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The Economic Life of American Jewry  
During the Period 1860-1875.

submitted in competition for  
The Rosenberg-Schottenfels Memorial Prize .

by Emanon .

*Alfred*  
Arthur J. Leiveld

May 1934 .

Ref: Dr. J. R. Marcus

## PREFACE .

Misconceptions concerning the industrial and financial power of the Jew are still abroad even in this fourth decade of the twentieth century. But a few weeks ago, a headline in a Jewish newspaper proclaimed, "Economist denies Jews control United States industry."! That such a denial should even be necessary indicates the popular frame of mind, not only of the non-Jew, but too often of the misled Jew himself .

Then too, generalizations concerning the Jew are not confined to economic thought. "Our Foreigners" by Samuel Orth, an accepted book on immigration published in 1921 by Yale University, contains these sweeping words:

The Jews are the intellectuals of the new immigration. They invest their political ideas with vague generalizations of human amelioration. They cannot forget that Karl Marx was a Jew; and one wonders how many Trotskys and Lenins are being bred in the stagnant air of their reeking ghettos. (sic!). It remains to be seen whether they will be willing to devote their undoubted mental capacities to other than revolutionary vagaries or to gainful pursuits, for they have a tendency to commercialize everything they touch..

*Every Jew is a  
millionaire and a  
banker.*

These wild words, are of course, easily tamed by the master hand of Fact. If this paper shows nothing else, it should reveal that as regards the stereotype, "The American Jew" -- "thar jist ain't no sich animile." At times we are forced of course, to utilize this phrase and this stereotype -- but we hope we do so in each instance with full consciousness of what it implies. Some Jews were, it is true, successful financiers--but there was also "Mendoza, the Jewish pugilist", champion of the world. Some Jews were successful in business -- but contrary to popular belief, some failed. Some Jews were



supporters of the more or less liberal Republican party -- but some were conservative Democrats. Some Jews were wealthy -- but the Jew was ever required to take care of his poor.

Stories such as the following certainly do not reveal unbroken business success:

Arnold Kohn...came to the United States when he was twelve years old...he peddled matches and sold newspapers....he was a clerk in a clothing store...next took to peddling....established himself in the clothing business...in McGregor, Iowa...In 1867 he returned to Philadelphia and started the wholesale clothing firm of Kohn, Arnold and Rothschild which house, however, was dissolved in 1869. Mr. Kohn then found employment as a salesman.....(Morais, p281.)

Such ups and downs were the common run of ~~things rather than the uncommon~~ things rather than the uncommon, and many such stories are to be found.

And since, for the most part, "individuals and not the group make the Jewish impression on economic life", this study will naturally contain a great deal of biographical material. We have endeavored to insert such biographies at points where they will illustrate general trends.

As to the term "economic life", as we interpret it, it includes the entire picture of a group's "methods and means of living". Applied to the Jew then, as the term is in this paper, it would mean not only how he makes his money but how he uses it -- not only what he earns and how he earns it, but, in so far as it is possible to tell, what he spends and how he spends it. For this reason, this paper will attempt a study, not only of the occupational and financial life of American Jewry between the years 1860 and 1875, but will endeavor to give as clear a picture as it lies within the writer's limited ability to give, of Jewry's institutional life and of the Jew's standing in and relationship to the community in which

he lived..

In doing this, we are naturally confronted by a mass of material which consists, for the most part, of petty details. Our task will be to make a selection of such of these details as will give a more or less lucid view of the entire Jewish economic scene.

Cincinnati, May , 1934 .

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## Chapter I .

### The American Economic Scene .

For centuries, the Jew has had to play his part against a constantly changing backdrop -- and both his rôles and his lines have been, in great part, determined by that backdrop. This has been perhaps truer in his economic life than in any other phase of his existence. And in portraying a scene from that economic life, we find ourselves compelled first to delineate the background which goes with that scene. The economic life of the American Jew during the period of the "second American revolution" is brought into sharp outline by the economic circumstances of the nation and the economic life of the people with whom he participated in the struggle for life's necessities.

America in 1860 had just completed a decade which, for economic and industrial progress, was the greatest in its history. Although the coffers of the government were close to empty, the country at large was in an excellent state, economically and materially. In New England and in the Middle Atlantic States both factories and workshops were fully equipped, industry was daily expanding and stood ready to supply the needs of the army and to replace the waste and destruction that was to be caused by the approaching conflict. The consuming public had never before evidenced such great buying power -- evidenced in their unprecedented demand for such luxuries as sugar and tea. "There was but little pauperism," says one scholar, "and wealth on the whole was evenly distributed." \*

Railroads were determinedly stretching their iron fingers across the continent, while the press and the telegraph contrib-

uted their speed to the process of drawing the nation together and integrating the nation socially through the force of cheap travel and cheap communication.

The New England and Middle states were by far the most important contributors to the economic wealth of the country and in a relatively tiny area within these two sections almost half the manufactured articles of the nation were produced. This area stretched from Lowell, Massachusetts, through portions of Rhode Island to Hartford, Connecticut, and from New York City to Wilmington, Delaware. The facilities for bringing in raw materials and for sending out the finished products provided by the sea and the inland waterways and railroads, as well as labor and capital in rich supply made this section and the nearby territory, "the largest domestic market in the country." \*

Labor was there in abundance. During the fifties more than two and a half million immigrants had landed on these shores and were only too eager to put their hands to work. This amazing number of immigrants was another unprecedented total which these years produced. The number looks all the larger when compared with the little more than one hundred fifty thousand newcomers who landed during the eighteen-twenties. \* \*

The relatively smooth flow of economic progress was severely jolted although not diverted by the Civil War. It is to this turbulent period that many students turn for the origin of the tendencies which changed this nation from a planting economy to a predominantly manufacturing economy. However, according to Clark and other scholars, "the struggle of itself changed no existing economic tendency in America," but "like a whirlpool in a river" it neither contributed to the volume

of production nor permanently changed its direction. \*

The first year of the struggle brought on a commercial depression. The furor in political circles, the sudden lopping-off of huge southern markets, and the cancellation of the debts due Northern manufacturers from Southern buyers caused anxiety to the public and unsteadiness in business circles. A severe money panic had taken place immediately after Lincoln's election to the Presidency and, in consequence, business during the winter which followed was at a standstill. "Fifteen slave states and six free states were not paying their debts to the East, on account of secession or of prohibitive rates of domestic exchange, and several dry-goods houses in New York", many Jewish firms among them, "consequently failed or had to ask extensions from their creditors. These houses were in turn indebted to American manufacturers or were directly interested in manufacturing enterprises. So commercial embarrassment and distress were immediately communicated to industrial circles." \*\*

But before the year was over conditions were alleviated. The Government placed what were at that time tremendous orders for clothing, cloth, boots and equipment, while the West paid its debts to the East by shipping to the Atlantic coast an enormous grain crop for which the demand abroad was great. And during the following year part of the lost Southern market was already recovered. Summer orders began to reach New England mills and factories from New Orleans and from other Southern centers, "which have been made submissive to legal authority." "Inflation and war profits stimulated trade. Abundant money and rising wages extended the popular use of comforts and luxuries." \*\*\*

A swelling wave of prosperity was soon apparent in

the entire North. Industry and commerce benefitted by the rising prices, at the expense of the wage earner whose income did not rise in proportion. The irregularities and uncertainties of war transferred to a cash basis a great deal of business which had previously been transacted on credit. Merchants never able to predict the next turn of the army's fortunes restricted their buying to small quantities and therefore at much more frequent intervals. And in that, to a great extent, the turns of business and finance did follow the fortunes of war, they were wise in their buying policy. This intentness upon war affairs is evidenced in newspaper reports of that period. Said one finance writer, "The military position is looked upon in the finance and commercial world as favorable and there is therefore more buoyancy manifested... The dry goods market has exhibited increased activity." \*

With earnings high, the manufacturing industries of the North entered upon a period of expansion and profit, and, in general, remained prosperous for the duration of the war. Cotton goods, however, fell quickly from their productive position when the supply of southern cotton was cut off, and the sturdy fabrics which we manufactured for export soon disappeared from the market. Boots, shoes, other leather goods, and clothing, on the other hand, were exported in normal quantities throughout the conflict. On the whole, except for some slight falling off in 1861-62, our foreign trade held its own quite well in the face of the exigencies of war. \*\*

Throughout the North, business enjoyed fruits cultivated in the blood of the battlefields. The Beards describe it:

Luxurious living and profiteering on the part of civilians as well as official transgressions characterized the struggle. The new rich could not restrain their emotions. "We are clothed in purple and fine linen," exclaimed the Chicago Tribune, "wear



the richest laces and jewels and fare sumptuously every day." When Secretary Chase visited New York on urgent treasury business in the spring of 1864, he found men of affairs more interested in the stock market than in the awful news of bloodshed at the battle front. \*

John Sherman was another observer who found the war a blessing to the money men of the North. Writing to his brother on November 14, 1863, he spoke of the "wonderful prosperity of all classes, especially labor." He continued, "We are only another example of a people growing rich in a great war. And this is not shown simply by inflated prices, but by increased production, new manufacturing establishments, new railroads, houses, etc. Indeed every branch of business is active and hopeful. This is not a mere temporary inflation caused by paper money but is a steady progress and almost entirely on actual capital." \*\*

The South, however, fared quite differently. Faced with the problem of creating almost ex nihilo an industrial society, the Confederate States fought a losing battle against economic inevitabilities. Confederate money declined so rapidly that before the second year of the conflict was concluded, one gold dollar had a value of twenty-two Confederate paper dollars and "an ordinary dinner in a good Richmond restaurant cost from fifty to a hundred dollars in currency."\*\*\* As another example of depreciated Southern currency, the Richmond City Council, on July 20, 1863, ordered "that Joseph Strause be paid \$316 for seven reams of paper furnished the Hastings Court."\*\*\*\*

After the conflict, the South, amid her myriad other troubles, faced the difficult problem of readjusting her currency. Confederate money, of which it was said "it took a basket to carry the money to market, while what it purchased could be brought home in the vest pocket" reached absolute zero when Lee handed over his sword at Appomattox Court House. Naturally then, post-bellum

Confederate finances exhibited a great deal of confusion. One record shows that on January 8, 1866, "Mrs. M. Solomons, teacher in the primary school of Jefferson Ward, presented a bill of \$1540 for services from December 1864 to March 1865. Upon the recommendation of the committee she was paid \$38.50." \*

A hint of the fact that all these conditions described had their direct effect on the Jews along with every other element of the population, is given by the fact that both the individuals referred to above, were Jewish.

The period of prosperity which the war had set going for industry continued for almost a decade. Technical improvements, the readiness of the consumer to raise his standard of living and to spend his money in more and different fields, as well as improved marketing methods-- all contrived to sweep business enterprise ahead.

While the planting class was being trampled in the dust-- stripped of its wealth and political power --the capitalist class was marching onward in seven league boots.....At last the economic structure of machine industry towered high above agriculture --a grim monument to the fallen captain, King Cotton. Moreover the bonds and notes of the Federal Government issued in its extremity furnished the substance for still larger business enterprise. And the beneficent government which had carefully avoided laying drastic imposts upon profits during the war, soon afterwards crowned its generosity to capitalists by abolishing the moderate tax on incomes and shifting the entire fiscal burden to goods consumed by the masses....With capital at hand, with natural resources to be had for the asking or the taking, with stalwart labor ready for the fray, with a vast domestic market assured, with politicians impatient to co-operate and share the fruits...American business men leaped forward as strong runners to the race when the news of Lee's surrender boomed throughout the land. \*\*\*

And yet it was not all smooth sailing for the northern manufacturers. Their immediate problem was no slight one-- that of readjusting their factories and converting plants which had been producing army and navy goods for the government into plants  
xxxxxxxxxxxx  
which would manufacture the products of peace. Production began

rapidly to overhaul consumption and finished goods began to pile up in the hands of the manufacturer. The merchant was quick to observe this and cautiously withdrew into his shell, sensing the possibility of a drastic price fall. "By the following autumn," says Clark, "some manufacturers were curtailing output and merchants reported their business below the average."\* And then, the industrial and commercial uneasiness was sharpened by the failure of three front-rank textile firms in New England and New York."...The country was already on the eve of an era of falling prices." \*\*

In 1869 American business again went pessimistic. Buyers wanted more credit, the sellers reported, and it was becoming harder and harder to make collections. Agriculture, manufacturing and trade were showing smaller profits-- with the possible exception of the South, which, despite its crippled infant industry, was producing more than before the war and was turning its money from the purchase of Negroes and land to the purchase of manufactured articles.

In the autumn of 1869 it was reported that there was an idle mill in every manufacturing village in New England....Rents were falling and, to quote a contemporary account, "a feeling of depression is insensibly creeping over the minds of business men." Yet according to other contemporary reports "wherever we go in agricultural districts or in manufacturing centers there is offered to the eye the same evidence of new investment of capital in productive enterprises."....Considered broadly the eight years following the conclusion of hostilities were a period of almost feverish industrial expansion. \*\*\*

One surprising thing about this eight year period, was that despite the extreme lack of stability in the currency there were amazingly few failures in business. Wesley C. Mitchell seeks to find the reason for this in the extremity of the danger itself. He quotes a New York business man, writing in Harper's Monthly Magazine at that time, who says,

"When the war ended we all knew we should have a panic. Some of us...expected that greenbacks and volunteers would be disbanded together. Others expected gold to fall to 101 or 102 in a few days. Others saw a collapse of manufacturing industry, owing to the cessation of government purchases. But we all knew a 'crisis' was coming, and having set our houses in order accordingly, the 'crisis' of course never came." \*

But if the 'crisis' did not come after the war, it did not delay as long as it might have. Like most periods of great prosperity, the years 1865-1873 saw a great deal of speculation and investment. The inflated currency and high prices stimulated production and embarrassed the farming districts. A tightening of the money market caused discomfort all around and caused the failure of Jay Cooke and Co. , a large banking house which had been interested in financing the Northern Pacific. This started the landslide and the period of good times was rudely ended by the panic of 1873. A business depression, which until 1929 was perhaps the most trying in the history of our country, was then initiated and lasted until almost 1879. In 1873 alone some 5000 failures took place and during the entire period of the panic and the depression there were more than 47,000 failures and a total loss of more than one billion dollars. "Imports fell off, immigration declined, and laborers by the thousand were thrown out of work." \*\*

The panic, then, was an intra-national phenomenon in its beginning. "We had been tying up capital over-rapidly ... in fixed investments...The prices of agricultural produce fell, the purchasing power of rural buyers declined and the market for our manufactures was correspondingly curtailed." \*\*\*

Nevertheless, this fifteen-year period of expansion industrially and progress economically is no less remarkable

because of the depression which marked its close. The phenomenal progress later revealed was certainly well on its way by 1875.

This progress is described by the Records:

In 1860 just a little more than a billion dollars was invested in manufacturing and only 1,500,000 industrial wage earners were employed in the United States. In less than fifty years the capital had risen to more than twelve billions and the number of wage earners to 5,500,000. During the same period the value of manufactured products had leaped to fourteen billion dollars a year, fifteen times the total at the beginning of the epoch. The output of American iron and steel --the measure of modern power-- was in 1870 far below the tonnage of England or France...within twenty years the United States had outstripped them and was pouring from its forges more than one-third of the world's total annual supply..... \*

## Chapter II .

### The Jewish Scene .

Of this American progress, the American Jew was a part and a beneficiary. With the others he suffered set-backs in the financial tremors and in the business depression, but with the others he made rapid strides forward, using the industrial expansion and the new buying power to boost his economic position, and capitalizing on his economic position to build firmly-founded institutions and to develop his social and cultural life.

The war had thinned the flow of immigrants and the stream of German Jews changed gradually from a torrent to a trickle as the conditions in Europe gradually bettered themselves. The post-war period provided a lull between the German flood and the Russian flood which was to be loosed in the 'eighties and American Jewry turned enthusiastically to the task of strengthening itself from within.

#### Population and Immigration.

Isaac Mayer Wise once jubilantly wrote, "Our Country is not only the land of the free and the home of the brave; it is also a text book of ethnography. Besides the Indians, Negroes, Chinese and Japanese, the Census Bureau reports a 'white' population of about 45,000,000.....This is one lesson which the American Text Book of Ethnography teaches; it is the lesson of synarchy."\* But although we may agree with these ideas on ethnography, we can regretfully point out that were it not for "synarchy" we might know more of the number

and distribution of American Jewry during our period. As it is, the lack of reliable statistics is only poorly seconded by a number of general estimates.

In 1848 , M.A. Berk placed the Jewish population at about 50,000 and in 1880, William E. Hackenberg estimated it to be 230,000. \* The latter figure was perhaps more accurately determined by the Board of Delegates of American Israelites, who gave the 1880 population as 230, 257. \*\* The number of Jews in the United States during our period was no doubt somewhere between these two figures, although ~~one~~ Jonas P. Levy placed the figure in 1858 as high as 400,000 --from other evidence this latter figure is palpably erroneous. Simon Wolf estimated the Jewish total to be no more than 150,000 at the outbreak of the Civil War, and this is no doubt close to correct, \*\*\* since another scholar points out that nearly 100,000 Jews came to the United States between 1848 and 1860.\*\*\*\*

These Jewish arrivals were only one part of the inundation of newcomers mentioned in the last chapter. This had reached its highest point in 1854 when 427,833 immigrants landed on these shores. This number diminished steadily and fell to less than 90,000 in 1861 and 1862 , rose again to 459,803 in 1873 and then sank as a result of the depression. (\*)

*Palpably incorrect*

A great part of the stream of immigrants were refugees a from war and unrest in Germany, of whom Gerstaecker said in 1849, "not one-tenth...were Christians." (\*\*) This stream of German-Jewish immigrants began in about 1830, the number of those seeking to escape from misery and <sup>wishing</sup> ~~wished~~ to avoid military conscription reached its peak between 1848 and 1850, and then continued in steadily decreasing totals until 1870,

"when it ceased to be a considerable factor." \* These German Jews, according to one source, were "in the main poor people who commenced trading in a small way -- usually by peddling, which , before the existence of railroads, was a favorite method of carrying merchandise into the country districts. By industry and frugality they laid the foundations of a considerable number of moderate fortunes!"\*\*However , after 1846, Max J. Kohler points out, the German- Jewish immigrant was of a higher class. He says, "Political persecution and reactions at this time induced many of high culture and frequently of means to emigrate....spurred on other immigrants as well who were not obliged by pecuniary necessity to commence as low down on the commercial ladder of success as peddling represents." \*\*\*

Among these German-Jewish arrivals , a few Jews from Eastern Europe began to be seen. As immigration reached its low point, subtly the change was brought about. In the sixties a number of Poles and Lithuanians settled in the city of Baltimore,\*\*\*\* and by 1870 there were about 5000 Jews from Eastern Europe in this country.(\*) This new stream frightened the older stock. They feared that the standing they had laboriously acquired in the eyes of the community would be lowered by this new influx. In July, 1869, the president of the Hebrew Benevolent and Orphan Asylum of New York, said in a report, "...the burden on your committees emanates by no means from our resident poor alone but in great measure from the vast number of emigrants that daily arrive at our shores." (\*\*) And although the number was not really so "vast" , the Board of Delegates in 1871 reported that it had received and cared for 528 immigrants from Western Russia, out



of a fund of \$7000 , and protested against these poor immigrants, who, they said, "had" long constituted a burden and an unjust tax upon our large cities."

The exodus had been facilitated by steam navigation, and, with the Jewish population multiplied three times, Jewish communities were increased and Jewish problems were magnified. Luckily the lull came in time to permit means for the solution of these problems to be found. According to one writer, "The years following the Civil War served... as a breathing spell during which the new arrivals succeeded in establishing themselves both economically and socially, and Jewish communal life became better organized and more efficient."\*\* The traveller, I. J. Benjamin II , describes the earlier immigrants as having built up self-supporting businesses which were able to bolster with loans the later arrivals. Among American importers, manufacturers and wholesalers, he says, the name of "German Jew" had a "good sound". "In North and East, South and West," he continues, "countless Jewish firms have been established, --many importers in New York, Wholesale dealers in Philadelphia, Baltimore, Cincinnati, St. Louis, Chicago, New Orleans, San Francisco and so on, and thousands of flourishing businesses in other cities, towns and villages, testified to the well-being...of the Jews..."\*\*\*

Not all the immigrants who built up the importance of the Jewish communities on the Atlantic seaboard had settled in those communities immediately upon their arrival in the United States. In fact many who later became successful eastern business men were among those hardy, adventurous pioneers who pushed on from their port of arrival into the interior, where they came into close contact with American

life, built a foundation for their enterprises and then returned to New York. To take only two examples out of many: Abraham Steinam who came to this country in 1833 first settled in Milwaukee, Wisconsin, he then established in business in Prairie du Chien and in 1865 he came to New York and established his firm which later became prominent in that city.\* Lazarus Strauss, too, the founder of the Strauss fortune, established a general merchandise business in 1853 at Talbotton, Georgia; he later removed to Columbus in the same state and didn't come to New York City until after the Civil War.\*\* When we consider that the Jewish population of New York City in 1848 was between twelve and thirteen thousand and in 1860 it was about sixty thousand, an increase of less than fifty thousand,\*\*\* we can safely conclude that <sup>about</sup> ~~xxxxxxx~~ half the Jewish immigrants moved on and settled in other sections of the country.

The stories of many of the Jewish arrivals exhibit the hardy fortitude and grit of these pioneers. One that is fairly typical is that of Marcus Younker, who later became prominent in Iowa Jewry. He tells:

My brothers and myself came to New York (in 1854) to hunt our fortunes. I had a stock of stationery amounting to \$2.50, to start my career in this country with. I was to take a stage to Union Square where I was to search trade either on the street or by ascending and descending countless steps leading to offices, but, as I was getting on the stage, my entire stock fell in a dirty gutter.... Wind-hearted by-standers had remorse upon me and helped me out with the sum of one dollar and that practically was my start in the United States..... We came to Keokuk in 1856, where we started up a small business, but as yet some of us, sometimes myself and sometimes my brothers Samuel or L.M., would go out and ramble through the country and peddle among the brave and generous pioneers of Lee and Des Moines Counties...." \*\*\*\*

Although these men came for the most part in the 'fifties it was during the succeeding decades that they laid their

foundations, exchanged their peddler's pack for a horse and wagon, then established a small store which amazingly often grew into a large store and like as not became a banking house. Not all of the immigrants reached the top of the ladder of course--but an astoundingly large number of them within an astoundingly short period. Adolf Kraus, who became a prominent Chicagoan and international president of the B'nai B'rith tells a quite similar story. He arrived from Bohemia at the age of sixteen, was able to speak little English and had no connections in the New World. "It was a bitter cold day," he relates, "I was hungry and all the money I had left was two pennies. I went into a store to see what I could buy for this money. I saw large beautiful apples there and asked the grocer how much he wanted for an apple. 'Two cents', said the grocer. 'That is all the money I have. Could you not sell me one of the smaller ones for one cent?' The grocer looked at me and said, 'You can have two apples for a cent.'"

Not all the immigrants, arrived penniless, "leaving nothing behind but despair," however. As pointed out above, many had means and many had connections. The young Jacob H. Schiff was one who added to his energy and ability a few letters of introduction. When he arrived here in 1865 "he soon secured employment as a clerk with the brokerage firm of Frank and Gans. At this time, when Schiff was but nineteen years old, Adolf Gans recognized his ability in finance. He was energetic, he sought business, and he secured quite a volume of transactions in United States Government Bonds."

Laurence Guy Brown in his book on immigration speaks of the tendency of immigrants--Germans in particular--to colonize. He says of the Jews that they have an "oppression

psychosis" and a tendency to segregate in ghettos.\* But if the Jew had this "psychosis" it seems that it operated against segregation and, from a study of the facts of our period, hampered his attempts at unification and hindered his building of institutions. Various immigrant groups and different sections of the country wrangled and disagreed in a manner that makes their final achievements the more remarkable. Isaac Mayer Wise, for example, writing in the Israelite in 1860, states that since the "Portuguese, English and Polish congregations" refuse to join the German groups, he has no intention of joining the Board of Delegates of American Israelites.\* Temple Emanuel of New York reveals a similar attitude in a circular which it issued against the Board of Delegates. This circular protested against Jews' acting together as Jews, lest American neighbors think they are in 'Golus'. \*\*\*

But, despite these handicaps, some truth may be seen in Brown's statement, for the Jew did gather in communities and did erect institutions about which to center his life...we may say, in the face of this "oppression psychosis."

#### Jewish Institutional Progress.

The phenomenal speed with which the American Jew erected new edifices to the glory of God and the community life of Israel is readily apparent in the church statistics of the time. The bare figures for the period 1860-1870 are thrilling. In 1850 there had been only 36 synagogues, capable of accommodating 18,371 worshippers and showing a total property value of \$416,600. By 1860 there were 77 synagogues, with a seating capacity of 34,413 and a tot-

al value of \$1,135,300. In 1870 there were in the United States 189 Jewish organizations, 153 Jewish institutional edifices capable of holding 73,865 people and (as though the advance of the previous decade had not been amazing enough) a property value of \$5,155,334! \* The statistics published by the infant Union of American Hebrew Congregations in 1880 show that the Jew still went ahead but emphasize the relative magnitude of the increase of the 'sixties. These figures show that by 1880 there were 278 congregations with a total property value for Jewish institutions of \$6,648,730. \*\*

The cheap communication and transportation and the entire trend of the era evidenced the fact that some "centripetal process...was drawing people of similar economic status and parallel opinions into co-operative activities." \*\*\* Perhaps, then it was this trend that was facilitating the institutional progress of the Jew. Surely though, it was dependent on and is an index of his economic progress.

And the fifteen years which followed the Civil War have been called the "period of...greatest prosperity" of the German Jew. "His economic well-being having been assured the affluent Bavarian turned to other matters. He built temples and synagogues, founded societies and institutions, fostered schools and homes:\*\*\*\*." Not only were new institutions founded but the older ones prospered and enlarged their scope.

And the institutions outside the synagogue, the progress of which is not recorded in the figures above, had a development as great or greater. Orphan asylums, hospitals, homes for the poor and the aged, flourished in a manner that

later chapters will show. Benjamin , even at the beginning of our period, gave American Jewish institutions a rare tribute, when he wrote, "...there ~~xxx~~ <sup>have been founded</sup> institutions and asylums for the care and support of the poor and the ill which seek their equal in Europe." \*

Even the social, benevolent and educational ~~societies~~ became more numerous and added thousands to their membership. The fraternal orders enjoyed the benefits of the times. B'nai B'rith's membership rose from 3000 in 1857 to 20,000 in 1868; the order established many new lodges and supported charitable institutions. The Order "Keshar shel Barzel" was founded by J.S. Blackman in the 'sixties for the benefit of Polish Jews had 8 lodges and over 1000 members by 1871. The Independent Order Free Sons of Israel had thousands of members in the 'seventies and numerous other organizations thrived. \*\*

As for synagogues, they sprang up in every section of the country. Wherever Jews lived there was activity and enlargement. Congregations moved out of smaller quarters, built elegant and ornate buildings. Synagogues and "temples" stand today as testimonials to the affluence of that time. Cincinnati's "Plum Street Temple" built between 1863 and 1866 by Congregation Bene Yeshurun is a good example. Its colorful Moorish style is still impressive. The structure cost the unprecedented sum of \$263,535 and at the time of its dedication was one of the largest Jewish houses of worship in the country. \*\*\* From coast to coast the same development took place. Emanuel in New York and Emanuel in San Francisco built new ~~xxxxxxxxxxxx~~ structures, Kehillas Anshe Meariv and Bene Shalom in Chicago moved into larger

quarters and, as following chapters will reveal, hundreds of other congregations moved forward in the same pace.

In fact, some typically Jewish notes might lead us to think that our co-religionists may have been a little too zealous---when, for example, we read in the Israelite that in Alexandria, Virginia, there were 20 Jewish families and two congregations -- an exact minyan for each ! \*

Another slant on such growth may lie in the remarks of another writer, who speaking of German Jews in New York during the pre-Civil-War and Civil War period, says, "Joining a congregation became a social necessity. Peddlers returned to the city twice a year -- during the Spring and Fall Holidays -- to replenish their stocks and to join their brethren in religious exercises." \*\*

Jewish institutionalization took on a broader aspect in the founding of such organizations as the short-lived Board of Delegates of American Israelites and the successful Union of American Hebrew Congregations. The former organization was founded in 1859 and between that time and the time of its disbanding in 1878 fought vigorously for the rights of American Jewry and founded new institutions, among them a rabbinical seminary and a publications society, both of which died in infancy. The former institution, Maimonides College in Philadelphia, was organized in 1867, possessing a fund of \$5000 and 8 resident scholarships of \$300 each. Isaac Mayer Wise wielding his fiery pen in Cincinnati attacked it "vigorously, even scurrilously". \*\*\* In 1874 the college was

forced to discontinue because of a lack of congregational support and a lack of students.\* In the publication society was chartered in 1872 and for three years offered its 1200 members books at the rate of \$3 per year but the depression forced it out of existence in 1875. \*\*

founded

The Union was organized in 1873 and ~~built~~ its college in 1875. However, its progress and history are for the most part beyond the scope of this study.

#### Commercial and Occupational Progress.

The traditional stereotype sets the Jew as one who derives his livelihood from merchanting and from finance. However, this was no more wholly true in the period 1860-1875 than it is wholly true today. Perhaps the greatest number of Jews did make a living by buying and selling or by manipulating money and stocks, (much fewer in the latter than in the former) but there were few other fields of endeavor in which the Jew ~~did~~ not take part as well. As Isaac Mayer Wise wrote:

By the force of previous conditions most of the immigrant Jews resort to small commercial or light ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ mechanical trades. But they do not abide there, and are engaged today in all kinds of mercantile and mechanical pursuits in the cities. Like other people they are bankers, brokers (in very small numbers, manufacturers, importers, jobbers, wholesale and retail dealers, in all classes and kinds of merchandise, while others are peddlers, hucksters or purchasers of raw materials. Again others are agents or solicitors for fire and life insurance companies, book-keepers, clerks, commercial travelers, newspaper men and book-agents.....They are carpenters, tailors, shoemakers, painters, cigar-makers, glaziers, butchers, tanners, metallurgists, watch-makers, upholsterers, printers, furriers, tinnerns, plumbers, engravers, etc.....They are physicians, lawyers, preachers, teachers, architects, artists, sculptors, druggists, opticians, musicians, actors, composers, authors, poets.....They are not engaged in large numbers in agricultural pursuits.... Still, the number of Jewish farmers in this country is





dising.

The huge department stores of today, too, have grown out of small clothing enterprises. To mention a few: the huge New York firms of Abraham and Strauss (an outgrowth of the firm of Wechsler and Abraham), B. Altman and Company and others. Stern Brothers and Bloomingdale Brothers, both large New York department stores today, grew from small dry goods stores. The dry goods trade took almost the same part as did the "Bekleidung" enterprises, and were closely allied to them. There was even a Jewish pioneer in the manufacture of ~~xxxxxx~~ paper collars in the United States, whose "business increased rapidly and for a long time he was unable to fill the demand!"\*

As for agriculture, there had been a number of Jewish farms at Wawarsing, Ulster County, New York in 1837 but this settlement had failed in 1842. In colonial times Jews engaged in the cultivation of indigo, rice, corn, tobacco and cotton in Georgia. But the real beginning of Jewish agriculture in the United States as far as it goes, did not ~~xxxx~~ take place until the Russian influx. \*\*/ During our period there were a few scattered agriculturalists but more Jews engaged in the buying and selling of grain, cotton and tobacco than in the cultivation of it.

During the Civil war period, as we have pointed out above, wage earners suffered from the depreciation of currency. In this light it would be interesting to learn what portion of the Jewish population derived its income from wages. Mitchell says, "All of the statistical evidence... supports unequivocally the common theory that persons

whose incomes are derived from wages suffer seriously from a depreciation of the currency."\* (See Appendix D for tables.) From a general consideration of occupational lists we can safely conclude that the proportion of the Jewish population which worked for wages was relatively small. This fact can help a great deal in explaining Jewish prosperity in war and post-war periods of depreciated currency. (Appendix G.)

There was, too, an almost inevitable trend from individual /productive to capitalist enterprise. Consider the following account which is typical of many: Simon Muhr was born in Bavaria in 1845 and arrived in this country at the age of eight with his parents. He "began to learn watchmaking in his father's store but he early evinced a desire to follow the business rather than the mechanical side of the watch and jewelry trade. To that branch he gave his attention so that the business of the house increased....at 21 in 1866 he became a member of the firm of H. Muhr and Son whose annual dealings then amounted to about \$75,000.... In 1869 the firm began the manufacture of jewelry...."\*

Something of the economic restlessness of the Jew and a bit of the trend shown in the above is evidenced in this story of two brothers:

Simon B. Fleisher....born at Meadville in 1840... at the age of fifteen he was employed in a fancy dry goods house in New York.....returning to Meadville(Pa.) he received employment from Messrs. Kohn and Adler, general dry goods dealers, with whom he remained until 1862 and then succeeded this firm conducting the same business on his own account, and combining therewith the purchase and sale of oil property. In 1865 Mr. Fleisher sold out his interest in Meadville where he engaged in the manufacture of cigars and later on in the tobacco business. The following year he relinquished that trade and bought a plant for the manufacture of braids, removing to Philadelphia, where the business has been continued and to which was added the making of worsted and woolen yarns.....

Moyer Fleisher....brother of the above....was born

in 1842...he was apprenticed to a watchmaker....then became a machinist....he enlisted...at the close of the war he engaged again in the watchmaking business with G. W. Russell... during that period Mr. Fleisher invented, manufactured and introduced the first clamp skates, which superseded the method of strapping skates then in vogue. In 1869 he entered into partnership with his elder brother.... \*

And so, a general view, shows a great deal of variety in the enterprises of the Jews between 1865 and 1870. More will be said in other chapters about these various trades and occupations.

