably deserving, but for the reasons stated I would not desire him in my command as an officer and social and personal associate."

It is difficult to understand how this was thought about. Mr. Taft in this instance has beyond a doubt stultified himself. There is nothing in his previous record to indicate he would pardon so grave an offense, so gross a departure from American ideas of what is just and proper, as was Col. Garrard's unpardonable act, which was in addition a violation of sound public policy as tending to discourage enlistment of any self-respecting young Jews in the army, and of the law which gives bonus of promotion to the private for this very purpose. Col. Garrard being let off with a reprimand was the least possible punishment for his offense, and he should have been satisfied with swiping so lightly. Had he gotten his deserts he would have been retired. Such men are a detriment to the service, and it should be purged of them as soon as possible, and President Taft, in the goodness of his heart has robbed of its value what was a most excellent precedent.

The American Israelite, March 20, 1913.

*Richard Harding Davis- Journalist and author. Wrote magazine articles and nonfiction books.

Hermosillo, June 19th. 1902.

During the dinner hour at the Hotel Cambuston on Friday⁵⁵ June 19th. there occurred an episode that for a short time threatened to result very seriously.

Mr. Abe Goldbaum and his partner (of the firm of Monteverde and Goldbaum) were seated at one of the tables with four or five other guests of the hotel when Gen. Charles P. Eagan (of embalmed beef fame) and his son in law, a Mr. ^{Cole} ~~Love~~, entered and seated themselves at an adjoining table but a few feet distant from Mr. Goldbaum and his friends.

The dinning room was filledw with guests of the hotel at the time and everything was passing quietly when the attention of the guests was directed to a conversation which was being carried on between Gen. Eagan and his son in law in a loud and somewhat boistrous manner, which evidently was designed to call the attention of the guests at the different tables.

Gen. Eagan indulged in extremely insulting remarks being somewhat under the influence of liquor, making particular reference to jews from Tucson, and as neatly as can be recollected by those who heard the remarks, Gen. Eagan said "he (evidently referring to some person, the subject of conversation between Gen. Eagan and his son in law) is as worthless as a Tucson jew without credit" "I have no more use for him than I have for ^{that} Tucson jew who has no credit" This remark and several similar in character was repeated by Gen. (who always kept looking at Goldbaum) Eagan several times in a loud voice so as to be distinctly heard by all the guests of the hotel seated at the several tables. Among the

guests were several jews who could not fail to hear the above remarks

Your correspondent learns that Mr. Goldbaum has been for the last year associated with Mr. W. C. Greene and his associates who own the Cananea mines, and as is well known, Mr. Greene for some time past has been in litigation with Gen. Eagan and his associates on account of certain coal properties in the State of Sonora. As a result of this litigation a very bitter feeling has been

dored between the rival parties. On account of these differences Mr. Goldbaum and his friends naturally assumed that Gen. Eagan's insulting remarks were directed towards him. It is claimed by those who witnessed the entire controversy that Mr. Goldbaum nor any of his friends had done anything whatever to provoke insult. When Gen. Eagan at the conclusion of his dinner arose from his table he passed in front of Mr. Goldbaum who was seated in the hall, making again the above remark, when Goldbaum called him a liar and demanded an apology for the alleged personal insult, whereupon the General assumed a threatening attitude when for a few moments a general mix up was threatened; at this juncture Eagan's son in law, who had gone to the General's room rushed out and slipped a six shooter into the General's hand. Mr. Goldbaum was at the time unarmed, but stood his ground threatening to use his fists if the general advanced towards him. The moment the revolver was placed in Gen. Eagan's hand he rushed towards Goldbaum with it, when quick as a flash Goldbaum darted under the General's hand and wrested it from his hand, thus disarming Gen. Eagan in the twinkling of an eye. At this point Mr. Luis Cambuston, proprietor of the hotel approached Goldbaum from the rear, whereupon Goldbaum passed the revolver to Cambuston saying at the time that "Eagan had drawn the gun on him and I took it from him". Cambuston immediately threw open the breach and threw the cartridges on the floor. The combatants were both now unarmed. By this time all the guests of the hotel were thoroughly excited. Goldbaum insisted that Gen. Eagan apologise to him for the insulting remarks concerning the jews. Gen. Eagan insisted that he did not know Goldbaum (notwithstanding the fact that he has seen Goldbaum almost continuously for the past year, and knew that he (goldbaum) was in the employ of Mr. Greone during the trial of the coal cases above referred to) and did not even know who he was.

Several guests of the hotel intervened at this juncture for the purpose of restoring order and the parties were finally separated.

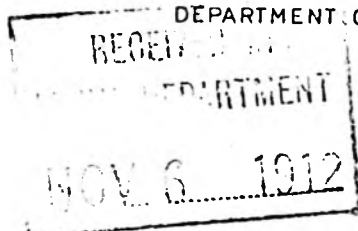
Gen. Eagan of course is liable under the laws of Mexico for carrying or attempting to use concealed weapons and it is possible the public authorities may take the matter up.

There is no doubt but what Mr. Goldbaum has the sympathy of the community on his side, and that the assault provoked by Gen. Eagan was uncalled for and to say the least ungentlemanly on the part of an American officer.

Quinn

Columbia University
in the City of New York

DEPARTMENT OF SEMITIC LANGUAGES



November 1st, 1912.

My dear Mr. Warburg:

I am much obliged to you for your letter of October 30th; and am glad to know that we expect to have you at the Forum sometime this winter. We have been shocked at the death of Professor Loeb, who was doing such eminent service in fields which he had made peculiarly his own.

Perhaps certain things that are occurring at present at the University may give you an insight into the necessity of doing something in the interest of the Jewish students here and will make clear to you why I am giving so much time to the subject. You may perhaps know that every year the Junior class in the college publishes a volume called "The Columbian" which is meant to give a record of all the student societies and other "activities" among the students at the University. For several years, the various Boards of Editors of the Columbian have refused to insert notices of any of the Jewish societies on the campus. This attitude applies not only to the Greek Letter societies, but also to such societies as the Menorah. I have done my best in past years to regulate the matter; but I have found myself up against a wall of prejudice which it has been impossible to break down. Various subterfuges have been adopted to encompass this result and always successfully. This year

by concentrating our efforts on one society, we have brought the matter to a head. The enclosed copy of the resolutions passed by the 1914 Columbian Board explains itself. I have had the matter brought up before the Student Organization; but I feel that the answer will be a negative one also. I have been unable to get any satisfaction for the boys from the Faculty Committee on Student Organizations; and it is probable that the policy outlined in the resolutions will be perservered in. You will see the position in which the Jewish students are placed, and the crying necessity of our doing something to offset the assault on their moral character which such a policy implies.

I may say that nowhere in the University could you find a finer set of boys than are gathered in the Zeta Beta Tau society. I am sending you the copy of these resolutions in confidence, as no purpose would be served in allowing them to get in^t the public prints.

Believe me to be

Faithfully yours,

* *Richard Gottheil*

* Richard Gottheil- Professor of Semitic language at Columbia University.

** Mr. Felix Warburg

52 Williams Street,
New York City.

** Felix Warburg- A partner in Kuhn, Loeb and Co., of New York and a leader in Jewish Philanthropy.

RESOLUTIONS DRAWN UP AND UNANIMOUSLY PASSED BY THE 1914 COLUMBIAN BOARD OF COLUMBIA UNIVERSITY, ON THE THIRTY FIRST DAY OF OCTOBER, 1912, IN REGARD TO THEIR ACTION TAKEN IN ANSWER TO THE APPLICATION OF THE ZETA BETA TAU FRATERNITY FOR PLACING THEIR INSERTION IN THE 1914 COLUMBIAN.

Be it resolved that the 1914 Columbian Board do not consider it advisable to allow the Zeta Beta Tau Fraternity to place their fraternity insertion in the 1914 Columbian for the following reasons:

1.- It is an acknowledged fact that there are about twenty fraternities which have patronized the Columbian for some years, and are due all the considerations, in regard to that section of the book, that the patrons of any enterprise are entitled. These fraternities, through the medium of the Pan-Hellenic Association, showed that they were strongly opposed to the placing of the fraternity under consideration in the Columbian, last year. As far as can be ascertained no one of these said fraternities has changed its views, and in a good number of them, the matter having been taken up for consideration last Monday night, it has been found that, this year, the same opinion is held.

2.- Many individuals who are leading men on the campus, not speaking as representatives of their fraternities, nor from the fraternity standpoint, feel that it would not be to the best interests of Columbia, that the fraternity under consideration be recognized by the Columbian.

3.- Admitting that the fraternity under consideration does a possible good for its members and for the campus, in that it interests its members in activities, still the idea is held that the recognition of this organization would be a step that would eventually lead toward a menace to campus activities, rather than toward a good. By the recognition of the organization in question, the way would be thrown open to the recognition of other such organizations, which would have the final effect of drawing to the University an increasing number of a class of men, who as a class do very little for campus activities. This very fact would tend to weaken the undergraduate standing, especially here at Columbia, where with a large university and a majority of graduate students, there is a continual struggle to keep the activities even up to their present standard. Also the point has been raised that a material increase in the proportion of this class of students would eventually lead to the decrease in the members of that class of men which are now pushing campus activities.

4.- Besides viewing the campus element of activities, we

cannot fail to view the matter from the standpoint of Alumni supporters, who have done a big share in making Columbia what it is to-day. In this organization, that is of the Alumni, it is found that the proportion of men of the class under consideration is practically negligible, when compared to the proportion in the university. These views are expressed of course, not in regard to the members of the fraternity under consideration, but in regard to the class of men, as a class, who might be influenced to come to this institution by the recognition and upbuilding of such organizations.

5.- Be it further resolved that as these ideas surely point to the fact that we should not recognize the organizations of a class of men who do practically nothing, as a class, for campus activities; and that if this be the policy of the Columbian, namely, to tabulate the societies, organizations, etc., which do things and are doing things for Columbia, we cannot as a body, in whose hands has been placed the publishing of the Columbian, make any exceptions, since the recognition of one organization of this aforesaid class of men would lead to the recognition of all.
signed:

THE BOARD OF EDITORS OF THE 1914 COLUMBIAN

Response to Anti-Jewish Prejudice

DISCRIMINATION IS LEGISLATED AGAINST.

The New York State Legislature has adopted an act amending the Civil Rights Law, so as to more stringently prevent discrimination in places of public accommodation, such as hotels, theatres, etc., against any person whatever, because of creed, nationality or religion. The full text of the bill is as follows:

AN ACT TO AMEND THE CIVIL RIGHTS LAW IN RELATION TO EQUAL RIGHTS IN PLACES OF PUBLIC ACCOMMODATIONS AND PROVIDING PENALTY FOR VIOLATION THEREOF.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

Section 1. Section forty of chapter fourteen of the laws of nineteen hundred and nine, entitled "An act relating to civil rights, constituting chapter six of the consolidated laws," is hereby amended to read as follows:

Sec. 40. Equal rights in places of public accommodation, resort or amusement. All persons within the jurisdiction of this state shall be entitled to the full and equal accommodations, advantages and privileges of any place of public accommodation, resort or amusement subject only to the conditions and limitations established by law and applicable alike to all persons. No person being the owner, lessee, proprietor, manager, superintendent, agent or employee of any such place, shall directly or indirectly refuse, withhold from or deny to any person any of the accommodations, advantages or privileges thereof, or directly or indirectly publish, circulate, issue, display, post or mail any written or printed communication, notice or advertisement, to the effect that any of the accommodations, advantages and privileges of any such place shall be refused, withheld from or denied to any person on account of race, creed or color, or that the patronage or custom thereof of any person belonging to or purporting to be of any particular race, creed or color is unbecomingly objectionable or not acceptable, desired or solicited. The production of any such written or printed communication, notice or advertisement purporting to relate to any such proprietor, superintendent or manager thereof shall be presumptive evidence in any civil or criminal action that the same was authorized by such person. A place of public accommodation, resort or amusement within the meaning of this article, shall be deemed to include any inn, tavern or hotel, whether conducted for the entertainment of transient guests, or for the accommodation of those seeking health, recreation or rest, any restaurant, eating house, public conveyance on land or water, bathhouse, barber shop, theatre and music hall. Nothing herein contained shall be construed to prohibit the mailing of a private communication in writing sent in response to a specific written inquiry.

Sec. 2. Section forty-one of said act is hereby amended to read as follows:

Sec. 41. Penalty for violation. Any person who shall violate any of the provisions of the foregoing section, or who shall aid or incite the violation of any of said provisions, shall for each and every violation thereof be liable to a penalty of not less than one hundred dollars nor more than five hundred dollars, to be recovered by the person aggrieved thereby, or by any resident of this state, to whom such person shall assign his cause of action, in any court of competent jurisdiction in the county in which the plaintiff or the defendant shall reside; and shall also, for every such offense, be deemed guilty of a misdemeanor, and upon conviction thereof shall be fined not less than one hundred dollars nor more than five hundred dollars, or shall be imprisoned not less than thirty days nor more than ninety days, or both such fine and imprisonment.

Sec. 2. This act shall take effect September first, nineteen hundred and thirteen.

It is not at all likely, however, that the bill will effect its purpose, at least as far as the accommodation of Jews in summer resort hotels is concerned. If that is what the proponents of the bill intended. It is easy enough to indicate to an applicant for accommodation in a hotel, that his presence and patronage are not desired, without positively refusing to receive him as a guest in the house. If in spite of the tone of the reply to his request, he should still desire to become a

guest, it could easily be made intolerable and force him to leave.

However, no self-respecting person would for a minute think of remaining in a hotel where he was not desired, or even enter it, unless driven to do so for temporary shelter.

Curiously enough, the enactment clause of the bill reads that the act should take effect September 1, 1913, which is at the end of this year's summer season and it takes no great effort of the imagination to suppose that before next season comes around again, the act will be so amended, as to restore matters to their present condition. The shutting out of Jews from certain summer hotels is an act of discrimination of purely social origin. It is the result of the snobbishness of a number of non-Jewish women, we will not say Christians, who, feeling not quite certain of their own social position, seek to put it beyond question by an unwarranted assumption of superiority and exclusiveness. It is a matter, which all the laws that can possibly be enacted, will not regulate; nor can any good be effected by agitation. The very best thing that can be done, is to submit to the inevitable with the best grace we may. The Jews themselves are not entirely free from blame. They have as large a proportion of social climbers as any other class. Every Jew man or woman, can find all the companions he wants, both Christian and Jewish, as long as he does not seek to associate with those who by reason of wealth, social position, education, intelligence, or for some other cause, are his social superiors, but content himself with intercourse with his equals. As it is, there is a continual intrusion on one side, and repulsion on the other, and the Jews being hopelessly in the minority, are naturally the greatest sufferers.

To Fight Defamation of Jews

National League Formed Under Auspices Order B'nai B'rith.

A systematic effort to combat the growing tendency to discredit the Jew "on the stage, in current literature, and of late, in moving pictures," has been inaugurated at Chicago, under the auspices of the B'nai B'rith Order. The matter is fully set forth in the following statement:

Independent Order of B'nai B'rith,
1228 Tribune Building, Chicago.

Anti-Defamation League.

For a number of years a tendency has manifested itself in American life toward the caricaturing and defaming of Jews on the stage, in the current literature, and of late, in moving pictures. The effect of this on the unthinking public has been to create an untrue and injurious impression of an entire people and to expose the Jew to undeserved contempt and ridicule. The caricatures center around some idiosyncrasy of the few which, by the thoughtless public, is often taken as a pivotal characteristic of the entire people.

The evidence of prejudice and discrimination has been abundant, both in social and in business circles, as well as in public life. All fair-minded citizens must regret the growth of this un-American sentiment. The prejudice thus displayed by no means reflects the attitude of the thinking, intelligent majority of our citizens, but is limited to an ignorant, unreasoning and bigoted minority. For many years the Jewish and non-Jewish citizens have failed to meet this tendency by any means save quiet criticism. But the tide has been rising until it calls for organized effort to stem it.

Regrettable as it is, this condition has gone so far as to manifest itself recently in an attempt to influence courts of law where a Jew happened to be a party of the litigation. This symptom, standing by itself, while contemptible, would not constitute a menace, but forming as it does but one incident in a continuing chain of occasions of discrimination, demands organized and systematic effort on behalf of all right-thinking Americans to put a stop to this most pernicious and un-American tendency. Prejudice is the child of ignorance. It knows no bounds, respects no individual, and violates the most sacred tenets of our democracy.

With the hope that the co-operation of both Jewish and non-Jewish citizens will be received in this effort of fair play for all people, the "Anti-Defamation League of America" has been formed under the auspices of the Order of B'nai B'rith.

Object: The immediate object of the League is to stop, by appeals to reason and conscience, and if necessary, by appeals to law, the defamation of the Jewish people. Its ultimate purpose is to secure justice and fair treatment to all citizens alike and to put an end forever to unjust and unfair discrimination against and ridicule of any sect or body of citizens.

Organization: Any reputable person, regardless of sex or creed, may become a member by signing a membership card. No membership fees nor dues shall be charged. A central office has been created in the City of Chicago, with a competent office force. All communications or complaints should be addressed to Mr. Sigmund Livingston, 722 First National Bank Bldg., Chicago, Illinois.

Stage defamation will be dealt with by enlisting the assistance and co-operation of the producers and managers of the theaters, so that investigation of proposed performances may be made before the staging of the same, thus correcting evils before any harm is done. If the co-operation of these in authority cannot be secured, then the patrons of the theater will be enlisted for active co-operation.

Newspaper and magazine editors will be met by argument, to the

editor, by correcting all defamations through subsequent articles upon the same subject matter, thereby reaching the same reading public and correcting errors, and in case of willful abuse, by appealing to the patrons and advertisers for co-operation.

Defamation in textbooks which pervert the minds of children and tend to prejudice, will be met by attempts to eliminate them from the course of study.

No effort will be made by this organization to shield any malefactor. In founding this League, the Order of B'nai B'rith pledges its hearty support in the future, as it has done in the past, to the enforcement of law against all violators, Jew or non-Jew.

A committee of one hundred citizens, residents in the various cities throughout the United States, has been selected to perfect the organization and to carry out its objects.

(Signed) AMOS KATZ,

President, Independent Order of B'nai B'rith
Chicago, Ill., September 19, 1913.

CHAPTER THREE

Religious Aspects of Jewish-Christian Relations

As long as Judaism and Christianity have co-existed, there have been tensions, attacks, and rejoinders directly related to religious belief and practice.

The following documents are offered in an attempt to indicate what kind of religious dialogue took place between Christians and Jews during the period under discussion, and to highlight some of the religious tensions which existed in America between 1865 and 1914.

Perhaps we can gain a better understanding of Jewish-Christian relations in this sphere of activity if we examine the role of religion in America at this time and see how conditions in the United States affected religious activity.

After 1880, large numbers of Catholics and Jews arrived in the United States and established themselves in the midst of the country's Protestant majority. Catholic expansion and the founding of convents and parochial schools resulted in anti-Catholic protests. When some Catholics placed less emphasis on religious rules and observances and more on the individual conscience and social work among the people, Pope Leo XIII issued an apostolic letter in 1899 condemning "false Americanism."²³

While some Catholics tried and failed to accommodate themselves to the new American environment, a segment of the Jewish population succeeded. Reform Judaism grew and developed between

1865 and 1914. Spurred on by Isaac M. Wise and other rabbis and leaders, Reform introduced a number of innovations into the worship service. Although neither the Union of American Hebrew Congregations, founded in 1873, nor the Hebrew Union College, founded in 1875, were established initially as Reform institutions, Reform advocates were prominent in their organization, and by the late 1880's both institutions had definitely assumed a Reform character. Gathering at Pittsburgh in 1885, a number of Reform rabbis declared that, "We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity and dress originated in ages and under the influence of ideas entirely foreign to our mental and spiritual state."²⁴

In the 1870's Darwinism and biblical criticism greatly affected religious thought. Liberal religionists were not greatly disturbed, while religious conservatives set up defenses. Most of the denominational colleges condemned evolution without a hearing, and Protestants came to grips with the problem in a number of heresy trials.²⁵

There was a growing concern among religious groups about social conditions in America. The social gospel which pondered the problems of the day and emphasized human brotherhood and social justice was a major force among Protestant religionists while rabbis, especially those associated with Reform Judaism, spoke out of the prophetic tradition with its concern for justice and ethical living.

Revivalism, however, was still a strong force even in an era of social concern. Dwight L. Moody, a poorly educated shoe salesman who was never ordained, became a highly successful

preacher. Though he lacked polish, his simplicity attracted large crowds. However, by 1914 revivalism was discredited in the eyes of more thoughtful Christians.²⁶

Whether it was the Christian Science faith of Mary Baker Eddy made popular in 1875, the Society for Ethical Culture established in New York in 1870 by Felix Adler, revivalism or the traditional religious institutions, America offered a religious variety to serve the needs of almost every type of citizen.

It is in the light of this religious atmosphere that we examine the documents relating to religious aspects of Jewish-Christian relations. The state of flux which characterized religion in the period from 1865-1914, increased East European immigration, and traditional Jewish-Christian prejudices all influenced the religious phase of Jewish-Christian relations in America.

Religious Aspects of
Jewish-Christian Relations.

The Rev. Mr. Moody, the revival preacher, has stated in his passion sermon that the Jews crucified Jesus, and that a thousand Jews in Paris lately said, they approved of the act and were glad of it. We have told Mr. Moody that both statements are false, and will repeat it so long, till Mr. Moody has proved that he is no willful liar. We, on our part, are willing and ready at any time and place to prove to Mr. Moody, that those two statements are utterly false. What says Rev. Mr. Moody? H.

★ Even after Moody's assurance that Father Stoecker would not attack the Jews while in the country, under his (Moody's) auspices have already been proved unworthy of belief. In an address delivered in New York City on the third inst. Stoecker concluded with a brief summary of his usual villainous slanders of Jews and Judaism. We are sorry to see a man of such standing as Mr. Moody deliberately choose such company.

The American Israelite,
Jan. 21, 1876.

The American Israelite,
October 12, 1893.

- * Adolf Stoecker- A German Protestant clergyman. He was the court and cathedral preacher in Berlin in 1874 but was dismissed in 1890 for socialist activity.

Why in heaven's name should we Jews continue to stand upon the defensive? On account of a lot of fairy-tales which the best intelligence of the century rejects, we have for eighteen hundred years received the treatment of dogs. It is considered our duty to treat that combination of mythology and superstition called Christianity with the strictest respect, while Judaism and the Jew receive nothing but contempt and oppression. Why is it an unpardonable sin in the Jew to look upon the alleged founder of Christianity in the same light as did Jefferson, Adams, Franklin, Emerson, Lincoln, or, as he is now regarded by that great body of cultured people known as Unitarians, comprising the brightest intellect of America. Horace freely was no more a Christian than I am, nor was Lowell, nor is Oliver Wendell Holmes, nor Lyman Abbot for that matter, though he is at the head of a congregational church, and the successor of Henry Ward Beecher. How many so-called Christians really believe in the fundamental doctrine of that religion? Why, even half of the church members ridicule the idea of the trinity when they are not afraid to speak candidly. The greatest minds of the day all over the world reject it, though most of them were born and reared in the faith. I owe Christianity no more respect than the Christian owes Judaism, unless it be that form of respect which the numerically weak must yield to a largely preponderating majority.

Wise's attitude was anti-apologetic.

CONCERNING THE JEWS.

Continuing our series of lectures on sermons on the Jews, recently delivered by Christian clergymen, we present this week that of Rev. Thomas Van Ness. We claim the Rev. Mr. Van Ness as a Christian, though he is a Unitarian, which we trust will not offend any of his more orthodox brethren. Mr. Van Ness's address was delivered in the Temple Adath Israel at Boston and is entitled:

THE FUTURE OF THE JEW.

A verbatim report of it is as follows: An American has a right to be proud of his nationality. To belong to that nation which has produced Washington and Lincoln and Longfellow, is not that something to be proud of?

To belong to that nation which has produced a "Moses" of the time of the Pharaohs whose laws are still obeyed; a monarch whose reign ceased 3000 years ago but whose wisdom is still a proverb in all the nations of the earth; and a teacher whose doctrines are so divinely true that men call him Lord and Savior, is not that too something to be proud of?

I do not wonder that Paul of Tarsus said: "Are they Hebrews?" so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

"A favored nation with oriental sunlight in their blood." So they have been called by a gentle admirer. From earliest times they have called themselves "God's chosen people."

Is that sentence in reverse their history? That sentence accounts for their marvelous deeds, for their bitter persecutions, for the misery and the sufferings they have endured and now for the future work which lies before them.

A way back in the distance comes the call to Abraham: "Get thee out of thy country and from thy kindred and from thy father's house, and I will make of thee a great nation, and in thee shall all families of the earth be blessed."

It took courage on the part of Abraham to do what his conscience called on him to do. From each courageous step comes the present Israelite.

God's chosen people, strong, patient, not willing to give so much to health as to wealth, not willing to bow the knee to heathen idols, though fiery furnace and lion's den were the inevitable and we admit all this. It flashes us with enthusiasm to read the stories of Elijah and Jeremiah and Daniel and to learn of the omniscience of this people.

No need to speak of the history of the Jewish people before the time of the Christian era. It is already well known. Jerusalem of to-day one hour truly that no nation's history has been studied so carefully as theirs. Perhaps none deserves so well the same study.

One thing is sure, the civilized world has drawn more lessons for its profit or its harm from old Jewish records than from any other source. It must be a striking and worthy history that can hold the attention of the world for 1800 years.

How about that long period of time when Europe was nominally Christian? What of the Jews then? How were they treated? What were they doing? Pick up and read a reliable account of European events anywhere from 700 A. D. to 1700 A. D. In those thousand years you can not read a page of history that is not stained with the blood of a Jew. Hated, reviled, banished, persecuted, spit at, robbed, outraged, murdered. These are the words it is necessary to stamp at the beginning of every chapter.

Take Germany and read of the 12th century. The cry of "Hep, Hep" is raised. The Jews know who are landed on under that fatal designation.

Frightful havoc soon takes place. In the city of Worms, the Jews, as a last resort take refuge in the Bishop's palace; all their houses are pulled down; the books of the law are trampled under foot; none are spared but little children, who are forcibly baptized. Many kill themselves, the brother slays his brother, the neighbor his neighbor, the father his sons and daughters, the bridegroom the bride, the husband his wife. Women fling themselves to death around themselves, that they may sink and plunge from the bridges to save themselves from

the ruthless persecutors. In Haguenau a great massacre takes place. Bloody scenes are repeated in Metz and in Bayle and in places named left for the Jews to see in.

In the 14th century it is the same thing. Bards expel the Jews. Praying barns burn them. At Bamburg, 5000 souls are dragged upon an immense scaffold which is set on fire. At Frankfurt the Jews participating their fate set fire to their own houses and threw themselves into the flames.

Why go on? The record is too awful. Out of it all has come a legend. You all know it, of the Wandering Jew. That never dying, always repeating figure whose blood marks his feet through the snow, his skin, shattering, friendless, on and on he must go, never resting, never pined, yet feared, the trusted, recognized by some as a countryman, a stranger, a constant wanderer.

Such is the pervasiveness of the Jewish nation. Such is the Wandering Jew of the Middle Ages.

What characteristics will all this long period of persecution evolve among the Israelites?

Just then that we might repeat. Their energies had to be directed in one channel—the making of money—and the money had to be in convertible shape to handle, gold, jewels, something portable, hence we soon see that the pursuit of gain is the chief object in the Jew's life. Can he be blamed for that?

If adversity soon becomes a professional quality, is he to be censured? In those troublesome times the Jew did not know at what moment his hard earned wealth would be taken from him, hence the wealthier and most honest were often obliged to put on a sordid dress and affect humbleness and meekness.

Take any nation, for over 100 years keep it under the necessity of perpetual deception and use if it will not have a baneful effect on the manners and morals of the people.

You strike off the shackles from slaves, drive that as once give them the free walk and upright bearing of the master.

You take away persecution which has lasted centuries, do you wonder that some of the manner qualities born by persecution still survive?

The Jew of the present, what of him? Before we answer let us state a scientific fact.

Cruelty and abandonment do one of two things, they either crush out or develop. This is the great law of evolution. The strongest, the most fitted to survive will survive in the long run, no matter what the hardship. The hard ship only tends to develop and make strong the inherent quality, hence the adversity can endure the snows of the Alps and the pine, the cold storms of the north.

Had the Jews been of feeble nature, caring more for ease than for money, would not have given way to the pressure and been rapidly merged in the population around them, as it was, persecution only knit them together, as the hammer and welding do the particles of iron steel.

Discipline, patience, endurance—these are the three things which Israel learned from her long period of persecution. These are the three qualities which she has evolved in the past 1800 years. Discipline, patience, endurance—these three qualities will give success to even an ordinary man. When combined with the pushing pertinacity so characteristic of the Jews, what wonder if they are making of Israel once more a favored people? This nineteenth century, it is said, is greatly given to the pursuit of money. It is the one thought of every man, and in the present America leads the world in it. Well, if it be so, the Jew is ahead; for it is an undeniable fact that the great money markets such as London, Frankfurt, Paris and New York are controlled by Jews, and it is also a fact that this vast power, the greatest of the age, is not barely and breathlessly used, nor has it ever been found on the side of dishonesty, brutality, anarchy, anarchy, or any of the disruptive influences of society.

When George Eliot wrote her "Theophrastus Black" not so many years ago, she could say: "The leader of the Liberal party in Germany is a Jew, the leader of the Republican party in France is a Jew, and the head of the Conservative ministry of England is a Jew." She might have added to her list a score while after the greatest names of those and that of a high dignitary of Italy, and still had the leading dignitaries of Russia to spare. What age has produced better, more noble politicians than Bismarck, Disraeli, Gladstone, and Lombard?

Do we ask concerning the press? Do we want to know what about the Jews are taking in general education? I have only to instance Germany for example. There, although numbering hardly more than one and one-half per cent. of the population of the Empire, yet the Jews have seventy professors in the universities, and the leading city journals are in their hands. Some of the best scientific work done in the University is done by Jews, and while there I was told that no students show more eager desire to learn, nor give themselves with greater zeal and enthusiasm to the literary courses offered by the Imperial University than do the Jewish ones. You know how it is here in America without my citing special cases.

Do we look to the fine arts? Do we ask what this century race is capable of doing in artistic directions? If so, then I may let us remember Mendelssohn and Meyerbeer and Heine, and a host of others; let us try to realize the fact that the piano has become almost a Jewish instrument, so marvelously do the sons and daughters of Israel play upon it to-day.

So much, then, for the Jew of the present. What of the future? Let us see. I believe the Jew has a great mission before him. It is in part this: to be the reconciler of nations. He perhaps, more than all others, is to be the mediator in bringing about the universal peace toward which the young One of Emma looks forward with such great hope.

Note this fact. Although the Jewish people are Asiatic in origin, yet so people, not even the English, are capable of being so thoroughly assimilated. An Englishman, and him in whatever country you will, is still an Englishman, even though he understands and can enter into its national consciousness. The Jew, chameleon like, is always of that country in which he lives; hence there are German, French, Italian, Russian, British and American Jews, differing widely in education, surroundings and a hundred ways; yet all feeling that subtle connection which makes each of once a part of Israel, as well as a true German, Syrian, Frenchman or American. There is a tremendous significance in all this. These people, scattered all around the globe, have come of that intense national prejudice which pervades also under the name of patriotism.

The American Israelite,
April 13, 1899.

Minister Assails Jews

Brooklyn, New York. Pastor, Dr. Bagnell, Promptly Answered By Rabbi Max Raisin of Temple Shaari Zedek.

Following an address, classing Polish Jews as undesirable immigrants, by the Rev. Dr. Robert Bagnell, pastor of James M. E. Church, Brooklyn, N. Y., in a debate on Monday night, September 15, with Congressman William M. Calder, on an educational test for aliens, the pastor was assailed the following day by Rabbi Max Raisin of the Temple Shaari Zedek as sounding "a note most treacherous to our great American traditions."

In the course of his argument, Dr. Bagnell declared emphatically that he believed the Polish Jew was a menace to the country.

"This country of ours," he said, "is no refuge for all the world, and we should have more sense than to attempt to make it that. What we are really seeking to develop here is a great Christian civilization. But many of these foreigners, especially from Eastern and Southern Europe, come here with sentiment and prejudices entirely at variance with ours. Our immigrants should be of such a type that their sons could marry our daughters."

"When these Southern and Eastern Jews come here from the lands where they were born, they bring with them the schools of the East, and the schools of the East are a menace to this country. I believe the Polish Jew is a menace to this country. There are, however, some broader Jews who are more acceptable."

"Some Jews, like Rabbi Wise, have a broad modern viewpoint, but there are very few of them, comparatively. There are just as few that have clung to the old orthodoxy, so that by far the most of this race is skeptical and unreligious. They are antagonistic to our Christian civilization."

In his reply, which was published the next day in the leading daily paper, Rabbi Raisin stated, in reference to the treatment he received:

"In that same church of Christ, I, the invited stranger, found myself, figuratively speaking, set upon, spat at, and kicked about in a most un-Christian-like manner, and this, too, in spite of assurances of the church committee in its printed circular that the proceedings would be entirely non-sectarian and non-partisan."

Following that Rabbi Raisin proceeded to pay his respects to his antagonist in terms that could not be misunderstood or misinterpreted, and concluded as follows:

"No, it was not an appeal to reason, but to the low passions still ranking in man. It was an attempt to rake up the dying ashes of race prejudice and religious bigotry that happily have lain dormant in American Christianity for many generations. And because it was delivered in a house of worship, and from the lips of a supposedly 'Christian' preacher, it sounded all the more like an echo from the days of the Spanish Inquisition."

"Bagnell's speech was more than a piece of religious bigotry. It sounded a note most treacherous to our great American traditions. It was an echo of the movement started several years ago by some religious fanatics to declare this a sectarian country, with a State religion seeking to crush our religious liberties by throwing all people into one common religious mold. It is the spirit of bigotry that seeks to turn the hands of time backward back, and to make America into another infernal Rome. We are little this man undermines the genius of our American institutions and he really does."

"Mr. Bagnell's memory must be very defective, or he would, as he should, know that the Jews have been in America for at least as long a time as the Anglo-Saxons. The latest historical discoveries tell of Columbus as a Marrano-Jew himself. There were Jews in the ships of Columbus. Louis de Torres, the first white man to set his foot on American soil was a Spanish Jew. In the history of our United States the Jews have played a most conspicuous part from the very beginning. We know of Hyam Solomon as the great financier who helped the struggling Government under Robert Morris with a large sum of money. We hear of Major Frank as aide-de-camp to George Washington. The names of Commodore Uriah Levi, Judge Mordecai M. Noah and countless others were most prominent in American national life long before the Irish parents of Mr. Bagnell even dreamed of crossing the ocean for these shores. "Mr. Bagnell, and people of his ilk, are doing all they can to make this a Christian nation, to accomplish which they are ready to oppress and crush people who do not subscribe to their views. They are anxious to have the name of the Christian duty put into law, and thus place legal and political disabilities upon those

of the non-Christian faiths. But their efforts will not avail them, owing to the strong sense of duty of the good and freedom-loving American people. "In spite of the official position of Mr. Bagnell as a Christian clergyman, I still believe that he did not really voice the sentiments of the Christian community. And despite the presence of so many Bagnells in the camp, I still believe that Christianity will continue doing her noble work among her constituents as a great and righteous new working faith."

Rabbi Raisin, has but recently gone to Brooklyn from Meridian, Miss., and had made for himself, at the latter place where he had been rabbi for years, a name for fearless championship of the cause in which he was working that gained for him and the Jews of that State the respect and admiration of their fellow citizens.

Congressman Calder in the course of the debate opposed the bill for two reasons. "Because it is against the broad American spirit which has always opposed class distinction and because it is economically unsound."

"If reacted into law," said the Congressman, "it will not prevent the coming into this country of the anarchist, the ultra Socialist, who, we believe, is a menace to the institutions of our country, members of the Mafia and the Black Hand organizations of southern Europe, all of whom are able to read and write. What it will do is to shut the door of opportunity to the men and women who never had a chance and who in the past have come to this country, the haven of the oppressed, to be afforded the opportunity to work their own and their children's future. This whole movement, in my judgment, is a prejudice on the part of unthinking people against the so-called foreigners."

"In the minds of the people it has always been a habit to say that we want America for Americans. Those who have adopted that shibboleth have forgotten that their ancestors, struggling for the opportunity to serve God and work out their own salvation, were immigrants themselves."

* M.E.— Methodist Episcopal (present day Methodist).

** Rabbi Wise referred to here is probably Stephen S. Wise. I.M. Wise died in 1900.

A little friction developed at Des Moines, Iowa, from the failure of the Protestant Clergy to invite Rabbi Eugene Mannheimer and the Rev. Mr. Martin, the Unitarian, clergyman, to take part in a union service which was held on Thanksgiving Day. Rabbi Mannheimer criticized their action in public print. In reply to this five Protestant clergymen issued a statement in which they say that last year Mr. Mannheimer and Mr. Martin were cordially invited to take part in the service. The Evangelical ministers say further that the Revs. Mannheimer and Martin

"began to tell us the terms on which they would unite in the service. Their demands were that we exclude the Lord's prayer, that we should not read a lesson from the New Testament, that the name of Jesus should not be used in the service, and the hymns selected should conform only to their ideals. With these facts in mind and in view of the fact that they did not seem to appreciate our cordial attitude, one of them saying that his congregation considered the matter a joke, we did not feel justified in repeating the experience."

This seems to be a case where both parties are right. It appears from their statement that the Protestant clergymen of Des Moines find it impossible to worship God and Him alone on any occasion, while on the other hand the Jewish and Unitarian pastors cannot join in the worship of Jesus, an act which to them is man worship. It would seem, however, that a plain and simple worship and rendering thanksgiving and praise to the Almighty alone should not grate on the conscience of any man, and we quite agree with the gentlemen excluded that their Protestant colleagues take a very narrow view of what is proper and permissible.

INVEIGLING CHILDREN INTO APOSTASY.

An action at law, possibly without precedent, is reported from Boston, Mass. Involving their eight-year-old son, Samuel Weinberger, has been weaned away from the Jewish faith in which he had been reared, into the Salvation Army, his parents, Emanuel and Rose Weinberger, of Somerville, brought a bill in equity in the Superior Court seeking to enjoin the Salvation Army and Mrs. Flora Lurington, of Somerville, from influencing him against the religion of his parents and seeking to have the army ordered to dismiss him from its service. This is the first time any court of equity in Massachusetts or perhaps any other state has ever been called upon to deal with a purely religious question.

A male minor is usually held to be under the legal control of his parents or guardians until he comes of age, that is until he attains his twenty-first year. They can command his services, regulate his coming and going, determine who shall be his associates and in fact have full authority over him until he attains his legal majority. It would therefore seem that Weinberger's parents are fully within their rights when demanding that their son shall cease to be a member of the Salvation Army and that its officers shall refrain from abetting him in becoming an apostate from the religion of his parents. Whether, however, the Salvation Army officers shall be compelled by law to dismiss him from their ranks or to refuse to accept him as a convert, the proper judicial officer will have to decide.

If it were a question of ethics the solution of the problem would be easy. No one has a normal right to aid and abet a child in pursuing a course contrary to and in defiance of the will of his parents. But when it is a question of securing a proselyte, especially from Judaism, no Christian religious organization has ever shown the faintest sign of having a conscience or being ruled by any accepted moral code. The Mortara case was not an exceptional one, there have been thousands of similar ones, though the result desired is more often achieved by guile than by force. The Somerville Case is unusual only in that an appeal to the law has been made to protect the youth from his tempters.

Young Weinberger is probably a weak-minded boy who has been attracted by the social work of the Army, its noise and excitement, knowing little or caring less for its doctrines and beliefs. It is easy to understand the sorrow of the parents and sympathize with them, as there is very little probability that they will ever be able to regain their son. A Jewish convert is an asset that has a large financial value to Christian missionaries. He is a drawing card that brings money, a good advertisement for any Christian religious organization and the Salvation Army officers naturally will not let go of young Weinberger if they can possibly help it.

The courts are often afraid of antagonizing a religious body, for piety and vindictiveness often exist together and, unless the Judge will exhibit exceptional courage and firmness, he will probably refuse to interfere. The Weinbergers will probably lose their son and the boy will some day, when it is too late, find out that he has sold his birthright for a mass of pottage.

* A Jewish infant, Edgar Mortara, of Bologna, Italy was secretly baptized by a Catholic nurse. Later in 1858 Church authorities forcibly took the child from his parents and ordered him to be brought up as a Christian.

CONCERNING RELIGIOUS PREJUDICE.

In an address recently delivered in Brooklyn, N. Y., Rabbi Max Raisin pointed out that the Christian churches, Christian Sunday schools and Christian literature were the principal agencies for perpetuating anti-Jewish prejudices. He concluded by saying:

"If the church is fomenting his anti-Jewish feeling, it is the church also that can put an end to it. If there is any one fervent prayer I often feel welling up from the depths of my soul, it is that our Christian churches may take the only rightful attitude in this matter, and instead of sowing the doctrines of distinction and preference and consequent ill-will, become the oracles of genuine love and true brotherhood for all the races of men. Let the leaders of religious opinion among our Christian brethren see their responsibility towards their trusting followers, and knowing the truth themselves impart it to those who seek knowledge and guidance at their hands. The appeal should be especially timely now, at the approach of the Easter feast, when so many of the churches are lending themselves to stirring up the old enmities of religious prejudices by dramatic rehearsals of the crucifixion and the part played in it by the Jews. It is the peculiar province of churches and all religious agencies to know, and to teach that the will of God is not strife and ill-will but the harmony and peace which make for a united and brotherly humanity."

Very many Christian pastors recognize that there is much of truth in this contention and endeavor to instill a better feeling in the hearts of their flocks. But their endeavors can produce but negligible results as long as the crucifixion story is taught and preached in its accepted form. As this lies at the very basis of Christianity it is hard to see how any substantial betterment can be looked for until the Christ-killer myth ceases to be a part of Christianity. Besides religion is and always has been the only true dividing line between peoples. Races may have their types modified and become assimilated by similarity of environment, food, occupation, amusements, and ideals but if their religions differ they remain distinct. Place English, Scotch German, French and Italian Protestant Christians together and in one or at the most two generations their differences will have disappeared. But a Protestant race and a Roman Catholic race dwelling side by side will remain separate indefinitely. By way of illustration take the case of the French Canadians. The French Huguenots who immigrated into Canada have disappeared, the French Catholics, the "Habitants," remain. They abound all over the eastern Canadian provinces. They are still as Catholic and as French as ever, and are looked down upon with more or less of contempt and dislike by their Protestant countrymen: there is little love lost between these two sects, Christian though they both are. Nor is this state of affairs peculiar to Canada. The same religious distinctiveness and antagonism is at the bottom of the Ulster resistance to Home Rule in Ireland. And even in the United States there is a line of demarcation between the two great branches of Christianity. The members of the two sects are at war with each other and their polemics are carried on with a fierceness of which few politicians would be guilty. If differing Christians have so little love for each other and each sect uses its neighbor so spitefully, how can the Jew hope to escape suspicion, sharing the same fate and suffer from dislike and avoidance. If he cherishes any hope that he can do so, he is doomed to disappointment: human nature must change before such a consummation could possibly be realized. Nevertheless we are not so very much to be pitied. Here in the United States and Canada the Jews are free from all civil and political disabilities. In the smaller communities, more especially in the South and West they are even favored politically and hold offices of trust and emolument out of all proportion to their numbers. There is an old joke to the effect that when there is one Jew in a town they make him the Mayor, when there are two the second is made the city or county treasurer, but if there are half a dozen or more Jewish families they are

Here is a case in point. Wahpeton, N. D., is a town with about three thousand inhabitants, the majority of whom are Catholics and they could, if they chose, easily elect one of their own denominations for any office. In this town there are but four Jewish families. The head of one of these is Louis Pilgeman, a native of Rumania, who has lived in Wahpeton for twenty-five years and is very much respected. He started as a peddler and later engaged in the real estate business and prospered. Not long ago the Mayor of Wahpeton called a mass meeting in his office to nominate his successor. Mr. Pilgeman was named by acclamation and received an overwhelming majority at the election held last week.

The occurrence is not an exceptional one. Nor is it in the small communities only that Jews are selected for public office. There has been a Jew in the Presidential cabinet, several in the National Senate, a larger number in the National House of Representatives, very many have served and are serving as Federal or State judges and in other high offices. New York City proper (the Borough of Manhattan) has a Jew (Marcus M. Marks) as its official head. Cincinnati, one of the largest cities in the Union elected one Jewish mayor, (Julius Fleischman) for two successive terms and has another (Friedrich S. Spiegel) now in office. Economically the Jews of the United States are just as well off as their Christian neighbors. This is spite of the fact that those of them who have inherited wealth are as few as to be

a negligible quantity and that the large majority of them are either immigrants or the children of foreign-born parents.

So when all is said and done there is little to complain of in the status of the Jew in America, that in the United States and Canada, save that only in exceptional cases is there social intercourse between Christians and Jews.

Women rule the social world and with all their manifold excellences women as a rule are snobs at heart. Most men also for that matter, but contact with the word usually knocks the snobbishness out of the latter. Lacking this training in the school of experience Christian women, to vindicate their superiority, have paced the taboo upon Jews and as the influence they exert upon their menfolk is limitless, the result has been, not only social separatism, but the exclusion of Jews from many summer hotels, social and even politico-social clubs, from the fraternal and sororities at the colleges and even from some of the lodges of the fraternal and secret orders.

It is difficult to decide however whether Christians or Jews lost most by this lack of association. Each could learn something from the other and the existence of this gulf between them is to be deplored. But unfortunately, religious antagonism is not the only cause. Underneath it there lies the antipathy and suspicion that men and women who dwell in the lower ethical and intellectual level instinctively entertain toward all who differ from them. This feeling is an inheritance from the pre-civil man, the savage who feared and hated everyone not of his own tribe. As true culture becomes more general and more pervading, men and women rise to a higher plane of thought and their savage instincts become less potent in influencing them. It is by this and by this only that the improvement will be wrought, and religious and racial prejudices grow less and less, until they disappear altogether—at the Millennium.

CHAPTER FOUR

Politics

Political activity on the part of Jews and Jewish public opinion regarding candidates and the political climate in this country form another area of Jewish-Christian relations which we must examine if we are to obtain a comprehensive picture of Jewish-Christian relationships in America.

Though the national political scene between 1865 and 1914 was continually changing and shifting and reacting to the social and economic pressures of the period, most Jewish political activity was at the local and state level.

For the most part, Jewish politicians were not intimately and personally involved with high-level affairs of state like the attempted impeachment of President Johnson in 1868, the Grant era of economic scandals and city political machines, the rise of corporate interest in politics, and the agrarian reform movements which reacted to it.

Jewish political activity involved, in most cases, honorable and civic-minded individuals who were concerned with local and state problems. Many were nominated for office by local and state political bodies while others were appointed to public office by governors and in some cases even the President of the United States.

