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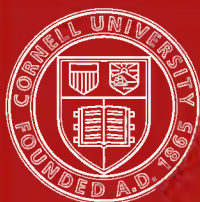


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THE
HEBREWS IN AMERICA.

*A SERIES OF HISTORICAL AND
BIOGRAPHICAL SKETCHES.*

BY
ISAAC MARKENS.

PUBLISHED BY THE AUTHOR,
No. 234 Broadway,
NEW YORK.

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PREFACE.

THE design of this volume is to show the degree of prominence and influence attained by the Hebrews of the United States. The preparation of the work was undertaken at the suggestion of the numerous readers of a less elaborate series of sketches upon the same subject which appeared in the "New York Mail and Express" about one year since. In the course of his earlier researches the author brought to light a vast amount of interesting material regarding the Hebrews in this country, the publication of which, in the secular press was, for obvious reasons, found impracticable. The material then secured, which has been supplemented by further investigation, constitutes the present volume. In preparing this work the author has consulted various State and Municipal histories and the collections of various Historical Societies, including "Colonial History of New York," "Westcott's Philadelphia," "Historical Collections of Rhode Island," "Daly's Jewish Settlements in North America," "Steven's History of Georgia," "Historical Collections of Georgia," "Arnold's

History of Rhode Island," "Historical Collections of Rhode Island," Rosenbach's "Jews of Philadelphia, prior to 1800," New York newspapers of the last century, Valentine's "Manual of the City of New York," "Legislative Records of Maryland," and files of the various Hebrew periodicals and newspapers published during the past forty years. Besides this, the author has put himself in correspondence with prominent gentlemen in the principal cities with a view of securing data pertaining to the early settlements, the organization of synagogues and the biographies of persons of note, from most of whom valuable information has been secured. It is to be regretted, however, that repeated requests for important material have been peremptorily declined in some instances and ignored in others.

The writer desires to tender his acknowledgments to the following gentlemen, who have kindly complied with requests for material and otherwise aided in the preparation of this volume: Rev. Drs. Berkowitz, of Mobile; Bloch, of Portland, Oregon; Felsenthal, of Chicago; Grossman, of Detroit; Landsberg, of Rochester, N. Y.; Machol, of Cleveland; Mendes, of Savannah; Naumburg, of Pittsburg; Stern, of Washington, D. C.; Wintner, of Brooklyn; Wise, of Cincinnati, and Messrs. Hyman Blum, S. N. Carvalho, Max Cohen, Daniel P. Hays, Myer S. Isaacs, P. J. Joachimsen, Isidore Osorio, Benjamin F. Peixotto and Willy Salomon, of New York; Paul Weil, of New Haven; William B. Hacken-

burg, of Philadelphia; Joseph Abraham, Jacob Ezekiel and Lewis Seasongood, of Cincinnati; H. Krakauer, of Boston; Samuel Evans, of Columbia, Penn.; A. Weill, of Wilmington, N. C.; Sol Marx, of New Orleans; C. B. Feibleman, of Indianapolis; William Horgan, of Memphis; Nathaniel Levin, of Charleston; Rev. Uzal Condit, Easton, Penn.; I. C. Levy, Augusta, Ga. .The biographical sketch of Isidor Bush, Esq., of St. Louis, is partly taken from the United States Encyclopedia.

I. M.

New York, April, 1888. .

THE HEBREWS IN AMERICA.

HISTORICAL.

MARVELOUS prosperity and steady progress mark the history of the Hebrews in the United States. In every department of commercial and intellectual activity they are continually making headway. Subjected to no restrictions and accorded the privilege enjoyed by all citizens of the Republic, they are enjoying unexampled prosperity. With a population of only 400,000 in the entire country, of which number 125,000 are credited to New York, the Hebrews have made themselves felt throughout the land to an extent far greater than any other like number of people. Not only have they shown surprising growth and amassed immense fortunes, but they are recognized as among the most useful of our citizens. Enterprising and foremost in all public movements looking to the welfare of the entire community, patriotic and law-abiding, cosmopolitan in their charities, and permitting none of their own people to become a burden on the State or city, their presence is welcomed and their power is extending year after year. Close observers of the times are of the opinion that within half a century the Hebrews of this country will control the balance of trade. This appears quite likely if the recent increase in population is maintained. During the year 1886 over 30,000 Hebrew

emigrants were landed in New York, of whom more than two-thirds remained there. During the six years previous, upwards of 55,000 came from Russia, Poland, Germany and Roumania, 114,000 being landed in the United States from 1881 to 1886. There are no indications that this influx will be soon checked. On the contrary, Hon. Benjamin F. Peixotto, our late consul to Roumania, estimates that by the end of the second decade of the coming century Russia will have driven at least half of her 2,500,000 Hebrews to this country, and other countries where Draconic laws and insensate persecution are hardly less terrible, will contribute proportionately. Over 50,000 are already settled on the Western plains. Inasmuch as the great majority of the most prosperous Hebrew merchants of to-day landed on these shores under conditions not dissimilar to the later comers, it is reasonable to expect that the latter will experience equal progression. The story of the Hebrews in this country, which dates back 235 years, forms an interesting chapter. The conditions under which they first came here, the manner of men composing the early colonists, what they have accomplished in the commercial and intellectual world, what part they have taken in the affairs of the nation, the extent of their charities, their remarkable accumulation of wealth, and how they already control numerous branches of business, is shown in the following pages.

NEW YORK.

The expulsion of the Hebrews from Spain and Portugal, beginning in the year 1492, caused many to seek refuge in Holland. In 1624, the Dutch having secured a foothold in Brazil, numbers of Hebrews found their way to that country.

The formation of the West India Company of Amsterdam in 1638, which had for its object the opening up of trade with Brazil, was followed by a large emigration of Hebrews to that country, 600 having left Amsterdam in the autumn of 1642 alone. Moses Raphael de Aguilar and Isaac Aboab accompanied the latter. Numerous congregations were organized in Brazil. While the Hebrews in Mexico, Lima and Carthagena were subjected to indignities similar to those experienced in the Old World, Brazil, Dr. Kayserling says, was the only portion of the New World where they were not burned at the stake. In the City of Mexico, according to the same authority, the celebration of the Passover, in 1554, had been marked by the erection of large tribunes and eighty unfortunate Judaizers died at the stake, amid festive music, the ringing of bells and the wild rejoicings of the populace. The restoration of Portuguese power in Brazil led to the removal of many of the Hebrews from that country, and in 1654 a party of twenty-seven men, women and children set sail from the port of Cape St. Ann, near Bahia, Brazil, on board the barque St. Catarina, commanded by Jaques De La Motthe, bound for New Amsterdam. The party included Abram De Lucena, David Israel, Moses Ambrasias, Abram De La Simon, Salvator D'Andrada, Joseph De Costa, David Fiera, Jacob Barsunson, Jacob C. Henrique, Isaac Mesa and Isaac Levy. On their arrival at their destination their baggage was seized and sold at public auction as payment for their passage. The amount thus realized was insufficient to defray the charges and Israel and Ambrasias were arrested and held as hostages until the full amount was liquidated.

The official record of this transaction shows that an

“extraordinary meeting of the Dutch magnates was convened at the City Hall on Wednesday, September 16, 1654, to consider Captain De La Motthe’s complaint, at which were present: ‘The Heeren,’ Arent Van Hatten, M. Krigier, P. L. Van Dergrist, Peter Wolfertsen, Oloff Stevenson and Cornelius Van Trenhoven.” The defendants are recorded as “David Israel and the other Jews.” The session was held to consider “the ballance of the payment of the passage of the said Jews, for which each is bound *in solidum*,” and the minutes further read that “whereas, their goods sold thus far by residue do not amount to the payment of their obligation, it is therefore requested that one or two of the said Jews be taken as principal, which according to the aforesaid obligation cannot be refused. Therefore, he hath taken David Israel and Moses Ambrasias as principal debtors for the remaining ballance, with request that the same be placed in confinement until the account be paid. The Court having weighed the petition of the plaintiff and seen the obligation, wherein each is bound *in solidum* for the full payment, have consented to the plaintiff’s request to place the aforesaid defendants under Civil arrest, namely, with the provost-marshal, until they shall have made satisfaction; provided, that De La Motthe shall provisionally answer for the board, which is fixed at sixteen stivers per diem for each person, and it is ordered that for this purpose forty to fifty guilders proceeding from the goods sold shall remain in the hands of the Secretary, together with the expense of this special court. Done in New Amsterdam, New Netherland.”