### Signs of Economic Anti-Semitism .

Relations between Jew and Gentile during our period seem in general to have been of a very fine and amicable order. Newspapers and writings of the period evidence a mutual respect and a smooth neighborly relationship between the Jew and his neighbor. However, there were traces of dislike and the leering face of anti-semitism showed itself occasionally. A few insolent books appeared and dislike of the Jew was expressed in some periodical literature. Isaac Mayer Wise and others kept their pens busy defending their people against these attacks. On the whole the dislike seemed to be born of economic causes, as it so often is. Disgruntled business men blamed their reverses on the Jew, the perpetual convenient scapegoat. The Israelite in October of 1860 answered an attack which had been printed in the "Shoe and Leather Reporter". The attacking article had opposed auction sales of shoes and boots by Massachusetts manufacturers on the grounds that --

"....the sacrificed goods passed mostly into the hands of Jews, who are the principle buyers at the auctions,....they sold them again at other auctions , or peddled them through the country underselling the regular dealers at their own doors; thus paralyzing their business

and causing the goods purchased with a view of supplying their customers to remain on their hands unsold; the latter being supplied by Jews at prices less than the dealers' goods cost. \*\*

Evidently this condition did exist, for Wise's only reply was a defense of the right of the Jew to thus exercise his initiative. A similar event occurred just a year ~~xxxxxxfxxxxxxxixixix~~ later.

In December, 1862, General Grant issued his famous, or infamous, Order Number 11. The order declared that "Jews as a class were violating every regulation of trade established by the Treasury Department, and also Department orders, and are hereby expelled from this department (the Department of Tennessee) within 24 hours from the receipt of this order by the post commander." The Board of Delegates immediately protested against the order, General-in-chief Hallock revoked it, and even General Grant later disclaimed responsibility for it. \*\* But it is interesting to note again that this protest was not on the ground that the accusations were false, but on the just grounds that such violation should not be made the occasion for discrimination against an entire class. Two years later the Board again had occasion to protest <sup>this time</sup> against a report by General Butler in which he designated five men who were caught running the blockade, as "Jewish". <sup>Mayer S.</sup> ~~Rev. S. M.~~ Isaacs, <sup>(Secretary of the Board)</sup> wrote a letter, Butler and in reply, Butler said among other things that most Jews are "in business and have no professions". Isaacs replied by pointing out Jewish professional achievements. Butler then apologized and asked for further information and Isaacs replied with a long letter, which will be referred to again, later. \* \* \*

In March 1867 another incident of the same sort had the entire American Jewish business world up in arms. The Manhattan, Germania and other insurance companies in New York and in Hartford had refused to insure Jewish property and had cancelled all policies held by Jews. Indignation meetings were held in many Jewish communities ~~xxx~~ and were finally successful. \*Perhaps this incident, we may conjecture, was the result of the wide-spread, semi-humorous, conviction that Jews were addicted to arson for the purpose of collecting insurance policies.

#### Jewry's Community Standing .

In 1873 the Board of Delegates prepared a report for the Alliance Israelite and set forth a fairly complete summary of Jewish life in America. This report said; concerning the Jews of the United States:

...Though affiliated with American life they preserve their denominational distinction and have synagogues, Hebrew schools, asylums, hospitals, etc., but in the general society they act as purely Americans. They are represented in the arts, letters, and science. In New York City in the higher schools and colleges the Jews have more than a proportionate representation. There are three professorships at the College of the City of New York, one at the University (New York University) and one at Columbia. Professor Adler at Columbia is one of the most successful writers and teachers of German. There is an Israelite professor at Drew Theological Seminary in New Jersey. One Israelite recently gave a California college a big endowment. Judah Touro (this famous philanthropist died just before the beginning of our period) is known everywhere. Jews are distinguished in law and medicine. There are 100 Hebrews or more practicing law in New York. There are several judges, one on the supreme court of the state, two on the marine court, one city judge and two district attorneys. In Philadelphia there are twenty at the bar and in other cities like Baltimore, Pittsburgh, Albany, Cincinnati, Chicago, Louisville, St. Louis, Mobile, New Orleans, San Francisco and others. A Jew is chief justice of the state of North Carolina. There are also eminent physicians. There are 15 Jewish papers. There are Hebrew journalists on the staffs of the Herald, World, Express, Tribune, Sun, Nation and others. There are members of

Congress from New York, Pennsylvania, Alabama and Mississippi; Governors of Wisconsin, South Carolina and Washington. There are mayors, sheriffs, aldermen and councilmen in various cities. Jews are in the legislatures, custom houses, etc.... During the Civil War 20,000 Hebrews were in the army from Major-General to private and were conspicuous by their bravery..... Jews engage in commerce, farming, manufacturing, but they disdain recognition as Jews in other than strictly denominational connections. \*

Although the writer has been unable to check on one or two of the items in the above, we must assume their accuracy, if only because of the source. Certain it is that the Jew was prominent in political life. A list published by Lewis Abraham in 1888 contains more than thirty names of active Jewish office-holders during our period. (Appendix F.) In fact, one writer says, "It is not generally known, but from reliable authority we learn that General (then President) Grant offered to Mr. Joseph Seligman the important office of Secretary of the Treasury. However, Mr. Joseph Seligman, after consulting his brothers, who felt that they could not spare his services, was forced to decline the honor." \*\*

When Myer S. Isaacs wrote his letter in 1864 to General Butler, illustrating "the extent of your error" with regard to the occupations of the Jews, he too gave an interesting summary of Jewish standing. He said in part:

..... There are in the Federal, State and Municipal offices many faithful citizens of the Jewish religion.... Nor will the student of American history overlook those that have contributed by their energy, industry, intelligence and probity to the advancement of its commercial interests.... Although but a very small percentage of the population--- it is doubtful whether the entire number exceeds 200,000--- they occur in our cities such as New York, Cincinnati, Chicago, San Francisco, and other places a disproportionately high position in the commercial world.....

He then went on to speak of the Jews' "remarkable benevolence as a class". "No Jew," he declared, "is thrown

upon public charity, although Israelites bear their share of public burdens, in support of these communal institutions...." \* And this last claim is upheld by non-Jewish testimony as well. In 1869, the New York Evening Post declared, "The Hebrews have always been remarkable for their excellent system of charitable relief... No one ever saw a Hebrew beggar." ! \*\*

But the Jewish community standing was again Jewish dependent on ~~xxx~~ economic standing, and as has already been indicated, Jewish economic advance was remarkable. As Masserman and Baker put it, it was a "thrilling era" for the Jews:

It was during these years that the great Jewish banking and investment houses such as Kuhn , Loeb and Co. , Hallgraten and Co., the house of Speyer and the firm of Henry Greenebaum of Chicago got their start...Nelson Morris became one of the leading packers in the country; the Hart brothers controlled the manufacture of men's clothing in Chicago; Jews got the upper hand in the shoe and boot industry, became leaders in the jewelry trade and in the manufacture of cigars. Lazarus Strauss, father of Oscar, Nathan, and Isidor...established the greatest pottery establishment in the world...Brentano founded his publishing house....they financed railroads etc....the erstwhile Bavarian peddler had become a wealthy merchant, \*\*\*

And the small storekeepers and second-hand dealers had become great manufacturers. They were enabled to give their sons the manifold advantages which America affords its citizens, and they used their opportunities, rising high in commerce, entering the professions, becoming active and prominent in public affairs. \*\*\*\* Max J. Kohler quotes a letter of Francis Lieber , written in 1869, "The German Jews in America gain in influence daily, being rich , intelligent and educated, or at least seeking education."(\*)

On the burning issue of the opening years of the 'sixties, the question of slavery, the Jews were divided.



Of course, those who had fled illiberal Germany or had participated in the revolutions of 1848 had brought with them their liberal convictions and were for the most part opposed to slavery. Two Jewish delegates attended the National Republican Convention which, in 1860, nominated Lincoln for the Presidency; they were: Moritz Pinner, a delegate from St. Louis, formerly the editor of a German anti-slavery periodical; and Lewis Naphtali Dembits from Louisville who later became one of the leaders of American Conservative Judaism. \* As far back as 1840 in London, a Jewish precedent in the anti-slavery movement had been set. Adolf Cremieux, the great French Jew, had declared at the Anti-Slavery Convention that the Jews should be leaders in the movement. \*\*

On the other hand, there was also a well-defined tradition of pro-slavery feelings among American Jews. The famous Mordecai M. Noah, sitting in General Sessions in New York City, had opposed the anti-slavery movement. Judah P. Benjamin, who later became the Confederate Secretary of State, had been a leader of the pro-slavery movement in the United States Senate. Congressman Henry M. Phillips of Pennsylvania, a Jewish member of the House of Representatives, had advocated the admission of Kansas as a slave state a few years before the war. And on January 4, 1861, the national fast day, proclaimed by President Buchanan, Dr. Morris J. Raphall of New York, "took the stand in a widely-circulated sermon that slavery was morally right and sanctioned by the Bible. Isaac Mayer Wise and Isaac Leeser expressed approval. Einhorn, however, threw policy to the winds in righteous indignation against this.

*has been done*

However in this as in many other matters, it is probably true that the attitude of the Jewish masses, along with the attitude of all other classes, was determined mainly by their economic<sup>and sectional</sup> interests. This idea seems to be borne out by the following item. "During the war, Mr. Isaacs came out boldly in the Messenger....and bitterly denounced the institution of slavery. This action lost him nearly all his Southern subscribers...."\*

A change in Jewish community life, pointed out by Israel Goldstein, is the change which took place in its leadership. previously American-born Noah and Touro had been in the vanguard of Jewry. Now the leaders were the immigrants Leeser, Wise and Winhorn. Under these new leaders Reform Judaism made its greatest progress.\*\*

An interesting reminder of the influence of Jewry in Revolutionary times, is found in an 1861 Israelite. A note from Washington, D.C., says that "the senate committee on revolutionary claims reported favorably on the claims of surviving son of Haym Solomon on April 5, 1860...the aggregate of the indemnity is about \$453,000." \*\*\* The claim, however, was never collected.

It may also be interesting to note the part which foreign Jewish money played in American finance. John Moody ~~xxxx~~ says in his book, "The Masters of Capital" :

...The Germans...as a whole were more sympathetic toward the North, as the great body of German immigrants, following the uprising of 1848 were Northerners and strong supporters of the Union....the Germans and especially the rich South German Jews began...to invest in American securities... Jay Cooke (a Philadelphia banker and promoter) estimated that by 1869 at least a billion dollars worth of United States bonds were held abroad, of which a large proportion were held in South Germany. This large investment had established a new and powerful business interest in America--the Jewish bond dealer (my emphasis) with foreign connections in the

great ~~xxxxxxxxxxxx~~ European money center of Frankfort. With this new group of financial merchants Cooke had naturally allied himself, since the greatest source of English capital was only to be tapped through the Drexel-Morgan interests. A keen contest arose between the Cooke interests, (with their German Jew backing) and the Drexel-Morgan interests to secure the contracts for the government financing. In this contest Cooke and his party won and then carried through an extraordinarily difficult operation so successfully that the Rothschilds offered themselves as Cooke's associates in future enterprises. \*

August Belmont was the famous Rothschild representative in this country and was of Jewish parentage. Perhaps we will be able to throw more light on this situation and the Jew's part in our chapter on banking.

One slight economic difficulty which Jews encountered was that in several states they were forced to close their stores on Sunday in addition to Saturday. The Board of Delegates protested against this and cited the fact that New York law allowed stores which remained closed on Saturday to open on Sunday.

Despite these inevitable difficulties and vicissitudes the standing of the Jew in American community life between 1860\* and 1875 was high and the Jew was well respected. A clearer picture should be presented by a study of the individual communities.

Chapter III .  
Jewry in the East.

1. - In New York City .

In the Empire City resided the largest and richest Jewish community in the country. Its commercial facilities, its great financial center and its cultural opportunities all served as a lodestone for the Jew intent on making a home and a living. In estimating the Jewish population of New York during our period we are <sup>again</sup> forced to use the method of comparing more or less unreliable estimates. In 1848, Berk claimed that there were between 12,000 and 13,000 Jews in the city and in 1880 Hackenburg set the figure at 60,000. \*These figures are probably about correct. The statistics of the Union of American Hebrew Congregations which were published in 1880 also set the figure at 60,000. \*\* In 1860, there were probably between 30,000 and 40,000 Jews of March, 1863, in the city, Isaac Leeser in his Occident ~~xxxxxxxxxxxx~~ ventured the prior figure \*\*\* while I. J. Benjamin, the traveler, pronounced the latter on his visit to New York in 1860. \*\*\*\* Joseph A. Scovill, in 1868 in a book entitled "Old Merchants of New York" said, "There are now 80,000 Israelites in this city..." and Judge Daly said that the Jewish population in 1872 was estimated at about 70,000. (†) The first of these two figures is evidently too high and the second is probably a bit of an exaggeration as well. Nevertheless, the Jewish total in New York was far and away the highest in the country, the second largest community being Philadelphia with about

12,000 Jews in 1875.† I.M. Wise in <sup>1860</sup> ~~1860~~ <sup>NY</sup> put the number at 35,000.†

In their institutional life , New York Jews held the supremacy again, at least for numbers and for wealth. The United States Government in 1860 said that there were 13 congregations with a total property value of \$324,500. And the Union in the figures made at the close of our period reported 20 congregations with a total property value of \$2,653,000 -- certainly a remarkable increase. \*\*\*\*

Other observers of New York Jewish life , however, offer figures which do not quite dovetail with these. Benjamin in 1860 claimed that there were 23 congregations and an equal number of synagogues(†). In a perhaps more reliable estimate, Isaac Mayer Wise in the same year said there were 15 congregations with a contributing ~~xxxxxxxxxx~~ membership of 2165. (\*\*) However, a correspondent later corrects him and claims that there are 19 congregations with about 2500 contributing members and in 1872 Judge Daly claimed that there were 29 synagogues. (\*\*\*) Perhaps the most reliable of these reports are those of the government and of the Union. At any rate we do know that there was a remarkable growth and progress during this period. The Jews were spreading out -- they were moving northward, uptown with the expansion of the city, and southward, across the East River to Brooklyn. As they moved they of course set up new synagogues for their communities. As Israel Goldstein says, "In New York the number of new congregations was increasing so rapidly, that synagogue corner-stone layings and consecrations were a usual occurrence." (\*\*\*\*)

The progress is reflected in the census reports for New York State as a whole. There were in 1860 in the entire state, 20 congregations which were capable of accomodating 10,440 people

and showing a property value of \$376,000. The census for 1870 reports 47 Jewish organizations, 33 edifices with accommodations for 21,400 and a property value of \$1,831,850. \*If the figure given above as the Union estimate almost of a decade later for New York City alone, \$2,653,000, is computed on the same basis, the increase is certainly impressive!

As for the congregations, I.J. Benjamin found them "strong and flourishing" at the very beginning of this period of remarkable expansion. That they were, is adequately testified to by the beautiful edifices they erected. By far the outstanding congregation in the city, for that matter the richest and perhaps the most influential in the country was the Congregation Temple Emanuel. Its importance and its wealth are brought out by this newspaper item: In 1868 the Hebrew Benevolent and Orphan Asylum of the city collected a total of \$18,167.26. The largest contributors were Congregations Shizek Amuna, \$50, Shaare Shaim, \$350, Anshe Chesed ( of which Wise in 1860 said it had 310 members and was the largest congregation in the country\*\*) \$758.20, Adas Jeshurun, \$2,467, and Temple Emanuel, \$14,000 ! \*\*\*

At the opening of our period, Emanuel was prosperous enough to agitate for a new building, and finally on November 27, 1862, at a special meeting for that purpose, \$50,000 was subscribed by the members, to be used without interest by the congregation until receipts from the sale of pews in the new Temple would make it possible for this sum to be repaid. The contributions to charity made by the congre-

gation at special collections that year , amounted to  
xxxx \$1380.10 and even the Irish famine sufferers received  
\$367.50 from a special collection taken in April, 1865.\*

One characteristic of the Jews certainly evidenced during this  
period was their ready response to any appeal for charity --  
investigation of the cause, it seems, was rarely a factor to  
be considered.

That same year, on October 13, the congregation  
was able to cancel its mortgage. "The building since," says  
Myer Stern , "has been without incumbrance, as in spite of  
financial stringencies the Congregation's affairs have been  
uniformly prosperous." \*\*

By 1865 after numerous appeals and contributions  
it was unanimously decided the property at the corner of  
Forty-third Street and Fifth Avenue at a cost of \$108,750  
and to erect a building costing between \$300,000 and \$500,000.  
The sale of their old building to Congregation Mishkan Israel  
netted \$35,000 in 1866. It is interesting to note that during  
these troublous times, at the close of the great civil  
conflict, the collection for the benefit of the orphan  
asylum netted \$16,781. 31. \*\*\* Evidently, the well-to-do  
German members of Emanu-el were engaged in financial and  
mercantile pursuits. As an example of their ready response  
to all causes, when an appeal from New York's Mount Sinai  
Hospital was received on April 13, 1867, the members at  
once made up a collection \$2750. \*\*\*\*

On September 11, 1868, the imposing new structure  
was dedicated. Myer Stern never mentions the exact cost  
of the building, but the Occident in speaking of it  
declares that its cost was about \$600,000 and the sale of

pews was in excess of \$750,000.\*

However, these figures are probably slightly exaggerated for the more exact report of the sale of pews says, "The first sale of pews was held on September 13 and 14, Mr. Myer Stern acting as auctioneer, when 261½ pews of the 388 within the building were sold at the appraised value of \$481,900, plus a premium of \$226, 875 , making a total of the sale \$708,575, thus virtually leaving a surplus of over \$86,000, in addition to the 134½ remaining pews which had an appraised value of \$143,300; 35 of which pews were rented at the same time at a total of \$6100 per year. Never before in the history of any Jewish congregation was there such a wonderful success as was shown with this new structure, which in spite of its very heavy cost left the Congregation with a surplus of nearly a quarter of a million dollars. " \*\*

This detailed account, gives a fairly accurate picture of the state of prosperity of Temple Emanuel and of its members. Although certainly not all Jews in New York City were rolling in wealth, a general prosperity of this sort is shown in all available congregational records, and probably even the lowest economic strata were well-provided for.

The same year in which Emanuel dedicated its new Temple , Congregation Shaaray Tephillah laid its cornerstone on a plot measuring 100x100.5' and set about erecting a Byzantine-moresque synagogue with 400 seats on the floor and 320 in the galleries, to cost about \$120,000. \*\*\*

And lest it be thought that it was only the German-Jewish and settled congregation which made this progress, the accounts of the first Russian-Jewish synagogue



in New York reveal, though on a much smaller scale, the same forward development. This congregation, the Beth Hamidrash Hagodol, was founded in 1853 and was joined by several non-Russians who preferred the strong orthodoxy of the congregation to the reform tendencies elsewhere in the city. It first three years, saw its meetings held in garrets and lofts and they paid their rabbi the munificent sum of \$8 per week. However by 1856 they dedicated a synagogue which they had purchased and showed a membership of 65. During our period there must have been continual progress, for<sup>in</sup> 1872 they built a congregation at Ludlow street which cost \$17,250 with<sup>a</sup> mortgage of only \$8000. \*

Another Congregation which gave evidence of the prosperity of the times, was B'nai Jeshurun. The Jewish Messenger announced in 1863 that it projected moving uptown from its Greene Street Synagogue\*, and from Israel Goldstein's book we see that it did join the general trend.

An interesting note in the Jewish Times in 1869 was, "The Board of Trustees surprised the Rev. James K. Guthrie one evening this week in presenting him with a purse of over \$5000 contributed by members of the congregation."\*\*\* Such "surprises" will be referred to again later.

That Emanuel did continue her prosperity is shown in a report in 1871. It says, "The reports rendered by the officers and committees of Temple Emanuel revealed a state of prosperity unparalleled by any congregation on this or the European continent." Its receipts for the year had been \$71,431.24 while its disbursements had amounted to only \$37,309.52. \*\*\*\*

The southward movement of New York Jews was

shown in an item which told of the founding of a synagogue in South Brooklyn in September, 1863. This note appeared in the Jewish Messenger in <sup>January</sup> 1865, <sup>the</sup> although news probably could have reached Manhattan before that time. \*

By the end of our period the synagogal expansion was beginning to result in consolidation for in 1874 Temple Anshe Chased merged with Temple Adas Jeshurun to form Temple Beth-El. <sup>\*\*</sup> This latter Temple recently merged with the still prosperous Emanu-el.

The period was a golden one, too, for the Jewish charitable organizations and institutions. Both City and private aid were readily forthcoming and between 1865 and 1875 they showed one steady growth.

The Hebrew Benevolent and Orphan Asylum Society, which had been formed a year previous by the merger of the German Benevolent Society and the Hebrew Benevolent Society, was presented in November of 1860 by the City of New York, with twelve lots worth about \$35,000 in order that they might erect an asylum upon them. The association was at that time housing thirty children in a small house which it had rented in April of that year. \*\*\*

The cornerstone for the new building was laid on September 30th, 1863 on the site at 3rd Avenue and 77th Street. "The house is to be 120 feet wide by 60 deep, the basement of brown stone and the front of brick with stone trimmings."\*\*\*\* The cost of the building was about \$60,000, a great part of it coming out of the permanent fund of the society. (\*)

According to Benjamin there were in New York City at the beginning of our period, 44 Jewish societies

for education and benevolence.\* If this ~~was~~<sup>c</sup> so, it was an exceptionally large number for a community of less than 40,000 Jews. ~~Which is a very large number for a community of less than 40,000 Jews.~~  
~~importance.~~

Perhaps the most important Jewish institution in the city was the Mount Sinai Hospital, which had been founded as the Jews' Hospital in 1852 and its name changed in 1866 to show that although it was under Jewish control it had non-sectarian interests. The progress and development of this institution during our period is more or less typical and will be readily seen in the following sketch.

During the year 1860, the paying membership of the society had decreased from 674 to 662, but the hospital admitted 209 patients, its receipts were \$15,817.20, its disbursements only a bit over \$7000, and its general fund exclusive of the value of the property amounted to \$22,600. On October 30th of that year a banquet had been held which gained for the Hospital the sum of \$9,800.\*\* (The Israelite's account of the affair reported that it had netted nearly \$14,000\*\*\*)

In 1863, the institution reached a degree of financial independence, when "Mr. Benjamin Nathan and Mr. Joseph Fatman, both officers of the society, magnificently donated \$10,000 each to the funds, and this together with the successful efforts of the Directors to increase the capital to \$50,000, placed the Hospital above the necessity of further appeals to the public."\*\*\* That this statement is not wholly true, however, is seen above in the appeal made to Emanuel in 1867.

During 1865 the Hospital admitted 420 patients, treated 437 "out-door" patients, registered total receipts of \$16,487.56 and disbursements of \$11,351.18 and a membership which had fallen to 600.

Mount Sinai was started on the road towards erecting a new building when the Legislature in 1868 authorized the city to lease certain land on Lexington Avenue between 66th and 67th Streets for the term of 99 years at the nominal rent of \$1 per annum, for the erection thereon of a suitable building....subscription lists were opened, appeals made to the public and before the end of 1869 nearly \$75,000 was donated." \*

Receipts of 1869 showed for the first time a smaller figure than the disbursements, but this was no index of the Hospital's prosperity for the number of contributing members had risen to 2,309 and the value of the property exclusive of the grant of land and the donations which had been received for the new building was \$100,844.17. 621 patients were admitted, 906 outdoor patients were treated, the receipts were \$17,158.72 and the disbursements \$19,565.41 .

On May 25, 1870 the Cornerstone of the new building was laid with gala ceremonies <sup>the building</sup> and still stands today as the main building of the huge hospital on Fifth Avenue. Toward the end of that same year a great Hebrew Charity Fair was held by the Jews of New York City in the armory of the Twenty-second Regiment. The fair lasted twenty days and resulted in a net gain of \$101,675.54 for the Hospital fund. \*\*

During the course of the fair, the prominent Mr. Lazarus M. Morgenthau presented to the institution a "Golden Book of Life" in which the names of contributors were to be inscribed and by 1871 the book had realized \$6,033 -- "which large sum in so short a period was due mainly to the unremitting efforts of its generous originator."\*

In the year 1873, the last of our record, the Hospital recorded <sup>874</sup> ~~824~~ admissions, 1,697 out-door patients, receipts amounting to \$41,349.93 and disbursements, \$40,703.58. And ~~xxxxxx~~, though \$34,382 was still owed on the building, the value of the property had now risen to \$383,852.14.\*

The great fair had as its other participant, the Hebrew Benevolent and Orphan Asylum Society, their share of the receipts amounting to nearly \$34,000. And according to the Union statistics this organization rose to a position at the close of our period where it had 2100 members and property worth \$344,000.

Among other New York organizations that were established between 1860 and 1875 were the Hebrew Free School Association in 1864, the Home for Aged and Infirm Hebrews in 1870, the Jewish Publication Society in 1873 and the Young Men's Hebrew Association in 1874. A Hebrew Free Burial Society was formed in 1869, and the United Hebrew Charities was organized in 1874.

The first of the above organizations, the Hebrew Free School Association, undertook the task of providing free education, both Jewish and secular, for all Jewish children. By the close of our period it had 500 members and property to the value of \$16,000. \*\*\*

The Home for Aged and Infirm Hebrews was first opened in 1870. In 1872 it moved to larger quarters and in 1873 acquired a "commodious dwelling" at 63rd Street and Lexington Avenue. Its receipts during the year 1872, in which it had 30 inmates, were \$8,756.33. \* The founder of the organization, Mrs. Henry Leo, was an active participant in the tenement house reform movement.

Prominent among those who established the publication society in 1873 were Leopold Pamberger, Benjamin I. Hart, Myer Stern and several other German Jews. However, the organization lasted only two years. \*\*

As early as 1869 a movement was started to consolidate the charities of New York City. Forty or so organizations certainly could not maintain a high standard of efficiency. On July 24th of that year an editorial appeared in a Jewish weekly declaring, "...with the large increase of... benevolent associations their usefulness has been considerably impaired..... The centralization of charitable and benevolent societies has been carried into effect with the best results in Philadelphia, Baltimore, Cincinnati and Chicago...."\*\*\* The movement for centralized administration came to a head in 1873 and finally the following year the United Hebrew Charities came into existence. It grew rapidly and in 1900 its president, Henry Rice, was able to call it "the largest Jewish relief organization in New York...."\*\*\*\*

Among the synagogues, Shearith Israel, the Spanish-Portuguese Congregation which dated back to the 17th century, had at the close of our period about 300 members and property amounting to about \$310,000. Bnai

Jeshurun had 180 members and about \$80,000 worth of property; Ahavath Chesed, about 250 members, \$275,000; Shaaray Tefilla, 187 members, \$105,860; E'nai Israel, 100, \$25,000; Rodef Shalom, 169, \$35,000; Shear Hashomayim, 113, \$56,000 and Beth Israel Bikkur Cholim, 80, \$17,500. Temple Emanu-el had by this time 462 members and property worth \$700,000. \*

Synagogues founded between 1860 and 1870 included the Congregation Dorech Amuno which had 80 members and \$5000 worth of property at the end of the period, and the Hand in Hand Congregation in Harlem which had 80 members and \$1500 property. The first of these was organized in 1864 and the second in 1870. \*

In what is now the borough of Brooklyn there were seven congregations and a Hebrew Benevolent Society. Four of the seven synagogues were founded between 1860 and 1875. They were, Beth Elohim in 1862, Temple Israel in 1869, Congregation Achavas Achim which dedicated its Sefer Torah on July 24th, 1869, and Congregation E'nai Shalom which was organized in 1867. The largest Brooklyn congregation was another Beth Elohim which had been founded in 1859 and had 82 members and \$55,000 worth of property. There were some 13,000 Jews in Brooklyn. \*\*

In commerce and in community life the New York Jews occupied a high place. As Isaac Mayer Wise wrote in 1860, "In commerce the progress of the New York brethren is most astounding. But a few years ago they occupied little stores in Grand, Division or Houston Streets. The down town merchants of German Jewry were soon counted. Now they occupy a prominent

position among the wholesale merchants on Broadway, Leonard, Duane, Warren, Vesey Streets, etc. and do an extensive business." \*

Among the best-known New Yorkers of that time was Joseph Seligman. The great banker was a generous contributor to Jewish charities and organizations and "his large personal contributions" to the Hebrew Orphan Asylum "never failed." Seligman was first established in the dry-goods furnishing business at Watertown, N.Y. and in 1841 established with his brothers a large importing business in New York City. The firm was a successful one and did a large business until the opening of the Civil War, when the Seligmans joined the ranks of those who progressed from merchanting to banking. \*\*

Lazarus Strauss, first of another well-known New York family, arrived in New York from Talhottom and Columbus, Georgia at the close of the Civil War. His settling in New York is marked by a story which goes far to show how American Jews of that period readily earned the respect of their neighbors. As Henry Whittamore tells it:

The close of the war found him considerably poorer ~~xxxxxxxgeneraldepression~~ with a lot of confederate currency and bonds on his hands, and the general depression which followed induced him to come East. He had made up his mind to move to Philadelphia but his son Isidor prevailed upon him to come to New York.....he arrived.....in 1865 with about \$25,000, little more than enough to pay his debts.....One of the largest creditors at the time was Mr. Bliss of the firm of Morton Bliss and Company.

"Well, Mr. Strauss, how much do you want to settle for?" Mr Bliss asked.

"Dollar for dollar," Strauss replied, "exactly what I owe you."

Another merchant whom he owed about \$300 had charged the amount up to profit and loss and had difficulty finding the account--but like the others, he was paid in full. \*\*\*

Strauss, then in his late fifties, made a new start, entering the crockery business, establishing a new



line of trade and developing from a small-scale business to the large firm of L. Strauss and Sons. \*

The charitableness of these New Yorkers has already been pointed out. Benjamin reports that he attended a meeting on Sh'mini Atzereth in 1860 where Dr. Adler made a plea for the orphans' home and in a half-hour almost \$8000 was pledged. \*\* Moritz Cohn, in another incident of this sort, took the occasion of his son's bar mitzvah on June 20, 1869 to furnish clothing and a collation for all the orphans in the Hebrew Orphan Asylum. \*\*\*

The same sort of large scale benevolence was manifested by Mr. Joseph A. Levy, a young banker of twenty-five years of age, who, at a meeting of Shaaray Tephillah in 1864 pledged \$10,000 towards a new synagogue, to be given as soon as the remaining necessary sum was acquired. \*\*\*\*

In 1869 the President of the Hebrew Benevolent and Orphan Asylum said in his report, "I estimate the total contributions to the different charitable societies at not less than \$75,000 annually while more than twice that amount is given outside of the societies by our people to the poor..." (\*)

Another incident, related by Myer Stern, illustrates the haphazard nature of charitable activity as well as it does the liberality of New York givers. "On February 22, 1864, the sexton and collector (of Temple Emanu-el) Abraham Mayer...esteemed and beloved by all the Congregation and, to increase the sadness of the case, his wife died the next day. Both took the disease of typhoid fever while nursing their eldest daughter. The child recovered. As no means were left for the support of the children a subscription was taken up,

which resulted in the magnificent amount of over \$14,000..." \*

The high standing of the Jews in the community life of New York City is well illustrated by the numerous tributes to individual Jews. As an example, on the death of Myer Stern, one of the founders of Temple Emanuel and a highly respected merchant and institutional man, "Charities", the official organ of a large non-Jewish society said, "...the City of New York loses a man who has been one of its most useful citizens.... nothing that tended to promote the welfare of Gentiles as well as Jews was foreign to him..." \*\*

Joseph Seligman in 1872 had the honor of being Vice-President of the exclusive Union League Club and was a member of the Rapid Transit Commission which gave New York an elevated railroad. (1.) He and at least two other Jews were members of the "Committee of Seventy" which brought about a reform in city government and nominated Strong for Mayor after the Tweed Ring scandal in 1872. His co-religionists who served with him were Henry Rice \*\*\* and Joseph Blumenthal. \*\*\*\*

Another highly respected Jewish New Yorker was Hon. Albert Cardozo, <sup>(2)</sup> who at that time occupied the bench in Common Pleas. The Israelite contained this report concerning him:

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 (R.C.) College at Fordham, Westchester County, N.Y., a few days since. The Protestant Churchman says: "It is cheering to see a Church that once led...in the fiercest persecutions of the Jews now delighting to do them Honor. (\*\*)

(1.) The first elevated railway was a short line built in New York City in 1867 but the successful operation of such line did not take place until 1872 when the N.Y. Elevated R.R. Co. began running trains.... (New International Encyclopedia, NY, 1903.)

And in 1868, when a viciously slanderous book against the Jews appeared, a New York paper was able to say, "...the general esteem and respect in which the Israelites are held in this community are the best refutation of any slander from whatever source it may come." \*

## 2.- In Philadelphia .

The Jewish center second in importance in the East was the City of Brotherly Love. With an estimated <sup>Jewish</sup> population of about 10,000(\*) at the beginning of our period and an estimated Jewish population of about 12,000 at its close, \*\* Philadelphia did not show as great an increase as New York. Despite this, its Jewish community did participate in the general growth and progress, as will be evident. The 1860 census records that there were six congregations in Philadelphia with property worth \$137,500 \*\*\* but in 1860, Wise found 7 congregations with 850 contributing members\*. This apparent difference is explained by the fact that a new group, Congregation Adas Jeshurun, was formed near the end of 1859.\*\* At the close of our period, on the other hand, the Union records that there were 8 congregations with 1458 members and property worth \$663,660. The increase in numbers is slight, but the strengthening from within, shown by the property increase is impressive. \*\* This same progress is reflected in the figures for the entire state of Pennsylvania. In 1860 there were twelve congregations in the state , with property worth \$154,300 and in 1870 there were fourteen and the value of their property was \$681,000.\*\*\*  
mainly  
This increase was ~~exly~~ due to the building trend which has

been evidenced above.