Jews took their places among city councilmen, state legislators and judges. At one time or another during the period

under discussion, Jews were mayors, congressmen, and appointed officials serving in various capacities. One of the highlights of Jewish political recognition was the appointment of Oscar S. Straus by President Cleveland as Ambassador to Turkey in 1887. President Theodore Roosevelt appointed him Secretary of Commerce and Labor in 1906, and Straus thus became the first Jew to hold a cabinet post.²⁷

Jews did not exempt themselves from service in the Spanish-American War in 1896, and when national political activity disturbed the Jewish community, voices were raised and stands were firmly taken.

What, then, does the political arena tell us about Jewish-Christian relations? The following documents point out several things not only about the interaction of Jews and Christian, but also about the Jews who held office at this time. For the most part, 'German' Jews who had come to the United States in large numbers during the first half of the nineteenth century and who were well established and assimilated in the American community were the ones to hold political office. Oscar Straus was probably the best example of this phenomenon.

Jews also must have been accepted as Americans and as citizens, if local and state political parties would nominate them for particular offices. They must have evidenced responsibility, concern, and capability if city councils, governors and Presidents appointed Jewish citizens to responsible posts. Obviously the majority Christian community did not consider one's being Jewish a liability when choosing individuals to represent

them in the halls of government and in carrying out civic activity which would effect everyone.

Candidates, political parties, and platforms were not always congenial to the Jewish community, but Jews were not intimidated by individuals, groups, or the governmental process. They spoke out when they felt they were under attack and publicly questioned political policies that seemed discriminatory or detrimental.

There was healthy interplay between Jews and Christians in political circles. Political activity was perhaps a more positive aspect of Jewish-Christian relations in America.

Jewish Candidates
and
Office Holders

April 14, 1865.

DOMESTIC RECORD

CINCINNATI.—Daniel Wolf, Esq., is among the elected city fathers, and he is an honest, upright and straight forward man, who will do justice to his calling. He was elected to the city council, because he deserves it as a loyal and generous citizen.

July 23, 1869.

RICHMOND, VA.—At an election held in this city on the 24th inst. our co-religionist, William Lovenshien, Esq., was elected a member of the legislature of Virginia, to represent the city of Richmond, at its next session.

Mr. Lovenshien is a gentleman possessing high moral attainments, and great educational powers, well qualified in every respect, for the able position he is about to occupy.—Mr. L., has from time to time, filled the most prominent offices in the various institutions with which he is connected, with great credit to himself and to the entire satisfaction of their members.

The citizens of Richmond could not have made a better selection than Mr. Lovenshien, as one of its able representatives.

July 28, 1871.

LOUISVILLE, KY.—While Mr. Wm. Kriegshaber, the popular secretary of the Cleveland Orphan Asylum, was there at the anniversary and examination of the institute, the Republican convention nominated him to the Legislature of Kentucky. The nomination was tendered him unanimously and without solicitation or suggestion on his part. We do wish our friends in Louisville, one and all, to vote for Mr. Kriegshaber, simply because he is no professed politician, and certainly more of a charitable man than a partisan. His ability is beyond doubt, and his honesty as a public man is well known, especially to those who are connected with the Orphan Asylum where he has rendered eminent services. Send him to the Legislature of Kentucky, he will do well there.

September 1, 1871.

A WELL DESERVED APPOINTMENT.

Dr. Daniel Mayer, a citizen of Brownstown, Kanawha Co., Va., has been appointed by the Hon. the Board of Public Works, His Excellency, Gov. Jacob prevailing, Commissioner of Immigration for that State. In justice to that honorable body, we may state that the selection of the gentleman named for that lofty position is one which will certainly not only give general satisfaction to the party and the German citizens of that State, but to all citizens without regard to political principles.

September 29, 1871.

DOMESTIC RECORD.

CINCINNATI.—Daniel Wolf, Esq., for years member of the city council, has been nominated by the Republican convention senator to the legislative upper house of Ohio, receiving the highest vote of any candidate, and therefore heading the ticket. Mr. Wolf is an honorable and reliable gentleman, citizen and officer. Although of late years he has been much among politicians, strange to say, they did not corrupt him, which speaks volumes for the man's fortitude and good character. Mr. Wolf as an Israelite and member of our congregation always proved a good, active and zealous man.

November 15, 1872.

DOMESTIC RECORD.

Wilmington, N. C., is to have a synagogue.

NEW YORK.—We record with satisfaction the election of Mr. Joseph Blumenthal, as Member of Assembly from the 16th District, New York; of Joseph A. Monheimer and Isaac Sommers as Alderman and Assistant Alderman, in this city; and of Dr. Adolph Kemler as Coroner. Mr. Blumenthal has been long identified with local politics, and will make an intelligent and active legislator. The election of Dr. Kemler is due to his personal merits—he will undoubtedly grace the office, which is one of the most important in the city's gift.—*Jewish Messenger*.

February 18, 1876.

DOMESTIC RECORD.

—The numerous friends and acquaintances of Mr. M. A. Cohn, for a number of years a resident of Cincinnati and favorably known here, will be pleased to learn that Mr. Cohn now holds the responsible offices as Deputy Sheriff and Collector of Woodruff County, Ark.

The above articles are all taken from The American Israelite.

*
Oscar Straus- A German
Jewish lawyer and state-
sman. 1850-1926.

Oscar S. Straus, of New York, is the man, according to President Cleveland's decision, to represent our country at the Sultan's court in Constantinople, as successor to the Hon. S. S. Cox. A Jewish ambassador from the United States is a novelty. We have and we had quite a number of consular representatives abroad, but Mr. Straus is the first ambassador of Jewish persuasion from this country. It is quite gratifying to know that we have in fact a democratic government under the administration of Grover Cleveland. The *New York Times*, of March 25th, commenting on the above, publishes in connection with it the following letter of the late Henry Ward Beecher:

"BROOKLYN, N. Y., Feb. 12, 1887.

"GOVERNOR CLEVELAND:—Dear Mr. President: Some of our best citizens are anxious for the appointment of Oscar Straus as Minister to Turkey. Of his fitness, there is a general consent that he is personally and in attainments eminently excellent. But I am interested in another quality—the fact that he is a Hebrew. The bitter prejudice against Jews, which obtains in many parts of Europe, ought not to receive any countenance in America. It is because he is a Jew that I would urge his appointment as a recognition of this remarkable people, who are becoming large contributors to American prosperity, and whose intelligence, morality, and large liberality in all public measures for the welfare of society deserve and should receive from the hands of our government some such recognition. Is it not also a duty to set forth in this quiet but effectual method the genius of American government, which has under its fostering care people of all civilized nations, and which treats them, without regard to civil, religious or race peculiarities, as common citizens? We send Danes to Denmark; Germans to Germany; we reject no man because he is a Frenchman. Why should we not make a governing testimony to the genius of our people by sending a Hebrew to Turkey? The ignorance and superstition of medieval Europe may account for the prejudices of that dark age, but how a

* Henry Ward Beecher- A liberal Theologian, professor of Theology at Harvard in 1805 and famous New York preacher.

Christian in our day can turn from a Jew I can not imagine.

"Christianity itself crucified at the hands of Judaism; our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit. Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stalk on which it was grown."

"HENRY WARD BEECHER."

Mr. Sol. Weinschenk, now Mayor of Donaldsonville, La., has been nominated on both tickets to the Board of Aldermen, which speaks well for his administration and the confidence of the people thus gained. Mr. Marx Israel and other Israelites are nominated on the Citizens' Ticket, with the best prospect of election. We hope to be informed to this effect.

The American Israelite,
May 9, 1873.

L. H. HEINSHEIMER, Esq., of this city, was appointed by the Governor of Alabama Assistant Commissioner of Emigration for the said State. Mr. Heinsheimer is a member of the firm of Goodheart & Co., Cotton Factors, and is well known down South, not only for his large operations in that staple, but also as a gentleman equally distinguished for integrity and honor, and a liberal education. Any public trust placed in his hands will be well attended to, we have no doubt.

The American Israelite,
March 16, 1877.

Among the nominees for the Board of Control of Hamilton County is Col. Max Mosler, on the Republican ticket. He ought to be elected, and we believe he will be, as he is quite popular and a manufacturer of high standing.

At the Cotton Exchange of Cincinnati L. Heinsheimer, Esq., is nominated for Treasurer, and he will undoubtedly be elected.

The Southern Railroad has been leased to Fred Wolff, who represents the Erlanger Syndicate.

Edgar Johnson, Esq., is nominated for Lieutenant Governor of Ohio, and we can not see why he should not be elected.

Morris Bauer, Esq., has been nominated for the Board of Control on the Republican ticket. He has always run ahead of his ticket.

Anti-Semitism is dead and buried in the city of Cincinnati and in the State of Ohio.

The American Israelite,
September 16, 1881.

CITY ITEMS.

President of the Board of Aldermen.

At the organization of the Board of Aldermen, Mr. Julius Reis, an Israelite and one of our prominent merchants, was elected President of the Board. This is the highest municipal office ever occupied by an Israelite in this city, being next in rank to Mayor. We congratulate Mr. Reis on the honor which has been conferred upon him, and hope that his example will encourage other of our business men to take part in local politics; we need men of this stamp to rescue our city from the corruption into which it is rapidly drifting.

The city is Cincinnati.

The American Israelite,
April 23, 1875.

Nathan J. Newwitter, United States Consul, Niogo, Japan.

It must be gratifying to the parents of our young co-religionist and his numerous friends to see that his efforts meet with such courteous recognition, not only among the citizens of, but even from the Imperial Majesty, the Tanno, of Japan.

We clip the following from late numbers of the *Hogo News* before us.

"At the meeting of the Foreign Municipal Council on Monday last, the usual votes were taken for the election of officers for the ensuing year, Nathan J. Newwitter, Esq., United States Consul, being elected President, when another subject of probable future importance, and to which exceeding present interest attaches, was broached by Mr. Raach, one of the elected members of the Standing Committee, referring to the reduction of the land taxes, etc., etc."

The following letter was received and read:

GOVERNMENT OFFICE, KOBE (HIOGO),
29th day of 1st month, 10th year of Meiji.
To NATHAN J. NEWWITTER, Esq.,
United States Consul,

Foreign Hogo Municipal Council.

SIR—I beg that you will communicate to the members of the Hogo Municipal Council, and to the foreign residents generally, that His Imperial Majesty, the Tanno of Japan, expressed his great gratification on hearing from His Excellency, the Minister of Kunaisho, of the brilliant illumination on Saturday night last, held in honor of His Imperial Majesty's visit to this Port.

In communicating the expression of His Imperial Majesty's gratification, I desire the members of the Hogo Municipal Council, and foreign residents generally, to accept my sincere thanks. I remain, Sir,

Yours most faithfully,

Signed MORIOKA MAKI, M.
Gon-Rai of Hogo Ken.

The American Israelite,
April 6, 1877.

POLITICS.

The Jews of Texas are no politicians. They are a staid, conservative set of business men, who mind their own affairs and do it with profit to themselves. They seldom attend primary meetings, and vote according to their conviction. Influence they possess to a considerable extent, and it is always exercised in the right direction. But while our business men, with hardly an exception, shun the questionable pastime of dabbling in politics, it is yet gratifying to state that a fair proportion of them are called to honorable, if not always lucrative, offices, simply because their worth and integrity are everywhere recognized. I select a few instances. Mr. Labatt, of Galveston, represents his county in the State Legislature with much distinction. Major Wm. Levy is at present the Mayor of Sherman, and serves so well that it is a pleasure to state that he makes as good an executive officer as a chazan and minister of the small Jewish congregation in his town. In Houston, Mr. Henry S. Fox just retires from a two years' term of office as Chairman of the Harris County Democratic Executive Committee. Mr. Fox never was a politician, but owes this distinction to his widely recognized executive abilities. The best example of a staunch Israelite who distinguishes himself in public life is that of our friend John Richmond, well known in a large portion of the South. Mr. Richmond serves the city of Houston in the capacity of Secretary and Treasurer, and the best evidence of his ability consists in the fact that his services are considered indispensable to the welfare of the city and its finances. In the Southern towns our co-religionists serve with distinction in offices of public trust, and I am proud to state that in every instance their record for official purity and honesty is unexcelled.

The American Israelite,
June 25, 1882.

Judge Meyerhardt.

Many of our readers undoubtedly remember our former contributor, Mr. Meyerhardt, of Rome, Ga., whose bright poems often enlivened our columns in former days. Mr. Meyerhardt is now Judge Meyerhardt, and the *Atlanta Constitution* has this to say concerning his appointment:

Yesterday the Senate confirmed the appointment of Max Meyerhardt to be Judge of the City Court of Rome. Mr. Meyerhardt was admitted to the bar in Floyd Superior Court, on October 23, 1876. He and Senator Dean of the Forty-second District were examined and admitted to the bar at the same time. Mr. Meyerhardt has risen to a high and creditable rank in his profession. He is the law partner of the Hon. Augustus R. and S. W. Wright, under the firm name of Wright, Meyerhardt & Wright. He has been City Attorney of Rome for six years; is now a member of the Board of Education of Rome. His appointment was endorsed by the three members from Floyd and the Senator of his district, by the county and city officials, and a host of private citizens, together with a large number of members and senators who know his worth as a lawyer and citizen. It must have afforded Senator Dean especial pleasure to support the confirmation in the Senate of Georgia of the appointment of his friend, whose career in the practice of the law began on the same day with that of himself.

We trust that the Judge will find sufficient leisure to favor us occasionally.

The American Israelite,
December 31, 1886.

Congressman-elect Houseman, of Michigan.

It is with great pleasure that we announce that the Hon. Julius Houseman, of Grand Rapids, Mich., has been elected as a Representative in Congress by the Democratic and Greenback union, in a district that gave Garfield a majority of 2,000.

Mr. Houseman has a splendid record, both personal and political.

He has been twice Mayor of Grand Rapids, a city of 40,000 inhabitants, and one of the wealthiest in the State, being elected both times by a large majority. He has represented Kent County in the State Legislature. In 1876 he was a candidate for Lieutenant-Governor, and, though defeated, ran 15,000 ahead of his ticket. In 1880 he was importuned to become a candidate for Governor, but declined the honor. His nomination to the office to which he has now been elected was forced upon him, and his nomination by both conventions was unanimous. In Grand Rapids, where he is best known, his majority was 1,500 and in the district about 300. Higher honors are yet in store for him, as he is known all over the State as a high-minded, upright, honorable man, and as a representative of the highest type of American citizenship.

Mr. Houseman has always been a leader in Jewish matters in his community. He contributed \$1,000 to the new temple just consecrated, and as chairman of the building committee superintended its erection. He has always been a consistent Israelite, outspoken in his belief and always ready to avow his pride in his Israelitish origin on every proper occasion, either public or private. We congratulate both Mr. Houseman and the people of his district, for the high trust could not have been placed in the hands of a man who would hold it more sacred or strive more earnestly to fulfill the sacred duties it imposes.

The American Israelite,
November 17, 1882.

The people of Hamilton County, O., (Cincinnati) elected Jacob Schroder a Judge of the Common Pleas Court. He is the first Jew who was elected judge in this county. Several justices of the peace, Benau, Johnson, Hoch and Bloom, preceded him, but as Judge of the Court of Common Pleas Mr. Schroder is the first. His precedents as a student, lawyer and citizen are guarantees that he will do honor to this responsible position.

The American Israelite,
November 12, 1886.

Julius Freiberg, Jr., a prosperous young business man of Cincinnati, and the son of one of the best families in this community, was nominated by the Democratic Convention one of the four Senators of Hamilton County to the Legislature of Ohio. Mr. Freiberg is an upright, intelligent and honorable gentleman of thirty-nine years, who did not seek this or any other office, but would do justice to any. The Republican Convention nominated for the same position Henry Mack, Esq. If the Israelites of Cincinnati have any political ambition they now have a splendid chance to demonstrate their strength and influence. It is well understood that there exists no difference in principle between the two parties, as far as the State Government is concerned. The whole contest is personal. The question is who shall have the offices. There is no other issue involved in this election. The Israelites are well entitled to take managers of both parties at their word, and concentrate their votes and their influence upon those two Senators. The Democrat strikes one Senator from his ticket and puts in his stead the name of Henry Mack, and the Republican strikes from his ticket one Senator and puts in his stead Julius Freiberg, Jr., to let both parties for once feel the strength and influence of the Jewish citizens of Cincinnati. This would have the effect hereafter to make the managers of both parties a little more considerate in regard to Jewish aspirants for public honors. If that story in regard to Moses Ezekiel's model is true as represented; if it be true, furthermore, that Governor Foraker did not appoint one Jew in the State of Ohio to any position, it might be a

wholesome lesson for the party managers if the Jews embrace this opportunity to demonstrate for once their strength and influence.

Among the candidates for Justice of the Peace, on the Democratic ticket, is Mr. Samuel Bloom, who has filled the office for one term with credit to himself and the party. Mr. Bloom is a good man for the place and we hope he will get it.

The Political Arena
Jewish-Christian Interaction toward
Political Programs and Policies

ARE THE POPULISTS ANTI-SEMITIC?

"Are there Jews among the Populists?" we were asked at the time that party had its national gathering in one city. The question was also raised because we had previously asserted that the Jews were about evenly divided among the two great National Parties. We were unable to answer at once, but upon a subsequent careful scrutiny of the elements assembled here, we came to the conclusion that there are Jews even among the Populists, and good, faithful, honorable Jews, at that.

The Jewish race, more than any other Jewish race in this country has been scrupulous in excluding from its columns editorial expressions on all purely political questions, and we would not change our tone and method on any occasion. Still, looking cautiously and with serious thoroughness at the current composition of the so-called "third party," we were unable to suppress a wish that all Jews might withhold their support from the same. While it is more idle talk to impute to the Populists naught but socialism or anarchistic tendencies, there are many grains of truth in the allegations of the wild and unfettered passions which, politically, are struggling for the upper hand in their midst. One of these passions is a spirit of the fiercest anti-semitism which has ever or any where cursed human society. We refrain, at the time, for obvious reasons from giving vent to our feelings engendered by nearly insidious remarks you could have coming from the blackened lips of some of the delegates haunting the corridors of the hotels. Among the Associated Press despatches sent out from the Populist convention here is one which tells the full truth.

"Mr. Lewis, July 27. One of the striking things about the Populist Convention, or rather the two conventions here and the crowd attending them, is the extraordinary hatred of the Jewish race. It is not possible to go into any hotel in the city without hearing the most bitter denunciations of the Jewish race as a class and of particular Jews who happen to have prospered in the world."

With all earnest and conscientious considerations, political how can Jews affiliate with a party, whose members, pretending to work for the amelioration of the people, for the lightening of their burdens, foster hatred and prejudice and revive in this country a spirit which cannot but spread misery and ill feeling. Even the most indifferent Jew, unless he has become so demoralized as to forget or deny the most intimate relationship, cannot expect in a cause whose supporters are oblivious of the best part in human nature.

We, for our part, do not entirely blame the Populists for the out-cropping in their midst of a most stupid and utterly unwarranted prejudice like that of anti-semitism. It is simply the seed of wrong which reproduces itself, which, not of their own sowing, is simply, weed-like, impeding the growth of better sentiment, here as elsewhere. But when the growth is openly and intentionally encouraged as it was done by the Populists here then it is dishonorable on the part of even the most careless, but in whose veins courses the blood of the patriarchs and prophets, to join them even in their least endeavors. Jewish Jews.

* Populism— a political party formed because of urban and rural discontent in the 1890's, though the major force was agrarian. Those who worked with their hands created the wealth of the nation and should run the country. Populists were against corporations and the political control they wielded. They stressed opportunity rather than liberty.

INSULTS TO JEWS.

In our issue of August 1st, several weeks ago we stated as follows:

Our Jewish friends will need to exercise a little patience during the coming presidential campaign, which is going to be continued, so far as they are concerned, on a very much lower level than any hitherto reached in the United States. The political campaign has been stirred to its depths and demagogues, blackbuckism and fanaticism with all their follies are floating on the surface. The vermin of this class should attempt to pull the supposed religious bigotry of the masses for campaign ammunition is not to be wondered at, and that they will do so is already becoming painfully evident. All that there is for us to do is to bear them in mind in our efforts, coming as they do from sources which are beneath consideration. But that much we do not hesitate to say, that is, while this dragging of our religion into the political campaign may annoy us, it will do us no harm. On the other hand, however, while it will never gain the party descending to such tactics a single vote it will make active opponents of many a voter and a journal that would otherwise have given the richest their support.

Since the above appeared we have several times found it necessary to rebuke political writers and stump speakers for vile utterances intended to inflame the masses by an appeal to their religious bigotry and race prejudice. These instances are becoming so very numerous that we can not possibly go over the ground in reply to each slur. We only mean to say in a general way that any man or party that seeks to gain political preferment by dragging in religion and the good name of those who profess it into the mire is unworthy of the support of any decent man. We have taken this position in regard to the A. P. A. since its formation.

What decent men think of a campaign of this kind is well expressed in an editorial of the Louisville, Ky., Courier-Journal of Sept. 19. It says:

One of the contemptible features of the campaign has been the attacks of the Populistic orators and newspapermen upon the Jews. Mr. Bryan has confined himself to guttering generalities concerning the Kithschids, but his followers have not been so temperate. Senator Blackburn has made himself particularly witty over the names of Messrs. Heidelberg and Ichleheimer, and "Judge" Tervin and Elmer Smith, while in this city were exceedingly free in their denunciations of "hook-nose." During the Chicago convention swarms of Populists circulated through the hotels shouting:

"Down with gold! Down with the hook-nosed Saylors of Wall street! Down with the Christ-killing old-bags!"

The Jew has been selected as the type of the capitalistic classes, and he is being pilloried to the greater glory and satisfaction of the Populists. Nothing else was to be expected of a campaign which depends for its success upon demagogic appeals to the passions of the multitude.

A few days later B. F. Shively, the free silver candidate for governor of Indiana, in the course of a harangue at Peru said "Every hook-nosed Shylock from Jerusalem to Omaha is boarding up his gold."

Being taken to task for this he cast a denial, claiming that all he said was:

"Every Morgan Shylock on the road from Jerusalem to Jericho," etc.

The reporters and others who were present are however a unit in stating that Mr. Shively used the words attributed to him in the report and we believe them.

The American Israelite,
August 20, 1896.

The American Israelite,
October 1, 1896.

* One of the principal reasons why we are so continually calling attention to the active part borne by Jewish Americans in the present war is to convince, not so much our Christian fellow citizens, as the Jews themselves of the patriotism and fighting qualities of their co-religionists. Our detractors, especially those in Europe, or recently emigrated from there, have so persistently been charging us with lack of patriotism, courage and soldierly qualities, that many of us were half afraid that there might be some truth in the accusations, that possibly we did not know our fellows as well as we thought, and that our bias might have led us to judge them more favorably than they deserved. But now we have the evidence of actual experience before us. We know that in the army and navy, rank and file, we have furnished our full quota of men and more, and that in no single instance, as far as we have been able to learn, has one of them failed to do the full duty for which he was called upon. Not that we have the faintest hope that this will have the slightest effect upon the anti-Semitic liar. Of course not. He always does his lying advisedly and with intentional malice, and positive information as to the truth of the contrary of what he wants the world to believe will not silence him. But when we are in the future introduced in this way we can meet our slanderers calmly and leave it to the records to prove the falsity of their accusations. This much special good Jewish Americans have gotten out of the Hispano American war.

THE SAN FRANCISCO JEWISH PROGRAM announces as its "slogan," at the head of its editorial columns "We must be Americans first, Jews afterwards." When we first read this sentence it sounded rather well, but we were not quite sure that we understood its meaning. So we began to study it and the more we pondered the worse puzzled we were. We tried to elucidate by substitution and made it read "we must be Americans first, Christians afterwards," but that did not seem to sound any more intelligible. Finally we concluded that it was only a fit of humors on the part of some citizen by adoption who had not yet gotten over the idea so prevalent with foreign Jews that there is a racial difference between them and their countrymen. We cannot imagine any circumstances under which our love of and duty to our country could possibly conflict with our religious convictions. On the contrary the principles that underlie our government and social system are so purely Jewish that for that the Jewish American religion and patriotism are synonymous. To be a true Jew in this country necessitates being a true American. Of course, this does not mean that the reverse is also true. We are willing to admit a man may be a true American without being a Jew of any kind. All the same, the Program had better stop sounding its slogan about Sept. 1, when the silly season is supposed to end.

The American Israelite
July 21, 1898.

*Jews and the Spanish American War.

The American Israelite,
July 21, 1898.

* The New York Tribune devotes several columns of its last supplement to doing justice to the Jews of the United States, by showing from statistics that the Jews have served their country at all times when there was a call for troops, that in the recent war with Spain there were Jews in every arm of the service. The writer of the article says: "Every regiment which left New York had Jews either in the ranks, or among its officers." I have no doubt as to the correctness of the statement, because it would be in keeping with the facts in other parts of the country, but how would it have been if the 7th Regt., which was once looked upon as the crack regiment, had gone to the front? It would have become the conspicuous exception because it is well known that there is an unwritten law which excludes Jews from that regiment. It seems pleasant to remember at this time — and Jews all over the land should know it — that the only regiment in the State of New York which voted "no," when asked to enlist, the only militia organization in New York State which was willing to remain at home while its sister regiments marched away at the call of the President, was the regiment which wants no Jews. The 7th stands branded before the community, today, and it will take a generation to wipe out the blot which its action has brought on a once honored body of men, but there is probably not one Jew who suffers by the regiment's shame. There were Jews in Cuba, on the ships in Cuban waters, even Colonel Duffy had Jews in his Irish regiment; Jews were at the start and at the finish of the contest but, thanks to the men who rule it, there were none in the regiment which will probably be hamed when next it parades.

*Jews and the Spanish American War.

Russia would not respect passports held by American Jews.

POLITICS AND RELIGION MAKE A NOXIOUS MIXTURE.

One of the unpleasant features of the recent presidential campaign was the attempt that were made by both parties to influence votes by an appeal to racial and religious prejudices. On the part of the Democrats, a well-written pamphlet was scattered broadcast, in which the claim was set forth that the Republican administration had failed to urge with sufficient vigor that American passports must be respected and recognized without discrimination because of the religion professed by the holder, a matter in which Jews were largely concerned.

This was supplemented by an undignified and somewhat ludicrous visit of Judge Parker and District Attorney Jerome to the Yiddish theater in the New York East Side, where they

Kusher restaurant. That they mistook the tumultuous and somewhat hilarious outbursts with which the East Side Yiddishers greeted this display of political cunning for a demonstration of pleased approval was probably natural, how much mistaken they were as to its true meaning the result shows.

On the other side, the Republican campaign committee at New York

also made use of the Kishineff petition in

President Roosevelt and Secretary of State Hay, they have set up the claim that the Republican nominee is specially a friend of the Jews and as such is entitled to their vote, regardless of party affiliations. Printed matter, circulars and pamphlets, telling this tale in a way most unpleasant to consider, was spread broadcast. It was not only more liberally distributed in Greater New York, but it was sent out all over the country.

Now that the election is over and that such action on its part can not be regarded as an attempt to influence the voters for the benefit of one or the other of the candidates for the presidency, the Executive wishes to protest most strenuously against this attempt to exploit Judaism and the Jews.

It is not only most offensive to the vast majority of them, but the thinking portion recognize in this appeal to their religious and supposed racial prejudices a grave danger. No claim can afford to be thought to be politically exaggerated from the bulk of the people of the country because of their religion and to have their votes controlled by their church, and least of all the Jews, who are and always will be objects of suspicion to the bulk of the people, who are as a rule absolutely ignorant of all that concerns their Jewish fellow-citizens.

The Executive body of the half-century, especially in the case of the Jews, are the most independent of voters, and that as a rule each one of them determines absolutely for himself with which party he will affiliate. It may further be said that whenever an independent nonpartisan effort is made to reform political abuses, and more especially to suppress municipal corruption, the support of independent Jews is more easily obtained than in any other community proportionately, than that of any other class.

The Jews must not be misled by the

claim that they have made by both sides in the recent campaign to influence their votes by appeals to the religious prejudices of the more ignorant of their brethren, and on their behalf the Executive most earnestly protests against a repetition of the offense on future occasions.

It hopes that the matter will not be allowed to drop with this, but that it will be considered and taken up by the Board of Delegates on Civil and Religious Rights of the Union of American Hebrew Congregations, by the Executive Committee of the B'nai B'rith, as well as by the representatives of the other Jewish bodies of the country. They should most earnestly protest to the proper persons against such practices, which it is not unjust to describe as immoral, and which in the long run can not but be detrimental to the status of the Jews of America.

CHAPTER FIVE

Church and State

Jewish-Christian relations in the United States have always been strained and tense whenever the problem of the separation of Church and State has been argued or discussed. Church-State difficulties arose out of colonial America's Puritan Christian ethic and the practice of voting requirements being related to church membership. Though the framers of our constitution realized the problems inherent in a State religion and emphasized religious freedom, many states have been carrying on their books outdated laws such as those governing Sunday observance. Since many of these Christian oriented laws have been and are still in force in many states, non-Christian religious groups or those religions whose practice varies from the general Christian norm sometimes feel coerced into practising that which they do not believe in under penalty of law.

Jews have continually been faced with this difficulty. The problem still exists today, and it was also evident in the years from 1865 to 1914.

The documentary evidence in Church-State relations is broken down into three categories; the problem of the Christianization of the United States, the problem of Sunday laws and the problem of religion in the schools.

The difficulty with many of these religiously related state laws is that enforcement was and is often arbitrary, there being

periods of severity and periods of lenience even under the same local administration, and often a complete change of policy under a new administration though the statute remains the same.²⁸

During the fifty years after the Civil War the Church-State problems existed as they do now and as they did prior to the war. There were Christians at that time (1865-1914) who wanted to make the United States, "not only free, but also Christian."²⁹ Thirty years later a resolution was before the House of Representatives to amend the constitution so that it would state, "acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations..."³⁰ Jews were quick to react to these kinds of statements and argued on grounds of religious rights as well as on the political unsoundness of such proposals.

Another area of concern dealt with Sunday laws. Though enforcement was often arbitrary and many states had contradictory statutes, Jews were either adversely affected or felt threatened by such existing laws. There was a feeling of infringement upon religious liberty and an undertone of discrimination. At times there were complaints against Jews working on Sunday or there were bills introduced into state legislatures advocating Sunday rest laws. Pennsylvania and Massachusetts had blue laws while Arkansas repealed a law which called for the punishment of those engaged in secular pursuits on Sunday.³¹

Religion in the public schools was also cause for Jewish concern. When Jews in Canton, Ohio proposed that no religious matters should be taught in the schools, members of the clergy called the proposal anti-Christian.³² In some areas of the country

judges upheld Bible reading and hymns as non-sectarian while bills were being introduced in state legislature to compel Bible reading in the schools.

The Jewish community did not, however, suffer total defeat. In Rochester, New York Bible reading was excluded from school exercises by order of the school board. Rabbis and Jewish Councils decried Christmas exercises in the public schools and in general the Jewish community made its feeling known.

Church-State problems are a continual hindrance to good Jewish-Christian relations and during the period 1865-1914 this was no exception.

Attempts at Christianizing
the United States

CHURCH AND STATE

The entire separation of Church and State, as established by the Constitution of the United States, in ignoring all religious establishments and institutions, and by the amendment which prohibits Congress to legislate on religious topics, has proved a blessing to both the political and religious condition of the country. The Government, not impeded by theological and metaphysical niceties and transcendental speculations, went on smoothly, doing its business of securing the liberty, rights and interests of the people, giving ample protection to the citizen at home and abroad, and regulating our international, military and commercial affairs, for which purposes it was called into existence. The religious institutions, free of all interference on the part of the Government, and thrown back altogether on their own resources, as they should be, progressed as well at least, if no better, than in other countries, and gave the practical proof to the world that religion can take care of itself. It rests neither the Government nor the people from the protection of their rights.

Let us not be misled by the fact that the American people are so numerous, and that the nation is probably a civil liberty, and that the Government, no patriotic legislator, will attempt the change of a fundamental law or a constitutional principle, unless a development of facts of which our predecessors were ignorant, make such a change indispensably necessary, and also then he will approach it with utmost caution, as the change of a constitutional principle is a revolution, of which the beginning is easily known, but not the end, not the consequences and results. The demagogue who has little to lose and much to gain, or the inconsiderate enthusiast who sees beginnings only without contemplating the possible results, can plunge himself and others into a revolution, without the force of actual necessity.

Still we hear of certain individuals—forty-eight of whom met at Indianapolis, as reported last week, others met at Pittsburg, Philadelphia, or elsewhere not known to us—who propose to make the Constitution of the United States and of the several States "not only free, but also Christian." This means nothing short of revolution. It signifies to change one of the principal and leading features—a constitutional principle of our Federal and State government—namely, religious liberty, which for the last seventy-five years not only proved highly beneficial to both the government and religion, without developing any tangible cause for its abrogation, but also is our pride and honor before the civilized world, a sacred boon of every intelligent citizen, the inalienable right of every free man. Those individuals then mean to produce an unnecessary, uncalculated and dangerous revolution.

Is there any possibility for them to succeed in this dangerous enterprise? We say there is not, and we will prove it for the satisfaction of those who might be alarmed by the eccentricities of a few individuals, and to caution intelligent men to keep away from the foolish movement. We must state here in advance that this is not a question of Christianity and Judaism—it is a constitutional question. Not because we profess Judaism we oppose the attempt to crush religious liberty; we do it because we love liberty and justice, and hold them in esteem indifferently higher than all earthly gifts.

As our first argument, we maintain: Any and every attempt of any Church or Churches

to interfere with the business of the State, will prove a failure in this country, because Protestantism clearly and explicitly prohibits such interference, and the majority of church members in this country are Protestants.

Let us prove our thesis: Dr. Martin Luther, whose authority in the Protestant Church can not well be set aside, is the author of the following passages, which we translate from the original as quoted below.

"It is evident that reason is the noblest of all things, and it is the best of all other things of this life, nay, it is something godly; but thou must make a distinction between eternal and secular things. In secular things which concern man, he is wise enough, and needs no light beside reason. Therefore, God does not teach him in Scriptures how to build houses, make clothes, marry, make war, navigate the water, and similar things; for there the natural light is sufficient. Nay, also in the divine knowledge it comes so far that it has legal cognition, that it knows God's commandment, and what is right and wrong."

Again, Dr. Martin Luther says: "I have often stated, and would like much to see it, that we separate from each other these two realms, the Word and Reason; for Reason, however beautiful and glorious it may be, it still belongs into the realm of this world only, here it has its dominion and its domain. But in the Kingdom of Christ, the Word alone is sovereign."

No unprejudiced mind can possibly misunderstand the brief, simple and clear words of Luther. He gives to Caesar that which is Caesar's, and to God that which is God's, and let Christianity speak in the language of its founder, "My kingdom is not of this world." He ascribes to Reason the sovereignty in all secular affairs, in the government of society, in philosophy, science, art, commerce, &c., and claims the sovereignty of Faith in the realm of religion. Not religion but reason must govern the secular affairs of man; not reason but faith must govern his religious affairs. This is Luther's doctrine, which no sincere Protestant will disregard.

Still, if anybody should feel inclined to doubt our correct understanding of Luther's doctrine on this point, let him take up the Augsburg Confession, and read P. II, Articles 7, 10, 11, of which we give the original below, and he will find that the body who gave this foundation to Protestantism, fully and unconditionally renounced every connection of State and Church, and, like all modern statesmen, they started from the broad principle that the State limits its business to secular affairs only (*res corporales*), while religion is occupied with the spiritual affairs exclusively (*res aeternae*); hence they can have no imaginable connection with each other. This, we have to add, is one of the foremost doctrines which the reformers advanced in protestation against popery, which claimed the political sovereignty for the Church, and gave birth to the long and bloody combats between Popes and Emperors—against a papal claim but lately reproduced in the encyclical letter of Pius IX, in unmistakable words. Protestantism can not protest against itself, hence it must repudiate every connection of Church and State.

This is certainly a wise doctrine of the reformation—a doctrine to which Benjamin Franklin, Thomas Jefferson, (notwithstanding their weakness in point of Christianity) and the wisest statesmen of this and former ages, tenaciously clung and cling. Two adverse principles like Faith and Reason can only then coexist in the same society if they are subordinate to each other, or each is sovereign in another, neutral and entirely independent provinces of thought. The reformers evidently proposed and advocated the latter: Let Reason be sovereign in all secular affairs, and Faith govern the religious province. Protestantism in its infancy, however, was weak and dependent on the mighty arm of the State for protection against the violence and power of Rome. No the intention of the first reformers was frustrated, and religion became subordinate to the State, especially in England, where the king was the reformer. The protestors, as usual, soon became the despots, and the Protestant Church became a mighty engine of the governing class to fortify their power and privileges to the injury of the governed classes. Therefore, the vast majority of republicans on the European continent are anti church men. The administrators of the Church, glad to see themselves protected in their offices and the incomes connected therewith, and forgetful of their religious vocation, longing after power in the State, served and flattered the men in power and degraded the Church to the hand-maid of the State. Therefore, the European republicans are bitter opponents of all priests, preachers, ministers and other servants of religion. History is a veracious witness, and history tells us this:

1. Whether Church and State were united, only one was sovereign, the other was subordinate; either the Church crippled the power of the State and perverted its objects, or vice versa, so that both were the losers by it.

2. The union of Church and State always tended to strengthen the governing class and weaken the governed ones.

3. The union of Church and State degraded the ministers of religion to servants of the political power and its favorites, and made all the enemies of despotism also to enemies of religion.

4. It made the State unjust to dissenters and other citizens for whose protection it was created, and rendered the Church odious to the oppressed in the same measure as it was the cause of oppression.

Neither the sincere Protestant nor the wise statesman can overlook these stubborn facts. Therefore, the framers of the Constitution of the United States made the State entirely independent of the Church, which also made the Church independent of the State, and thus, carrying into practice a vital doctrine of the first reformers, disenthralled both and secured freedom to each; the State has the liberty to become just to all its citizens, and the Church has the liberty to satisfy the conscience of all her votaries. They can never be reunited as long as Reason is supreme in the State and Faith is supreme in the Church. Neither the statesman nor the advocate of religion will ever consent to any attempt of reamalgamating Church and State.

The "Committee on the Judiciary" of the House of Representatives, who have been giving a hearing to the advocates and opponents of the adoption of House Resolution 28, have not yet made a report, all statements to the contrary notwithstanding. The object of resolution 28 is to amend the constitution of the United States by inserting in the preamble the words: "Acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs." We hardly know which is the most reprehensible in this connection, the insistent audacity of the traitors to the letter and spirit of the constitution and to the principles upon which our government is founded, who proposed the infamous amendment whose sole object is to unite the government of the United States with the Protestant church, or the slavish submission to priestly assumption on the part of the House of Representatives, which failed to promptly dispose of the proposed amendment, by laying it on the table without discussion as soon as it was brought before that body. It is not yet too late however for the House to redeem itself. A unanimous report from its Judiciary Committee condemning in unequivocal terms every attempt to make a sectarian document of the constitution of our country and its unanimous acceptance by the House would set this question at rest for many years to come, if not forever.

The American Israelite, May 7, 1896.

RELATION OF CHURCH AND STATE.

Virginia Goes on Record as Maintaining It.

Richmond, Va., July 11.—The Committee on Bill of Rights had a long session yesterday afternoon, Judge Green presiding.

The first question considered was Mr. Pollard's resolution to strike out the word "Christian" from section 18. Mr. Pollard made a short statement of his position. He said the word had no especial significance and that it was unimportant to the great masses of people, yet at the same time it was calculated to embarrass a large number of our present population who did not have the same religious belief.

Mr. Pollard introduced Rabbi E. N. Colwell, who made a most impressive and conservative presentation of the desire of the people of his faith to eliminate the word. He said there was in the latter part of the section made the whole section inconsistent with itself. "A bill of rights, as he understood it, was an embodiment of fundamental principles of government only, and of the inherent rights of man, not of any special class of citizens; that when a question of sentiment arose, while no good could come of the terms employed to express it, harm might come from the fact that it caused others embarrassment. He read a letter received by him from Mr. Kent E. Peery, of Longwood, Va., strongly recommending the omission of the word.

Mr. Hill Carter moved as a substitute that the whole of the last clause—"and that it is the mutual duty of all to practice Christian forbearance, love and charity towards each other"—be stricken out.

Colwell Pettit made a short speech in opposition to the resolution. He said, while a few people might object to the word and its significance, the great masses were attached to it. It had come down from the very first days of religious liberty in America, and was placed there by the fathers of the Constitution, and had never given rise to embarrassment or mis-annunciation before. John Mason and Thomas Jefferson saw nothing in it that was inconsistent with religious liberty, and he hoped it would not be stricken out.

The substitute of Mr. Carter was then adopted and the paragraph stricken out.

The American Israelite, July 18, 1901.

NEWY AND THE JURY.

Our bright young St. Louis contemporary, the *Modern View*, presents a problem in its latest issue, as follows:

Are the duties of citizenship more imperative to Jew than those of their religious faith?

This problem was strikingly brought to issue in St. Louis this week. Mr. J. F. was summoned to serve on a jury in the Criminal Court of this city. The jury was to sit on Monday, which was also the great Day of Atonement. His religious scruples forbade him to consent to the service, which at any other time he would most readily have rendered to his State. He went before the Judge on Friday and asked to be excused. The Judge refused. The only satisfaction given was that if on Monday there was no need of his services, he would perhaps excuse him.

The gentleman of course felt highly outraged and incensed, as did those of his co-religionists to whom he told the matter.

In the columns, the *Modern View* thinks that the Judge should have excused the gentleman out of regard for his religious feelings. As far as the legal status of the question is concerned, the law is in the Judge's favor.

The editor of the *Modern View* is too moderate. The Judge is a bore and should be relegated to private life as soon as possible, for being a gentleman is certainly a necessary qualification for a seat on the judicial bench, and no gentleman will do violence to the religious sentiments of any one, if it can possibly be avoided.

Being called upon for his opinion as to the legal aspect of the matter, Mr. Lee Hale says:

Replying to your request for an opinion as to whether a Court has the power to compel a Jew to perform jury duty on Yom Kippur, I beg to say that in my opinion a Court has much power. The short time at my disposal while the question was propounded and the intervening holiday have prevented my making any extensive examination of authorities on the question, but I should say briefly that wherever a civic duty is enjoined by a law applying alike to all religious denominations, it is enforceable upon all alike, and religious scruples of the individual must be subordinated to it. Thus it has been held that the conscientious scruples of a Jew against appearing in Court and attending to the trial of his case on the Jewish Sabbath afforded no legal ground for a continuance of his case. Similarly it has been held that the expulsion of Catholics children from school, where they had abandoned themselves, contrary to rules, on a church festival day, and upon the directions of the priest, was a legal expulsion. Among the same line are the decisions (almost uniform in this country) that Sunday laws requiring a cessation from labor on Sunday are binding upon the Jew who observes his traditional Sabbath. So much for the legal view of the question.

On the other hand, as a moral and practical question addressing itself to the conscience and intelligence of the Judge who is administering the law, it assumes, to my mind, much phases as ought to render the legal right almost wholly inoperative. Aside from the physical and mental weakness of a conforming Jew for the performance of jury duty on a day like Yom Kippur (which of itself would afford a Judge a legal reason for excusing him discretion in favor of excusing such a juror), a far weightier consideration ought to address itself to the conscience of the Judge.

In this State the bill of rights prefixed to our constitution provides that: "All men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, that no human authority can control or interfere with the rights of conscience, and that no person ought by any law to be molested in his person or estate on account of his religious possessions or professions."

In the spirit that animated the framers of our constitution when they adopted this bill of rights, in the spirit of our fathers who adopted the Federal constitution, wherein they forbade any State making a law which prohibited the free exercise of religion, and in the spirit of that religious tolerance which in the throbs of bigotry and fanaticism gave birth to many of the original colonies that now form these United States, we have the breath of life that makes this country of ours a free country. Without that spirit this country could not exist under its present form of government. The Judge who understands and feels the spirit of our institutions must respect the conscience of the individual, and nothing short of necessity should excuse him in doing violence to the religious sentiment of even the poorest citizen.

While a court is legally justified in not excepting the Jew or any other of the minority from the general laws of the country, we can not shut our eyes to the injustice and discrimination that exists in the recognition by law of such distinctly religious holidays as Christmas, on which day no courts are convened or writs issued. This is not in harmony with the spirit of our institutions, and is explainable only on the ground that whether or not this is a Christian country, it is a country wherein Christians make the laws.

We do not quite agree with Mr. Hale. Had Mr. F. refused to serve on the jury, the Judge would, as doubtless have had the power to inflict a penalty, but not, we believe, the right. Had he done so and the justice been brought before a reviewing court, it is very probable, in fact almost certain, that the higher court would have confirmed the penalty as an abuse of discretion.

Sunday Laws

JEW MUST KEEP THE CHRISTIAN SABBATH.

Two Tailors Sued for Working in their Own Homes - Alderman Carpenter's Mistake.

The following complaint was served upon the Mayor last week.

PHILADELPHIA, June 20, 1876.

To the Hon. Wm. S. Noble, Mayor of the City and County of Philadelphia:

SIR:—We, the undersigned citizens and residents on Wayne Street in the 25th division of the 24th ward of the city of Philadelphia, do respectfully appeal to your Honor to use your authority and influence to enforce the laws of this commonwealth in violating the laws of our Sabbath.

Whereas, Certain persons residing in Wayne Street, between Tulip and Lark Streets, on south side, who violated the laws of our Sabbath in the presence of the officers of the law, do openly and publicly work their sewing machines on Sunday from the morning until the evening which is a great annoyance to the neighborhood, and also barrier and sell tinware, etc., openly and carry public in the street, and also a nuisance to the neighborhood.

Hoping that your Honor will give this petition your earliest attention.

Respectfully yours, etc.

And these certain persons who "violated the laws of our Sabbath," are two Israelites named Charles Goldstone and Abraham Frankenstein, who, in order to provide bread for themselves and families and comply with their contracts, run their sewing machines on the first day of the week in their own homes, thereby offending the intolerant set who inhabit that street, and who observe no Sabbath at all, imagining that because they do not call Sunday "our Sabbath," all others must, on that day, sit around their front door or loaf about the drinking saloons in the vicinity as these so-called Christians do.

The above mendacious document was signed by forty-three persons without any residence attached to their names, professing to live in that classic neighborhood, nearly all of whom are unmistakably of the lowest class of ignorant German and Irish working people, who have brought with them to this country all the mean prejudices against the Jew engendered in their European homes.

The illiterate Christian rabble being determined to confine the poor Jewish workman to five days in the week for labor while they have six, conspired together to get up this complaint under the old obsolete law of 1794.

No one for an instant believes that the movement springs from any especial regard for the Christian Sabbath; the true cause is spite and jealousy. The Jewish workman is proverbially industrious, hard-working and thrifty, and therefore makes good wages, and thus creates a rivalry in the neighborhood.

continued

Jew Christian idlers and spendthrifts who seek to reduce them to their own level.

The result of this complaint, signed by individuals whose residences are unknown, was a hearing before Alderman Carpenter at the Mayor's office, before whom these two poor workmen were dragged on the Sabbath day and fined four dollars and fifty cents for being Jews. And so Alderman Carpenter decides that Jews must observe the day called by these legal and complainants "our Sabbath," although God has commanded us, and both Christians and Jews profess to recognize its sanctity. "Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord," etc.