The arrival of the first Hebrew colony excited the wrath of Peter Stuyvesant, the Dutch Governor, who notified his Government of their presence and suggested that “none

of the Jewish nation be permitted to infest New Netherland." The home authorities, however, took a different view of the matter and the testy Governor was informed that their proposed exclusion from New Amsterdam was "inconsistent with reason and justice." This decision is presumed to have been in a measure, owing to the fact that several Hebrews were directors of the West India Company. Incensed at Stuyvesant's unwarranted assumption of authority, an act was passed permitting the Hebrews to reside and trade in New Netherland, so long as they cared for the poor of their race.

In 1655, D'Andrada having expressed a desire to purchase a house and lot, objection was raised as to the competency of Hebrews to hold real estate and his application to the Governor and Council was denied. During the same year, De Lucena applied for permission to prepare a burial ground for Hebrews. This too, was refused on the ground that there was "no need for it." The death of one of his co-religionists a few months later, caused a revocation of this decision.

It was also during the same year that Abram De La Simon was in the meshes of the law for a violation of the Sabbath. His offense being brought to the attention of the authorities, "The Heeren," Allart Anthon, Oloff Stevenson, Cornelius Van Trenhoven, Johannes Verbrugge, Johannes Nevius, Johannes de Peyster, Jacob Striker and Jan Vinge, proceeded on Monday, March first, to deliberate what punishment should be meted out to the offender. Here is the official entry of this episode:

*Cornelius Von Trenhoven, in quality of Sheriff of this City, Plaintiff,
vs. Abram De La Simon, a Jew, Defendant.*

Plaintiff, rendering his demand in writing, says that the defendant hath kept his store open during the sermon and sold by retail, as

proved by affidavit. Concluding, therefore, that he shall be deprived of his trade and condemned in a fine of six hundred guilders, and the charge having been read, and he, not understanding the same, it was ordered that copy thereof, be given him to answer the same before next Court day.

Stuyvesant appears, by Colonial records, to have been engaged in frequent correspondence with Amsterdam relative to the status of the Hebrew settlers, and was involved in numerous quarrels on their account. Jacob Barsunson and Asser Levy, for expressing an unwillingness to "stand guard," and a readiness to pay a fine in consideration of their exemption from military duty, were notified to depart at once. On August 28, 1654, eight months previous to this episode, Stuyvesant and his colleagues decided that "the captains and officers of the trainbands of this City, having asked the Director-General and Council, whether the Jewish people, who reside in this city, should also train and mount guard with the citizens' bands, this was taken into consideration and deliberated upon. First, the disgust and unwillingness of these trainbands to be associated with the aforesaid nation, and to be on guard with them in the same guard-house, and on the other side, that the said nation was not admitted of account among the citizens, as regards trainbands or common citizens' guards, neither in the illustrious city of Amsterdam, nor (to knowledge) in any city in the Netherland, but in order that the said nation may pay a tax, for their freedom in that respect, it is directed by the Director-General and Council, to prevent further discontent that the aforesaid nation shall, according to the usages of the renowned city of Amsterdam, remain exempt from the general training and guard duty, on condition that each male

person over sixteen and under sixty years, contribute for the aforesaid freedom towards the relief of the general municipal tax, sixty-five stivers [equal to \$1.20 gold] every month."

Abram de Lucena and others, on November 29, 1655, wishing to extend their field of operations, addressed a petition to the "Honorable Worshipful Director-General and Council of New Netherland" for permission to trade in other directions. Their address "shows, with due reverence, Abraham de Lucena, Salvador D'Andrada and Jacob Coen, residing in this city, that under date of 15th of February, 1655, they petitioned through the honorable Lords Directors of the Incorporated West India Company, Masters and Patrons of this province, for permission and consent to travel, reside and trade like the other inhabitants and enjoy the same liberty. They request, therefore, respectfully, that your Noble Worships will not prevent or hinder them herein, but will allow and consent that they may with other inhabitants of this province, travel to and trade on the South River of New Netherland, at Fort Orange and other places situated within the jurisdiction of this Government of New Netherland." Stuyvesant's opinion was that "the petition is to be denied for weighty reasons." Nicasuss de Sille's decision was that he "did not like to act herein contrary to the orders of the Lords Directors, but that at present, as they have put on board ship goods for the South River, permission might be given them and further orders in answer to the Lords Directors should be awaited." One Lamontagne's, a third member of the Council, reply was, that "for weighty reasons the petition is denied." Cornelius Van Trenhoven believed that "to grant the petition of the Jews for permission to go to the South River at Fort Orange,

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although the Noble Lords Mayors had allowed this Nation to live and trade in New Netherland, is nevertheless very injurious to the community and population of this place, and therefore the petition must be denied for the coming winter, and ample report made thereon to the Lords Directors, to say also that for this time a young man of that nation may be allowed to go to the South River with some goods without establishing thereby a precedent."

Stuyvesant's persistent hostility led to the removal of many Hebrews to other localities, while the Directors at Amsterdam took occasion to remind him of the privileges they had accorded them and his refusal to comply. "We have observed with displeasure," was the language of one of these rebukes, "that, contrary to our concessions granted on July 15, 1655, to the Jews or Portuguese nation, you have forbidden them to trade to Fort Orange and to the South River, or to purchase real estate which is here allowed without any difficulty. The Jews or Portuguese nation are not, however, to be at liberty to exercise any handicraft or to keep any open retail store which they cannot do in this city, [Amsterdam]. But they shall pursue, peaceably and quietly, their commerce as aforesaid and be at liberty to exercise their religious worship within their houses." Thereupon, one Asser Levy, a former burgher in Amsterdam, and Salvator D'Andrada, made application for the rights of citizenship. The petition was denied, but the decision was subsequently reversed by the authorities in Amsterdam.

In 1665 the authorities levied an assessment upon each citizen, to be paid weekly, in order to quarter 100 soldiers. Asser Levy's contribution for that purpose was fixed at two florins. David Frere, a co-religionist, during

the same year, was "charged with removing from the Bailiff's house, contrary to express prohibition, a certain chest which was brought by order to the Bailiff's house, in order to obtain five beavers due him." The penalty imposed upon Frere was the confiscation of the beavers, a public whipping at the stake and banishment, together with a fine of 800 guilders, with cost of suits and imprisonment until the fine was paid. Asser Levy, whose name frequently appears in the records of Colonial times, soon acquired, evidently with an eye to business, title to a house on "Hoogh Straat," the first house within the city gates, which had been for some time used as an inn, and was the resort of the country people entering the town from Long Island. These people he intercepted, no doubt with profitable results. There he lived for some years, his family removing to Long Island on his decease in 1682. That the credit system was in vogue in those days, and that Levy conducted his business upon that plan, is shown by the following transcript of the proceedings at a Court of "Schout and Burgomasters held September 11, 1673 :

Asser Levy appears as plaintiff against Edward Smith, defendant. Plaintiff demands from the defendant the sum of 125 florins, the balance of account for trusted goods. Defendant's wife appears in court, admits the debt, but requests a little delay, as her husband is on his return home. The worshipful Court orders that the goods now in the defendant's house shall be delivered into the hands of the plaintiff, so that they may not be diminished, and there remain until further orders from the Court.