Perhaps the outstanding example of this, was the development of Rodef Shalom between 1860 and 1875. Rodef Shalom is Philadelphia's oldest congregation, it having been founded in 1780. The congregation was growing in numbers so rapidly that it was determined to build a new and large synagogue. After the usual meetings, campaigning and subscriptions the property at Broad and Mount Vernon Streets was purchased and finally on July 20, 1869 the corner stone was ceremoniously laid. The building which was erected is typical of this period and again furnishes a clue to the economic position of the worshippers. With the property on which it is located it cost about \$250,000 and, says Morais, "ranks with the most attractive edifices on Broad street. Architecturally it is of the Moresque order being surmounted by a tower 125 feet in height. Among the inscriptions carved on the front is this: "My House shall be called a house of prayer for all nations." The interior is especially striking, and the seating capacity is about 1600." \*

Another congregation which expanded and built during our period is Keneseth Israel, which had been organized in 1847. The celebrated Dr. Finhorn came to its pulpit in 1861 after his courageous stand on slavery had forced him to leave Baltimore and ~~xxxxxxxx~~ occupied its pulpit until 1866. During his stay, the membership grew rapidly and in 1864, the congregation built a "new and handsome temple" on Sixth Street near Brown Street. \*\*

In 1873 the Congregation Anshe Emeth was formed and in two or three years time had fifty members and property

which was valued at \$20,000. The other Philadelphia congregations at that time were Mikve Israel, the third largest with 298 members and \$65,000 worth of property; Adas Jeshurun with 151 members and \$15,000; Beth Israel, 135, \$25,000; Beth El Emeth, 70, \$15,000; and B'nai Israel with 22 members and \$4800 property. \*

Philadelphia's Jewish Hospital was again the most important Jewish institution in the community. The Jewish Hospital Association was incorporated on September 23, 1865. The group purchased a property in West Philadelphia which when "altered and arranged" cost \$19,625 and its doors were opened in August, 1866. By 1870 the buildings were already of insufficient size to accommodate the demands made upon it and a new hospital was discussed. "After negotiations 14½ acres on Olney Road near Old York Road were bought for \$18,500 and a beautiful structure costing about \$70,000 was erected thereupon." In October of 1872, the cornerstone was laid and work begun upon the structure. The new hospital, beautifully located, possessed "attractive, solid and substantial" buildings. High tribute was paid to it by a representative of the State Board of Charities in an official report in 1875. He said, "A better arranged hospital, a more comfortable asylum, I have not seen. It compares favorably with the best in the land. I recommend it as a model for similar institutions of similar magnitude...." \*\*

Philadelphia, too, had her Society of the United Hebrew Charities. In fact, her example was among those which induced New York to take the same step. The organization was formed by the union of six charities, through the initiative and leadership of Mr. Edward H. Weil, in 1869. In its

report for 1870 it recorded that it had already had helped 682 persons, that it had received \$14,773.53 and had only expended \$13, 349.85 and had a balance of \$1,384.27. \*

Another Philadelphia institution which was formed during our period was the Familien Waisen Erziehungs Verein, the Family Orphan Educational Society. It was organized on March 26, 1868 with funds of \$400 , its object being "to foster orphans of the Jewish faith, place them with respectable Jewish families, care for their education and enable them to enjoy the benefits of family life." The organization grew and by the 'nineties had investments of \$8000 and was annually distributing for the support of its wards about \$4000.\*\*

Maimonides College, which we discussed above, was founded in 1867 and the Jewish Maternity Home founded in 1873. Expansion was also shown in the annals of the Hebrew Education Society of Philadelphia which had been founded in 1841. In 1866 it moved into its first quarters and in 1873 it moved into a new building. \*\*\*

society

Besides the orphan ~~home~~ mentioned above a Jewish Foster Home and Orphan Asylum had been founded in 1854 and evidently prospered during our period for it had at its close 404 members and a property value of \$30,800. The Jewish Hospital also had a home for the aged and infirm attached to it. A Y.M.H.A. was set up in 1875 and in 1868 a branch of the Alliance Israelite Universelle was formed.\*\*\*\*

Among the groups which were probably combined by the consolidation movement in 1869, were the United Hebrew Fuel Society of Philadelphia and the Relief Association. The former, a group which supplied fuel to indigent

Jewish families met in the school-rooms of the Hebrew Education Society, a group which corresponded to that of similar name in New York City, and by 1876 had \$11,000 in property to its name. \*\*The Fuel society reported in 1882 that during the season just passed it had furnished 116 tons of coal and two stoves to 153 families, but that it had "encroached upon the principal of our small investment the revenue of our Society being totally inadequate to meet its outlay." And evidently the Fuel association was not the only group which had difficulties under the system of disunion for the report of the Relief Association at the same time stated that "The society expended in the last season all its available funds." \*\*\* These difficulties, though they were probably in part due to the fact that it was the second year of the conflict and a period of financial disorder, <sup>were</sup> ~~was~~ probably as much due to the inefficient conduct of charitable organizations. Isaac Leiser in this same issue protests against the neglect of poor and strangers and points out this obituary as proof of his point:

We are informed by Dr. L. Shooney that a stranger by the name of Moses Hirsch departed this life on Wednesday the 14th of May at the Pennsylvania Hospital (a non-Jewish institution) and was buried at Mount Sinai Cemetery the following day. His disease was typhoid fever, contracted on the passage hither from Europe. As he was almost in a dying condition when Dr. S. first discovered his being an Israelite, and as he was only occasionally conscious, it was impossible to obtain many particulars concerning him, farther than that he was a married man, aged about forty-seven, and a resident of Berlin where his family now is. Dr. S. failed to discover even the name of the ship on which he came over.....he also stated that he had a brother in Cincinnati.... \*\*\*\*

Philadelphia Jews, too, stood high in their community life and were respected by their neighbors. They

contributed many who during this period were active in national Jewish life and who were active in the life of the city . Among the former, during our period, were William B. Hackenbush, a prominent Philadelphia silk merchant who gave time and thought to the problem of American Jewish statistics, and Mayer Sulzberger , an active Philadelphia attorney, who among other things, took over the editorship of the Occident for a while after Isaac Leeser's death. Among those who were active in municipal affairs can be named Moses Aaron Tropsie, who was born in Philadelphia in 1821 and followed the law, who aided in the development of Philadelphia's street railways, becoming President of the Lombard and South Streets Passenger Railway Company in 1863 and acting as President of the commission which had charge of building the South Street Bridge. \*

An indication of the respect Philadelphia accorded its Jewry is to be found in an editorial which appeared in the Philadelphia Public Ledger on January 13, 1863, condemning the notorious Order #11. The editorial said, "...the Jews, whatever they undertake, carry out farther and with greater earnestness and success than any other equal body of people on earth....In the history of the world's civilization and advancement, Jews have ever been the leaders in every branch of progress.....There are some of the most highly intelligent, educated and patriotic men among them to be found anywhere...."\*\*\*



3.- In New England, New York, New Jersey,  
and Pennsylvania .

The largest Jewish center in New England was the community of Boston. And that was itself comparatively small and of comparatively recent growth. "Scarcely half a century has passed since first traces of Israelites <sup>wrote one recorder in 1889,</sup> living in Boston can be espied"./. "The New England States... did not see to attract Jewish emigrants."\* However by the close of our period there were 7000 Jews and a good number of congregations and institutions in Boston.\*\* Most of this development took place during our period. In 1860 there were in Boston two congregations which possessed between <sup>\*\*\*</sup> them about \$7,500 worth of property. These were Congregation Ohabei Shalom which had been founded in 1842 and Congregation Adath Israel which had been founded in 1854. A third group under the name of Mishkan Israel had been formed in 1856 but did not acquire a synagogue until 1870.\* In 1864 one Nathan Strauss took the leadership in organizing a United <sup>e</sup> Hebrew Benvolent Association, and if the population of Boston's Jewish community was small, its Jewish poor were practically non-existent, if we can credit the amazing item which says, of the Association, "...in the first year it had a larger income than was required for the support of the poor--- the Association received \$800 and laid aside \$600."! \*

In 1863 we read in New York's "Jewish Messenger" that the Polish Congregation of Boston had just purchased a "fine building" \*\*\*\* and the only other reference we have come across to such a group is in Benjamin's work. He speaks of four congregations in Boston and after mentioning

the two named above(which he misnames, "Cheb Shalom" and "Beth Israel.") he says, "...both remaining congregations were founded just recently and consist of Polish and Lithuanian Jews."\*

In 1869 Mr. Abraham Epstein became president of the Benevolent Association and immediately held a ball to replenish its treasury, more who needed assistance having evidently been found. "The Jewish population had grown by that time to such numbers that a ball held in Horticultural Hall on the 2nd of December, 1869, netted about \$2000." \*\*

Congregation Mishken Israel, as mentioned above, purchased its place of worship on Ash Street in 1870, and, "by 1875 several other congregations were formed, all orthodox."\*\*\* These were Beth Abraham, founded in 1870 and possessing by the end of our period its own synagogue worth \$1200 and other property worth \$400, and having 90 members; Shomrei Shabos, founded in 1872 and in a few years time showing a membership of 36, property worth \$400 and a Chebra with a library of 150 volumes; Har Moriah founded in 1875 with 28 members and a \$400 fund; Shaaray Tefillah, Keneseth Israel, Beth El and Beth Israel, (this last probably having no connection with the error made by Benjamin.)\*\*\*\*

A Y.M.H.A. was set up in Boston in 1875 and there were two Jewish literary societies and one social group. As one writer puts it, "From the first comes until 1875 the Jews in Boston were too busy clearing away the ground for a permanent commercial and social growth to enter into the political or artistic life of the city.." (\*)

Among the community's prominent citizens were William Goldsmith who owned a great deal of real estate in

in Roxbury and Jacob Norton, a furrier, who was praised for his sharp pen and his diligent "search for truth".\*

The most prominent Jewish Bostonian of this time, however, was Leopold Morse who was a candidate for Congress in 1872 and 1874, and although he was defeated both times, his persistence was finally rewarded for he was elected in 1876. \*\*

Outside of Boston, there were few Jews in Massachusetts. Small colonies probably existed in Springfield, Worcester and Fall River and the Union gives an estimate of 1500 for the entire state excepting the capital city. The ninth census of the United States/<sup>(1870)</sup>reports for Massachusetts five Jewish organizations and two congregations with property totalling \$33,000. \*\*\* "...By 1875 the Jews in Boston," sums up one writer, "numbering several thousand, were firmly intrenched."\*\*\*\*

The only other New England settlement of any size was at Providence, Rhode Island, the colony at Newport having petered out around 1850. Providence had one congregation, the Sons of Israel and David, which in the latter part of the 'seventies boasted 45 members and property worth \$1000. There were a few Jews in the town of Westerly, R.I. and perhaps three hundred in Providence. These few, however, probably held a respected position, for on May 20, 1865, Governor William C. Cozzens delivered an address in which he praised the Jews of Rhode Island and their part in its development. (\*\*)

Vermont had one congregation, B'nai Israel, in the town of Poultney, which was founded in 1867 and had 19 members. The Union estimated 119 Jews in the entire state. New Hampshire had one organization in the entire

state, Chabura Bikur Cholim founded in 1857 and boasting 20 members in the town of Great Falls, and a total state Jewish population of about 150. According to the Union there were about 460 Jews in Maine \* and according to the 1870 census there were four congregations with property worth 36,400 dollars where there had been none in 1860. \*\*

A large Jewish community existed at New Haven, Connecticut, where some prosperous Jewish industries existed, Hartford, too, had a large congregation and the two cities together contained about a thousand Jews. Throughout the remainder of Connecticut there were less than 400 Jews. New Haven had two congregations, Mishkan Israel which had a \$25,000 synagogue and 124 members and B'nai Shalom. A Hebrew Benevolent Society was founded in New Haven in 1873. Hartford's congregation, Beth Israel, had been founded in 1847, had 45 members and real estate worth \$40,000(†)

New York State had quite a large Jewish population even outside of New York. In 1860 there were according to census returns six congregations which possessed property worth 43,500 dollars, in the whole of the state above New York City. \*\*\* The Union, however reports 8 congregations which were organized before 1860, ~~xxxxxxxxxxxxpropertyx~~ The Union also reports that there were less than 5000 Jews in the state if we exclude Brooklyn and Albany as well as New York.

For Albany boasted a Jewish population of about 2000 Jews and all three of her congregations were already established by 1860 and she had two literary associations

as well as a Hebrew Benevolent Society. As for its con-  
gregations, Union statistics show that/<sup>in</sup>about 1875, Beth  
Jacob, which had been founded in 1845, had 28 members and  
real estate worth \$6000; Anshe Emeth, dating from 1850, had  
150 members and a synagogue worth \$40,000 while Beth El which  
had been organized in 1838 had 68 members and \$10,000 worth  
of property.\* In 1860 Anshe Emeth advertised in the Israelite  
for a rabbi, offering to pay him \$1000 -- not an exception-  
ally high salary for so large a congregation.\*\*

Rochester was probably next largest, about 1,175  
Jews residing there at the close of our period, according to  
the Union. When Benjamin visited it in January of 1862, he  
found only one congregation. There 90 members and there was,  
evidently, already some talk of a group which favored Reform  
tendencies, splitting off and forming a new congregation.  
There was also one Benevolent Society for the support of  
the poor, the Chebrath Nashim Gemilos Chesed.\*\*\*

Benjamin visited Albany, too, and  
mentions the three  
congregations, pointing out that Anshe Emeth was the Reform  
group and had previously had Dr. ~~Was~~ as rabbi. In 1862 it  
counted 120 members.\*\*\*

In Rochester, Congregation Etz Raanon which was  
founded in 1870, had at the end of about five years 28  
members. Berith Kodesh, the group which Benjamin had  
visited, was founded in 1845 and had 98 members when  
the Union compiled its statistics--an increase of 8 in  
fifteen years. Its real estate was valued at \$20,000. (\*)

Buffalo had an energetic Jewish community. Ben-  
jamin reports four congregations: Beth El which had  
been founded in 1847 and was composed by this time of mostly

Polish Jews, numbering 35 members; and Beth Zion, which used the German ritual, and had 25 members, having been founded in 1850. Two other congregations he said, had been recently formed and had fifteen to twenty members apiece. He found two benevolent societies: the Chebrath Eikkur Cholim and the Benevolent Society and claimed that Buffalo was the poorest community he had visited. \*

According to an article by Falk in the Publications of the Buffalo Historical Society, there had been Jews in Buffalo since 1835. He reports a great deal of progress between 1860 and 1875. Congregation Beth El had been using a remodeled school house for a congregation, which was surrounded by "all sorts of business establishments" which disturbed its worship." The <sup>building</sup> ~~congregation~~ "was at last sold ... and abandoned in October of 1873. A new building ... was erected...pleasing and spacious,...and was dedicated in August 1874." \*\*

Temple Beth Zion had been organized as a Reform group in 1864. It purchased a Methodist Episcopal Church for \$13,000. In its campaign over \$7000 was raised quite rapidly. One man, Mr. Abraham Altman by name, gave \$1000. It was dedicated in May of the following year, Wise delivering the dedication sermon. Another congregation, B'rith Shalom built a frame synagogue in 1873. A Hebrew Union Benevolent Association was organized in 1863. \*\*

The Jews of the city earned their livelihood in almost every sort of occupation (see Appendix) and, in their origin, were "English, French, German, Dutch, Austrian, Hungarian, Polish, and Russian." \*\*

As for their general community standing, Falk says, "It is safe to say that there are 100 to 200 dwelling houses and business buildings belonging to Israelites in this city; the largest Jewish property owners being Messrs. Michaels Brothers....You will find the Jews in fireman's companies, active members of several singing societies, in building and saving associations; in fire insurance companies; and they have their representative men in politics." \*

Syracuse was another large center in New York State. Benjamin found two congregations. The older Keneses Shalom or Concordia, had been founded in 1846 and had 80 members. The second was Beth Israel, founded shortly after the other, and counting less than twenty members. \*\* In addition to these two the Union reports a new one at the close of our period, Congregation Adas Yeshurun.\*\*\* Benjamin also found in Syracuse three Benevolent Societies for the care of sick, poor and orphans .\*\*

An explanation for this third group, Adas Yeshurun, is found in the Occident in 1864. This congregation consisted of a group of men who for factional reasons, had evidently split from one of the other two bodies, and made an appeal to nationwide Jewry to assist them. They claimed they had #35 members...without a house of worship...without a place of burial and devoid of all means to create either."\*\*\*\*

In an Israelite in 1861, we find a report of newly formed Y.M.H.A. in Syracuse--primarily a debating and singing club--which had raised \$100 at its second meeting. (\*)

By the close of our period we find there are no less than 26 congregations in Upper New York State. And close

to nineteen of them were organized between 1860 and 1875. Among them in addition to those already mentioned were: Congregation Anshe Luslen, founded at Ogdensburg; in 1871; Achve Ve'shalom at Hudson in 1870; Beth Zion at Suspension Bridge in 1864; Anshe Chesed at Rondout in 1868; Beth Israel at Plattsburg in 1861; B'rith Sholom at Troy in 1866 (Troy had about 500 Jews and two congregations); Beth Jacob at Newburg in 1861; and B'rith Sholom at Oswego. \*

In the tiny state of New Jersey there were almost six thousand Jews by the year 1875. The census returns show only ~~xxxxx~~ <sup>one</sup> congregation~~x~~ in that state although we know definitely there were at least three in 1860. By the year 1875 there were eight, ~~xxxxxxx~~ <sup>possessing</sup> property worth \$76,950. \*\*

The largest New Jersey community was Newark. In 1860 it had at least one congregation, B'nai Jeshurun, which had been organized in 1848, and in that very year (1860) it founded a Hebrew Benevolent and Orphan Society. Two other congregations, Oheb Shalom and B'nai Abraham, are mentioned, and in 1870 a Young Ladies' Sewing Circle was organized to provide apparel for indigent Jewish women and children. By the end of our period B'nai Jeshurun had 97 members and \$60,000 worth of real estate and Newark had about 3500 Jews. \*\*\*

Another B'nai Jeshurun Congregation existed in Paterson, N.J. It had been founded in 1847 and by 1875 had 46 members and property valued at \$9,600.\*\*\* At New Brunswick, Congregation Anshe Emeth was founded toward the close of 1859 and according to the Israelite in 1860, was "doing very well."\*\*\*\* After 1875 it had 19 members and property worth \$3000. \*\*\*

At Trenton, New Jersey's capital city, fifteen



men organized the Har Sinai congregation in 1860.\*

Three other New Jersey groups were organized during the early 'seventies. In Jersey City Congregation Isaac Ephraim was organized in 1874 and in Hoboken, a port of entry which had only 600 Jews, Congregation Adas Emuno was founded in 1871 and a Hebrew Ladies' Society in 1873. \*\*

Pennsylvania's largest Jewish center outside of Philadelphia was Pittsburg where in 1875 about 2000 Jews resided. In the entire state, there were in 1860, 12 congregations with property worth \$154,300. By 1870 this property figure had risen to almost seven hundred thousand dollars.\*\*\*

In Pittsburg, Congregation Rodef Shalom announced in 1860 that they wanted an English teacher, Shochet and Shamas  
\*\*\*\*  
and would pay \$600 a year for one. The group had been founded  
in  
in 1858 and/two years had 35 members and was ready to build a synagogue. "They having about \$5000 cash on hand, intend to build a synagogue at the cost of \$10,000. A lot 60x100 will be bought for the purpose." (\*) This building, erected on 8th Street was dedicated in 1863 and Rev. Dr. Morris J. Raphael of N.Y. delivered the dedication sermon. (\*\*)

A second congregation, Etz Chaim, split off from the main group and organized itself in 1864. Pittsburg also boasted a Hebrew Benevolent Society and a Ladies' Benevolent Society. \*\* By 1875 Rodef Shalom had increased its membership to about 85 and its property valuation to about \$30,000.\*\*

An 1863 Occident states that Rodef Shalom in Harrisburg, Pa., had purchased a "handsome building" for \$5000. The article probably refers to Harrisburg's Congrega-

tion Cheb Shalom which was organized in 1851. \*  
to the Union and

According/five new congregations/four new Jewish  
societies were organized in the state of Pennsylvania outside  
In addition to those already mentioned,  
of Philadelphia between 1860 and 1875. These were: Asheveth  
Achim in Altoona in 1873; B'nai Jacob ~~xxxxx~~ in Wilkesbarre in  
1871; Anshe Chesed in Erie in 1875; B'nai Zion in 1865 in  
Titusville; Anshe Chesed in Scranton in 1860; Cheb Shalom in  
Reading in 1864; the Hebrew Society of Meadville in 1866;  
an Ezereth Nashim in Easton in 1870; a Hebrew Benevolent  
Society at Lock Haven in 1874; <sup>and</sup> Oil City's Progress Association  
in 1871.\*\*

All told, the entire state of Pennsylvania in  
about 1875 ,Philadelphia excludcd, had 18 congregations,  
property worth \$118,200 and a Jewish population of about  
6,079.\*\*\* The one extra congregation in these figures is  
probably explained by one esngregation in Allegheny City  
which they include, and which we can assume from an Israelite  
article on August 10,1860 was one with Rodef Shalom in Pitts-  
burg.

## Chapter IV .

### Jewry in the Middle West .

#### 1.- In Chicago .

The community which showed perhaps greater growth than any other between 1860 and 1875 was the Jewish community of Chicago. The advance during our period, both in population and in institutional life was remarkable -- extraordinary considering the two great catastrophes which befell the community in these years.

In 1860 a sketch of Chicago in The Israelite said, "The Israelites of Chicago, about 1000 souls , hail from Germany, the majority from Bavaria and the minority from Posen... England, Bohemia, Hungary ,Poland are thinly represented..." The correspondent goes on to tell of the social life and tells of the gala round of invitations to which he was subjected. \*

When Benjamin visited Chicago in 1861, he estimated the Jewish population at about 1500. He found three congregations: Anshe Maarab, which had been founded in 1847 and consisted for the most part of German Jews and was the largest congregation in Chicago; Bene Schalom, which had been founded "somewhat later than the first " and used the Polish ritual; and Sinai, which had just been founded that year as a Reform group and had purchased a church in which to hold its services. Benjamin also describes three organizations: The Hebrew Benevolent Society which had been founded in 1852; the B'nai B'rith; and a third benevolent society of which he knew little. \*\*

Evidently the community was a small but active one at that time. Louis Wirth says, "During the Civil War, the Chicago Jews ....had no difficulty, although the Jewish population did not exceed 1000, in raising 100 men and over \$11,000..." \*

In its congregational life the community showed a great portion of its growth. No congregations were founded and new synagogues were built. As for the two old groups, Kehillath Anshe Maarav had 107 members in 1860 and "was in every respect in a prosperous condition" while B'nai Shalom by 1860 had grown tremendously and "its membership could afford a new synagogue... ..which was erected...at a cost of \$20,000..\*\*\*\* In 1863, too, the newly organized Sinai congregation built a new temple, paying \$7000 for the property. \*\*\*\* In 1864, another group, Zion Congregation was organized, under the presidency of the well-known Henry Greenebaum. (\*) There were two minyans of East European Jews, the second having been formed in 1866 "when David Zemansky who had sent most of the 'Litvish' peddlers West with packs which he had sold them, arrived in Chicago from New York." These two united in 1867. (\*\*) In that year, the North Side Hebrew Congregation was established. It had 32 members and it leased a lot on Superior Street on which it erected a frame synagogue at a cost of \$6000. (\*\*\*)

In November of 1868, K.A.M. purchased "the northwest corner of Wabash Avenue and Peck Court with the church building standing upon it for the sum of \$50,000." (\*\*\*\*) After the church had been remodeled and the necessary changes made, transforming it into a synagogue, the congregation purchased a new organ and transferred their services to this new edifice. (\*\*\*\*)

In 1870, another new organization, the Congregation

in

B'nei Abraham was organized. \* Then/1871 came the first great conflagration which wreaked great damage in the growing community, wiped out most records and demolished costly structures.

As to Chicago's organizations and institutions before the fire, the Hebrew Benevolent Society which Benjamin spoke of had been organized in 1851 and "still owns a burial ground on Clark Street..."\*\* Chicago's first Jewish charity organization, the United Hebrew Relief Association was established in 1859, Henry Greenebaum serving as first president, Isaac Grensfelder treasurer, and Edward S. Solomon, secretary. In 1863 a ball for ~~\$15,042~~ for the benefit of the society netted \$15,054.92 and a committee was able to collect \$34,000.

The society bought a piece of ground for a hospital in the north division of the city in 1866. At a mass-meeting held on October 22, 1866, for the purpose of raising funds for the hospital over \$17,000 were subscribed and at a fair held in December, 1867, the sum of \$11,500 was netted for the hospital. This hospital was destroyed by the great Chicago fire, in October, 1871. \*\*\*

The corner-stone of this hospital which was so tragically demolished had been laid on September 2, 1867 on a lot 130x 170 feet which had cost \$7000. The building itself cost \$250,000. A congregation called Rodef Shalom was organized on the very night of the fire. This group purchased a double lot at May and Second Streets and moved a frame church, bought from a Norwegian congregation, to it from Huron and May Streets. \*\*\*\* According to Wirth,

The great...fire of 1871....was the turning point not only in the history of Chicago but in the development of the Jewish community. The Jews being in most instances dependent upon their businesses...were hard hit...swept by fire.... (\*)

But the Jews, like the other groups in Chicago, manifested great fortitude and praiseworthy courage, for they set to work immediately rebuilding the institutions and replacing the progress which the fire's greed had consumed. An example is

found in the history of K.A.M.:

At a general meeting held October 29, 1871, the second meeting after the fire, the members showed their readiness to stand by the congregation to aid...bring it back to the usual standard of financial prosperity. Mr. Jacob Rosenberg, the venerable vice-president, with his usual generosity refused to accept interest due him on a loan which he had advanced to the congregation; even Collector (and sexton) Jackson in a letter addressed to the Board of Administration requested to have \$200 deducted from the annual salary voted to him.... \*

But the Chicago community had not yet left trouble behind it. The nation responded willingly in giving aid to the fire sufferers, and many Jews were prominent among the givers. The even then eminent lawyer, Simon Wolf raised \$10,000 single-handed for this cause. \*\* But the recovery was scarcely complete when in 1874 another great fire was visited upon the stricken city. This second conflagration, ~~did not~~

....did its greatest damage among the Russo-Polish settlers who had been spared by the first. The United Hebrew Relief Association responded to their need....It was difficult however to raise the necessary funds. This was due in part to the fact that the community had not yet fully recovered from the earlier catastrophe, but it was due also to the criticism by the German Jews that the Russian Jews had not contributed to the former crisis...were schnorrers.... \*\*\*

However, finally an appeal made by the respected rabbi, ~~Mr.~~ Liebman Adler brought the desired help. In this second fire, K.A.M. lost its synagogue and worshipped for a while in the Methodist Episcopal Church. At the end of the year it purchased from Plymouth Church on the southeast corner of Indiana Avenue and 26th Street ~~and exchanged it with~~ its property and its building and converted the church into a synagogue. The purchase was engineered by Nathan Eisenrath who secured the property with all the furniture, carpets and so forth for \$20,000. "Mr. Eisenrath's acquaintance with real estate values, his prompt action and clear calculation saved the congregation quite a sum of money.." \*\*\*\* This was evidently so, for the old lot on Wabash Street was sold for \$32,000 and in 1875 the congregation had a membership of

about 120, was clear of debt, owned the property and had a surplus in the treasury. \* \*

After the fire, according to Eliassof, "the Jewish community gained rapidly, gaining in wealth, in significance and in importance." \*\* And certainly, the statistics which the Union compiled soon after the close of our period gave evidence of remarkable progress. The population of Jews was then estimated at ~~\$10x~~ 10,000. Of the congregations, B'nai Sholom then had a membership of 56 and owned property worth \$36,000; Sinai had 110 members and \$130,000 worth of property; Zion had 86 members and \$25,000 worth of property; North Chicago Hebrew Congregation had 48 members put possessed only \$500 property, while Anshe Maariv had about 125 members and property with a \$50,600 value. \*\*\*

Chicago's Jews contributed generously to the establishment of an orphan asylum, the first Jewish one in Cleveland, its two B'nai Brith lodges taking the lead in this project. \*\*\*\* And ~~were~~ community produced many Jews who were nationally known. The name of Henry Greenebaum stands out. Besides his Jewish activities mentioned above, and his business success which will be discussed later, he had a fine civic record; he later promoted the city library and was a member of many civic organizations, and during our period:

He was a member of the volunteer fire corps when the city had no regular fire department and served two terms as a member of the board of aldermen before the war. Greenebaum was an intimate friend of Lincoln, Logan and Douglas. He stumped the state for Stephen A. Douglas, was presidential elector on the Douglas ticket and when the Civil War started he equipped a regiment. He was an elector at large for General Grant in 1868. In 1871 he was chairman of the peace celebration (this is reported in the NY Jewish Times for May, 12, 1871) which followed the Franco-Prussian war and acted as chief marshal of the parade which was a part of the exercises....He was one of the foremost platform orators of the city....He was on friendly terms with many artists and musicians....(\*)

Another prominent Chicago Jew was Abraham Kohn, one of

the earliest Jewish settlers. Kohn was active in Jewish affairs, serving as the third president of K.A.M. In 1861 he was elected City Clerk of Chicago. When Lincoln passed through to Chicago on his way to Washington, Kohn presented him with a beautiful silk flag, embroidered with the Bible verse Joshua ~~IX~~ I,9 . \* Edward S. Salomon who later became Governor of Washington Territory, was elected Clerk of Cook County , also in 1861 . \*\*

Abraham Hart, the founder of a huge Chicago clothing house, was known as "the Montefiore of Chicago". \*\*\*

Abe Hart, the name by which he was best known and most beloved by many people in and outside of Chicago was a prominent figure in the Chicago Jewish community, for he was for many years the heart and soul of the most important movements which resulted in the establishment of the best Jewish communal institutions. His enviable reputation as a father to orphans and a friend of the needy went far beyond the limits of the State of Illinois. He was a life member of the Cleveland Jewish Orphan Asylum; for eleven years he held the position of president....~~He was a life member of the Cleveland Jewish Orphan Asylum; for eleven years he held the position of president.~~ \*\*\*\*

There were many other prominent Jews in the community. Among them were: Adolph Moses, well-known in the legal profession; Julius Rosenthal, who in 1867 was elected librarian of the Chicago Law Institute and who in 1872 was appointed a member of the Board of Directors of the Public Library; Isaac Greensfelder, a prominent shoe merchant; ~~xx~~ Gerhard Foreman and Ignatz Kunreuther, bankers; and many others. (\*) At the close of our period the Chicago community was reaching its stride and was already stepping to the fore.