Violate "our Sabbath!" So do the railroad employes, the government post-offices, the workmen on the Monday newspapers, the eating and drinking saloons, the milkman and the baker, and so did Adam Pedro and the few favored ones at the Centennial grounds last Sunday, but these are not poor, unoffending, unresisting Jews, who have not even the means to see a lawyer.

Why are Jews singled out as victims, while offending Christians are permitted openly and continually to violate the law enacted for observing the day they profess to regard as holy? Is this equal and exact justice?

We have heard Alderman Carpenter much censured for this cruel act and we must confess, knowing him as we have done ever since he arrived at mature years, that we were greatly surprised at his course in this matter. We believe that he has wrongly construed the law and should have dismissed the complaint, well knowing it was a case of great hardship. We only regret that, as the Alderman decided to fine these unfortunate men, that he did not go further and hold them to bail to answer the other charge of maintaining a nuisance, but he would not put them to the trouble of procuring bail or the expense of being a lawyer. If he had done so the point might have been tested, but as the matter now stands there is no redress, and every Jew who has an ill-natured neighbor is liable to the same treatment and penalty.

While we assert that Alderman Carpenter has erred, we concede to him honesty of purpose. He certainly believed the law of 1794 was applicable in this case and that he was compelled to enforce it. There is not an atom of religious prejudice in his composition. He is a liberal-minded, conscientious gentleman—an able, fearless, and upright magistrate. He has many valued friends among the Israelites of Philadelphia, and we do cheerfully acquit him of any unworthy leaning to Sabbatarianism or religious prejudice, if we thought otherwise we would denounce him as readily as we are determined to denounce all public servants who oppress or insult the Jew.

We are assured that when the next case of this nature comes before Alderman Carpenter, and we trust it will before long, opportunity will be given to liberal-minded lawyers to make a test question of it.

The arrest and penalty declares in effect the Jew must keep the Christian's first day—not the Sabbath—that he has no rights on his own Sabbath day that a Christian is bound to respect. His next-door neighbor may play the piano or run the sewing machine purposely during the Sabbath family prayers to annoy him—good Christian mechanics may hammer away more vigorously than necessary at a building adjoining the Synagogue during divine services, and utter ribald jests to vex and tantalize—an organ grinder may plant himself before the Temple while the sermon is being preached, because "Christ-killers" worship there, and they will go unpunished. There is no law to protect the Jew who alone observes the Sabbath of the Lord, from the nuisances that others choose to create for his annoyance, nor do we ask for any—no simple demand for equal and exact justice—we are not willing to be compelled to respect those who do not respect

SCRIPTURE IN POLITICS.

An Organization for the Purpose of Reunifying Politics and Statesmanship According to the Bible Teaching.

WASHINGTON, April 3.—The Reform Conference, an organization formed for the purpose of bringing religion into the settlement of political and state affairs, is in session in this city, and to-day adopted a platform declaring in favor of employing the teachings of the Bible in the settlement of public affairs, and of the insertion of the name of the Supreme Being in the Constitution.

The platform also approves the Blair Sunday rest bill, and all measures against gambling, pool-selling and the liquor traffic. A committee from the Conference reported that a call had been made upon the President, who had received them kindly. The President, they reported, said that for good reasons he did not wish to be compelled to make a response to their address setting forth the object of the association, and had added that its objects were so complicated that he would in due time for their consideration.

This is as much as the Associated Press has told the country about the transactions of that so-called reform conference, which is the old, old story, re-enacted dozens of times before. The President of the United States made no response to their address, simply because it is not his duty to instruct people on constitutional law and constitutional rights, especially in this particular case. Every right-minded person can see the visionary character of the whole scheme, and it has already its advocate in Congress in the very zealous, God-fearing and eloquent Senator Blair, of New Hampshire. The arguments advanced against this visionary scheme of changing this country into a church and the government into a sort of missionary station for the promulgation of the old Puritan church have been advanced so often and so forcibly that it is hardly necessary to say any more on this subject. To gentlemen and scholars of practical conceptions on the government of nation and the lessons of history it is quite clear that no country could now be governed by the Bible of the Old or New Testament, beyond the form of government adopted in our country, viz., liberty, equality, justice, democracy, free schools, free speech, free and equal chances in the individual's pursuit of happiness, which represents the quintessence of biblical teachings in regard to public government, based on the Ten Commandments. If we were asked what to change in our form of government and its machinery, to come up to biblical demands, to the best of our knowledge we would have nothing to suggest, and we know the Bible as well as the members of that Reform Conference do.

They want the insertion of the name of the Supreme Being in the Constitution—most likely as a compliment to the Almighty—and this is not Biblical. The Bible commands, "Thou shalt not take the name of the Lord thy God in vain," and in the Constitution it certainly would be in vain, for it regulates exclusively human affairs, the handling of a nation's power for the preservation, protection and benefit of itself and every one of its individuals. For the administrative and executive officers there exists no higher law than the Constitution and the laws enacted by the constituted authorities. Nothing at all in the discharge of their public duties is left to their belief in God, Bible, Church or any other authority—they may resign if their public duties collide with their conscience—and this would not and could not be changed if all the names of

the Supreme Being were inserted in the Constitution. Therefore as often as you would mention the name of the Most High in that instrument you would plainly violate the commandment. The same is the case in regard to judges and to legislators. The ancient Pharisees would have seriously objected to putting the name of God into an instrument where it is of no possible use, but these modern Pharisees consider it proper to bestow on the omniscient an unmeaning and unbecoming compliment. Either this or the overthrow of the Constitution must be their intention; the former is ridiculous and blasphemous and the latter is rank rebellion, neither of which is Biblical.

The Blair Sunday Bill is the next point on the program with those very Puritanic gentlemen, and here again they are in flagrant contradiction with their Bible pretensions. There is no commandment or ordinance in the Bible, Old or New Testament which ordains Sunday rest, Sunday Sabbath or Sunday holiday. In the Old Testament the seventh-day Sabbath is ordained, according to the letter of the law ordained by the Almighty himself, and in the New Testament it is repeated by the second person of the Christian Trinity, that the Sabbath (not the Sunday) was given to man, and not man to the Sabbath. What has the Sunday to do with the Bible? On the contrary, according to the Bible you dare not impose upon anybody a day of abstinence, for in the very Sabbath commandment, it is ordained, "Six days shalt thou work and do all thy labor." Do not come to us with your Puritanic Sunday notions and try to make us believe you stand up for Bible doctrine. A government is no person, it has no Sabbath, like nature, it is never at rest, unless it comes to a standstill, which means cessation or death. The Sabbath is a matter of religion and conscience—whichever has no religion has no Sabbath and wants none. The government is a secular institution, it can not and dare not legislate on matters of religion and conscience. In our country every Sunday legislation is a violation of Biblical doctrine and constitutional principle. Before you can successfully justify any kind of Sunday laws, you must change the Constitution and make it a church document, and then you must change the Bible to replace the seventh-day Sabbath by the Sunday Sabbath, or you must admit that in this particular point you are obedient to the Pope and his Council, to whom you admit the right to change the revealed law. Lord, forgive them, they know not what they do, or perhaps they know not what they want. They subscribe to Pope and Council, although staunch Protestants, and to Mahomet to prohibit the liquor trade, although stern Presbyterians and Christians.

If they could change the State into a Church, which seems to be their main object—they have no knowledge of history—their troubles would commence anew in the feuds and quarrels of the sects for supremacy. A Congress of clergymen, preachers, priests and deacons would be a funny sight. But before they do that we would politely advise them to go a few years to Russia to discover what a beautiful and desirable thing a Christian State is, and this is the only Christian State left. Those who know something about history might save expense and rather read the history of Europe under the gentle supremacy of the benign Church, to discover how every man was a slave of slaves, and in the highest instance either the Emperor, kissed the Pope's toes or the latter cringed before the former. Do the one or the other well, and you will lose the appetite for making our country a Christian State.

The American Israelite,
April 10, 1890.

LITTLE ROCK, Ark., February 11.—The House today passed the Senate bill repealing the law punishing members of religious sects for engaging in secular pursuits on Sunday who religiously observe one day each week as the Sabbath. Under the existing law there have been numerous prosecutions of Second Adventists for working on Sunday.

Laws to this effect exist in several other States, as in Ohio, New York (not in Pennsylvania), where civil and religious liberty has become a fact and the separation of State and Church is not merely nominal. Thomas Jefferson was the author of the amendment to the Constitution to this effect, and it is the law of the land. In fact, however, both Congress and State legislatures circumvent it occasionally by new Sunday laws, making new holidays, giving subsidies to sectarian colleges and charities, putting small handicaps in the way of tradesmen on Sunday, filling the parts of chaplains in the army and navy with Protestant clergymen only, and such other small disorders. It is quite a surprise in our days to learn that a State legislature does nothing sensible and constitutional in harmony with the idea of personal liberty.

The American Israelite,
February 18, 1887.

PENNSYLVANIA BLUE LAWS

Iniquitous Combination of Preachers and Politicians Results in Gang Rule and Corruption.

Dr. J. Leonard Levy's first Sunday lecture of the present season was a protest against the Pennsylvania "Blue Laws." Pennsylvania's statute book is disgraced with the most rigid Sunday laws of those of any State in the Union. From their enforcement there is no exemption even for those who occasionally observe the Sabbath. ~~Should Levy's words of remonstrance against the statutes will surmount the proof of no avail. This attempt like~~

and able men is doomed to failure. The cause of this is that the maintenance of the status quo as to Sunday laws is the bribe which the gang which rules Pennsylvania—the most shameless and unscrupulous set of political thieves in the United States—holds out to the "churchmen" for their support. Without it these brigands could not remain in power a day longer than the next election. But there are enough pious Christian clergymen and their followers who are willing to prevent the evildoers from being turned out in return for being allowed to dictate to their neighbors in what manner they shall spend Sunday.

As a natural result, the very name of the second greatest State in the Union has become a stench in the nostrils of all decent people, a by-word for all that is corrupt and dishonest in State and municipal government.

But the church element is having its own way and that is apparently all that they care for.

The American Israelite,
March 10, 1904.

A Kansas City Judge made a very wise decision recently. He held that Jews who have always observed Saturday as a day of rest may transmute business on Sunday, but that those who have adopted Sunday as their day of rest are not entitled to the privilege. That is, said the Judge, can change the day for keeping his shop closed from Sunday to Saturday. If he finds it more profitable to keep it open on the Sabbath. Hypocrites who are really without religious convictions are not to be allowed to avail themselves of the exemption of the Sunday law extended to conscientious observance of the seventh day Sabbath. Which is perfectly just.

The American Israelite, Nov. 14, 1907.

The Canton School Affair.

We have before us "Proceedings of the Canton School Board, and discussion between Louis Schaefer, Esq., and the Protestant pastors of Canton, &c." &c. a pamphlet of considerable interest. Mr. Schaefer, member of the School Board, proposed that no religious matters should be brought into the public schools, against which the clergy protested, on the grounds that

1. Some members voted for it without knowing what it was.

2. The rule was uncalled for.

3. Many parents want their children in school to have the Lord's Prayer and reading from the New Testament.

4. "The rule is in antagonism to the spirit of our Christian civilization. It is essentially anti-Christian."

5. The religious readings are no harm, &c.

Mr. Schaefer's reply to these points is thorough and able. He proves that a State as such can have no religion. The schools are State institutions for all citizens without difference of creed, and must not be used for church purposes.

Those Reverend gentlemen forget that there is no such a thing as a "Christian civilization." If this had an existence, it must be common to all Christians, also to those of the Orient, of Abyssinia, of Russia and elsewhere, where civilization is at a low ebb. They furthermore forget that it is neither anti-Christian nor anti-Jewish to say nothing on the subject of religion. To be "anti" one must speak or act against it. Chiefly, however, they forget that they are not alone in this country, and that the State and its institutions do not exist for them exclusively. We are of the opinion, the school is established to teach the practical sciences and arts as far as the citizen needs them. Those gentlemen are of the same opinion, only they want something more which we do not consider essential to the school. All that can be done is to retain the point in which we agree and drop that to which either of us is opposed. If we should attempt to introduce Heman's "Life of Jesus" or Paine's "Age of Reason" into the public schools, and they would oppose it; we would be obliged to drop it as a disputed point without essential benefit to the school.

All this is well understood, although clergymen close their eyes not to see what everybody knows. The old practice of making religious capital out of every text book, of grammar, arithmetic, geography, &c., will not do any more. Parents, guardians, and especially clergymen must make it their business to teach religion. The

public school can not do it. It is a shame that those Reverend gentlemen can not attend to their own business, to teach religion to their flock, and want the teacher of the public school to assist them, to do the business for which they are paid. Let them do their duty in its proper place, and not molest the public schools with their peculiar ideas of civilization, instruction, education, Christian or anti-Christian. Their definition of these terms is superannuated. The age of primitive simplicity is past, and in our days public affairs are viewed in the light of reason, notwithstanding this or that man's religious opinion.

Religion in the Public Schools

RELIGION IN THE SCHOOLS

[From the Chicago Chronicle.]

The Cleveland school board is likely to encounter some difficulty from the fact that it has taken up the work of the Sunday-school and the home, and introduced it into the public schools. It may be well for children to learn the Lord's Prayer, the Ten Commandments and the twenty-third psalm, but it is not for a school board to prescribe this teaching. There are many parents who claim the right to decide what religious instruction shall be given to their children, and there are many who have some firm opinions on the subject.

Many evangelical Christians do not wish their children taught the Scriptures except by those whose religious tenets they heartily endorse. Many do not wish the Bible taught without what seems to them the necessary interpretations. Jews may not care to have their children learn what they would not call "the Lord's Prayer," and agnostics would wish children to learn the lesson of self-reliance and not of dependence on a superhuman power. Leading suffragists would have their children adopt Theodore Parker's form, and in prayer address our mother as well as our father. Many scientists would object to the implication in the Lord's Prayer that trespasses can be forgiven.

The church has its peculiar rights and duties in regard to religion, and so has the home. Private schools may and do carry out the wishes of patrons in religious and in secular matters, but the public schools are supported by the State, and the religious opinions of every sect are to be respected. In other words, no form of religion or favorite passages from religious books should be sanctioned by a public school board.

CHRISTMAS IN THE PUBLIC SCHOOLS

From the East and from the West there have come weighty pulpit utterances on the subject of the day—the festival of the Nativity. The influence of our environment is so strong that it invades not only nursery and home, but even the synagogue. Perhaps a dignified silence on the part of our pulpit orators would be a stronger protest than all the discussions which in the main are fruitless. The average Jew has not the courage to withstand the desire for being and living as his neighbor. We have secularized civilization and made it primarily a family function, and we are secularizing Christmas by adopting its cheerful aspects for home use. It is idle to expect the Jew to graft Christmas on Chanuka. There was a time when rabbis advocated Chanuka trees. These symbols are not so easily divested of their connotation or associations. The Christmas tree and the Christmas present and the Christmas dinner ought to be an abomination to every truly Jewish home—but truly Jewish homes are on the wane. All honor to the few whose knees have not bent to flail, the uncompromising enemies of confusion in religious practice and ideals.

It is indeed unwise to make noise, as it is vulgar. If your convictions tell you that Christmas thoughts must not enter into the life of your little ones, if you fear the contamination of young souls by the tinsel of foreign symbols, keep them away from places where such danger is lurking. A gentleman does not stand on his rights, especially those guaranteed on paper. The unwritten law is a far more potent factor, and the unwritten law says that a man of breeding must not become obnoxious to his neighbor. By injudicious protests we make ourselves obnoxious. We must cultivate a spirit of affinity with those amongst whom we live, and we must respect the traditions of a majority, when our convictions can be saved by means less vigorous than official protest. In the newer language of the day, we must know ourselves as a minority.

M. L. M.

The American Israelite,
October 17, 1901.

The American Israelite,
January 3, 1907.

A bill to compel the reading of the Bible in the public schools of Pennsylvania has been introduced into the Legislature of that state. It reads as follows:

AN ACT Regulating the reading of the Holy Bible in the public schools of this Commonwealth.

Whereas, The rules and regulations governing the reading of the Holy Bible in the public schools of this Commonwealth are not uniform, and

Whereas, It is in the interest of good moral training of a life of honorable thought and of good citizenship that the public school children should have lessons of morality brought to their attention during their school days therefore be it resolved,

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby enacted by the authority of the same That at least ten verses from the Holy Bible shall be read or caused to be read without comment at the opening of each and every public school upon each and every school day by the teacher in charge. Provided that where any teacher has other teachers under and subject to direction than the teacher exercising this authority shall read the Holy Bible or cause it to be directed as herein directed.

Section 2. That if any school teacher whose duty it shall be to read the Holy Bible or cause it to be read as directed in this act, shall fail or omit so to do, said school teacher shall upon charges preferred for such failure or omission, and proof of the same before the governing board of the school district, be discharged.

This, of course, is the reopening of an old sore and it cannot possibly result in any good. It might, perhaps, be a good idea to solve this question by a compromise and permit reading from the Bible where it is considered advisable, but to demand that the selections be made entirely from psalms and proverbs, with perhaps a daily reading of the Ten Commandments. This would not be entirely in accordance with our principle of absolute sovereignty of Church and State, but a judicious compromise is often the best statesmanship and perhaps this suggestion might be of avail in this connection.

The Central Jewish Council of St. Louis addressed a communication to the Board of Public Education and the Superintendent of Public Schools, protesting against the unjust practice of holding Christmas exercises in the public schools, and suggesting that such exercises be held in Christian homes, churches and Sunday School where they belong and have their fitting place. The reasons given for making the request were the following:

The public schools of America are based on a strictly secular and non-sectarian foundation.

Christmas exercises, hymns, etc., are distinctly denominational and religious in character.

For the reason they are clearly not in place in public schools.

Jewish, Christian or Pagan exercises are out of place in any public school of the United States.

To excuse from participation those, who, because of other religious affiliations or convictions, cannot share consistently in such exercises, is not a just solution of the matter.

No exercises, in which every attending pupil cannot participate freely and without embarrassment, or which mark such pupil out as of a separate class, can be honorably regarded as in harmony with the vital, basic theory of the American public school system to which the Jewish people as a whole are loyal, loving and ardent adherents as well as substantial taxpayers and patrons.

The parties addressed, upon receipt of the communication, signified to the petitioners their intention of complying with their request, but after they had heard from the Young Women's Christian Association and the Protestant Evangelical representatives and one or two other similar organizations, they changed their minds and rescinded the instructions and the Christmas exercises were held as before, with the sectarianism a little more pronounced and even more aggressive than usual.

The American Israelite.
December 26, 1913.

The American Israelite, February 27, 1913.

CHAPTER SIX

Russian Passport Question

Jewish-Christian relation in the United States can also be judged by the reaction of both groups to Jewish difficulties in Europe. In the case of the Russian passport question the problem involved discriminatory acts by the Tsarist Russian government toward American Jews. After an explanation of the Russian passport question, one will see from the documentary evidence how American Jews and Christians reacted to the practices of the Russian government, and it will also be clear how the United States government viewed the matter of American Jewish rights in Russia. For the most part, Jews and Christian spoke with one voice in stating their abhorrence of Russia's discriminatory and exclusionary policies, while the United States government moved more slowly and deliberately in trying to find a solution to the passport problem.

The passport difficulty goes back to 1832 when the United States and Russia signed a treaty of friendship and commerce. Though the language of the treaty implied equal treatment for all American citizens, Russia had consistently refused to recognize passports granted by the United States to its Jewish Citizens.

In 1832 when the treaty was drawn up, there were few Russian Jews in America and intercourse between the two countries was insignificant.³³ But there was a growing number of American citizens of Russian origin. Relations with the realm of the

Tsar increased, and with them the needs of American citizens to travel freely in Russia.³⁴

For a number of years the United States government tolerated this indignity to its Jewish citizens but in the 1865-1914 period when relations with Russia were increasing and Russian Jewish immigration was at its peak, protests by American Jews and by Congress echoed throughout the country. Though Washington argued the matter of American Jewish rights in Russia, the Russian government refused to recognize naturalization of its subjects and claimed permanent jurisdiction over those who had become citizens of another country.³⁵ At the same time the Russian government had declared that it was unable to grant foreign Jews privileges which it denied its own Jews.

The passport question became a more intense political issue and indignation ran very high in all quarters. Both Jewish and non-Jewish congressmen submitted resolutions condemning the Russian position. Both political parties adopted planks on the subject in the 1908 presidential campaign and although William Howard Taft, the winner in that election, gave assurances of his disapproval of the Russian policy both before and after the election, nothing happened.³⁶ Taft even met with representatives of the Jewish community and although he expressed much good will, he showed little understanding of the problem.

When the government did little, Jewish leaders appealed to the people of the United States. Many cities held mass meetings denouncing Russia's discriminatory policy, several states adopted resolutions requesting the government to act, and the press demanded the abrogation of the treaty of 1832.³⁷

In 1911 both Houses of Congress unanimously called for the renunciation of the treaty and finally on December 31, 1912, the trade agreement with Russia was in fact abrogated.

The Jewish and Christian community worked together on behalf of American Jewish citizens. Without the cooperation of both segments of the community the government might not have acted at all, but the pressure from Jew and Gentile alike helped to force the issue and make known to the American people what was happening to United States citizens in Russia because they chanced to be Jewish.

Jewish-Christian relations were a positive force in the abrogation of the Russian treaty of 1832 and the interaction of both faiths caused the United States to reexamine its policy in this area of international politics and to recognize the rights and privileges of all of its citizens.

The Russian Passport Question
and the
Abrogation of the Treaty of 1832.

The Right of Jewish Citizens in the United States.

It might appear strange to our readers that a question as to the rights of Jewish citizens of the United States should turn up at all, when the equality of rights, privileges and duties without any reference to religious creeds is the very fundamental principle of the constitution which governs us, our laws, treaties and government functionaries. Yet such is the case just now, and it has been in the time of President Buchanan in respect to a treaty with the Swiss Confederation, as it is now in the case of the treaty or treaties of our government with Russia. A conflict of rights has turned up which must be settled. A Jewish citizen of the United States settled down temporarily in Russia, as our readers have been made aware, does a legitimate business, is refused the rights guaranteed to other American citizens in Russia, is caused to pay an extra tax and is forbidden to own real estate, simply because he is a Jew; all this is done contrary to the stipulations of treaties existing between the United States and Russia, and in violation of the Constitution and laws of our country. The United States Consul-General in St. Petersburg is appealed to by the injured party and replies, a foreign Jew can claim no more rights in Russia than the native Jew, and the party is forced to appeal to us personally to bring the matter before the authorities in Washington. Our son, assisted by Senator Pendleton, brings the matter to the knowledge of the President of the United States and the Secretary of State. The latter wants the question referred to writing, which is done and laid before him, and he gives the following opinion:

DEPARTMENT OF STATE,
WASHINGTON, D. C., April 23, 1879.

Mr. Wm. E. Casper, Cincinnati, O.

Sir—I have received your memorial of the 21st inst., accompanied by the letter addressed to you from Chaffetz, Russia, by H. Rosenstraus, a naturalized citizen of the country, who complained that being a Jew he is not allowed to hold real estate in that part of the Empire, although that privilege is enjoyed by British subjects.

The first article of the treaty with Russia of 1832, concluded by the late President Buchanan when he was Minister at St. Petersburg, confers upon the citizens and subjects of the parties the same rights in respect to trade as may be enjoyed by natives upon their submitting to the laws in force.

There is understood to be a law in Russia which forbids Jews, even natives of that country, to hold real estate. Under the clause of the treaty referred to, therefore, that privilege can scarcely be claimed for a citizen of the United States of that persuasion.

It is regarded as at least questionable whether that right is conferred on Jews who are British subjects. A careful examination has been made of every treaty between Great Britain and Russia, but no such stipulation has been found. A grant to the subjects of a foreign country of so important a privilege, which it denies to its own subjects would, it is supposed, be embodied in a treaty rather than in a municipal law. Further inquiry upon this subject will, however, be made, and no proper effort will be spared to secure for Hebrews who are citizens of the United States the same privileges which are enjoyed by other foreigners of that faith there. I am, sir,
Your obedient servant,
WM. M. EVARTS.

It will be recollected that the following three questions were addressed to His Excellency:

1. What are the general rights of citizens of the United States in Russia?

2. Are the American Israelites by reason of their faith, debarred from the enjoyment of the privileges guaranteed by treaty to all American citizens? If so, why?

3. In making treaties with the government of a country where native Israelites are subject to disabilities and are not admitted to the full rights of citizenship, is it necessary that, in order to secure to American Israelites the enjoyment of the privileges granted by those treaties to citizens of the United States generally, a clause be inserted in the treaties wherein the right of Israelites to be enumerated among those to be benefited by the treaties is specifically set forth?

Secretary Evarts makes no direct reply to these questions, but he does so indirectly, viz: Jewish citizens of the United States are excluded from the enjoyment of rights or privileges granted to others of our citizens by treaty, if in the country with which such treaty is made Jews are held under disabilities of that kind. In other words, our government has claimed the right of making unconstitutional treaties. Evidently any treaty or law conferring rights or privileges upon one class of citizens which are denied to any other is unconstitutional. If His Excellency thinks such a treaty is valid, with due respect to his wisdom and integrity we beg leave to differ with him. General Can, the Secretary of State under Buchanan, in regard to the Swiss Treaty thought exactly as we do. Webster and Marcy in their respective papers on the rights of naturalized citizens abroad and the duty of the United States government to protect them also favor our view of the question. A treaty between Austria and Turkey, made before the disabilities were removed from the Jews of those two countries, was expounded by the high courts of those two States exactly as we hold, so that Turkish Jews enjoyed all rights in Austria and vice versa, which were denied to the native Jews in either country. There are anyhow some precedents on record which favor our construction of treaty stipulations; but there is no precedent on record to prove that any branch of the United States government has a right to make an unconstitutional treaty or law, and if made that either of them is valid or obligatory upon anybody.

The Secretary of State, however, replied to the question before him as an executive officer, and thinks, perhaps, it is not his duty to enter upon the constitutional merits of the question. So far the Secretary, perhaps, is right and we must not discuss the question with him. He has kindly promised to take in hand the particular case brought to his notice and to secure the rights of the Hebrews abroad who are citizens of the United States, and we certainly will not interfere with his kind offices. We will wait patiently for official reports and Secretary Evarts' actions in the premises, which, we have no doubt, will be just and patriotic.

*Swiss Confederation—A treaty with Switzerland in 1850 which stated that Christians alone were guaranteed privileges in the Swiss Cantons but the same privileges to citizens of Jewish origin was denied.

The Treaty Question

The question of treaties between our Government and any other, in so far as rights of Jewish citizens are concerned, was taken up by the House Committee on Foreign Affairs. Simon Wolf, Esq., was summoned before that committee and asked to lay before that body suitable resolutions to cover the case. Mr. Wolf said to the committee the following resolutions:

"Whereas, The Russian Government has made a decision discriminating against Mr. H. Rosenstraus, formerly a Russian subject, but now a naturalized citizen of the United States, inasmuch as it has forbidden him to take possession of real estate, after he had bought and paid for it, because he is of Jewish descent; and, whereas, this discrimination is not only an injustice, but is in contradiction to the fundamental laws of our land, and antagonistic to the spirit of this age, which demands free exercise of religious belief; and, whereas, the Government of State expresses doubts whether it is in his power, under existing treaties, to render the needed aid; therefore, be it

"Resolved, That in the opinion of the House of Representatives of the United States of America, the rights of naturalized citizens of the United States should not be prejudiced on account of religious belief, and that, if existing treaties in any wise make a distinction in regard to this point, the Secretary of State be commissioned to take steps toward having the treaties so amended that redress may be procured for these evils."

* Simon Wolf, a German Jewish lawyer, was the U.A.H.C. representative in Washington at this time. President Grant appointed him Recorder for the District of Columbia from 1869-1878. President Garfield made him Consul-General to Egypt in 1881.

52D CONGRESS,
1ST SESSION.

H. RES. 94.

IN THE HOUSE OF REPRESENTATIVES.

FEBRUARY 29, 1892.

Referred to the Committee on Foreign Affairs and ordered to be printed.

Mr. CHIPMAN introduced the following joint resolution:

JOINT RESOLUTION

To inquire into the operation of the anti-Jewish laws of Russia
on American citizens.

1 *Resolved by the Senate and House of Representatives*
2 *of the United States of America in Congress assembled,*
3 That the President of the United States is directed to inform
4 Congress whether by the laws and regulations of the Empire
5 of Russia concerning Jews any American citizens are sub-
6 ject to restrictions as to residence and business in said Empire
7 which violate the provisions of article one of the treaty of
8 eighteen hundred and thirty-two between the United States
9 and said Empire, and whether said laws and regulations are
10 held by the Government of Russia to supersede, so far as
11 American Jews are concerned, the provisions of said treaty
12 permitting sojourn and residence of inhabitants of the United
13 States in all parts whatsoever of the territories of Russia, in
14 order to attend to their own affairs.

The American Jewish Archives; Documents File, (Kempster).

* Commercial-
The Cinti.
Commercial.

"Does Mr. Pendleton believe that any American citizen having a well defined business and keeping clear of local questions in Ireland or Russia would be molested by either the British or Russian Governments?" — *Commercial of July 28, 1882.*

Yes sir, he does. More than that, he knows it. An American-Jewish citizen whom business or pleasure takes to Russia stands on just the same footing as the native Jew. A number of American-Jewish citizens who were in St. Petersburg were ordered to leave within twenty-four hours. There was not the slightest attempt made to connect them with any political movement, nor was any reason whatever given for the order. The only official notice taken was a feeble protest of the American Consul General, which procured a few days of grace before the edict was enforced. The matter was then gravely laid away in the State Department and never heard of again. If the editor of the *Commercial* has any doubts on the subject we will be pleased to prove our statements to his satisfaction.

The American Israelite, July 28, 1882.

A short time ago a cablegram was received stating that the Minister of Police had issued an order expelling all foreign Jews from the principal cities of Russia.

The American Israelite however has no doubts as to the sincerity of the Minister of Police, and has quickly exerted itself to obtain protection for those of them who were unfortunate enough to be obliged to visit the dominions of the Czar.

When the report spoken of above was received a letter was sent to the Hon. S. S. Cox, of New York, who has ever shown himself to be the most sincere champion of our cause, inquiring whether any of our citizens were affected by the edict, and also that an attempt be made to ascertain the views of Mr. Cleveland, the President-elect, on this subject.

Mr. Cox wrote to Mr. Cleveland, enclosing the letter of our representative, and received the following answer:

— Hon. S. S. Cox:

— My Dear Sir:—Your letter of December 11th, accompanying one from Mr. Lee Wain, was received by me among an abundance of other letters, and in the midst of most complicated and complicated business, and upon the whole, I am of the opinion that any statement in detail of my views or feelings upon the subject embraced in the dispatch quoted in the letter of Mr. Wain would be unprofitable.

— I hope that the incoming Administration, when it shall have assumed the performance of public duty, will be found abundantly willing and ready to protect the rights of all American citizens in accordance with Democratic faith and precedent.

— Yours very truly,

— (JOSEPH CLEVELAND)

— I inclose the letter of Mr. Wain requested in yours of the 11th. S. S. Cox.

To those who know what the Democratic precedent in this instance will be in the highest degree satisfactory. The last decision rendered by the Democratic Administration (Mr. Cleveland's) specifically alluded to the fact that the Jews of Russia, and the Jews of America, are to be treated on an equal footing by institutions equally just laws.

*S.S. Cox was a member of
the House of Representatives.

The American Israelite, Jan. 16, 1885.

The State Quo to Russian Affairs Concerning Foreign Jews.

Through the kindness of the Hon. S. S. Cox we have received the appended copies of the correspondence growing out of our application to the Department of State and the President-elect last December. Mr. Cox writes:

HOUSE OF REPRESENTATIVES, U. S.
WASHINGTON, D. C., April 15, 1885.

DEAR MR. WISE:—I did not get my resolution through in time for a response, but I have what I incline to you as the result of the inquiry. Perhaps this watchfulness will do some good, if it did not bring forth much comfort.

Yours truly, S. S. COX.

MR. LEY WISE,
Cincinnati, O.

The inclosures read as follows:

DEPARTMENT OF STATE,
WASHINGTON, April 15, 1885.
The Hon. S. S. Cox, Washington, D. C.

RE:—Referring to your letter of the 15th of December last, and to the answer thereto of the 18th, I have the honor to inclose for the information of your correspondent (Dr. Leo Wise (Block Publishing Company), Cincinnati) a transcript of a dispatch from St. Petersburg, and the inclosure thereto, showing that the rumor of the general expulsion of Israelites from Odessa and other places in the Empire lacked foundation.

I have the honor to be, sir, your obedient servant,
T. F. BAYARD.

Inclosure,
Mr. TAPP to Mr. BAYARD, No. 20,
March 13, 1885.

LEGATION OF THE UNITED STATES,
ST. PETERSBURG, March 18, 1885,
No. 30.

To the Secretary of State, Washington:

SIR:—Referring to Instruction No. 7, from Department of State to this Legation and to my answer in part thereto mentioned, 28, I have now the honor to send the answer of this Government to my application made in pursuance of said first-named dispatch, with a translation thereof. I am, sir, respectfully,

Your obedient servant,

ALFRED TAPP.

Inclosure.

TRANSLATION.

Copy and translation of a note from the Russian Foreign Office, to accompany dispatch No. 20 from the Legation at St. Petersburg.

No. 1486—IMPERIAL
MINISTRY OF FOREIGN
AFFAIRS, DEPARTMENT
OF INTERNAL RELATIONS.

St. Petersburg, March 8, 1885.

MR. MEMORANDUM.—Your note of the 22d December, 1884, January 1, 1885, with

which you demanded the Imperial Ministry, had for object to obtain information on the point whether the Imperial Government had issued an order by which all foreign Israelites were expelled from the city of Odessa, and other localities in the Empire.

You at the same time expressed, in the name of your Government, the desire that permits of residence might be given to all Jewish citizens of the United States of America.

I have to-day the honor to inform you, as a communication from the Ministry of the Interior, that no such action has been taken by the Imperial Government.

In regard to furnishing the Jewish citizens of America with Russian permits of residence, the Minister of the Interior observes that he can not comply with this request, as according to the regulations established on this subject, every foreigner having his national passport in due order, is obliged, on his own application, to be furnished by the competent Russian authority with a permit of residence.

The law at the same time grants to foreigners the right to bring complaint for any irregularity that may take place in this respect.

I have also to add that the Imperial Government is unable to supply the Legation of the United States with statistics concerning the number of Jewish American citizens residing in Russia.

Respectfully, sir, etc.,

A. VLADIMIROV.

MR. TAPP, etc., etc.

Any of our readers who have followed us through this controversy, now covering a period of over six years, will have noticed how carefully the representatives of both Governments have avoided the point at issue.

The point is simply this:—The Senate of the United States and the Imperial Government of Russia entered into a treaty whereby certain rights were granted to American citizens. We claim that the fact that an American citizen is of the Jewish faith can not be used by Russia as a cause sufficient to justify his being deprived of any or all of those rights. Russia and our Department of State hold to the contrary. We claim that the status of American Jews in Russia is identical with that of American Christians, neither more nor less. The Russian and American officials hold that the status of American Jews in Russia is identical with that of Russian Jews, neither more nor less. We claim that local laws or police regulations can not operate to the deprivation of rights conferred by treaties; the diplomats hold that they can. We say that under the law our Government can not allow any citizen, because of his religious belief, to be debarred of any rights granted to all citizens. Will Mr. Bayard assert the contrary? We pause for a reply.

At last a Jewish member of Congress has been found courageous enough to bring to its consideration the continued violation by Russia of its treaty with the United States. Representative Henry M. Goldfogle of New York, on March 29, introduced the following resolution in the House:

Resolved, That the Secretary of State be and he is hereby directed to inform this House whether American citizens of the Jewish religious faith holding passports issued by this government are barred or excluded from entering the territory of the empire of Russia, and whether the Russian government has made or is making any discrimination between citizens of the United States of different religious faith as to permission, visiting or attempting to visit Russia, provided with American passports; and whether the Russian government has made regulations restricting or specially applying to American citizens, whether native or naturalized, of the Jewish religious denomination holding United States passports, and if so to report the facts in relation thereto, and what action concerning such exclusion, discrimination or restriction, if any, has been taken by any department of the government of the United States.

The fact that foreigners of the Jewish faith are excluded from Russia is too well known to require proof. Their being Americans and entitled to admission under the treaty, does not affect the matter. The method of procedure is as follows: All foreigners before entering Russia must present their passports signed by a Russian consul. All of these consuls are instructed to ascertain what religious denomination any applicant may profess, and if he is a Jew to refuse to give him his passport. The Russian police will then turn him back from the frontier if he has the temerity to attempt to enter, in spite of the consul's refusal to give his sanction to the passport. Mr. Goldfogle's resolution should receive the unanimous approval of the entire House of Representatives. In order to help bring this about, every Jew in the United States should in person or by letter urge the Congressman of his district to support Mr. Goldfogle's motion. It is high time that this wrong be righted, and the moment is propitious.

PROTESTS AGAINST RUSSIA'S DIS- CRIMINATION AGAINST AMER- ICAN CITIZENS.

Large and enthusiastic meetings have recently been held in several eastern cities to protest against the persistent refusal to allow Americans of the Jewish faith the same rights under the treaty of Russia with the United States as conferred on citizens of other religious beliefs, and to uphold Representative Goldfogle in his efforts to secure tardy justice for his co-religionists. That at New York was the first public meeting of the Israelite Alliance of America. It was held at the Temple Beth Shalom, Sixty-third street and Lexington avenue. Addresses were made and resolutions were adopted approving of the passage of the resolution of Congressman Henry M. Goldfogle by the House of Representatives inquiring into the exclusion of American Jews from Russia and urging the Government to insist upon Russia ceasing such discrimination and observing the treaty of 1892.

Joseph J. Corn presided at the meeting, and those who consented to the use of their names as vice-presidents were:

President Nicholas Murray Butler of Columbia University, Chancellor H. H. MacCracken of New York University, Borough President Jacob A. Cantor, Controller Edward M. Grant, John G. Carlisle, Charles S. Fairchild, Smith Ely, Abram S. Hewitt, Justice H. J. O'Brien, Justice Greenbaum, Judge J. E. Newburger, Justice Julius Mayer, the Rev. Dr. Parkhurst, the Rev. Dr. Hainsford, the Rev. Dr. MacArthur, Julia Ward Howe, Edwin Markham.

The religious leaders were represented by the Rev. Dr. Rudolf Grossman, the Rev. Dr. Percira Mendes, the Rev. Dr. Joseph Silverman, the Rev. Dr. Samuel Schulman, Nessim Behar.

It will be noted with regret that the names of a number of Jewish laymen which would have added much to the importance of the meeting do not appear, a fact which is greatly to be deplored.

The Philadelphia meeting was held under the auspices of the Alliance Israelite Universelle. This was a grave mistake, as the Alliance is a foreign organization, and its interference, however well meant in a matter which is entirely between American citizens and their own government, was impertinent and liable to be misunderstood. The meeting was presided over by Judge Mayer Sulzberger. Among the speakers were Dr. Marcus Jastrow, Dr. Henry Berkowitz and Dr. Talcott Williams. The Rev. R. C. Ehrenreich, Jacob Gimble and the Rev. M. M. Eichler also spoke, and a letter from the Rev. Dr. Joseph Krauskopf was read, in which he expressed his regret at not being able to be present.

Similar meetings, if held all over the country, would do much to impress upon the administration the propriety of its insistence upon the granting of equal rights under the treaty with Russia for all American citizens. The meetings would, however, best serve their purpose if held under the auspices of no organization whatever, least of all a foreign one. They should be simply gatherings of individual citizens of all denominations to protest against further acquiescence in the continuance of a grievous wrong.

PRESIDENT TAFT AND PASSPORT

The Jewish "Morning Journal" of New York published a statement recently, emanating from Lowell, Mass., in which it is said that President Taft had taken up the matter of the Russian passports with Ambassador Rockhill as to the presentation of the views of the American government on the question of securing the recognition of American passports, held by Jews or not, by the Russian government. Mr. Rockhill will arrive in St. Petersburg some time in September, when he will, acting on instructions, begin negotiations at once.

The "Morgen Journal" goes on to say:

President Taft has not foregone his vacation at the time he accepted nomination. While he was busy with the tariff question, he could not, naturally, consider the question of the Russian treaty. When he arrived in Haverly for his vacation, the first thing that confronted him was the crisis, which required immediate attention. He is now prepared to consider diplomatic questions, and especially our relations with Russia.

President Taft considers the matter questioned one of the most important of the day. Aside from his desire to keep the promise made to the loss at the time of his nomination, it is his own ambition to arrive at some understanding with the Russian government in which, if he succeeds, he sees a victory for American diplomacy.

"Another reason for withholding the matter until now is the fact that Mr. Rockhill is to take office in the fall. It would have been unwise in the present incumbent to take up the matter, and a new man to conclude it. Mr. Tappan has therefore had an interview with Mr. Rockhill, to whom he has given his views and suggestions."

Mr Taft was also kind enough to ask Mr Rockhill to give a hearing to a committee of representative Jews, who, at the President's suggestion, presented the facts in the case to the Ambassador in full.

Tom Washington correspondent of the New York "World" in a recently published special to his paper, says:

If visited in Freedom: Talk per-
sist in repeating "diplomatic com-
mitments" held in the White House
they will find that, as during the
Roosevelt regime, their repetition
may be declared "unauthorized and
misra." This may embrace all
White House statements unless they
are accompanied by the President's
signature.

The immediate need for such a proclamation followed the publication, on the authority of Leon Kennedy of the "Apakah Daily News" of New York, and Jacob Saphirstein of the "Jewish Morning Journal" of New York, of a statement attributed to President Taft during the visit of these two to the White House.

They called on the President to ask him to use his office to obtain for Jews traveling in Russia under American passports the same rights and privileges accorded to persons of other religions enjoying American citizenship.

On leaving the White House, it was stated by the visitors, that the President had asked Ambassador Rochefort at St. Petersburg to take the matter up with the Russian Government. They added that they gathered from the President's remarks that he would sympathize more for them than did his predecessor.

We of the "Wild and Woolly" supposed that when the American Jewish Committee and, subsequently, the New York "Kodak" were established, there would be no more of this "putting in" at Washington for purposes of said disbursements. But, as before, part I, "You might as well try to tame the Nile with larders" as to put a check upon "Tiddie's" Chutzpah," gave a more prominent subject to the

* Negative reaction to Jewish pressure in Washington.

The American Israelite,
Sept. 2, 1909.

The American Israelite,
Nov. 10, 1910.

THE AMERICAN JEWISH COMMITTEE
EXECUTIVE COMMITTEE MEETING
February 19, 1911.

M I N U T E S

A meeting of the Executive Committee was held in the Trustees' Room of the Charities Building, 356 Second Avenue, on Sunday, February 19, 1911, at 10:30 A. M. Present: Messrs. Adler, Cutler, Dorf, Magnes, Marshall, Sulzberger, and Weil. Upon motion by Dr. Adler, Mr. Sulzberger was unanimously elected chairman of the meeting in the absence of the President and vice presidents.

Accordingly, a paper was prepared and read by me at the session of the Council on January 19. A resolution, which I had prepared, was also ~~read~~. ~~I~~ adopted unanimously. This resolution embodied the general views expressed in the paper, and asked that the President, the State Department, and Congress take action for the abrogation of our treaties with Russia.

1. Council of the Union of American Hebrew Congregations.
2. Refers to Marshall.

continued on the following 12 pages.

The resolution and the address were presented to the President by Mr. Bernard Bettman, and, subsequently, the President invited to a conference to be held at the White House on February 15, Judge Sulzberger, Mr. Schiff, and myself, for the American Jewish Committee; Mr. Bettman, Mr. J. Walter Freiberg, and Mr. Wolf for the U A H C; Mr. Kraus, Mr. Stein, and Mr. Furth for the I O B B. We learned after we had gone to Washington that Mr. Henry M. Goldfogle was also to be present, although we had received no official word to that effect. When we arrived at Washington, we learned that Judge Sulzberger could not attend on account of illness. We had a conference, at which Judge Mack was present part of the time, and we discussed our plan of action. There was unanimity of sentiment among the conferees. We decided to stand firm, and not to permit ourselves to be diverted from our position that the only action that was proper was the abrogation of our treaties with Russia, and that no one of us should consent either directly or indirectly that any other course than this should be recognized. It was agreed that Mr. Schiff and I were to be the spokesmen in case there should be any need for discussion.

We arrived at the White House, and, after luncheon, the *President invited us to the Cabinet Room where the conference took place. Besides ourselves and the President, there were present Secretary Nagel and the President's secretary Mr. Norton. The President apologized for the absence of Secretary Knox, stating that he had sent Mr. Knox to Chicago to speak on the Canadian Reciprocity agreement.

The President then called in a stenographer, and took from his desk a memorandum which he had prepared. He regretted that he had had no time to write out his views at length, but he would dictate them to the stenographer and would give us a transcript of the matter now or whenever we desired it. He said that

* President William Howard Taft.

he had carefully read the resolution and the address, that he had given the subject careful study, and had read the plank regarding the subject in the Republican platform. He referred also to various remarks he had made during the campaign of 1908, and stated that, immediately after he had become President, he had given the subject his attention, had had conferences with Judge Sulzberger, Mr. Schiff, and Dr. Adler, and had given instructions to Mr. Rockhill, our Ambassador to Russia, to immediately commence negotiations to secure from Russia a proper interpretation of our treaty. He said that he was very much disappointed that no substantial progress had been made, and he felt that perhaps the time had not come for taking final action on account of conditions in Russia. He agreed thoroughly with our interpretation of the Treaty, although, he stated, Secretary Fish had given an interpretation which was inclined toward that held by Russia. There was no doubt, however, that Secretaries Blaine and Evarts had taken our view that Russia's interpretation was unsound. He said that our position was correct; that this was discrimination against American citizens, and that our Government could not acquiesce in any such interpretation. He felt

that this was a matter which had a great many complications; that business interests of a very extensive character had been established in Russia in reliance upon the protection guaranteed in that treaty. He referred to the Singer Manufacturing Co., which had established large works there and to a large agricultural concern (probably the McCormick Harvester Co). and that there were a great many other people who had invested. He feared that if the Treaty of 1832 were abrogated, such action might seriously affect these financial interests, that they might not then be under the protection of any treaty, and serious difficulties might arise. He felt that he was President of all the people of the United States and, that being the case, it was his duty to look out for all interests, and that, while looking after the interests of one group, he must not do acts which would cause great injury in another direction. He said: "You say, gentlemen, that you do not want to go to war with Russia. If you don't want to go to war, what good can the abrogation of these treaties do?[?] I cannot see that any good would be accomplished by the abrogation of the Treaty of 1832. It might leave us without

any treaty and give rise to action on the part of Russia against our citizens, and we would have no treaty to fall back on. I would break the treaty, if I could feel sure that some good would be accomplished. I do not see my way clear to do so, and am not prepared to break the treaty. I believe, however, that in time, we might accomplish something by diplomatic representations, but at present, the time has not come for the termination of treaty relations."