In 1674 the name of Mary Jacobs appears in the list of property holders on Pearl Street, between Broad and Whitehall, the value of the property being estimated at \$1,000. In 1664 the city boundary was defined by stockades in the

vicinity of the present Wall Street, and among the inhabitants residing close by was one Henry Brazier, who from the names of his three sons, Abraham, Isaac and Jacob, is presumed to have been a Hebrew, while Jacob Israel owned property on William Street, near the present Hanover Square.

Little progress was made by the Hebrews remaining in New Amsterdam after the withdrawal of the Dutch in 1664, and numerous restrictions imposed by the English Governors checked their growth. In 1685 Saul Brown, subsequently a prominent merchant and minister of the synagogue, was not allowed to trade at retail. Two years before a provision was incorporated in the charter restricting its religious privileges to those "professing faith in God by Jesus Christ," and when, therefore, the Hebrews in 1685 petitioned for liberty to exercise their religion, answer was returned that "no public worship is tolerated by act of Assembly but to those that profess faith in Christ."

In 1695 a temporary synagogue was established in Beaver Street, near Broadway, and twenty families held regular services under the direction of Mr. Brown.

In 1703 we find enrolled among the inhabitants the names of Joseph Isaacs, with a household of "one female, four children, and four negroes," while Messrs. Solomons are credited with two females and two children to one household, and one female and two children to another.

Lord Bellamont at this time, appears to have entertained a high opinion of the judgment of one Simon Bonave, in one respect at least, for in transmitting a report to the Lords of Trade respecting the capture of a band of pirates near Boston, together with their booty, his Lordship encloses the deposition of "Bonave, a Jew," who "understanding

jewells well," he had employed for the purpose of appraising a lot which he admits he "at first sight thought were valued at £10,000, but upon Bonave's inspection proved to be counterfeit."

The prosperous condition of some of the Hebrew colonists at this period is attested by a report of Lord Bellamont, who in October, 1700, advised the English Government that he had experienced much trouble in the method he had adopted of "paying the soldiers' subsistence in money weekly." The merchants of the town, he complained, finding that they were forced to take money and draw bills on the agent in London, had combined together to "traverse him" all they could. At first they lowered the exchange of the money considerably, and what he claims was still worse "would advance no money whatever on his orders" so that "were it not for one Dutch merchant and two or three Jews that had lent me money I should have been undone."

In the early part of the Eighteenth Century Abram De Lucena and Louis Gómez were engaged in the shipping business with the West India Islands, and attracted attention by heavy exportation of wheat to Lisbon.

Abram De Lucena addressed a petition to Governor Hunter in 1710 for exemption from certain duties on account of his office in the synagogue. It read that "your petitioner's predecessors, Ministers of the Jewish nation, residing at the city of New York, by reason of their ministerial functions have from time to time been exempted by ye Government in New York from bearing any office, civil or military, within this city, but likewise been excused from several duties and services incumbent upon the inhabitants of this city. Wherefore your petitioner most humbly begs your

Excellency's care of him (in consideration of his ministerial functions) that he may likewise be excused from all such offices, duties and services and be allowed the like privilege and advantage within this city as have formerly been granted to his said predecessors, his ministers aforesaid." The petition is endorsed, "Read in council, and referred to Capt. Walters and Mr. Mompessen to examine and make their report."

Moses Levy, recognizing the value of printer's ink, announces in the columns of the New York "Gazette" on Monday, April 14, 1726, that he wishes to dispose of "a house in the town of Rye, with about sixty or seventy acres of upland and about five acres of meadow, together with part of mansion, formerly belonging to John Heward and now to Moses Levy, in New York, or any part thereof, on reasonable terms to any person that has a mind to purchase the same." He adds that he may be found "over against the Post-office." In the same newspaper, in June, 1728, appears this advertisement :

Whereas, a scandalous report is spread abroad by some malicious persons that Asher Levy of London, merchant, is greatly indebted to sundry persons in this city, which report is entirely groundless. However, if any person has any just demand on the said Asher Levy the same shall be duly paid by Nathan Levy.

Whether the circulation of this malicious report in any wise affected the credit or standing of the advertiser does not transpire. At all events announcement is made, four months later, through the same medium, that "all persons that have had any dealings with Nathan Levy of this city, merchant, are desired to come and settle their accounts with him, he designing to depart this province in two months at furthest."

Louis Gomez's queer occupation appears by the following advertisement, published March 3, 1729:

Louis Gomez Hath brought a Parcel of very fine Pier Glasses with fine brass arms. Gold framed, Japanned Walnut and Olive Frames. He is likewise in readiness to new Quicksilver and take the stain out of Old Looking Glasses, which will render them as good as ever. He also undertakes to square Diamond, cut and polish all looking glasses and converts them to the best use. All of which he performs at reasonable charge.

During the administration of Gov. Clinton, in 1749, a riot broke out in New York, which, according to the language used in the Governor's report to London, was directed "against a Jew and his wife," whose names are not given. These unfortunates, the Governor said, had but recently arrived from Holland, where they had lived in handsome style, "even to keeping their coach," but had been reduced by misfortune. A Mr. Delancey appears to have been the leader in the assault, and he with several others, "with their faces blackened, and otherwise disguised, smashed all the windows, broke open the door, tore everything to pieces." The outcome appears to have been more satisfactory to several members of the Bar than to the unfortunate Hebrew, for Gov. Clinton avers that "the Jew was advised to go to Mr. Murray, the Attorney, for his opinion, who took a fee, and advised him not to take up the case, as the persons concerned were related to the principal people of the town. Mr. Chambers advised the like and told him he would be ruined if he proceeded against them. Mr. Smith advised the same."

As showing the degree of affluence attained by some of the Hebrews of New York, one hundred and twenty years ago, it is interesting to read in a newspaper bearing date March 30, 1767, an announcement by Moses M. Hays, of a

robbery committed at the house of Mrs. Rebecca Hays, where burglars secured, among othes articles, "a silver tankard, large silver punch bowl, sugar castor, round salts with feet, salver, tea-pot and pan, tea-tongs and tea-spoons, table-spoons, coffee-pot and pair of diamond earrings," for the recovery of which a reward of £10 was offered. In 1775 Solomon Simson owned two houses and lots in Oyster Bay, Long Island.

Prior to the Revolution the New York Hebrews were already successful and wealthy merchants. Hayman Levy, owned most of the houses on Duke Street, now Beaver Street. His principal business was in furs, in which he traded largely with the Indians. A local historian claims that he not only was beloved by the Red man but was "actually worshipped by them." One of his advertisements in 1773 announces the fact that he "has on sale, black and white wampum, the best northern beaver, old coast beaver, raccoons, dressed martin skins and deer leather, both Indian dressed and in the hair." Two men who became eminent in the history of New York found employment with Mr. Levy when mere lads. One was John Jacob Astor, whose first experience in the fur trade was acquired while in Mr. Levy's house as a stripling. The other was Nicholas Low, the celebrated merchant, who served as Mr. Levy's clerk for some years and then embarked upon his mercantile career with one hogshead of rum purchased from his former employer, who encouraged and rendered him substantial assistance.