## 2 -- In Cincinnati .

The community which was honored in providing a home for the founder of American Reform Judaism's institutions, was already well established by 1860. When in that year, Wise estimated



the size of Philadelphia's Jewish community, he said that it numbered about 10,000 Jews, "about the same size as Cincinnati."\*\* However, Wise was probably mistaken, or the figures presented by the Union in 1876 are inaccurate, for at that time it was estimated that there were 8,000 Jews in Cincinnati, and it is of course unlikely that the population decreased, especially in view of the community's institutional and other progress. \*\* However, there is a likelihood that the Union's figures were inaccurate for the Census figures, too, are in this instance, larger than those given in the 1876 statistics.(vide Appendix A). (I)

There were at least four congregations in Cincinnati in 1860 -- the 8th Census reporting six. B'nai Israel had been founded in 1819 ~~the~~ being the "oldest congregation in the Middle West"; B'nai Jeshurun in 1840, Adath Israel in 1850 and Shearith Israel in 1857 . There was a Jewish hospital which had been founded in 1850 and a Hebrew General Relief Society which was established in 1856. \*\*\*

Bene Jeshurun reported a steady growth. As May says:

...During the years 1854 to 1860 the congregation steadily increased in membership and influence...At the annual meeting of 1860, a committee was appointed to investigate the question of building a new temple....The congregation shortly thereafter unanimously decided to build a new temple and at an enthusiastic meeting \$40,000 was subscribed....in May 1863, the present site 132x100 feet at the southeast corner of 8th and Plum Streets was purchased and three years later, August 24, 1866, the new temple was dedicated....The total cost of the structure was \$263,525...at the time of its dedication it was one of the largest temples in the country...\*\*

Bene Israel, too, was moving forward. In 1865 it purchased a site at 8th and Mound Streets and in 1869 a new synagogue was dedicated. (\*) The new Shearith Israel, it was reported in the Israelite, was selling its seats rapidly. By September 1860 "56 seats brought nearly \$6000 so that the congregation is out of debt." (\*\*) In 1867, BenJeshurun voted \$300

(1) The 9th Census, too, reports a decrease in the number of Ohio congregations!

toward the establishment of a rabbinical college. \*

The Union figures show the following state of congregational affairs at the close of our period: B'nai Israel had 200 members and \$112,000 in property; B'nai Jeshurun had 225 members and \$169,000 worth of property; Shearith Israel had 60 members and property worth \$10,700; while Adath Israel had 45 members and apparently no property. \*\*

The Jewish Hospital must have been progressing for in 1860, the Board met and resolved "to erect a large and commodious building on their lot for a hospital and a home for widows and orphans.....the subscription list was opened on the spot with three contributions of \$500 each..."\*\*\*

Contributions came quite rapidly. On June 1, less than two months later two more contributions of \$500 each were reported and eight days later contributions of \$1000, \$400, \$250, \$100. \*\*\*\*  
By the close of our period Cincinnati's Jewish hospital had property worth \$47,000 and 425 contributing members. (\*)

The community was nationally quite important and contributed to many charitable enterprises outside of their locality. In 1868, for example, The Ladies' Widows and Orphans Association donated its entire fund -- exceeding \$4000 -- to the B'nai B'rith orphan asylum at Cleveland. (\*\*)

In the life of the Cincinnati community, Jewry stood high, and in commerce they found few obstacles. As Wise wrote:

The number and extent of commercial establishments built up in this city by our co-religionists is most surprising.... According to our tax list, the Dry Goods and Clothing business done by our friends must amount to no less than \$20,000,000, in the year, 1860... (\*\*)

Jews contributed too, to the growing cultural life of the Queen City. Samuel N. Pike, the great liquor merchant, built an Opera House which was called by his name and of which

he was himself proprietor and manager.\*

M. Loth was for many years the Israelite's biggest advertiser, and ran a large store which dealt in "wholesale notions, trimmings, Fancy Goods, White Goods, Rubber Goods, Woolen Goods, Gents' Furnishings, Ladies' Furnishings, etc. etc." at 121 Main Street. \*\*

Among Cincinnati's many prominent Jews, many of whom will be mentioned in later chapters, an outstanding figure was Lewis Seasingood. Seasingood, a successful clothing manufacturer and banker, suggested the first Textile Fabric Exposition in 1869, he was the treasurer of the Cincinnati Exposition of 1872, and in 1873 he was appointed by Grant a commissioner to the Vienna Exposition. He also took a leading part in the promotion of the Cincinnati Southern Railroad, which will be referred to again later. \*\*\*

### 3. - In St. Louis, Cleveland, Milwaukee and Detroit.

Middle Western Jewry was centered in large numbers in four other communities. The largest of these four at the close of our period was St. Louis which then numbered about 6200 Jews. Benjamin visited St. Louis on his return from California in 1861 and found about one thousand Jews who had two congregations and three benevolent societies. The first of these two congregations, Achduth Israel had 80 members and had been founded in 1842, but Benjamin found them in financial straits, and reported that the group even had difficulty getting a minyan together. They had just built a beautiful synagogue which cost about \$13,000, a sum that was now causing difficulty. This congregation is not mentioned in the 1876 statistics. The other group which Benjamin reports

is Congregation B'nai El which was founded through a union of two other congregations in 1853 and had about 120 members and a beautiful synagogue. \* But there was a third congregation which Benjamin did not report and that was the United Hebrew Congregation which had been founded in 1837, and was reported in an 1863 New York periodical as having held a huge ball and presented a silver plate to its president. \*\*

The Union statistics concerning St. Louis are as follows: B'nai El had 110 members and \$15,000 in property; a new congregation, Shaaray Emeth was organized in 1868 and a decade later had 200 members (possibly those of the defunct Achdus Israel) and property worth \$100,000; the United Hebrew Congregation had 75 members and property worth \$37,000. There were four ladies' charitable organizations and a United Hebrew Relief Society as well. \*\*\*

In Cleveland, according to Benjamin, there were 15,000 Jews in 1861,-- a palpably erroneous figure, 1500 would be much nearer correct. He reports also that there were three congregations: Anshe Chesed which had been founded in 1841 and had 120 members, Tiphereth Israel, founded in 1850 and 25 members, and a little Polish shul. He also reports three benevolent societies, a literary society and a singing society. \*\*\*\*

Anshe Chesed enlarged and rededicated its synagogue in 1860 because of its growth. (\*) And in the ~~same~~ following year the congregation elected G. M. Cohen Hazan at a yearly salary of \$1000. (\*\*) The Tiphereth Israel congregation remodeled and rededicated its Temple in 1861 and enlarged it in 1866. (\*\*\*) Both these factors show a congregational growth. In 1865, the B'nai Jeshurun congregation was formed, but it did not secure a permanent house of worship until the 'eighties. (\*\*\*\*)

The largest Jewish institution in Cleveland, however,

was its orphan asylum which has already been mentioned. The story of this institution is:

In July, 1867, District Grand Lodge No. 2, Independent Order B'Nai B'rith, in session at Milwaukee, resolved to establish an orphan asylum. After due investigation, Cleveland was chosen as the location and the Cleveland "Water Cure" was purchased for \$25,000. The Orphan Asylum was dedicated on July 14, 1868 . \*

By the end of our period, the Asylum had , according to the Union, real property worth 225,000 dollars and a sinking fund of \$85,000. Of the congregations, Tiphereth Israel had 75 members and \$15,000 in property while Anshe Chesed had 124 members and \$25,000 in property, while the Jewish population of the community was estimated at 3500. \*\*

Milwaukee was another center which showed a great deal of growth. An article from Milwaukee, which appeared in the New York Jewish Record in 1862, said, "There are about three hundred Jewish families here, who as a class are very comfortably situated and much respected." \*\*\* Benjamin visited Milwaukee, too, and reported about 1000 Jews , the majority of German, Polish and Bohemian origin. He found one congregation, Immanu-el, which had been formed by the union of two smaller groups in 1858 and had built a synagogue in 1859. They now counted about 90 members. There were as well two benevolent societies. \*\*\*\*  
At  
By the close of our period, Immanu-el, which was still the only congregation, according to the Union, had 68 members and property worth \$50,000 and Milwaukee had a Jewish population of 2075 . (\*)

Detroit, Michigan, was the fourth middle Western center of size. Benjamin found 150 comfortable Jews who had a ~~temple~~ <sup>(\*\*)</sup> congregation called Beth El and a Chebrath Bikkur Cholim, In 1860 the congregation purchased a church for \$3500 and converted it into a synagogue. (\*\*\*) The Union, at the end of our period,

reported that another congregation had been formed and that there was a Jewish population of about 2000. Beth El had about 90 members and property worth about \$18,000 . \*

#### 4. - Through the Middle Western States.

The trends seen in the large centers were reflected in the districts which surrounded them. For the remainder of Ohio, there were fair-sized settlements in Toledo and Dayton. At the close of our period the former had about 350 Jews and the latter about 500. Toledo had two synagogues while Dayton had one. A number of congregations and organizations were formed in the Buckeye State between 1860 and 1875. The Hebrew Association at Akron was formed in 1865; Congregation B'nai Israel at Columbus was founded in 1868 and less than a decade later had 47 members and \$18,000 in property; And a B'nai Israel in Hamilton was organized in the same year which also saw the founding of Keneseth Israel at Zanesville; in 1867 Rodef Shalom came into being at Youngstown; and OheB Zedokah was formed in Springfield in the same year. The entire state, Cincinnati excluded, reached a Jewish population of 6,581 and had 19 congregations with real estate worth \$52,000 and other property worth \$28,300. \*\*

In Indiana, the largest Jewish settlement was at Evansville, which community boasted about 375 Jews at the close of our period. Congregation B'nai Israel had been formed in 1857 and boasted 70 members and \$20,000 worth of property. There were also two ladies' societies. \*\*\* In a New York paper a correspondent wrote from Evansville in 1869, saying in German, "It can be seen that we here in Evansville, are not lazy...and we hope to build in the near future a synagogue of the first order.." \*\*\*\* A letter from Laporte in that state, boasted of the fact that among city officials were a Jewish City Treasurer and a Jewish Alderman.

as well as a Jewish Coroner. It reported that the Laporte Congregation had twenty-four members and also spoke of the congregations which had been established at Ligonier and at Fort Wayne. \* Lafayette had a Jewish population of over two hundred , and a congregation that dated to 1842. Congregation B'nai Israel at Vincennes was founded in 1867 and Chizuk Emuno at Columbus, Ind., was formed in 1861. At Wabash there was organized in 1873 Congregation Rodef Shalom and there were Congregations too, in South Bend, Columbia City, Mt. Vernon, Plymouth, and Attica. Or Zion at Peru was formed in 1874. The state showed , in the Union figures, 3,381 Jews, 14 congregations and property worth \$82,400. \*\*

In Illinois, the largest settlement besides Chicago was at Quincy. There, at the close of the period, there were about 500 Jews. Their synagogue, <sup>B'nai Shalom,</sup> was founded in 1864 and after its first decade had 57 members, real estate worth \$25,000 and other property worth \$2000. Peoria had two congregations, both founded during our period, one <sup>Anshe Emeth</sup> evidently Reform, for a note from Peoria in a New York paper in 1871 said, "We have a Hebrew Reform Temple ....progressing harmoniously..."\*\*\* According to the Union, Anshe Emeth was founded in 1863 and Beth Israel in 1873, while the town also had two Jewish ladies' societies. At Rock Island <sup>B'rith</sup> Congregation B'nai Israel was formed in 1875; ~~B'nai~~ Shalom at Springfield was founded in 1865 and there were organizations in Belleville, Jacksonville, Bloomington, Champaign and Ottowa. There was a scattered Jewish population through the rest of Illinois, bringing the total for the state to 12,625 (deducting the estimated 10,000 for Chicago it would be 2,625). The state had in the second half of the 'seventies 10 congregations, real estate to the value of

\$257,200 and other property totalling \$29,100. \*

Michigan saw the establishment of five new organizations between 1860 and 1875. B'nai Israel at Kalamazoo was founded in 1865 and in a decade had 42 members and \$15,000 worth of real estate. A Ladies' Benevolent Society was founded in the same town in 1868. At Bay City, Anshe Chesed was established in 1874, and at Grand Rapids a benevolent society was formed in 1870 and Congregation Emanu-el in 1871. There were also a congregation at Jackson and an organization at Alpena and scattered settlements bringing the total population at the close of the period to 3,233. Six congregations owned \$34,300 worth of property. \*\*

Outside of Milwaukee, Wisconsin had two congregations --Shaaray Shamaim at Madison founded in 1856 and Anshe Chesed at Lacrosse, founded in 1857 -- and a total Jewish population of 2,559. \*\*\* Minnesota's largest settlement was at St. Paul, where Mt. Zion congregation had been founded in 1856. Minneapolis had two Jewish organizations.\*\*\*\*

The Jewish peddlers who brought their wares into Iowa began to settle there in some numbers and by the end of our period there were <sup>four</sup> ~~thirty~~ fair-sized settlements and many hardy settlers in small communities throughout the Hawkeye State. Burlington, which was a headquarters for peddlers, Des Moines, Davenport and Keokuk were the communities which had over 150 Jews. The oldest congregation was that of Davenport which began its growth just about the beginning of our period. This group, taking the name B'nai Israel, elected Rev. H. Lowenthal to serve as Hazan, Shochet and Melamed at the magnificent figure of \$350 per year, in March, 1862. Another B'nai Israel was formed in Keokuk in 1864, where on April 9, J. Falk of New York was elected shochet at \$300 per year. They also published a pride list for the



honors distributed in the synagogue. This was in 1864-65:  
Hagbah, 50 cents; G'lilah, 50 cents; Maphtir 50 cents and all other alios were sold at auction. On holidays the price went up to \$1. \*  
The ladies of Keokuk formed a Hebrew Ladies' Benevolent Society in 1868 and it was this organization that brought about the building of a synagogue. In 1872, these ladies had a fund of \$800 in their treasury and they chose to buy a lot which they presented to the congregation for the building of a synagogue. The edifice was completed in 1874 at a cost of \$12,000 . \*\*

The wealthiest Jew of McGregor, who probably was the wealthiest of all Jews in Iowa at the conclusion of the war, was Abraham Cohen. His large wholesale establishment , in which L.G. Levy and Charles Stern were partners employed, besides clerks, ten travelling men,-- and besides this he had a large store in Prairie du Chien, Wisconsin... \*\*\*

In about 1867, a large peddler supply headquarters was moved from Rochester, N.Y., to ~~Marion~~ Des Moines and between that year and 1869 a number of Polish Jews came to the Iowa city.

During 1865-1873, the number of Iowa Jews doubled.... these were the golden days of the Iowa peddler, he was at ease from legislative authorities, he had no competition from country merchants.... in the little Jewish colony on the East Side (of Des Moines) the six working days were spent in the country ... when they came to town they spent most of their time selecting new goods, settling accounts and planning a route for the next trip.....\*\*\*\*

In Des Moines, Congregation B'nai Jeshurun was organized in 1873. In January 1874 they purchased a cemetery and elected a rabbi and in June of that year they affiliated with the new Union of American Hebrew Congregations. (\*) Iowa's total at the close of our period was: 1,245 Jews, 3 congregations and property worth \$18,500. (\*\*) There was however, evidently a fourth congregation in Dubuque , B'nai Jeshurun by name which had a rabbi by the name of Schlesinger, whom they paid \$1000 per year and who, in September, 1865, was presented with a purse of \$100 . (\*\*\*)

As to Missouri, the largest settlements with the exception of St. Louis were in St. Joseph and Kansas City. A note from Hannibal in 1861 said, "Our little city of 10,000..... has about seven families of good Jews...also about six or eight Jewish young men..."\* The progress in these towns ,too, was made during our period. Adath Joseph in St. Joseph was formed in 1860 and a Nadies' Benevolent Society was organized in 1865. B'nai Jehuda in Kansas City was organized in 1870 and at Chillicothe a Hebrew Benevolent Society was formed in 1873. There were 7,380 Jews in Missouri and five congregations with property worth \$178,000 at the close of our period. \*\*

At Leavenworth, Kansas a congregation, B'nai Jeshurun by name had been formed in 1857 and a Ladies' Benvolent Society was established in 1863, while Atchison had two similar organizations, with the same names, founded in 1864. Kansas was reported by the Union as having only 819 Jews and 2 congregations, but these two had between them property worth \$12,400 .\*\*\*

A disgruntled resident of Leavenworth wrote to the Israelite in 1860, complaining about the financial management of the congregation and of the high prices charged for burial places by the organization. He said, "So you may see, dear Israelite, all we care for, for the present is to make plenty of money so we can move to Cincinnati and there live like a Jehuda."\*\*\*\*

Perhaps he had wanted to be president.....

## Chapter V .

### Jewry in the South .....

Southern Jewry between 1860 and 1875 led a much more hazardous and difficult existence than did their Northern brethren during the same period. The civil conflict affected their business more deeply and there was little profit to be derived from the war in the South. When the war broke out there was a decline in trade throughout the South, but unlike its Northern parallel it was unmarked by any quick revival . Confederate money went through much greater and much more disastrous fluctuations than did even the very unsteady Northern currency.

And added to these financial difficulties there was the terrible menace of yellow fever, epidemics breaking out with dire results in many Southern centers during our period. And in most cases the Jews suffered more than their share in these scourges, being, as they were, less well-acclimated than their neighbors. But if they had their share of suffering they did their part in the work of rehabilitation. Many Southern Jews gave their entire fortunes to the Confederate cause, and in the work of caring for the yellow fever victims they were in the vanguard. Simon Wolf was chairman of the Yellow Fever Fund in Washington, and many others did their utmost in this cause. \*

The relations of Southern Jews with their non-Jewish neighbors seems always to have been of a very pleasant nature. Many held high political office, and Simon Wolf , writing about Memphis , to a New York periodical, said, "There is not the least religious prejudice there -- a fact for which the South

was always distinguished.."\*

# 1 . - In Baltimore .

The South's largest Jewish community during our period was the almost-Northern seaport city of Baltimore . The community was an old one, counting its Jewish residents back in the eighteenth century, but was formed mostly of German Jews. Blum writes:

Portuguese Jews, who formed the first stratum of Jewish settlement in most American cities.....were conspicuously absent in Baltimore. Practically all the early Jewish immigrants were Dutch or German.....In the thirties there was a considerable immigration of German Jews , which rose to its height in the early forties.....\*\*

Benjamin visited Baltimore in 1859, and mentions seven congregations. These were: Nidche Israel, founded in 1823; Aden Street, founded in 1845; Howard Street, founded the same year; Har Sinai, the Reform congregation where Dr. Einhorn officiated; Key Street congregation, founded in 1852; Oheb Shalom, Dr. Szold rabbi, founded "most recently"; and a small congregation of which Abraham Rice was the Rabbi. \*\*\*

The oldest group, known as the Baltimore Hebrew Congregation, founded in 1860 that its synagogue had become too small, and its seating capacity was "materially enlarged ".\*\*\*\* A great deal of synagogal expansion took place here, too, during our period. This was in part caused by a new influx of Jews this time from Eastern Europe.

The first distinct immigration of East European Jews came in the 'sixties, when a number of Poles and Lithuanians settled in Baltimore. Although the services in the synagogues of their German co-religionists were conducted in Hebrew, the newcomers found slight differences in the ritual and the liturgy. In addition the fact that they spoke a different language separated them somewhat from the older Jewish residents. In 1865 they organized the Bikkur Cholim Congregation, worshipping at first in the building on Gay Street which the Oheb Shalom Congregation had used some ten years before, and then occupying successively two buildings on Exeter Street....(\*)

Another group, calling itself the Chizuk Emunah Congregation, branched off from the Baltimore Hebrew Congregation in 1871. \* In 1870 Oheb Shalom rebuilt its synagogue and worshipped during this period in a place called the New Assembly rooms. \*\* The Union reported for Baltimore 13 congregations owning property worth \$73,525 at the end of our period. \*\*\*

Perhaps the best known of Baltimore's charitable organizations was its Hebrew Benevolent Society, which was reported in 1863 as being in a "flourishing condition"/and which erected a hospital and an orphan asylum during the period which we are studying. Blum describes the hospital's genesis:

The death of a poor Jew whom the Benevolent Society had placed in a Christian hospital, unattended even by the presence of a co-religionist gave the first impulse to a movement which finally resulted in the establishment of the Hebrew Hospital. At a meeting of the Benevolent Society and at a mass meeting of Jews, individuals and societies contributed funds to erect an asylum for the sick and aged, and in 1866 the cornerstone of the new institution's building was laid. The hospital grew so rapidly that it was deemed best to let it have a separate organization...and in 1868 it was incorporated as the Hebrew Hospital and Asylum Association...(\*)

The necessity for an orphan asylum was reiterated again and again by Dr. Szold and other leaders and finally in 1872, the Benevolent Society undertook the founding of such an institution. "Ample financial support was quickly secured, the subscription of Alfred J. Ulman being especially liberal."(\*\*) In the same year the asylum opened its doors. (\*\*\*)

In 1867, Jacob Goldenberg, Israel Posninsky and a few others collected some funds and attended to the funerals of the poor regularly. Two years later, they organized the Hebrew Free Burial Society. Johns Hopkins offered the society an acre of land....but this offer was declined because the society did not wish to bury all the poor together as in a "potter's field"....(\*\*\*)

In 1859 Jonas Goldsmith started a school in the Eden Street synagogue and it "soon had so many pupils that he was obliged to employ a staff of five teachers." The school had a

tuition fee but "there were many free pupils."

In 1864, when many hundreds attended his school, he was persuaded by Rabbi Szold to move "up-town", into the vestry rooms of the Hanover Street synagogue. For many years practically all the Jewish boys and girls of Baltimore went to him for religious and secular instruction. Pupils came also from other cities, for Goldsmith's was one of the leading Jewish schools int the country, riwallin Sach's school in New York ....\*

Baltimore Jews took an active part in social and community affairs. In 1860 the Harmony Circle was organized and gave a series af annual fashionable balls , and Jews flocxed to the Concordia German Society which was organized in 1864 for "moral, scientific, literary,dramatic,agricultural and charitable purposes." \*\*

Among the many prominet Jewish citizens wre: H.M. Adler who served on the City school board in 1867-68; Jacob I. Wohen,Jr., who helped establish the Baltimore Public School system and"whose advice was constantly sought in public matters";\*\*\* and William Solomon Raynor, who

"...was one of the founders of the Baltimore Hebrew Orphan Asylum, donating its first building and grounds,the first president of the Baltimore Hebrew Benevolent Society under its present State charter and represented the City of Baltimore for many years in the management of the House of Refuge, served as vice-president of the Baltimore Poor Association and was one of the mahagers of the Home for Incurables. During the Civil War he was very active in the formation of the Union Relief Association and was one of its first vice-presidents ...." \*\*\*\*

At the close of our period, the Union estimated the number of Jews in Baltimore to be 10,000. (\*) This figure wauld make Baltimore one of the largest Jewish communities in the country .

## 2. - In New Orleans .

The second largest Jewish community in the South was at

the other geographical extreme--in New Orleans.

In 1860, Benjamin visited New Orleans and reported some 2000 Jews who were for the most part in good circumstances. He speaks of four congregations: Shaaray Chesed which had been founded in 1828 and numbered 200 members; Nefuzoth Jehuda, a Portuguese congregation which had forty members and had been founded in 1846; Ahabath Achim, which had 80 members and Temime Derech wish had 75 members and had split a few years earlier from Shaaray Chesed. He also mentions eight well-established benevolent societies; among these are a hospital and an orphan asylum and all bear the imprint of Judah Touro's benevolence. \*

Dr. Illowy at Congregation Shaaray Chesed received \$2000 per year.\*\* In 1866 Temime Derech built a new synagogue, which it dedicated in September of that year.\*\*\* A new congregation called Temple Sinai was founded in 1870 and had a rapid growth. \*\*\*\* The Israelite in 1860 carried a report of the Association for the Relief of Widows and Orphans, its fifth annual report which noted an income of \$8,954.20 and expenditures of \$6,371.15 and a balance on hand of \$3,517.63, "which speaks of the prosperous condition of the society...the assets of the association are calculated at \$31,363..." (\*) In 1868 the community suffered the ravages of a yellow fever epidemic, Congregation Emanu-el in New York responding with a donation of \$1764 for their aid. (\*\*)

As an example of the relations between Christian and Jew in this Southern City, at the 19th Anniversary celebration of the orphan home in 1874 a letter was handed to the president containing \$750 and stating that the "inclosed had been collected by one of our merchants from among our Christian friends of the home." On this same occasion \$400 was realized auctioning the work of the orphans and the collections taken up during the day amounted to over \$6500. (\*\*\*)

The figures given by the Union at the close of our period show a great deal of progress in New Orleans. The new Temple Sinai already owned real estate worth \$150,000 and had 140 members and it was estimated that there were about 5000 Jews in the city.\*

3. - In Louisville, Washington  
and Richmond .

Benjamin found in Louisville, Kentucky, in 1860, about 2000 Jews, most of whom were well-to-do, and two synagogues, Adath Israel and Beth Israel, as well as four benevolent societies.\*\* A letter from Louisville in the Israelite in this same year said, "...commerce increases rapidly...Louisville counts no less than 2000 souls of Hebrew descent..." \*\*\*

The story of Louisville's Adath Israel is one of advancement in spite of difficulty. In 1859 the congregation had 117 members and a debt of of \$3,175 and in 1862 the dues were raised. In 1863 "the average attendance at the school had grown to 195 and new applications were constantly declined because of lack of room.....determined to build a new school house at a cost of \$6000. This building was at once erected, only to be destroyed two years later by fire." \*\*\*\*

Since the membership had grown to 143, it was determined in 1864 to build a larger synagogue. A committee was appointed and "recommended that \$100,000 be appropriated, of which \$65,000 should be raised by ~~xxxxxx~~ the sale of stock in shares of \$100, drawing seven per cent interest, redeemable in five years or sooner and acceptable in the meantime only in payment for pews." Before the committee made much headway the synagogue was consumed by fire on October 12, 1866. However, the committee reported less than three weeks after the fire that \$50,000 of the stock was sold.



A lot was purchased and the new building was completed in 1868, having cost a total of \$144,765.25. The sale of pews was most successful. "The result was so phenomenal that even at this late date it must command our admiration and pride. The total realized was \$122,366; the highest amount paid by any one member, \$3,850; the lowest \$250 and the average, \$862." \*\*

In 1873 the congregation purchased fifteen acres to serve as a cemetery and authorized the expenditure of \$8,500 for the improvement of the property. \*\*

The Union statistics report for the congregation in the latter half of the 'seventies a total of 170 members and real estate to the value of \$140,000. These figures are of anything an under-estimate. Beth Israel had at this time 67 members and about \$8000 in property and the estimated Jewish population of Louisville was 2500. \*\*\*

Among the prominent members of Louisville's Jewish community was Nathan Bloom, who was active in congregation Adath Israel and became one of the leading merchants of the city. He, too, started as a peddler, owned a small-town store and then embarked in the wholesale dry goods business in Louisville, "in which he was very successful." \*\*\*\*

In Washington, D.C., a meeting was called in December, 1860, "for the purpose of raising funds to establish a suitable place of worship." (\*) And in January of 1863, it was reported that the Washington Hebrew Congregation had purchased a church on 8th Street for the sum of \$8000. (\*\*)

Benjamin reported in 1860 that the number of Jews was "somewhat over 100". He found one congregation -- the Hebrew Congregation spoken of, which he said had split into two in 1858 and had united in 1860 again. Benjamin probably underestimated the population.  
^

lation unless we are to assume that the number of Jews multiplied ten times in fifteen years, for the Union reports at the close of our period about 1,375 Jews in Washington. A second congregation, Adath Israel, was formed in 1869 and by the late 'seventies showed 42 members and \$8500 in property while the older group possessed \$20,000 worth of real estate and 83 members. \*

The social and political life of the city was participated in by many of its Jewish residents. A letter from the capital city to a New York paper in 1869, read:

*Examiner*  
The great entertainment of the week was given by Franklin Philip Esq.....The spacious drawing room, whose walls are adorned by one of the finest collections of water-color paintings in the country, was crowded with dancers, among whom I noticed many men and women well-known to military or literary fame. Your readers will be interested in learning that their co-religionists were represented by A.S. Solomons, Simon Wolf, And A. Hart, Esquires, of this city and by Isaac Phillips and Lewis Benjamin ,Esquires of New York ....\*\*

The Jewish community at Richmond was well-established. Of its three congregations, Beth Shalom was founded in 1791, Beth Ahaba <sup>\*\*\*</sup> in 1841 and Keneseth Israel in 1856. Benjamin reports these three and four benevolent societies. \*\*\*\*

A fourth congregation, Beth Israel was organized in 1866 and "had a well-managed school under the direction of its rabbi.."(\*)

Richmond suffered greatly by the war and its Jews were not excepted from the consequences. One story of Richmond Jew is told:

In the spring of 1864, Lewis Hyman , a jeweler of this city, converted his stock and household goods into gold and started North with the intention of engaging in business there. He was accompanied by Henry Clay Ezekiel, a youth of seventeen, son of Jacob Ezekiel of Richmond. Near Strasburg in the Valley, they were set upon by a party of civilians and soldiers and relieved of their entire possessions...(\*\*)

The state in which Richmond was left by the war is vividly described: "The war had ended. A large portion of the devoted city of Richmond had been laid low by the disastrous fire of April 3, 1865. Commerce had been paralyzed; the financial and other institutions were bankrupt." \*

Congregation Beth Shalom, patriotically in 1863, "instructed its treasurer to invest all surplus funds in Confederate bonds. Being two months after Gettysburg all level-headed persons were convinced that the war must end in disaster to the South." \*\*

As an evidence of the scope of the congregations of former days, on September 25, 1865, the president was authorized at any time to draw an order on the treasurer, not exceeding fifty dollars for such case of charity as he might deem worthy. An idea of the depreciated value of ~~the~~ Confederate money may be had from the action of the congregation on this same date in appropriating \$150 to pay for the matzos given to a family last Pesach and making them a donation of \$200 for the coming holidays....\*\*\*

January 31, 1864, found the congregation (Beth Shalom) in splendid financial condition. The treasurer received instructions to anticipate the payment of all salaries due in April and once again the Congregation evidenced its patriotism by authorizing the purchase of Confederate bonds with the balance of the funds. There were investments at the time of \$7800. On this date the committee which had acted in conjunction with a similar one from Beth Ahaba reported that it had collected the sum of \$2003....\*\*\*\*

Naturally, with all this patriotic investing, the happy state of financial affairs in the congregation was not enduring. In 1867, Edward Cohen was sent on an unsuccessful mission to Baltimore to borrow \$2500 on securities owned by the congregation. Finally, however, a committee succeeded in borrowing \$2700 in Richmond, at lower interest and on better terms than the Baltimore financiers offered. (\*) By 1875 the congregation was well on its feet again and contemplated building on a 50x100 foot lot which was priced at \$5200 . (\*\*)

Congregation Keneseth Israel suffered the effects of

a serious fire in April of 1869, which destroyed the roof, damaged the furniture and compelled the organization to seek a new house of worship. However, less than five months later they dedicated a new synagogue on Mayo Street, The Richmond Dispatch reporting, "...although not entirely finished the building was far enough advanced to seat comfortably a good audience... numbering...about 300...." \*

Congregation Beth Ahabah, upon the institution of public schools in 1871, turned its class-rooms over to the city of Richmond, rent free, and the first group of schools in the city was located in the basement of the synagogue...\*\*

The effect which the troublous times had on the Jewish business life of the time is made manifest in the following paragraph:

Before and up to the end of the war, The Jewish business men of Richmond were mainly dry-goods, clothing and shoe merchants. This was due doubtless to a great extent to the fact that planters from various parts of the State made pilgrimages to Richmond at stated intervals and being as a rule large slave owners, needed immense quantities of goods of that nature. The change in the condition of affairs soon made itself felt. December 10, 1866, Henry Guggenheimer applied to the Council for permission to establish a "first-class steam tannery". February 11, 1867, Solomon A. Meyers filed a petition to be allowed to conduct a distillery in his warehouse on Dock Street.....\*\*\*

When in 1866, an appeal was made for the restoration of the destroyed library of Washington College at Lexington, the Richmond subscription list was headed by Moses Loeb who contributed \$50 . \*\*\*\* Richmond Jews participated in community life in many other ways as well. In 1870, M.L. Straus became a member of the city's Committee on Finance, Accounts and Relief of the Poor and in the following year was made chairman of the finance committee. "Coming into office at a time when chaos reigned with city bonds a drug on the market, he left the service of the municipality with its securities on a plane second to none in the country.."

Two other Jews, Alfred Moses and Jacob A. Levy were appointed

councilmen in 1871 . \*

The Union figures for Richmond show that a little after 1875, there were 1,200 Jews in the city, and two Jewish social and literary societies -- an unusual fact is that no benevolent societies are mentioned. As for congregational members and property, Beth Shalom had 30 and \$5,200, Beth Ahaba had 90 and \$10,000, while Keneseth Israel had 30 and \$5000 . \*\*

#### 4. - Through the Rest of the South .

Although the Jewish percentage of the population was smaller even at that time , through the South than it was in the North and Middle West there were many communities , comfortably established , with well-founded institutions serving them.

In the District of Columbia beyond the confines of the city of Washington, there was a congregation called Mount Sinai at Georgetown, where at the end of our period over a hundred Jews lived. In Maryland there was one congregation and a scattered Jewish population outside of Baltimore. The Congregation was Be'er Chayim at Cumberland which had been founded in 1853. Baltimore excepted there were little more than three hundred Jewish residents throughout the remainder of the state. \*\*\*

In Virginia there was a slightly larger settlement and there were two congregations founded during our period. These were: Beth El at Norfolk in 1870 and the Hebrew Friendship Congregation at Harrisonburg in the same year. At Norfolk there was also Oheb Shalom and at Petersburg Rodef Shalom, both founded prior to our period. \*\*\*\*

At Wheeling, West Virginia, there was a Jewish community of about three hundred and most of its institutional life grew up

during our period. Its Congregation Leshem Shomayim was founded in 1864 and a Hebrew Ladies' Benevolent Society was formed in the same year. In 1875 the Montefiore Literary Society was organized. The only other congregation in West Virginia was in the Charleston of that state, and was called B'nai Israel. It came into existence in 1873 and soon owned real estate worth \$2000. \*

In Wilmington North Carolina at the beginning of our period there were only about seven Jewish families and an organization called the True Brothers' Society. By 1867 they had formed a congregation and elected as minister Rev.E.C. Meyers. The Temple of Israel was permanently organized in the Fall of 1872 and the cornerstone of a house of worship was laid with Masonic ceremonies on July 15,1875 . The population then numbered about 200 . \*\* There were also Jewish organizations in Raleigh, Charlotte, Goldsboro and Newbern. \*\*\*

Charleston, South Carolina, was an old Jewish settlement, its congregation Beth Elohim dating back to 1789 and its Hebrew Benevolent Society to 1792. A Hebrew Orphan Society had been founded in 1801 and at the end of our period was reported as owning \$33,668 worth of property. Beth Elohim had property worth \$45,400 and there was a second congregation, B'rith Shalom which was founded in 1857. The only organization founded during our period was a ladies' society called Israel's Hope. The war probably caused a decrease in the Charleston Jewish population and at the end of our period only 700 inhabitants of Jewish descent were reported. \*\*\*\* The Jews of Charleston stood high in their community life as the following excerpt evidences:

In the Secession Convention on April 8, 1861, a special resolution of thanks was passed to Mr. Benjamin Mordecai of Charleston who made the first as well, as the largest contribution to the

cause of the Confederacy. Mr. Mordecai was a wealthy merchant who literally gave all he had...It was through his heroic efforts that the "Free Market of Charleston" for the benefit of the families of absent volunteers was established....as early as May, 1862, 425 families were supported entirely on its bounty....In December 1862 it supported upwards of 600 families at a monthly expense of \$8000....Benjamin Mordecai was by far the most generous contributor....he invested all his money in Confederate bonds and died a poor man in New York, never regretting,....

...The honor of having made the first contribution in response to the appeal of the surgeon general belongs to the ladies of "Colonel Jacob's family"....The Courier, February 16, 1864 says, "If other citizens of all races and creeds were as fully and as earnestly awake to the discharge of their duties in this regard and the relief of their kindred as some of the Hebrews have been, and are, the difficult problems of relief and assistance which often perplex our legislators and rulers in State and City would soon be easily solved." \*

But the fact that many of the best-known Jews who were born in South Carolina before our period achieved their fame in other states may be in part explained by the following item:

The fearful commercial depression that followed the war caused many of its formerly prosperous Jewish merchants to leave Charleston. Men like Ben Mordecai, wealthy before the war, were reduced to poverty and had to go elsewhere to try to retrieve their fallen fortunes. Others...left to find larger scope for their activities. Still others left to seek fame and fortune in the professions.....\*\*

A letter from Charleston in 1869, said, very effectively :

.....there are 75 to 100 Jewish families.....a mixtum compsitum of Germans, English, French, Poles, Portuguese and Hollanders ....I attended Divine Service on last Sabbath and found a house full of emptiness.....\*\*\*

Charleston was, evidently, in a very bad way. Judge, Occident took from the following report, published in the ~~xxxxxxx~~ in 1868:

...The poverty prevailing here (Charleston) has induced the Hebrew Benevolent Society to issue a call for aid, addressed to the Jewish public of the whole country....\*\*\*\*

Another South Carolinian who devoted his entire fortune to the Confederate cause was Edwin de Leon who was appointed a special agent by Jefferson Davis and made several trips to France and England during the war. (\*)

A note from Florida in an 1860 Israelite reported 15 Jews in the capital city, Tallahassee. Three of them were merchants who kept the "largest and best stocks in the city", two were harness makers and two were bookkeepers. The note also mentioned Jews in numerous other Florida towns. \* But by the end of our period there were 80 Jews in Tallahassee and a congregation and benevolent society in Jacksonville, which then boasted over one hundred Jews. \*\*

In Georgia , says Markens, "Hebrew firms control the bulk of the trade in leading cities and forma respected element in the community." \*\*\* This was written in 1888 but was probably true during our period as well. Most of the Jewish firms were old and well-established and in Savannah, Georgia's largest Jewish center, Congregation Mickve Israel dated back to 1790. Mickve Israel's president during our period was Solomon Cohen , who was Postmaster of Savannah and was on of the founders of the city's public school system, serving actively on its Board of Education.