At the conclusion of the President's remarks, I was about to ask whether his determination precluded any discussion, when Mr. Kraus suggested that we be permitted to retire for a few moments for a conference. The President was pleased to have us do so, and we withdrew into the next room and had a conference among ourselves. We at once took the position that we would express to the President our dissatisfaction and disappointment at the attitude which he had taken, and we would at once go back. As we were about to return to the Cabinet Room, the President sent Mr. Norton to us with part of the last communication which Mr. Rockhill had sent. The Secretary told us that the President had torn off the three last pages of a 17 page communication,

so that we might be informed. The statement was, in substance, that Rockhill had had a conference with Sasanoff, the Minister for Foreign Affairs; that Sasanoff had stated that he thoroughly understood the American point of view; that the matter would receive the attention it deserved at some future time; at the present, however, conditions within Russia were such that favorable action was not justified; the Jews of Russia are strongly identified with the revolutionary element; a great many were anarchists; that it was felt that if Russia would permit foreign Jews to come into the Empire, they would act as a disturbing element; that in excluding Jews from Russia, the Government had acted on the idea that it would be impossible to ~~be relieved by~~ *exclude Jews except by* ~~anything but~~ a religious test; in time, things would so change that they might be able, perhaps to relax the regulations in this regard; but two or three Dumas would have to come and go before that would be accomplished. In short, the statement indicated that Russia's attitude was unchanged. After the reading of this paper, we voted more strongly than

before to indicate to the President our displeasure, and we returned to the Cabinet Room. Mr. Schiff began the discussion. He stated that he wanted to give voice to our great surprise, disappointment and displeasure. It was clear, he said, that diplomatic action could no longer be resorted to, and that the honor of the nation required that we should terminate our treaty relations with Russia. The President ^{thereupon} said that he was very sorry that he did not see his way clear to act, but that he was willing to make a statement that the matter would be under consideration. Mr. Schiff said: "No, Mr. President, we want you to make a statement just as drastic, just as bold as you made to us now." ^{Mr. Schiff added} He said that it seemed to him that the situation was one which had given the administration a great opportunity to do a great good; that in his mind, the situation was just the same as that which faced us at the outbreak of the Civil War. The people of the North did not then consider the financial aspects of the situation, but the right and wrong of the matter. Mr. Schiff continued to discuss the matter for some time along this line, very earnestly and very

strongly. He then said that I would discuss the matter, and I, thereupon, said to the President that it seemed to me that there was very little to discuss in view of the fact that the President had admitted all our promises; that our interpretation was sound and that Russia had violated her contract. The question was would we permit Russia to proceed year after year in violation of her contract. So far as the protection of American interests ~~was~~ was concerned, the treaty had always been subject to abrogation, and those who invested money in Russia would always have to consider that contingency. The question, however, was one of principle and higher than mere monetary considerations. This is not a Jewish but an American question; Russia's attitude was a blot on the citizenship of the President and of every other citizen of the United States. We had presented the facts because we were intimately involved, but the question does not concern us alone.

The President admitted everything that was stated, but still insisted that the action desired would not accomplish any good.

I then stated that Russia had negatived the conditions of the treaty that she had set aside her obligation to observe its terms;

that the situation was that Russia had abrogated the Treaty as far as she was concerned but that we still observed it. I said that if there were no treaty with Russia, and we attempted to submit to the people the question of enacting a treaty with Russia, with the proviso in it that Russia should be permitted to exclude anybody because of religious belief, there was no doubt that the people would indignantly decline to consider such a proposal. It would be in direct violation of the Constitution of the United States which repeatedly guaranteed the equality of all sects and forbade the recognition of any church. That Russia imposed a religious test was evident from the remarks which Mr. Susanoff had made to Mr. Rockhill, and that, therefore, the matter came down to the bald proposition as to whether or not the United States would permit Russia to make exceptions on the basis of a religious test. Here Mr. Norton said, "You have not quoted the language of Mr. Rockhill quite correctly, Mr. Marshall." Mr. Schiff said, "I beg you, Mr. Norton, not to insult us by reading that again."

The President had a most unhappy half hour. He kept his equanimity and good humor but it was evident that he was very ~~not~~ uncomfortable. He tried to mollify us, suggesting that, perhaps, there ^{were} ways in which the matter could be put; that he might withdraw the statement which he had dictated, and make a more deliberately prepared answer to our communication. We said that it was entirely indifferent to us; that we would make no statement but take the matter again under consideration; the President might make any statement he desired, we were very much disappointed.

Judge Goldfogle then asked the President for permission to present a memorial on behalf of an organization which he represented. The President said that he would be pleased to read it.

We then withdrew to our hotel, where we had a further discussion. We agreed that we would make no public statement or announcement, that we would report to our various constituencies and act together. I was very much pleased at the attitude of the men of those two other organizations.

THE PARSONS RESOLUTION

That afternoon, Mr. Parsons called us up,

he having, ~~in the meanwhile~~, introduced a joint resolution for the abrogation of the Treaty of 1832. All the others had gone except Mr. Kraus, Mr. Schiff, Judge Mack, and myself. Mr. Parsons told us what had taken place previously with the President, and stated that there was to be a hearing before the House Committee on Foreign ~~affairs~~ *affairs* ~~relations~~ on the next day, and asked me to appear before the Committee in support of his resolution. I did so, and found the Committee very friendly and agreeable. Mr. Parsons read his resolution and made an argument. I presented our views, and my paper was read into the minutes as part of the records. The meeting was well attended and the hearing lasted over two hours. The Committee will vote on the resolution next Monday. From all that was said, it appears to me that they will report the resolution favorably. Mr. Parsons thinks he can get the resolution through the House, but fears that nothing can be done in the Senate on account of the very short time remaining *of* the present session.

I learned later that another resolution had been introduced on the same subject, with special reference to the entry into Russia of missionaries, and when I came ^{back} to New York, I learned that Catholic priests are also excluded from entry into Russia.

After the adjournment of the Committee on Foreign ^{Affairs} ~~Relations~~, I saw Senator Dillingham, Chairman of the Senate Committee on Immigration, and spoke to him about the bill passed by the House some months ago, declaring that, though Jews are not "free white persons," they should be permitted to come into the United States. Mr. Dillingham said that I might consider the bill dead.

I never knew Mr. Schiff to be so much worked up over anything. He considers it to be the most vital question before the country to-day as far as Jews are concerned. He realizes that we must make a fight all along the line, and that we must now initiate an elaborate campaign of education. He has expressed a strong desire for the immediate establishment of a publicity bureau with the best literary talent at the head, and has stated that the necessary funds will be forthcoming."

CHRISTIAN CLERGYMEN ACT.

(Special Correspondence Item.)
Fresh from the meeting held in the Assembly room of the Metropolitan Life building, called by the Christian clergy of New York, of all denominations, and presided over by Bishop Courtney, the writer feels that at last hope may be in sight for a solution of "The Russian Passport Question."

In New York one gets accustomed to gatherings of importance and impressiveness, but it is fair to assume that not many have been privileged to attend a meeting of quite this character. The hall was filled with ministers of every denomination, and the best representatives of those denominations. It was eager, enthusiastic, sympathetic and in deadly earnest. To portray or describe it in words is not easily possible, however fluent the pen. One had to be under the spell of its magnetism.

Many meetings on behalf of the Jews in Russia and of this specific passport question, have been held from time to time, and men of great importance and splendid orators have appeared at them, but no gathering has had the dignity, the standing, and the peculiar importance of this one, for in the last analysis the question of the oppression of the Jews in Russia and denial of their rights is a religious question, and so the gathering of the Christian clergy in the great metropolis of the United States, speaking with authority in the name of themselves and for their people seems always to have been the most fitting manner and method of reaching orthodox Christian Russia.

The Boston "Christian Register" evidently does not understand what is the position of American Jews in the matter of the Russo-American treaty. It states that the main issue of the controversy is

"the demand for the admission of American Jews to Russia, despite the laws of that country to the contrary."

In this it is altogether mistaken.

The Jewish Americans have never petitioned any administration to demand admission for them into Russia or any other country. What they have asked for is that the Government of their country shall not enter into any treaty from participation in the rights and benefits of which American Jews are excluded while their enjoyment is accorded to those professing other religious beliefs, or none at all. That their request was just is proved by the fact that of our foremost citizens who are members of the two Houses of Congress, only one was found who voted against the establishment, once for all, of this principle when the opportunity came to express their views. He must be a brave man indeed, and one unusual amount of confidence in himself who would not accept this verdict as just.

The American Israelite,
November 9, 1911.

The American Israelite,
December 26, 1913.

CHAPTER SEVEN

Jewish-Christian Reaction to Jewish Persecution in Roumania and Russia

The plight of Jews in Roumania and Russia during the period from 1865-1914 tugged at the heart strings of both Jew and non-Jew in the United States.

The social discrimination and nativist accusations which American Jews experienced after 1865 and up to 1914 were mild and harmless compared to the killing, plundering, maiming and complete disenfranchisement of Jews in Roumania and Russia.

The effect of Jewish persecution abroad on Jewish-Christian relations in the United States was one of unification and solidarity. Positive Jewish-Christian interaction and protest stemmed from the almost disbelieving reaction of American citizens to what was happening to Roumania and especially Russian Jews.

Letters were sent to United States government officials inquiring as to American action in European Jewish affairs, while community mass meetings were held to protest anti-Jewish atrocities. In all likelihood these meetings and letters did not do a great deal to alleviate Jewish suffering in Roumania and Russia, but they did demonstrate that Jewish-Christian relations could be healthy and used for noble purposes.

In order to understand the intensity of protest, it might be well to examine both Roumanian and Russian Jewish difficulties. Only then will the shock and disbelief of Americans be understandable.

The Roumanian Jewish policy was characterized by hypocrisy and deception. Both political parties in the country were the embodiment of Jew-hatred. During the Easter season Jews were charged with the responsibility for the crucifixion in order to introduce an appeal for boycotting Jewish businesses.³⁷

Jews were excluded from trade and laws were introduced which limited almost every vocation. The number of Jews admitted to hospitals was limited while the government prohibited the Jewish community from erecting and maintaining their own hospitals. Because 39 percent of all pupils in the public schools were Jewish, the government thought that the Jews' zeal for education should be cured and drastically limited Jewish entrance in schools.³⁹ To add to an already impossible situation, the police and judiciary were both arbitrary and hostile and regularly took positions unfavorable to the Jews and denied them the protection of the law.

When Benjamin Franklin Peixotto, a Jewish lawyer and B'nai B'rith president, became consul-general to Roumania in 1870, he sent back reports to the United States which prompted the American government to ask its ministers at various courts in Europe to co-operate in the humane endeavor to stop Jewish persecution in Roumania.⁴⁰ When Peixotto was replaced six years later by John A. Kasson, he too expressed to his government that perhaps it could initiate a plan by which at once the condition of American Jews resident or travelling in Roumania and the condition of their Roumanian coreligionists could be ameliorated and their equality before the law at least partially assured.⁴¹

When the United States attempted to negotiate a naturalization convention, the Roumanian minister to Greece frankly admitted to

the American representative that the King was against the proposed treaty because, "according to His Majesty's opinion, a naturalization treaty would be most injurious to Roumania, for the reason that it would complicate the already troublesome Jewish question in that country."⁴² This then was the attitude of the government and the plight of the Jew in Roumania.

As bad as the Roumanian situation was, the difficulties of Russian Jews were even worse. The Russian Tsars, their thrones always in danger because of discontent and political subversion, themselves used the Jews as scapegoats or were convinced to do so by men in high places. According to the Russian government, the Jews alone were to blame for the misfortunes which their own guilt had brought upon them. The Tsar's ministers convinced the police, military, schools and the greater part of the populace, that the Jews stood outside the protection of the law, and that the government desired them to be railed at and maltreated.⁴³

Kishinev was the culmination of this official attitude. When any death occurred under mysterious circumstances, Jews were blamed. Newspapers created anti-Jewish sentiment. Finally on Easter Sunday, 1903, Jews were beaten, robbed, murdered, raped, and plundered in three days of rioting by gangs while the police and military looked on. A similar incident occurred in Homel and between October 18 and 29, pogroms took place in at least 690 localities.⁴⁴

Jews in Russia were not only disenfranchised and forced to live in certain areas of the country, but they became victims of a vicious government policy in which hundreds died and thousands were wounded. At the same time houses, shops and synagogues were destroyed.

It was in reaction to this that prominent non-Jewish citizens, including high officials and ministers of religion, delivered addresses or expressed their sentiments in letters. Sermons against Russia were preached in various churches, and hundreds of editorial articles appeared in all sorts of periodicals.

Jewish-Christian opinion was practically unanimous in condemning Russia and in stating its horror concerning the plight of Jews abroad.

**Jewish-Christian Reaction to Jewish Persecution
in Roumania and Russia**

CORRESPONDENCE.

A Correspondence on Roumanian Affairs between the Hon. Schuyler Colfax, Vice President of the United States, and Mr. H. E. Sterne, of Peru, Ind.

[Copy.]

PERU, IND., May 21, 1873.

Hon. Schuyler Colfax, Washington, D. C.

DEAR SIR.—The Israelites of the United States, no less than their brethren suffering inhuman outrages at the hands of fanatical mobs in Roumania, must feel a lasting gratitude toward our Government for the encouragement afforded our Consul at Bucharest, and toward the august body over which you preside, for calling out this correspondence. The energetic note of Secretary Fish to our Consul, dated the 13th inst., has our best thanks.

Having the honor of knowing you personally, I feel sure that you will lend a helping hand.

You will pardon me, therefore, if I ask your attention for a moment, leaving it for your higher judgment, to apply through your efforts the proper remedy, while I only point the moral.

The riots at Ismail were, at the time, reported to have received encouragement from some one attached to the Russian Consulate, which report certainly loses nothing of its force by the refusal of the Russian Consul, or if not by his refusal, at least by the absence of his signature in the joint note addressed by all the other Consuls to the Roumanian Government.

The *Romanische Post* of Bucharest, under date of April 18th, gives a report of the trial before the Court of Assizes at Busen. At this worse than "Vehm-Gericht," the Greek Catholic priest, whose church had been robbed, was represented by an attorney, and through the latter asserted that the robbery was prompted by a desire to blaspheme, rather than by motives of gain.

You will please remember that the real burglar was a converted Russian Jew, that he admitted at said trial that he had no confederates, and that the four Israelites (among whom was the aged Rabbi of Ismail) were entirely innocent. All these accused men had for weeks been incarcerated and subjected to inhuman torture.

During the progress of the trial, the Public Prosecutor had abandoned all idea of the guilt of the four men, and asked the jury to acquit them, expressing his astonishment and mortification that the courts of Ismail and Tokshani should have committed them on such pretenses.

Now, such being the opinion of the Law Officer of the Roumanian Government, does it not show clearly the attitude of this blood-thirsty priest, when he goes before a jury composed of ignorant and fanatical peasantry, uttering in the sight of heaven, whom he professes to serve, such outrageous slanders against a people who have suffered for centuries at the hands of such liars in humanity.

I believe it is an acknowledged fact, that the Emperor of Russia is the head of the Greek Catholic Church, and as such, if these outrages are prompted by lower adherents of that faith, they certainly will not occur if he disapproves them.

No intelligent observer will insist that these outbreaks are the result of religious hatred only, but that they are rather a part of a system of Russian intrigues, such as the revolt of the Montenegro aimed at the power of Turkey. Yet, whatever the motive, the result to the victims is the same, and the measure barbarous.

Reasoning from these premises (and they are far from wrong), it seems to me that the real point where a protest should be lodged is St. Petersburg, rather than with the Government of Prince Charles, who seems desirous to act with justice, but who is powerless in his own land against the machinations of Russia.

The United States pride themselves upon being firm friends with Russia.

Now, my dear sir, as citizens of this land, may we not express the hope that our Government will use its earnest efforts with the Government of Russia with the view to bring back peace to the unfortunate Jews of Roumania?

Let our President ask of Russia, in the name of the Christian world, to prevent the repetition of the humiliating and damaging spectacle that has been presented to the world on the banks of the Danube, where the cries of anguish wrung from the hearts of fleeing women and children, pursued by bloodthirsty fiends on the Christian side of that river—found the only friendly response, and the only hands stretched out for their succor on that bank occupied by the followers of Mahomed, and who were ready to cross over to teach Christian civilization, as understood in Roumania, a lesson of Moslem tolerance.

It is so less painful to the Israelites, who by material and intellectual ties, form so intimately a part of all civilized countries, and who is so earnestly making efforts with the best men of all lands to promote a common brotherhood among men, to see this boasted Christian civilization at such fearful disadvantage. Nineteen centuries of growth should make such scenes impossible.

Pardon me, my dear sir, if I have said more than I ought to, and particularly to an earnest advocate of justice as you always have been, and as I am rejoiced to know this Government of people to be but you will appreciate the feelings of the Israelites who does not yet see the end of the persecution of his race, whose only sin is their belief that there is but One God on High!

Very respectfully, and truly, yours,
H. E. STERNE.

continued on next page

[Copy.]

WASHINGTON, May 25, 1872.

H. E. Sterne, Esq., Peru, Ind.

MY DEAR SIR.—On receipt of your letter I forwarded it to the Secretary of State, with a note, telling him of your prominent position in Northern Indiana as a citizen and a business man, and asking his special attention to your suggestions in reference to the persecution of the Israelites in Roumania.

Within you will find his reply, just received.

Yours, truly,

SCHUYLER COLFAX.

Sec'y Fish's Reply to Mr. Colfax.

[Copy.]

WASHINGTON, May 25, 1872.

To the Hon. Schuyler Colfax, Washington, D. C.

DEAR SIR.—I have to acknowledge the reception of your note of the 23d inst., inclosing a letter addressed to you by H. E. Sterne, Esq., of Peru, Ind.

The general object of Mr. Sterne's letter, which has in view the mitigation of the persecution of the Israelites in Roumania, has engaged the warm interest of the Government, and will continue to command its efforts in all proper ways.

I have reason to believe that the action and example of this Government has been productive of much relief to these sadly persecuted people.

Whether the particular action which Mr. Sterne suggests could be productive of any good results may be doubtful, while the propriety of such interference in a diplomatic and international point of view, would require my grave consideration.

The letter is interesting, and will receive serious attention.

I am, dear sir, respectfully yours,

HAMILTON FISH.

Public Protest Against Russian Barbarism.

The first day in February was distinguished by two public meetings, one in London and one in New York, of which the following telegrams give a partial report:

New York, February 1.—Chickering Hall was densely packed to-night by citizens and their wives and daughters, who came to listen to addresses by eminent men, without distinction of creed, expressing sympathy with persecuted Hebrews in the Russian Empire. Mayor Grace presided, and a large number of New York's most distinguished citizens were chosen Vice-Presidents, and many occupied seats on the platform. Among others were Hamilton Fish, ex-Mayor Ely, Robert Bonner, J. S. Kennedy, Hugh Auchincloss, Edwards Pierpont and William Doud.

The following are the resolutions adopted:

Resolved, That the citizens of New York have heard with sadness and indignation of the sufferings inflicted upon the Jews of Russia, and especially during the past year at Kieff, Odessa, Warsaw and elsewhere.

Resolved, That as citizens of a Republic friendly to Russia, and which but recently exchanged mournful testimonials of National regard at the assassination of the Czar at St. Petersburg and the President at Washington, we earnestly urge the claims of Hebrews resident in the Empire to just and impartial treatment. In the great family of Nations, humanity and justice must constitute bonds of mutual reliance and good will.

Resolved, That in the name of civilization, we protest against the spirit of mediæval persecution thus revived in Russia in this age of recognized equality of all men, irrespective of their religious confession. An essential element of the American Constitution is this principle which in practice secures the loyal devotion of all classes. This is eminently true of the Hebrews, who constitute faithful citizens and subjects wherever accorded the rights of manhood.

Resolved, That we sympathize with our fellow-citizens of Hebrew faith in their sorrow for their afflicted brethren in Russia, and in their energetic efforts for the welcome of the exiles, who, fleeing from the hostile populace, and unprotected by the authorities, shall seek an asylum in this land.

Resolved, That the people of the United States appeal to their Government for the exercise of such influence with the Government of Russia as the ancient and unbroken friendship between the two nations may justify, to stay the spirit of persecution and redress injuries it has already inflicted, as well as to secure, by a wise and equal administration, the Hebrew subjects of Russia against their recurrence.

Wm. M. Evarts, Chief Justice Noah Davis, the Rev. Drs. Hall, Howard Crosby and J. P. Newman, delivered addresses.

The ex-Minister to Russia, J. W. Foster, sent a letter of regret.

REBUKING RUSSIA.

Protest Against the Persecution of Jews.

[Pittsburg Commercial-Gazette, Feb. 22, 1882.]

The meeting of citizens of Pittsburg and Allegheny at the Third Presbyterian Church last evening to protest against the persecution of the Jews in Russia, was largely attended and thoroughly representative in its character. An organization was effected shortly before eight o'clock by calling the Hon. Felix R. Brunot to preside. Mr. Brunot on taking the chair requested the Rev. Dr. Kellogg to open the meeting with prayer. After the prayer the Rev. J. L. Milligan was appointed secretary of the meeting, and the following gentlemen were chosen vice-presidents: the Hon. J. K. Moorhead, John Donlap, Alexander Bradley, John D. Scully, A. M. Brown, Charles F. McKenna, W. H. Emerson, Judge John H. Bailey, Judge W. G. Hawkins, James Laughlin, Ormsby Phillips.

These gentlemen were invited to take seats on the platform, and Mr. Brunot delivered a short address. A few years ago, he said, we were very much shocked by the outrages committed by Turkish soldiers; but we were not much surprised because we knew they were in accord with the religious teachings of the Turks. But within the past year we have been both shocked and surprised by the reports of outrages committed in a nominally Christian land without the poor excuse of war. Over one hundred thousand families have been driven from homes of comfort and luxury and been subjected to the greatest cruelty. That these outrages have been committed in a Christian country is considered by some a reflection on Christianity. I do not think we should charge the responsibility for these outrages upon the government of Russia. The Czar is the descendant of a dynasty that has accomplished much for humanity, and in the light of the fact that in the city of Warsaw alone—which is less in population than Pittsburg—over twenty-three hundred persons have been persecuted for participation in the riotous proceedings, we should hesitate to denounce the government for the persecution we have assembled to protest against. It is the fanaticism of the half-civilized population of some portions of Russia that is responsible for the outrages. We have assembled in the interest of humanity to protest against this barbarism, and I trust that our protest will reach the ears of the oppressor and their oppressors.

THE DUTY OF CITIZENS.

The Rev. Dr. Reid was called upon as the first speaker. He said after a few words of introduction: "Taking it for granted that the accounts we have read in the papers are true, I do not know what to say in behalf of the people who, whatever their failings, have accomplished wonders. I think, however, that we, as citizens of Pittsburg, should express our profoundest surprise that any such outrages as these have been committed. We have been boasting of the civilization of the nineteenth century, and we waken up one morning and find that there has been a wonderful retrogression in Russia, and that before some of the outrages committed, the persecution of alleged witches and the Quakers of England pales in comparison. We also will do well to give expression to our emphatic indignation that such outrages have been permitted. When we heard the first reports of nameless outrages we thought they were the work of nothing more than a mob, but later reports show that prominent men and also officials of the Czar are aiding and abetting the oppressors. But more than this, it becomes us as citizens of Pittsburg to utter our solemn protest. I do not know whether our protest will ever reach the ears of the Czar of Russia, but it seems that

a government such as ours should be able to express a protest that would reach his ears, delicate enough not to give offense, but direct enough to be influential. I also think it our duty to express our sympathy to the hundreds of refugees who have been driven from their homes and move to extend to them a helping hand. Although they are of a different faith, in carrying out the suggestion I have made we will be carrying out the demands of our Master, and it was in hopes that something of the kind would be done that I attended this meeting."

At the conclusion of the Rev. Dr. Reid's remarks the following gentlemen were named as a Committee on Resolutions: the Rev. S. J. Wilson, D. D., Chancellor McCracken, Dr. John Douglass, Colonel R. J. Unger and James B. Scott, Esq.

While the committee were preparing their report the Rev. Dr. Karney was called upon to address the meeting. He praised the excellent qualities of the Jews—their intelligence and industry—and heartily indorsed the suggestions of the Rev. Dr. Reid.

REPRESENTATIVE REMARKS.

A few remarks were made by Dr. Naumburg, after which Josiah Cohen, Esq., was called upon. He said he understood that the protest to be sent forth from this meeting was to be a Christian protest, and as a son of Israel he preferred to remain in the background. He thought it eminently fitting, however, that the meeting was held in an edifice devoted to the service of God. No person could be a Christian and not sympathize with the sufferings of the Jews in Russia. They were the descendants of the same race from which the Savior had sprung, and Christians would be false to their profession as believers in the universal brotherhood of man if they did not protest against the outrage. The poet has said:

"The wild dove hath her nest,
The fox his cave,
Marking his dwelling place,
Israel but the grave."

The sentiments expressed at this meeting contradicted that assertion, and the sacred walls were hallowed anew by the sound's uttered on its platform.

The Hon. J. M. Kirkpatrick was next called upon. He said he was present by inclination as well as request to mingle his protest with those of others against the persecution of the Russian Jews. A nation with a patent of nobility equal to theirs should be exempt from any indignities, and the speaker regarded it as almost incredible that outrages of the kind reported were perpetrated. It is proper that a protest should go out from the people of the United States, because in this land no such thing as Jew or Gentile are recognized. The outrages reported seem like an affront to civilization, a turning back of the hand of the dial-plate of progress. But, thank God, as in the days of Gethse, the world does move forward morally, and the to-morrow of the future will be bright with an edulgence that can not be overshadowed. Let the protest, then, be so strong that in far-away Russia the difference between the Jew and Gentile shall be wiped out and the dawning of a better day heralded.

At the conclusion of Judge Kirkpatrick's remarks the Rev. Dr. Douglass, from the Committee on Resolutions, reported the following:

Continued on next page.

A STRONG PROTEST.

Resolved, That we, the citizens of Pittsburgh and Allegheny, living as we do under a Government which prohibits an establishment of religion by law, secure to every citizen the right to worship God according to the dictates of his own conscience, and guarantee to the people under its jurisdiction, irrespective of race, security in their persons, houses, papers and effects, and having heard of the indignities, hardships and carnage to which the Jews of Southern Russia have been subjected, especially during the past year, hereby express our utter abhorrence of the conduct of those subjects of Russia who have inflicted upon them such terrible sufferings, and earnestly urge upon and implore the Russian government to accord to them equal rights and privileges with other subjects, believing that the impartial treatment of all classes, no matter what may be their religious creed, will better secure loyalty to the governing power and harmony among the governed.

Resolved, That while we give expression to our indignation at the hardships imposed, without just provocation or cause so far as we know, upon the Hebrews in Russia, we utterly disclaim all right or even intention of meddling or interfering with the internal affairs of that great empire, yet we conceive it to be our duty to enter a respectful but firm protest in the name of humanity, civilization and Christianity, against the barbarian and brutality to which the Jews are subjected in that land.

Resolved, That the bitter fruits produced by the illiberality and intolerance exhibited toward the descendants of Abraham in medieval times should serve as a warning to the Russian people not to drive the Jews from their country by bloody persecution. In all countries where the Jews have been permitted to enjoy equal rights with citizens or subjects of different religious creeds they have proved themselves to be not only thrifty, energetic people, but at the same time useful members of the body politic. They, more than any other people, have given a practical illustration of the adage: "The pen is mightier than the sword."

SYMPATHY AND HOPE.

Resolved, That while we sympathize unfeignedly with the Jews who are afflicted and oppressed in Russia, we at the same time express our sincere condolences with their brethren in other lands and in other places who are suffering on their account, and especially with those of them in those cities, where so many reside who are not only a credit to their origin, but also to the land of their adoption, making, as they do, citizens of whom any State may justly feel proud.

Resolved, That we highly commend the energy and liberality with which the Jews in this country are exhibiting in the behalf of their persecuted brethren in Russia (members who have emigrated to the United States) and express our high admiration of the noble, self-sacrificing efforts they are putting forth to relieve their distress and deliver them from the land of cruel oppression. In their benevolent work we wish them great success, and promise to render them such aid as circumstances will permit and demand.

Resolved, That while no chastening for the present is joyous, but grievous, we would counsel our Jewish brethren with the assurance that we have strong faith that the Covenant God of Abraham, Isaac and Jacob, who preserved the lamb's head from being consumed by fire and opened a roadway for Israel through the Red Sea, will not utterly forsake them now, but will deliver them from the fiery trials to which they are subjected in Russia, and open up a way for them into the promised land of liberty through the sea of blood, the waves of which are now threatening to overwhelm them in the dominions of the Czar.

Resolved, That a copy of these resolutions be forwarded to Secretary Frelinghuysen as expressive of the sense of a public meeting held in Pittsburgh, February 21, 1882, in regard to the persecution of the Hebrew race in Russia.

A PRACTICAL SUGGESTION.

Major Brown, being called upon, stated that he had attended the meeting not only with the expectation of indulging in sentimental expressions of sympathy for the Russian Jews, but as well to extend a helping hand to them. He thought that the time had come for a Christian nation to speak on this subject in tones that would be heard upon the plains of Russia, against slavery and in favor of suffering humanity the world over. He had not much faith in diplomacy, and thought the object of the meeting should not be only to express sympathy, but to put hands into pockets and give the sufficient substantial aid to reach the shores of this country, where their rights will be secured. Methods should be inaugurated at once to help those refugees who have already left their homes and await others to get away. Major Brown closed by requesting that some plan be presented to the meeting before it adjourned.

The Rev. Dr. White, of St. Andrew's Church, was also called upon. He spoke briefly, saying that his creed consisted of believing in religious tolerance, the brotherhood of man, and giving everybody a fair chance. He heartily sympathized with the movement and deplored the outrages.

The Rev. Dr. Thompson followed with a few remarks, and closed by introducing the following resolutions:

Resolved, That the President, Vice-President and Secretary of this meeting be appointed a committee to give effect to our sentiments of sympathy by devising and presenting to the public of these cities the best method of giving help to the Jewish refugees in our city and country.

The resolutions were adopted by a rising vote, after which the meeting adjourned.

WASHINGTON, D. C.

THE BELFORD RESOLUTION.

Representative Belford, of Colorado, had an interview with the President a few days since in reference to the status of the Russian Jews. Judge Belford laid before the President letters from the officers of the Union of American Hebrew Congregations explaining the character and extent of the outrages referred to, and urging in strong language that the President should use his kind offices in behalf of the persecuted people without waiting to review the official statements from diplomatic and consular officers. Among other things the speaker said that

TRUSTWORTHY INFORMATION RECEIVED

shows that the atrocities practiced on Jews in Russia have taken the form of destruction of property by plunder and fire, injury to person, murderous assaults, outrages on mothers, wives, and daughters, and deliberate murder. As nearly as the results of these atrocities can be ascertained and stated in figures, it appears that over two hundred women have been violated, sixty men killed, seventy wounded, twenty thousand rendered homeless, and about \$75,000,000 worth of property stolen and wrecked. In urging the President to use the influence of his office to have these inhuman persecutions stopped, Judge Belford reminded him that intervention in such a cause had been practiced by civilized nations for the past two centuries. He cited a number of cases where intervention had occurred in late years, among them being that of Russia in behalf of the persecuted Christians in Turkey. The intervention of Russia in behalf of the Greek Christians in the Turkish Dominion was the avowed justification for undertaking the Crimean war; and again, in 1877, the intervention of Russia in behalf of the

Christian subjects of the Sultan was the single pretext for the Russo-Turkish war. In reply to Judge Belford,

THE PRESIDENT SAID:

that he felt deeply interested in the case of the persecuted Hebrews, and was determined to do everything that could be done with propriety to induce the Russian government to extend the fullest protection to this class of its subjects. He had within the past few days addressed a communication to our representative at St. Petersburg, directing him to invite the attention of the Czar to these reported atrocities, to express the abhorrence that was felt in this country in relation to their perpetration, and entreating him to exercise his authority to prevent their recurrence. The President further said that while it was a delicate matter for this Government to interfere with matters between the Government of Russia and its subjects, yet he was determined to do all that could be done with strict regard to international usages and courtesy to obtain for the Jews in Russia the same measure of freedom and protection that was accorded to others. In any event he was determined American Hebrews temporarily residing in Russia should receive the care and protection of her government.

*
The President at this time was Chester A. Arthur.

CORRESPONDENCE.

PHILADELPHIA.

THE MASS MEETING.

The Philadelphia town meeting, in aid of the Russian exiles, entered its protest against the Russian atrocities on Saturday night, the 4th inst. The day was an appropriate one — Purim evening — although its selection was purely accidental. About three thousand persons crowded into the Academy of Music, of whom more than two-thirds were non-Jewish. Quakers, Presbyterians, Catholics—Germans, Frenchmen, Americans, English—all religions and all nations, not excepting the down-trodden negro, were represented. On the stage were Governor Hoyt, of Pennsylvania; Judge Shawcross, of the Supreme Court; A. K. McClure, of the Times; Wm. M. Singlet, of the Record; A. J. Bretel, Frederick Fraley, E. T. Steel, and many other prominent citizens. General C. H. T. Collins called the meeting to order, and said:

"In this Academy of Music, once assembled the wealth, the elite and the culture of Philadelphia to its honor and to extend welcome to a great prince of a friendly nation. A dozen years have rolled by, and to night the benevolent, the charitable and Christian people of the same city assemble in the same hall, to pay to the Grand Duke Alexis, his sovereign, and his Government; and the same brotherly love which provided him a seat at our feast is now providing shelter and raiment and honest labor for the lowliest exiles of his own land, in appeal to them in the name of common humanity and mercy to defend and protect the lives, the homes and the honor of the unfortunate who still linger under the horror of intolerant persecution."

The Hon. John Welsh, ex Minister to England, was then named as President; Chief Justice Shawcross, Mayor King and eighty five others as Vice Presidents; William B. Hackenbury as Secretary.

After a few introductory remarks by Mr. Welsh, Mr. John Wauwacker, amid great applause, presented the following resolutions:

We, the citizens of Philadelphia, assembled this fourth day of March, 1882, to give voice to our feelings in regard to the causes which have recently led a large number of Jewish citizens of the Empire of Russia to emigrate to this city, do say:

That for several months past the stories of barbarous and inhuman atrocities, said to have been committed upon un-defended and defenseless Jews at their homes in Russia, were too shocking to justify the belief that they were wholly true.

Careful investigation, however, pursued with integrity and without prejudice, has verified the worst that has been heard, and to-day we are brought face to face with the surviving victims, whose recitals of their persecution have sickened our hearts and quickened our indignation. These poor creatures tell of their village homes laid waste by the torch of the intolerant and infuriated mob, of the cruel torture and murder alike of the aged and infirm, and the infant at the mother's breast; of a drunken and waston soldiery brutally assaulting their wives and their daughters in open day upon the public streets. And such stories of pillage, plunder, and robbery as should be remembered from the chronicles of a civilized and Christian nation in the nineteenth century back to the records of the darkest ages.

These narratives of woe have inspired the American people with horror.

Our humanity impels us, our history requires us, to extend a welcome to the down-trodden and oppressed; and our manhood will not permit us to bear the evidence of such atrocity without proclaiming our solemn protest against it.

The genius of our institutions founded on the rights of man, recognizes and asserts a common brotherhood, and though the general policy of our government avoids interference with the internal administration of another government, yet when these unfortunate exiles seek a refuge upon our soil our abelter and protection to them is incomplete unless we rise above the politics and conventional forms of diplomacy and present their wrongs with such seal and through such a channel as shall command an audience and bear witness. Therefore, be it

Resolved, That we call upon the benevolent, charitable and God-fearing people of this city and State to contribute liberally of their means to provide food and raiment and shelter for the unfortunate exiles who are now here and who may yet arrive in our city.

Resolved, That we earnestly request the President of the United States to present to the government at St. Petersburg the solemn protest of the people of Pennsylvania, in common with the sovereign people of the United States whom he represents, against the present treatment of the Hebrew race within the Russian Empire.

Resolved, That we call upon our Senators and Representatives in Congress, to whom the sovereign power of the people is delegated, to take such immediate action as shall strengthen the hands of the Executive and his Ministers in making this protest.

Resolved, That copies of this declaration and these resolutions be forwarded to his Excellency, the President of the United States, the Secretary of State, our Senators and members of Congress, and to his Excellency, the Russian Ambassador at Washington.

Letters of regret were read from the Rev. John S. Macintosh and James F. Wood, Archbishop of Philadelphia, and from Henry H. Bingham.

The Right Reverend William Bacon Steuart, Bishop of the Episcopal Church, was the first speaker. He said that two words expressed the object of the meeting—sympathy and protest; sympathy for the victims and protest against the continuance of the wrong in Russia. "Sympathy," said he, "could come nowhere as it could from the American heart, and the American people would not withhold their sympathy from God's chosen people. Are the Jews savages or barbarians to be treated like this by a so-called Christian people? No; the Jews had laws and arts and literature long before Russia was in existence as a nation and even long before laws were known in Athens or Rome. They had the worship of God when all the world was in darkness. They were God's chosen people. It is to their descendants that we to-day stretch out our arms and bid come and be safe. Nearly every Christian nation since the time of Constantine has persecuted the Jews, but on our statute books there is nothing that does not give the Jew the same rights and privileges as we ourselves enjoy. Now, one word about the protest. Some will ask: 'What good will it do?' We ought to say something be it ever so small, for the little rivulets of sympathy make in time the great protest which must stay the Russian hand. I hope that these protests will reach the ear of the Czar, and if he does not put an end

continued on next page.

"in the persecutions he will draw upon himself the vengeance of an angry God. This is the Purim Feast-day, the custom of which was instituted by Queen Esther, who went unto the King even against the law, so we can go in unto the King of all the Russias, and, trusting in God, we shall surely conquer."

The Rev. Matthew Simpson, Bishop of the Methodist Episcopal Church, the next speaker, said he was glad that Americans were a mixed people, and so were better prepared to welcome everybody. "In this country," continued the reverend gentleman, "a man may believe what he likes; and so long as he is a good citizen, his safety is assured. Russia will listen to the voice of America, and even to the voice of Philadelphia. The great Bear will listen to the protest against persecution. But Russia may ask, 'Have you oppressed no race?' We have oppressed a foreign race, but we have done much to atone for that 'curse of slavery.' And yet Russia may say something about our oppression of the Chinese. The time is coming when all prejudices of race will be swept away and the world may feel that 'A man is a man for a' that."

The Rev. George Dana Boardman, after alluding to the name of the assembly, and alluding to the power of public opinion as shown in the town meeting, said, "I plead for these refugees because they are men; they have a place in the world. As a Christian nation we are indebted to the people who gave us the greatest of Jews. The time is coming for the grand federation of the world. I pray it may come soon."

The Rev. Ignatius Horstmann, D. D., of St. Mary's Cathedral, expressed his regret that his superior, Archbishop Wood, could not be present. For himself, he had left the service of God in his church to do God's service at this meeting. "If I had thought," said he, "that the object of this meeting would be twisted into political significance I would not be here. If I had thought that the object of the meeting was to disturb our friendly relations with Russia I would not be here. We are here to show the measure of our sympathy for these unfortunate by the amount of relief we shall afford them, for although some of the Russian complaints against the Jews are true, yet the innocent should not suffer with the guilty. Let me in my official capacity give you a text: 'Who is my neighbor?' Before Christ came all the world had gone wrong on that one point."

"The Jews did not understand the meaning of neighbor as including one outside their faith. The Jews hated the Samaritans, the Samaritans did not hate the Jews, but the good Samaritan in the parable says: 'It is a man in distress and I will help him.' But we but do our duty our rights would take care of themselves; were the laws just, the rights of the Jews would not be spoken of tonight. There are millions of needy sufferers to the poor victims of mankind; shall we look in silence at these outrages and not protest? The descendants of the Pontiffs have been among the best friends of the persecuted Jews. The oppressed always looked to the Pope for help, and they never looked in vain."

During the delivery of this insult to the people whom the reverend father had come to defend, the indignation of his Jewish hearers was only repressed by a thought of the scandal which a disorderly meeting would place upon the Jews of Philadelphia. Coming from a minister of a church not wholly unprosperous in the social life of America, the Father's tirade was as surprising as it was untruthful and ill-timed. Many an Israelite at the Academy was led to wish ardently that we Jews could support our own unfortunate ones without an appeal to the Christian charity, which, when applied to the Jew, means Christian condescension.

After the Father, ex-Mayor Richard Vaux was then introduced, and he said: "We have heard a great deal about human sympathy this evening. I don't come to speak of your sympathy. I come here to invoke your generosity. I come to ask you to put your hands in your pockets and demonstrate your generosity. The American heart and the American mind is always for the 'under dog in the fight.' I hardly dared utter this phrase in the presence of this intelligent audience, after the eloquence and rhetoric you have heard to-night. You are here with just this sentiment, and you come to say that you want to see fair play. The Federal Government has nothing to do with these exiles. They come to find homes on our soil. They bring nothing taxable; they only bring their hopes and their memories. They come to this State to find a refuge and a home. All they ask of Pennsylvania is put in the simple request: 'Give us a home.' I ask, on their behalf, of the people of Philadelphia that they put aside their human sympathy, and put of your generosity make their lives possible."

Mayor Sulzberger, Esq., the only Jewish speaker, followed with an appeal in the name of humanity:

"The violation of fundamental rights of humanity calls for a protest, and the voice of a free and friendly people can not fail to be heard even in the palace of the ruler of all the Russias. Our government should give expression to its opinion, and until it does so, a part of our duty is unfulfilled."

Mr. Sulzberger's address being finished, Moses A. Dropsie, Esq., offered a resolution providing for the appointment of a committee of five to present to President Arthur and to Congress the action of the meeting. A copy of the London Times Pamphlet was circulated among the audience.

IN AND OUT THE DEPOT.

The committees are making admirable reports. Under the chairmanship of Mr. Goldsmith a hundred situations were obtained in one week. Applications have been made for the service of the women as seamstresses, and probably in a short time the whole number of immigrants will be well provided for. One young girl was adopted by Mrs. Elias Wolf. Several farmers are anxious to resume their occupations in America, and while offers of land in the South have been received, the committee hesitates to send its proteges to a climate that might be injurious to them; therefore, an acquisition of Western territory is under discussion.

The school at the depot is an unexpected success; the volunteer teachers are punctual and ardent, and their labors are assisted by Professor Miess, who placed his services at the service of the committee. The pupils are very apt; even the older men vie with the children trying to learn from their young teachers, and a picture primer with easy English words is an object of value to all ages and both sexes. To-morrow the teachers will give their pupils a modest Purim treat. To-day a future American citizen, born at the Ruge, will be named "Moses." The public interest seems to continue, the fund reached seventeen thousand dollars to-day. Several offers of enter-

The Cincinnati *American Israelite* in a recent issue says editorially:

The constant persecution of the Jews in Russia, and the lingering hostility to them throughout the greater part of Europe, has started a movement for a congress of leading Jews from all nations at Amsterdam this summer. It is proposed that the meeting shall discuss the condition of the Hebrews and devise means for ameliorating it. It is said that this race still suffers from open persecution or political and commercial disabilities in a majority of the countries of the world, and also that the effort recently made by some of their wealthiest and most influential leaders to induce them to abandon their peculiarities and to amalgamate with the people of the countries where they live provoked almost universal opposition. If the proposed congress shall succeed in turning the attention of the world to the cruelty of Russia against the Jews, as it has lately been turned to her cruelty and brutality in Siberia, even Russia may be ashamed into something of humanity.

GREAT MEETING

In Baltimore To Protest Against the
Russian Atrocities.

BALTIMORE. MAY 17.- Three thousand people attended an enthusiastic meeting in the Academy of Music this afternoon in behalf of the victims of the Anti-Jewish outrages in Russia. It was participated in by many leading citizens of the state and city, and several thousand dollars were subscribed.

Dr. Daniel C. Gilman, President of Carnegie Institute, declared that similar meetings should be held in all parts of the United States, to the end that the public opinion of this country should compel Russia to adopt a humane policy.

Among the letters read was one from Cardinal Gibbons, in which he expressed deep abhorrence at the massacres, and expressed the sincere hope that peace, good will and brotherly love may prevail on earth.

A series of resolutions was adopted calling upon the United States to "bring such influences to bear on the Russian government as may tend to bring about a cessation of these inhumanities," and upon members of Congress to protest "against the outrages to which the Jews of Russia are subjected."

CHAPTER EIGHT

The Beilis Affair

The Beilis Affair is just one aspect of Jewish misfortune in Russia. Among the weapons used to repress the short, false dawn of liberal reform which followed the revolution of 1905, was anti-Semitism. Its purpose was to bolster solidarity with the regime and rouse peasants and other classes of the population whose status was shaken by industrialization, to the support of ancient ways—Church, throne, xenophobia, hatred and fear of anything remotely liberal or progressive.⁴⁵

The trial of Mendel Beilis was another act of Russian persecution and an inflamitory plot to arouse anti-Semitism by appealing to deep religious superstition prevalent among many segments of the population.

Tsarist Russia was feeling the effects of economic upheaval, a medieval attitude, and corruption at all levels of government. The Beilis trial was another desperate move on the part of the government to gain support and bolster its weakening foundation.

American Jewish-Christian reaction to this farcical trial was, in almost every respect, the same as was their reaction to Russian Jewish persecution in general..Ritual murder was scoffed at while the real purpose of the trial was evident to all and deplored.

The Beilis affair began in Kiev, in the middle of March, 1911. A thirteen year old boy, Andrey Yushinsky, disappeared. On

March 24, the mother received a letter stating that the boy had been killed by, "Jewish slaught~~ers~~ who need Christian blood for Passover."⁴⁶

Though the police suspected other non-Jews at first, when they were freed from suspicion and complicity, the anti-Jewish campaign was stepped up. When an investigator in the case came up with new suspects and evidence, the Department of Justice said, "That is all very well, but why don't you find a Jew? Find a Jew!"⁴⁷

Finally Mendel Beilis, a Jewish clerk in the brickworks of Zaitseff, located close to where the body was discovered, was arrested and imprisoned as a political offender. Nearly two weeks passed before Beilis learned for the first time that he was charged with the murder of Yuschinsky, and after two years in prison his case finally came to trial.

The trial of Beilis occupied thirty-four days. The prosecution made scarcely any attempt to implicate Beilis but made every effort to prove that there existed a blood ritual among the Jews. Though the prosecution did succeed in persuading the carefully chosen jurors that the case of ritual murder was involved, the jurors refused to be convinced that Beilis had committed the crime, and so he was discharged.⁴⁸

A tragic outcome to the entire affair was that Beilis eventually came to the United States via Palestine, and he and his family resided in New York, penniless and hungry.

Jews and Christians alike were not fooled by the Beilis trial. The entire affair was viewed as an anti-Semitic act which endeavored to implicate all Jews in Russia. Americans of every stripe, especially the non-Jewish press, reacted to the

Beilis affair by condemning the trial, the manner in which it was held, and the implications it sought to present.

The Beilis Affair

An Unbiased Opinion.

What the Editor of the Leading New York Evening Paper Thinks of the Conspiracy Accusation Against Mendel Beilis.

The *Illustrator* published in its last week's issue an editorial from the "New York Times" which arraigns the Russian authorities in the severest manner for their attitude at the trial of Beilis where "ritual" murder is being charged. We present below the views of the editor-in-chief of the "New York Evening Post" which has not only a national, but an international reputation for its independence, fairness and courage in expressing its opinions. The editorial referred to reads as follows:

Blood Accusation.