During the French and Indian War, Isaac Myers notified the citizens of New York of his intention of going to the seat of war in the capacity of Captain of "Battoe-Men," and extended an invitation to those who desired to enter that ser-

vice under him, to report as soon as possible at his house, "at the Rising Sun." This period was doubtless one of activity and profit for Hayman Levy. That enterprising merchant, during his business career, kept his name constantly before the public by liberal advertising. His readiness to furnish supplies to the troops in war times is shown in the announcement of a large stock of "English shoes and pumps, for officers, English and New York shoes for soldiers, likewise camp equipage, such as tents of best Ravens duck, kettles, kanteens and tents, sufficient for twelve regiments." A competitor was found in Emanuel Abrahams, a dealer in Indian goods in Stone Street, and Maurice Josephson, a dealer in "Broadcloths, Threads, Bed Ticks and sundry other articles," whose store was at Slip Market. Judah Hays, who dealt in "Broadcloths, velvets, linens and sundry other goods, too tedious to mention," entertained his customers at the corner of Stone and Broad Streets. Samuel Judah's supply of goods was of a decidedly miscellaneous character, and consisted, according to his advertisement in the New York "Gazette," of "Callicoës, Chintz, Bombazeens, Sattins, Blunderbusses, Cannon balls, Regimental Shoe buckles and buttons, perfumery, etc." The result of the competition in those days, which was undoubtedly keen, and probably, at times, overstepped the limits of propriety, may be seen by an examination of the newspapers of the day, one of which, on September 5, 1756, published this notice signed by Solomon Hays:

There has been several scandalous Jews trying to hurt my character and credit, as they have done already. This is, therefore, to give public notice that if any person will give me intelligence who they are and where they are, they shall have 100 Pistoles reward.

A few years later Moses Hays advertises "West India and New York Rum with Molasses" at his store near the Fly Market; and Uriah Hendricks offers at his establishment in Broad Street, near the Exchange: "Pepper in bales, likewise the very best of Russia and Ravens duck, extreme cheap," and he further reminds the public that "a few tickets for the State Lottery are daily expected, and that schemes may be seen at aforesaid store."

Hayman Levy met with severe losses during the great fire of 1776, when most of his property was swept away. He died about 1790, and his wife (formerly a Miss Slowey) followed him a few years later. He was considered one of the most upright and enterprising merchants in New York during the last century.

The marriage of the Rev. Gershom M. Seixas, on November 1, 1789, is thus publicly announced in the New York "Journal" of the following day: "Married yesterday, the Rev. Gershom Seixas to Miss Manuel, a lady endowed with every qualification necessary to render the connubial state happy."

Uriah Hendricks, whose name is so frequently mentioned in the early history of New York, was a native of Amsterdam, and reached New York early in the Eighteenth Century. He was prominently identified with Hebrew affairs and commercial enterprises, and died September 27, 1798. Aaron Hendricks, his father, died in 1771, and Esther, his wife, died in 1775. Harmon, son of Uriah and Esther Hendricks, was born in December, 1767, and on June 4, 1800, he married Frances, daughter of Joshua and Brandly Isaacs, the ceremony being performed by the Rev. Mr. Seixas. Harmon Hendricks, in 1813, started the Soho copper rolling mills

at Belleville, N. J., now known as the Belleville Copper Mills, and was engaged in the metal business with his brother-in-law, Solomon I. Isaacs, up to the time of his death in 1837. During the war of 1812, when Congress called for a loan of \$16,000,000, Harmon Hendricks was a subscriber to the amount of \$40,000. His three sons, Uriah, Montague and Henry, succeeded him. Their combined fortunes amounted to \$3,000,000. Much of the wealth of the former generations was due to their ability to import largely of Chili ores on credits ranging from six months to one year. The old firm were likewise in close business relations with the great Boston house of Hemingway & Co. The present Hendricks firm engaged in the metal business, which is the most extensive in the country in that line, and the oldest Hebrew business concern in the United States in any branch, is composed of Joshua, Edmund, Francis and Harmon Washington, all sons of Uriah Hendricks, the second, who was the father of sixteen children. The surviving male descendant of Henry Hendricks is Dr. A. T. Hendricks, and of Montague Hendricks the living male descendants are Mortimer, Harmon, Albert and Charles. In the New York directory, a century ago, are found the names of Uriah Hendricks, ironmonger, No. 43 Hanover Street; A. Isaac, tailor, No. 3 Princess Street; Joshua Isaac, merchant, No. 8 Water Street; Benjamin Jacobs, merchant, No. 10 Duke Street; Lyon Jonas, furrier, No. 21 Broad Street; Raymon Levy, merchant, No. 7 Duke Street; Philip and Jacob Marks, merchants, No. 16 Dock Street, and Solomon Simpson, No. 31 Broad Street.

The first Hebrew congregation in New York, and which was the first in this country, is known as *Shearith*

Israel (Remnant of Israel), and was organized in 1680, twenty-six years after the Hebrew colonists first reached Manhattan Island. The minutes of the congregation for the most remote period were recorded in 1728, and are written in Spanish and English. They are dated *Tishri* the 20th, 5489-1728. Prior to the erection of a regular synagogue, services took place in a frame building in Mill Street, about one hundred feet east of the lot on which the congregation built their first synagogue in 1729. The consecration of this building took place on the eve of the Seventh day of *Pesach*, or Passover, in 1730. The members of the congregation at this time were: Moses Gomez, *Parnass*; Daniel Gomez, *Adjunte*; Benjamin Mendez Pacheco, Abraham R. Riviera, Mordecai Gomez, Nathan Levy, Isaac D. Medena, Joseph Nunez, Dr. Nunez de Costa, Abraham Isaacs, Baruch Judah, Jacob Franks and Moses Gomez, Jr. Eleven years later the membership was increased by J. Myers Cohen, David Gomez, R. Rodriguez, Judah Hays, Judah Mears and Solomon Hays. It was resolved at this time that the management of the synagogue should be vested in the *Parnass* and two *Hatamin*. In 1741 the congregation determined upon the election of two *Parnassin*, one to serve from *Rosh Hoshonah* to *Pesach*, and one from *Pesach* to *Rosh Hoshonah*. This method continued in force for twenty years, when one *Parnass*, as originally existed, was again substituted until 1776 when Hayman Levy was requested to act in giving out the *Metzwath* in the synagogue. The records of the congregation covering the period of the Revolution are missing, but it is known that among the members who left for Philadelphia soon after the breaking out of hostilities were: Isaac Moses, Hayman

Levy, Benjamin Seixas, Simon Nathan, Moses Gomez, Jr., Solomon M. Cohen, Myer Cohen, Asher Myers, Eleazer Myers, Solomon Maruche, David Gomez, Jr., Matthias Gomez, Samuel Judah. The three last named died during their residence in Philadelphia. On the evacuation of New York by the British, in 1783, the refugees returned from Philadelphia, and at a meeting of the congregation called by Hayman Levy, the year following, these resolutions were adopted:

Whereas, Mr. Alexander Zunz, late *Parnass* of the Congregation, did on Saturday last resign his office publicly in the Synagogue, having only accepted that office until this place should be evacuated; therefore, be it resolved that Hayman Levy do act as *Parnass* until proper officers shall be elected, and that he exercise the same power as a *Parnass* formerly did according to the Constitution. *Resolved*, that an address be presented to his Excellency, Governor George Clinton, and that Messrs. Hayman Levy, Myer Myers and Isaac Moses sign and present the same in behalf of this Congregation.

At the same meeting Jacob Cohen was designated to officiate as *Hazan* until the return of the Rev. Mr. Seixas. The congregation continued to worship in the same building until 1817, when the synagogue was demolished and one of stone erected in its place. The dimensions of this were thirty-six by fifty-eight feet. The consecration took place on the eve of *Shabat Hagadol*, in 1818, the congregation worshipping in the interim in a room in an engine-house on Beaver Street next to Broad.

Disisoway, the author of "Earliest Churches in New York" says that his earliest impressions are scenes connected with this synagogue," the venerable Rabbi reading out of the Book of Law, his splendid robes of office, the long flowing beard,

the men with their silk scarfs, the females latticed in the gallery and the whole congregation chanting aloud in Hebrew, were sights and sounds to leave lasting remembrance upon the youthful mind.