In 1860 he was elected a member of the Democratic Convention in Charleston's Georgia delegation and took an important part in the deliberations. In 1866 he was elected a member of Congress from the First Congressional District of Georgia but was not allowed to take his seat....\*\*\*\*

According to the Union in the end of the 'seventies Savannah had 603 Jewish residents, Mickve Israel had 124 members and \$40,700 in property, there was a second congregation named B8nai Jacob and there were three other Jewish organizations. (\*)

In Atlanta, the Hebrew Benevolent Congregation was organized in 1866 (\*\*) and in 1870 it advertised for a "competent Hazan and Preacher", offering to pay \$900 per year.(\*\*\*) Atlanta was evidently the second largest Georgia Jewish community



for it was reported by the Union at the close of our period as having 525 Jewish residents, and its congregation at that time owned real estate amounting to \$15,000 . \* There <sup>was</sup> ~~was~~ ~~xxxxxx~~ congregations in Columbus of that state, ~~xxxxxx~~ organized in 1859 and a ladies' benevolent society that was formed in 1872. Congregations also existed at Augusta and Macon and there was a Jewish organization at Bainbridge., In Athens, Congregation B'nai Israel was founded in 1873. Georgia showed a total of 2,704 Jewish inhabitants, seven congregations, ~~and~~ real estate worth \$63,450 and other property worth \$9,800 . \*\*

Alabama's Jewish population was no larger, its largest centers being Montgomery and Mobile. Montgomery's congregation was founded in 1852 and ~~dedicated~~ dedicated a new synagogue on March 8, 1862. In 1861 a Hebrew Ladies' Benevolent Society was formed. One of Montgomery's prominent Jewish citizens was Jacob Kohn, who started as a small shoemaker, founded a shoe-house which grew in commercial prestige and he manufactured shoes for the Confederate army. By the end of our period Montgomery had about 600 Jews and the congregation held property worth \$12,500. \*\*\*

Mobile was another gulf city which suffered from the ravages of yellow fever. It had ~~two~~ congregations and two benevolent societies. Shaaray Shomaim , its most important congregation, had at the end of our period 70 members and real estate to the value of \$25,000 while the city had about 530 Jewish inhabitants. \*\*\*\*

Two notes concerning these Alabama communities appeared in the Israelite, in ~~the~~ A correspondent wrote from Mobile reporting that Shaaray Shomaim had 130 members. He said, "...a subscription was started to organize a daily Hebrew school and I

obtained \$200...within 24 hours..." \* The note from Montgomery said, "Our brethren in this part of the country increase rapidly and are active in establishing congregations and organizing societies connected therewith...." \*\*

In 1870 , a yellow fever plague again struck Mobile. One writer says, in describing Mobile's Jewish cemetery:

The frequency of tombs bearing the dates 1853, 1857 and 1870 are melancholy reminders of yellow fever plagues.... an imposing monument stands over the remains of Rabbi Abraham Laser who died in 1870 of yellow fever which he contracted while attending the sick and the dying...\*\*\*

Other prominent Jewish Alabamans were Major Adolph Proskauer who was elected a member of the state legislature in 1869 and 1870 and Captain Nathan Strauss who became a colleague of Major Proskauer in 1870 . \*\*\*\*

Other Alabama congregations, were Mishkan Israel, founded at Selma in 1870 and B'nai Israel at Eufala. Alabama's total in the late seventies was a Jewish population of over 2000 . (\*)

Mississippi at the end of our period numbered over 2000 Jews among its inhabitants. The largest community was at Vicksburg and there were congregations at Meridian, ~~Canton~~ Port Gibson, Greenville, Natchez and Jackson. Two of these were founded during our period. (\*\*) Louisiana had congregations-- outside of New Orleans -- at Baton Rouge, Monroe, Shreveport, Donaldsonville, Alexandria, Natchitoches, New Iberia, Farmersville and Opelousas. Five of these nine were established during our period. (\*\*\*) Its total Jewish population, including the large center at New Orleans, was 7,538 at the end of our period.

Three Jews were members of the Louisiana legislature in 1860 and a synagogue was dedicated at Plaquemine in that state in the same year. (\*\*\*\*)

Texas had a large Jewish settlement, having over 3000 Jews by the end of our period. Galveston alone had about 1000. \* Galveston had two benevolent societies and its Congregation B'nai Israel was founded in 1868.\* On Sh'vuos of 1871 this congregation dedicated a synagogue which had been erected at a cost of \$30,000 for ground and building. \*\*

Galveston also suffered from the yellow fever epidemic of 1868.\*\*\* Perhaps its most prominent citizen at that time was Moritz Kopperl who settled there in 1857 and "was always known as an enterprising, public-spirited citizen. In 1866 he went into the cotton business and in 1868 he became president of the National Bank of Texas, bringing that institution from the "verge of bankruptcy" to a "safe and solid" financial position.\*\*\*\* He served as an alderman and was Chairman of Galveston's Finance Committee, re-establishing the city's credit while in that position.\*\*\*\*

A Hebrew Benevolent Society was formed at Victoria, Texas, in 1867 and congregations were established at Dallas, Houston and San Antonio in 1875, 1859, and 1874 respectively. There were also fair-sized communities at Paris, Jefferson, Austin, Cuero, Brenham and Waco . (\*)

In Paducah, Kentucky, a congregation was organized in 1863 and there were Jewish organizations in Lexington and Owensboro. But the entire state outside of Louisville had little over 1000 Jews. (\*\*)

Tennessee's largest community was at Memphis where there were over 2000 Jews at the close of our period. The town had ~~four~~ congregations: Children of Israel, founded in 1850; <sup>and</sup> Beth El Emeth, founded in 1861, ~~and~~ <sup>(\*\*\*)</sup> In 1863, the Beth El Emeth Congregation reported, "Our Congregation is going ahead-- we have above 60 members." (\*\*\*\*)

Simon Wolf's letter about Memphis in 1871, said:

Its commercial importance and influence has been greatly increased by the Israelites who have moved here during the last ten years. They number about 1,200 souls. Before their arrival there was hardly any wholesale trade in the city..... they have erected magnificent wholesale houses, some of them do nearly \$1,000,000 worth of business annually.....

....There are two Jewish congregations...the one of the late Dr. Tuska has a nice little temple on Main Street (probably Children of Israel) which cost them about \$20,000 and numbers 105 members.....\*

When in 1873 Memphis was hit by yellow fever, Henry Rice who was connected with a Memphis firm, raised "upwards of \$30,000 for the relief of sufferers in that plague-stricken city..." \*\*

Other Tennessee congregations grew up between 1860 and 1875. A Hebrew Benevolent society was formed in Knoxville in 1861 and a ladies' group was organized in 1873. In this same year congregation Ohabay Shalom was formed in Nashville ~~Nashville~~ and it soon had 75 members and property worth \$40,000. \*\*\* A Hebrew Benvolent Society was formed at Chattanooga in 1866 where there were only about 40 Jews \*\*\*\* and by the end of our period there were well over 100 Jews. (\*) There was also a Jewish community at Brownsville and a scattered population of Jews bringing the state total to 3,751 in the Union figures. (\*\*)

Arkansas had less than 1500 Jews at the end of our period over 600 of them being centered in Little Rock where B'nai Israel Congregation was founded in 1866. Helena founded a congregation in 1875, Camden in 1870 and Pine Bluff in 1867. (\*\*\*)

The Pine Bluff group erected a synagogue in the early 'seventies and took the name Anshe Emeth. (\*\*\*\*) One of its members, Sol Franklin " was reputed to have been the most extensive land holder in the county if not in the state...with lavish hospitality he entertained his friends in his spacious plantation home." \*(\*)

## Chapter VI .

### Jewry in the West .

The westward flow which characterized early American history caught many a Jew in its current and deposited thousands of them on the Pacific coast, rich in opportunity undeveloped and for a long while or in the vast plains, /undisputed home of the buffalo and the Indian.

This vast stretch of "plain, mountain and desert between Iowa, the last state on the Mississippi and California on the Pacific Coast was at the opening of 1861 an undeveloped land, awaiting the prospector, surveyor, pioneer farmer and capitalist.." \*

The civil conflict stimulated this spreading to the West and, say the Beards,

According to estimates , in the single year of 1864, at least one hundred and fifty thousand emigrants fled from the Missouri River country into the Far West, mostly to the mines. In the same year, it is recorded seventy five thousand people passed through Omaha on the westward march....Under the stimulus of war the agricultural regions of the West, enlarged by the army of immigrants and enriched by inflated war prices, entered upon an era of booming prosperity....\*\*

Not only the agricultural regions, but every mountain section of the country was able to point proudly to their growing populations. Carson City, Nevada, and Denver, Colorado were among the rapidly growing centers. And in each of these places, Jews were among the new settlers.

#### 1. - In San Francisco .

The largest Jewish center in the west, and before the end of our period, the second largest Jewish center in the country, was the thriving city of San Francisco. The Jewish names which

have attained fame for their activity on the West Coast of their bearers --such as the work of the Seligmans in California, the career of "grain king" Friedlander, the activities of the Lazard Brothers -- are discussed in another section of this study. But the progress of which they were a part was reflected in the congregational and institutional progress made in their city.

Benjamin describes three San Francisco congregations in 1860: Sheeris Israel, Emanu El, and a small group which is not mentioned in the later Union figures, Shomrai Shabos . Sheeris Israel had been founded in 1849 and had built a synagogue in 1852, which was "very beautiful and roomy". The congregation was very orthodox and consisted mostly of "north European and English" Jews. Their rabbi received a salary of \$1500 per year. \*

- In 1860 they found that their burial ground was too small and so they purchased another at a total outlay, including improvements, of \$16000. \*\*

The "largest and richest" congregation in the city was Congregation Emanu-el. Their synagogue had cost \$35,000 and they had 260 members. Dr. Elkan Cohen was the rabbi and he received \$3000 per year salary\*\*\*. The famous Henry Seligman served as its President from 1859-1862.

Congregation Emanu El also purchased a cemetery in 1860 \*\*\*\* and was busy in contemplating the possibility of a new synagogue. In November of 1861, the Building Lot Committee reported that two lots were available -- one for \$16,000 and the other for \$15,000 .

"The figures," Voorsanger says, "embarrassed the congregation." But finally, a bold step was taken and the

Board of Trustees was authorized to secure loans and subscriptions, and in January of 1862, the \$15,000 lot was purchased, \$3000 being paid on account. \*

In March, 1862, the congregation decided that it would issue scrip which would bear six per cent interest, in return for all subscriptions. Less than one month after this step was taken, \$8000 was subscribed. A mortgage was taken on the rest, but finally this was paid off and "the finances were in a satisfactory condition." \*\*

When on June 25, 1864 the Building Committee submitted its plans for an \$134,000 structure, they were unanimously adopted. And in October of that year the cornerstone was laid, and the new Sutter Street Synagogue was dedicated on March 23, 1866. The cost had been over \$135,000 but the new edifice was "reckoned one of the handsomest church buildings in all America." \*\*\*

The sale of seats in the new synagogue was "spirited" and the first seat brought \$750.\*\*\*\* In the same year the old synagogue was sold to the San Francisco Board of Education for \$19,000. (\*) Nevertheless in 1867 the congregation "was heavily indebted" and although a fair for the benefit of the Building Fund held the following year netted \$12,000 the debt still exceeded \$52,000 in 1872. (\*\*)

In 1865, a new congregation had split from Emanu -el and had taken the name Ohabei Shalom. That same year they advertised for a Hazan and offered to pay \$2600 per year. (\*\*\*) Another new congregation, calling itself the Shaaray Zedek, was formed in 1870 and in less than a decade had 50 members and \$10,000 worth of property. (\*\*\*\*)

The Pacific Hebrew Orphan Asylum and Home Society

of San Francisco was founded in 1871 \* and in a few years possessed \$134,152 worth of property.\*\* The Union at the end of our period estimated San Francisco's Jewish population to be about 16,000. \*\*

Isaac Friedlander, who will be mentioned again later, served two terms during our period as the President of the San Francisco Chamber of Commerce. \*\*\*

## 2. - Through the West .

The second largest Jewish community in the Far West was that at Portland ,Oregon. Its first congregation Beth Israel had been founded in 1858 and by the end of our period it boasted another congregation,Ahavath Chesed , a benevoleht society and a ladies' society. Beth Israel had real estate worth \$10,000 and the Jewish population of the city was over six hundred. \*\*\*\*

When Benjamin visited Portland in 1861, he found only about 100 Jews and no synagogue had been built as yet (\*) so we may assume that the progress of the community was made during our period.

Jewish community  
The next largest ~~city~~ in California was San Jose which at the end of our period housed over 200 Jews. Their synagogue was founded in 1861 and soon gained possession of real estate to the extent of \$10,000 .(\*\*) Other congregations existed at Marysville, Sutter Creek, Petaluma, Stockton, ~~Placerville~~,Oakland ,Grassvalley,and there were organizations in Anaheim and Placerville. (\*\*\*) The Union in the late 'seventies gave a a total Jewish population of 18,580 for the entire state of California and counted twelve congregations who owned real estate to the value of \$288,500. (\*\*\*\*)

One of California's Jewish pioneers was Louis Rose ,



who came to San Diego in 1850 .

He built and operated the first tannery in the Southwest and manufactured harnesses and boots. The first commercial bricks turned out were from his kilns. The ruins are still there, and the region is called Ladrillo(brick) to commemorate its early adventure. He also prospected for coal,copper and silver in the country.

He erected the first hotel in Roseville, the first white man's dwelling on Point Loma and La Playa which are mentioned in Dana's "Two Years Before the Mast". The first wharf at Quara n-time Station now used by the Government was built by Rose. A bronze tablet marked,"Here Louis Rose founded Roseville,1869" is on a giant eucalyptus tree.

He served as postmaster for ten years, as trustee and supervisor, and was a member of the first Grand jury. He was also treasurer of the first railroad organized there,the San Diego and Gila, Southern Pacific and Atlantic Railroad. \*

At Nevada,California, the Shaare Zedek Society owned a burial ground worth \$1000 and celebrated the holidays annually at an expense of about \$250 each year. They "intend to erect a synagogue".\*\*

In Oregon, the only Jewish organization outside of Portland was a cemetery at Albany.\*\*\* The state had a total Jewish population, said the Union, of less than 900 . \*\*\*

At Omaha, Nebraska, Congregation Israel was founded in 1871 and soon had 20 members and \$1,400 in real estate. Nebraska by the end of our period had a little over 200 Jews.\*\*\*\*

In Montana, the growing towns of Helena and Virginia City showed Jewish populations, 112 in the ~~former~~ <sup>former</sup> and 19 in the latter ~~former~~ . \*\*\*\*

"Already in 1860 Jews could be found in far-off Utah, at Salt Lake City, the stronghold of the Mormons. One of them, Louis Cohn by name, was an early grand master of the Masons of Utah." (\*) A ladies' benevolent society was founded in Salt Lake City in 1873 and all of Utah had 258 Jews in the late 'seventies. (\*\*)

At Virginia,Carson City, and Eureka, Nevada, there

were fair-sized communities but no congregation was established until 1876 . The entire state had a Jewish population of about 700 . \*

As for Colorado, Congregation Emanu El at Denver was established in 1874. A note in a New York paper in 1863, reported that there were nearly 300 Jews in Denver and said,

...in every little settlement, the Hebrew trader, mechanic or farmer, seems to be as necessary to prosperity as the little schoolhouse or the blacksmith shop. They all but monopolize the mercantile interests of the territory and are thrifty, useful and respected citizens....\*\*

It is interesting to note that the correspondent speaks of Jewish mechanics and farmers ! The Union reported less than five hundred Jews in all of Colorado at the close of our period.\*\*\*

As to the remainder of the figures given by the Union for the last half of the 'seventies, New Mexico had 108 Jews, the Dakotas had 19, Arizona had less than fifty, Idaho had about 85 , Washington Territory had 145 -- with a Hebrew Benevolent Association at Olympia --, and Wyoming Territory had only about forty . \*\*\*\*

But even these small figures are impressive , when we remember that the total populations in this section of the country were small, and that the Jew here in the West was growing with and helping to develop a developing nation .

## Chapter VII .

### Clothing, Dry Goods and Textiles .

No study of Jewry's economic life would be quite complete without a survey of the clothing -- 'Bekleidung' to be more exact again--, dry goods, and textiles trades, in which the Jews played a considerable role, or without a survey of that role itself.

These trades of course followed the same general trends described in our first chapter but manifested certain differences which warrant individual attention. And the role which the Jews played was not confined to any one section but ran through the entire vertical organization-- raw materials, manufacturing, wholesaling, jobbing and retailing.

An idea of the importance of these trades in Jewish life can be obtained from a survey of occupations in Iowa just before the Civil War. Of 113 occupations mentioned, 82 were clothing/dry-goods! \*

At the basis of ~~xxxxx~~ <sup>clothing</sup> and dry-goods was of course trade in textiles, which in turn was of course dependent on the production of raw materials and the importing trade. The effect of the war on both these elements was to cause a marked slump at first and then an equally marked revival. Consider the following table of dry-goods imports at the port of New York:

1860 -- \$103,927,100.	1866- 126,822,655.
1861 -- 43,636,688	1867 - 86,863,643.
1862 -- 56,131,227.	1868 - 80,905,834.
1863 -- 67,373,547.	1869 - 94,726,417.
1864 -- 71,568,752.	1870 -108,061,062.
1865 -- 91, 965, 138.	1871 - 132,390,656. **

This increase, the New York Commercial Statistical Annual for 1871 points out, was chiefly in wool, cotton and silk. \*Added to this there was increased production of cotton and other raw materials in this country combined with the great expansion of industry. All this probably indicates that there was an increase in the market for such products--a major contributing cause in the prosperity of our co-religionists. Cotton crops for the three-year period 1858-1861 valued \$542,165,000 as compared with the three year period 1868-1871 when they valued \$680,800,000 -- an increase of \$138,635,000 . \*\*

In 1860, textiles ranked second among the industries of the country. A growing domestic market and new mechanical aids as well as a protective tariff and adequate raw materials, combined to insure the prosperity of this industry. \*\*\*  
In the fall of that year the general business <sup>depression</sup> ~~xxxxxxxxxxx~~ caused by political uncertainty affected this industry as well. Cotton goods suffered most. "Although the South still sold cotton freely to the North, the spring movement of that commodity from the receiving ports to New England and eastern mills declined to half what it had been the preceding year."\*\*\*\*  
As the war progressed most of the trade revived. In fact all woolen manufacturings, all textiles except cotton, were stimulated. Army demand and the very shortage of cotton caused prosperity for the producers of other fabrics, especially woollens which were needed for army cloth--blankets, clothing, and so forth. But the establishment of mills to meet these demands facilitated a quick revival even in cotton after the war. Where cotton manufactures in 1860 had amounted to

*1400000*

\$115,000,000 or thereabouts, by 1860 they amounted to \$192,000,000. Wool manufactures showed a far greater increase, showing about \$73,000,000 in 1860 and about \$238,000,000 in 1860. \* (See Appendix C.)

The great increase in cotton goods is in part explained by the fact that an "expansion of cotton manufacturing throughout the world followed the peace of 1865 and for several years thereafter, spindle capacity kept ahead of the production of raw materials." Technical improvements, too, contributed to the development. \*\* As for the factors which affected the production of woollens, Clark says:

The period of prosperity which wool growers had enjoyed during the war came to a sudden end in 1866 and 1867, when prices fell abruptly throughout the world.... Upon the whole the question of raw materials, though harassing to the manufacturer in periods of legislative uncertainty, did not determine the prosperity of the woolen industry ....yet amid real uncertainty as to the effect of the Government's fiscal policy upon their profits and possibly upon their survival they continued to put new capital into their business....Considering progress through a series of years ...the period following the Civil War was by no means an unprofitable one for our woolen mills. ....The fall in the prices of wool in 1867 brought losses to the manufacturers, just as the rise in prices after the declaration of hostilities had brought them profits. Evidence was presented about 1870 to show that woolen goods were being sold cheaper, in gold values than ten years previously, although the general price level had risen decidedly during the interval. \*\*\*

However, the effect which this had on our clothing industries was probably a beneficial one, making larger scale manufacturing easier and making ready-made clothing accessible to the masses. When the panic of 1873 broke upon the nation, it chose the height of the textile manufacturing season for its crisis. The panic found the mills unprepared just at a moment when a number of thirty-day accounts were outstanding. Then as Clark says, the bottom

fell out. "Collections almost ceased and manufacturers, especially in New England were straightened for ready cash... and were forced to curtail operations... printed fabrics suffered most for this was just the period when the darker winter patterns were being prepared for the market... since fashions changed, such goods could not be held over for another season without almost certain loss."

Among the ~~xxxxxxx~~ Jews, no doubt many, who were affected directly by these developments -- in addition to the greater number who were affected indirectly -- a prominent manufacturer was Adolph Bernheimer. Bernheimer came to New York in 1853 and entered the dry-goods merchant firm of Bernheimer Brothers. He went abroad for the firm for the purpose of purchasing goods and "watched the market with greatest care." "About this time he conceived the idea of manufacturing the goods in this country. These were printed and dyed goods which he had been in the habit of purchasing in Manchester." Whittemore continues the story:

He submitted the matter to Governor Phillip Allen of Rhode Island from whom he received sufficient encouragement to attempt the undertaking. Not long after this the breaking out of the war.... cut off the supply of Southern cotton causing so great an advance in the price as to prohibit the further manufacture of the goods at that time. Soon after the close of the war the firm of Bernheimer Brothers dissolved and Mr. Adolph Bernheimer started in business for himself, and began the manufacture of dyed and printed cotton fabrics, being among the first to engage in this enterprise in this country. The venture proved successful and opened up a new industry, which has since become well-established and has added materially to the wealth of the country. \*\*

Another textile manufacturer of prominence was the William B. Hackenburg before referred to. He was born in 1837 in Philadelphia and on reaching manhood he was employed for a while in the general merchandising store of S. and D.

Teller in Wilmington, North Carolina. He returned to Philadelphia and participated in his father's business, jobbing shawls and dress goods. In 1863, together with "Jacob Aub and Anthony Boehm he established the firm of Aub, Hackenburg and Co., manufacturers of and dealers in machine and sewing silks. The business of this house increased so rapidly and the demand for its goods was so large that a commodious building was required and branches were established in several of the larger cities of the United States."

A Jewish woolen factory in Laporte, Indiana, is spoken of in New York's "Hebrew Leader" in 1866. A correspondent says, "Weil, Fox, Cramer and Guggenheimer run a large woolen factory employing about sixty hands..."

Among the many who dealt in raw cotton was Joseph I. Andrews who was a successful "cotton factor" in Memphis, Tennessee. ~~\*\*\*~~ Then, too, the interest of Jews in cotton speculation probably had a great deal to do with the issuance of the famous Order #11. Witness the following which appeared at that time in ~~the~~ and interesting article ~~from~~ the Washington Chronicle/ which, despite its evident prejudice against the Jews and with some of its more emotional phrases eliminated, probably reflects more or less accurately the state of affairs:

The people, who depended on their cotton to keep them from starvation, were anxious to sell immediately; and at first, before our forces had thoroughly occupied the country, they would sell at any price they could get -- five, six, or eight cents a pound. As the cotton, when hauled to the landing, was worth from twenty to thirty cents a pound, it will readily be conjectured that the prospect of such enormous profits drew crowds of speculators to this favored locality.

The principle risks to be met by cotton buyers were two: first, the losing of their money or their cotton; and second, of being made prisoners or shot. The Jews.... are the scavengers and the pioneers of commerce. Wherever great risk promises great profit a Jew will venture. If he

loses, he will try again, for with all their covetousness the Jews are the boldest speculators in the world. The state ~~xxxxxxxxxxxxxxxxxxxx~~ of the cotton trade in Tennessee, during the summer, attracted swarms of Jews to Memphis, Columbus, Jackson, and other centers of the cotton region.

.....Very frequently secession spies pretended to be buying cotton and more than once the Jewish cotton buyers were detected in correspondence with the enemy; so that it was often impossible to distinguish between cotton buyers pretending secession, and secessionists pretending to buy cotton. Thus it has come about that the Jews in West Tennessee are looked on with suspicion by all commanders of posts....

....Since the first occupation of West Tennessee, the cotton business has undergone a great change. Cotton has risen from five to fifty cents a pound, and even higher. <sup>with</sup> There, a small capital of five hundred dollars, a man could, last summer, buy ten bales of cotton, and double or treble his investment, he can now buy but one bale, and make only reasonable mercantile profit. While this change has not affected the more wealthy and respectable Jews, it has driven those of small capital into the hundred other illegitimate channels of trade which abound in the track of a large army. They hawk "notions", cigars, and fruit about the camps; they sell whiskey to the soldiers; they loan money on small pledges; they are eternally applying for passes and permits...As the cotton trade legitimatizes all kinds of currency, they sell contraband goods, such as boots and shoes, clothing, blankets, medicine, to the enemy; they receive stolen goods from petty warehouse and wharf thieves....

There are probably many hints of the actual state of affairs in the above, and there is little doubt that the reasons for the entrance of Jews into the cotton field, if we view the generalizations about illegitimate dealings with open eyes.

The cotton crop was even once proposed a solution to problems of Jewish charities. Simon Wolf wrote to the N.Y. Jewish Times in 1871, saying, "The cotton crop this year was immense, over 3,500,000 bales having been picked and at least 500,000 bales more having been lost for want of workers." He then proposes, despite the fact that he admits the price of cotton is low and everyone is complaining, that as to Jewish "indigent emigrants.....a well-planned organization for settling them on these cheap and rich lands will do more good than...alms."\*\*

(Cotton crop was even once proposed a solution to problems of Jewish charities.)



As for the third factor mentioned, the importing of textiles, the periodicals of the times were full of the advertisements of Jewish firms which engaged in importing "dry goods", "white goods", "notions", "fancy goods", etc.

But the indirect effects of the facts mentioned in this discussion are the ~~more~~ more important--and these are the effects upon the 'Bekleidung' industries. First among these was the manufacturing and retailing of ready-made clothing for men. Even before the Civil War a most important factor contributed to the development of this industry. This was the introduction of the sewing machine about 1850. And during the War, when it became necessary to supply hundreds of thousands of men with uniforms, the industry grew. At the war's close an even more important factor made itself felt. This time "hundreds of thousands of men were to be supplied with ready-to-wear clothing.....Soldiers, returning from the war, were wont to overlook minor defects in fit, and in addition the lower price of ready made goods, compared with tailor-made suits was an advantage in their favor."\*

Other factors in the development of the ready-to-wear men's clothing industry were: (a) the growth of the textile industry; (b.) the development of new marketing methods "which gave the manufacturer better control over his market and afforded greater stimulus to the consumer" and (c.) labor saving devices, among them machines for cutting cloth which were introduced around 1870. \*\*

It was under (b.) that the Jews exerted greatest influence, for that category includes systems of direct

selling, the rise of the specialized clothing store and the large <sup>scale</sup> retailer. Lippincott says, "For a long time immigrant labor was a large factor in the growth of the industry...soon after 1850 the Irish came largely into the trade. Next the Germans entered into the manufacture of ready-made clothing, and by them was introduced a division of labor in the marketing of garments."\* The Germans to whom Lippincott refers were of course for the most part German Jews -- if only for the fact that the great part of the German immigrants was Jewish. Then too, another writer says, "By 1880, nearly \$60,000,000 was invested in the clothing trade and most of it was controlled by German Jews."\*\* Clark also says, "Between 1870 and 1890 this manufacture, at least in the larger centers, fell into the hands of immigrants most of whom were Jews." And Clark lays at the door of these immigrants the responsibility for the development of the "sweat-shop" system saying <sup>too</sup> that the influx of these "highly individualistic workers probably tended to preserve the dispersed and quasi-household system that had survived from an earlier period." \*\*\*

And one more scholar says, "The Jews of the United States were the first who developed a workable method to distribute ready-made men's clothing." He continues:

....they introduced practical innovations.... by means of reduced prices, substitutions and the attainment of small profits when accompanied by rapid turnovers of their capital investment they were enabled to make a success of their work in this industry.....

.....experiences with government contracts.... led to the introduction of the so-called contract system in the manufacture of men's clothing immediately after the termination of the contest between the states.... In passing, we may note that many of the Jewish bankers of America... obtained their initial wealth through their operations in clothing. The Wormseers, the Seligmans, the Seasingoods and the original partners in the house of Kuhn, Loeb and Company... \*

Despite advance in prices and the rise in the cost of living, "ready-made clothing was only 50% higher than at the outbreak of the war" when the conflict ended. And this although, according to an estimate by David Wells, the general rise compared to the average for four years ending 1862 was 80% . \*\*

New York was of course one of the centers for the trade. Among the prominent New York clothiers was Isaac Bernheimer who was born in 1813 and came to this country in 1835. He first settled in Philadelphia where he built up a small capital and then came to New York where he established the wholesale clothing business of Bernheimer Brothers. "This grew to be one of the largest clothing houses in the country, extending through the West but particularly in the Southern States, where perhaps he had a larger trade than any other house of the kind. Like most Northern merchants , he was a heavy loser by the South at the breaking out of the Civil War but by judicious investments he soon recovered his losses and was enabled to retire in 1867 a multi-millionaire... At the time of his retirement he was one of the ~~richest~~ ~~xxxxxxx~~ richest merchants in New York ~~xxxxxxx~~ City..." \*\*\*

Another New Yorker who accumulated a fortune in the clothing trade was William Vogel who started as a tailor in Brooklyn in 1856 and began his clothing establishment in New York City in 1857 . \*\*\*\*

Another, Emanuel Lauer, according to the N.Y. Times for August 7, 1900, came to New York before 1873 and made a large fortune as a member of the clothing firm Naumburg, Krauss, Lauer and Company. \*

This gives no picture, however, of the many little clothing stores and firms which did not make huge fortunes but pursued a fairly prosperous middle-class road, and of the few houses that failed, for there were such. According to Markens, in 1888, there were, "241 manufacturers of clothing in New York...231 are Jewish....these Jews do an annual business of \$55,000,000....Fifteen years back the number engaged in this business was insignificant compared with the present day...now as many firms are found on a single block as then existed in the entire city..."\*\* This last is of course a bit of hyperbole, for in 1873 there was a substantial number of clothing firms in New York City.

Nathan Barnert, who became Mayor of ~~xxxxxx~~ Paterson, N.J., located in that city in 1858 as a tailor and built up his capital, manufacturing clothing for the army during the Civil War. Then, like so many other clothiers, he entered the real estate business after his retirement in 1876. \*\*\*

In Philadelphia, too, there were many <sup>prosperous</sup> ~~prosperous~~ clothing firms. There was the firm of Fleischer Brothers which was established in the wholesale clothing business in 1869; the firm of Gans, Leberman Company, wholesale and retail clothiers, who were founded at an early date and lasted through our period; and the firm of Frank Bothers and Company, wholesale clothiers, "which soon grew to large proportions and occupied a leading position in the trade." \*\*\*\*

Another Philadelphia firm was N. Snellenburg and Co. which had large dealings in retail clothing, and had been founded by Joseph Snellenburg who was succeeded by his son Nathan in 1868. Other wholesale groups in Philadelphia were the firms of Goldsmith Brothers; and Kohn and Rosenheim "which was successful in building up a large trade.."

Baltimore was another large clothing center and ~~xx~~ there were a number of large Jewish manufacturing concerns in that city. Prominent was Henry Sonneborn, who like so many others had started as a peddler. After a while he had been able to establish a chain of stores and in 1853 he moved to Baltimore with his family and made his store in that city his headquarters. "It was there that he began the manufacture of clothing, which enabled him to sell his own product instead of purchasing from others. This marked the beginning of the present firm of Henry Sonneborn and Company.....In 1855 he sold his branch stores to his brothers and started in his Baltimore establishment to manufacture for the wholesale trade exclusively. His customers were a few country merchants, but since that time his business has so increased from year to year that today (1910) he counts his customers in every state in the Union and his factory ranks as the largest clothing plant in the world, having a daily output of 3000 suits." \*\* Other Baltimore manufacturers were; Isaac Strouse who started with a small store in Peru, Illinois, and "after years of incessant hard work moved to Baltimore and founded the great clothing manufacturing business of Strouse and Brothers"; and the firm of Philip Herzburg and Company which conducted a manufacturing wholesale and retail clothing business. \*\*\*

Moses Wiesenfeld was another Baltimore clothier, who "on the personal esteem of that prince of Baltimore merchants, Johns Hopkins, who was always ready to help the young man with advice and financial support....He founded the wholesale clothing firm of Wiesenfeld and Company, which until 1886 when it was dissolved was a leading establishment of its kind in the South..." \*

Hundreds of other Jewish clothing firms existed throughout the country and advertisements like the following one of Glaser and Brothers, a clothing store in Cincinnati were fairly common in the periodicals of the day. This notice advertised a "removal" and read, "From the increased capacity of our new location we are able to keep a larger and more varied stock than heretofore." \*\* Progress and "increased capacity" were the order of the day.

Suits were, however, only one item of men's clothing which was manufactured by Jews and sold by Jews. <sup>were</sup> In shirts, for example, there ~~was~~ Jacob Miller and Sons in Philadelphia who were "leaders in the manufacture of shirts... the senior partner in 1868 formed a partnership with his brother Solomon...Trade increased and in 1875 the firm introduced new facilities."\*\*\* Jacob Ballin in New York manufactured shirt fronts and Rothschild Brothers continually advertised in New York ~~Saxxx~~ papers that they were the sole manufacturers of "Lion White Shirts." \*\*\*\* Fecheimer, Rau and Company were another New York Jewish firm of shirt manufacturers. (\*)

Other articles of wearing apparel came into the province of the Jew. "Charles Minzesheimer...and his brother became associated with their father in the business of

underclothing in New York and during the war supplied large quantities to the government for the use of the army." In 1865 they established a banking firm, a sure sign of Jewish prosperity. \*

One Jew even pioneered in the manufacturing of paper collars and for years could scarcely fill the demand. \*\*

Another industry supplying an article of apparel to which the Jews flocked in large numbers, was the boot and shoe industry. We have already spoken of verbal attacks made against Jews because of their extensive participation in the boot and shoe auctions of New England manufacturers. The Jew was not, content, however, to remain a boot and shoe peddler for long, but he soon entered into manufacturing and established wholesale and retail businesses in this line.

The boot and shoe industry was revolutionized about 1860 by the introduction of the McKay sewing machine. \*\*\* Power began to be used but its application was relatively slow. According to Lippincott, the "application of steam and water power made possible the introduction of the Howe sewing machine on a large scale," but another authority points out that "The total horsepower used in the shoe industry in the census of 1870 was only 3,069." And in the census of 1880 it had increased to 11,574. "Almost all the power," he continues, "came from steam, most of the available water power being used for textile mills and other purposes." \*\*\*\*

Manufacturers of boots and shoes had the advantage of relatively abundant and cheap materials and capitalized upon it by increasing their scale of production. \*\*\* Among the Jewish pioneers in large scale manufacture of this sort

was the firm of Saller, Lewin and Company which was established in Philadelphia in 1869. \* Other large boot and shoe firms during our period, included Meinhard and Brothers in Savannah, Ga., wholesale dealers; \*\* Fichengreen and Company in Baltimore.\*\*\* There were of course scores of other firms of this sort, small and large.

The women's ready-made garment industry was very small and confined almost entirely to the manufacture of cloaks prior to the year 1880.\*\*\*\* Other garments were made by home-manufacture and by dressmakers. But there were two fields in which large scale manufacture was possible and of these opportunities Jews were quick to take advantage. These were the manufacture of hoop-skirts and of millinery.