The trial at Kiev, the ancient religious capital of Russia, of the Jewish workman, Mendel Beilis, on the charge of murdering a young Christian boy in connection with the celebration of the Jewish Passover, bids fair to run the same course as the most famous blood ritual trial of modern times, that of Tizra Eszlar in Hungary thirty-one years ago. Except in one important feature. At Tizra-Eszlar the court was in session for six weeks before the monstrous conspiracy was exposed with such dramatic completeness that the public prosecutor was compelled to withdraw from the case. At Kiev the trial is hardly under way, and already its collapse is regarded as imminent. We printed yesterday the story of the furious onslaught on the judicial authorities by the leading anti-Semitic organ of that city. In that extraordinary document there is no attempt to mislead. The authorities are excoriated for their failure in the conduct of what turns out to be, not the trial of an individual for murder, but a campaign having for its object the fixing of a hideous charge upon the Jewish people, an accusation which was expected to show immediate results in the shape of pogrom and massacre, and permanent results in the continuation and strengthening of the policy of inhuman oppression under which the Jews labor to-day in "constitutional" Russia.

The methods of judicial procedure that obtain on the Continent generally were favorable to the designs of the "Black Hundred." The elaborate magistrate's examination is in reality a trial before the real trial, at least as far as the public is concerned. It was during such preliminary proceedings, when the accused enjoys few of the guarantees of justice which even the Russian Government accords to the defendant in open court, that the fomenters of race-hatred had their opportunity. Their evil accusations were cast abroad without being subjected to the test of cross-examination. It was before the actual trial occurred that the anti-Semitic leaders expected to reap the first fruits of their campaign. If the passions of the Russian mob could not be stirred before the convening of the court, there was small chance that the desired result would be attained when the taking and testing of testimony began and the fabric of vicious falsehood was exposed. The anti-Semitic leaders, who are now furious at the weakness of the Government's "case," were bound to repudiate any "case" that the Government could formulate on the hypothesis that the young Christian boy was the victim of Jewish ritualist fanaticism. For more than two years the accused, Mendel Beilis, has been in prison awaiting trial. His anti-Jewish up-braiding occurred in that time. The "Black Hundred" was bound to repudiate that the same was up.

The indictment as presented in open court at Kiev makes interesting reading, especially to lawyers, who imagine, instead of trying to show that there had been a murder, that the accused Beilis was the murderer, and that his motives were religious, the document sets out to demonstrate the existence of a blood ritual among the Jews. In support of its contention it can rally the authority of a professor of mental pathology at Kiev University and a Catholic priest. The indictment admits that two other experts to whom the question was referred declared against the existence of such a ritual. No weak is the Government's own case by confession, it can hardly be necessary to enter here into a detailed resume of the overwhelming mass of testimony that has been gathered in the course of centuries to disprove the existence of any basis for this hideous accusation. Christian scholars and ecclesiastics have been at pains to refute this slander against a whole people. The two most convincing presentations of the subject are by a German Catholic priest, F. Frank, who published "Der Ritualmord" some ten years ago, and by a Lutheran clergyman and scholar, Herrman L. Strack, professor of theology at Berlin University. Professor Strack enumerates a long list of Papal bulls, from Innocent IV in the thirteenth century to Clement XIII in the eighteenth century, denouncing the blood accusation against the Jews as false and malicious. But, unfortunately, such appeals to reason are addressed to men of enlightenment and education who are in no need of being convinced. The Russian peasant to-day, like the Hungarian peasant of thirty years ago, does not come into touch with the writings of Beilis professors.

And so in Russia to-day the prejudice of the accused is the same as in Hungary thirty years ago. The case has its rise in political and racial animosity. It aims to rouse the passions of the crowd and when it is shown to run the gamut of political and racial animosity, the case is lost.

At Tizra-Eszlar the principal witness for the prosecution was the fourteen-year-old son of one of the defendants. He was frightened into submission and coached for his role by the police. His cross-examination brought out the truth. At Kiev the principal witness for the prosecution is a little girl of nine, who claims to have received her information of the crime from her sister and her brother, both of whom have been dead these ten years. The brother was seven at the time of the alleged murder. No wonder that the leaders of the True Russians are furious with the Prosecuting Attorney, or that in exalted quarters at St. Petersburg, where interest in the case has been displayed. It has been recognized for some time that the accusation of ritual murder ought to be dropped and an attempt made to convict Beilis as an ordinary assassin.

The disappointment of the leaders of the "Black Hundred" with the showing made by the judicial and police authorities at Kiev must be all the more poignant because in that city, if anywhere in Russia, the police might be expected to prove itself efficient. A little over ten years ago Prime Minister Stolypin was assassinated at Kiev in the presence of the Czar. The part played by the police authorities on that occasion has remained one of those subjects which in Russia are investigated and allowed to disappear from public notice. After the removal of a Prime Minister, the manufacture of a ritual murder case ought to have been a simple task. The editor of the anti-Semitic Kiev *Paulin* is justified in charging gross incompetence.

We believe that the views of the "Post" are those held by all thinking, fair-minded men the world over, not only in the civilized countries, but even in Russia itself, where civilization is yet in its dawn.

The Black One Hundred—Members of the Kiev branch of the Union of the Russian People who were convinced that Jews killed Russians for religious purposes.

The American Israelite, October 13, 1913.

A NOYABLE DOCUMENT.

A committee of Christian ministers of Los Angeles, Cal., and that vicinity drafted resolutions of protest in the Belliss matter and urged all Christian ministers to read them from their pulpits on Sunday and ask their congregations to take action on the matter. The resolution reads as follows:

Whereas, The entire civilized world has been shocked and aggrieved at the position assumed by the Russian government in the so-called ritual murder trial of Belliss, the Jew, at Kiev, Russia, and realizing that the official endorsement of the monstrous medieval libel against the members of the Jewish faith is calculated to inflame the passions of the masses to commit again wholesale murder; therefore be it

Resolved, That we, as a Christian congregation, do hereby protest against this wanton outrage, and in the name of justice, humanity, civilization and religion, call upon the church and state authorities in Russia to immediately suppress the wicked calumny of ritual murder and stop the persecution of our brothers of the Jewish faith."

The following named pastors, in compliance with the above request, took the Belliss case as a subject for their sermon and read the resolution. These ministers were:

Los Angeles.—George K. Kengott, Supt. Church Extension, Congregational Church, Hawthorne; Rev. W. G. Young, Hollenbeck Home Chapel; Rev. E. A. Healy, Dean T. of S. C. at First M. E. Church, Hollywood; Rev. A. B. Pritchard, Central Presbyterian Church; Rev. E. D. Campbell, First Presbyterian Church; Rev. W. H. Fishburn, West Adams Presbyterian Church; Dr. J. Whitcomb Brougher, Temple Baptist Church; Rev. John A. Elv, First United Brethren Church; Rev. Charles Edward Locke, First M. E. Church; Rev. C. O. Cowan, Asbury M. E. Church; Rev. R. J. Taylor, Vermont Square Methodist M. E. Church; Rev. D. W. Bartlett, Bethlehem Institute, Congregational; Rev. J. T. Price, Brooklyn Heights Congregational Church; Rev. C. M. Carter, First Baptist Church; Rev. C. O. Johnson, South Park Baptist Church; Rev. C. W. Shumway, Brooklyn Heights M. E. Church; Rev. Baker P. Lee, Christ Church; Rev. George Donahoe, Church of Our Lady of Loretto; Rev. Alfred Smith, St. Mathias Church; Bishop Wm. M. Bell, United Brethren Church; E. Church; Rev. W. L. V. Davis, West Adams M. E. Church.

Pomona.—Ministers' Association meets at First Baptist Church and agrees to make the Belliss case basis of sermons in all churches.

San Bernardino.—Rev. Walter F. Priore, St. John's Episcopal Church; Redondo Beach.—Rev. Charles de Garmo, Christ Episcopal Church; Rev. James O'Callaghan, St. James' Roman Catholic Church; Rev. Wm. Hardy, Congregational Church.

Santa Ana.—Rev. E. J. Inwood, First Methodist.

Whittier.—Rev. W. J. Marsh, Whittier Congregational Church; Rev. G. W. Coulas, Whittier M. E. Church. Pasadena.—Rev. C. F. Judah, First Congregational Church.

San Diego.—Rev. Chas. L. Barnes, St. Paul's Episcopal Church.

Santa Barbara.—Rev. Harry White, First M. E. Church.

Riverside.—Dr. Geo. F. Holt, First Baptist Church; Dr. W. A. Hunter, Calvary Presbyterian Church.

Venice.—Rev. Fenwick L. Holmes, Union Church; Rev. G. C. Skraft, Ocean Park M. E. Church.

Santa Monica.—Rev. A. R. Taylor, Good Shepherd Episcopal Church; Rev. J. S. Lobingier, First Christian Church.

The attitude of these Christian clergymen was all that could be asked, but, unfortunately, these and similar resolutions, whether adopted by Jews or Christians, are only valuable as an expression of public opinion. It is impossible for the Secretary of State to forward them to the Russian government. Nevertheless the Russian foreign office is kept fully informed as to everything that is done and said with reference to Russia in the United States or anywhere else in the world. Whether or not the public opinion outside of Russia has any influence in deciding the Czar and his advisers as to what course to adopt is very problematical.

THE BEILISS CASE.

The Opinion of an Impartial Editor.

Washington newspaper editors are in the very nature of things more conservative than their colleagues who are stationed away from the National capital, when expressing their views of the actions of foreign governments. "The Washington Post," which is one of the very best of them, can certainly not be charged with being inimical to Russia and there are apparent reasons why the contrary may supposed to be the case. Nevertheless "The Post" says:

Protests of American Jewish organizations against the manner in which the trial of Mendel Beiliss, for the alleged murder of Andrew Yushinsky, is now being conducted at Kiev, Russia, may seem inexplicable to those who do not understand what lies beneath the surface. The American Jews are not appealing merely for protection of a member of the Jewish faith. If Mendel Beiliss is guilty, they do not wish him to be acquitted. They are not only willing, but anxious, that justice should prevail.

There has been introduced into this trial, however, an element which has no place in a court of justice. The prosecution, in its effort to convict Beiliss, has attempted to indict the Jewish race all over the world, and has maliciously introduced a charge that makes the whole trial a farce. This charge is that the Jews practice "ritual murder" on Christians.

To bolster up such nonsense the prosecution has brought forward as witnesses an Archimandrite who is of Jewish descent and who carried two documents relating to alleged "ritual murders" in the eighteenth century. Superstitious professional beggars, who make their living soliciting alms, have also testified vaguely that they knew of cases where Jews attacked Christians because of their religion.

That such testimony would be permitted in a court of law in a civilized country seems almost beyond belief. It is incredible that the Russian government would permit the trial to proceed along such lines. No sane person, even though unfamiliar with Jewish beliefs and customs, would give a moment's consideration to such wild and hare-brained charges.

Beiliss may be guilty or not guilty. He should be tried fairly and on whatever evidence there may be to connect him with the murder of Yushinsky.

The attempt to show that people of the Jewish faith practice "ritual murders" or use the blood of Christians for

such rituals is an insult to the intelligence of the whole civilized world and will react upon the country which tolerates such judicial methods.

The prosecution in this case is appealing to ignorance and is making a mockery of justice. It has been shown that Beiliss was at work on the day of the tragedy, but an attempt is being made to support the weak structure of the legitimate testimony by introducing the manure of weak-minded persons and malicious bigots.

Outside of Russia itself, that is to the civilized world, the newspapers are the exponents of the public opinion and they are practically a unit in expressing amusement and disgust at the proceeding in Kiev. In any civilized country, or Christian country if you will, such a unanimous verdict would have weight. But Russia can hardly be classed as civilized or Christian, that is of Jesus and his disciples taught Christianity, so it is quite probable that the Czar's minions will carry out the program as originally plotted, caring nothing for the good or bad opinion of mankind, so long as they retain the favor of their Imperial master.

PROTEST MEETING AT CHICAGO.

The voice of humanity spoke out at the large and enthusiastic protest meeting held at Cohen's Grand Opera House last Sunday afternoon to denounce the foul slander of the ritual blood accusation made against the poor and unoffending Jew, Mendel Beilias of Russia. Not in many years has such a glorious demonstration in the cause of justice and humanity been seen as was evidenced at that meeting. It was a sight to see the surging mass of people crowding the entrance of the theatre, eager to gain admission long before the doors were opened. It was clear that they had been stirred to the highest pitch of enthusiasm by the unwarranted action of the courts of Russia. Hundreds were turned away and it was soon found out that an overflow meeting would be necessary. The Garrick theatre was obtained for this purpose and even there hundreds of others who sought admission were denied it because of lack of room. Had the Coliseum that seats 16000 people been available it would have not been able to house all those desiring to attend the meeting. The enthusiasm of the gathering rose to a tremendous pitch. The speakers were all aflame with the gravity of the situation. One after the other the speakers rose to the heights of glowing eloquence as they painted the injustice of the Russian Czar and his court and denounced the benighted Russians for their part in this malicious and atrocious trial. The spirit of humanity spoke through the words of each of the speakers. This was not a Jewish protest meeting. It was the protest of humanity. Perhaps never before in the history of this great city was such a cosmopolitan audience gathered together. Members of all races and creeds and color were present. There was but one Jewish speaker to voice the sentiments of the Jew, Dr. Emil G. Hirsch. There were eight or ten other speakers—non-Jews—whose denunciations rang out in no uncertain terms. There were judges, settlement workers, presidents of Christian Theological Institutions, statesmen, Catholic priests, Protestant clergymen, leaders of liberal religious movements, doctors, lawyers men in all walks of life present to show that they were profoundly interested in the case and wanted to see justice done to the poor Russian Jew. From the moment that Miss Jane Addams who was greeted with rapturous and long continued applause, arose to speak to the time of the adoption of the condemnatory resolutions by a rising unanimous vote the vast throng of people was held spell-bound by the wonderful flow of oratory and more especially by the lofty and humanitarian sentiments expressed.

Telegram from the Govern-

ment of Illinois as well as those coming from the Congressman and Senators of the state were clear cut in their denunciation of the foul outrage of Russia and indicated that they would use their influence to see to it that the resolutions presented to Congress on the subject would get a proper hearing and be favorably acted upon. The faith of Israel was given its proper place in the Divine Economy of God's plan. Men of orthodox belief, like Father O'Callaghan and men of liberal thought like Mr. Bridges of the Ethical Culture Society were a unit in declaring that Judaism as the mother faith had given to Christianity and humanity the highest thought along Ethical lines—that such a religion could have had nothing to do with ritual murder. The declaration of the colored speakers, Booker T. Washington and the Rev. Mr. Carver thrilled the audience by virtue of the deep sincerity that rang through their utterances. The representative of the Mayor, Mr. Mathias, assistant corporation Counsel of Chicago, wanted the city to go on record as standing for justice and righteousness. The University of Chicago was represented by George Burman Foster and it was he who spoke of "unspeakable Russia" and pointed out that Russia had left the "brother" out of its scheme of thought, that through its oppression of the Jew it was falsifying one of the fundamental teachings of Christianity, brotherly love. The sentiment that rang through the entire meeting was that of our common humanity and common brotherhood. Lines of race and creed and nationality were obliterated and the brotherhood of man was emphasized. Were the sentiments expressed at this meeting realized in real life it would not take long before the hoped for brotherhood of man and the Messianic period looked forward to by the religions of the world would be actualized.

BEILISS ACQUITTED.

The tragic farce at Kiev has been played to the end. Mendel Beiliss has been acquitted and the infamously false charge that Jews or a certain sect of Jews use human blood in the preparation of the Passover bread has once more been proved to be a perfectly baseless myth, which some believe except densely ignorant and superstitious illiterates and priests half or wholly crazed by religious fanaticism and hatred of disbelievers. The prisoner has suffered two and one-half years of incarceration of physical torture and mental agony accused of a crime of which he was not guilty. Jews and Judaism have been aspersed in so foul a manner that the vindication of their good name is best possible compensation. The only cause by the insane proceedings at Kiev is civilized Christendom which has shown that at supreme moments the best of its adherents and notably its leaders can rise above religious and racial prejudices and present a united front to protest against the perpetration of a great wrong and demand, even of the terrible Czar and all powerful Russians, that justice be done. Its further triumph lies in the fact that this voice was heard and obeyed, that even the Czar and his advisers did not dare to disregard a mandate so clearly and universally sounded. For no thinking man can for a moment doubt that the verdict of "Not Guilty" was dictated to a subservient jury which would have brought in an opposite verdict if so instructed; nor that it was evidently originally the intention of the Russian authorities to convict Beiliss and fasten the crime of ritual murder upon its Jewish subjects as an excuse for the continuance of their barbarous oppression under which the unfortunates barely manage to live, and that it quailed before the execration of the entire civilized world and at almost the last moment the instructions to its minions, ordered Beiliss acquitted and the avoidance of any reference to ritual murder in the charge of the trial judge to the jury. So the Mendel Beiliss trial at Kiev has now passed into history.



TELEPHONE, ORCHARD 7000

The Day

THE WARHEIT

"THE NATIONAL JEWISH DAILY"

183 East Broadway

New York,

Jan. 18, 1921.

Mr. Louis Marshall,
120 Broadway,
New York City.

My dear Mr. Marshall:

Recently there have been published in the Jewish press cables from Palestine to the effect that Mendel Beilis is about to leave the Holy Land and come to America. Since then I have received a few personal letters from Beilis, in which he makes an appeal to me that we do something for him here in America to enable him to come to our shores.

He has a grievance against those philanthropists who, years ago, after he was saved from the clutches of the Russian Black Hundreds, promised to take care of him in Palestine. He claims that he was never given an opportunity to settle down as a colonist or in any other way that would enable him to make an independent living. Instead of that, he was made a sort of a "schnorer" and he now finds himself in such a position that he can no longer continue to live there without disgrace to himself and family.

Now, I do not know personally the merits of his contention; but I do know this much; it would not be altogether desirable to have him come to America. I hardly need go into details, because I believe that you will yourself understand that with the present conditions prevailing here, his coming would be a sort of nuisance. Therefore, I believe that it would be best that those who are in a position to handle the matter from here, to enable Beilis to stay in Palestine, where he himself says he would like to remain, if that were only possible, should take this matter into consideration and arrive at some decision.

I understand that Beilis contemplates leaving Palestine some time in the beginning of February. He planned to travel with his entire family, but not having the means, he finally decided to raise enough money to come himself. He also wrote to Mr. Bloomgarten to the same effect.

May I not know what are your sentiments regarding this matter? This is not meant for publication, although I do intend to publish the contents of Beilis's letters to me. My reason for doing that is solely to enable me to call the attention of American Jewry to the need of aiding Beilis to stay where he is now -- in Palestine.

The American Jewish Archives;
Louis Marshall Papers.

Sincerely yours,

Editor.

115 Avenue Victor-Hugo,

The American Jewish Archives;
Louis Marshall Papers.

PARIS

July 4th, 1921.

Dear Sir,

I apologise for troubling you with the following question which is of great importance to me.

My old client, Mendel Beilis, is at the present time in America. His name is recognized all the world over as a symbol of great sufferings and outrages, all undeserved. In the person of Beilis, as in a drop of rain, is reflected all the tragic history of the Jewish masses of Russia.

It would seem that he and his family are entitled to help and attention from Society. Nevertheless, they are at the present moment deprived, not only of all material security, but also sometimes of their daily bread.

As his defender, I take the liberty of writing you in regard to this matter and would ask you to kindly take in hand the settlement of this question which strikes at Jewish national dignity.

Please excuse me for troubling you with this matter, and believe me to be,

Respectfully and faithfully yours,

Mr. Louis Marshall,
New York.

A. Gronsberg

J. ASCHER

102 MADISON AVENUE

NEW YORK, August 27, 1928

Mr. Louis Marshall,
120 Broadway,
New York City.

Dear Sir:-

I am an old Orthodox Jew and therefore feel the sorrows and struggles of the Jewish nation, especially so in the case of Mr. Mendel Beilis who was arrested in Russia for a ritual crime. I now feel the shame that has been cast upon the Jewish nation, by the American Jews who at this time are trying to evade Mr. Mendel Beilis.

Mr. Mendel Beilis is at present in very bad circumstances. He is absolutely penniless and has no money with which to pay his rent. His address is 1001 Faillie Street, New York City.

I am sending you \$10.00 as the first donation and would kindly ask you to try to use all your efforts in making a collection by Saturday, so that Mr. Mendel Beilis will have some money with which to pay his rent and also make preparations for the Jewish Holidays.

I am trying to secure a position for Mr. Mendel Beilis, in the Hebrew Immigrant Aid Society, as a porter or door-keeper, and am placing this proposition before you so that you will try to use your influence in getting this position for him. He is willing to work for \$30.00 per week.

Yours very truly,

J. Ascher

The American Jewish Archives; Louis Marshall Papers.

CHAPTER NINE

Immigration

Between 1865 and 1914, there was a very large influx of immigrants to these shores. Jews represented an appreciable percentage of the new immigrants who were coming to America, and it is this increase in Jewish immigration during this period that we shall examine. Jewish-Christian relations with regard to immigration will be discussed in terms of Christian reaction to a rapidly growing Jewish community and official government policy toward rising Jewish and non-Jewish immigration.

In general, Jewish immigration is only part of a total immigration problem which the United States was experiencing after 1865. Though Jews were often lumped together with other nationality groups for purposes of inclusion or exclusion, we are basically interested in the Jewish immigration phenomenon and its effects on the American community.

Jews were part of the East European society that was being destroyed after 1870, and it was a combination of things that made America look increasingly attractive to these European Jews. Economic instability, unemployment, pogroms, cholera, famine, and increasing persecution in Eastern Europe forced large numbers of Jews to leave their places of national origin and come to America. In this respect, Jews were like all other peoples in the stream of immigration away from Europe.

For about three decades after the Civil War, German Jews were the most significant Jewish immigrant group, but the greatest impact on the American community was the tremendous rise in East European immigration. This was one of the last and greatest waves of immigration. People came from Austria-Hungary, Italy, Russia, Greece, Roumania, and Turkey, and there was a significant number of Jews among them, especially from Russia. During forty years from 1881 to 1920, two million Jews entered the United States. This is a fantastic increase if one realizes that at the time of the Civil War there were only 200,000 Jews in the United States.⁴⁹

Immigration to the United States between 1890 and 1914 numbered 11,251,765.⁵⁰ This had its effect on the immigration policy of this country. An undesirable stereotype of the new immigrant was created, although this was refuted by the immigration commission in 1911. Labor groups advocated restriction of immigration because of a flooding of the labor market, while some advocated the literacy test. Senator Lodge advocated such a bill which Congress passed in 1896 but which was vetoed by President Cleveland.⁵⁰ A literacy test bill was again passed by Congress in 1909 but vetoed by President Taft.⁵¹ One must remember that such restrictive legislation involved a great many Jews who made up a large proportion of immigrant Americans at this time.

From the 1890's to the First World War, a large number of American scholars, journalists, and politicians devoted their talents to elaborating the doctrine of racism as the basis for immigration and population policy. The literature which they

produced had a profound effect in preparing the public for the National Origins Law which the Immigration Commission favored. The commission came to some unfavorable conclusions with respect to the effect of immigration on American life and recommended a literacy test, the exclusion of unskilled laborers, an increase in the amount of money which an immigrant was required to have in his possession, and an increase in the head tax. The commission also suggested the introduction of the principle of limiting the number of each 'race' admitted during any given year, such limitation to be based on the numbers of that 'race' which had entered the United States during a given period of years.⁵² Many of the commission's recommendations were passed after World War I.

The documents on the following pages attempt to illustrate two things. One is the United States immigration policy as outlined above, only with editorial comment by concerned Jews. The second point to be made is the reaction of Jews and Christians to American immigration policy. The Jewish community as a whole and a number of liberal Christians were very much against particular policies of the Immigration commission. There was concern about the treatment which newly arrived immigrants received from immigration officials, and also about the racist, nativist, attitudes that were frequently voiced during this period of intense immigration.

Jewish-Christian relations with regard to immigration were at times strained, and there was never total agreement by both parties in relation to this issue. Positive voices were heard, however, on the Christian side, and there were discussions and exchanges of ideas in the Jewish-Christian community.

The United States Immigration Policy
and the Jews, 1865-1914.

Note: In the case of non-Jewish immigrants, American Jewish opinion media like the Israelite would often appear to have adopted an unsympathetic attitude.

Two Commissioners of Emigration in the port of New York, it appears from the reports, overstepped their authority and outraged the cause of humanity by sending back to Europe fifty-one Roumanian Jews, men, women and children, because, it is maintained, they were paupers and were sent here by benevolent societies. Judge Stekler, of New York, in behalf of those unfortunate, offered *bene Ade* bonds of \$500 for each of the persons thus maltreated, that they should not become a burden upon the public; but the Commissioners refused to listen to reason or equity, and drove these people brutally into the vessel in which they had arrived, to be taken back to Europe, although one-half of them, it appears, will not live to see the European shores again. The brutality in this matter is described as outdoing the slave-catching and shipping in Africa. In the name of outraged humanity, we protest against those proceedings, and hope the matter will at once be reported in Albany. The Board of Delegates, we think, should take this matter in hand at once, and see that justice be done to those whose only crime is poverty.

The American Israelite, Aug. 8, 1884.

Two batches of Russian immigrants in New York were sent to Ward's Island by the Commissioners, to be sent back to the British port from which they came. The cause of these extraordinary proceedings on the part of the Commissioners is poverty. These immigrants, it is maintained, are too poor to earn a livelihood, hence they will be a burden to the public. They are paupers and must be sent back across the ocean. That kind of despotism is entirely new, and as damnable as any other arbitrary rule applied to practice by the servants of the Republic. Poverty is no proof of pauperism; able-bodied laborers need no capital in order to earn a living. The Commissioners close their eyes upon thousands of penniless laborers and paupers imported by corporations or individuals to replace domestic laborers and reduce wages to starvation rates. They have eyes only to see the poverty of Russian Jews. This time, however, they will be made aware of their mistake. Coroner Ferdinand Levy, the President of the Jewish Immigration Society, went to Ward's Island and investigated the matter. He found that the men of the first batch are mechanics, such as tailors, shoemakers, etc.; two of them farmers, that most all of them have relations or particular friends in this country to whom they want to go, at their own expense, and that most all of them have sufficient funds, and some of them much more than necessary to get along comfortably. They would not admit to the agents of the Commissioners that they had any funds, because, as they say, they were afraid of being robbed by the so-called officers, as is the case frequently in Russia, and not very long ago it occurred also in New York and elsewhere that immigrants were robbed and swindled in every possible way. If those Commissioners are under any such thing as a United States law, if they are not irresponsible despots, they will have to reconsider their hasty action this time, and Coroner Ferdinand Levy is the very man to persuade them that poverty is no pauperism yet, and their ignorance this time of the true state of facts will be nobody's fault but their own.

The American Israelite, Aug. 6, 1886.

Dr. Sennar, Commissioner of Immigration at the port of New York, testified before the Senate Committee on Immigration that 95 per cent of the Italian immigrants came to this country with the intention of returning home in a comparatively short time. He said that immigration was not so large now as it had been in former years, and that the standard of immigrants was improving, but that remark did not apply to the Italians. Dr. Sennar also declared that the Polish Jews were an undesirable class of immigrants, the best class coming from Germany and Austria. Dr. Sennar may know a "good deal" about immigrants, but he doesn't know it all, and when he places the Polish Jews in the same category with Italians and Sicilians he shows very superficial knowledge of the subject. I admit that at the first blush an uninformed observer might come to the same conclusion as did Dr. Sennar, but a little study of the matter will make manifest the superiority of even the lowest Jewish immigrants to those alluded to by him. The Polish—by which probably all Russian Jews are meant—are dirty, ignorant and superstitious; it is true, but not one of them can be found that can not read or write some language—I mean, of course, the very lowest class—which is an exceptional accomplishment with the others mentioned. Among the Jews who arrive there can be found no such thing as a professional beggar, whereas the streets of Chicago and other large cities swarm with lazarets and other foreign street mendicants. Even the most ignorant and degraded Jew, who settles here, gives his children an education in some shape, to this there are no exceptions, whereas a large proportion of our illiterate population comes from other immigrants. A large percentage of Russian Jews are laborers and mechanics, as I have shown by statistics published in these columns. Anyhow, it is no crime to be a merchant and there is a very general impression much individual have a right to come here and that they are as a rule useful members of society. If every man who goes into business is to be looked upon as a parasite to be rooted out, our entire system of society will have to be reversed. The Russian Jews do not segregate themselves any more than the Italians, Teutons, Slavs, Celts, etc. New York shows that, and in Chicago, there are diverse quarters of the city for at least a half a dozen different nationalities. No matter how low the Jew may be when he

arrives here, it will invariably be found that his children succeed in the social scale, they do not descend or remain stationary on the same he said of the others to which reference has been made? It matters not how degraded the Jewish immigrant may appear, the lowliest of them all come here with the intention of remaining and elevating their children to a higher moral, mental and physical plane. Every individual of them is possessed of some higher aspirations, and past experience shows that failure of their achievement is the exception. Can the same be said of others? Is the second generation of any other class of immigrants so invariably superior to the first as is the case with these very Russian Jews? Take the army of street arabs which infests the streets of Chicago and how many of them are the children of Polish immigrants? Take the criminal records, take the elementary institutions of all kinds, and see to what extent the Russian Jew becomes a tax upon the community. There is one argument, however, against the admission of Jewish immigrants and that is the one being used now over a large part of Europe. If the people of the United States are afraid to compete with the Jew. If in Europe they fear Jewish predominance in the various channels of activity, then they have no scruples in putting up the bars and enforcing the prohibition established by the treaty exclusion act. Otherwise, it is a shameful lie to place even the lowest class of Jews upon the same level with cutthroats and the scum of European and Asiatic nations.

The *Jewish Daily News*, of New York, draws attention to the actions of Congress and of Immigration Fresh-off, at the port of New York, claiming that he discriminates unfairly against Jewish immigrants, and that his actions betray an unusual degree of prejudice and careless disregard of their rights. It is quite likely, however, that the *News* naturally desires to see the largest possible immigration of Yiddish speaking people. Its editor knows, or should know, that there exists a body whose business it is to have wrongs of this kind righted and their recurrence prevented. This is the Board of Delegates of Civil and Religious Rights of the Union of American Hebrew Congregations, of which Hon. Simon Wolf of Washington, D. C., is chairman. Whenever this board has been appealed to it has quickly responded, and has always succeeded in having justice done. As long as this board does not make a formal complaint to the contrary, the public can safely believe that the laws governing immigration are being impartially, if not strictly administered. The Board of Delegates has had frequent occasion to call upon the government for correction of abuses and has never yet failed in its mission to obtain justice.

PRESIDENT ROOSEVELT ON CHANGE OF IMMIGRATION LAWS.

In his message to Congress, the President recommends better immigration laws as follows:

EDUCATIONAL, MORAL AND ECONOMIC TESTS ADVOCATED.

Our present immigration laws are unsatisfactory. We need every honest and efficient immigrant fitted to become an American citizen, every immigrant who comes here in day, who brings here a strong body, a robust heart, a good head and a resolute purpose, to do his duty well in every way, and to bring up his children as law-abiding and God-fearing members of the community. But there should be a comprehensive law enacted with the object of working a threefold improvement over our present system. First, we should aim to exclude absolutely not only all persons who are known to be believers in anarchistic principles or members of anarchistic societies, but also all persons who are of a low moral tendency or of unsavory reputation. This means that we should require a more thorough system of inspection abroad and a more rigid system of examination at our immigration ports, the former being especially necessary.

EDUCATIONAL FITNESS.

The second object of a proper immigration law ought to be to secure by a careful and not merely perfunctory educational test some intelligent capacity to appreciate American institutions and as keenly as American citizens. This would not keep out all anarchists, for many of them belong to the intelligent criminal class. But it would do what is also in point—that is, tend to decrease the sum of ignorance, so potent in producing the envy, suspicion, malignant passions and hatred of order, out of which anarchistic sentiment inevitably springs. Finally, all persons should be excluded who are below a certain standard of economic fitness to enter our industrial field as competitors with American labor. There should be proper proof of personal capacity to earn an American living and enough money to insure a decent start under American conditions. This would stop the influx of cheap labor and the resulting competition which gives rise to so much of bitterness in American industrial life, and it would dry up the springs of the pestilential social conditions in our great cities, where anarchistic organizations have their greatest possibility of growth.

Both the educational and economic tests in a wise immigration law should be designed to protect and elevate the general body politic and social. A very close supervision should be exercised over the steamship companies which mainly bring over the immigrants, and they should be held to a strict accountability for any infraction of the law.

While all will agree with President Roosevelt in the main, yet it is as well to remember that there have been a number of pitiful cases at the port of New York resulting from the administration of the existing immigration laws. It is not intended to intimate that these laws are unjust, or are too harshly enforced. Quite the contrary is the case: the laws are not far-reaching enough, and every effort to make them so has apparently been rendered futile by the steamship companies' lobby. These companies have always naturally desired a wide open door. To them emigrants are like so much cattle. Each overloaded representative so many dollars. The more they can get in the more they can earn. Each one returned represents a dead loss. Hence, it is to their interest that our immigration laws should be as little restrictive as possible, and even then not rigidly enforced. The steamship companies are in reality the worst offenders, and they should be regulated by more stringent laws than are now in existence. The legislation which we need is:

1. Strict surveillance should be had at the port of embarkation which would prevent the steamship companies from bringing families inhibited from coming by law.

2. That the steamship companies should be compelled to care for such persons as are stricken with trachoma or any other disease (infectious from which are refused permission to land) in some proper hospital until restored to health.

3. If these people are compelled, finally, to return that the steamship company should take them back without charge and refund the money paid for their passage to this country.

The first and second of these propositions are the most important; the third merely comes as an act of justice if the others are not enforced.

THE PROPOSED IMMIGRATION BILL.

Speaking of the general immigration bill, prepared by Chairman W. M. Shattuc of the Committee on Immigration and Naturalization and accepted by that committee, and reported to the House with the recommendation that it be passed, Mr. Shattuc said:

"The head tax on immigrants is increased from \$1, as at present, to \$1.50. This is to meet the expenses of the immigration business. The bill provides also for not only rejecting undesirable aliens at our ports, but for following up those who have unlawfully effected an entrance, and who have become criminal or pauper burdens upon State or municipal institutions, and, within five years after their arrival, returning them to the country whence they came.

"The bill excludes from admission to the United States Anarchists or persons who believe in or advocate the overthrow by force or violence of all governments or forms of law or the assassination of public officials. Another new class of persons excluded is epileptics and persons who have been insane within five years previous to coming here, and persons who have had two or more attacks of insanity at any time previous. The section relating to contract labor is made more stringent.

"The bill also provides that inspection shall be made from time to time of all reformatories, insane hospitals, charitable institutions, etc., and that all aliens who are there found who have become public charges under the law are to be deported. The standard of qualifications of examining physicians is raised, so that only doctors of four years' professional experience shall be appointed. The bill also provides for an examination of alien immigrants coming as able seamen.

While the provisions of the new bill are somewhat more stringent than those of the one now governing, they will work no injustice if enforced without prejudice, which has not always been the case. During the year 1900, for instance, 22.5% of the Jewish immigrants are set down as illiterate—unable to read or write—while the fact is that practically every one of them, of sufficient age, can both read and write "Yiddish," which, while only a dialect, serves for all practical purposes where these people come from, and has a literature and press of its own. Great care should be taken that no wrong be done these people, for they are not ordinary immigrants. They are, generally speaking, refugees fleeing from oppression in Russia and Rumania, and are as much entitled to sympathy as the French Huguenots and the English Protestants who fled to America were in their time. There has not, however, been much to complain of in the Bureau of Immigration so far. Mr. Funderberg made some mistakes, but he was amenable to reason when his attention was called to them and proper explanations made. Whether his successor, Mr. Frank F. Sargent, will make any change in policy remains to be seen. (There is, however, little reason to fear that any wrong will be done unless by inadvertence, for back of the Commissioner is the President and President Roosevelt is above all else an eminently just man.)

THE NEW IMMIGRATION BILL

In the amended Immigration bill, which was agreed to in conference at the urgent request of the administration, and rushed to passage under White House pressure, all of the previously existing conditions for admission are retained, and new ones have been added. The head tax has been raised from \$2 to \$4, which takes from the immigrant what to him is a large sum of money at the time when he needs it most, that is, at the time of his landing and while he is looking for work. In the case of a family consisting of a father, mother and three children, about the average number, this means the paying of \$20 of the little they have. As the \$2 tax was sufficient to cover all expenses incurred by the bureau, the additional \$2 represents the profit of the Nation on the transaction, which is rather a small piece of business for the richest people in the world.

Persons mentally or physically defective, mentally or physically unable to earn a living, immoral, criminal or afflicted with a contagious or loathsome disease, are excluded, as are all whose passage is paid by any society, corporation, municipality or government. Except in the cases in which there is a question as to the payment of passage money there is no appeal from the decision of the officers of the port. In the cases, however, where exclusion is likely to be determined upon because of physical disability or inability to become a public charge, admission will be granted upon the giving of an acceptable bond to protect the public.

By increasing the space that must be allowed for each immigrant the carrying capacity of the ships has been diminished and it is naturally to be supposed an increase in fares will follow.

By the new bill the discretionary powers of the Secretary of Commerce and Labor are largely increased.

It also provides for a commission to inquire into the entire question of immigration and to recommend suitable legislation. This commission is to consist of nine members, of whom three each are to be appointed by the president of the Senate, the speaker of the House of Representatives and the President. The President is also empowered to call an international conference to consider the whole subject of immigration.

Both the Hierarchy clause and the clause modifying the right of the Bureau in its application to refugees from political or political persecution have been retained.

PORTS.

Recommendations Likely to Favor Increased Restriction.

Data and statistics dealing with every phase of the immigration question, so extensive that they will make up bulky volumes when printed, will be presented to Congress in December as the result of the investigations of the joint Congressional Immigration Commission during the last two years and a half.

This commission was created by an act passed February 20, 1907. As a compromise between the influence in Congress and outside, which sought on the one hand stricter regulation of immigration, and on the other hand to avoid this policy.

The speaker and his supporters were strong enough to obstruct the attempt to enact additional restrictive legislation, and proposed as a compromise that a joint Congressional commission be created to investigate the entire field of immigration. Work has been done, and the commission, which was authorized by law and organized in April, 1907, Senator Dillingham, of Vermont, was made chairman, and the other members were Senators Lodge,

Mississippi; Representatives Howell, of New Jersey; Bennett, of New York, and Durdett, of Alabama; Professor Jeremiah W. Jenks, of Cornell University; Commissioner of Labor, Cull and William W. Wheeler.

During the summer of 1907 members of the commission visited all the countries of Europe from which any considerable number of immigrants come to this country, investigating the industrial and social conditions there, the attitude of the local and governmental authorities to the efforts of their citizens, and the methods of the steamship companies in promoting immigration and handling the traffic. At that time the commission has been gathering all sorts of information in this country, bearing on the social and political conditions through the associated activities of the various American cities, statistics have been gathered showing the extent to which immigrants become public charges. From other sources vast mass of information has been gathered as to vice and crime among immigrants. The effect of the great influx of foreigners on our industries and on native labor has been carefully and extensively studied. Altogether the commission has data re-

lating to more than three millions of individuals, immigrants as well as native Americans.

Restrictions May Be Recommended.

If all the statistics and reports collected by the commission were published in full, the work would make at least 20 large volumes. But the mass of material will be carefully boiled down, so that the final report to the commission to Congress will, it is expected, be kept within 10 volumes. These will be preceded by a summary giving briefly all the important facts disclosed by the commission's investigations, with a series of recommendations for changes in the existing immigration laws. Just what the character of these recommendations will be is not yet known, but there is little doubt additional restrictions on immigration will be urged. Senator Dillingham, chairman of the commission, is now on his way to Hawaii to make a study of labor and immigration conditions there.

Meanwhile the clerical force at the commission headquarters here is being dispersed, the great bulk of the work having been completed. The clerical force numbered about 250. The commission has been an expensive body. Up to February 27 of this year it had spent \$147,560. Before it is dissolved its total cost will probably run up to \$200,000.

UNITED STATES SENATE
COMMITTEE ON THE PHILIPPINES.

December 14, 1903

Personal-

My dear Judge Mack:

I have received your letter of the 11th, enclosing a copy of your letter to Senator Dillingham, which I have read with a great deal of interest.

You proceed, if you will permit me to say so, on an entirely unwarranted assumption and that is that the word "Jew" is used in our reports and by the Department of Commerce & Labor as indicating a religion. It is used purely racially, with no religious reference whatever. The reports of this Commission and of the Bureau of Immigration in the Department of Commerce & Labor would be entirely worthless if they were not able to use proper terms to define the different races immigrating to this country. To classify people of the Jewish race as Poles, or Austrians, or Russians, or Germans would be as a racial classification totally misleading. The term "Jew" is used universally to define a well-marked race, just as the term "Pole" or "Finn" is used to define a well-marked race, although they are all subjects of Russia, Germany, or Austria. Religious or national descriptions would be worthless for the purposes of the Commission or the Bureau of Immigration. There is not the slightest intention of re-

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flecting on the Jewish race or on any race mentioned in the report. We give merely figures and facts. There is no intention in this particular case of reflecting on the Jews, any more than there is of reflecting on the French, because we state the truth, that there is an organization of Frenchmen engaged in this nefarious traffic. I do not see how it is possible to state the facts honestly and not use the race terms which are in universal use. I assure you that so far as I am personally concerned, and in this I am certain, that my views are those of the Commission, nothing could be more objectionable to me than to do anything or say anything which would reflect unjustly on any race who have contributed to American citizenship.

Very truly yours,

H. C. Lodge.

* Hon. Julian M. Mack,
Illinois Appellate Court,
Chicago, Ill.

* Judge Julian Mack- Lawyer, law professor and judge. He was an exponent of democracy in Jewish community life.

P. Hilyon papers (Correspondence)

Bo 2327a

Chicago, Dec. 13, 1909.

Hon. H.C. Lodge,
Washington, D. C.
My dear Senator:

I beg to thank you for the letter of the 14th inst.

I must repeat that I do not for a moment question the sincerity of purpose of the members of the Commission in stating that they used the word "Jew" or "Hebrew" racially and not as indicating a religion. But, on the other hand, I can not but affirm that the average man reading the reports will take the classification in a religious sense.

Then, too, I cannot for a moment admit the justification from any ethnological standpoint. You say, for example, the term "Jew" is used universally to define a well-marked race just as the term "Pole" is used, to define a well-marked race.

The most important organization of Poles in this country is the National Polish Alliance. Not only are Jews members of this organization, but a Jew was at one time an officer and a Jew is to-day a director therein. These men are Jews in religion and feel themselves Poles in nationality, believing that Poland ought to be, if it is not, a State, just as practically all Jews in Germany are Jews in religion, but Germans in nationality, and would disclaim as much as I would disclaim a racial classification as a Jew.

If I could see any real advantage in the classification, it might be another matter, but I must confess that I cannot see the slightest gain for our country of attempting a classification, particularly of the people in our country along these lines, and I do see possibilities of very serious harm.

Very truly yours,
(Judge Julian M. Mack)

Wolf - Kohler

Wolf & Cohen,
Attorneys - at - Law,
14th & G. Sts.,
Washington, D. C.

December 21st, 1909.

* Max J. Kohler, Esq.,
New York City.

Dear Mr. Kohler:-

The more I think over the matter, the more I appreciate your admirable letter which has stirred up the waters and will ultimately, I trust, do permanent good. I received the brief this morning and thank you for the same. Judge Mack has written to me for a copy of the memorandum you sent me, and I will send it to him today. Judge Mack is fair and just and is thoroughly in accord with us as he wishes that there could be complete union, especially on matters of this character. No one wishes it more than myself.

On my arrival home, I found that Mr. Marcus Braun, who is one of the Inspectors of the Immigration Bureau, and who has done work at home and abroad of important character, called at my office and saw my son-in-law. He states emphatically that the whole Immigration Service from the bottom is full of prejudice against our people, and that he has absolute proof of it. He is the proprietor of Little Hungary, and I would suggest that you send for him, and when you have him, have Elkus or Cyrus Sulzberger with you, because he is a little exhuberant, and it will fortify yourself with the memory of some one else.

I hope to get the complete statement of what took place on Sunday and the names of those present, as well as those who

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were invited, but not present. Have you any objection of being designated by the Union of American Hebrew Congregations as a member of the Board of Delegates? I am anxious to have you with us, not only on account of present conditions but of matters that will arise constantly, as ever.

Sincerely yours,

(signed) S. Wolf. *

annual

P.S. Have you got a copy of Secretary Nagel's report -- if not, I can send it to you.

I forgot to mention when I was in New York that Friedenwald displayed the same contemptible conduct in the Jewish Year book. He ignored all the work that I did before Committees in Congress and the Departments, on passport the question, immigration and any of the kindred subjects, with which I have been connected; also in stating the statistics that were gathered in '76, he mentions Hackenburg only, when I was associated with Hackenburg in that collection, and so throughout; he is so small and mean in my opinion that I don't care even to bandy words with him, but the occasion will come some day and there will be music in the air. You can reach Marcus Braun at Ellis Island.

*Max J. Kohler- a jurist and historian. He was an expert in legal questions involving immigration laws and was active in the American Jewish Committee.

*Abram I. Elkus- a diplomat and public official concerned for Jewish welfare.

*Cyrus Sulzberger- a merchant, philanthropist, civic and communal leader.

*Simon Wolf- Lawyer and Jewish leader. He was an active spokesman of American Jewish Archives; Correspondence File (Wolf). world Jewry in Washington.

IMMIGRATION LEGISLATION AGAIN PENDING.

Senator Thomas of Colorado, at the suggestion of Louis Marshall of New York has offered an amendment to the immigration bill now pending in the Senate, the purpose of which is to extend the exemption to those not literally persecuted because of their religion, but simply discriminated against in the statutes of their countries.

Mr. Thomas's amendment, which comes immediately after the phrase "religious persecution," reads: "Whether evidenced by overt acts or discriminatory laws or regulations." A letter from Mr. Marshall on the subject was read to the Senate.

Mr. Stone of Missouri, Chairman of the Committee on Foreign Relations, came warmly to the support of the proposed amendment, as did other Senators on both sides of the aisle. But Mr. Smith of South Carolina, Chairman of the Committee on Immigration, said the committee was against it. He explained that this opposition was based largely on the ground that Jews did not need exemption from the literacy test. While 70 percent of the Russian population was illiterate, said Mr. Smith, only 40 percent of the Russian Jews were illiterate.

The exemption is clearly meant for the protection of emigrants from countries where persecution takes the form of discriminating laws intending to prevent those professing a religion different from that taught by the State Church from obtaining an education or even as far as possible from earning a living. Religious persecution can exist without pogroms, without massacres or public deeds of violence. It is hard to understand how any true American can help to make it more difficult for the unfortunate Jews of Russia, Poland and Rumania to escape from their persecutors. The bill has not yet been disposed of.

- * Louis Marshall- Lawyer, communal and civic leader. Head of the American Jewish Committee.