During the prevalence of the yellow fever in 1822, service was performed in a school-house corner of Henry and Oliver Streets. In the spring of 1833, the property in Mill and Beaver Streets was sold, but the materials of the old synagogue having been reserved by the Trustees, were as far as possible, used in the erection of a place of worship in Crosby Street, which was consecrated on the eve of the first day of *Shebuot* 1834. The congregation worshipped in the meanwhile in a large room fitted up for that purpose, over the New York Dispensary, corner of White and Centre Streets, which, without interruption, has ever since been used by various congregations as a temporary synagogue. In 1859 the synagogue was removed from Crosby Street to the present site on Nineteenth Street west of Fifth Avenue. The congregation by judicious investments in real estate has since been enabled to accumulate a capital sufficient to defray the support of the synagogue, and claims to be the wealthiest in the United States at the present day. The following are the names of the ministers of this Congregation as far as can be ascertained from the records: Abraham De Lucena, Benjamin Wolf, Moses Lopezde Fonseca, David Mendes Machado, Benjamin Pereira Mendes, Joseph Jessurun Pinto, Jacob Rafa Cohen, Gershom Mendes Seixas, E. Nunes Carvalho, Moses Levi Maduro Peixotto, Isaac Mendes Seixas, Jacques J. Lyons, Haim Pereira Mendes. Gershom M. Seixas was a Trustee of Columbia College for twenty-eight years.

' The first Hebrew burial ground in New York, as far as known, was on the corner of Madison and Oliver Streets, and was purchased in 1681. It stood on a high hill adjoining the ground acquired in 1729, which extended to Chatham Street, then known as the King's High Way. This was deeded in the year last named by Noe Willey of London, England, to his three sons, merchants in New York, to be used as a burial ground. The year following a trust was created providing that "the said land shall forever remain as a burial place for the Jewish nation and to no other use whatever." On its ceasing to be used for that purpose a quit-claim deed of it was extended to the Congregation *Shearith Israel* by Isaac Gomez, Jr. Interment having been prohibited by the Common Council, a portion of the ground that had not been used was sold. In November, 1829, a second cemetery was dedicated. This was on Eleventh Street, near Sixth Avenue, and interment here was discontinued in 1851 for similar reasons.

In 1800 Isaac Abraham, merchant, was at No. 66 Ann Street; Isaac A. Abraham, tobacconist, 24 Water; Jacob Hays, marshal, 51 Chambers; Moses Gomez, merchant, 64 Nassau; Benjamin Gomez, book dealer and stationer, 97 Maiden Lane; Moses Gomez & Co., auctioneers, 75 Wall; Solomon Simpson, merchant, Greenwich Village; Isaac Moses & Sons, auctioneers, 63 Wall and 86 Pearl; Joshua Isaacs, broker, 7 Gold; Rev. Gershom Seixas, 20 Mill; Asher D. Levy, merchant, 159 Greenwich; Simeon Levy, merchant, 2 Water; Simeon Nathan, 27 Water.

Half a century ago the Hebrew population of New York was about 2,000. Doctors Daniel Levy Maduro, Peixotto and Leo Wolf were the only Hebrew physicians, and Alex-

ander Kursheedt and S. B. H. Judah the only practitioners at the bar. P. J. Joachimsen had but recently been admitted to the bar.

Dr. Peixotto, whose father, in the early days of the present century, was Minister of the Congregation *Shearith Israel*, was born July 18, 1800, and graduated at Columbia College in 1816. Entering the office of Dr. David Hosack, who had been the physician of Washington, he profited greatly by his studies, and in 1819 received from his Alma Mater the degree of M. D. He passed some years in the West Indies and Caraccas, and during his stay practiced his profession. In 1823 he returned to New York and soon took rank among the leading physicians of the city. As a writer, Dr. Peixotto acquired fame by articles of acknowledged merit, and of considerable importance to the profession. In 1825-26, conjointly with Drs. Beck and Bell, he edited the New York "Medical and Physical Journal" and "Gregory's Practice." All subjects pertaining to medicine enchained his thoughts and quickened his pen. He served as one of the physicians of the old City Dispensary in 1827, and as President of the New York Medical Society from 1830-32. He was also one of the projectors and organizers of the Society for Assisting the Widows and Orphans of Medical Men, and urged the establishment of a Medical Library. In 1836 he received the appointment of Professor of Theory and Practice of Medicine and of Obstetrics, and was elected Honorary Member of the Medical Society of Lower Canada. In the same year he was called to the Presidency of the Willoughby Medical College and removed with his family to Cleveland, Ohio, occupying the position of Dean of the Faculty for several years, when he returned to New York

and resumed his practice. Dr. Peixotto was gifted with high literary endowments and was a frequent contributor to the magazine literature and newspaper press of the day. An intimate friend of General Jackson, he advocated his election to the Presidency, editing the "True American" in his behalf. He was also for a time connected with the New York "Mirror," when that journal was under the control of N. P. Willis and George P. Morris. Dr. Peixotto was an eminent linguist, writing and speaking no less than seven languages with equal fluency. He died in New York City, on May 13, 1843. He was the father of Consul Peixotto, a sketch of whose career is given on a later page.

The annual ball, under the auspices of the Hebrew Benevolent Society, and other public social gatherings, were held in those days at the City Hotel on the west side of Broadway, between Liberty and Cedar Streets. Among the merchants during that period may be mentioned S. Lindo, a pioneer in the manufacture of copal varnish in the United States. Simon Content conducted a retail dry goods store on Grand Street near Ludlow. Moses Henriques lived in Carroll Place, Bleecker Street. Elias L. Phillips resided in Broadway near Ninth Street. Seixas Nathan, at one time a stock broker and afterward one of the Commissioners of Charities, lived in White Street; Moses L. and Isaac Moses, extensive cotton brokers at this period, made their home in Chambers Street, then a fashionable neighborhood. Samuel N. Judah, son of Naphtali Judah, who had been one of the first presidents of the Mechanics' Bank, was engaged in the South American and Spanish trade, and resided in Broome Street. I. B. Kursheedt's home was in Houston Street at the corner of Wooster. Solomon J. Isaacs, a

brother-in-law of Harmon Hendricks, resided just across the way.

Chatham Street at that period was almost wholly devoted to the second-hand clothing and pawnbroking trade, though the business was by no means monopolized by Hebrews. Among those to be found in that celebrated avenue were Henry M. Silverman, whose clothing establishment stood near the present terminus of the Brooklyn Bridge. J. Hart, father of Henry Hart, President of the Third Avenue Railroad Company, was also engaged in the loan business, and in his establishment close by were developed some of those financial schemes which finally resulted in the building of that great street railway. Morrison & Levy, subsequently Morrison, Haber & Co., who were among the first manufacturers of clothing in New York, transacted a large business farther up the street, while just opposite was the clothing and pawnbroking establishment of Moses S. Pike, father of S. N. Pike. Another merchant close by was L. H. Simpson. He conducted a clothing business, but this he afterward discontinued to undertake the development of coal lands in Pennsylvania.

Hyam M. Salomon, son of the famous Haym Salomon of Philadelphia, the friend of Madison, Jefferson and other founders of the Republic, was a dealer in powder and shot. He occupied a store in Front Street. During the great fire of 1835, when every building for blocks around him was destroyed, his alone was saved. At the corner of Broad Street and Exchange Place stood the wine importing house of Tobias I. Tobias. On Lispenard Street, near what is now West Broadway, resided Bernard Hart, and nearly opposite lived Samuel Souza, a leading liquor dealer. Isaac Soria,

who was one of the first to introduce the French dyeing and scouring method in this country, was located in Pearl Street. Old citizens will remember E. S. Lazarus, father of Moses Lazarus, and grandfather of the late Emma Lazarus, whose home was on Howard Street. Mr. Lazarus was for many years elected and re-elected assessor of the Fourteenth Ward. He was at one time President of the Congregation *Shearith Israel*, and was the translator of the Common Prayer-book of the Portuguese Jews, a peculiarity of which was his translation throughout the book of the word *Jehovah* as *The Eternal Self-Existent*. This book was first printed by Mr. Jackson, who subsequently published the very first penny paper in New York, called "The Sun."