The hoop-skirt was the fashion for almost a decade. "The second-empire of the hoop skirt," says Elisabeth McGiellan, "was inaugurated in 1854....the first form of this invention was like a bee-hive."(\*) Jews ~~fixx~~ turned to this trade for ready profits. In New York, a Mr. Ash who had been rabbi at the Beth Hamidrash Hagadol for \$2 a week, gave up his yarmelka for a manufacturer's apron."In the Civil War, Rabbi Ash entered hoop skirt manufacture, then the rage of fashion, and accumulated nearly \$10,000."(\*\*) And G.M. Jacobs advertised from week to week in the "Hebrew Leader" that he was a manufacturer of hoop skirts(\*\*\*) while E. Newman manufactured them in Cincinnati.(\*\*\*\*)A large producer of hoop skirts was Morris Tuska in New York. In 1857 he entered with his brother Adolph in the business of upholsterers materials under the firm name of A. and M. Tuska. He also manufactured "passementerie"(trimming for ladies' clothing, i.e.;



beaded lace and so forth) and he also took advantage of the new fashion to enter the manufacture of hoop skirts. \*

However, the <sup>turns</sup> ~~times~~ of fashion are quite unaccountable and "in the winter of 1869-70 the hoop skirt which had gradually been diminishing in circumference since 1865 was superseded by dress improvers or bustles."\*\*

"Unlike ~~xxxxxx~~ his competitors, most of who lost everything by the changing of fashion," Whittemore says of Tuska, "he being of a mechanical turn of mind was able to adapt his machinery to other purposes and to start a new line of business which proved more successful than any of his other ventures."\*\*\* But the careers of many others who had put their trust in the whims of women's modes <sup>evidently</sup> ended in financial disaster.

In millinery, Philadelphia housed a number of Jewish firms. The firm of Kohn, Adler and Company was founded at Meadville in 1847 where they continued until 1860, "when both gentlemen returned to Philadelphia and resumed business with the addition of Menko Stern under the firm name of M. Stern, Kohn and Company. Messrs. Kohn and Adler subsequently bought out Stern and the house of Kohn, Adler and Company was established...The transactions of the house increased in volume and it became one of the most successful millinery establishments in these parts..."\*\*\* Another Philadelphia millinery firm was that of S.A. and D. Stern which in 1871 added two more brothers to the firm roster and became Edward Stern and Company. (\*) In New York G. Rosenblatt Brothers and Company engaged in the importing and jobbing of millinery goods and Strauss,

Peixotto and Company dealt in the importing and jobbing of goods for men's wear.\*

The dry goods trade shared with the clothing trade the distinction of having attracted the greatest number of Jews. The two are very closely linked-- in fact we find many organizations which dealt in "Wholesale Clothing and Dry Goods." The following table abridged from Wesley Mitchell's "Relative Retail Prices of Sixty Commodities"\*\*\* shows in its index figures some reason for the prosperity of many Jewish business men. Note the relatively high index of dry goods during the period of wartime currency fluctuation:

	1860	1861	1862	1863	1864	1865	1866
Dry Goods	100	126	199	290	402	364	296
Boots	100	102	119	138	196	165	154
Groceries	100	104	128	162	205	212	211
Beef	100	108	112	129	158	167	167
Eggs and							
Dairy Products	100	99	107	130	162	183	182
House Rent	100	99	107	116	131	136	139
Average relative							
price of all articles	100	109	130	165	208	211	201

During the troublous war years the dry goods market was influenced by military and political events and Jewish newspapers followed its course attentively. The Jewish Record/xxxxxx, shows this typical attention to such affairs: September 19 --"the feeling of gloom and despondency that has hung over the financial and commercial world for some time past...now looks brighter....there is an increase in business in dry goods." ; October 3 --"wild unsettled feeling on the Stock Exchange.....Dry goods market a little irregular and there has been less buoyancy under the

emancipation proclamation..."; October 15 -- "The buoyancy of the stock market gave way ...but the decline was renewed toward the close....There has been a fair business transacted in the Dry Goods Market -- less animation for various reasons"; December 5 --"President's message foreshadows inflation....Real estate has lately attracted considerable attention from speculators and capitalists and there have been large sales at constantly advancing prices"; December 12 --"Distrust of Secretary Chase's financial policy....unsettled finances... Dry goods market continues dull..."; December 19 --"grows duller each week..."; January 25 -- Inflation --"Dry goods market active and excited...prices have advanced enormously."

Natural catastrophes...fires in the Northwest and epidemics in the South influenced the course of the dry goods business as well as every other business. As Blodgett's pamphlet said in 1871 :

The Northwestern fires were felt more in the small jobbing houses than by any other class of dealers and although the losses resulting from the destruction of goods were not as large compared with those at Chicago, the prostration of trade and the impoverishment of so large a class of consumers had the effect of curtailing materially the transactions of the houses in question....Trade revived in Southern markets due to the abatement of epidemics.. \*

Among these small jobbing houses there were no doubt many Jewish firms. What the effect of such fires can be is shown in the story of J. Weil and Brothers in St. Louis. This firm established by two peddlers who came to St. Louis in 1836 with \$20 between them , was completely wiped out by the great fire of 1853. However, the two started anew and, says Markens, by 1860 their annual transactions had increased to \$3,000,000! \*\*

Typical of the many small houses located in every

large city was the firm of Arnsvein and Loth in New York City which dealt in "White Goods, Laces, Hosiery, Notions, etc. etc." \* In Baltimore there was the large firm of Joel Gutman and Company which had been established in 1852 dealt in "suits, wraps, laces, silks, dress goods, linens..." \*\* Stores of this sort were forerunners of the modern department stores. In Philadelphia there was the large wholesale dry goods establishment of Moses Simon \*\*\* while firms like Stern Brothers and Altman's in New York have already been mentioned.. Henry Rice of New York fame ran a retail dry goods establishment in Memphis , Tennessee, from 1863 to 1866 \*\*\*\* and Louis Gans settled in Helena , Montana, and was the first to open a dry-goods store in that section of the country."In 1864 he took up his residence in New York as the resident buyer of his firm and as general financier."(\*) The predominance of dry goods firms...and of clothing firms... can be seen in any occupational lists.(See Appendix G.)

Two large cotton merchants who were not mentioned in the discussion in the beginning of this chapter but whose careers are interesting enough to warrant their inclusion are Morris Ranger of Galveston, Texas and the Lehman Brothers of New York . Ranger before his death in 1887 was, according to Markens, one of the largest cotton operators in the world. "...in 1866 he established himself in the cotton business in Galveston , Texas....He opened a house at Liverpool where for several years, he held the key to the cotton trade of the world..."(\*\*) Emanuel and Mayer Lehman of New York, who became big cotton operator, started as storekeepers in Montgomery, Alabama...."they have been connected with num-

erous railway projects in that section....When the credit of the state of Alabama was seriously impaired after the panic of 1873....and it was found difficult to negotiate the bonds of the State, Messrs. Lehman promptly subscribed to the amount of \$100,000..." \*

And the bankers, Lazard Freres, who established branches in New York and Paris, started as merchants when they came from Alsace to San Francisco and then established extensive woolen mills. \*\* A wholesale boot and shoe business which was important in that it was among the strongest and most prosperous in the West, was established <sup>in</sup> Chicago by Isaac Greensfelder who started in that town as a humble shoemaker when he was 26 years of age in 1853. \*\*\*

## Chapter VIII.

### Jewry in Various Occupations.

As we stated before the Jew was far from one-sided. He engaged in almost every conceivable occupation from horse trading to running a marble works. In this chapter we shall simply try to give an idea of the variegated nature of Jewish economic life. The order in which we shall take up each line of endeavor is purely arbitrary.

One trade in which ~~xxx~~ Jews found a livelihood was the trade of tanning. Germans were in general prominent in this industry throughout the United States--as prominent as they were in brewing. In fact the organ of the tanning trade published at Chicago was printed in German and was called "Schuh und Leder".\* During the Civil War there was a heavy demand for leather and this tempted many tanners to use hasty processes at the sacrifice of quality.\*\*

In Richmond there were some Jews engaged in this industry \*\*\* as there were in many other sections of the country. In Laporte, Indiana, for example, the firm of Eliel and Mussbaum ran a tannery which employed between forty and fifty hands. \*\*\*\* *Other leather dealers will be mentioned ~~and~~ later in the chapter.*

A new field which ~~xxx~~ a number of Jews hastened to take advantage of was the oil industry. And this industry was just beginning to boom toward the close of the Civil War.

In 1864 and 1865 according to a popular report, petroleum yielded to the people of Western Pennsylvania "a larger income than that to be derived from coal and iron".... Pennsylvania's oil wells with an investment of only \$9,000,000

produced in 1870, petroleum to the net value of \$13,000,000 above the cost of labor and supplies.....\*

A number of Philadelphia Jews being close to the scene did not hesitate in taking the opportunity. Joseph Newhouse was one. A Philadelphia clothing merchant, he "interested himself in the oil fields of Western Pennsylvania purchasing extensive tracts of land and becoming an exporter of petroleum, in the production of which he was more or less engaged during his career."\*\* Later he founded the Belmont Oil refinery.

Another, Simon E. Fleisher, who was in the dry goods business in Meadville and has been mentioned above, combined with his business the purchase and sale of oil property.\*\*\* In New York, Isaac Bernheimer, soon after he retired ~~from the clothing business~~ from the clothing business in 1867, "invested in a large oil plant in Long Island City.... when Standard Oil(probably its forerunner the Continental Improvement Company which was organized in 1868, or the South Improvement Company organized in 1872 from which Standard Oil eventually emerged) ...began to absorb all the smaller companies throughout the country, they began the 'freezing out ' process with him....although he lost large sums of money,, he stubbornly refused to make any concessions and his competitor was finally compelled to purchase his entire plant at a large advance and not only to reimburse him for all his losses incurred through their 'peculiar methods' but to pay him also the estimated profits which would have accrued in the regular course of business free from unjust competition...."\*\*\*\*

Jewish dealers in coal and wood at wholesale and

at retail were also to be found. Among them, in New York Simeon Gutmann advertised his business in the Jewish Times,\*and in Cincinnati, Joe Levy's company "successors to Levy and Frank , dealers in coal of all kinds" advertised in the Israelite. \*\*

Jews derived their income from another of America's resources when they entered in great numbers into the leaf tobacco and cigar manufacturing trades. These trades were growing all through our period and " between 1870 and 1890 the American crop of leaf tobacco rose in pound numbers from 263,000,000 to 488,000,000 pounds.... Cigar-making remained throughout this period a widely dispersed industry employing practically no labor-saving devices." \*\*\*

Among the prominent Jewish tobacco merchants was Isaac Rosenwald. "Some time in 1863 he located in New York and entered into partnership with his brother Edward under the firm name of E. Rosenwald and Brother. They first opened a large cigar factory on Liberty Street but after two or three years of successful business they removed to more adequate quarters at 145 Water Street, where they became interested in the packing and selling of various kinds of leaf tobacco. Their handling of the raw product proved so profitable that ~~after a few years~~ in 1869, they closed out their manufacturing interests and devoted their entire attention to the leaf business which had already begun to assume great proportions....Mr. Rosenwald was one of the early presidents of the Leaf Tobacco Board of Trade." \*\*\*\*

Another New York Jew, Marx Ottinger, with his brother Moses , entered into the tobacco business in about 1860 and they carried on a successful trade for some twenty



years,"dealing principally in the products of Virginia, Kentucky, and Missouri, etc. ..They were among the leading tobacco merchants of their time...." \*

In Philadelphia, David Teller and his brothers Solomon and Raphael established themselves as dealers in and importers of leaf tobacco ~~xxxxkix~~ --"an enterprise which yielded them profitable results." \*\*

Abraham Meyer Frechie, who was born in Amsterdam in 1831, learned the trade of cigar making when he was yet very young.... When he arrived in Philadelphia in 1857 "he established himself as a manufacturer of and dealer in cigars and his knowledge of the business led him to become an advocate of domestic tobacco."\*\*\* Godfrey Hattenbach, who settled in Iowa, after a stormy career of paddler, fisherman, and billiard-room keeper finally acquired a"handsome fortune" and in 1858 he went to Cincinnati where he engaged in the cigar manufacturing business for three years. \*\*\*\* Another Cincinnati firm which dealt in Cigars, Leaf and Chewing Tobacco was Stromberg and Lanziger which was established in about 1860. (\*)

And added to oil, coal and tobacco, Jewish interests even extended to quarrying and to mining. Isidore Binswanger, who was engaged in the wholesale notions business in Philadelphia was in 1869 elected president of the Richmond Granite Company which controlled large quarries in Virginia, and he remained its head for about twenty years. And Meyer Guggenheim, who founded the Guggenheim fortune, came here from Switzerland in 1847 and started in Philadelphia as a vendor of stove polish and other commodities ..later

he went into the business of Swiss embroidery and still later he invested in a Colorado mine. For his Swiss embroidery he maintained a branch in Switzerland and did an extensive business. \*

A number~~xx~~ of Jewish firms catered to the American palate as distillers and dealers in liquor and wine. In Cincinnati we have the large distillery of S. Levi and Brothers \*\* and, also , the figure of Samuel N. Pike who "became one of the greatest merchants in Cincinnati and amassed millions in the <sup>whiskey</sup> ~~xxxx~~ trade ... and built an opera house." \*\*\*

Edward L. Rothschild came here from Bavaria in 1867 and in Johnstown, Pa., "with an amount so small that many a man would have hesitated before going into business, he became a partner in the wholesale liquor house of Vowinkel and Rothschild. He returned to Philadelphia after disposing of his business interests in Johnstown and was associated with Aaron Wolf in wholesale liquors....he established the firm of Rothschild Brothers ...The business operations of this house grew quite extensive and it was enabled to withstand successfully the panic of 1873 when many a firm collapsed." \*\*\*\*

In New York , the firm of L.Siegel was an "Importer of Rhine Wines and Manufactures of California Champagne and the Sole Proprietor of the celebrated Wampoo Bitters." (\*)

Another Philadelphia liquor firm was that of Mitchell and Allen, which incidentally, was among the earliest dealers in petroleum in that city, interesting themselves in developing the resources of Venango County, Pennsylvania. (\*\*) A number of Jews dealt in wholesale groceries , among them Simon Bacharach in Philadelphia (\*\*\*) and the large firm of

Brown, Feder and Raphael in Davenport, Iowa.\*

Of course, there were ,too, many Jews who owned small grocery establishments as well as many Jewish butchers, restaurateurs, and hotel and boarding house keepers. Joseph I. Andrews for example founded the first Brick hotel in Memphis during our period. \*\*

The jewelry trade was also largely in the hands of Jewish manufacturers and dealers. To mention at random some prominent Jewish jewelers of our period: Edward Oppenheimer who came to this country in about 1850 engaged in the business of importing watch materials and by 1869 was able to retire;\*\*\* the Castleberg National Jewelry Company in Baltimore was established by Mr. Jacob Castleberg in 1853;\*\*\*\* in New York there were,too , the firm of S.F. Meyers and Company which were active in the two last years of our period and the firm of Louis Strasburger who was a leading importer of Swiss watches. (\*) Alois Kohn who settled in New York City about 1848 engaged in the business of manufacturing jeweler for half a century and was recognized as "one of the most skillful and expert jewelers in the city." (\*\*) The firm of Zimmerman and Weil engaged in the business of diamond setting and there many other small Jewish jewelers in every Jewish center. (\*\*\*)

There was quite a community of Jewish leather dealers in New York City. Morris S. Barnett is said to have been among the first to produce an American line of goods which could compete in quality and in price with those of foreign manufacture.(\*\*\*\*) And Adolph Scheftel, who became one of the largest leather dealers in New York, started

business with a capital of 300 francs in 1866. \* And perhaps the most prominent of them all was Bernard J. Salomonx who "was one of the founders of the old Hide and Leather Bank of Commerce and a pioneer in the wholesale leather business of New York City. ....In 1866 he entered the leather business and was ~~xxxxx~~ the founder of the firm of Salomon and Phillips in New York...." \*\*

In photography, Jews made great contributions to the technical development of the trade. David Bachrach, an outstanding name in that line, was born in 1845 and began business life as an apprentice to a photographer in Baltimore. "Mr. Bachrach formulated the first practical process of making direct photo prints on painters' canvas and is the inventor of the self-toning process in photography which is the foundation of all present self-toning papers..."\*\*\* ~~xxxxx~~ Daniel Bendann is another important name in the history of American photography. He founded the first important Jewish photography firm and one of the leading firms in the United States, Bebdann Brothers. "By 1861 and 1862 his was already the leading studio south of Philadelphia....he originated photographs against artificial backgrounds." \*\*\*\* Louis Edward Levy, who also contributed to the progress of photography, also did most of his work in Baltimore. He worked in photochemical engraving and brought forth a process which "rapidly gained favor and patronage. This process, completed in conjunction with David Bachrach was given the distinctive name of 'Levytype' and was patented in January 1875 being ~~xxx~~ the first of its class in the country." (\*) Typical of the many small Jewish photographers were Julius Brill on 4th Avenue, New York, and

Henry Merz on Essex Street.\*

A few Jews engaged in agricultural projects.

Isidor Bush of St. Louis bought a large tract of forest land and created on it the "largest grape nursery in the United States" which earned the sobriquet "Bushberg". Bush was recognized as an authority on grape growing.\*\* Dr.

David Cardon de Leon planted in New Mexico from about 1868 until his death in 1872.\*\*\*

Isaac Friedlander became known as the "grain king of California" not because of his cultivation but because of his manipulation of the product. He came to California from Charleston with the 'forty-niners. "In 1858 he projected his first exportation of oats to Australia...for eighteen years he absolutely controlled the grain market of his state, his exports in a single year, requiring a fleet of 270 large ships... He is said to have handled more money in his time than any of the bonanza giants of the Pacific Coast...He owned one tract of 100,000 acres in San Joaquin Valley...he died in 1878." \*\*\*\*

Two Iowa Jews went into the raising and trading of horses. They were Morris Raphael of Davenport who was appointed horse inspector by the Federal Government during the war and Isaiah Frankel of Okaloosa where "Norman and Clydesdale horses were among the best in Iowa." (\*)

Many Jews went into the selling, and in smaller numbers the manufacturing of furniture and household goods. In Baltimore the firm of Pollack's had been founded by Abraham Pollack in 1846. His son, Uriah A. Pollack grew up in the business and assumed charge under his own name

in 1864. The firm engaged in upholstering and mattress making but in 1875 a new building was erected and the furniture line was added. "In New York we had among others, the firm of A. and M. Tuska which dealt in upholstery goods at 812 Canal Street \*\* Meyer Cohen, also in New York, dealt in carpets, oil cloths, paper hangings and curtains. \*\*

The manufacture of umbrellas and parasols was begun in 1863 by Mason Hirsh and his brother Leopold in Philadelphia under the firm name of Hirsh and Brother. "The firm's dealings soon became extensive." Another Philadelphia manufacturing firm which conducted an "extensive business" was the firm of Wiler and Loss, who manufactured stair-rods, mouldings, wrought brass work, etc.\*\*\*

Prominent among trunk manufacturers was the firm of Edward Simon and Company in Newark, N.J., which was founded in 1863 and "the development of the organ and piano trade and manufacture throughout the United States is due in no small measure to Bernard Shoninger" who had founded the B. Shoninger Organ and Piano Company in 1850 in New Haven, Conn. \*\*\*\*

Another Jewish New Haven manufacturer was Isaac Strouse who in 1861 entered the manufacturing of corsets and corset-clasps. (\*)

Inventive genius was not lacking among the Jews of our period, for in addition to new processes mentioned above, Moyer Fleisher, <sup>to</sup> whom also we have referred before "invented, manufactured and introduced the first clamp skates, which superseded the method of strapping skates then in vogue." (\*\*)

Simon M. Hanline, of Baltimore, engaged in the manufacture of ready-mixed paints and the sale of all painters' supplies, "a most important and thriving element of industrial activity in the city". The business had been established by his father Maurice Hanline in 1848 and was "one of the oldest houses thus engaged." \*

A contribution to suffering humanity was made by S. Rose of Cincinnati who engaged in the manufacture of "rat, roach, bedbug and ant exterminator." \*\*

Moses Toch was "one of the leaders" of the paint and glass business in New York and with his brothers Leopold, Bernhard and Ephraim operated the firm of Toch brothers. Jewish dealers in "New Glass, China and Queensware" were to be found in many towns and cities, in fact the Strauss fortune was made in part in the crockery trade. \*\*\* There were, too, quite a few Jewish firms which dealt in firearms and all sorts of hardware. Prominent was the firm of Benjamin I. Hart at 287 Broadway in New York City. \*\*\*\*

Stationery and printing attracted a number of Jews, Henry Cohen of Philadelphia growing wealthy in that field, (\*) This trade was generally linked with journalism of some sort and some of the more prominent firms will be discussed under that heading.

Charles Wise is said to have been among the first Jews to enter the packing industry. He began at Sioux City Iowa in 1867. (\*\*)

There were a number of Jewish furriers, such as Jacob Norton in Boston (\*\*\*) and quite a few firms which

advertised themselves as auctioneers or commission merchants or as "General Auctioneers and Commission Merchants". \*

This by no means lays claim to being an all-inclusive account of Jewish livelihoods, but it is safe to say it includes all the more important and ,we hope, gives a fair picture of Jewish endeavor at the time.



Chapter IX .  
Jewry in Banking and Finance .

In addition to the representatives of Jewish foreign banking firms who established banking offices in this country, most American Jews who attained ~~a~~state of moderate wealth were quick to enter upon financial ventures. And the period which they chose for their entrance was one of extreme hazard and fluctuation.

In the period just preceding 1860 the stage of financial uncertainty had already been set. The tariff had been reduced in 1857 and the new law was followed almost immediately by industrial distress, affecting adversely both capital and labor. "While that tempest was running high," the Beards declare, "the paper money anarchy let loose by the Democrats reached the acme of virulence as the notes of wildcat banks flooded the West and South and financial institutions crashed in every direction, fifty-one failing in Indiana alone within a period of five years." \*

Embarrassment in financial circles continued to grow and finally the public state of mind and a lack of confidence in the army caused a financial crisis in 1861. On December 30th of that year specie payments were suspended throughout the entire country, a few New York City banks taking the lead and the government following directly behind. Greenbacks immediately began to show signs of depreciation and from a rating of \$98 under an average

gold price of \$100 in New York City) to \$59 toward the close  
of 1864 when <sup>they</sup> ~~it~~ began to show a slight rise. \*

When in January of 1863 the House of Representatives passed a finance bill providing for the issue of \$300,000,000 Legal Tender and \$400,000,000 Treasury Notes, the Jewish Messenger in New York remarked, "The probable issue of an immense amount of legal tender notes by Secretary Chase has been the cause of financial panic which bids fair to exceed anything of its kind yet seen." \*\*

However, these gloomy predictions were not fully sustained by events for when Chase made his third annual report to Congress in December, 1863, "the finances were in a more favorable condition: the national banking act had been passed; taxation began to be productive" and added to that public confidence had been somewhat regained after the Union armies' successes at Vicksburg and Gettysburg. On March 3, 1864, however with an issue of \$200,000,000 in Government bonds, Chase lowered the interest from six to five percent and "the result was disastrous"--"bond-buying nearly ceased" \*\*\*

The return of peace brought with it the necessity for a radical reorganization of finances. "In the midst of war, when the blood of the nation was up," as Garfield eloquently remarked, "when patriotism was aroused; when the last man and the last dollar were offered a willing sacrifice, it was comparatively easy to pass finance bills and raise millions of money. But now when we gather up all our pledges and promises of four terrible years and redeem them out of the solid resources in time of peace, the problem was far more difficult. \*\*\*\*

Daring speculators were quick to take advantage of this aftermath of the war, and among the most daring was Jay Gould. The Eards, in speaking of the "~~industrial~~ peerage of the new/age " say, "All were of North European stock, mainly English and Scotch-Irish; Gould alone, according to

Henry Adams, showing a "trace of Jewish origin!" This guess, however, is probably unfounded, for Jay Gould was the son of a farmer in Delaware County, New York, and, it seems, shows no sign of Jewish blood in his antecedents.\*\* The Beards might, on the other hand, have mentioned August Belmont who was of Jewish parentage and came here originally as a representative of the Rothschilds.

But though Gould may not have been a Jew his operations certainly affected numbers of Jews. For it occurred to him and to James Fisk, since the supply of gold outside the government treasury was more or less limited, to endeavor to corner the gold supply.

Complete success could ~~xxx~~ be attained in this only by preventing any unusual sale of gold by the treasury department; hence for months, as was afterwards learned, those connected with the project found means to impress upon the administration the wisdom of keeping up the price of gold during the autumn in order to assist the West in moving its crops since a high premium on gold was supposed to make the farmers' grain worth so much the more; at this juncture Secretary Boutwell ordered the sale of gold, and the price then fell to 135, but in those few hours of rapid fluctuation many were irretrievably ruined. In the annals of Wall Street no day is more notorious than this Black Friday, September 23, 1868. \*\*\*

And as if the finance world had not suffered enough tribulation, in 1873 the panic broke and spread disaster throughout all operations of finance and commerce. "It was more than a panic," says Dewey, "it was the beginning of a long period of financial and industrial depression; in many ways the logical outcome of ill-adjusted production and inflated credit....It is easy now to diagnose the evils and dangers but in 1873 there was little anticipation of disaster and consequently no proper preparation by conservative financial interests..\*\*\*\*

In the South conditions were even worse, as has

been pointed out in our first chapter.

This then was the scene upon which the American Jewish banker and financier entered . That he made out as well as he did is a tribute to his sagacity and fortitude.

Among the conspicuous Jewish figures in the banking world of our period was Henry Greenebaum of Chicago, who settled in the growing mid-Western city on his arrival from Germany in 1848. His two brothers, Michael and Elias were already settled in that city and Henry secured employment as a hardware clerk. Two years later he entered the business in which he was to make his name, becoming a clerk in a banking house. With his elder brother Elias he founded the German National Bank and he was a founder and president of the German Savings Bank. Greenebaum managed to weather the financial crises of the more turbulent times, but lost his entire fortune after our period, in 1877. \* His brother Elias was engaged with him in the banking and brokerage business for part of the time and part of the time associated with Gerhard Foreman , another Chicago banker. \*\*

Greenebaum's Chicago house was known as Henry Greenebaum and Company. The firm had a New York branch at 214 Broadway, where they engaged in banking under the firm name Greenebaum Brothers and Company and maintained a "Foreign Exchange and Passage Office." \*\*\*

The Seligman were a prominent banking family and another example of the easy transition from success in the clothing business to a banking establishment. There were eight brothers in this remarkable family -- Joseph, William, Abraham, Leopold, Isaac, James, Henry and Jesse.

The Seligmans conducted a clothing business in New York from 1857 until the outbreak of the Civil War. They then capitalized upon their success in this field and entered the banking business. Joseph Seligman was the head of the firm, which showed loyalty and gave assistance to the government during the course of the struggle. Jesse Seligman was "in close touch with the Treasury department and influenced to a greater or lesser extent its policies."\*

The house established branches in London, Paris, Frankfort, San Francisco and New Orleans. " During the war, the London house of the Seligmans was made the repository for the State and Naval Departments. Joseph Seligman formulated the plans for the organization of a syndicate to take up the five-twenty bonds which the government in 1871-1872 concluded to refund....Mr. Seligman in this way became prominent ~~in~~ not only in his connection with the issue of the national loans but as prominently with the refunding of the loans." \*\*

The San Francisco branch brought about the founding of the Anglo-American Bank in 1872. Henry Seligman went to take charge of the Frankfort house with his brother Abraham; Leopold and Isaac managed the London branch while William took charge in Paris. In its purchases of government securities the firm was always liberal, "but great wisdom was needed to guard against the vicissitudes which led to the failure of many of their competitors." \*\*\*

One of these vicissitudes was the "Black Friday" affair mentioned above. Jesse was evidently the one who engineered the firm through that difficulty, for Whittemore says, "Through the wisdom and forethought of Jesse

Seligman the firm escaped loss in the great financial panic known as "Black Friday". \* Of the wartime services of this firm, in addition to other Jewish bankers, are mentioned by one record:

"Men and money fight a war. The Seligman brothers, fiscal agents for the government, placed a large amount of bonds on the German market for the Union cause. August Belmont one of the greatest financiers in the country and a power in the Democratic party, together with the Joseph brothers of New York, helped the North through their connections with the Rothschilds in Europe. An anonymous Jewish banker came to the aid of the Union cause when he offered England a five million dollar guarantee against any damages that might be awarded the Confederacy, if the two Confederate cruisers which were to be released from England to prey on Northern commerce were held in port." \*\*

A great banking firm which still wields influence on Wall Street today, was founded on February 1, 1867 by Abraham Kuhn and Solomon Loeb, two Cincinnati merchants who had come to New York to "retire". This was the firm of Kuhn, Loeb and Company which was an indirect outgrowth of the Cincinnati commercial firm Kuhn, Netter and Company. \*\*\*

<sup>2-10-10</sup>  
Kuhn had first founded their partnership in Lafayette, Indiana, in about 1850. They later moved to Cincinnati where they were "successful with a general merchandise business for many years and in connection therewith extended considerable merchandise credits." They retired from business in 1865 and went to New York with the intention of becoming "gentlemen of Leisure". However, "when the urge

to resume business became too strong to resist their thoughts naturally turned to commercial banking , in which they had long experience.....Soon, however, they decided to pay more attention to dealing in securities and gradually established a market for American government obligations and railroad bonds. By 1875 their dealings were considerable, although they were still overshadowed by some of the larger and older banking houses of New York..."\*

Jacob H. Schiff , who later became the prominent head of the firm, started his banking experience when he was still quite young. Toward the end of 1866-- he was no more than eighteen years of age -- he entered into a partnership agreement with Henry Budge. And on January 1, 1867, one month before the establishment of the firm in which he was eventually to gain fame, the brokerage business of Budge, Schiff and Company entered upon active life. Schiff entered the firm of Kuhn , Loeb and Company on January 1, 1875 and before the end of this last year of our period , had already distinguished himself. Two stories are told by Cyrus Adler of experiences of the young banker:

...Eduard Noetzlin, the honorary president of the Banque de Paris et des Pays Bas, remembers an accidental occurrence which had considerable importance for Schiff's later financial operations. There had been found in Europe through the Bischoffsheims of Paris and Goldsmids of London a syndicate with a capital of about twelve million dollars, for the purpose of making investments in America. As a result of the financial crash of 1873, income from some of these securities stopped, and the syndicate decided to send Noetzlin over, to look into matters personally. Upon Noetzlin's second voyage to America, his friend Cassel suggested that he look up a rising young banker, Jacob Schiff....Schiff suggested to him that Mexico might be fruitful ground....Noetzlin....organized the National Bank there.....\*\*

...Another European connection of Kuhn,Loeb and Company with English and more especially with Scottish investors was made in 1875 between Schiff and Robert Fleming, now of

London.....In that year, a considerable estate in Dundee was turned over to a bank for investment. Interest rates were of course higher in the new world than in Britain and Fleming was sent to America to make investments in American railway securities. He heard of Schiff as one of the energetic young men in the banking business and sought him out..... \*

Cincinnati produced at least three ~~and~~ eminent Jewish bankers during our period: Lewis Seasongood, Philip Heidelberg and Jacob Netter. Seasongood entered business life when, in 1860 he became a partner with his uncle in the clothing and cloth-jobbing firm of Heidelberg, Seasongood and Company. In 1869 he and Jacob Seasongood formed a co-partnership under the firm name of J. and L. Seasongood and Company. In 1870 a new and important banking house was founded--the firm of Seasongood, Netter and Company. The partners were: Jacob and Lewis Seasongood, Adolph J. Seasongood, Jacob Netter (late of Kuhn, Netter and Company), Gabriel Netter and Albert Netter. \*\* By 1874 the firm had established a New York branch with the firm name, Sternberg, Netter and Seasongood. \*\*\*

Philip Heidelberg went through the familiar routine of peddler, clothing manufacture, and banking. As a manufacturer, he "controlled the largest manufactory in the Mississippi Valley. " The firm in which he was a partner, Espy, Heidelberg and Company conducted a Bank of Discount and Deposit and the other usual banking operations. \*\*\*\*

Another well-known banking name was that of Lazarus Hallgarten, who arrived in this country in 1849 and began financial operations as a note and exchange broker. Through this he built up a moderate competence and was enabled to start as a banker, finally in the firm of Hallgarten and Herzfeld. (\*) The Lazrd Freres, the Wormser Brothers and the Glaz-



iers were three groups which had their genesis as operators on the Pacific Coast.. The Lazard brothers founded the London, Paris and American Bank and "out of the skill and brains of the Jews grew the Nevada Bank, the Union Trust Company and the Farmers and Merchants' Bank of Los Angeles" these latter developments, however, taking place after the close of our period but founded on the development of the 'seventies. \*

On Wall Street there were a number of prominent Jewish stock manipulators. The Open Board of Stock Brokers was formed in 1861 and five Jews were among its charter members: George Henriques, Emanuel B. Hart, Charles C. Allen, S.M. Schafer and Simon Schafer. This organization consolidated with the New York Stock Exchange in 1869. And among the prominent members of the exchange was Alexander Henriques who later became its Vice-Chairman. \*\*

Another Jewish member of the New York Exchange was Charles Minzesheimer, mentioned above as an underclothing merchant who became wealthy during the Civil War. "In 1865, he , in connection with his brother established the banking firm...which has for years occupied a leading position in banking circles....He has been a member of the New York Stock Exchange since 1869 and was for eight years ~~was~~ one of its governors." \*\*\*

Simon Borg, according to Whittemore, was "one of the best known bankers in New York". He first settled in Memphis where he obtained a position with the carriage-trimmings firm of N.S. Bruce and Company. As has been pointed out above Southern trade declined of course when the war broke out and Borg who was just twenty-one was one of the many Jews who decided to go into the cotton business. Whittemore continues the story:

- The only money in circulation after hostilities commenced was the paper money issued by the Confederate Government and this fluctuated....with....news of victory or defeat. Mr. Borg was quick to avail himself of the opportunity thus afforded; and began buying and selling Confederate notes. As the State of Tennessee levied a heavy tax on the cotton business Mr. Borg decided to give this up and establish a banking business, taking for a partner, Lazarus Levy.....\*

Borg then established the Manhattan Bank and Trust Company, spending most of his time in New York City, and establishing there in 1869, the firm of Levy and Borg. \*\*

There were many other Jewish bankers and Jewish "brokers in specie, stock and bonds". Among them , in New York was the same young Joseph A. Levy who made the munificent offer of \$10,000 to Shaaray Tephillah (Chapter III), who advertised himself as a "specie, bank note and exchange broker" \*\*\*. In Philadelphia, too, many Jews centered their interest in finance. There was Joseph Lyons Moss who was born in Philadelphia in 1804 and was "early interested in mercantile pursuits". He became a partner in the firm of R. and I. Phillips, who represented the Rothschilds in this country, and continued in the banking and brokerage business for many years, eventually establishing himself as a note and bill broker. Mr. Moss died in 1874. \*\*\*\*

William Solomon Raynor "at the close of the Civil War...became one of the chief figures in the financial development of Baltimore." He served for many years on the Board of Directors of the Western National Bank in that city, and of the Baltimore Equitable Society. (\*) Simon Rosenberg in the same city turned from merchanting to banking.. (\*\*)

The Merchants and Mechanics Savings Bank of Richmond which began business in March, 1867, had as its president Gustavus A. Myers and as its cashier, Edward Cohen. Cohen, when Lee had surrendered had found himself penniless, but with characteristic daring immediately began business as a stock broker. He

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was instrumental in organizing the above bank and finally became President of the City Bank of Richmond,"which office he held until his death."\*

In Iowa the same Isaiah Frankel who was famous for his horses did the usual thing in his early years by turning the small store which he had established in Oskaloosa into a small banking establishment and a large store. \*\* The firm of B . Simon and Company in Cincinnati ran an advertisement in the Israelite for a few years ~~xxx~~ starting 1861, saying that they had "added to their wholesale establishment a banking business....standing in connection with numerous banking houses in Europe we are enabled to sell at the lowest rates, Drafts payable in any part of Europe..." \*\*\* And the Traders Bank in St. Louis had among its Directors Levi Stern, Isidor Bush, Taussig, Hellman and others. \*\*\*\*

The story of Major Kaufmann Mandel who became prominent in New York holds interest for us.