CONFIDENTIAL

At the last session of Congress, as you probably remember, a bill was passed restricting immigration by providing a literacy test for immigrants. This bill was vetoed by President Taft, was repassed over his veto by the Senate, failing, however, to secure the necessary two-thirds vote in the House of Representatives.

A similar bill (H. R. 6060) was introduced at the recent extraordinary session of Congress, and the House Committee on Immigration, now that Congress is convened in regular session, may soon take action on this measure.

The American Jewish Committee has in the past opposed, and will at this session oppose legislation of this character, basing its opposition chiefly upon the arguments made by President Cleveland in his veto message in 1897, and by President Taft and Mr. Nagel, former Secretary of Commerce and Labor, in the present year. These arguments are as follows:

President Cleveland said:

"A radical departure from our national policy relating to immigration is here presented. Heretofore we have welcomed all who came to us from other lands, except those whose moral or physical condition or history threatened danger to our national welfare and safety. Relying upon the jealous watchfulness of our people to prevent injury to our political and social fabric, we have encouraged those coming from foreign countries to cast their lot with us and join in the development of our vast domain, securing in return a share in the blessings of American citizenship.

"A century's stupendous growth, largely due to the assimilation and thrift of millions of sturdy and patriotic adopted citizens, attests the success of this generous and free-handed policy, which, while guarding the people's interests, exacts from our immigrants only physical and moral soundness and a willingness and ability to work.

"A contemplation of the grand results of this policy cannot fail to arouse a sentiment in its defense; for however it might have been regarded as an original proposition and viewed as an experiment, its accomplishments are such that if it is to be uprooted at this late day its disadvantages should be plainly apparent and the substitute adopted should be just and adequate, free from uncertainties, and guarded against difficult or oppressive administration.

"It is said, however, that the quality of recent immigration is undesirable. The time is quite within recent memory when the same thing was said of immigrants who, with their descendants, are now numbered among our best citizens.

"The best reason that could be given for this radical restriction of immigration is the necessity of protecting our population against degeneration and saving our national peace and quiet from imported turbulence and disorder.

"I cannot believe that we would be protected against these evils by limiting immigration to those who can read and write in any language twenty-five words of our Constitution. In my opinion it is infinitely more safe to admit a hundred thousand immigrants who, though unable to read and write, seek among us only a home and opportunity to work, than to admit one of those unruly agitators and enemies of governmental control, who cannot only read and write but delights in arousing by inflammatory speech the illiterate and peacefully inclined to discontent and tumult. Violence and disorder do not originate with illiterate laborers. They are rather the victims of the educated agitator. The ability to read and write as required in this bill, in and of

itself, affords, in my opinion, a misleading test of contented industry and supplies unsatisfactory evidence of desirable citizenship. A proper apprehension of the benefits of our institutions. If a particular element of our illiterate immigration is to be feared for other causes than illiteracy, these causes should be dealt with directly instead of making illiteracy the pretext for exclusion to the detriment of other illiterate immigrants against whom the cause of complaint cannot be alleged."

President Taft in his veto message, said:

TO THE SENATE:

"I return herewith, without my approval, S. 3175.

"I do this with great reluctance. The bill contains many valuable amendments to the present immigration law which insure greater certainty in excluding undesirable immigrants.

"The bill received strong support in both Houses and was recommended by an able commission after an extended investigation and carefully drawn conclusions.

"But I can not make up my mind to sign a bill which in chief provision violates a principle that ought, in my opinion, to be upheld in dealing with our immigration. I refer to the literacy test. For the reasons stated in Secretary Nagel's letter to me, I can not approve that test. The Secretary's letter accompanies this."

Mr. Nagel said:

"With respect to the literacy test I feel compelled to state a different conclusion. In my opinion, this is a provision of controlling importance, not because of the immediate effect which it may have upon immigration and embarrassment and cost it may impose upon the service, but because it involves a principle of far-reaching consequence with respect to which your attitude will be regarded with profound interest.

"The provision as it now appears will require careful reading. In so measure the group system is adopted—that is, one qualified immigrant bringing in certain members of his family—but the effect seems to be that a qualified alien may bring in members of his family who may themselves be disqualified whereas a disqualified member would exclude all dependent members of family no matter how well qualified they might otherwise be. In other words a father who can read a dialect might bring in an entire family of absolute illiterate people, barring his sons over 16 years of age, whereas a father who can not read a dialect would bring about the exclusion of his entire family although every one of them can read and write.

"Furthermore, the distinction in favor of the female members of the family as against the male members does not seem to me to rest upon sound reasons. Sentimentally, of course it appeals, but industrially considered it does not appear to me that the distinction is sound. Furthermore, there is no provision for admission of aliens who have been domiciled here, and who have simply gone abroad for a visit. The test would absolutely exclude them upon return.

"In the administration of this law very considerable embarrassment will be experienced. This at least is the judgment of members of the immigration force upon whose recommendations I rely. Delay will necessarily ensue at all ports, but on the borders of Canada and Mexico that delay will almost necessarily result in great friction and constant complaint. Furthermore, the force will have to be very considerably increased, and the appropriation probably be in excess of present sums expended by as much as a million dollars. The force of interpreters will have to be largely increased and, practically speaking, the bureau will have to be in a position to have an interpreter for every kind of language or dialect of the world at any port at any time. Finally, interpreters will necessarily be foreigners, and with respect to only a very few of the languages or dialects will it be possible for the officials in charge to exercise anything like supervision.

"Apart from these considerations, I am of the opinion that this provision can not be defended upon its merits. It was originally urged as a selection test. For some time recommendations in its support upon that ground have been brought to our attention. The matter has been considered from that point of view, and I became completely satisfied that upon that ground the test could not be sustained. The older argument is now abandoned, and in the conferences, at least, the ground is taken that the provision is to be defended as a practical measure to exclude a large proportion of undesirable immigrants from certain countries. The measure proposes to reach its result by indirect means and is defended purely upon the ground of practical policy, the final purpose being to reduce the quantity of cheap labor in this country. I can not accept this argument. No doubt the law would exclude a considerable percent of immigration from Southern Italy, among the Poles, the Mexicans, and

continued

Greeks. This exclusion would embrace probably in large part undesirable but also a great many desirable people, and the embarrassment, expense, and distress to those who seek to enter would be out of all proportion to any good that can possibly be promised for this measure.

"My observation leads me to the conclusion that, so far as the merits of the individual immigrant are concerned, the test is altogether overestimated. The people who come from the countries named are frequently illiterate because opportunities have been denied them. The oppression with which these people have to contend in modern times is not religious, but it consists of a denial of the opportunity to acquire reading and writing. Frequently the attempt to learn to read and write the language of the particular people is discouraged by the Government, and these immigrants in coming to our shores are really striving to free themselves from the conditions under which they have been compelled to live.

"So far as the industrial conditions are concerned, I think the question has been superficially considered. We need labor in this country, and the natives are unwilling to do the work which the aliens come over to do. It is perfectly true that in a few cities and localities there are congested conditions. It is equally true that in very much larger areas we are practically without help. In my judgment, no sufficiently earnest and intelligent effort has been made to bring our wants and our supply together, and so far the same forces that give the chief support to this provision of the new bill have stubbornly resisted any effort looking to an intelligent distribution of new immigration to meet the needs of our vast country. In my judgment, no such drastic measure based upon a ground which is untrue and urged for a reason which we are unwilling to assert should be adopted until we have at least exhausted the possibilities of a rational distribution of these new forces.

"Furthermore, there is a misapprehension as to the character of the people who come over here to remain. It is true that in certain localities newly-arrived aliens live under deplorable conditions. Just as much may be said of certain localities that have been inhabited for a hundred years by natives of this country. These are not the general conditions, but they are the exceptions. It is true that a very considerable portion of immigrants do not come to remain, but return after they have acquired some means, or because they find themselves unable to cope with the conditions of a new and aggressive country. Those who return for the latter reason relieve us of their own volition of a burden. Those who return after they have acquired some means certainly must be admitted to have left with us a consideration for the advantage which they have enjoyed. A careful examination of the character of the people who come to stay and of the employment in which a large part of the new immigration is engaged will, in my judgment, dispel the apprehension which many of our people entertain. The census will disclose that with rapid strides the foreign-born citizen is acquiring the farm lands of this country. Even if the foreign-born alone is considered, the percentage of his ownership is assuming a proportion that ought to attract the attention of the native citizens. If the second generation is included it is safe to say that in the Middle West and West a majority of the farms are to-day owned by foreign-born people or they are descendants of the first generation. This does not embrace only the Germans and the Scandinavians, but is true in large measure, for illustration, of the Bohemians and the Poles. It is true in surprising measure of the Italians; not only of the northern Italians, but of the southern.

"Again, an examination of the aliens who come to stay is of great significance. During the last fiscal year 838,172 aliens came to our shores, although the net immigration of the year was only a trifle above 400,000. But, while we received of skilled labor 127,016, and only 35,898 returned; we received servants 116,520, and only 13,449 returned; we received farm laborers 184,151, and only 3,978 returned, it appears that laborers came in the number of 135,726, while 209,270 returned. These figures ought to demonstrate that we get substantially what we must need, and what we can not ourselves supply, and that we get rid of what we least need and what seems to furnish, in the minds of many, the chief justification for the bill now under discussion.

"The census returns show conclusively that the importance of illiteracy among aliens is overestimated, and that these people are prompt after their arrival to avail of the opportunities which this country affords. While, according to the reports of the Bureau of Immigration, about 25 per cent. of the incoming aliens are illiterate, the census shows that among the foreign-born people of such States as New York and Massachusetts where most of the congestion complained of has taken place, the proportion of illiteracy represents only about 13 per cent.

"I am persuaded that this provision of the bill is in principle of very great consequence, and that it is based upon a fallacy in undertaking to apply a test which is not calculated to reach the truth and to find relief from a danger which really does not exist. This provision of the bill is new, and it is radical. It goes to the heart of the measure. It does not permit of compromise, and, much as I regret it, because the other provisions of the measure are in most respects excellent and in no respect really objectionable, I am forced to advise that you do not approve this bill."

In this connection, it is also interesting to note the following extract from a letter written by President Wilson to Doctor Cyrus Adler, in

reply to representations upon the subject made by this Committee during the last Presidential campaign. Mr. Wilson wrote:

"I think that this country can afford to use and ought to give opportunity to every man and woman of sound morals, sound mind and sound body, who comes in good faith to spend his or her energies in our life, and I should certainly be inclined, so far as I am concerned, to scrutinize very jealously every restriction that would limit that principle in practice."

In the event that a law embodying the literacy test should be passed, there is agreement even on the part of its advocates that there should be a clause exempting from its operation those who are impelled to immigrate from religious or political persecution. This clause in the bill will most likely be phrased so as to exempt from the operation of the proposed literacy test all aliens who shall prove to the satisfaction of the proper immigration officer or of the Secretary of Labor, that they are seeking admission to the United States solely for the purpose of escaping religious persecution.

It will immediately be observed that such an exemption clause would be practically of little value. If a refugee from religious persecution were in part animated by a desire to improve his condition or to join members of his family already here, it is doubtful whether he could "prove to the satisfaction of the proper immigration officer or of the Secretary of Labor that he comes to this country, solely "for the purpose of escaping from religious persecution."

The attitude of the restrictionists on this subject is plainly shown by Mr. Prescott Hall, Secretary of the Immigration Restriction League, who, in his book "Immigration and Its Effect upon the United States" says on page 20:

"Even in the case of the Jews, it is probable that the number fleeing from actual persecution is relatively small and that the bulk of immigration comes from fear of persecution and to escape the grinding oppression which however hard to bear, is not to be confused with the fanatical outbreaks of slaughter and violence."

Should the administration of the law happen to fall into the hands of those who share Mr. Hall's view, it is evident that the proposed clause would be of no avail. The conditions disclosed by the Beilis trial, the attitude of the Russian Government and of the Black Hundreds, the silent but continuous demonstrations of animosity inspired by the constant reiteration of abominable slander, the unabated rigor with which repressive laws against the Jews are enforced, make it that a considerable number of Russian Jews will be annually forced to seek asylum here. The boycott which has been placed upon the Jews in Poland has resulted in such misery there that it is but natural to expect immigration from that region is also bound to increase. The contention is frequently made that the disabilities suffered by the Jews in these countries are not because of their religion but for racial reasons. It would be a grave misfortune if the law were so phrased as to permit an interpretation based on such distinctions.

As has been recently shown by Mr. Max J. Kohler in a very scholarly article, the language of this exemption clause was copied literally from the English Aliens Act, where, however, it was made to apply to those likely to become a public charge. In such cases, the exemption would not be of great importance in this country since debarment on that ground may be averted either by the giving of a bond or by the action of responsible relatives prepared to care for the immigrant. When, however, the clause relates to the ability to read, and illiteracy constitutes an absolute bar the situation becomes serious, and the language of the exemption clause is of prime importance.

continued

It is frequently believed that the literacy test would affect but few Jewish immigrants. This is a grave error. According to government statistics about 26 per cent. of Jewish immigrants are reported as unable to read and write. And while these figures may be slightly erroneous due to the fact that immigrants may believe that ability to read Yiddish does not constitute ability to read within the meaning of the law, yet careful inquiry has disclosed the fact that the number of Jews who would be debarred by this law would be very large.

In order, therefore, to safeguard the rights of these Jewish immigrant refugees so that they may not be excluded by the arbitrary judgment of immigration officials the American Jewish Committee while continuing its opposition to the restrictive legislation of the character proposed, urges that in any event the clause exempting refugees be phrased as follows:

"Provided, however, that nothing herein contained shall apply to aliens seeking admission into the United States to avoid religious or political persecution, whether evidenced by overt acts or by discriminatory or oppressive laws or regulations."

You will be kept duly advised of the situation in Congress, and this statement is sent you at this time in order that you be thoroughly familiar with the subject, and be prepared, when the time arrives, to do what you can to aid in carrying out the purpose of the Committee. In the meantime, it might be well if you could induce influential newspapers in your locality, to favor the views which we entertain, and if you could induce some of your political friends to bring these views to the attention of your Senators and your members in the House of Representatives.

* American Jewish Committee- Organized in 1906 for the purpose of safeguarding the civil and religious rights of Jews and to alleviate the consequences of persecution or disaster affecting them at home and abroad.

**Jewish-Christian Reaction Against United States
Immigration Policies.**

THE IMMIGRATION BILL

Two Notable Pleas Against its Adoption.

Among the expression of views upon the Immigration bill, that was recently passed, there were two worthy of special consideration. The first of these came to Speaker Cannon from Hull House, Chicago. This is
MISS JANE ADDAMS LETTER.

"My dear Mr. Speaker:

Many of us in Chicago are much disturbed over the immigration legislation at present before Congress and we venture to send to you some of the reasons for our concern.

The recent action of the Senate and the imminence of similar action in the House, has taken by surprise many of those most interested in this extremely important question. The present proposals seem to us narrow and unwisely restrictive in some points and, on the other hand, to omit desirable regulation of immigration such, for instance, as might be secured by a closer control of steerage conditions, as recommended by the immigration conference held in New York last December. The regulation of Immigration affects not only the industry, racial composition and future culture of America, but it immediately determines the fate of hundreds of helpless and inarticulate persons desiring to join their families and friends in this country and hundreds of others who come here to seek freedom or rather a bare security of life and property and an opportunity for their children. These people are intimately related by ties of kindred and friendship to the entire country, and we will we believe never be satisfied with the regulation of this great matter which has taken on such unexpected proportions and changed so greatly in character during the past decade, until it is made the subject of careful, impartial and full inquiry, apart from the pressure of political debate and party motives. Because a similar bill passed the Senate after only a few hours debate, we venture to urge upon your attention as a substitute, some such legislation as was proposed in Mr. Bartholdt's resolution

establishing a joint commission of inquiry into the subject of immigration, providing, however, for a widening of the scope of the committee to include persons outside the Legislature, but fitted by experience or knowledge to be of special value as co-workers on such a commission. To state briefly our objection to some of the provisions embodied in H.R. 17941.

The increased head tax is repugnant to us unless it can be proved that this is a sine quo non for defraying the expenses of bureaus of information planned to enable the immigrants to distribute themselves better. The proviso whereby the income of the proposed head tax in excess of a certain sum should be diverted from the immigrant fund altogether is especially objectionable. It seems unworthy of our country to mulct immigrants in sums so petty yet so important to themselves and to thereby distinctly lessen their chance of success in their adopted country.

In regard to exclusion on specified physical and medical grounds, we object to the present bill both for some of its new provisions and because it does not amend the present law in certain respects in which we feel that it needs modification. While a general restrictive provision as regards persons likely to be physically dangerous or financially burdensome is obviously justifiable, it should be accompanied, in our opinion, by discretionary power to admit in special cases.

The proposed law adds to this list of cases, in which there is no appeal, all cases previously insane, the feeble-minded and imbecile, the tuberculous, and persons certified to be of a low vitality or poor physique, such as would incapacitate them for self-support. My contention is that not only does the law, as it now stands imperatively need modification, lodging somewhere the power to make exceptions to hard and fast rules in suitable cases, but that this fault in the direction of lack of elasticity is made for more dangerous by the inclusion of the proposed new categories. It is clear that to frame such provisos is a matter requiring careful deliberation and consultation with officials charged with administering the law who best understand the kind of cases in which our laws work unnecessary hardship.

The illiteracy test does not seem to us a reasonable or a desirable one, but we have to admit that this subject has been largely

discussed and will not here submit any further arguments. We do believe however, that there are valid reasons against regarding it a fair or useful test which a commission such as is urged in this letter should and would consider.

In regard to the requirement of a fixed sum of money as a requisite for admission, we feel strongly opposed. Such a requirement is a too edged weapon in practice it would be very likely to take the place of a mere particular inquiry as to the likelihood of self support which it by no means guarantees. It would also tend to give the impression to those proposing to immigrants that \$50 dollars for a family or \$25 for an individual was sufficient sum in hand with which to enter the United States, and so mislead them to their cost and ours...."

* Jane Addams- Social worker, political activist and founder of Hull House in Chicago.

IMMIGRATION.

The Liberal Immigration League, which has been organized recently, will find much valuable material for propaganda work in the very scholarly article of Mr. Wallace F. Wilcox that appears in the August issue of the *Quarterly Journal of Economics*, under the title, "The Distribution of Immigrants in the United States."

Mr. Wilcox begins by calling attention to the many fallacies that are current regarding immigration and devotes several pages to quotations from articles, pamphlets, editorials and text books. He states that all the expressions may be framed as follows:

1. The foreign born population of the United States has a stronger tendency toward cities than the native population.

2. This tendency is much stronger among recent immigrants than among those who entered the country a generation ago.

3. It is much stronger among illiterate immigrants than among those who are able to write some language.

4. This tendency is disadvantageous to the immigrants and an economic and social danger to the United States.

5. The evil results of this tendency are so great as to necessitate the creation of agencies—Federal, State or private—to counteract or correct it.

Mr. Wilcox then proceeds to study critically the evidence upon which the foregoing conclusions are based, and after a very careful examination of the statistics furnished by the twelfth census and the Immigration Bureau, he comes to the conclusion that there is no warrant whatever for the generalizations above set forth.

In speaking of the claim of the anti-immigrationists or restrictive immigrationists that there is a stronger tendency toward cities among foreign born population than the native, Mr. Wilcox says: "Doubtless at least seven in ten of our immigrants arrive there (i. e., New York), but only about one in four town of children born in the north and west and one in twenty-two of the children born in the whole country are born in that city (New York). Under such conditions the swarms of immigrants found at any time in New York are no more conclusive evidence of a tendency to remain there than the clouds hanging around a mountain are proof that there is no wind at the summit to blow it away."

The writer then makes a very exhaustive study of the statistics regarding the tendency of present immigrants over those of a generation ago, and comes to the conclusion that the decline of foreign born to the total population is greater in cities than in the country and that an examination of all the facts is consistent with the theory that "the larger population of foreign-born in our cities is due to the fact that nine-tenths of them arrive in cities and that it takes them a long time to disperse from these centers."

So much has been said about the illiteracy of the immigrant and, as anxious, is the Restrictive Immigration League and its various constituent organizations to have Congress enact an immigration law with an educational test, that it is well worth while to quote at length from Mr. Wilcox's

often is stronger among illiterate than literate immigrants.

In discussing this contention he says:

"On December 12, 14, 15, 1906, the members of the Executive Committee of the Immigration Restriction League examined about 1,000 immigrants over 16 years of age concerning their destination and their ability to read and write. The figures indicate that 445 were actually examined, of whom 221 were found on a test to be illiterate and 224 able to read; 17 per cent of the 224 literates and 11 per cent of the 221 illiterates gave as their destination some State of the Mississippi Valley. The difference is too slight to be significant, the numerical basis too small to furnish more than a mere indication, the statements made at landing regarding the intended destination are untrustworthy as evidence of what evidence will be chosen, and the illiterates, as a class, would know less of American geography and be less likely to have definite plans."

"The same report refutes evidence from the Commissioner of Labor's report that the urban districts of Baltimore, Chicago, New York and Philadelphia are largely tenanted by illiterate foreigners and their children. But this evidence throws little light on the real issue."

"But we must first ask the question, is illiteracy more prevalent among urban immigrants? The following table gives the figures for city and country districts of New York State. The per cent of illiterates among foreign-born white population of the cities of 25,000 and over and the rest of the State in 1900 was as follows:

PER CENT OF ILLITERATES AMONG FOREIGN-BORN WHITE AT LEAST 10 YEARS OF AGE

Rochester	13.9
Syracuse	9.2
Albany	10.0
Auburn	10.8
Yonkers	10.9
Buffalo	12.0
Elmira	12.4
Binghamton	12.8
New York	12.9
Troy	14.0
Utica	16.0
Schenectady	16.1
Rest of State	16.1

"Each of the twelve cities of 25,000 and over in New York State, except Schenectady, has a lower per cent of illiteracy among the immigrants than is found outside of these cities. In other States similar results would be found."

"As a rule, illiteracy in any class of the population is more prevalent outside of the cities than in them. Not merely is there lack of evidence to prove the third fact (i. e., tendency among illiterate immigrants to seek the city), but there is direct evidence to disprove it."

After having so exhaustively examined the first three great objections to immigration, as above set forth, Mr. Wilcox does not deem it necessary to refute the remaining two charges, to wit: the danger to the immigrant himself and the economic and social harm to the country at large, and the necessity of guarding against immigration.

"The first three positions," he says, "being found to lack evidence, the third and fourth, which assume their truth, fall to the ground. If there is no evidence of a disadvantageous or dangerous tendency toward cities on the part of the immigrants as a class, of recent immigrants or illiterate immigrants, the main argument of intervention by the government to distribute them properly falls to the ground."

It is both refreshing and instructive to read such a sensible, calm and scholarly article on this important topic, which is so easy and so popular to misrepresent, and it is hoped that the Liberal Immigration League will give Mr. Wilcox's article the widest circulation possible and will try to enlist his services in preparing pamphlets and matter for the press that will counteract the evil influence that has been unthrottled broadcast by the Restrictive Immigration League and its

The stand taken by Senator Gugenheim, of Colorado, who demands that the Immigration Commission agree to identify the Jews as a race is one that has the approval of the large majority of the Jews of the United States. Senator Gugenheim made his objections at a meeting of the Senate Census Committee following the request of W. W. Hunsford, Secretary of the Immigration Commission, that the census be so conducted that it facilitate ascertaining the nationality of residents of the United States the ~~immigrants from Russia and Poland~~ as a race. A similar objection was presented to the committee by the Union of American Hebrew Congregations through Hon. Simon Wolf, chairman of its Civil Rights Committee.

Importance. It is of sufficient consequence to make it worth an earnest effort to prevent this method of classifying Jewish immigrants as a distinct race from their countrymen of other faiths has a tendency to segregate them unnecessarily from their fellow Americans, and also to give color to the contention that all Jews, even if native born and owing no allegiance to any other country, are aliens, by means of which such countries as Russia and Rumania seek to justify their oppressive restrictive laws. It is the desire of all healthy minded Jews to be recognized as differentiated from their fellow citizens by their religious faith.

* Simon Gugenheim- U.S. Senator and philanthropist from Colorado.

THE IMMIGRATION PROBLEM.

Terence V. Powderly's Views.

In an address delivered at New London, Conn., at the general meeting of the Connecticut Daughters of the American Revolution, Terence V. Powderly said in part:

"We hear much about admitting the pauper labor of Europe at our immigrant stations. There is no such thing as pauper labor. Paupers do not labor, and those who come to us from abroad are not paupers; they are workers who come to work and very often are worked to their own and our disadvantage."

"We rail against immigration, and among other counts in the indictment against it is that much of it is the scum of Europe. My friends, the scum of Europe didn't begin to come to us within the last decade, the last score of years, or the last fifty years. It has been coming ever since Columbus discovered us. If history tells true, he had some of the scum of Europe among his crew, for they threatened mutiny many times."

"Every kettle of broth has its scum, and our land which is the melting pot of humanity, is receiving a larger number and less scum from Europe than ever before, for we subject those who come to a more exacting scrutiny and severer test than ever before. We can easily judge what environment will do by what he have seen it do. Take two young boys of equal age, place one in the cotton field and the other on the rotary; one will pick cotton, the other will, in all probability, pick pockets, and they may be equally industrious and proficient in the doing."

"We adjust the immigrant and then abuse him. We expend all our efforts at the point of entry and once we pass him inward we take no more heed of him, leave him to his own resources, to be moved, reviled and snubbed, cheated or robbed. Our duty to the immigrant is to teach by precept, set a good example for him to follow and guard him in his environment against contaminating influences."

"The inhuman persecutions practiced on the Jews by governments with whom we hold treaty relations has turned a vast tide of Jewish immigration toward the United States, and for twenty years these desirable people have been coming to us. For the most part they fled, as our fathers did, from religious and political persecution, and count their coming to us as a distinct gain. They are sober, peaceful, industrious."

"While certain Americans rail against the Jews (they do not meet the Jews in the saloons, they must go to our libraries, reading rooms and school houses to find them, for their first ambition in arriving in this country is to become educated in our language, our customs and governmental system."

"There has been for some years a Jewish consular office in the city of New York. It has worked energetically and well for the removal of the Jews from the neighborhood cities to all parts of the United States, practically aiding the work in which the government is engaged. They, more than any other race, recognize the importance of distributing the immigrants where their talents and labor can do the most good."

"The Jew of America strives earnestly and well to make himself useful to keep their people in respectability and above want. You do not find Jews in jails or poor houses, and we should second the efforts of such worthy citizens by helping them to make good Americans of their co-religionists who come here from so many lands to be free and untrammelled, to worship God as they please and serve the state by leading upright lives."

"It is one of the most hopeful signs of the times that you Daughters of the American Revolution have taken up the work of assisting and educating the immigrant; that you regard this great, difficult task as a sacred duty you owe to our common country; should be an inspiration to every citizen of the nation made glorious and free by the struggles and trials of your ancestors."

Mr. Powderly formerly was prominent in the Knights of Labor, is Chief of the Division of Information of the Department of Commerce and Labor. His views were received with interest.

**IMMIGRANTS TO BE CLASSIFIED HERE-
AFTER BY NATIONALITIES ONLY.**

Just as we are going to press, Mr. Simon Wolf informs us by telegraph from New York City, that after the consultation between the officers of the Immigration Bureau, Commissioner T. V. Powderly, Mr. Wolf and a number of New York citizens, instructions have been issued that Jewish immigrants shall hereafter be classified by their respective nationalities, instead of as members of a separate class, as has been the practice heretofore.

This practice, a recent one, was evidently instituted without a full knowledge of what is implied, i. e., that a Jew though born in a country, of native parents and ancestry, and enjoying the privileges and sustaining the obligations of citizenship, was not of the nationality of that country. That this was not what the commissioner intended, is proved by the prompt manner in which he made the desired change when his attention was called to the construction which would be put upon it, which was nothing less than a denationalization of Jewish citizens.

The community is specially indebted to Mr. Simon Wolf for his efforts in this matter. Mr. Wolf, as chairman of the Board of Delegates on Civil and Religious Rights, Union of American Hebrew Congregations, not only gave it much time and attention in Washington, but in addition went to New York to attend the meeting referred to above. Mr. Wolf not only neither asked for nor received any pay for his services, but he has personally borne all the expenses incurred, including those of the journey from Washington to New York and during his stay there. For these at least he should be reimbursed by the Executive Board of the Union at its next session.

The Board of Delegates is one of the most important of those appointed by the Union. It did not ask for any appropriation at the last council, held at Richmond, and in consequence has no money at its command. The Executive Board should give this matter their attention as the Board of Delegates is constantly called upon to do work which involves more or less expense.

CHAPTER TEN

The Frank Case

Perhaps no example of Jewish-Christian Relations in this fifty-year period is more dramatic or poignant than the case of Leo M. Frank. His tragic story brings this documentary source book in Jewish-Christian relations to a close while at the same time pointing out the negative and positive aspects of Jewish-Christian interaction which have run through almost every chapter of this thesis.

To many people in Georgia, Leo Frank was a symbol. Frank, son of a well to do family in New York, had come to Atlanta, Georgia to run his uncle's pencil factory. He was a Yankee and a Jew, an outsider, and a wall street capitalist according to certain segments of the population.

The socio-economic background of the South and especially Georgia helped to create the Frank image which resulted in anti-Semitic feelings. In the outskirts of Atlanta, tenant farmers were in debt because of a drop in cotton prices. Many farmers moved to the cities to work in factories. Frank was a symbol of the Northern capitalist who kept the South in poverty. The mill hands in the city and the farmers in the rural areas lived in virtual peonage. They believed that the rich men in the North kept them poor.⁵³

Mary Phagan, the young girl whom Frank was accused of killing, also became a symbol to the poor exploited and abused factory

hands and farmers. These workers felt that if they could avenge her death, they could avenge themselves.⁵⁴ Sadly enough the accused and innocent Leo Frank, according to many, was to become the avenged.

The events in the case occurred in the following manner. Leo Frank, a Jew, was superintendant of the National Pencil Company in Atlanta, Georgia. He found Mary Phagan, a young girl who worked in the factory, attacked and strangled in the basement of the factory. Although he immediately called the police, he became a prime suspect. Finally after police harassment and flimsy circumstantial evidence, Frank was arrested for the murder of Mary Phagan.

Frank was tried in one of Georgia's longest and gaudiest murder trials and was convicted on evidence and testimony that seemed to many to be both controversial and perjured. In any case, Frank's appeals were denied, but his death sentence was commuted by Governor Slaten of Georgia.

The commutation brought out much of the anti-Semitic feeling that seemed to be an undercurrent at the trial. Someone rushed into the governor's office and stated, "I want to see that Jew-loving Slaten face to face."⁵⁵ Jews who had lived peacefully for a generation or more in Marietta, Georgia, had for some time been receiving letters threatening them with violence if they did not leave. The threats became more pressing, and in Atlanta, street peddlers of anti-Semitic literature were doing a thriving business.⁵⁶

Though Frank's sentence was commuted, he died anyway when twenty-five men took Frank from a prison farm and lynched him.

The Frank case, according to those who studied the records closely, was a classic example of injustice in our twentieth-century courts. It was also unique in that it is the only celebrated murder case of the century in which religious prejudice played a dominant role.

Jewish-Christian involvement in the Frank case resulted in harsh attacks by both groups on the events that were taking place in Atlanta. At the same time, certain segments of the Georgia community did irreparable damage to the cause of good Jewish-Christian relations when the Frank case became a catalyst for the venting of anti-Jewish feelings.

Once again, Jewish-Christian relations have several facets and the Frank case brought them all to the fore.

Jewish Reaction to the Frank Case

THE FRANK CASE.

The Jewish papers the country over, with almost the solitary exception of the *Israelite*, have until lately paid comparatively little attention to a criminal case in the Southeastern part of the country in which it seemed inadvisable, at first, to take sides, but which has, month after month, assumed new phases that gave it issues more and more of a national significance.

The Jewish superintendent and part-owner of a pencil factory in Atlanta, Ga., Leo M. Frank, was indicted as the guilty party, when a poor working girl had been found murdered on his place under circumstances of the most atrocious description, indicating the act of a degenerate. The young man had the best social standing, was, at the time, president of the local B'nai B'rith lodge; he was married and had a family, his life had been passed in the open, where unnatural traits of that kind could not have passed unobserved. Having many friends and some means, he engaged able counsel; at the end of the battle the young man was convicted unanimously by a jury admitted to be unusually intelligent, after no very long deliberation, without any mitigating clause whatsoever. It is admitted on all hands that the judge conducted the case fairly, on the whole, that, during much of the proceedings, however, the court room was surrounded by a vociferous mob whose violent demonstrations against the accused could not have reached the ears of the judge.

When one has enjoyed the blessing of a great country for more than half of one's lifetime, the most elementary gratitude demands that one should be slow in believing ill of its citizenship; when one has lived in the South for more than a quarter of a century, one finds it difficult to believe that an intelligent white jury would, unhesitatingly and unqualifiedly, find a verdict of capital punishment against a respectable man upon the virtually unsupported testimony of a low type of negro, the white man having had all the benefit of excellent legal defence—whereas that jury there had been present, either in the defendant's hearing and personality, or in some part of the testimony, the most conclusive proof of his guilt. That a well chosen jury of Southern men should find a verdict of this kind, in this manner, either out of prejudice against the Jew or from fear of a threatening mob, seemed to a fair-minded man, knowing the feeling between white and negro, knowing the courage and the spirit of fair play that prevail in the South, the remotest of all conceivable possibilities. One could not but feel, under the circumstances, that one's faith in American manhood and American civilization would totter, once it could be granted that an intelligent jury could act in that manner, under these provocations.

As a consequence a condition of things was produced in Atlanta which it would not be easy to describe. There were mutterings against the Jews as a class; at times a riot seemed to be in the air and a feeling of unsafety prevailed; at the time of the decision it was apprehended, even by those not panic-stricken, that, were Frank acquitted, he would at once be lynched by the mob and the jury hung in effigy. Even now it is said by those who know, that to many of the Atlanta Jews the city which they have helped to build up has become an uncomfortable place to live in after the evidence of prejudice they have been made to witness.

That the Atlanta Jews, to a man, are firmly convinced of Frank's innocence was proved by his unanimous re-election, after the verdict, as President of the B'nai B'rith Lodge. They have been criticized for this action as if it involved an interference with the course of justice; they certainly had every right, in this altogether private and individual manner, to testify to their own strong convictions, where their good name as a community was not unaffected.

The writer has been authoritatively informed that among the best Atlanta lawyers, Jews as well as non-Jews, the impression is strong that the trial was not a fair one under the circumstances, that prejudice and mob-coercion did undoubtedly sway the jury, that the evidence was far from sufficient to convict a man of standing of so heinous a crime. Since then at least one Christian minister, Rev. Dr. A. R. Holderby of Moore Memorial Church, has had the rare courage of asking a square deal for Leo M. Frank, of rebuking the "public sentiment that demanded vengeance." Before that the ministers, too, had contributed to the inflaming of popular passion by representing Atlanta, in a series of illustrated leaflets, as a hotbed of the most degraded vices.

There is a sense in which a local trouble of this kind has sinister significance for all of us. If a peaceful community can find itself confronted with the spectre of menacing prejudice upon the indictment of one of its individuals, if, under the hysteria of an excitement called forth by the police, press and ministry, a jury cannot be trusted with the life of an innocent man, then surely, the foundations of our security, our guarantee for the safety of life are weaker than they should be. In this sense and to this extent the Frank case is of interest to all citizens, the country over; what has happened in Atlanta may occur anywhere under similar conditions.

The Jews are accused of protecting their wrong-doers, of collecting corruption funds to prevent the conviction of one of their number. Only lately, in connection with the Bellus trial, glib American papers were foolish enough to print in fat head lines the ridiculous allegation that the Jews of the world had contributed some eight million dollars or more for the defence of poor Bellus. These legends naturally arise as mere offshoots of the old Anti-Semitic tale that Jewish finance is a world power, of such fabulose stories as that of Prof. David Starr Jordan about the domination of Jewish gold dictating war and peace, building battleships so as to negotiate new loans. The Jew, like other people, will make great sacrifices to help a son, a brother, a near relative who may be in trouble; but every Jew of standing would rather see a Jewish criminal severely punished, than to lift a finger towards his escape. If the Atlanta Jews have helped their co-religionist who is falsely reputed as wealthy, if others may be disposed to assist, it has been not only from a fellow-feeling with the persecuted and wronged, but out of that deep sense of justice which will not stand by, while an innocent life is being sacrificed.

The prospect seems favorable, especially in view of the admissions of the trial judge, that Frank will be retried; the State of Georgia cannot and will not place that blot upon American civilization or upon the name of the South that it should have denied justice to a man of good repute, because of the clamor of unreasoning prejudice. MAX HILLMAN.

Leo M. Frank, of Atlanta, Georgia, convicted of the murder of Mary Phagan, to whom the Georgia Supreme Court refused a new trial—the judges making four to two in their decision—has again been sentenced to execution on April 17. The sentencing of Frank is obligatory on the trial judge and is a merely prefatory procedure. Motion for an extraordinary writ on the ground of new evidence will be presented to the Georgia Supreme Court in due time, which will stay a stay of execution. Many new developments in the case are coming with startling rapidity. Following a summary of the more important facts there is given below a full account of the case by Herbert J. Haas, one of the leading attorneys in the case.

There is one matter that seems to merit special attention, in that it is of more or less value in the study of the psychological phases of the case. There seems to be no doubt that Frank had not a fair trial, that he was convicted by public clamor in which anti-Jewish feeling was a factor. This was emphasized by Luther Z. Rosser of Atlanta, leading counsel for Frank, in a statement to the "New York Times" made in New York City on March 4. In that statement Mr. Rosser charged that there were various kinds of prejudice peculiar to the South among other things.

The reasons are difficult to explain to any one who does not know what the situation was in Atlanta at the time. Mr. Haas pointed out in "The Times" the other day that a large number of murders had gone unpunished, and that the people and the new papers were determined that the murder of a little white girl should not go unavenged.

The Jewish population of Atlanta is not large. Frank came to Atlanta a stranger and engaged in a new enterprise. He knew hardly anybody who was not of his own religion, being usually occupied with his business, and his fact rather counted against him at the time. I really believe, whatever may be the case now, and however much that sort of prejudice may have faded if Frank had been the son of a reputable Gentile, he would never have been arrested. It was the fact that he was not known and that he was, in a way, a man apart that, in the minds of people more than willing to find a pretext for prejudice on such an occasion, helped to work against him.

Then this was an atrocious murder. The perpetrator, or somebody who ought to be the perpetrator, had to be found. As Frank and others were taken into custody by the police, the newspapers, which were naturally eager to give their readers something interesting to read and quicken the public appetite for more, printed everything that the police would give up about anybody suspected. There was the prejudice, to be found in the South, of the employee class against the employer, and some local prejudice against a stranger. Outrageous statements about the reputation of Frank and about the condition of the body of the girl were printed and given wide circulation.

To this very plain statement the Georgia Chamber of Commerce, at Atlanta, made vigorous response, denying categorically the various assertions. The statement was telegraphed to the New York Times with the request that it be published the following day, and read in part as follows:

"Atlanta, Ga., March 4.—We understand interview given our paper March 4 by Attorney Luther Z. Rosser of Atlanta, chief counsel for Leo M. Frank, stated: You see, the Jewish population of Atlanta is not large. Frank came to Atlanta a stranger and engaged in a new enterprise. He knew few people who were not of his own religion, being only closely acquainted with his business, and this fact rather counted against him at the time. There was the prejudice to be found in the South, of the employee class against the employer, and some local prejudice against a stranger. Without expressing any opinion of the merits of the Frank case, this organization can only account for Attorney Rosser's misstatements concerning:

- (1) The alleged anti-Jewish feeling in Georgia, and
- (2) That there is any prejudice to be found in this State of the employee class against the employer, and
- (3) That there is any local prejudice against a stranger, on account of his race for his client.

Atlanta's Jewish population has increased over 100 per cent during the last ten years, and they number among

our most respected and best citizens."

A comparison of the foregoing with the statement as published in the New York Times will show at a glance that the portion of Mr. Rosser's statement charging that if Frank had been "the son of a reputable Gentile he would never have been arrested," together with other portions indicating specifically that there was prejudice against Frank because he is a Jew, has been totally ignored in the reply and, further, two distant charges were condensed into one in the reply and neither was satisfactorily answered. The closing paragraph, as above quoted, is one of those trite platitudes we are accustomed to see on all occasions of this kind.

Commenting on the telegram sent by the Georgia Board of Trade, the Times closes an editorial with the following words:

"Some of the comments upon the Frank case venture a comparison with the trial of Becker in New York. The cases are totally unlike. There was in inherent probability of guilt in Becker's case, for the evidence established a very intimate association between him and the class of persons concerned in the murder of Rosenthal. There was evidence that he had been in receipt of money paid by gamblers for protection, that charge was directly made by Rosenthal and Rosenthal had threatened to expose him. There was not a particle of evidence of that nature in the Frank case, nothing tending to establish an antecedent probability of guilt. All the known facts and circumstances, indeed, were against that theory, made it seem improbable and unreasonable. Those who take to themselves the responsibility for what ever public clamor there may have been during the Frank trial in Atlanta can get neither justification nor comfort from comparison with the Becker case."

There is another significant point, the disappearance of some of the chief witnesses, either before or directly after the first trial. Two of these have since made sworn statements that they lied in their testimony. The one, Mrs. Nina Formby, who made an affidavit that incriminated Frank, disappeared immediately afterward—before the trial—and was not heard of again until she called up the New York Times office and in a statement, duly sworn to before a New York City notary, repudiated her original affidavit, charging the prosecution's detectives with having killed her with whiskey until she was almost in a stupor. The other is the newsboy, George E. Epps, Jr., fifteen years old, who made a sworn statement at the State Reformatory at Milledgeville, Ga., whither he had been sent after the trial, and whose evidence was most important in fixing the time of the murder so as to connect Frank with it. He, too, has utterly repudiated that testimony he gave at the trial and like the Formby woman charges coercion against the detectives.

Detective Black, of the prosecution, is one of these charged as above, and it is stated that "he has offered to whip the man who will accuse him of any misconduct in the case." Concerning him and the general attitude at police headquarters, Frank stated:

"When you shoot at a target and hit the bull's-eye, the bell rings. There is some truth in the Epps affidavit from the noise they are raising at Police Headquarters. When a man is in a tight place and his position has been wrong and is attacked, instead of doing what the truth would enable him to do, producing facts and arguments, he turns in desperation to physical violence and wants to smash some one in the face with his fist."

Finally, there is the very important fact that for the first time since his arrest Frank has been permitted the use of the columns of the local daily papers, and is permitted to have visitors at will. A local paper explains the matter as follows:

He welcomes visitors, and seldom is he found alone. His silence before the Supreme Court's denial of his appeal for a new hearing was for expediency's sake and was not due to taciturn disposition.

"Since his first statement on Thursday to reporters he has seen them daily."

"Visit me whenever you wish," he says. "I will answer all your questions; tell me whatever I can."

Until then Frank himself was a riddle. He had spoken only through his attorneys and had received no visits from reporters. Silence seemed wisest, and he was as hard to spy as an Irish banshee.

But suddenly word was given that Frank was ready to see questioners, and to answer all the queries they could put. Since then he has been under daily cross-examination, and his air of mystery has given way to definite impressions of Frank as an individual.

He is young, alert, studious in looks, talks readily, but coolly, and drops occasionally into witticisms. His words are precise and at times they have a roundness that suggests careful reading.

Following all this word comes from Atlanta, on March 5, that instead of being in the National Pencil factory at the hour when the negro, Jim Conley, swore that the murder of Mary Phagan occurred, Leo M. Frank was on the streets of Atlanta, bowing to his friends, according to affidavits made public late that afternoon by the prisoner's attorneys.

The affidavits were made by Mrs. Ethel Harris Miller and Walter Lefkoff, who supported the testimony of Minnie Kern, the 18-year-old stenographer at the trial. Miss Kern's story was considered the strongest link in the affidavits presented by the defense. She said she saw Frank at Whitehall and Alabama Streets at 1:30 o'clock on the afternoon of the murder, at which time Jim Conley swore he and Frank were carrying the murdered girl's body into the basement.

Mrs. Miller says she saw Frank at approximately the same time that he was seen by Miss Kern. It was also at precisely the same spot at which he passed Miss Kern. Mrs. Miller was walking along the street with her sister, Mrs. Max Meyer, and with Mr. Lefkoff. Mrs. Meyer was then unmarried, having married Mr. Meyer last Fall.

Attorney Leonard who is associated with Reuben Arnold and Luther Z. Rosser in Frank's defense, considers these affidavits probably the strongest evidence that will be submitted in the extraordinary motion for a new trial.

This evidence strongly supports that given by the newsboy Epps, in the affidavit in which he repudiated his testimony at the trial, and thus the evidences of Frank's innocence continue to accumulate. With the great Detective Burns actively engaged on the case developments equally startling may be looked for at any moment against a stranger.

continued on the following 3 pages.

Conditions in Atlanta.

Herbert J. Haas, of the Council for Leo M. Frank, has summed up the situation in Atlanta, Georgia, at the time of Frank's trial for the murder of Mary Phagan in the following powerful statement:

"The situation in Atlanta which brought about the conviction of Leo M. Frank is one that may require a good deal of explanation to people not conversant with conditions in that city."

"In the first place, more than fifteen murders had been committed in the city during the seven or eight months preceding the murder of Mary Phagan, and in no case had the perpetrator of the crime been found. The police had been hounded by the press and by public opinion for negligence in failing to fasten any of these crimes upon the guilty persons, and when this new murder was discovered the police were put on trial."

"Since the beginning of the year (1913) agitation had been going on for the closing of the segregated districts of Atlanta. Disreputable houses had been closed, and naturally the public mind had been aroused over the question of the social evil and the forms under which it existed. There had been a great deal of talk of perversion. Many of the victims of unpunished murders had been negro women. Here was the first white woman victim, a child in fact, and a child of the employe class. It was a horrible murder, and the first reports about it were wild. There was the idea of strangulation and rumors were spread that the body had been mutilated. In this last there was not a word of truth, as the evidence showed. With the exception of a cut over one ear, scratches on the face and bruises on the hands, there were no lacerations of the body."

From Assault Police.

"An editorial appeared in one of the leading newspapers putting the police on trial and demanding that they show results. And recently the police proceeded to obtain."

"In Georgia exist a strong prejudice against the employe class among the employe class. To account for this it must be remembered that before the war a white woman in Georgia was not supposed to work. Such a thing was degrading. With the building of factories of late years a demand for operatives has arisen and women have gone into factory work. Among the men of their class resentment has been felt that such a thing had to be. They felt aggrieved that the women of their families were in the employ of persons who could afford to pay them wages. I am aware that such a statement must sound absurd here, but the prejudice really exists and is widespread."

"Among the class of people and among others, in spite of the fifty years that have passed since the war, there is still a strong prejudice against Northern people who come down there and take high positions. A Yankee is still one of the tribes that swept across from Atlanta to the sea with Sherman. Frank is a Northerner."

"Much has been said about racial prejudice having a part in the conviction of Frank. While this was true during the early stages of the trial, I believe it is no longer the case. Mr. Frank was a Northern man. He is a Jew, and most of his associates during the few years he has been in Atlanta are of that faith, and few other persons knew him. He is a prominent member of a great Jewish fraternal society, and naturally, when he was accused, his friends who knew of his high character immediately rallied to his defense."