One branch of trade in which many New York Hebrews were engaged fifty years ago was the manufacture of sealing wax and quill pens. Not long afterward Emanuel Velleman introduced the manufacture of whalebones. Before concluding this account of some of the conspicuous characters of half a century back, mention should be made of Myer Levy, son of Jacob Levy, who was for a long time associated with the Joseph Brothers, bankers, and whose handsome face and manly figure gave him the sobriquet of "Adonis of Wall Street."

Asher Marx is remembered as one of the prominent merchants of former times, as is his son, Henry Carroll Marx, who was one of the swells of Old Gotham, and known as "Dandy" Marx because of his inordinate fondness for dress and exquisite taste. He spent a vast sum of money organizing a company of Hussars, and was a member of a hose company. When the fire-bell sounded an alarm "Dandy" Marx was the first on hand, frequently dragging "the ma-

chine" while attired in patent-leather shoes and white kid gloves. The name of "Dandy" Marx is enrolled in history as the originator of the waxed moustache.

At the time of the introduction of India-rubber clothing in this country, about 1848, a sensation was created in one of the synagogues by the appearance in the pulpit of the acting minister, clad in a long India-rubber coat and cape in lieu of the regulation silken robe. For some time afterwards the house of worship was known as the "India-rubber *shule*."

Benjamin Morange arrived in New York about 1815. His distinguished services as Minister from France to Spain under Napoleon I. insured for him a hearty welcome, and he was one of the most respected and useful members of the Hebrew community. He became known in the course of time as the inventor of oil silk, in the manufacture of which he became extensively engaged. Henry H. Morange, the eminent lawyer of later years, was his son. One of his daughters, Galathe, married Solomon Menken, of Cincinnati; another, Cornelia, was the wife of Michael De Young, of Baltimore; Betsy, a third daughter, was the wife of Zadok A. Davis, the prominent author of a Masonic manual, while Eliza, a fourth daughter, married Charles Newman, the father of Lieutenant-Colonel Leopold C. Newman, who fell in the Civil War.

Mordecai M. Noah, of New York, in 1820, conceived the idea of founding a Hebrew colony on Grand Island, in Niagara River, with the object of attracting emigration from Eastern countries. The Albany "Gazette," commenting on the proposed scheme, said: "Here they (the Hebrews) can have their Jerusalem without fearing the legions of Titus.

Here they can erect their temple without dreading the torches of frenzied soldiers. Here they can lay their heads on their pillows at night without fear of mobs, of bigotry and persecution. Here they can become citizens attached to the soil, defending the laws and interested in the protection of liberty." Mr. Noah's scheme, despite this and other endorsements, was abandoned after several years of agitation. On the site of the proposed colony, a monument was erected, inscribed, "Ararat, a city of Refuge for the Jews, founded by Mordecai M. Noah, in the month of *Tishri* (September, 1825) and in the Fiftieth year of the American Independence."

In 1843, fifteen gentlemen formed a society, the object of which was expressed in the following words: "We can undertake no work more acceptable in the eyes of the God, and more advantageous for the spiritual welfare of our co-religionists, of our children and of our children's children, in this world and the next, than by striving to introduce an improved form of divine service, and thus to influence the religious and moral culture of the members of the Hebrew persuasion." In 1845 their numbers had increased to thirty-three, who called themselves Congregation *Emanu-El*, and divine service was held in a private dwelling, corner of Grand and Clinton Streets, with Rev. Dr. Ludwig Merzbacher, as Rabbi and preacher, and G. M. Cohen, as reader. The Congregation then bought a church in Christie Street, which was occupied until 1852, when they removed to Twelfth Street, between Third and Fourth Avenues. Rev. Dr. Merzbacher died during his term of office. The Congregation *Emanu-El*, now on Fifth Avenue, is the oldest reform congregation in the United States. Over 500 pew and seat holders are

among its members. During the great holidays it affords seating accommodation for 3,000 persons. The synagogue, which is the handsomest in the United States, cost \$650,000, and, with the site, could not be replaced to-day for less than \$1,000,000. At the first auction sale of seats, held immediately after the dedication, nineteen years ago, the amount realized was far in excess of the cost of the building and ground, a financial feat unparalleled in the history of any other religious edifice in the world. A Sunday-school with 400 scholars is attached to the Temple, and the congregation own the largest and most beautiful Hebrew cemetery on the continent.

High Constable Jacob Hays was one of the unique characters of New York many years ago. Born at Bedford, Westchester County, N. Y., in 1772, he came to the metropolis in 1798, and was appointed by Mayor Varick as one of the marshals of the city. Four years afterwards he was appointed by Mayor Livingston High Constable of the city, corresponding to the present office of Chief of Police. So faithfully were his duties performed that he occupied the position up to the time of his death in 1850, discharging for some years also the duties of Sergeant-at-Arms of the Board of Aldermen and Crier of the Court of Sessions. New York never had a more vigilant, industrious or efficient head of police. During his long public career of forty-eight years he slept, on an average, not more than six hours out of twenty-four. The cry of "Set old Hays on them!" always sufficed to quickly disperse the unruly element. In hunting down and bringing criminals to justice he had no equal. The first on hand at all signs of disturbance, the "Terror of Evil Doers" promptly restored order out of chaos by the magic

of his presence. His fame as a detective was known all over the world. Fifteen years after his death the London police officials, unaware of his demise, addressed a letter to "High Constable Hays, New York," on important professional business. His picture for some years adorned the walls of the Governor's Room in New York. His personal appearance was striking, being about five feet six inches in height, weight about one hundred and eighty pounds, round face, dark complexion, penetrating eyes and an expression denoting intense sternness and vigilance. The High Constable was twice married, both wives being estimable ladies. He left six sons, as follows: Benjamin J.; Aaron B., for many years Cashier of the North River Bank; Gilbert, who was for a long while connected with the New York Clearing House; William H., President of the Bank of the State of New York and President of the Eighth and Ninth Avenue Railroad Companies; Dewitt C., formerly Treasurer of the New York Stock Exchange and now President of the Manhattan Company's Bank; and Jacob, formerly of the banking firm of Hays & Tompkins. Gilbert and De Witt C. alone survive.

The Hays family were well known and ranked among the most prominent citizens, early in the Eighteenth Century, in the neighborhood of New York. They came from Holland, but the precise date of their arrival is a matter of conjecture. They settled in Westchester County. The earliest of these, of whom there is any positive knowledge, is David Hays, Sr. the father of David Hays, Jr., who kept a store at Oblong in Dutchess County, in the year 1759. The former's wife was Hetty or Esther Hays. Letters in her handwriting addressed to her son Michael, from New York, and dated early in the Eighteenth Century, refer to her daughter, Charity, then resid-

ing at Philadelphia. David and Hetty, or Esther Hays had also three sons besides David, Jr., whose names were Michael, Benjamin and Moses. David Hays, Jr., was born at New Rochelle, also in Westchester County. His store at Oblong was evidently discontinued shortly after 1759, for in 1771 he is described as a merchant at Bedford in Westchester County. The books kept in his store at the latter place and which are made of the stamped paper of the Colonies, shows that his business was an extensive one. David Hays, Jr., was a devout Israelite. He was also an ardent supporter of the Colonists in the struggle for Independence, and served in the Colonial army on Long Island, in retaliation for which the Tories burned his house and store. The patriot's family consisted of three sons: Benjamin E., Moses, a bachelor, and Jacob; and five daughters: Rachel, Hannah, Esther, Charity and Abigail. Michael Hays, son of David Hays, Sr., already referred to, was a man of considerable business capacity and a large land-owner at Mount Pleasant in the town of North Castle, Westchester County. Prior to the Revolution he was one of the Commissioners appointed by the Crown to lay out lands in that portion of the County, as appears by an old volume printed in England, and formerly in the possession of the Hays family. The two sided with the Colonists during the war. In 1785 his large estate was increased by the purchase of a farm of 170 acres at Pleasantville for £871 5s., the money being paid to Isaac Stoutenburg and Philip Van Courtlandt as Commissioners of Forfeiture for the State of New York.