After being mustered out of service in New Orleans ....he married....and early in 1866 went with his wife to visit her native Woodville (Miss.) and soon after engaged in a general merchandise business which was very successful . Later he removed to Jefferson, Texas and engaged in the same line of Business... he started two branches ...subsequently established his headquarters at Texarkana with a bank at that place and at Mineola, Texas . In 1872 he removed his headquarters to New York from which point all operations were conducted.....(\*)

Another New Yorker, Mr. Simon Bernheimer was a director of the Central National Bank at 320 Broadway, while his brother, Mr. Isaac Bernheimer, owned the building in which the institution was housed. ".....When during the Civil War the question arose as to how the rent should be payable, he insisted that it should be made payable in the currency of the country , although it was then at a large premium....." (\*\*)

There were Jewish firms on all fringes of financial enterprise, and there were Jewish firms <sup>which</sup> ~~who~~ conducted general financial businesses in almost the same manner that their brethren conducted general merchandising business. An example of the former was Isaac Frank, who was one of the founders of and grew with the railroad ticket-brokerage business, which he established at Tiffin Ohio in 1874. \* An example of the latter was Max Shan-conducted an berg in Pittsburg who ~~was a~~ "Exchange, Passage, Forwarding and Insurance Business."

As for Insurance, American Jews played a great part in the development of that institution. And that it did develop is evident from a glance at this country's Life Insurance figures. In 1860 there were in force only 60,000 policies aggregating \$180,000,000. In 1929 the policies in force aggregated \$95,000,000,000.

Even as a policy holder the Jew created special problems. In an incident which we mentioned above certain New York firms refused to accept Jewish policy holders (Chapter II) and, on the other hand, a New York life insurance company announced in 1868 that "it will treat with Jews at reduced rates owing to their longevity as a race." \*\*\*

A number of Philadelphia Jews entered this field. Abraham Simon Wolf who had built up some wealth in the clothing trade quitted that field and entered finance. He served as a director of the Equitable Life Insurance Company. He was also a director of the Consolidation Bank and a Vice-President of the Northern Savings fund, Safe Deposit and Trust Company. \*\*\*\* Mr. Simon Wolf Arnold ~~also~~ according to Morais, served for a time as Vice-President of the latter organization, was a member of the Board of Trade, and also served as first president of an important, to us,

Philadelphia insurance company.

This company although it was not a Jewish organization as such was for the most part controlled by Jews. It was ~~called~~ The Mutual Benefit Company of Pennsylvania which was chartered in September 1871. Besides Arnold , there was Alexander Reinstine who was secretary and Mayer Sulzberger who acted as Counsellor. Arnold's successors were David Teller and Aaron Gans, while Reinstine's successor was Herman S. Friedman. \*

Another Philadelphia group was the Teutonia Fire Insurance Company of which Bernard Henry Feustmann of the notion firm of Feustmann and Kauffman, was a director and founder\*\*In Baltimore, ~~Moses~~ Moses Wolf was the first Jew to engage in the insurance business. He founded his firm of M. Wolf and Son, insurance brokers and agents, in 1867. Before that he had been in the wholesale clothing business under the firm name of Wolf and Bergman. \*\*\*

Benjamin I. Hart of New York , who was mentioned before as a dealer in firearms, was a director of the Irving Insurance Company as well as of the Irving Bank.\*\*\*\* And the American Tontine Life and Savings Insurance Company, which along with three other firms advertised in the New York Jewish Times, had as its General Superintendent, M. Rosenstock and M.M. Fried as Superintendent of the Western Department.

Mr. Lazarus Morgenthau, who has been mentioned before for his activities in connection with New York Jewish institutions(Chapter III), served as General Agent for the New York Life Insurance Company. Another New York group was the Market Fire Insurance Company which reported total assets of \$580,526.80. Mr. Henry P. Freeman served as secretary in this latter. (\*)

Then, too, Isaac Mayer Wise wrote to the Israelite

from New York saying:

The speculative mind of M. Michelbacher, Esq. contrived to establish an insurance company with a capital of \$150,000, the stock holders are almost exclusively Israelites and will be largely patronized.....We quote this instance only to show the rise and success of our brethren in business.... \*

This firm was named the Central Park Fire Insurance Company of New York. Cincinnati, too, had a number of insurance companies. One of these was the Magnolia Fire and Marine Insurance Company which had a capital stock of \$100,000. Says the Israelite, "Some of our most worthy co-religionists are among its stock holders --for instance, Marcus Fechheimer and S. Levi and Brothers...and....Sol Levi is one of the directors." \*\*\* Another was the Germania Fire and Marine Insurance Company of Cincinnati which had a capital of \$300,000 and of which Philip Heidelberg was a director. \*\*\*\*

Even Isaac Mayer Wise was engaged in this pursuit. He served on the Board of Trustees of the Missouri Mutual Insurance Company of St. Louis. (\*)

The action of the New York insurance companies who declined Jewish risks called forth an indignation meeting in Richmond, Virginia, among other places. Presiding was Gustavus A. Myers, a lawyer prominent in the city, who has been mentioned above. The meeting did no more than hear speeches and pass resolutions. Myers was a close associate of William H. McFarland, president of the Farmers' Bank, ~~which was the only Jewish-owned bank in the city~~ and acted as one of the sureties on the \$100,00 bail bond of Jefferson Davis in 1867. (\*\*)

Jacob I. Cohen, Jr. who established ~~the only Jewish-owned~~ a banking house in Baltimore and was active in that city in both business affairs and public matters, and died in 1869, was president of the Baltimore Fire Insurance Company. Cohen was also active in

railroad affairs. He took an active part in "the preliminaries ~~and~~ leading to the building of the Philadelphia, Wilmington and Baltimore Railroad, now part of the Pennsylvania System, and for a long time was vice-president of the company." He was a member of the directorate of the Baltimore and Ohio Railroad from 1836. \*

And a great number of Mr. Cohen's co-religionists were just as active in railroad enterprises. The Jew was , in truth, taking a part in the binding together/<sup>of the nation</sup>with bands of steel. In that very city of Baltimore there were many other<sup>Jews</sup> who were connected with railroads in some way. William Solomon Raynor was a director of the Western Maryland Railroad and Mendes Cohen had an extraordinary career of activity in many railroad enterprises. Mendes Cohen was assistant superintendent of the Hudson River Railroad from 1855 to 1861, he was vice president and later~~x~~ president of the Ohio and Mississippi Railroad from 1861-1863, superintendent of the Reading and Columbia Railroad 1864-1866,<sup>and</sup>/president of the Pittsburg and Connelssville Railroad 1873-1875. Mendes Cohen was also president's assistant and comptroller of the Lehigh Coal and Navigation Company.\*\* Many other Jewish financiers, as will be seen, gave their monetary support to enterprises in coal.

Gustavus A. Myers added to his many other enterprises the position of a director of the Richmond , Fredericksburg and Potomac Railroad Company.\*\*\* And in Philadelphia, the Abraham Simon Wolf mentioned above was elected president of the Locust Gap Coal Company and filled that office until the company was absorbed by the Reading Railroad. \*\*\*\* Henry S. Frank, the Philadelphia clothing merchant engaged in many enterprises, "among them Coal Mining, Passenger Railways, and Railroads, Land Companies, Coal and Coke, and Lumber Companies, being in all these a holder of many shares of stock. His sense of discretion and keen fore-

sight led to his selection as an officer in some of these and as a director of banking institutions..."\*\*

In Cincinnati, the great municipal enterprise, the Cincinnati Southern Railroad, was participated in by Philip Heidelberg and by Lewis Seasongood. Both these gentlemen took a leading part in its promotion.\*\* The idea of a railroad from Cincinnati to the South was advocated for many years and in 1865 a bill to establish such a road was introduced in the State Legislature. Then the city began to push the idea as a municipal project and after a bill making such action possible passed the legislature in 1869 the City Council appointed ~~xxx~~ five trustees on June 30, 1869 and work was begun on a road to Chattanooga. Philip Heidelberg was one of those five trustees. \*\*\* Heidelberg was also a director of the Little Miami Railroad.\*\*\*\*

The Seligmans in New York added railroad to their ventures. Joseph Seligman "was largely interested in the great railroad enterprises of the country, especially those connecting the Atlantic and Pacific slopes." (\*) Solomon Cohen of Georgia was for several years cashier of the Central Railroad Bank and was one of the first directors of the Atlantic and Gulf Railroad. (\*\*) Isidor Bush, famed as a grape cultivator, founded the People's Savings Bank in St. Louis, which institution was "successful under his presidency...and subsequently appointed General Agent of<sup>the</sup> St. Louis and Iron Mountain Railroad. (\*\*\*)

Real estate, too, attracted the interest and finances of many other Jews. In New York the uptown trend provided a fertile field for realty speculation and Jewry was not slow to sense the opportunity. Among the many who went into real estate was Edward Oppenheimer who retired from the business of importing watch materials in 1869. He took advantage of the "steady growth toward the upper end of Manhattan Island extending gradually



to the Bronx..." \* The active Isaac Bernheimer , too, was prominent in that trend. In 1867, "he invested in real estate and for a time was one of the largest realty holders in the city....invested on the upper end of Manhattan Island....in a large portion of what is now Central Park..." \*\* In Boston, William Goldsmith was a large realty owner in Roxbury, \*\*\* and even out in Davenport, Iowa, John Ochs was active in the realty business. \*\*\*\* And added to these were hundreds of others who engaged in real estate -- both large speculators and small realty brokers..(\*)

The part, themn, that Jewish money and brains played in American financial fields between 1860 and 1875 was certainly no small one.

## Chapter X .

### Jewry in American Professional Life .

When Myer Isaacs wrote his letter of enlightenment to General Butler, he set forth the claim that American Jews were not only business men and not only financiers, but that they were doctors, lawyers, judges, educators, journalists and clergymen (chapter II). That he was well-justified in his statement , we hope to make evident in this chapter.

In the medical field, Jews were pre-eminently successful. In New York, for example, a number of physicians held high places in the profession. There was Dr. Arthur S. Wolff who, during the war, served as surgeon to the 55th N.Y. regiment and in 1866 was appointed the chief medical officer of the New York State Prison , then at Clinton, N.Y. \* And in the same year, another prominent Jewish doctor, Dr. S. Waterman, was appointed Chief Surgeon of Police in New York City. \*\* Other New York medical men of note were: Dr. S. Henry Dessau, a children's specialist;\*\*\* Dr. Abraham Jacobi, who was president of the New York Medical Society and Professor of the Diseases of Children at New York University \*\*\*\*; and Dr. Samuel Lilienthal, who was the author of a work on therapeutics and on skin diseases. (\*) Dr. Mark Blumenthal, (\*\*), Dr. S. Newton Leo (\*\*\*) and Dr. Ernest Krackowizer (\*\*\*\*) were well-known New York general practitioners.

In Philadelphia Dr. Jacob da Silva Solis Cohen was a eminent specialist in diseases of the throat and chest. (\*)

And in Baltimore, Dr. Alfred Friedenwald was a specialist in the diseases of the eye and ear and Dr. Abraham B. Arnold was a successful general practitioner.\* ~~Dr.~~ Dr. Sigismund D. Jacobson of Chicago, was surgeon at the Cook County Hospital. \*\*

Dr. Henry H. Levy was called the "dean of the Jewish practicing physicians of Richmond." He graduated from the Medical College of Virginia in 1871. \*\*\* Dr. Simon Baruch who became a famous surgeon served three years as surgeon under General Lee . He practised medicine for fifteen years in Camden , South Carolina, and later/became president of the South Carolina Medical Society. And Dr. David Camden de Leon, who has been mentioned as a planter above, held an executive position on the medical staff of the Confederate army. \*\*\*\*

in  
Besides physicians there were many who were/dentistry and the many other little professions which have to do with physical well-being. Dr. Bernhard Myer, later a well-known Baltimore dentist, graduated from the Baltimore College of Dental Surgery and began his practice in that city in 1872 (\*) while the advertisements of Surgeon Chiropodists and opticians were to be found in many Jewish periodicals. (\*\*)

An interesting incident occurred in 1863, when Temple Emanu-el in New York bestowed an honorary life membership in the Congregation and a life interest in a pew upon Dr. John A Mitchells, in "appreciation of the eminent services rendered to the poorest of the poor....without any reward but the consciousness of acting as became a good Israelite..." (\*\*\*)

Philadelphia had at least four outstanding physicians who were Jews, men who were "fellows" in the College of Physicians

Jewish

of that city and six other Philadelphia/doctors are mentioned by Markens .\*

Besides Jewish prominence in the medical field, Jews of our period were beginning to flood the law field -- a phenomenon which is at present more evident than ever. One issue of the Hebrew Leader mentioned six Jewish boys who in 1866 were taking their bar examinations together \*\* while there were 23 members of the Philadelphia Bar during our period , who were Jewish. \*\*\*

As Isaacs maintained, there were many who attained the prominence in the law bound up with the distinction of being a Judge. Albert Cardozo in New York has already been spoken of and had ~~many~~ among his ~~xx~~ co-religionists ~~xx~~ colleagues . There was Judge A.J. Dittenhoefer who, born in Charleston/1836, graduated Columbia College and was admitted to the bar on reaching his majority. He was soon after chosen as the Republican candidate for Justice of the City Court, and later was appointed by the governor to fill a vacancy in that court. Another Southerner, David Leventritt, who was born in Winnsboro, South Carolina, in 1845, graduated from the College of the City of New York in 1864 and admitted to the bar in 1871, eventually became Justice of the Supreme Court of the State of New York.. \*\*\*\*

In Baltimore, Judge Myer J. Block was supervisor in the Harbor Board of Baltimore City(\*) and Gustavus Myers, the prominent citizen of Richmond already spoken of , was an active lawyer in Richmond. Myers "probably had a larger practice than any Richmond lawyer, past or present, His name as trustee takes up pages and pages in the court records in the indexes alone. He had not only Richmond clients but acted as legal adviser of many prominent New York and Baltimore firms..." (\*\*)

Still in the South, Edwin Warren Moise was born in 1832 and in 1856 he opened a law office in Columbus, Georgia, and was one of the many who gave their personal fortune to the Confederacy for in 1861 he organized a company of 120 men "fifty of whom he mounted at his own expense, costing him \$10,000--all of his little fortune." \*

Joseph C. Levi, a corporation counsel, "was one of the leading real estate, conveyancing and probate lawyers in New York", while Morris Goodhart who graduated from the Law Department of Yale in 1865, "was the first Hebrew admitted to practice law in the state of Connecticut." \*\* Joseph Koch of New York became Law Clerk of the New York Supreme Court in 1868 and then was Deputy County Clerk. In 1869 he became Civil Justice of the New York Fifth District Court and was later State Senator and Dock Commissioner successively, \*\*\*\* and Adolph Moses was "a shining light in the legal fraternity of Chicago since 1869..." (\*)

And another distinguished Southerner was the lawyer, Henry Michael Hyams, was Lieutenant Governor of Louisiana in 1859 and from 1858 to his death in 1875 was "associated in the practice of law with the Hon. B.F. Jones." (\*\*) Benjamin F. Peixotto who in 1870 was appointed United States Consul General to Roumania, was a lawyer by profession. (\*\*\*\*) And Judah P. Benjamin, the confederate Secretary of State, who made such a great legal success in England after his flight from this country, was called by the Beards "an astute Jewish lawyer".. (\*\*\*\*)

Oscar S. Strauss began his law practice in 1873, and there are numbers of other Jewish lawyers who could be mentioned (\*). One issue of the Jewish Messenger contained the advertisements of five Jewish attorneys. (\*\*)

And one lawyer, and one physician, combined their

practice of their professions with journalistic endeavors , a  
 calling which engaged many Jews --- in both <sup>sectarian</sup> ~~xxxxxx~~ and non-  
 sectarian periodicals. ~~Therexlwe~~ The lawyer was Judah Barrett  
 Cohen. He was born in Charleston, South Carolina where in 1857,  
 he was admitted to the bar. Soon after he took up his residence  
 in New York and was building up a law practice when the war  
 interrupted his progress. After the war he again took up his  
 practice in Charleston and turned to journalism as well. He had a  
 part in editing the original Charleston News and later "was asso-  
 ciated with the editorship of the old Courier." \* The physician  
 Dr. Edward Moritz who was the owner of the leading Philadelphia  
 German newspaper "Die Demokrat". He bought the paper from John S.  
 Hoffman <sup>in 1853</sup> and continued publishing it right through our period.  
 In 1862 he was active in establishing the German Press Association  
 of Pennsylvania and in 1874 he bought The Age, a daily newspaper  
 which he sold the year following to the Times Publishing  
 Company. \*\*

The Jewish press was very active during our  
 period, many new periodicals being founded, and some dropping out  
 of existence. Most of the Jewish periodicals were in English  
 but a few were in German and toward the end of our period  
 the Yiddish and Neo-Hebrew press gave a few faint signs of  
 genesis. Difficulties met the Jewish journalist just as they  
 presented themselves to those in other lines of endeavor. "The  
 Civil War," says one writer, "was a time scarcely favorable to  
 journalistic enterprise--no new American Jewish periodicals  
 except the Hebrew in California and The Jewish Record in  
 New York were launched during its course." \*\*\*

~~xxxxxx~~ Many ventures were still-born at the

beginning of the war. There was the "Corner Stone " which was founded in New Orleans in 1860 by Jacob Salomon and died with its editor after one year. \* In San Francisco there were The Gleaner and the Pacific Messenger \*\*The latter was founded by Rev. Dr. H. Bien and its first issue appeared in September 1860 \*\*\* but by March 1 of the following year this paper was "discontinued for want of support." \*\*\*\* That the journalistic path in the East was not one of roses either can be seen in the following item from Isaac Leiser's pen which appeared in an Occident in 1862. He said, "...if we looked solely at our pecuniary interests this number of the Occident would not have been printed, at least not until the return of more tranquil times would have opened to us the prospects of a better remuneration." (\*) These difficulties were probably in great part due to the loss of Southern subscribers. (\*\*) Einhorn's Sinai for example, which had been founded in 1856 and was published in German succumbed in 1863 when the editor was "unable to collect debts due from the South." (\*\*\*)

Two San Francisco Jewish periodicals which had a more lasting existence than those already named were The Hebrew Observer and The Hebrew. The former was founded in 1855 by William Saalburg and expressed orthodox sentiments (\*\*\*\*) while the latter was founded in 1863 by Philo Jacoby. (\*\*\*\*)

In New York perhaps the most prominent Jewish periodical was The Jewish Messenger, that spirited voice of orthodoxy edited by Reverend S.M. Isaacs from 1859 right through our period. Associated with him were his two sons, the well-known Myer S. Isaacs and Isaac S. Isaacs, both of ~~whom~~ <sup>whom</sup> were members of the New York Bar. (\*) Another New York periodical which was almost co-existent with our period was The Hebrew Leader, which was born in 1859 and passed out in 1874. The Jewish Record which

was founded in October of 1862 by Abraham S. Cohen and in 1865 it merged with The Hebrew Leader. \* New York also had an exponent of Reform Judaism, the New York Jewish Times which was founded by Morris Ellinger and had an existence of ten years. \*\*

In 1868 , Isaac Leeser stated that there were nine Jewish periodicals in the country, but did not mention them by name.\*\*\* On October 2, 1872 a new Philadelphia Jewish periodical made its appearance under the editorship of Mr. Samuel Mendelsohn and the title "The Jewish Index". Although it had as contributors Sabato Morais, Marcus Jastrow and George Jacobs, it collapsed in less than a year for want of financial support. \*\*\*\*

And of course there was Isaac Mayer Wise's Israelite in Cincinnati, which judging by its long record, was the most successful of American Jewish periodicals. The paper, according to its masthead, had agents in

"Buffalo, Albany, Rochester, New York City, Cleveland, Cincinnabua, Chicago, St. Louis, Leavenworth City (Kan.), Philadelphia, Danville(Pa.), Wilkesbarre(Pa.), Baltimore, Lynchburg, Danville (Va.), Columbus (Ga.), Mobile, Port Gibson(Miss.), Lexington (Miss.), Jackson (Miss.), San Francisco, Oroville (Cal.), Sacramento City Cal.), Stockton (Cal.), Marysville (Cal.), Sonora (Cal.)~~xx~~.."(\*)~~xxxx~~

In 1874 the name "The Israelite" was changed to "The American Israelite", Isaac Mayer Wise saying, "The Hebrew is Americanized....they are no longer strangers and they are perfectly at home in this blessed country..." (\*\*)

Another publication of the period was Young Israel, ~~xxx~~ an illustrated monthly magazine for children -- of which the present publication is a namesake.(\*\*\*)

During the last half-decade of our period, the influ-



ence of East European Jewry began to be felt. Hirsch Hirschbein, a Russian-Polish Jew arrived in New York and established The Post and "Ha-Zofeh be'Eretz ha-Haddassah". The former was a Yiddish publication and lasted but a short time, while the latter, the first neo-Hebrew publication in the United States, had an existence of five years. In 1874, Kasr<sup>a</sup>mel H. Srasohn founded the weekly Yiddish Gazette.\*

Besides many other minor publications and trade journals, Jews had a part in building up American non-sectarian journalism. In fact, Joseph and Albert Pulitzer were sons of a Jewish father.\*\* Michael Heilprin, a well-known Jewish writer of that time, was a member of the staff of The Nation. \*\*\* The Nazr family of Trenton, New Jersey, published "The True American", "one of the leading journals of the day..." and Morris Loeb at Doylestown, Pennsylvania, published "Der Morgenstern", "a German newspaper of considerable influence." Charles and Michael De Young at San Francisco published The Chronicle and Emanuel N. Carvalho who wrote for The New York Herald, was a member of the editorial staff of "Turf, Field and Farm"\*\*\*\*.

Delmar Alexander ~~Delmar~~, who was the director of the United States Bureau of Statistics in 1866, resigned and edited The National Intelligencer. He wrote several works on political economy and in 1864 had been the editor of a social science review. B. F. Peixotto, who has been mentioned above, wrote in the early years of our period, for The Cleveland Plain-dealer.(\*)

Many were engaged in the publishing business, as such. Hon. Adolphus S. Solomons was a Washington publisher and was "thrown into intimate relations with many of the leading public men of the day..." (\*\*) and Richmond's Gustavus Myers was the president of the Richmond Publishing Company, which owned and

published ~~The Enquirer and Examiner~~ The Enquirer and The Examiner. \*

Printing, and through it stationery, ~~was~~ <sup>was</sup> closely allied to journalism. The Israelite was printed by Bloch and Company which advertised "book and job printing". It may be interesting to glance at the rates for advertising in The Israelite in 1860. These were, per "square of twelve lines" : \$10 per year; \$6 for six months; \$4.00 for three months and \$1.50 per month. \*\*

Alfred T. Jones who was born in Boston in 1822 entered the printing business in Philadelphia in 1859 with Rudolph ~~xxx~~ Stein under the firm name of Stein and Jones, and "on the death of Stein he associated with him Theodore Potsdamer... the firm name being changed to Jones and Ptsdamer.... These two continued operations for a number of years and until after The (Philadelphia) Jewish Record was established in 1875." \*\*\*

There were many other publishers and book-sellers, among them of course, many publishers and importers of Hebrew books, such firms usually selling tefillin, tallisim and other such articles as well. \*\*\*\*

Prominent among Jewish writers was the poetess, Emma Lazarus, who, born in New York City in 1849, started to write when she was fourteen. A collection of poems written by her between her fourteenth and seventeenth years appeared in print in 1867. In 1871 she published "Admetus and Other Poems". (\*) And the famous Francis Bret Harte who wrote his "Luck of Roaring Camp" in 1869 and was a rising journalist during our period, though not ~~himself~~ himself Jewish, was a member of the famous Hart family of New York, his paternal grandfather having been a pious Jew. (†)

Though we have no record of ~~many~~ Jews in the engineering profession in any considerable number, Adolph Sutro made up for

the lack of numbers by his pre-eminence. \*

As to Jewish educators, most of them were in fields of Jewish education at this period. However there were Jewish professors in universities and Jewish teachers in secular schools, as is evident from Isaac's letter quoted above (Chapter II.) However, the advancing Jew even ~~in~~ of that early period was very much concerned with the education of his children. In an ordinary issue of the Jewish Messenger in N.Y. there were about nine advertisements informing the Jewish public of educational opportunities, and in the New York Jewish Times an ordinary issue carried the advertisements of no less than six "Boarding and Day Schools." \*\* There were many fine Jewish schools, among them Sach's school in New York and Goldsmith's school in Baltimore. \*\*\*

The rabbinate presented the peculiar situation of a scarcity of competent ministers and in general, at least in the early years of our period, quite low salaries. In The Israelite in 1861, a Chicago correspondent wrote concerning a proposed rabbinical school:

What young man of the education of and graduation for a Minister of our religion would be willing to take the office, now advertised in your paper....'a competent Minister, who can fill the place of a Hazan in a synagogue with a choir and organ, deliver, a religious discourse, etc., and conduct a school at a salary of \$800 per annum, when a clerk in a dry-goods store in any of the cities in the West gets a better salary.... \*\*\*\*

And that such a situation did exist through most of our period is soon evident. Chicago's K.A. M. paid Rabbi Adler only \$1200 per year, which judging by the monetary standards of that time was not high compensation for a well-known rabbi. (\*) And one thousand dollar salaries were the average. And yet there was a scarcity which kept agitation for a seminary alive. The Jewish Messenger in 1863 prints a request for a 'teacher and reader' from

the Congregation B'nai Sholom u-Bikkur Cholim of Chicago, which offers \$1000 per year and complains"....where shall we look for a gentleman possessing the necessary qualifications and at present unemployed?". \*

To quote at random some of the salaries offered, from one extreme to the other: In Iowa's B'nai Jeshurun (Des Moines) in 1874, as mentioned above, a "certain Jacobs was elected to preside over spiritual affairs at \$25 per month";\*\*in 1870 the Hebrew Congregation of Atlanta, Georgia advertised for a "competent Hazan and preacher" at \$900 per year \*\*\*; Anshe Emeth in Albany offered \$1000 per year to a rabbi \*\*\*\* as did the Hebrew Congregation at Memphis and Anshe Chesed of Cleveland (\*). Anshe Chesed of New York in 1860 advertised for a rabbi at \$1800 per year and soon after was able to announce that it had elected Dr. Gruenebaum at that figure. (\*\*) In 1874 Charleston, S.C., advertised for a rabbi for \$1800, but in the same paper Emanuel of San Francisco offered to pay \$2500 to a Hazan and assistant Hebrew teacher. (\*\*\*)

But then, some exceedingly high salaries were offered. Rabbi Gutheim was elected by Emanuel of New York in 1874 at a yearly salary of \$6000. (\*\*\*\*) And added to that in April, 1869, "The Board of Trustees surprised the Rev. Dr. James K. Gutheim one evening this week by presenting him with a purse of over \$5000 contributed by the...congregation..."(\*)

Isaac Mayer Wise was another whose salary reached an exceedingly high figure for those times. In 1858 he was receiving only \$2000 but in 1873 it was increased to \$4000. The,

" In August of 1873 .... Wise was unanimously elected rabbi of Anshe Chesed of New York for life, at annual salary of \$8000, and given a life insurance policy of \$7500 and promised an annuity of \$1500 in case of disability....Bene Jeshurun (Cincinnati)...

would not accept his resignation....increased his salary to \$6000 per annum and an allowance for house rent..."\*

The scarcity however allowed for a little independence and incidents like the above, though on a smaller scale, are relatively common. For example, George Jacobs was rabbi in Richmond before coming to Philadelphia and was receiving about \$600 per year. However at a congregation meeting in 1866,

A letter read from the Minister, Rev. George Jacobs, stated that he had been offered the ministry of the congregation of Savannah, Georgia, with a salary of \$3000 per year, and perquisites, amounting to \$1000. In order that Jacobs might be retained in Richmond a committee was forthwith appointed to solicit subscriptions from those present, and the following annual contributions were pledged: \$100...\$100...\$100...\$100...\$100...\$75...\$50...(and five more \$50's)...\$25(four times)...\$20...\$15....etc,etc \*\*

And when New Orleans offered the Rev. Dr. Illoy \$2000, a movement was started in Baltimore to retain him,"Mr. Rosenstock signed for \$300 per annum and the school committee \$560 per annum,etc..." \*\*\*

the one which was  
About such gift-givings as ~~were~~ mentioned above and in Chapter III, Mayer Sulzberger writes in the Occident, in November, 1868;

It has lately become fashionable to present ministers with unexpected gifts, after the fashion of Gentile "suprise parties" which are nevertheless expected....So Dr. Illoy of Cincinnati got \$2000; Mr. Rubin of 12th Street Temple, New York, got \$3000 etd, etc....Would it not be well if the congregations gave at once a sufficient salary to their ministers and do away with these extras, which it is expected the press will trumpet forth as an evidence how much the minister is beloved and how liberal the people are?.... \*\*\*\*

And in the theatrical world, Jews of our period were already beginning to play some role. There were at least two popular Jewish magicians who toured the country. One Professor Alexander Herrmann and a Professor Jacobs of whom Wise rather jocularly says:

It will be seen that Professor Jacobs will positively

close his astonishing performance Saturday evening next. We heard someone say he is fuller of tricks than any President!!! If he is, and we believe it, he is the greatest Wizard in the World...\*

And as for Jews connected with the legitimate stage, there was Marcus R. Mayer who was "prominent in the theatrical business since 1862...he introduced Julia Dean Hayne and piloted many stars including Edwin Booth, Henry Irving and Sarah Bernhardt..." \*\* Daniel E. Bandman was a Jewish actor of some note, and appeared as Shylock at Niblo's Garden in New York xx in 1863.\*\*\* And during the 'seventies, Mr. H.B. Phillips who was connected with Chestnut Street Theatre in Philadelphia," essayed numerous roles with the intelligence and skill of a consummate actor..."\*\*\*\* and Rose Eyttinge played numerous important roles between 1862 and 1869 and was later a member of Edwin Booth's company. (\*) Maurice Grau is mentioned by Markens as a prominent young theatrical manager who "introduced Salvini a well-known star, to an American audience in 1874..." (\*)

There were, in addition, quite a few Jewish musicians and artists, a creditable number professionally, many studying abroad(\*\*) and quite a few as amateurs and dilettantes.(\*\*\*)

We have thus completed our survey of the occupational and economic life of the Jews between 1860 and 1875. It seems, to the writer on surveying the material, that the impressive thing about the scene is that it represents in most ways a cross-section of the American economic life of the period. Most Jews, it is true, did from the force of previous experience, enter mercantile pursuits on their arrival here, but before long they evidenced in their communities all the diversified traits of American life. They were not so different after all .