"As many of his friends are persons of means this, unfortunately, caused the cry to be raised that his Jewish friends would spend any amount of money to free Mr. Frank, whether he was innocent or guilty, and this was taken up and exaggerated tales told of the activity of his fellow-religionists in his behalf, and the lengths to which they had gone."

Change of Sentiment.

"Since then, I believe the thinking people of Atlanta have come to take these wild statements at their real value, and to believe that those who have rallied to the defense of Mr. Frank are animated by no other purpose than that a man they believe innocent shall have every right the law and justice give him to establish that innocence. As a matter of fact, I believe that 90 per cent. of the lawyers of Atlanta are convinced that no case was made out against Frank, and perhaps a larger percentage will agree that he did not have an impartial and fair trial, impossible under the conditions as they existed and as they still exist."

"Numerous 'extras' are unusual in Atlanta, and the local papers were quick to seize the opportunity afforded by the nature of the crime for the issuance of many such. People were as

affected and so influenced by reading these that the business men petitioned the newspapers to stop publishing sensational stories of the case and to limit the number of 'extras' fearing their further effect. Each bit of evidence, or what purported to be such, was taken up and discussed fully in the papers. Statements that Frank was guilty were continually sent out by the Police Department, which also kept conveying hints that it was holding back a wealth of evidence that was proof positive of Frank's guilt."

"Within three hours after the body of Mary Phagan was discovered the basement of the pencil factory where the body lay was crowded with people. The place was tracked up, the two notes found near the body were handled by many persons, and even the body was touched. So that any thing like a really scientific investigation by comparison of finger prints was impracticable."

"The body was found at 1 o'clock on Sunday morning, April 27. Mr. Frank was arrested on Monday morning. He was released at noon and was again taken into custody on Tuesday morning. Stories were circulated concerning wounds upon his body which had no foundation in fact. The pencil factory, of which he was Superintendent, was painted as a den of vice, the charge being made that horrible practices had been going on there with Frank's knowledge and consent."

Case of the Negro, Conley.

"The negro, Conley, whose testimony convicted Mr. Frank was not arrested until May 1, when he was caught washing his shirt. No attention was paid to him until he refused to write and denied that he could, which was about May 17. From information which factory employees gave it became known that Conley could write. He still denied his ability in this direction, and he had to be forced to show he knew how to use a pen. Immediately the similarity in the handwriting of the notes with his own was apparent."

"It was about May 17 that Conley made a statement in which he denied that he could write, and said that he was not at the pencil factory on the day of the murder. On May 24, after it had been established that he had written the two notes found near the body, Conley made an affidavit that Frank had asked him to write the notes the day before the murder, but denied that he knew the purpose for which they had been written. This time he stated again that he had not been at the factory on the day of the murder. Several days later he made another affidavit in which he stated that his first affidavit was untrue, and that he had written the notes on Saturday, but he still denied that he knew anything about the murder. The next day he made a third affidavit in which he said that what he had before stated was untrue, and that with Frank's aid he had carried the body of the girl down from the second floor of the pencil factory to the engine room, and that it was after that that he had written the notes to be placed beside the body. And a most remarkable thing he also stated that Frank had given him \$200 and then had taken it away from him and told him he would give it to him on the following Monday if he was still living. On the original affidavit which is typewritten, the statement that Frank had taken the money back appears in handwriting."

"During all those days, Conley was being grilled for hours at a time by Detectives Langford and Black of the city police and Scott of the Pinkertons. It is remarkable to note that Scott, a witness for the State at the trial, openly stated that Conley was coerced in his testimony, and told, when he said something unreasonable, that he must do better than that. The same Scott, when sworn on the stand, testified that when his interrogators had pressed through his question of perversion or 'watching' for Frank at the factory, Conley said: 'I know nothing about those matters.'

Makes Conflicting Statements.

"After making his last statement Conley was taken from the police station and, upon the petition of the Solicitor General, was lodged in the common jail provided by law for the custody of material witnesses. There the newspaper reporters saw him, and to them he made statements that conflicted with the four statements he had previously made. The next day, upon the petition of his attorney, acquiesced in by the Solicitor General, he was removed by the court from the jail to the station house where he was kept in absolute seclusion, under the care of two detectives who had not previously worked with him and the Solicitor General."

"It was after this, and during the time preceding the trial, that the Solicitor General put in many hours with Conley on four different occasions at the police station, and had Conley brought to his office on three different occasions, and at the trial Conley's story of perversion and his 'watching' for Frank on previous occasions were brought to light."

"The court, realizing about June 10 that Conley could not legally be held at the station house as a material witness, issued an order that if the State insisted on holding him as a witness he must be returned to jail. Whereupon the Solicitor General appeared in court and stated that the necessity for holding the man as such no longer existed, and the court ordered the negro's release. He was taken by detectives from his cell in the station house to the street and released. Immediately he was rearrested 'on suspicion, under which charge the police could hold him at the station house indefinitely. At the jail Conley could be seen and talked to by others than the Solicitor General and the detectives. At the station house he was securely 'canned.'"

"As for the charges that immoral proceedings had been going on in the pencil factory, it is worthy of note that George W. Parrot, a capitalist owner of the Piedmont Hotel, a bank Director, and one of the Directors of the pencil factory, took upon himself the task of making an investigation among the employe about those charges and

the charges of previous immorality against Frank. He has in his possession today affidavits from 140 employes, in which the lie is given to those accusations."

"To return to those notes that were found near the body, it is interesting to mention that the Solicitor General had employed experts early in the case who were prepared to swear that the notes were in Frank's handwriting."

"Evidence showed that Conley had been arrested seven times between 1904 and 1912 for disorderly conduct, and had variously paid fines or served terms running up to thirty days in jail for these offenses. Fifty or sixty employes of the factory testified that they would not believe him under oath."

continued

CONVICTED BY PUBLIC CLAMOR.

(Continued from page 1.)

Disorder in Courtroom.

The behavior of the crowd in the courtroom was extraordinary, and more extraordinary in that it was not really checked. Whenever a point was made against the defendant the crowd applauded and cheered. On Friday, pending the rendition of the verdict, the courtroom was packed to hear the speech of the Solicitor General. He delivered an address that was calculated to inflame the already excited audience to a high pitch. When the time came for the adjournment of the court murmurs of approval were distinctly audible throughout the room. Light was plainly visible on the faces of those who had assembled to hear. Through this crowd, and through the crevices through outside, the jury was marched out, and some few moments thereafter the Solicitor General, leaving the Court House, was wildly cheered. The jury could not have been more than 100 feet away, and I am told this cheering was heard several blocks off. There were only two Deputy Sheriffs to watch the twelve jurors and the 2,000 people in the crowd, and I regard it as a physical impossibility for those Sheriffs, honest men though they are, to know absolutely whether the jurymen did not hear what the crowd was saying through which the jurymen passed on their way to their hotel several blocks away.

The Solicitor General resumed his argument on Saturday morning. I recall, among other things he stated, pointing his finger at the defendant: "You know that if that little girl had left the factory and told what advances you had made to her, men by the thousands would storm any jail you might be locked in to get at you. He then added, as an afterthought, 'Of course, it wouldn't have been right to do that.' But imagine the effect of his first statement on the jury and on the crowd in the courtroom. At another point in his argument he said, 'Gentlemen of the jury, if you don't convict this man on this evidence, I say, do away with your courts and your juries, and not have any law at all.'

Such sentiments as these, expressed by a sworn peace officer of the State to an already over excited crowd are not and were not calculated to do otherwise than to fan into a flame the smoldering sentiment against the defendant.

Judge Feared an Outbreak.

The Judge who presided intended that the case should be concluded on Saturday, so that the members of the jury, who had been separated from their families for four weeks, might return to their homes for Sunday. But the excitement in the courtroom and outside filled him with apprehension. The throng outside would be increased tenfold with the closing of the factories at the noon hour. In the presence of the jury he called into conference the Chief of Police and also the Colonel of the Fifth Georgia Regiment of Volunteers, who was aware of the danger of the situation. The three great daily newspapers of Atlanta, feeling the public pulse as they did, and aware of the high tension and fearing a repetition of the terrible riot of 1906 in Atlanta, in which more than seven persons lost their lives, and the city was put under martial law, had united in a request that the court stop proceedings at noon. The Judge, after his conference, stopped the Solicitor General at 1 o'clock and adjourned the case until Monday.

The jury was led again through the same excited crowds, now clamoring for vengeance and maddened by the speech of the Solicitor General. A few minutes later that official, emerging from the Court House, was wildly cheered by the crowd, and carried upon shoulders to his office across the street.

When court reconvened Monday more than 1,000 persons thronged about the entrance of the Court House, and through this the jury was again conducted. While they were in their room the Solicitor General, entering the court room, was vociferously applauded. When his speech was concluded the defense requested a mistrial because of the frequent applause

and expressions of sentiment that had marked the trial throughout, many of which had occurred in the presence of the jury.

Tried to Awe His Counsel.

While Mr. Arnold of counsel for the defense was making the argument for this I recall his stating, while the crowd glared at him, that in his opinion the defendant had not been accorded anything like a fair trial, and that he was disgusted with the unfairness of those members of the public who made such exhibitions, when a man was on trial for his life. One of the Deputy Sheriffs at this juncture stated that he did not think the jury had heard the applause on one occasion, and this statement was greeted with further applause from the crowd in the court room, the jury room not being more than twenty feet away.

When the court had denied a mistrial and had charged the jury, the latter was taken through the crowd outside to a restaurant 150 feet from the Court House, where a little later the applause that greeted the Solicitor General's appearance at the door of the Court House and the jurors for the defendant must have been heard.

When the verdict had been reached, the court had agreed with counsel for the defense to poll the jury. The defendant was not in court, his presence having been waived by his counsel and acquiesced in by the court, because of fear of violence that might be done to him were he in court when the verdict was rendered.

When the verdict had been reached it was signaled to the 5,000 people that now thronged the street in front of the Court House, and a mighty shout of approval went up. Such was the demonstration that the windows of the courtroom had to be closed for the polling of the jury.

It is idle to say that these manifestations of hostility to the defendant and approval of every action on the part of the prosecution apparent at every stage from the beginning of the trial to its end, did not have an effect upon the jury.

A learned Chief Justice of Georgia once reversed a case because in the courtroom a man had shouted "Hang him! Hang him!" at the jury which was hearing a murder case. He said: "The natural tendency is to intimidate and coerce a jury by manifestations of public opinion which have no place in a courtroom."

continued

Threatened by Letter.

"The feeling against the defendant manifested itself in numerous threatening letters, anonymous and couched in vile language, received by counsel for the defense. Two men of high standing who dared to state publicly their belief in the defendant's innocence also received anonymous threatening communications. Friends of counsel for the defendant advised them to arm themselves to protect their lives and that of the defendant, because the Police Department was so wrapped up with the prosecution that no protection could be expected from them in the event of trouble. Personally I felt that a conflict was near at one stage in the argument of the Solicitor General, when the bereaved mother of the murdered girl for whom we all have the deepest sympathy, he had sworn and cried aloud as the Solicitor General charged the arguments of the dead girl to the jury."

"It is well known that the counsel on the part of the court room actually expected for and took out its reward of this furniture, and kept it out of the view of all witnesses."

"The intimidation of any one who spoke a good word for the defendant was acquiesced in by the Solicitor General. Minola M. Knight, the negro cook in the house, told a negro Frank boarded, made a statement at the request of the Solicitor General, telling partly of Frank's movements on the day of the murder. A few days later her husband and the wife boss prepared a statement in which the woman was said to have told her husband various incriminating things about the defendant. Detectives took her to the Solicitor General's office. There she was requested to agree with the statement her husband had made. She refused. They attempted to coerce her. Still she was obstinate. Then, with the knowledge and consent of the Solicitor General, the detectives took the now hysterical woman to the station house without warrant or authority, and confined her in a cell. While an attorney was preparing habeas corpus proceedings, the detectives applied the third degree to her, with the result that the woman made an affidavit substantiating the statement of her husband."

Tortured into Perjury.

"As soon as the woman was released she denounced the whole transaction, and stated publicly that the statement she had been compelled to sign had been forced from her by torture chamber process, and that every item therein was false. At the trial, testifying for the defendant, she described vividly the treatment accorded her by the Solicitor General and the detectives. The Solicitor General confessed to the woman's lawyer that he knew she was being held without warrant, and in direct conflict with her legal rights, but that if he should order her released he would 'get in bad' with the police. All this is a matter of court record, the sworn testimony of Minola M. Knight and her lawyer, George Gordin, the latter a witness for the State."

"In this connection it is interesting to note that since the rendition of the judgement by the Supreme Court the husband of the negro woman has confessed that he committed perjury at the trial, and that his wife had told the truth."

"Another instance of the methods pursued by the Solicitor General goes to show that the case against Frank was framed up beyond any reasonable doubt."

"It was the theory of the State that the dead girl was murdered in the metal room of the factory, after struggling with the defendant for her life. In support of this theory physical evidence in the shape of spots supposed to be blood, found in one portion of this room, and several strands of hair on a metal lathe about thirty feet distant therefrom were produced. At the trial the expert for the State, who had examined the chips of wood on which the supposed blood spots were, testified that he had found no blood on four chips, but that on the fifth chip there were fields containing several blood corpuscles. The same expert said that one drop of blood contained 40,000 or more corpuscles."

Hair Not Identified.

"As for the hair, it was never positively identified by anyone as being that of Mary Phagan, although several witnesses said it looked like her hair. As a matter of fact, the hair, of which so much was made in the early stages of the investigation, was not produced at the trial, although it had formed a

strong part in building up the theory of the prosecution. It has later developed that the Solicitor General asked Dr. Harris, the Secretary of the State Board of Health, to compare the strands with specimens from the head of the dead girl, removed one week after her death, when according to the expert, no decomposition had yet set in. After a microscopic examination, he reported to the Solicitor General that the specimens were different in texture, color and every way known to science. Whereupon the Solicitor General said to Dr. Harris: 'You need do nothing further with the hair. We will let the matter rest there.'

"Dr. Harris made this comparison several months before the trial began, and furnished this information immediately afterward to the Solicitor General. Yet with this scientific proof to the contrary in his possession, the Solicitor General in his argument to the jury, and in the brief which he filed with the Supreme Court, stated that the strands of hair found on the lathe were from the head of the deceased, and concealed with Dr. Harris, this important contradictory evidence which was in his possession, by saying to Dr. Harris: 'We will let the matter rest there.'

Even the Judge in Doubt.

"Even after the jury had brought in its verdict, Judge L. S. Bean, the presiding Judge, was not convinced of the defendant's guilt. In denying the motion for a new trial, he made this remarkable statement:

"I have given this question long consideration. It has given me more concern than any other case I was ever in, and I want to say here that, although I heard the evidence and the arguments during those thirty days, I do not know this morning whether Leo Frank is innocent or guilty. But I was not the one to be convinced. The jury was convinced, and I must approve the verdict and overrule the motion."

"Is it not true," Mr. Hans was asked, "that under the laws of Georgia in a murder trial where the evidence is circumstantial, and conviction results, the presiding Judge has the discretion of imposing either a death sentence or life imprisonment?"

"Yes. Why life imprisonment was not imposed I do not know. I know, however, that the law is as you have stated."

"Frank's friends and his counsel are absolutely convinced of his innocence. That he is the victim of a vile conspiracy, and that he is a man of the highest integrity and character, and that his innocence will ultimately be proved to the world there is not the slightest doubt. It is horrible to contemplate that as the case now stands this proof may come after the State has taken his life."

"However, we have not given up. It is our intention to file an extraordinary motion for a new trial on the ground of newly discovered evidence, and this will be presented to the Presiding Judge of the Supreme Court of Fulton County at an early date. What this evidence is I must refuse to state."

THE FRANK CASE.

Leo M. Frank was denied a new trial by Judge Benjamin Hill on May 6. The application for a new trial was based upon the discovery of new evidence and the affidavits of several witnesses for the prosecution that they had perjured themselves on the first trial.

There are charges and counter-charges of perjury and bribery or intimidation of witnesses at Atlanta, and witnesses seem to have retracted and then retracted their retractions. It is evident from all the smoke that there is a nasty mess, wholly aside from the question of Frank's guilt, and that Atlanta will need to let daylight clear through or it will suffer in the world's opinion.

The trial was from the beginning about everything that a murder trial ought not to be. Judge Hill of the Superior Court denies the extraordinary motion for a new trial, yet it is impossible to feel that the first trial was a fair one. The community in which the trial took place was stirred to such a heat of ferocious passion against the prisoner that the State, the court and the defense agreed that it would be imprudent that he should be in the courtroom when the verdict was returned; while in the public prints and in the speech of men there was an insistent demand for his conviction. It is preposterous to say that in such a state of public opinion a fair trial on a murder charge can be had. Nevertheless a new trial is denied.

The path to a sound and tenable conclusion as to the guilt or innocence of Frank lies through such a veritable thicket of perjuries and subornations of perjury that the seeker after truth is confused and baffled. Some of the important evidence favorable to the defense has been destroyed by the testimony given before Judge Hill, but, on the other hand, it is impossible to get away from the vital fact that among the most flagrant perjuries of the case were those committed by the very witnesses whose testimony convicted Frank. Mr. Arnold of the defense gave the names of five of these witnesses "on whom conviction rested almost exclusively." He spoke of them as criminals, as men who had led careers of crime, and declared that "the perjuries committed by them and others of their ilk were enough to sicken any man." He pronounced them unworthy of belief. But some of the witnesses whose testimony appeared to shift the guilt from Frank to Conley have recanted and admitted that they testified falsely.

Some light may be thrown into the murky corners of the case by Judge Hill's opinion, which has not yet been written. In denying the motion for a new trial, he said that he would grant a bill of exception on which the case could be taken to the Supreme Court on appeal, and in that case he would write an opinion. As the appeal will certainly be taken, the public will soon have an opportunity to know in what way the Judge's mind was affected by the conflicting evidence and how he reached his conclusion.

THE FRANK CASE.

Final Contest to Set Aside Verdict on Friday, June 5.

Prosecution and defense in the Frank case are completing preparations for the final contest in the Fulton County (Georgia) Superior Court, which will come Friday in the hearing of the motion to set aside the verdict on the ground that Frank was deprived of his constitutional privilege of being present in the courtroom when the verdict was received.

Solicitor Dorsey has obtained affidavits from court officers and police as to conditions and events inside and outside the courtroom on the day the verdict was rendered, and has also been planning to procure affidavits from newspaper editors as to the circumstances which led up to the combined appeal of the three Atlanta newspapers that the reception of the verdict, because of the height of the public feeling, be postponed from Saturday, August 23, until the following Monday.

With the decision of Judge Hill in the hearing on the motion to set aside the Frank case will be out of the Superior Court. In the event that Judge Hill overrules the motion, two appeals will be before the Supreme Court—one on the motion to set aside and the other on the extraordinary motion for a new trial. The bill of exceptions drawn up after the overruling of the motion by Judge Hill has been signed and will be filed with the Supreme Court within a few days.

Lehon Files Appeal.

Judge Arthur G. Powell, Monday, filed with the State Court of Appeals an appeal from the conviction and sentence of Dan S. Lehon, Burns Lieutenant, who recently was fined \$100 and bound over to the higher court by Recorder Broyles on charge of working on the Phagan cave in Atlanta without a Police Board permit or a license. The case is carried up on the ground that the ordinance under which the prosecution was made is unreasonable and unconstitutional.

It is expected that the cases of C. C. Tedder and L. P. Whitefield will be decided on the ruling that is made in the Lehon case. Both were convicted of operating in Atlanta without a license.

FRANK'S APPEAL LOST.

Case Goes to Georgia Supreme Court.

Atlanta, Ga., June 6.—Leo M. Frank today suffered another court defeat when Judge Hill sustained the State's demurrer to his motion to set aside the verdict rendered last August at his trial on the charge of slaying Mary Phagan. The motion to set aside was brought because of the absence of Frank from the court room when the court rendered its verdict.

Frank's attorneys had waived his presence, and it was at their request Frank was taken from the court room just before the verdict was announced.

Judge Hill in sustaining the demurrer filed by Solicitor Dorsey, asserted that he still believed that as to the question of practice the true rule was set forth in the case of Lyons against the State, which Judge Hill, then a member of the Court of Appeals, himself wrote; but there appeared so many conflicts in the decisions of the Supreme Court that he had determined to send the case up so that the Supreme Court might have the opportunity once and for all time to harmonize these decisions and to set forth what the law in Georgia shall be.

The Lyons decision set forth that a defendant in felony and misdemeanor cases had the right to be present in court at every stage of his trial, and that his attorneys have not the right, except on their client's express authority, to waive his presence.

Two motions in the Frank case, therefore, will be before the Supreme Court as soon as the appeal of the attorneys reaches here. The appeal on extraordinary motion for a new trial already has been signed by Judge Hill and will be filed with the Supreme Court Monday.

The Court sustained the State's demurrer on all grounds, both general and special, at the close of Mr. Peeples' argument and without hearing from Solicitor Dorsey in rebuttal.

John Tye and Henry Peeples, counsel for Frank in the motion to set aside, announced that they would prepare at once a bill of exceptions to be signed by Judge Hill and transmitted to the Supreme Court. Judge Hill left for a brief trip to Florida tonight and will sign the bill on his return.

A supersedeas order was signed by Judge Hill staying the execution of Frank pending the ruling on the motion by the Supreme Court of Georgia. Another supersedeas already is in effect as a result of the extraordinary motion for a new trial yet to be reviewed by the Supreme Court.

One angle of the Frank case is already pending in the State Supreme Court. The motion extraordinary for a new trial on grounds of new evidence was sent up some time ago after having been denied by Judge Hill.

Should the Georgia Supreme Court decide adversely to Frank in both cases, there still remains recourse to the United States Supreme Court. The constitutional right of the accused to be present at all stages of the trial, it is claimed, cannot be waived by his attorneys, or even by the accused himself. This is the question in issue, as Frank was not present in court when the verdict of guilty was rendered.

FRANK DECLARED INNOCENT.

Conley's Attorney Declares the Negro Guilty.

William M. Smith, lawyer for Jim Conley, the negro whose confession convicted Leo M. Frank of the murder of Mary Phagan at Atlanta, Ga., has made a public statement in which he declares unequivocally that Conley is really the murderer of Mary Phagan. Mr. Smith says he is now convinced that Frank did not commit the crime. The statement made public by W. M. Smith is as follows:

MR. SMITH'S STATEMENT.

"I am convinced from long study of the records in the case and from new evidence that I am not at liberty to divulge at present, that Jim Conley is the real murderer of Mary Phagan. I believed sincerely in the guilt of Frank, but my further investigations have convinced me that I was mistaken, and I am sure that investigation by the proper authorities will prove conclusively that the black is the man who is the slayer.

"If my opinion is to be considered or have any weight, you can say for me that I am disappointed at the premature publication of my beliefs. While they have intelligent basis, I had hoped to amplify them, through assistance of the city police, without publication. As far as my knowledge goes, Frank was the first to express confidence that 'our police will solve the mystery,' and I believe that this utterance can yet be shown to have been prophetic. With loyal and enthusiastic support of Chief Beavers, Chief Lanford and the men of the police department, my faith is that such evidence can be submitted to the Solicitor General, for his direction, so as to place the responsibility for this murder where it belongs.

"There were several reasons for my undertaking this work, and one of them was my promise to William J. Burns and Dan S. Lehon that if the Burns agency would help Mrs. Nelms to locate the girls or punish their murderer, that I would give more time than I had to work on the Frank matter, and whatever results I was able to get I would contribute to the case.

"Both my wife and I have known the Nelms girls for years, my wife being a playmate with Eloise from childhood.

"As far as my opinion is to be valued by the public, I have no doubt that Frank is not guilty, and that his innocence can be established."

"As this statement was published with glaring headlines in the Atlanta 'Georgian' there can be no doubt that it was made. Frank has able counsel who no doubt will make the best use of Mr. Smith's statement.

THE FRANK CASE.

As stated in last week's issue of the *Israélite*, Leo M. Frank at Atlanta, now in prison under sentence of death for the murder of Mary Phagan, has for the fifth time been refused a new trial. In this instance the appeal to the Supreme Court of the State of Georgia was taken on the ground of new evidence, included in which was that of William M. Smith, attorney for Connelley, the negro, on whose unsupported evidence Frank was convicted, to the effect that the accused was innocent and that his (Smith's) client, Connelley, was the guilty man.

The ground given by the court for its refusal was a most peculiar one, namely, that the new testimony offered could by due diligence have been discovered and presented at the original trial in the court of first instance. Granting that the court is correct, the decision is none-the-less most extraordinary, as it says in effect that the great State of Georgia proposes to hang an innocent man because of the supposed inefficiency or neglect of his attorneys, though they had used due diligence after the trial to eliminate their supposed error.

Frank's case will come up again in the Georgia Supreme Court for a final hearing on October 28. This time a purely technical point will be considered, arising from the absence of Frank from the court room when the verdict was rendered, the law of the state requiring that he must be present. Frank's attorneys had waived this right. They expected an acquittal, as the evidence before the court did not, in their opinion, justify a conviction. It was feared, however, both by the representatives of the state and the defendant's attorneys, that Frank's acquittal would be followed by a riot, as a howling mob, clamoring for Frank's life, surrounded the court house and their cries were heard in the courtroom itself. It is now claimed that Frank did not and could not, had he so desired, waive his right to be present, nor could his attorneys waive it on his behalf, even with his consent. This is the point to be decided by the Supreme Court.

Should the decision be in favor of the appellant, it would go to set aside the verdict. The question would then arise whether the prisoner, having been once tried and convicted, had been placed in jeopardy, and consequently could not be tried the second time for the same offense. If it were decided that he could not, Frank would be discharged on this technical point, with the stigma of guilt attached to him. This would be a most unfortunate thing for Frank himself, who would be obliged to go through life bearing the odium of a foul crime, for the friends who have rallied to his defense, and for the Jews of the city of Atlanta and the State of Georgia and elsewhere.

The case has become a very complicated affair. Racial and religious prejudices and political considerations have entered into it. Another feature that has helped to arouse the passions of a certain class has been the attitude of the accused toward organized labor. The murdered girl was, of course, one of the laboring class. The pencil factory of which Frank was the superintendent was an "open shop," and if reports are true, there had been the usual clashes that occur so frequently between establishments of this kind and the labor unions. Should the final hearing in the Supreme Court of Georgia result in the failure of the defendant's attorneys to have the verdict set aside, there still remains an appeal to the Federal courts on the same ground of deprivation of the constitutional right. The outcome of the judicial hearing that would be most satisfactory would be to have the verdict set aside and a new trial ordered and a change of venue taken to some point where the case would be tried by an impartial judge and jury, uninfluenced by the clamor of a mob.

THE FRANK CASE.

The ISRAELITE's correspondent in Atlanta, Ga., thinks that its statement that it was very doubtful whether the United States Supreme Court will grant a hearing in the Frank case, should the Supreme Court of the State of Georgia finally refuse to grant a new trial, is not correct. He sends for publication the following:

FRANK'S STATEMENT.

There is practically no chance for the case not to be heard by the United States Supreme Court. There are at least five separate points, all of which are federal grounds. However, all come under the heading "due process of law." The only point to be raised against its introduction into the federal courts might be one of practice. This, however, is untenable for several reasons. Frank's attorneys set up the claim that is supported by all the United States and separate state decisions and all but one (which was obiter) of the Georgia decisions, that the verdict in the trial in August, 1913, is a nullity and void. If so, no anterior act or process could make the verdict valid. It is ab initio a nullity, and nothing one way or the other can cure this inherent defect. Again, the question of practice arises in this matter and point for the first time in any court, and being the initial case, the United States court has equal jurisdiction in the matter with the state court. The question of practice becomes itself a federal question.

The law and facts in the motion to set aside the verdict is sound. The question raised and the right evoked is unavailable as a matter of substantial law.

Our correspondent goes on to say that a number of prominent lawyers from all parts of the country have given it as their opinion that this view is correct and that all former decisions in the Georgia and other courts are in favor of Frank's contention, and that nothing but prejudice can stand in the way of the Georgia Supreme Court setting aside the verdict.

THE FRANK CASE.

On Saturday, November 14, the Supreme Court of the State of Georgia finally refused a new trial to Lou M. Frank, convicted at Atlanta, Ga., on August 25, 1913, of the murder of Mary Phagan. Frank's motion for a rehearing was based on the ground that his constitutional rights had been violated by reason of his absence from the court room when the jury returned his verdict.

By sustaining the State's demurrer to the Frank motion to set aside the verdict of the lower court, the Supreme Court's ruling means that Frank's only appeal now is to the Supreme Court of the United States.

In their arguments counsel for the accused alleged that while the jury was deliberating, "the air about the court room was surcharged with mob violence," and that the trial judge had suggested that Frank be absent when the verdict was rendered. The state argued that the prisoner's attorney assented to his absence.

Frank's attorneys announced that they would immediately appeal to the United States Supreme Court.

The body of Mary Phagan, fourteen-year-old girl, was found April 27, 1913, in the basement of an Atlanta pencil factory where she had been employed. Two days later Frank, superintendent of the factory, was arrested, and on May 8 the coroner's jury ordered him to be held for a grand jury.

On May 24 James Conley, a negro sweeper in the factory, made an alleged confession as accessory after the fact of the murder, accusing Frank as the principal. Conley is now serving 15 months on the chain gang for his part in the crime. He was the state's principal witness.

Conley, who is an ex-convict, gave testimony during the coroner's inquest and the trial which was contradictory, and it is beyond question that he was guilty of perjury at one or the other. It was practically entirely on Conley's evidence that the prosecution depended. Subsequently Conley's attorney declared that further investigation of the case, after the trial, had convinced him that Frank was innocent and that Conley was the real murderer.

The conviction for a capital offense of a white man on the testimony of a negro is without precedent in the South.

After his conviction Frank was sentenced to be hanged October 10, 1913, but execution of the sentence was stayed by the filing on that date of a motion for a new trial.

That motion was overruled by the State Supreme Court February 17, 1914, and Frank was resentenced. However, on April 16 an extraordinary motion for a new trial was filed and again execution was stayed.

That motion was overruled by the Supreme Court, but before that decision was announced the motion to set aside the verdict on the grounds of the personal rights of the accused was made.

Without passing upon the question of Frank's guilt or innocence, it seems impossible that any fair-minded man will deny that Frank has not had a fair trial, that the jury, and the judges for that matter, were not influenced by mob clamor and possibly other causes. If Frank should be executed without a rehearing of the entire case from the beginning, a judicial murder will have been committed which will remain a stain upon the State of Georgia and its judiciary for all time to come.

THE FRANK CASE.

As previously stated the Supreme Court of the State of Georgia refused to grant a new trial to Leo M. Frank. The application was made on the technical ground that Frank, by being absent from the court room when the verdict was rendered, was deprived of a constitutional right.

After the refusal of the State Supreme Court to set aside the verdict and grant a new trial, Frank's counsel applied to the court to certify to a writ of error to the United States Supreme Court. This was also refused. Two of Frank's attorneys then went to Washington to present their application for a writ of error in behalf of Frank to Justice Lamar of the Supreme Court.

The application to Justice Lamar to issue a writ of error to bring to the United States Supreme Court for review the conviction of Leo M. Frank, was refused on November 23. A further application will no doubt be made to the full bench, but there is practically no reason to doubt that Justice Lamar's decision will be sustained and that the Frank case is ended as far as the courts are concerned, both Federal and of the State of Georgia. The only power that now can prevent his execution is that which is vested in the Governor of the State of Georgia and the Prison Commission. It lies with them to determine whether or not an innocent man is to be doomed to death, a holocaust in their State and the stigma of infamy be placed upon his family, for a crime committed by another. But if Frank is executed he and his family will not be the only sufferers. Every citizen of the State of Georgia and the great State itself, which has by many been regarded as the most progressive in the South, must forever bear a burden of shame which this terrible miscarriage of justice, brought about by mob clamor and the weak yielding to it by legal politicians, has put upon them.

The Federal Supreme Court's action (Nov. 23) marks the eighth failure of legal efforts to obtain a retrial for Frank or a reversal of the verdict since he was returned August 23, 1913.

The application of the prosecution that Frank be re-sentenced was to have been presented yesterday, November 23.

The *Justice* has repeatedly expressed its conviction that Frank is absolutely innocent of the crime for which he has been condemned to death, and its execution would be a judicial murder which would forever remain a stain upon the good name of the State of Georgia.

Yet if in spite of all the reasons to believe him innocent, he should after all be guilty, it is beyond question that Frank never had a fair trial and should have had a rehearing.

The press all over the country has commented very freely on this case and outside of the State of Georgia, it is unanimous in its condemnation of the proceedings and speaks words of solemn warning to the state.

There is probably no newspaper in the South, whose editorial words carry more weight among thinking people than the "News and Courier" of Charleston, S. C. Its editor expresses himself at length on the Frank case in the issue of November 21, as follows:

Georgia Justice of the Frank Case.

The Frank case, after having kept Atlanta in a ferment for months, and having at last been finally dismissed by the Georgia Courts, is now assuming the proportions of a national scandal. The interest which is being taken in the case in all parts of the country is an interest which is growing rapidly rather than diminishing. It is accounted for easily. In the first place the case itself possesses many dramatic features, particularly that of mystery. The public is always chiefly interested in those criminal cases in which doubt shrouds the actual crime. But, of course, the present agitation is due largely to the belief, which may or may not be justified, but which is widespread nevertheless, that Frank has been the victim of prejudice, and that his case has never been passed upon on its merits, either at the original trial or in the efforts to secure for the condemned man a second hearing. The public is always upset when, after a trial which has attracted general notice, a man is condemned upon circumstantial evidence which as reported fails to carry conviction of guilt. Whether or not it be true that Frank killed Mary Phagan, it is unquestionably the fact that the public at large does not believe that Frank has had a fair trial or that he has been proven guilty.

A staff correspondent of the Baltimore Sun, who was sent to Atlanta by that newspaper with instructions to set at the truth and write it, goes further. He asserts his own conviction, formed after a thorough first-hand investigation of the case, just completed, that Frank is innocent. He is persuaded that the evidence against him was of the flimsiest character and utterly unworthy of credence. Nor is this his opinion alone. "My investigation," he says, "makes me believe that the majority of thinking people of Atlanta hold that Frank is innocent; that the vast majority of these thinking people hold that he is entitled to another trial. The presiding judge stated from the bench, when he overruled the first motion for a new trial, that he did not know whether Frank was guilty or innocent." Why in these circumstances is the condemnation of death which has been pronounced against Frank allowed to stand? Here is what The Sun's correspondent says as to that:

"There is no lack of responsible men in Atlanta—men who weigh their words and who have no reason for being especially friendly to Frank—who say that the clamor from the lower and less-informed classes against Frank has intimidated the judges, who are elected only for four years, who usually want to be re-elected, and who are under the necessity of being popular."

It is to be hoped that this statement will receive the attention in Georgia which it certainly demands, and if it is not true that its falsity will be promptly exposed. It is one of the gravest and ugliest charges which has ever been brought against the judiciary of a Southern State, and it is printed in a thoroughly responsible newspaper. True, the correspondent of The Sun expresses no opinion himself as to whether or not this scathing criticism of the courts is just. He says that he does not know anything about that. But even as it stands the publication in The Sun is one that cannot be

ignored. If it is false that responsible people in Atlanta are saying such things about the judges The Sun ought to be made to retract. If responsible people in Atlanta are saying such things, and if in so doing they are slandering the courts, they ought to be made to answer for it.

One thing The Sun's correspondent does say on his own responsibility and that is that "evidence, argument and outside influences obtained in the trial of the case that are utterly repugnant to any fair man's sense of justice." He goes on to give particulars. Throughout the 23 days the case was under way crowds continually packed the court room. When the prosecution scored a point in the almost interminable legal jockeying, the crowd applauded as if a political joint debate were in progress. "So strong was the sentiment against Frank that the editors of the Atlanta papers united in asking the presiding judge to defer the verdict from Saturday, when many men were idle because of the half holiday, until Monday. And on Monday, with a crowd estimated at 5,000 around the court house, the presiding judge was so fearful of violence, not only to Frank, but to his counsel, that he advised them to stay away from the court room during the rendering of the verdict. When the verdict 'Guilty' was announced the masses who packed the court house and its environs cheered wildly, and upon the appearance of the prosecuting attorney, Solicitor General Hugh M. Turley, he was seized and passed to his office over the shoulders of the crowd."

Of course every sensible man knows that a verdict rendered under such conditions is no better than lynch law. Why did these conditions exist? The Sun's correspondent asks this question and he finds that quite a number of factors contributed to bringing about the public clamor. "But the biggest thing, the thing that whipped into a fury the depths of public opinion, was a series of statements against Frank's character and morals, statements that were utterly without warrant." He gives instances of the wild stories which were told by disreputable characters, stories calculated to show Frank up as a degenerate of the worst type, and published in the Atlanta papers in all their hideous details under flaming headlines. Was there any truth in these stories? Who can say? The absolute falsity of some of them was clearly established even before the trial, but "there were no great arresting headlines to counteract the damage which had been done." And it was after the masses of people had been convinced by such stories printed and unprinted, and by the attitude of the public and prosecuting officials that Frank was a guilty beast that he was tried, "not only for his life, but also as to whether he was the most despicable of degenerates. It was in a blood-seeking atmosphere which was the natural outgrowth of the belief of the masses that the trial actually took place."

Of course, no jury sitting under such conditions could possibly be expected to give a true and impartial verdict. No twelve men ever lived who could fail to be impressed by such an atmosphere of vindictive hate. For a verdict thus rendered to be executed would unquestionably bring the courts into contempt with thousands.

It is the Georgia justice which is now on trial. The amazing thing to outsiders is that the courts of Georgia have never seemed to realize this.

THE FRANK CASE.

Justice Holmes of the United States Supreme Court has refused a writ to bring the Leo M. Frank murder case to the Supreme Court for a review. Justice Lamar had previously refused a similar application for a writ. An application for a review of the case was made to the entire court last Monday. No decision has as yet been rendered. Justice Holmes, in an informal statement of his decision said:

"I understand I am to assume that the allegations of fact in the motion to set aside are true.

"On those facts I very seriously doubt if the petitioner (Frank) has had due process of law—not on the ground of his absence when the verdict was rendered so much as because of the trial taking place in the presence of a hostile demonstration and seemingly dangerous crowd."

The Justice however, added that he was bound by the decision of the Georgia Supreme Court that the motion to set aside the verdict came too late.

In view of Judge Holmes' statement it is astounding that he did not grant the writ, if, as he plainly states, he believes that Frank has not had due process of law, or, to speak in plain English has not had a fair trial because of the hostile mob demonstration. No doubt the full bench of the Supreme Court will feel itself equally bound by technicalities and Frank has nothing to hope for from the judiciary. Only the action of the Governor of Georgia, acting with or without the advice of the Prison Commission stands between Frank and the gallows. Gov. John M. Slaton in whose hands rests the decision as to what shall be Leo M. Frank's fate, has made the following statement:

"I did not know," whether the case would ever reach me, and I am not acquainted with it except in the most general way. Under the Constitution of Georgia the Governor has absolute power in a matter of this kind. The case would first be heard before the Prison Commission, and the Governor would then be at liberty to accept the recommendation of that body, or disregard it.

"Without knowing, I presume that immediately upon my return, I shall be requested to grant a respite until the Prison Commission can hear the case and make its recommendations. Then the procedure would be for me to review all the evidence and examine the arguments, and then reach my conclusions. It would be open to me either to commute the sentence to life imprisonment or less, or to grant a pardon, or to refuse to interfere.

"My mind is perfectly open about the matter, since I am unacquainted with the evidence."

There is a glimmer of hope in this in that Governor Slaton promises "to review all the evidence and examine the arguments and then reach my

conclusion." In all the many hearings since the first trial the evidence has never been examined. It was of the slightest kind and would never have been considered sufficient to base a verdict of guilty upon, had not the Judge and jury been unduly influenced by the clamor of the mob, due largely to the indecently sensational manner in which the local newspapers treated the case.

Mr. Frank, who bore himself admirably, with courage and dignity, when informed of the action of the Judge of the United States Court, gave out a statement which is as follows:

"Far and away more important than the shell of legal intricacies and technicalities is the reality beneath the shell—the question of human right and justice. The question to be decided is whether or not an angry mob, operating in an atmosphere of smoldering violence and prejudice, may, with impunity and the apparent seal of judicial approval, invade our courts and compel verdicts. Are the safeguards thrown about defendants, which have been developed and insisted upon during the many years past as fundamental at common law, to be cast ruthlessly aside, just because a howling, violent mob threatens?"

Our motion "to set aside" becomes not the invoking of a technicality, which may be lightly sidetracked by cause procedure is, or is not, thus and so; but it invokes a basic human right a right grounded in the laws of Anglo-Saxon intelligence and civilization. Orderly trial by a jury is one thing, the rank disorder of a lynch-party mob is another. They are diametrically opposed; one cannot be justified or substituted for the other. One is right, the other dastardly.

It surely cannot obtain that truth and innocence be forever throttled. It never, surely, is too late to do right and to bear the truth. This outrageous charge against me was hastily conceived in error, and brought forth in prejudicial haste. I cannot believe that, in this day, with still time to right the wrong, a judicial murder will be perpetrated. They may take human life and attempt to annihilate human honor, but I am confident that the truth cannot be strangled to death.

LEO M. FRANK.

This is a remarkable utterance to be made by a man in the shadow of the gallows. It is both an appeal and a protest, rather, that the dignity and righteousness of law and its orderly administration may be preserved than that an undeserved punishment may not be inflicted on the author of the letter.

Frank is too intelligent not to realize fully the error at the terror of his position after the failure of so many efforts—to nearly all possible efforts—to save him from a dreadful fate, but he sees clearly that more than his own life and death is involved, and it is upon this greater thing that he tries to fix the attention of the country.

He feels regret, presumably, as does everybody in the multitude of Americans who are convinced of his innocence, that this case has come down to a dispute about technicalities of procedure—technicalities that have no real relevancy to the material questions at issue. Certainly his present argument deals with the larger and basic problem created by the circumstances of his trial. He views the situation objectively, not subjectively and sees involved in its settlement not himself, but the dearly acquired safeguards of civilized humanity.

To the average thinking man the Frank case is beyond comprehension but there is still a hope that justice will be done. There will probably soon be a change of sentiment in Atlanta, for the whole country seems to be aroused. The most influential newspapers, south and north are freely expressing their belief that guilty or innocent, Frank has been denied a fair trial, that he should never have been convicted upon the evidence offered and that Judge Rouse should have set aside the wrongful verdict upon the first application.

The "New York Times", which has shown a most remarkable and effective interest in the Frank case, does not agree entirely with the ~~leavening~~ in its estimate of the decision of Justice Holmes as evidenced in the following editorial from the "Times" of November 27:

FRANK HOLMES'S OPINION

Justice Holmes denies, as Justice Lamar had previously denied it, the writ of error which would transfer the case of Leo Frank of Atlanta to the Supreme Court. He holds that he is bound by the decision of the Georgia Supreme Court that the motion to set aside the verdict on the ground of Frank's absence from the courtroom at the time it was rendered comes too late. But now, from the lips of this jurist, for the first time in the proceedings taken after conviction, we have an expression of interest in the human as apart from the technical considerations of the case. In his statement of reasons for the decision given Justice Holmes says:

"I understand I am to assume that the allegations of fact in the motion to set aside are true. On those facts I very seriously doubt if the petitioner (Frank) has had due process of law—not on account of his absence when the verdict was rendered so much as because of the trial taking place in the presence of a hostile demonstration and seemingly dangerous crowd."

This remark belongs to that class of observations from the Bench which are described as being "so because the Judge said so." The conditions described by Justice Holmes, however, are known by everybody to be "so" they were "so" before he referred to them. It is indisputably true that the trial took place "in the presence of a hostile demonstration." It is true that there was in Atlanta at the time of the trial a "seemingly dangerous crowd." It was so dangerous that the militia were held in readiness and court and counsel agreed that Frank should not be in the courtroom when the verdict was rendered, as they feared that in case of acquittal he might be lynched.

Justice Holmes deserves the highest commendation for this human departure from the dry legal formula, for this evidence that he takes account of a consideration far above and beyond all technicalities of the law, since it involves the whole purpose of the law, justice. In this utterance Justice Holmes gives expression to the thought that is in the minds of the whole public outside of Atlanta. By these words we

are confident he has saved the life of an innocent man condemned to death because of the clamor of a community that seemed to have gone mad through passion and prejudice."

It is noteworthy that in the foregoing editorial the "New York Times" not only reaffirms its contention that Frank was not given a fair trial, but expresses unequivocal belief in his guiltlessness of the crime of which he has been convicted. It is also highly gratifying and encouraging to read the statement, "By these words we are confident that he (Justice Holmes) has saved the life of an innocent man . . ." a statement which, coming from so authoritative a source, tends to raise hope to confident expectation.

THE FRANK CASE

At Atlanta, Ga., on Wednesday, December 3, Leo M. Frank, convicted of the murder of Mary Phagan on April 26, 1913, was for the third time sentenced to die on the gallows. Judge Ben H. Hill set the date for the condemned man's execution as Friday, January 23, 1915.

The prisoner was taken from his prison shortly before twelve o'clock. His aged father, M. Frank, was with him in his cell and walked with him to the door and bade him good bye when the unfortunate man was placed in an automobile and taken to the Courthouse. Judge Hill's courtroom was packed to its fullest capacity when the prisoner arrived. There was a slight murmur when he entered the courtroom, but the sharp rap of the deputy's gavel caused the crowd to become quiet.

Frank's attorneys had preceded him into the courtroom. Luther Rosser and Reuben Arnold, who had charge of the Frank defense during the trial, came first. In a few moments Leonard Haas, Herbert Haas and Henry Peoples entered. Frank sat down at a table directly in front of the bench, and across from him sat Mr. Rosser. At Frank's side was Leonard Haas, now and then leaning over for a word with his client.

Judge Hill entered the courtroom at 11:50 o'clock and the crowd in the courtroom rose, machine-like, and then relapsed. Only Frank remained standing.

Judge Hill then asked the usual question: "Have you anything to say why sentence should not be pronounced upon you?" Frank clasped his hands behind his back and said:

"May it please your honor, this is a momentous day—a day of far greater importance to the State of Georgia and to the majesty of the law even than to myself, for under the guise of law your honor is about to pronounce words that will condemn to death an innocent man. Transcending in importance the loss of my own life is the indelible stain and dishonor resting upon the name of this State by reason of its judicially murdering an innocent man.

"The jury's verdict of August 25, 1913, finding me guilty of the death of Mary Phagan did not then, and does not now, speak the truth. I declare to your honor and to the world that that verdict was made in an atmosphere seething with mob violence and clamor for my life—a verdict based on evidence absolutely false, which, under other circumstances, would not have been given a moment's credence.

"Your honor, I deeply sympathize with the parents of Mary Phagan. The brute that brought so much grief on them has plunged me into sorrow and misery unspeakable, and is about to accomplish my undoing.

"But this I know, my execution will mark the advent of a new era in Georgia, where a good name and stainless honor count for naught against the word of a vile criminal; where the testimony of Southern white women of unimpeachable character is branded as false by the prosecution, disregarded by the jury, and the perfidious vaporings of a black brute alone accepted as the whole truth; where a mob crying for blood invaded the courtroom and became the dominant factor in what should have been a solemn judicial trial. O, shame, that these things be true!