This tract had belonged to one Phillips, and was confiscated because of his loyalty to the British. Numerous other large tracts of land were acquired by Michael Hays, during his

life-time, £26 being paid for one small piece as early as 1753. All of his property was left at his death (which occurred about 1786) to his brother David, great grandfather of Daniel P. Hays, now a prominent member of the New York Bar. David Hays took possession of this farm and resided there for many years. He, too, was a devout Hebrew and one of the first seat-holders in the Mill Street synagogue of the Congregation *Shearith Israel*, at New York. He died October 18, 1812, and was buried in the old burying ground at Oliver and Chatham Streets. His large estate, including the farm, was devised to Benjamin E. Hays, who also engaged in farming throughout his life. "Uncle Ben," as he was known throughout the country, was the only Hebrew farmer in Westchester County in his day. He was strictly orthodox in his religious belief and adhered closely to all the forms and ceremonies observed by the most pious and devout of his race. In order to conform to the prescribed dietary laws he obtained a certificate, authorizing him to kill his own meat, as appears by the following verbatim copy of the document in possession of the family:

MOUNT PLEASANT, N. Y., November 11, 1813.

I do certify that Benjamin Etten Hays is duly Qualified to Kill any Kind of Clean Beasts or Fowles according to Law, and that I have examined the said Benjamin Etten Hays, Finding that his Knowledge of the (Shaceta) of the (Cuts) and the (Badecan) for the searching, According to the Denim of them, is so much to my satisfaction that I do give him Leave to Kill, and that all the (House of Israel) may eat of his Killing and this is his (certificate) for the same, and that the same Benjamin Etten Hays has promised me that he will look over the said Denims and I whom give this Liberty have been myself examined by Jacob Abrams the (Shoath) of K. K. Shearith Israel in New York and Received a certificate

from the said Jacob Abrams Declaring my qualification of the Denims of Shaceta and Badecan and leave to Kill according to them, therefore from this power I do give the same to Benjamin Etten Hays whom is an Israelite. I do give this under my hand and seal.

Hesvan 27th, 5575.

JACOB L. SOLIS.

This pious Hebrew, though living in a comparatively remote section and completely isolated from his co-religionists, observed the Mosaic law as strictly as though he lived in their midst, and enjoined upon his children a like observance. On his extensive farm he contented himself by going over the fields a single time in garnering the hay and the grain, their leavings, together with the fruit that fell to the ground, being left for the benefit of the poor, thus following out the Biblical injunction. "Uncle Ben" was universally loved and respected. An old Quaker once assured him that he was "the best Christian in Westchester County." He was also a man of generous impulses, and among his charities may be mentioned the donation of a piece of land to the Trustees of the School District, on which to build a school, the sole proviso being that the school should be free to all without discrimination. Benjamin E. Hays' incapacity for military service, owing to a double affliction, is attested by the following unique certificate, which also betrays some slight orthographical errors on the part of the mender of broken limbs and skulls:

This is ti certify That Benj. Etting Hays is not fit for Militay Duty on the account of having a Lame Ankel and fracterd Cranium, whom it May Consuern this 19 day of June 1790.

SETH MILLER, Surgen.

The children of Benjamin E. Hays were: David, Michael, Benjamin, Jacob, Esther and Hannah. He lived to the age of eighty. David Hays, the first named, married Judith S., daughter of Dr. Daniel L. M. Peixotto, the famous New York physician.

NEWPORT.

Attracted by the tolerance of Roger Williams' settlement in Rhode Island, where freedom of faith and worship was guaranteed to all, many Hebrews, disheartened by Stuyvesants' illiberal treatment, made their way to Newport about 1657. These were joined on August 24, 1694, by others from Curacoa, where two years previous to the settlement at New Amsterdam, a tract of land had been granted by the West India Company of Amsterdam to Joseph Nunez de Fonseca. Before the close of the Seventeenth Century, the Hebrew population of Newport was large and prosperous and included the following persons, the names being secured from a memorandum made by N. H. Gould, of Newport, at the request of Charles H. Marshall, of New York, and by the latter furnished to Hon. C. P. Daly, of New York: Samuel, Isaac and Judah Moses, soap boilers; Moses and Jacob James, workers in brass; Isaac Benjamin, Abraham Bezam, Isaac Moses, Jacob France, Jacob and Joseph Judah, Benjamin and Moses Myers, Naphtali Myers, Isaac and Nathian Lyon, David Salomon, Abraham Jacobs, Solomon Mendes, Solomon Cohen, Aaron Cohen, Isaac Cohen, Joseph Jacobs, Abraham Mendes; Isaac Isaacs, money broker; Aaron Myers, Joseph Jacobs, Abraham Mendez, Ueazer Eleazer, Moses Isaacs and Isaac Eleazer.

The terrible earthquake at Lisbon, in the year 1755, brought additional emigrants to Newport. Their settlement in Rhode Island, however, is said to have been accidental, the vessel bearing them being driven by tempestuous weather into Narragansett Bay, while proceeding to some point on the Virginia coast. It was determined to land there, and thus reinforced by the new arrivals, the Newport colonists were soon in the enjoyment of remarkable prosperity and influence.

In 1750, Moses Lopez was excused from all other civil duties in recognition of his gratuitous services to the government in translating important Spanish documents. In 1753, he was granted by the General Assembly, a patent for the manufacture of potash. The inscription on his tombstone reads: "He was a gentleman in whom were united every moral and social virtue, which prepared his immortal part for the fruition of that glorious state, where the pious and virtuous receive the reward of their good actions." In 1761, Aaron Lopez, who reached Newport in 1750, and Isaac Elizar petitioned for the right of naturalization, which was denied, the following opinion being handed down from the bench:

"The petition of Messrs. Aaron Lopez and Isaac Elizar, persons professing the Jewish religion, praying that they may be naturalized on an act of Parliament, made in the thirteenth year of his late Majesty's reign, George II., having been duly considered, and also the act of Parliament therein referred to, this Court was unanimously of the opinion that the said act of Parliament was wisely designed for increasing the number of inhabitants in the plantations, but this colony being already so full of people that many of His Majesty's

good subjects, born within the same, have removed and settled in Nova Scotia and other places, cannot come within the intention of said act. Further, by the charter granted to this colony, it appears that the free and quiet enjoyment of the Christian religion and a desire of propagating the same, were the principal views with which the colony was settled, and by a law made and passed in the year 1663, no person who does not profess the Christian religion, can be admitted free of this colony, the Court, therefore, unanimously dismisses this petition as wholly inconsistent with the first principles upon which the colony was founded, and a law of the same now in force."

Arnold, the historian of Rhode Island, attributes this decision to party spirit, and expresses the opinion that it subverts an act of Parliament, violates the principle of the charter and enunciates principles never acted upon in the colony. Seventy-six years previous to this incident the Hebrews had received assurance from the Assembly that they might expect the same protection in Rhode Island as any other resident foreigners, being obedient to the laws. Of Aaron Lopez, one of the petitioners, it is said that no citizen of Newport was more respected or enterprising, his extensive business requiring a fleet of twenty-seven square-rigged vessels, including several whalers, and his operations extended as far as the Falkland Islands. The estimation in which he was held by the people of Newport is shown by a well-known writer, who says that he was "a man of immense probity and benevolence, and his charities were widely diffused. They were not confined to creed or sect, and the people of Newport have for more than half a century continued to venerate his memory." Aaron Lopez was drowned near

Providence in 1782. His resting-place is marked by a stone bearing this inscription :

He was a merchant of eminence,
of polite and amiable manners.
Hospitality, Liberality and Benevolence
were his true characteristics.
An ornament and valuable Pillar to
the Jewish Society, of which he was a
member. His knowledge in commerce
was unbounded and his Integrity irreproachable ;
thus he lived and died, much regretted,
esteemed and loved by all.