## APPENDIX A

## JEWISH FIGURES IN THE EIGHTH U.S. CENSUS

extracted from "Church statistics--by counties"

	No. of churches(*)	Aggregate accommodations	Value of property
<u>Alabama</u>			
Mobile	1	800	8000
Montgomery	1	150	
<u>California</u>			
Sacramento	1	250	5000
San Francisco	3	1110	42000
San Joaquin	1	100	1500
<u>Connecticut</u>			
Hartford	1	800	15000
<u>Delaware</u> none			
<u>Florida</u> none			
<u>Georgia</u>			
Chatham	1	150	5800
<u>Illinois</u>			
Adams	1	200	500
Cock	2	1500	3500
<u>Indiana</u>			
Allen	1	300	8000
Tippacanoe	1	150	
<u>Iowa</u> none (?)			
A number of counties did not return			
<u>Kansas</u> none			
<u>Kentucky</u> none			
<u>Louisiana</u> , by parishes			
Orleans	5	1,250	108,500
<u>Maine</u> none			
<u>Maryland</u>			
Baltimore	3	4,300	57,000
<u>Massachusetts</u>			
Suffolk	2	660	7,500
<u>Michigan</u> none(?)			
(Detroit ?) No returns from several counties			
<u>Minnesota</u> none			
<u>Mississippi</u> none(?)			
<u>Missouri</u>			
St. Louis	2	1000	50,000
<u>New Hampshire</u> none			
<u>New Jersey</u>			
Essex	1	228	7000
<u>New York</u>			
Albany	2	1,450	14,500
Frie	1	150	5,000
Kings	1	300	8,000
Monroe	1	600	10,000
New York	13	6,840	3 24,500
Onondaga	2	1,000	14,000
<u>N.Y. Total</u>	<u>20</u>	<u>10,440</u>	<u>376,000</u>

(\*) Synagogues and Temples, of course.. 163

<u>North Carolina</u>	none			
<u>Ohio</u>				
Cuyahoga	2	1,200		\$19,000
Hamilton	6	4,100		125,000
<u>Oregon</u>	none			
<u>Pennsylvania</u>				
Allegheny	1	400		9000
Lehigh	1	400		3000
Northampton	1	200		3000
Philadelphia	6	1,770		137500
Schuylkill	2	225		1200
Wayne	1	300		600
<u>Pennsylvania Total</u>	12	3,295		154,300
<u>Rhode Island</u>				
Newport	1	79		30,000
Providence	1	200		Rent.
<u>South Carolina</u>				
Charleston	2	650		83,000
	1	200		5,000
<u>Tennessee</u>	none(?)			
<u>Texas</u>	none(?)			
<u>Vermont</u>	none			
<u>Virginia</u>				
Henrico Co.	2	400		8,000
Ohio Co.	1	300		2,500
<u>Wisconsin</u>				
Milwaukee	1	400		7,000
No returns from many counties.				
No returns from Colorado or Nevada.				
<u>Nebraska</u>	none			
<u>New Mexico</u>	none			
<u>Utah</u>	none			
<u>Washington-territory</u>	none			
<u>District of Columbia</u>	1	400		10,000

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TOTAL--1860	77	34,412	1,135,300
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#### NINTH CENSUS

	ORGANIZATIONS	EDIFICES	SITTINGS	VALUE
1870	189	152	73,265	\$5,155,234
1850	36		18,371	418,600



<u>Alabama</u>	<u>Church</u>	<u>Accommodation</u>	<u>Value</u>
1860	2	950	
1870	2	1650	\$8000
			30000
<u>Arizona</u>	none		
<u>Arkansas</u>			
1860	none		
1870	1	300	6500
<u>California</u>			
1860	5	1460	48500
1870	7		
<u>Colorado</u>	none, but one organization		
<u>Connecticut</u>			
1860	1	800	15000
1870(5 organizations)	3	1850	105000
<u>Dakota</u>	none		
<u>Delaware</u>	none		
<u>D.C.</u>			
1860	1	400	10000
1870(2 organizations)	1	800	18000
<u>Florida</u>	none		
<u>Georgia</u>			
1860	1	150	5000
1870(6 organizations)	5	1400	52700
<u>Idaho</u>	none		
<u>Illinois</u>			
1860	3	1500	
1870(10 organizations)	9	3950	3000
			271500
<u>Indiana</u>			
1860	2	450	8000
1870(5 organizations)	4	1900	113000
<u>Iowa</u>			
1860	none reported		
1870(5 organizations)	1	150	1900
<u>Kansas</u>			
1860	none		
1870(2 organizations)	1	300	1500
<u>Kentucky</u>			
1860	none		
1870	3	1500	134000
<u>Louisiana</u>			
1860	5	1250	106500
1870	5	2200	75000
<u>Maine</u>			
1860	none		
1870(5 organizations)	4	27500	36400
<u>Maryland</u>			
1860	3	4300	
1870	23	7315	57000
			650000
<u>Massachusetts</u>			
1860	2	660	7500
1870(5 organizations)	2	1500	33000
<u>Michigan</u>			
1860	none		
1870(5 organizations)	3	1300	51000

<u>Minnesota</u>	none		
<u>Mississippi</u>	none		
<u>Missouri</u>			
1860	2	1000	\$50000
1870	4	2100	217000
<u>Montana</u>	none		
<u>Nebraska</u>	none		
<u>Nevada</u>	none		
<u>New Hampshire</u>	none		
<u>New Jersey</u>			
1860	1	228	7000
1870	1	300	8000
<u>New Mexico</u>	none		
<u>New York</u>			
1860	20	10440	376000
1870(47 organizations)	33	21400	1831950
<u>North Carolina</u>			
1860	nOne		
1870	1	200	500
<u>Ohio</u>			
1860	8	5300	
1870	7	4000	144000
<u>Oregon</u>	none(?)		360584
<u>Pennsylvania</u>			
1860	12	3295	154300
1870(15 organizations)	14	7750	681000
<u>Rhode Island</u>			
1860	2	279	30000
1870(1 organization)	--??		
<u>South Carolina</u>			
1860	3	850	88000
1870	3	900	91200
<u>Tennessee</u>			
1860	nOne		
1870	4	1100	21000
<u>Texas</u>			
1860	none		
1870	1	400	6000
<u>Utah</u>	none		
<u>Vermont</u>	none		
<u>Virginia</u>			
1860	3	700	10500
1870(8 organizations)	7	1890	35300
<u>Washington</u>	none		
<u>W. Virginia</u>			
1870(1 organization)			
<u>Wisconsin</u>			
1860	1	400	7000
1870(4 organizations)	3	750	8500
<u>Wyoming</u>	none		

# APPENDIX B .

Re Chapter I....

Table of United States exports and imports from 1860-1864.

	<u>Total Exports</u>	<u>Total Imports.</u>
1860-61	\$410,866,818.	\$352,075,535 .
1861-62	229,790,280	205,819,823 .
1862-63	357,192,936	252,187,587
1863-64	339,580,350	328,514,559 .

-- Table from Lorin Blodgett .

Growth of Manufactures in the United States, 1859-1869...from  
Lippincott:

Year	No. of Establishments.	Wage Earners.	Capital.	Value of products.
1859	140,433	1,311,246	\$1,009,855, 715.	\$1,885,861, 676
1869	252,148	2,053,996	1,694,567, 015.	3,385,860, 354

-- Page 423, Lippincott.

Total Immigration, 1861-1870: 2,314,824. (page 311, Lippincott.)

Total Population, 1870 x (United States): 39,818,449. (page 305,  
Lippincott.)

# APPENDIX C .

Re Chapter VII...

Tables relative to textiles and dry-goods....:

## Value of Products of Cotton Goods - 1860 .

New England	\$80,301,535 .
Middle States	26,272,111
Southern States	7,172,293
Western States	1,391,987 .

## Value of Products of Woolen Goods.- 1860 .

New England	\$38,509,000	
Middle States	<del>26,272,111</del>	\$24,100,000
Southern States	2,303,000	
Western States	<del>1,391,987</del>	3,718,000 .
Pacific States	235,000 .	

## Growth of Textile Fabric Industry.

Year.	No. of Establishments.	Wage Earners.	Capital.	Value of Product.
1859	3,104.	191,152.	\$148,440,000.	\$211,707,000.
1869	4,709	267,321	285,175,000	418,527,000
1879	4,290	387,554	406,337,000	534,674,000 .

--above tables from Lippincott .

## Amount of Dry Goods Taken into Consumption, 1869-1881.

1869 - \$91,742,535.      1870 - \$107,996,241.      1871- \$128,343,440 .

--Commercial Statistical Annual, 1871 .

# APPENDIX D

Re Page 23...

## Currency Fluctuation 1860-1865

<u>Year</u>	<u>Prices</u>	<u>Wages</u>
1860	100.0	100.0
1861	100.6	100.8
1862	117.8	102.9
1863	148.6	110.5
1864	190.5	125.6
1865	216.8	143.1

--Table from Davis R. Dewey .

### Extreme examples of dissimilar fluctuations in prices:

	<u>Silk</u>	<u>Cotton</u>	<u>Matches</u>	<u>Mercury</u>	<u>Wood</u>	<u>Gold</u>
	<u>Raw Italian</u>				<u>Screws</u>	
1860 January	100	100	100	100	100	100
1861 "	100	109	100	100	117	100
1862 "	72	196	100	82	117	100
1863 "	75	614	100	127	135	145
1864 "	69	736	100	151	158	156
July	89	1400	208	282	216	258
1865 January	89	1091	208	251	216	216
October	100	400	396	96	216	146

-- Table from Wesley C. Mitchell .

House-Rents in New York as an example of effect of currency fluctuation during ournperiod upon wage-earners:

#### 4-room Tenements.

1860-1861 --	4.20
1867-1868 --	6.85

#### 6-room Tenements.

1860-1861 --	5.78
1867-1868 --	9.37

Percentage  
of increase--51.

Percentage  
of increase--62.

-- from W.C. Mitchell .

The above is especially interesting in view of the large  
realty holdings of some New York Jews (Chapter VIII).

## Jewish Part in the Civil War .

"It is safe to say that more than 10,000 Jews fought in the war, about 6000 of whom wore the Blue...(Estimate made by the State Historical Society of Alabama...)..."

"A number of Jews rose to high positions in the army....figures show clearly the wide distribution of Jewish population in the 'sixties. New England contributed few Jewish soldiers because that section of the country was then sparsely settled by Jews."

-- Masserman and Baker, page 205 .

## Jewish Soldiers Engaged .

New York...about 2000.	Illinois...more than 1000 .
Ohio..... 1134.	Indiana.....500
Pennsylvania..... 500.	Missouri.....239
Michigan..... 210	Nevada.....3
Wyoming Territory,, 1	Washington Territory...1
California.....20	Wisconsin.....20
Kansas..... 9	Louisiana.....224
Alabama,,.....132	Arkansas.....53
Texas.....104	Mississippi.....156
South Carolina....334	Virginia.....113
North Carolina.....52	Georgia.....137

-- figures(incomplete),Masserman and Baker, page 205 .

"In the Civil War, there were on both sides 7,038 Jewish soldiers...."

--Adler in Jewish Encyclopedia.

Simon Wolf in Publication III of the AJHS,"The American Jew as Soldier and Patriot", estimates 7243 Jewish soldiers in Civil War .

"In 1863 Strauss(Lieutenant Isidore Strauss--son of Lazarus Strauss) was sent to England by the Confederacy to secure ships for ~~the~~ blockade service ....."

--Masserman and Baker, page 207 .

# APPENDIX F.

The following is an abridgement of the names pertaining to our period, re Chapter II, from the article, "The Jewish American as a Politician" by Lewis Abrahams, which appeared in the American Jews Annual in 1888. It is by no means a complete list.:

- Isaac Abrahams -- Chief of Police, Quincy, Illinois, 1867-1870.
- Morris Bauer -- City Council, Cincinnati, 1873.
- Rev. H. M. Rien -- 1st Legislative Body, Nevada, 1864
- Meyer Rosenblatt-- " " " " " "
- Henry Epstein -- " " " " " "
- Alexander Delmar-- Director, U.S. Bureau of Statistics, 1868  
Resigned and edited National Intelligence  
Wrote several works on political economy  
Was editor of Social Science Review, 1864
- Jacob Elias -- Chairman, Park Commission, Cincinnati, 1870-73
- S. H. Fishplate -- Alderman, Wilmington, N.C., 1878  
First Jew elected to office in N.C.
- Julius Freiberg -- Constitutional Convention, Ohio, 1863
- A. Eph Frankland-- Tax Collector, Shelby Co. and Memphis, Tenn.  
1874. Found no difficulty giving \$50,000 bonds.
- Henry Greenebaum-- Chicago Park Commissioner, 1868-76
- William Guggenheim--President, Board of Aldermen, Rochester, N.Y.  
1865-68.
- Michael Hahn -- Congressman from Louisiana, 1862  
Governor of Louisiana, 1864.
- F. C. Hamburger -- Clerk, Supreme Court, Illinois, 1873-79.
- Emanuel B. Hart -- N.Y. Alderman  
Surveyor of the Port, appointed by Buchanan
- Philip Heidelberg-- Trustee of Cincinnati Southern R.R. until 1876
- Charles Herrick -- Deputy Clerk, Cook Co. Chicago, 1865-69  
Deputy City Collector, 1869-73  
Chief Deputy Clerk of Cook Co. 1873-1880
- Michael B. Jonas -- Solicitor, Alabama, 1868-71  
Alderman, Mobile, " "
- Henry J. Labatt -- Treasurer, Galveston City, 1868-9
- Samuel Levy -- Mayor, Shreveport, La., 1873
- Isaac Lowenburg -- Alderman  
Chairman of Finance Comm., Natchez, Miss., 1873  
Later became Mayor
- Charles E. Mayer-- for some years editor of Mobile Herald
- P. F. Peixotto -- Consul to Roumania, 1870
- Phillip Schloss -- City Council, Terre Haute, Ind., 1874.  
Later Mayor.
- Jacob Schroeder -- Assistant Attorney General, U.S. Court of Claims  
1868
- Lewis Seasonhood-- University Board, Cincinnati, 1871
- Edward S. Solomon-- Alderman, Chicago, 1860  
Governor, Washington territory, 1870-74
- David Yacovlev -- Senator from Florida, 1861,  
Prominent in Confederacy

# APPENDIX G.

## Various Jewish Occupational Lists .

Tabulation of Advertisements in Israelite of January 6, 1866 : (Those of Jewish firms only.)	1860
General Produce and Commission Merchant .....	1 .
(Rosenthal and Kaufman, who deal in Fish, Cheese, Butter, Bacon, Lard, etc..)	
Boots and Shoes .....	1 .
Clothing and Dry Goods.....	9 .
(Includes dealers in Gents Furnishings, Hosiery, Notions, Fancy Goods, Hats, Caps, Furs, Straw Goods, Cassimeres, Vestings, Tailors' Trimmings, Embroidery, etc, etc.)	
Fancy Soap, Perfumery .....	2 .
Hardware, Cutlery, Guns, Pistols .....	1 .
Watches, Jewelry, Fancy Goods, etc.....	10 .
Coal Dealer .....	1 .
Distiller .....	1 .
Attorneys .....	2 .
Boarding Houses and Hotels....not Cincinnati alone....	18 .
Banker .....	1 .
Book Binder .....	1 .
Butcher....kosher.....	5 .
Butcher....non-kosher.....	1 .
Saloon.....	1 .

### Israelite, September 15, 1865 .

Saloon.....	1 .
Liquor Distillers and Dealers.....	2 .
Leaf Tobacco.....	1 .
Boarding Houses.....	4 .
Optician , .....	1 .
Photographer .....	1 .
Wholesale Rags .....	1 .
Auctioneer and Commission Merchants.....	1 .
Dressmaker .....	1 .
Insurance.....mentioning Jewish names.....	3 .
Attorney.....	1 .
Hats, Caps, etc.....	2 .
Paper .....	1 .
Clothing, Wholesale Notions.....	2 .
Hardware, etc.....	1 .
Watches.....	1 .
Banker .....	1 .

### Israelite, January 30, 1874 .....



Confectioners.....make matzos.....	1
Banker .....	1
Insurance .....	1
Auctioneer .....	1
Cigar Manufacturer .....	1
Wholesale Clothing,etc.....	4
Furniture,etc.....	1
Paper .....	1
Attorney .....	1
Piano Manufacturer.....	1
Merchant Tailor.....	1
Cotton Factor.....	1
Hotels.....	2
Jeweler.....	1
Livery Stable.....	1
Butcher.....kosher.....	1

Iowa, just prior to the Civil War...(Glazer pp202ff)

Adel: Clothing,1 .  
Bonapart: Dry Goods,1;Clothing,1 .  
Boone: General Store,1;Gents Furnishings,2.  
Bloomfield: Clothing,1 .  
Brighton, Clothing,1 .  
Burlington: Clothing,5;Dry Goods,4; Furnishings,1;Ladies' Goods,1 .  
Burr Oak: Clothing,1.  
Cedar Falls: Clothing,3;Dry Goods,1 .  
Cedar Rapids: Merchant Tailors,2.  
Clifton: Dry Goods,1.  
Clinton: Clothing,2 General Store,1 .  
Council Bluffs: Clothing,1; Dry Goods,2 .  
Davenport : Clothing,6; Dry Goods,6; Real Estate,1; Watchmaker, 1 .  
Des Moines:Clothing,4;Dry Goods,1;Dry Goods&Clothing,2;Gen'l Store,1  
De Witt: General Store,1 .  
Dubuque: Lead Miner,1;Clothing,3;Dry Goods,1;General Store,1;  
Clothing and Furnishings,1 .  
Fort Dodge: Clothing,2 .  
Franklin Center: Tailor,1 .  
Glenwood: Clothing 1, Real Estate,1 .  
Iowa City: Dry Goods and Clothing,1;Clothing,1.  
Keokuk: Dry Goods and Clothing,1;Dry Goods,1;Clothing,4;Physician,1 .  
St. Claire: Fancy Goods,1; Saloon,1 .  
Lansing: Clothing,2 .  
Lyon City: Clothing,1 .  
Marshalltown: Variety Store,1; Clothing,1 .  
Muscatine: Commission Merchants,2;Clothing,3 .  
Marengo: General Store,1 .  
Oskaloosa: China and Glass,1;Dry Goods and Clothing,2; Clothing,1.  
Ottumwa: Clothing,1 .  
Rochester: Dentist,1 .  
Sabula: General Store,1 .  
Sioux City: Dry Goods,1 .  
Waverly: General Store,1; Clothing,2 .  
Washington: Dry Goods,1;Clothing, 1 .

Buffalo(N.Y.), Jewish Occupations...1876.....

Banker.....1	Furnishing goods dealer...
Barber.....1	wholesale.....1
Buthhers (wholesale).....3	Hardware dealer.....1
Carpenter.....1	Insurance agent.....1
Cattle dealers.....12	Jewelers (wh.).....5
Cigar makers (retail)...16	Metal dealers(wh.).....5
Cigar Makers (wholesale).1	Milliners.....3
Cigar dealer.....1	Ministers.....3
Clothiers (retail)...about 18.	Musician.....1
Clothing manufacturers...6	Piece-Goods(wh.).....2
Dry goods dealers.....2	Retired merchants.....5
Editor.....1	Shoemaker.....1
Fancy-goods dealers.....2	Tailors.....dozens .
Farmers (near Buffalo)...2	Teachers.....4
Variety dealers(1,wh.;1,ret.)....2	

--from a History of the Iszzelites in Buffalo .

# APPENDIX H .

Re Chapter II..."Jewish Institutional Progress"...

The following is presented as a more or less typical treasury report of a Jewish organization in 1862. This is the report of The Hebrew Educational Society of Philadelphia, reprinted from the Occident of August, 1862..:

## TREASURER'S REPORT

A.Hart, treasurer, in account with the Hebrew Education Society.

1862, Dr.  
June 1, To cash paid President's orders from June 1st, 1861, to June 1st, 1862, amounting to the sum of \$2973.15, as follows:

For teacher's salaries.	1850.00
" books and stationery.	168.78
" cleaning rooms.	154.73
" interest on mortgage, for one year, on school house.	630.00
" Assistant Secretary's salary.	50.00
" Messenger's salary.	15.00
" Collecting bills, 5%, on \$1189.25.	59.45
" painting, plumbing, carpenter's work, water, rents, &c., &c.	45.19
	<u>\$2973.15</u>
June 1, To cash balance on hand.	201.34
	<u>\$ 3174.39</u>

1861 Cr.  
May 20, By balance in cash on hand this day . . . \$27.02  
1862

June 1, By cash received for interest and dividends on \$22,000 investments as per list furnished,	1371.20
June 1, By donation from I. Harvey, Treasurer of Hebrew Ball Fund	75.00
" " amount collected by Mr. Finzi for schooling and subscriptions to date	1189.17
" " proceeds of sales of \$300 City 6% loan, sold by order of the Board, at \$91.50, March 10th, 1862	274.50
" " donations towards a five year fund, payable annually	237.50
	<u>\$ 3174.39</u>
June 1, By balance in hands of treasurer	<u>201.24</u>

## INVESTED FUNDS

City 6% loan . . . . . \$3700.00  
~~7% Bonds - American and European, and others~~

7% bonds Frankford and Southwark and Delaware and Raritan Railroad Company . . .	\$4000.00
Mortgage on five stores and dwelling house . .	12500.00
Sixteen shares Mill Creek and Mine Hill R.R. Co.	<u>400.00</u>
	\$21700.00

E.E.

A.Hart, Treasurer

Philadelphia, June 1st, 1862.

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 (\*) Jewish Times, 1869 .  
 (\*\*) Morais, p 244 .  
 (\*\*\*) Ibid., p 249 .
- Page 127 . \* Glazer, p 212 .  
 \*\* Markens, p 123 .  
 \*\*\* Whittemore, p 107 .  
 \*\*\*\* Blum, p 442 .  
 (\*) Markens, p 154 .  
 (\*\*) Whittemore, p 163 .  
 (\*\*\*) Jewish Times, 1871 .  
 (\*\*\*\*) Whittemore, p 108 .
- Page 128 . \* Markens, p 148 .  
 \*\* Eliassof, Germ-Amer Jews, p 34 .  
 \*\*\* Blum p 199 .  
 \*\*\*\* Ibid., p 161 .  
 (\*) Morais, p 334 .
- Page 129 . \* Jewish Times, 1869 .  
 \*\* Markens, p 202 .  
 \*\*\* Elzas, p 278 .  
 \*\*\*\* Markens, p 146 .  
 (\*) Glazer, pp 212, 230 .
- Page 130 . \* Blum, p 173 .  
 \*\* Jewish Times, Mar 12, 1869 .  
 \*\*\* Morais, p 277, p 286 .  
 \*\*\*\* Markens, pp 162, 164 .  
 (\*) Ibid., p 164 .

- Page 130 (cont.) (\*\*) Morais, p 264 .  
 Page 131 .  
     \* Blum, p 173 .  
     \*\* Israelite, Aug 17, 1861 .  
     \*\*\* Whittmore, pp 203,223 .  
     \*\*\*\* Whittmore, p 33 .  
     (\*) Morais, p 66 .  
     (\*\*) Glazer, p 300 .  
 Page 132 .  
     \* e.g., vide: G.G.Levi, Jewish Messenger,  
                     Jan 9, 1863 .

# Chapter IX.

- Page 133 .  
 Page 134 .  
     \* Beard , p 12 .  
     \* Dewey , p 281 ff .  
     \*\* Jewish Messenger, Jan 16, 1863 .  
     \*\*\* Dewey, p 312 .  
     \*\*\*\* Ibid.  
 Page 135 .  
     \* Beard, p 173 .  
     \*\* Hist of Great Amer Fortunes, Vol.II p 282 .  
     \*\*\* Dewey,p 369 .  
     \*\*\*\* Ibid., p 370 .  
 Page 136 .  
     \* Eliassof, Germ-Amer Jews, p 55 .  
     \*\* Ibid., p 57 .  
     \*\*\* Jewish Times, 1869 .  
 Page 137 .  
     \* Whittmore .  
     \*\* Ibid.  
     \*\*\* Ibid., p 33 .  
         Mass and Bak, p 135 .  
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     \* Whittmore, p33 .  
     \*\* Mass and Bak, p 207 .  
     \*\*\* Letter of Apr 5,1934 from  
         Kuhn,Loeb and Company .  
 Page 139 .  
     \* Cyrus Adler , p 11 .  
     \*\* Ibid., p 12 .  
 Page 140 .  
     \* Ibid., p 13 .  
     \*\* Markens, p 144 .  
         Israelite, 1865, 1870 .  
     \*\*\* Ibid., 1874 .  
     \*\*\*\* Markens, p 140, and Israelite .  
 Page 141 .  
     \* Mass and Bak, p 135 .  
     \*\* Markens, p 140 .  
     \*\*\* Whittmore, p 69 .  
 Page 142 .  
     \* Ibid., p 71 .  
     \*\* Ibid.  
     \*\*\* Jewish Messenger, Jan 1863 .  
     \*\*\*\* Morais, p 284 .  
     (\*) Blum, p xl .  
     (\*\*) Ibid., p 195 .  
 Page 143 .  
     \* Jews of Richmond, pp 196, 203 .  
     \*\* Glazer, p 203 .  
     \*\*\* Israelite 1861 ff.  
     \*\*\*\* Ibid., Sep 1867 .  
     (\*) Whittmore, p 143 .  
     (\*\*) Ibid., p 111 .  
 Page 144 .  
     \* Markens, p 344 .  
     \*\* Lippincott .  
     \*\*\* Israelite, Jan 24, 1868 .  
     \*\*\*\* Morais, p 309 .  
 Page 145 .  
     \* Ibid., p 187 .  
     \*\* Ibid., p 262 .  
     \*\*\* Blum, p 130 .  
     \*\*\*\* Whittmore, p 35 .

- Page 145 (cont.) (\*) Jewish Times, Mar 1869 .  
 \* Israelite, August 23, 1860 .  
 \*\* Ibid.  
 \*\*\* Ibid., Jul 27, 1860 .  
 \*\*\*\* Ibid., 1865 .  
 (\*) Ibid., Jan 30, 1876 .  
 (\*\*) Jews of Richmond, p 60 .  
 Page 147 . \* Ibid., p 30 .  
 \*\* Blum, p xl, 149 .  
 \*\*\* Ibid., p 60 .  
 \*\*\*\* Morais, p 309 .  
 Page 148 . \* Ibid., p 266 .  
 \*\* Markens, pp 143, 144 .  
 \*\*\* Greve, p 860 .  
 \*\*\*\* Markens, p 143 .  
 (\*) Whittemore, p 50 .  
 (\*\*) Elzas, p 190 .  
 (\*\*\*) Markens, p 202 .  
 Page 149 . \* Whittemore, p 107 .  
 \*\* Ibid., p 111 .  
 \*\*\* Schindler .  
 \*\*\*\* Glazer, p 276 .  
 (\*) e.g.: vide ads in Jewish Times, Apr 9, 1869

# Chapter X.

- Page 150. \* Cohen, Pub IV, p 19 .  
 \*\* Hebrew Leader, May 4, 1866 .  
 \*\*\* Markens, p 209 .  
 \*\*\*\* Ibid., p 221 .  
 (\*) Ibid., p 228 .  
 (\*\*) Ibid., p 201 .  
 (\*\*\*) Whittemore, p 68 .  
 (\*\*\*\*) Markens, p 264 .  
 (\*) Ibid., p 205 .  
 Page 151 . \* Ibid., pp 213, 186 .  
 \*\* Ibid., p 222 .  
 \*\*\* Jews of Richmond, p 211 .  
 \*\*\*\* Elzas, pp 268, 272 .  
 (\*) Blum, p 336 .  
 (\*\*) e.g.: vide Jewish Times, 1869 .  
 (\*\*\*) Stern, p 56 .  
 Page 152 . \* Markens, 417 .  
 \*\* Hebrew Leader, Apr 20, 1866 .  
 \*\*\* Markens, p 411 .  
 \*\*\*\* Elzas, p 275 .  
 (\*) Blum, p 173 .  
 (\*\*) Jews of Richmond, p 60 .  
 Page 153 . \* Elzas, p 248 .  
 \*\* Markens, pp 227, 214 .  
 \*\*\* Ibid., p 192 .  
 \*\*\*\* Ibid.  
 (\*) Ibid., p 233 .  
 (\*\*) Ibid., p 177 .  
 (\*\*\*) Mass and Bak, p 214 .  
 (\*\*\*\*) Beard, p 86 .  
 (\*) Whittemore, p 151 .  
 (\*\*) Jewish Messenger, Jan 2, 1863 .

- Page 154 .
- \* Elzas, p 270 .
  - \*\* Markens, p 338 .
- Page 155 .
- \*\*\* Friedenberg, Pub XXVI, p 27 .
  - \* Benjamin, p 57 .
  - \*\* Ibid.
  - \*\*\* Israelite, Sept 28, 1860 .
  - \*\*\*\* Ibid., Mar 1, 1861 .
  - {\*) Occident, April, 1862 .
  - {\*\*} Kohler, Pub IX, p 53 .
  - {\*\*\*} Pub XXVI, p 27 .
  - {\*\*\*\*} Friedenberg, Hist., p 215 .
  - Markens, p 268 .
- Page 156 .
- \*{?) Messenger and Whittemore, p 60 .
  - \* Friedenberg, His., and Pub XXVI .
  - \*\* Markens, p 268 .
  - \*\*\* Occident, Sep 1868 .
  - \*\*\*\* Markens, p 186 .
  - {\*) Israelite, 1860 .
  - {\*\*} May, p 249 .
  - {\*\*\*} Jewish Times, May 3 , 1871 .
- Page 157 .
- \* Mass and Bak p 210
  - \*\* Markens, p 264 .
  - \*\*\* Levinger, p 299 .
  - \*\*\*\* Markens, p 264 .
  - {\*) Abraham, Amer Jews Annual, 1888 .
- Page 158 .
- \* Jews of Richmond, p 60 .
  - \*\* Israelite, 1860 .
  - \*\*\* Morais, p 332 .
  - \*\*\*\* e.g.: vide Jewish Times, May 14, 1869 .
  - {\*) Mass and Bak, p 214 .
  - {\*\*} American Cyclopaedia, etc.
- Page 159 .
- \* Mass and Bak, p 135, etc.
  - \*\* Jewish Messenger, 1863...Jewish Times, 1869 .
  - \*\*\* Blum, p 60 .
  - \*\*\*\* Israelite, Apr 26, 1861 .
  - {\*) Ibid., Mar 29, 1861 .
- Page 160 .
- \* Jewish Messenger , Jan 30 , 1863 .
  - \*\* Glazer, p 243 .
  - \*\*\* Israelite, Jun 23, 1870 .
  - \*\*\*\* Ibid., May 18, 1860 .
  - {\*) Ibid., June 15, 1860...May 24, 1861 .
  - {\*\*} Israelite, Apr 20, 1860...Oct 12, 1860 .
  - {\*\*\*} Ibid., Jan 30, 1874 .
  - {\*\*\*\*} Stern, p 62 .
  - {(\*)} Jewish Times, Apr 23, 1869 .
  - \* May, p 173 ff.
  - \*\* Jews of Richmond, p 249 .
  - \*\*\* Israelites, Mar 29, 1869...Apr 19, 1861 .
  - \*\*\*\* Occident, Nov 1866 .
- Page 161 .
- \* Israelite, Jan 20, 1860 .
  - \*\* Markens, p 230 .
  - \*\*\* Ibid., p 263 .
  - \*\*\*\* Morais, p 376 .
  - {\*) Markens, p 264 .
  - {\*\*} e.g.: vide Morais, pp 380 ff.
  - {\*\*\*} e.g.: vide Israelite, May 18, 1860 .
- Page 162 .
- {\*\*\*\*} e.g.: vide Israelite, May 18, 1860 .
- (Grand Rapids article...)

Miscellaneous Additional Notes.

Re Chapter II...."Jewish Institutional Progress" :

"....it is even said that Emanu-el in New York is one of the most magnificent religious edifices in the country...The feeling is spreading; we hear of preparations in other places for building elegant sanctuaries and we doubt not that as a result, the Jewish synagogues will in ten years be the finest places of worship in the country. But it is a matter for serious reflection...whether we are following the path of true wisdom....so long as we are too poor to have both good colleges and fine synagogues let us be content to meet as our fathers did in plain buildings..."

--Mayer Sulzberger, in Occident, November, 1868 .

Re Chapter III, page 4 . (Page 35.) :

The Jewish Messenger of January 2, 1863, reports that Messard Draid, an impostor and a false emissary, "collected \$2000, from New York Jews..."

Re Chapter II, Part C...:

"...Judging from the over-crowded supply of clerks, book-keepers, peddlers, and storekeepers....people at large, believe that a mercantile life...is easiest...and pleasantest....Parents encourage their sons to choose it.....Let the learn a trade..."

--Letter in Israelite, January 31, 1868 .

Re I.J. Benjamin II, author of "Drei Jahre in America" ...:

While the traveler, Benjamin, was covering the territory which he describes with a great degree of faithfulness and accuracy in his book "Drei Jahre,..", he created quite a stir in the Jewish communities of the country. Benjamin's method was to solicit funds as he went, thus financing his travels and his publications. He claimed to have travelled through Asia and Africa and both the veracity of his statements and the value of what he wrote, were questioned. He was defended warmly by some and attacked bitterly by others. Among the latter was Rabbi James K. Gutheim. In the Occident for June, 1860 he explained the change of attitude which the Hebrew Foreign Mission of New Orleans had undergone

concerning Benjamin and first casts doubts on Benjamin's ever having visited Asia and Africa, quotes authorities who have called his book on those countries a wretched compilation, and reflects on his ability as a Hebrew and classical scholar. He tells that Benjamin threatened to write against certain people if they didn't sell his books.

If this account be true, Benjamin was evidently both a tactless person and somewhat of a charlatan. But this reproach did not go without combat. Isaac Mayer Wise was Benjamin's staunch supporter and in Cincinnati according to The Israelite of June 1, 1860, a "Benjamin committee" was formed to raise money for the traveler and to defend him. And Benjamin evidently collected quite a good sum of money. In New Orleans, besides the \$300 that was never paid, the congregations, according to the Israelite of May 25, 1860 subscribed about \$1000 per year for the traveler's support. In Cincinnati the slow manner in which support for Benjamin was forthcoming was to Wise "mortifying" (Israelite, June 8, 1860) and on November 23 of that year there is a report that San Francisco's Shearith Israel has donated \$250 to Benjamin. When in February of the following year, both The Gleaner and The Pacific Messenger had reported that "the California congregations favorably treat Benjamin", Wise broke forth:

This side of the Rockies money has become an idol... Charity is the only thing that yet has its patrons... No wonder then that Benjamin was treated to promises where he wasn't persecuted.... (Israelite, Feb. 1, 1861)

However, for us, the only means of judging Benjamin and our only interest in him lies in his book on America, published in Hanover in 1862. This seems to evidence an attempt to present faithfully conditions in America as he found them, and, aside from minor inaccuracies, it seems to us that he may be relied on to a great extent

Re Chapter I, page 3 ...:

"...The case of the Confederate States against S.Hirsch was called September 15,1862. It appearing to the Court that the defendant owed alien enemies of the country the sum of \$930.70, an order was entered that the debt and interest be sequestered and be paid to the receiver of the Confederate States of America. A debt of \$718.65 due by Abraham Hirsch took the same course...

"J. and M. Rosenbaum on October 20,1863 , were ordered to do the same as to a debt of \$1465.40, owing by them...."

--Jews of Richmond, page 123 .

Further Note on Benjamin:

"Israel Joseph Benjamin....throws considerable light on early German-Jewish settlements , and most of his statements on these points seem approximately correct. Besides making the customary investigations of the traveler and sightseer, he took pains to meet the best-informed Jewish residents..."

--Eliassof, German-American Jews,page 13 .

Re Chapter II ....:

"....we , a people possessing more wealth in proportion to our numbers than our neighbors...."

--editorial in The Jewish Record, September 19,1862 .

Re Chapter V....page 79,....:

"The Committee on Contributions in aid of the sufferers from Yellow Fever in New Orleans in 1867...(reports)...The Jewish population has increased four-fold since the war, and hence the epidemic was more fatal to them as many were unacclimated. The sums contributed toward their relief of sufferers amounted to \$29,853.75 ...."

-- Occident, May 1868 .