"Life is very sweet to me. It is not an easy thing to give up the love of dear ones, of wife and parents, of ever loyal friends. Though this be true, death has no terrors for me. I go to my end in the full consciousness of innocence and in the firm conviction that as there is a God in Heaven, my full vindication must come some day. With the dawn of that day there will come to the people of Georgia a full recognition of this horrible mistake, a mistake intolerable—the execution of an innocent man, a victim of perjury, prejudice and passion."

Only once during the progress of Frank's statement was he interrupted. As he spoke of the prejudice and passion, which he said dominated his trial, the crowd murmured. A sharp rap from the gavel and an admonition from deputy sheriffs scattered through the room brought quiet. Frank did not notice the interruption and kept steadily on with his statement.

There was some excitement in the courtroom after Frank had concluded his statement and when silence was again restored Judge Hill read the sentence.

LEO FRANK REPLIES TO ATTACK BY BROWN.

Georgia ex-Governor "Unfair and Cruel" in Demanding His Summary Execution.

Leo M. Frank, whose conviction of the murder of Mary Phagan in Atlanta is about to come under review by the United States Supreme Court, has written an open letter to ex-Gov. Joseph M. Brown of Atlanta in reply to a letter from the ex-Governor in The Augusta Chronicle, arguing that Frank should be executed and that the movement to obtain a fair trial for him is based solely on the fact that he is a Jew.

In his reply Frank intimates strongly that Mr. Brown had political ends to serve when he wrote the letter. No other former Governor of Georgia, he points out, has ever written a similar card. Charges that politics had been injected into the Frank case are not new and the course taken by ex-Governor Brown can be explained in no other way. It is not conceivable that any man, however lacking he may be in the common instincts of humanity, would permit himself to make public statements of the character of that made by Mr. Brown, unless his mind has become deranged through disappointment of political hopes and ambitions.

Here is Frank's letter:

I have read your remarkable attack upon me in The Augusta Chronicle. I use the word "remarkable" advisedly for no ex-Governor of Georgia ever before used his influence in an effort to destroy the life of one of his fellow citizens. Indeed it is difficult to see how any brave man could be induced to take the position you have.

I am helpless and in desperate straits. My wife and father and mother are in the depths of despair.

Why any man should wantonly and ruthlessly attack me, and through me, them, must animate the fair men and women of this State.

When I read that tirade—unfair, cruel and untruthful—I remembered that, when Prometheus was bound to the rock it was the vulture, and not the eagle, that struck its beak into his vitals.

The execution of the confessed murderer excites sympathy. The Sheriff does his duty because the law demands it, but he does it with sorrow; it is reserved to an ex-Governor of Georgia to demand the execution of one who never harmed him, and who is pleading for further opportunity to show his innocence.

The excuse that you are defending the State cannot explain your letter. The State of Georgia needs no defense. Her people are as generous and just as those of other States.

Deplorable and regrettable as things can happen, and have happened, in Georgia, just as they can happen and have happened in other States. There was a serious riot in Atlanta some years ago. It was condemned everywhere without, as well as within the State—but nobody raised the cry that Georgia was being slandered.

No sane man can praise the conduct of my trial. During it things happened that always will be condemned. The mob spirit was abroad. Passion and prejudice were daily manifested in the very presence of the court. Judge Roan was present and knew what took place, and himself certified, under his oath of office, to things that you yourself, when you know them, will unhesitatingly condemn.

When prejudice and passion and the spirit of the mob preside over a trial, such a trial will not likely meet the approval of the country, and the wrong of such a trial is not met by the demagogic or sectional cry that the State is slandered.

Many of the wisest and best men of the country feel that my trial was not a fair one. Many of the truest and best Georgians feel the same. Is it possible that such men must keep quiet and, by their silence, approve such a trial for fear that they will be called slanderers of the State? Surely a protest against such a trial, within or without the State, cannot excuse your thirst for blood, nor explain your fall from the dignity of an ex-Governor to the ranks of the head hunter.

Your tirade against me is a greater slander against the State than any possible criticism against my trial. What a spectacle! An ex-Governor joining, with unreserved approval, the mob who cry, Crucify, Crucify!

How can you know I am guilty? You did not attend a moment of the trial. Your opportunity to know the truth was not greater than that of any man in the United States who read the papers or the record. You certainly had no such opportunity as Judge Roan. He heard every word of the evidence and saw every witness. And, after thus seeing and hearing, he asserted that he was not convinced of my guilt. Yet you, who heard no evidence and saw no witnesses, assert my guilt and urge my execution with a recklessness that must shock the fair, right-thinking people of Georgia.

Few men would exhibit the self-confidence you show in your letter. Your dogmatism might be excused if the point at issue was the fate of a stray dog that was worrying the village, but how can any fair man excuse it when a human life is involved—when the heart, strings of an innocent wife, father, and mother are to be snapped?

You not only conclude beyond cavil the question of my guilt, but, from the same recklessness certainly, fix my guilt from the evidence other than that of Conley. If you had any fair knowledge of the case you would know that some of the ablest lawyers of Georgia and elsewhere have studied the record in my case, and not one, after such study, has believed me guilty. I do not believe Conley is a gladiator, fair lawyer in Georgia who would give it as his opinion that,

apart from Conley, there was enough evidence to convict me.

It must be that when you all called in and brutally urged my immediate execution you were moved by other motives than that of State defender.

Prejudice, passion, and personal ambition have been known factors in my undoing. Your article is proof conclusive how great were these factors and to what extent you subscribe to them. Before this it has been strongly suspected that politics had played an important part. Since your remarkable letter there can be no longer any doubt of it.

It is wrong that you should seek, at the expense of my life, to pay back your political debts. It is a greater wrong, if that can be, that you should hope, by my destruction and through the disgrace of my loved ones, to gain back to your support that large class of voters that you have lately lost by violent abuse.

I have suffered much; some good men have condemned me, but they have done so in sorrow. It has been reserved to you voluntarily, ignorantly, in passion and prejudice, to kick me on toward the gallows that you may lessen your political debts and regain, if possible, some of the political ground you have lost.

Leo M. Frank.

Atlanta, Ga., January 2, 1915.

THE FRANK CASE.

There has been a notable change of public opinion in Georgia, and even in Atlanta, in regard to the belief in the guilt or innocence of Frank and the propriety of commuting his sentence. Until very recently the majority of the Georgians and nearly all of the editors of the state apparently believed implicitly that Frank was guilty. Now, however, as noted in last week's paper, a number of prominent Georgians have expressed their belief either in the unfairness of the trial or even in the innocence of Frank. The Atlanta "Journal" comes out fairly and squarely on the question of the trial. It said in part:

"Frank was pronounced guilty at the outset of his trial. Every doubt in his favor was rejected, while the lightest trifles against him were welcomed and magnified. The chief and, indeed, the only considerable witness of the prosecution was a negro of criminal record, who implicated himself in the crime that he charged to Frank. On this negro's unsupported testimony Frank was convicted.

"The atmosphere within and without the courtroom was such as to make a fair trial impossible. The jury was confronted with row upon row of on-lookers, who vented, sometimes in noisy outbreaks, their approval of the prosecution and their hostility toward the defendant. Only superhuman strength could have resisted the prejudice and passion that surrounded the Frank trial from beginning to end.

"The presiding judge himself declared afterward from the bench that he was not convinced of the defendant's guilt, but, inasmuch as it was solely the jury's province to pass upon the evidence, he refused to set the verdict aside. And to this hour no court has reviewed the evidence on which Frank was convicted.

"Now that every recourse to obtain a new and fair trial has failed, the Pardon Board and the Governor are the only and the final hope of justice in determining whether Frank shall be hanged or his sentence commuted to life imprisonment. They will determine whether the State of Georgia shall be true or false to the principles of justice and humanity.

"Never was there a plainer demand for the righteous exercise of the commutation power than in the pending case of Leo M. Frank. If he be guilty, he has not fairly been proved so. If he be innocent, his execution will amount morally to murder.

The hearing of Frank's application for commutation of his death sentence to life imprisonment before the State Prison Commission was begun and ended on Monday, May 31. The Commission's recommendation will probably be transmitted during the coming week to Governor Slaton, who will take final action on the appeal.

The principal features of the proceedings consisted of a letter written a few months before his death by Judge L. S. Roan, who presided at Frank's trial, in which he sought clemency for the prisoner, and a statement by Mrs. Frank describing her husband's action on the night after Mary Phagan's murder and denying rumors of an estrangement between herself and Frank.

Judge Roan in his letter stated that at the proper time he would ask the Governor to commute Frank's sentence to life imprisonment, that after many months of deliberation he still was uncertain of the prisoner's guilt and that "It is possible I showed undue deference to the opinion of the jury when I allowed their verdict to stand."

Production of Judge Roan's letter, Frank's counsel stated, obviated the necessity of extended argument.

Frank did not attend the proceedings, but his wife was present throughout. Under the laws of the State of Georgia Frank's wife was not permitted to testify at the trial.

W. M. Howard, who conducted Frank's application, submitted court records, petitions from Legislatures and societies and letters from prominent lawyers, jurists and others. Several well-known Georgia lawyers and judges made oral pleas in Frank's behalf and arguments were presented by former Governor Foss of Massachusetts, heading a delegation of the Independent Order of Sons of Israel; John M. O'Connor, Chief Justice of the Criminal Court of Cook County, Illinois, representing the Chicago Frank Committee; Mrs. Mary De Laner Fisher of Chicago, representing 200,000 women from all over the country, whose petition she presented and others.

At a conference held by prominent Atlanta Christian ministers it was decided to go in a body before Governor Slaton when the case reaches him and make oral argument against the death penalty. This decision was reached, following a visit to the cell of the prisoner by Dr. C. D. Wilmer, rector of St. Luke's Episcopal church. At the meeting Dr. Wilmer recited the details of the case, telling of the doubtful points, and urged action. Other leaders in the movement are Dr. J. E. White, pastor of the Second Baptist church; Dr. C. W. Daniel of the First Baptist church; Dr. C. O. Jones of Trinity Methodist church; Dr. Richard Orme Flinn of the North Avenue Presbyterian church; and Dr. A. R. Holdreby, pastor Emeritus of Moore Memorial church.

Among the notable efforts being made to procure a commutation of Frank's sentence, was a mass meeting that was held in the State Arsenal at Springfield, Ill. Of those present the non-Jews were in the majority and no Jew was among those who organized the demonstration, although Rabbi S. Tedeschi was one of the speakers, yielding to importunities of the manager, against his own judgment. The principal speaker of the evening, however, was Hon. Edward F. Dunn, Governor of the State of Illinois. Thomas Rees presided as chairman. Hon. Elmer A. Perry presented the facts of the case from the standpoint of the lawyer and summed up by declaring the presumption of Frank's guilt improbable and absurd. E. R. Murphy, a prominent Chicagoan declared that in answer to public clamor for a scapegoat the police and detectives resorted to chicanery to procure evidence against Frank. Former Lieutenant-Governor Northcutt spoke in the same strain. The meeting was one of the most notable held because of the prominence of those who took part.

Another notable appeal made for the commutation of Frank's sentence is that of Hon. John W. Kern, United States Senator from Indiana, who expressed the belief that "the great-hearted Georgians of your board will be guided by sentiments of humanity as well as of justice and will give this unfortunate creature the benefits of doubts which must fill the minds of all impartial men."

T. S. District Attorney Alexander filed with the commission a 2,000-word communication in which he

made an appeal for clemency as a private citizen. Mr. Alexander seeks to show by the testimony of the State's own witness that James Conley, the negro now serving a sentence as an accessory after the crime, and not Frank, was the slayer.

Albert S. Osborne, a hand-writing expert of New York City, who examined the notes found by the body of Mary Phagan, submitted a detailed analytical report, declaring those notes to have been written by the negro, Jim Conley.

Some of the most prominent lawyers of the State of Georgia have joined in the appeal for clemency. Among them Judge Richard B. Russell of the Court of Appeals, Judge Andrew Cobb of Athens, Judge Arthur Bywell, Judge Fred Foster of Madison, ex-Congressman William M. Howard, Congressman William Schley, Howard, Senator Thomas Hardwick, M. J. Yeomans of Dawson, Joe Hill Hall of Macon, A. S. Howard and Bartow Williamson of Forsyth, Ga.

Samuel B. Adams of Savannah, a former member of the Georgia Supreme Court, headed a large delegation from that city. The list contains the names of Ronald Hansome, a son-in-law of Senator Hoke Smith; Marion Smith, son of the Senator and Hollins Baudolp.

A mass meeting to protest against the execution of Leo M. Frank was held in Faneuil Hall, Boston, Mass. The hall was filled. Samuel J. Elder, president and Mayor James M. Curley, ex-Governor Eugene N. Foss, Dr. John W. Coughlin, of Fall River, Massachusetts member of the Democratic National Committee, Robert Silverman of Boston, Simon Swig of Taunton, and Dr. Samuel Goodman of Atlanta were among the speakers.

A letter was received by Governor Slaton from Governor Brewer of Mississippi, expressing belief in Frank's innocence and advising Governor Slaton to "take the sage course and the one dictated by humanity."

Other letters in Frank's behalf were received from Senators Williams, Mississippi; McLean, Connecticut; Lewis, Illinois; and Broussard, Louisiana; Congressman Hill, Connecticut; Coleman, Pennsylvania; Elston, California; and (the Indiana) Harry Pratt Judson, President of the University of Chicago; Mayor James H. Preston, Baltimore, and David R. Forgan, Chicago banker.

Other appeals for clemency, too numerous to mention were received. Among them a resolution adopted by Columbus Lodge, No. 392, Knights of Pythias, New York. Among the delegations that presented appeals in person were one headed by Eugene N. Foss, ex-Governor of Massachusetts, one from Chicago, headed by Judge John M. O'Connor Chief Justice of the Criminal Court. He was accompanied by Rev. Johnston Meyer, pastor of Emanuel Baptist Church, Chicago, formerly of Cincinnati, and Mrs. Mary Blany Fisher representing women's organizations with a membership of 100,000.

Judge Samuel B. Adams of Savannah gave the "Daily Press" of that city an interview, telling why he favored the commutation of sentence and why he agreed to appear in Atlanta in Frank's behalf.

At Marietta, Ga., the home of Mary Phagan, a mass meeting was held and resolutions adopted protesting against executive clemency for Frank. A committee of fifteen was appointed to present the resolution to Governor Slaton.

Following the custom, the State Prison Commission notified Solicitor-General Dorsey of the plea for commutation to life imprisonment in the Frank case and asked if he had anything to say on the subject. In reply Mr. Dorsey said in part:

"I do not understand that the application for executive clemency sets up any newly discovered evidence or other grounds not heretofore considered and finally adjudicated by the various Judges of all the Courts, state and Federal, which have declined to interfere with the verdict of the jury finding Frank guilty of the murder of Mary Phagan.

"I do not believe that the importunities and influence of the applicant, or the importunities of his friends, should be permitted to affect the expression of an official opinion, and I confess myself unable to find in the record of this case a single ground upon which to justify the Solicitor-General, charged with the enforcement of the law, in asking that the decree of the Courts shall be overridden.

"The very fact that the conviction of the applicant by a jury of 12 citizens has been affirmed by the Judges of all the Courts, state and Federal, by whom the case has been reviewed, despite the circumstances of the defendant and the indefatigable exertions of his influential friends in and out of Georgia, confirms my sincere respect for the integrity of our Courts, and justifies my deep conviction that in this case the ends of justice have been accomplished by the processes of the law."

Frank's fate is now in the hands of the Prison Commission and it is hoped and believed that they will recommend the prisoner for executive clemency and thus relieve Governor Slaton of a part of the responsibility. There is every reason to fear, however, that should the Governor commute the sentence of Frank, he will have to face a storm of vituperation and political persecution, if not worse, at the hands of Frank's enemies.

FRANK'S SENTENCE COMMUTED.

In commuting the death sentence of Leo M. Frank to imprisonment for life, Governor John M. Slaton of Georgia has realized the hope rather than the expectation of those who believe Frank to be an innocent man, or, if by any possibility he is not that at least he was not fairly tried and was convicted on insufficient evidence.

In commuting the sentence, Governor Slaton well knew that he was putting in jeopardy, not only his political career, but his very life; that he had the courage to face these perils rather than disobey the dictates of his conscience, tells better than many words possibly could, what manner of man is John M. Slaton of Georgia.

"Feeling as I do about this case, I would be a murderer if I allowed this man to hang," Governor Slaton said. "It means that I must live in obscurity the rest of my days, but I would rather be plowing in a field than to feel for the rest of my life that I had that man's blood on my hands."

He was too brave a man to say that his decision, which gave life to Frank might mean death for himself.

That the danger to his life existed, and was imminent, is shown by the gathering of a mob around Gov. Slaton's country home when his decision became known, and but for the presence of a strong force of police and militia and the declaration of Martial law, he would have been dragged from the side of his wife, who stood bravely by him, and assassinated before her very eyes.

From the time that the murder of poor Mary Phagan became known, the mob spirit was dominant in Atlanta and the State of Georgia. It was created largely by the newspapers, and persistently encouraged by them. Every art of the yellowest journalism was employed to fan the flame of hatred and prejudice into fury.

It was from among the people whose minds were in such a state, that the jury which tried Frank was selected. At the trial it was the speech of the prosecutor, filled with fierce invectives, with appeals to the passions, and accompanied by theatrical demonstrations, that influenced the jury, rather than the meagre and contradictory evidence.

It should be borne in mind however, that even in Georgia, there was a division of opinion. The commutation of sentence was pleaded for by many of the best citizens of the State including a large delegation of the Christian ministers of Atlanta.

Among the newspapers of the State there were also a few which on other second thought changed their attitude. The "Atlanta Journal" was the first to urge a new trial and then the commutation of Frank's sentence. Referring to Governor Slaton's action it said:

"Governor Slaton has studied the record and weighed the evidence fairly and intelligently, and, after doing so, has reached the definite conclusion that it is impossible for him or any other living man to say with certainty and beyond a reasonable doubt that Leo M. Frank was the murderer of Mary Phagan, or that he was in any way connected with that horrible crime. That fearful doubt confronts him, just as it does every one who studies the record and earnestly seeks the truth.

"Under these conditions it was the duty of the Governor to commute the sentence. In doing so he has risen to the highest appreciation of his obligation to society in circumstances most distressing, and has discharged that obligation without fear, favor or affection.

"The Journal holds no brief for Governor Slaton, neither has it the slightest interest in Leo M. Frank. Our duty, like that of the Governor, is to the public and to society. We have said from the first, if he is guilty he should be hanged. If he is innocent he should be set free. If there is grave doubt about his guilt, notwithstanding the verdict of the jury, the sentence should be commuted to life imprisonment. This is evidently the view of the Governor, and the Journal takes this occasion to commend his action as a brave, manly and conscientious discharge of duty.

"The Governor has shown wisdom and courage in his performance of an act of simple justice, and time will vindicate his moderation."

It is worthy of note that this is the only Atlanta paper that had anything to say on the subject. The silence of the others is easily accounted for and it is not to their credit.

John M. Slaton is a citizen that Georgia may well be proud of and its citizens would honor themselves and their state, if they would send him to Washington, as the United States Senator from Georgia.

Christian Reaction to the Frank Case

THE CASE OF LEO M. FRANK

The conviction of Leo M. Frank at Atlanta, a leading Jew of blameless career who was accused of a heinous murder, has been one of the most painful of recent incidents. Whether the man was guilty or innocent the undisputed fact is that he was convicted mainly upon circumstantial evidence, uncorroborated except by an ignorant negro who claimed to have been his accomplice after the fact. Also that while the judge was eminently fair in conducting the trial, the jurors were continually under the pressure of clamorous mob-excitement around the courthouse which told a plain tale of the passionate prejudice aroused. For the credit of humanity, now comes a courageous Atlanta minister Rev. Dr. A. R. Holderby of Moore Memorial Church, who dares to brave popular condemnation by warning the public of the injustice involved in a capital conviction under conditions of frenzied excitement. Dr. Holderby reminds his people that no man's life is safe "when it either can be taken away upon merely circumstantial evidence or because public sentiment demands vengeance." Here the minister's demand for sober judgment is one with the American spirit of fair play.

Dr. Holderby's statement was published in the Atlanta (Georgia) Journal on September 15. The article, which gives every evidence of careful preparation on the part of the doctor and equally careful handling by the newspaper, is as follows:

A discussion of the Frank case held a prominent part in Dr. A. R. Holderby's sermon, "A Square Deal for Every Man," delivered Sunday morning at the Moore Memorial Church.

The minister made the assertion that Leo M. Frank did not receive an impartial trial because of alleged prejudice against him, and the inflamed condition of the public mind.

Dr. Holderby declared that the church is not concerned with the question of Frank's guilt or innocence, but only with the question of the fairness of his trial.

The minister introduced the subject of the Frank case by saying:

"I wish to speak a word of caution to you today as regards your attitude toward one of our citizens who has been convicted of a most atrocious crime. It is not for me or you to affirm that he is innocent or guilty, for the jury has rendered its verdict, but there is a question which concerns the church. It is: 'Did Leo M. Frank have a fair trial?'"

Dr. Holderby asserted that the trial of Frank was not impartial because of a popular cry and clamor for vengeance.

"It is a dangerous experiment," said the pastor, "to convict any man of a crime at the time when the public mind is unduly excited and prejudiced as at its height. It is far better to wait until sober judgment can prevail, and better by far to let a dozen guilty men go unpunished than to take the life of one who is innocent of crime."

In the course of his remarks Dr. Holderby scored circumstantial evidence, saying: "When the State hangs a man who is innocent of a crime, it is guilty of a judicial murder. No man's life or liberty is safe when either can be taken away upon merely circumstantial evidence or because public sentiment demands vengeance. Justice against was crucified under such conditions."

Dr. Holderby clearly the duty of the church to demand moderation, sober judgment, justice and fair dealing for every man, whatever his station in life. "I have no axe to grind in this matter, but am speaking in the name of God and in behalf of our common humanity."

From the time the jury rendered its verdict finding Frank guilty, there has been an outcry against the verdict from all parts of the land. In various responsible quarters it has been unequivocally stated that the jury was influenced by threats and fear of mob violence; that the shouting and menacing noises made by the crowds of excited and unreasonable persons outside the courthouse were plainly heard by the jury and undoubtedly influenced the verdict.

One statement, emanating from a man whose position enables him to obtain accurate and indisputable evidence, is as follows:

"The conviction of Leo M. Frank, of Atlanta, as I have been credibly informed by leading citizens of that city, both Jewish and Christian, was a miscarriage of justice. The man was convicted at the dictates of a mob, the jury and the judge fearing for their lives, having received threatening letters, and men who served on the jury having stated before the trial that they wanted to get on the jury to convict the Jew."

The statement is a very strong one, and yet, in the light of others in the public press and of the one previously quoted, there is ample justification for it.

To those who have watched with any degree of care the development, in Atlanta, of what may aptly be termed a saturnalia of fanaticism, which had its inception in and was fostered by the Protestant Ministers' Association of that city, and which has manifested itself in a blind fury that would do credit to a Mad Mullah, it is no marvel that justice may have miscarried, and that a jury composed of ordinary mortals may have feared for their very lives, with a mob howling and threatening beneath the open windows of the court room.

For months the Ministers' Association of Atlanta issued "leaflets" under the general head, "The Houses in Our Midst," dealing, as the title indicates, with the social evil, or "promiscuous vice," as they choose to call it, and which abounded in charges, accusations and anathemas which,

coming from any other quarter, would be regarded as libelous and defamatory, but were permitted to circulate even through the United States mails, because of that immunity which doth hedge about a preacher. The leaflets were bound in brochure form, and there were added vicious cartoons from an artistic point of view, that could have emanated only from the abused brain of a Jew.

Thus the city officers were intimidated and humiliated by the reckless charges and threats, and the spirit of mob rule seized upon an emotional and easily excited people, with the natural result that neither police, jury nor witnesses dared act in accordance with their solemn oaths, and a human soul trembles in the shadow of the gallows as a consequence.

That Rev. Dr. Holderby has had the courage to speak out, knowing as he must of the deep-seated and almost hopeless fanaticism of his colleagues of the cloth, is not only a noble thing, but it is a hopeful sign that, in a retrial of this case, justice may be done in the courts of Atlanta or, failing that, in some locality where there is fair, free and impartial trial according to law, mortal and divine.

As Jews we naturally wish to keep the name of the Jewish community spotlessly clean. Unfortunately we cannot keep our own people clear of all influences which breed crime. If Frank is guilty, which according to what we know of his past record is rather improbable, he should be made to suffer his punishment. We know that this fact would reflect on the whole Jewish community, which is always held responsible for the sins of the individual, but we would not defend him merely as a matter of policy. All that we aim at is to protect the Jewish community against the injustice of being judged by the possible misdeeds of a single individual, and to protect the individual Jew against that prejudice which sees in him a criminal, on the flimsiest evidence, because he is a Jew.

PROSECUTOR DORSEY ARRAIGNED.

In the "Southern Bureau" of November 15, a semi-monthly periodical published at Atlanta, Ga., the editor, Dr. H. E. Strockbridge, has an article concerning those prosecuting attorneys who seek to procure conviction, regardless of justice and to that end use all means in their power, even if they are not quite legitimate. In this article he cites the cases of Harry K. Thaw and Leo M. Frank and says in part:

With the crimes and alleged criminals involved in these two cases we have no present concern. It is immaterial whether Thaw is sane or insane, whether he is a dastard murderer or the humble instrument of fate in ridding the world of a fiend incarnate. It is equally far from our purpose whether Frank is the innocent victim of circumstances or the hellish perpetrator of a diabolical crime.

In both cases the very foundation principles of common and statutory law have been violated. Justice has been ruthlessly trampled under the foot for selfish aggrandizement and to satisfy personal vanity of two ostensible servants of the people. The most lamentable phase of the matter is that these two cases differ from many other chiefly in the prominence attained rather than in degree of culpability.

There is a growing tendency among public prosecuting officers to forget that fundamental principle of our criminal procedure: a man is innocent until proved guilty by a jury of his peers. In theory the public prosecutor represents the people as an instrument of justice.

Today not justice, but conviction is the sole object sought. Personal popularity, professional reputation—with a view to political preferment or future fees from private practice—outweigh all consideration of justice and even sworn respect for the law itself.

Dorsey shows contempt for the law by issuing subpoenas contrary to law that he may secure questionable evidence under false representation. He resorts to illegal imprisonment that a witness may be coerced—through threats and intimidation—to create evidence and sign affidavits worded to suit his purposes. His reward comes when a newspaper published by a corporation of which his law partner is president announces: "Dorsey has won his spurs." He constantly asks questions not allowed by the judge—relating solely to excluded evidence—with the apparent persistent purpose of poisoning the minds of the jury.

In argument he indulges in insinuation, innuendo and personal opinions unsupported by any evidence whatever, while the mob listening through the windows applauds.

If we understand Dr. Strockbridge aright, he declares that Frank did not have a fair trial. This has been the ~~majority's~~ contention all along. It has no means of determining the guilt or innocence of the prisoner. The principle of law is that a man shall be presumed to be innocent until he has been proven guilty in a fair trial and as Frank has never had a fair trial, but had judgment passed upon him by a judge and jury who were intimidated by the howls of a mob or were in sympathy with it, or both, the presumption of his innocence must stand until the contrary is proven, if ever it is. Whether Frank shall have a new trial or whether he shall be hung on the flimsy evidence that has been presented against him is a matter which the Supreme Court of Georgia will have to pass upon and until its decision has been given there is little more to be said.

General Injustice that the Condemned Man be Given Another Trial.

Publications of all degrees throughout the land continue to speak of the Frank case in a manner that leaves no room for doubt that the universal opinion of newspaper men, outside of Georgia, is that Frank was not given a fair trial and that to execute him without another trial would be legalized murder.

Among the most interesting and naturally earnest pleaders are the religious publications. The Cincinnati (Ohio) "Christian Standard" for example, commenting on an article published by Leo M. Frank, says: "The article is of more than passing interest. The writer has made no personal study of the Frank case, and would, therefore, not presume for a moment to pass upon its merits or demerits. He does say, however, that Frank's plea, as it is presented in detail in the Jewish publication referred to above, deserves at least a certain measure of consideration. It seems inconceivable that a man with the clean personal record of the Jewish manufacturer, a manager of the Hebrew Orphans' Home, a citizen universally respected up until the time of the crime, could have murdered Mary Phagan. The article is complete in detail, judicial in tone, and bears the earmarks of truth. We do not presume to say that it is true, but we do say that it bears the earmarks of truth. The reading of letters and of personal documents of various kinds has long been an occupation with which we have been forced to become peculiarly familiar. There are some documents which bear on their faces the insignia of falsehood, and there are others which bear the stamp of truth. Of course it is quite possible for truth to counterfeit error, and for error to counterfeit truth. In the present instance, we go no farther than to say that Frank's plea, if it is not true counterfeits the truth extraordinarily well. Frank is a Jew. Anti-Semitic prejudice is a libel on Christianity. Jew-baiting is a relic of the Middle Ages which ought to find no place in free America. If the accused is guilty, no one will be more ready to approve the sentence than his own kin-men according to the flesh, for above all other things the devout Jew is a worshiper of justice. But, Jew or Christian, Leo Frank deserves a fair chance for his life, and a fairer chance than the record, at least, appears to allow that he has received."

The Columbus (Ohio) "Catholic Columbian" sees in this case a menace to justice the land over. "The movement to save Leo M. Frank, a young Jew, of Atlanta, Ga.," says the Columbian, "should have the support of Catholics. Anti-Jewish prejudice is strong in the Southern city. According to Billy Burns, the great detective, he is innocent of the murder of fourteen-year-old Mary Phagan. Catholics know what it is to be denounced and persecuted for their religious belief, hence their sympathy goes out to this victim of prejudice. It is intolerable to think of sacrificing the life of a worthy citizen in a country where religious freedom is supposed to prevail. Let us join in the appeal of not only all Jews, but all fair-minded Americans to the Governor of Georgia not to sully the fair name of a great State by an execution that would amount to legalized murder."

The Philadelphia (Pa.) "Public Ledger" believes that the issue involved is not the guilt or innocence of a man accused of murder, but that it is the broader question of the efficiency of the courts as instruments of justice. "The liberties of every citizen, the Public Ledger maintains, 'are potentially involved."

A PSYCHOLOGICAL VIEW OF THE FRANK CASE.

The trial of Leo M. Frank at Atlanta, Ga., and the circumstances attending it and the rendering of the verdict, together with the subsequent proceedings, has attracted not only the widespread attention of the secular and daily press but also the medical press. To the latter it is the psychological aspect of the matter which presents itself. Writing from this point of view "American Medicine" says in its editorial column:

"The conviction of Leo M. Frank for murder and the refusal of the highest State courts to reverse the decision or grant a new trial, have produced a feeling akin to stupefaction in other parts of the country. The lawyers and judges are among the ablest and no doubt the kindest in the world, and must be presumed to give the benefit of the doubt to the accused. Nevertheless the impression grows that a ghastly mistake has been made, and whether this impression is right or wrong, it exists and must be explained away or cause a re-examination of the evidence. The case has now become somewhat a psychological study on account of its paradoxical features and should be of interest to all physicians, but more particularly those interested in medical jurisprudence. Only a few years ago an Atlanta mob started the world by the indiscriminate slaughter of innocent negroes because many of the vicious ones had been committing assaults upon white women. The sexual proclivities of even the normal negro are thus well known, and yet the jury and courts have placed implicit confidence in a negro who is said to be a pervert, who avows that he is merely an accomplice to the murder of the little girl, and who is now accused by his own attorney of being the real murderer and violator. A paper found near the dead body contained superstitious expressions that only a negro would make, and yet the jury believed the negro who said that he saw the white man write it. The paper was evidently four years old, yet they believed the negro when he said that he saw the white man tear it off a fresh pad of blank forms. The crime is one which negroes are prone to commit, and if a white man is guilty he generally if not always shows signs of mental disturbance. The accused is said to be perfectly normal mentally, physically and morally, but grossly untrue rumors as to his morality were given the widest circulation. Without the slightest basis of proved facts, even the clergy cried out for his blood—just as in the dark ages they demanded the execution of those accused of witchcraft. The greatest scandal of courts, both north and south, has been their leniency to accused men on trivial technicalities, yet in this case trivial technicalities have been used against the accused. Also, it is said, vital technicalities have been swept aside even when alleged errors have violated the basic rules of evidence, such as accepting unsupported evidence of an accomplice. Juries are always obedient to public opinion—indeed, they help to form it—so we must expect acquittal when sympathy goes out to the accused. A Virginia court has decided that a man is warranted in killing those who are rumored to have insulted his daughter, though the rumor may have been started by a villain to compass the death of an innocent, noble rival. But this does not explain the hatred towards Frank. The whole thing is incomprehensible. If the accused is guilty, Northern opinion has been formed from untrue statements; if innocent, Georgia is guilty of an action worse than that of the Russians in the Beilis case. Which is correct? Can the courts be trusted to find the truth? If not, will the Georgia dare

to defy public opinion and release the accused or commute the sentence to imprisonment until a time when the public will not be excited by a pardon? A people which becomes hysterical every time the band plays Dixie cannot be expected to be calm when it comes to a matter of the treatment of a man even suspected of a crime against one of their women. The emotionalism which makes them the most lovable people on earth leads them to excesses of hate also. We wonder what would have happened if Frank had been tried by a jury chosen in another part of the country from cold, unlovable people noted for lack of emotion, but thereby able to weigh the value of testimony and reject the false. Several witnesses, one a clergyman, have made affidavits in favor of Frank, and have later made second affidavits that their first were false. Some witnesses have repudiated their first testimony against Frank and have later repudiated their repudiation. What's the matter? There is a psychological gold mine for those who can dig it. The case seems destined to be the most unique in the history of our courts. We hold no brief for Frank, but we think that a new trial would remove a blot from our record, for the uncertainty of guilt makes the conviction a national horror. Already there is bitter complaint as to the ease with which the rich murderer Thaw can have his case carried to the Supreme Court, while even this was denied the poor man Frank on his first application. It is a pity his plea cannot be taken to a court and jury having no affiliations with the people of the locality of the crime."

Declares Frank Innocent.

The "New York Times" of Sunday, January 10, publishes a close analysis of the charges against Leo M. Frank, made by one of the best known criminal investigators in the United States. The writer, George S. Dougherty, was for many years second deputy police commissioner of New York in charge of detectives. Mr. Dougherty has spent a life time in detecting crimes and is said to know more professional criminals than any other detective now living in the United States. He was for twenty-three years in the service of the Pinkerton Agency. Mr. Dougherty states that he has made a careful and absolutely conscientious study of the murder of Mary Phagan and is convinced beyond a doubt of the entire innocence of Leo M. Frank, who is now under sentence of death for the crime.

He summarized his reasons for believing Frank innocent as follows:

FIRST.

Neither physiologically nor psychologically was Frank capable of the crime. Unquestionably the murderer was strongly under the influence of liquor at the time when the girl was killed. Frank never in his life was under the influence of liquor. The psychology of the murderer, as surely proven by his crime, was that of a brute, crude, undeveloped. Frank is highly developed, a gentleman, a scholar.

SECOND.

No testimony, either of fact or circumstance, warranted Frank's conviction. This, or about this, was admitted by the Judge who presided at the trial.

THIRD.

All the convincing evidence tended toward fastening the crime upon another person of another race. The revolting treatment of the body, the method of the attempt to hide the remains, the stupid effort to avert suspicion by means of the famous "murder note," the theft by the murderer of the victim's cheap comb box and its pitiful contents—\$1.20—the utter disappearance of the flowers and ribbon from her hat do not point to Frank. They do not indicate the murder to have been a "white man's job," but they do indicate it to have been a negro's job.

FOURTH.

Frank's conviction undoubtedly was due largely to scandalous attacks upon his personal character and habits. Every charge of this nature has been disproved, but one may, for the sake of argument, admit every one of them save those immediately connected with this crime and find in them an argument against associating Frank with the murder. A man of loose character, given to the immoral practices with women and girls with which Frank was charged, never would have selected the pencil factory as the place, nor that day and hour as the time for the assault upon and murder of this girl. The charge is that the crime was carefully premeditated. This one detail makes the whole accusation absurd.

FIFTH.

Not one of the bits of so-called circumstantial evidence against Frank will stand the test of even casual analysis. The letter written by Frank to his uncle the day before the crime was committed was a quite ordinary and casual communication, twisted in to a significance which, in plain reality, it did not have. Frank's instructions to the watchman to report at 4 p. m., although, in fact, he, Frank, remained later at the factory is so unnoteworthy that it seems incredible that it should have been regarded as evidence against him; his later telephone call to the night watchman to ask if everything was all right was mere proof of his faithful interest in the factory of which he was the superintendent.

Thus, to be brief, every point made against the prisoner by anyone other than the negro, Conley, clears itself away as the result of the most casual analysis.

Mr. Dougherty's conclusion is the same that has been arrived at by every disinterested and unbiased investigator and while it will of course not be considered by the Supreme Court, but it should have its weight in influencing Governor Slaton in case Frank is refused a new trial.

THE DISMISSAL OF FRANK'S APPEAL.

[New York Times, April 20.]

In dismissing the appeal of Leo M. Frank, now under death sentence in Atlanta from the decision of the Federal court in Georgia refusing him a writ of habeas corpus, the Supreme Court declares in an opinion written by Justice Pitney that it was the duty of the court "to look through the form and into the very heart and substance of the averment in Frank's petition," and into the trial proceedings of the State court of Georgia. The opinion then proceeds to review the allegations upon which the appeal was based, particularly the charge that a fair trial with an impartial verdict was impossible at the time Frank was found guilty because of the excited state of feeling in Atlanta and disorder in and about the courtroom. Justice Pitney points out that these allegations of disorder were submitted to the trial court and afterward to the Supreme Court. The facts were examined and the allegations found to be groundless. As to the contention that Frank's rights were forfeited because he was absent from the courtroom at the time the verdict was rendered, the court finds that the presence of the prisoner at the time the jury rendered its finding is not so essential a part of the hearing that a waiver of the right even when made by counsel without the knowledge of the prisoner, amounts to a deprivation of due process of law. Then Justice Pitney states this conclusion:

"In all the proceedings in the courts of Georgia the fullest right and opportunity to be heard according to the established modes of procedure have been accorded to him."

It seems to us that the beginning and the end of Justice Pitney's opinion are not on good terms with each other. The opinion opens with the declaration that the court must look through form and into the very heart of substance of Frank's petition, yet it concludes with an unquestioning acceptance of the sufficiency of the established modes of procedure in the Georgia courts. Certainly procedure is form. It is not of the substance. Procedure may kill where the substance would give life. It is a startling opinion outside the State of Georgia that that is precisely what happened in this case.

Justice Holmes in his dissenting opinion does look into the very heart and substance of the matter. The single question for the court, he says, is whether the allegations that "the trial took place in the midst of a mob savagely and manifestly intent on a single result" is shown to be unwarranted. It is not a matter "for police presumptions; we must look the facts in the face." The facts are that the trial judge himself, whose duty it was "to preserve not only form but substance," expressed the opinion that if one jurymen yielded to the reasonable doubt that he himself later expressed in court as the result of most anxious deliberation, neither prisoner nor counsel could be safe from the rage of the crowd.

From this Justice Holmes concludes that the presumption is "overwhelming that the jury responded to the passions of the mob." It is his opinion that upon allegations of this gravity the case ought to be heard, "whatever the decision of the State court may have been." He continues:

"It may be, on a hearing, a different complexion would be given to the judge's alleged request and expression of fear. But supposing the alleged facts to be true, we are of the opinion if they were before the Supreme Court it sanctioned a situation upon which the courts of the United States should act, and if for any reason they were not before the Supreme Court it is our duty to act upon them now and to declare lynch law as little valid when practiced by a regularly drawn jury as when administered by one elected by a mob intent on death."

Justice Holmes's dissenting opinion, in which Justice Hughes concurs, it seems to us does look through the form to the very substance of the allegation that Frank never had a fair trial. The court decides otherwise by a majority opinion, it sustains the sacred procedure of the Georgia courts as conclusive and binding. It is a decision that forecloses further inquiry into the merits of the case, apparently removes the last chance for a new trial, and leaves the question of Frank's guilt and his death sentence resting upon the verdict in a trial which the judge upon the bench said had not considered his own trial, and which was very far from being a conviction to the public mind. The Georgia courts found the allegations of disorder and mob tyranny to be "groundless." There was, as we have said, great excitement over the case in Georgia, and public opinion ran all one way. Justice Holmes observes that any judge who has sat with juries knows that "in spite of forms they are distinctly likely to be influenced by the surrounding atmosphere." Is it safe to assume that juries subject to the influence of that atmosphere will be so unbiased as to give them? It seems to us that there are elements of danger in a decision

that proclaims the regularity of a procedure in a capital case without a somewhat more searching examination into the heart and substance of the conditions upon which the appeal is based.

Frank's only hope now apparently is from executive clemency. Public excitement in Georgia has been allayed by the lapse of time. There are indications that many opinions have been changed as to the sufficiency of the evidence on which conviction was based, and it is extremely probable that commutation of the sentence or pardon of the prisoner would be welcomed by a great part of the people of Georgia as an escape from the perpetration of an act of injustice which in the opinion of many, would put a stain upon the reputation of the State. The persistence of reasonable doubts as to the guilt of the prisoner and the fairness of his trial furnishes ample warrant for executive interference.

THE FRANK CASE.

Governor-elect Nat. E. Harris has announced that if it should fall to him to render the final decision in the case of Frank, he would deal with the matter from a purely Georgian standpoint and pay no attention whatever to appeals made to him from parties outside of the state. It is improbable, however, that the case will reach Mr. Harris, as Governor Slaton will probably be called upon to give the decision before his term of office expires.

William M. Howard of Augusta, Ga., an ex-Congressman, has been selected by Frank's counsel to present his case to the State Prison Commission and also to argue it before Governor Slaton when the final hearing comes, asking for commutation of the sentence to life imprisonment.

A strong editorial appears in the Atlanta Journal of May 23, asking for clemency for Frank on the ground that the great majority of the people of Georgia feel that Frank's guilt has not been proven beyond a reasonable doubt and that the great majority believe him innocent. It concludes by saying:

"It is not a question of Frank's acquittal and freedom but simply a question of commuting his sentence to life imprisonment in order that truth and fairness may yet be brought forth. The Pardon Board ought to recommend life commutation, and the Governor ought to grant it. They should do so for the honor of the State for the cause of human justice, and for that higher law whose seat is the bosom of God."

Appeals for commutation of sentence for Frank continue to reach the Governor and the Prison Commission from all quarters. The most important of these comes from Judge Arthur J. Powell, a former member of the State Court of Appeals and an intimate friend of the late Judge Roan who presided at Frank's trial. Judge Powell also asserts that Judge Roan did not believe Frank was guilty.

Judge Powell's letter to Governor Slaton and the Prison Commission in part is as follows:

Judge Powell's Letter.

Gentlemen: I feel it proper to make this statement:

I was an intimate friend of Judge Roan. If he were living I would not attempt to speak for him. Since his mouth is closed by death, I feel that it is due to him and to Frank that I should give you the benefit of what I know of how he felt as to the defendant's guilt.

Frequently during the trial he advised with me, sending for me often to come to the courthouse. I cannot, with brevity, detail the conversations I had with him. The substance of what he told me is, that he did not believe the defendant to be guilty. He expressed this opinion, in substance, to me at various times during the trial.

Also, at his request, I prepared portions of his charge to the jury. I mention this fact merely to show that I had opportunity of intimate knowledge of the state of his mind. Why, with these views, he did not grant the new trial, which from his conversation with me I fully expected him to grant, I do not know and cannot explain. I had known Judge Roan for a number of years, and I can say he was not himself during the trial and afterward.

I was present in court a number of times during the trial, and kept up with the evidence. I had no interest in it. If I was theoretically interested it was on the side of the State, as my partner Mr. Hooper, was engaged in the prosecution. What I saw of the trial convinced me that the defendant was innocent. To any critical mind there must be grave doubt of his guilt. As a citizen of the State, permit me to say that I hope he will be pardoned or that his sentence will be commuted.

I have recently been in various parts of South Georgia, and have been surprised to find how strong and practically unanimous the sentiment there is against his being hanged, though there was considerable feeling against him in that section at the time of the trial.

A. G. POWELL

Conclusions

In analyzing Jewish-Christian relations in the United States from 1865 to 1914 on the basis of documentary sources, we see that this phenomenon is a complex matter.

It has become clear that Jewish-Christian relations are not all good or all bad, especially during the period under consideration. Jewish-Christian relations is not a term that can be applied to the actions or activities of people without looking beneath the surface. There are many pressures and influences both in and out of the Jewish-Christian community that effect and determine what kind of interplay Jews and Christians will have at a given time in a particular situation.

Jewish-Christian relations involve the interaction of a minority and a majority religious group. This in itself has an effect on the kind of relationship both groups will experience. Jews, a minority group, are usually sensitive to majority actions and opinions and are sometimes quite defensive about activities that could possibly infringe on their rights, even when they are securely assimilated in the Christian environment.

Though Judaism and Christianity have many common goals and adhere to similar ethical principles, there is an underlying antagonism which has grown out of the historical development of both religions, and this is one obstacle that must be overcome if effective Jewish-Christian relations are to take place on other levels.

We have seen how economic concerns effect discriminatory practices and immigration policies. We have observed the relationship of the social structure to anti-Semitism and community relations. We have noticed the involvement of political philosophies in response to Jewish difficulty abroad and in the formation of domestic policies affecting Jews.

Jewish-Christian relations are not only influenced and guided by domestic affairs, but by events that take place outside of the United States. All types of people engaged in various endeavors and holding a variety of positions in the community and the government each have their part to play in Jewish-Christian relations.

The social, economic, and political forces along with particular personalities and the historical setting all contribute to some form of Jewish-Christian relationship. The inherent religious problem adds another dimension.

But what of Jewish-Christian relations from 1865 to 1914? One can say only that they fulfilled the definition established at the outset of this thesis. They had their positive and negative aspects. The more negative aspects came naturally in the areas of discrimination, though there was positive Christian response to this problem too. The Christian community almost completely sympathized with European Jewish disenfranchisement, yet when the European overflow flooded these shores, the majority Christian community rose to new heights or fell to new depths of nativism and suggested restrictive measures to counter the immigration influx. Community relations were generally good even with moments of sporadic discrimination.

Jews were accepted quite well politically and took part in political dialogue and discussion.

In general one might say that the longer the Jewish community is settled in the United States, the more acceptance it attains in all spheres of activity and the better is its relationship to the Christian community.

The Jewish experience in New Amsterdam is truly a pattern which has repeated itself. Hostility and intolerance give way to acceptance and understanding. There are varying amounts of good and bad in Jewish-Christian interaction. Neither side is passive. They react to each other and to outside stresses and in the interim create a dynamic process which effects the lives of all who are involved.

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32. Ibid., January 8, 1869.
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34. Elbogen, op. cit., p. 436.
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37. Ibid., p. 355.
38. Ibid.
39. Ibid., p. 359.
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