Jacob Rodrigues Riviera, father-in-law of Aaron Lopez, was another respected Newport merchant, who owned numerous manufactories of oil and spermaceti, he being the first man in this country to engage in the manufacture of the latter. His manufactories were on the island now known as Fort Walcott.

The flourishing condition of the Hebrew colony at Newport, and their rapid increase in numbers, were largely due to Mr. Riviera's influence. He came from Lisbon, bringing with him a large amount of gold, but was eventually a bankrupt. Despite his misfortune, he set industriously to work and recovered a portion of his losses, so that "on a certain day in a certain week, which according to his faith was devoted to works of righteousness and of charity, every creditor received the whole amount of his debt, both principal and interest," and at the time of his death he was worth \$120,000. These words upon his monument in the old cemetery record his virtues :

If to profess and patronize the principles of Judaism
 —to observe the strictest integrity in extensive commerce
 and to exhibit unbounded benevolence
 for all mankind, can secure
 to the spontaneous and invariable practiser
 of these virtues, eternal bliss.

Jacob Rods Riviera,
 whose mortal frame is deposited beneath this marble,
 must, consonant to the ardent hopes of all who knew him,
 be in full possession of that superlative
 happiness.

He lived beloved and died lamented the 23d Sebat A. M.
 5549, corresponding with 18th Feby. A.D. 1789,
 Aged 72.

A glimpse of social life among the Hebrew colonists is offered but rarely. One of these instances is presented in the year 1761, when a Hebrew club was organized at Newport. It was limited to a membership of nine, who at this time were: Moses Lopez, Isaac Pollock, Jacob Isaacs, Abraham Sarzedas, Moses Levy, Issachar Pollock, Naphtali Hart, Naphtali Hart Jr., and Jacob Rodriguez Riviera. The by-laws provided that the club should meet every Wednesday evening during the winter months. A chairman was elected to serve each month. Each member was permitted to invite his friends to the club, "one at a time only." The hours for meeting were 5 to 10 P. M., and from 5 to 8 each member was at liberty "to divert at cards." An offer to play for more than twenty shillings at whist, picquet or any other game was a violation of the established regulations, and subjected the offender to the payment of the value of four bottles of good wine for the use and benefit of the club. Supper was served at 8 o'clock and the playing of cards or other games after this repast was interdicted. Should any

member after the supper hour have a motion to make in relation to the club he was required to "wait until the chairman had drank some loyal toast." Conversation at the club regarding synagogue affairs was also prohibited under penalty of payment of the value of four bottles of good wine, and cursing, swearing or other objectionable conduct could only be indulged in on payment of a like fine.

In 1763, when the Hebrews numbered sixty families, a synagogue was erected a short distance from the cemetery, the congregation styling themselves *Yeshuath Israel*. The building was of brick, square in form and stood on a plateau in a street known by the name of Touro. Over three hundred worshippers attended the synagogue before the Revolution, when the Hebrew population at one period numbered nearly eleven hundred souls. From 1790 to 1850, a period of sixty years, the doors of the synagogue were closed, and no service was held until Rev. Dr. M. J. Raphall, of New York, in the year last named, delivered a discourse. This venerable edifice, which stands but a short distance from the State House, is built in old-fashioned style. It is lighted by seventeen windows on the front and sides, and fine chandeliers are suspended from the ceilings.

The author of "Channing's Recollections of Newport," describing its appearance at the beginning of the century, writes: "Gradually the impressive service subsided and finally died out, and then the building was left to the bats and moles and to the invasion through its porch and windows of boys who took great pleasure in examining the furniture scattered about. I had often been apprised of a suspended lamp over the altar, the light of which had never been extinguished. This legend excited my curiosity, and

one day, upon going into the lofty gallery, I espied it and expected to see the flame which had been first kindled at Jerusalem issuing from the socket, but my childish hope was destined to be foiled. It was not until the death of the Touros, long after I had left Newport, that their valuable gifts appropriated for the repair of the synagogue, of the street in front of it and of the cemetery, effected an entire change in the external aspects of those sacred relics."

Rev. Isaac Touro, minister of the congregation, came from Jamaica, and married a daughter of Michael Moses Hays, a leading Boston merchant. On the breaking out of the Revolution he returned to Jamaica, where he died in 1783, his widow surviving him but four years. In the Newport cemetery has been erected a monument bearing this inscription :

In memory of
the
Rev. Isaac Touro,
The able and faithful minister
of the Congregation
Yeshuath Israel,
in Newport, R. I.,
who departed this life
on the 14th of Tebet A. M. 5544,
and December 8th MDCCLXXXIII,
At Kingston, Jamaica,
Where his remains lie buried
Æ 46 years.
The memory of the Just
is blessed.

Rebecca, the daughter of Isaac Touro, and wife of Joshua Lopez, died in the City of New York in 1833. Abraham Touro, a son, died in Boston in 1822. They and their

brother Judah were reared and educated by their mother's brother at Boston.

In 1769, the commerce of Newport, both foreign and domestic, exceeded that of New York, and up to the Revolution the Hebrew colony enjoyed a period of remarkable prosperity. As their forefathers had been compelled to flee from Spain to more tolerant countries in Europe many years before, and later generations had been denied even a foothold in Portugal by the upheaval at Lisbon, so now the refugees and their families, warned by the opening of hostilities at Lexington, and the appearance of a British fleet in Newport harbor, hastened to escape the ravages of war, and from their departure dates the decline of Newport's commercial supremacy. Moses Hays left for Boston; Isaac Touro, with his wife and children, returned to Jamaica; Rabbis Cohen and Seixas, left for New York and Richmond, Va. Moses Lopez, a distinguished mathematician and nephew of Aaron Lopez, was the last to leave, and removed to New York. Joseph Lopez was one of the few to return after the Revolution. The town records show that among those dwelling at Newport, during a portion of the Revolutionary period, were Hiram Levy and family of five, and Moses Seixas and family of five, both of whom resided on "Jew Street," now Bellevue Avenue, and Moses Levy and family of four, living on East Griffen, now Elizabeth Street. Peterson's History of Rhode Island, says that the Hebrews, before their dispersion, occupied residences on what was later on known as the Mall, "which was covered with them." Most of these were finally destroyed by fire, while that of Mr. Levy became the property of Commodore Perry. In 1792, Abraham R. Riviera was a member of the

Newport Artillery Company. Moses Isaacks, was one of the early Newport settlers, and married Rachel Mears, a lineal descendant of the Spanish refugees. He sided with the Colonies during the Revolutionary War, and had the honor of entertaining Gen. Washington at his house, during that period. His eldest son, Abraham, married a sister of Sampson Simson, of New York.

Washington's visit to Newport in August, 1790, evoked the following letter, signed by Moses Seixas on behalf of the congregation :

SIR : Permit the children of the stock of Abraham to approach you with the most cordial affection and esteem for your person and merit, and to join with our fellow-citizens in welcoming you to Newport.

With pleasure we reflect upon those days of difficulty and danger when the God of Israel, who delivered David from the peril of the sword, shielded your head in the day of battle ; and we rejoice to think that the same spirit which rested in the bosom of the greatly beloved Daniel, enabling him to preside over the provinces of the Babylonian Empire, rests and ever will rest upon you, enabling you to discharge the arduous duties of the Chief Magistrate of these States.

Deprived, as we have hitherto been, of invaluable rights of free citizens, we now—with a deep sense of gratitude to the Almighty Disposer of all events—behold a government erected by the majesty of the people, a government which gives no sanction to bigotry and no assistance to persecution, but generously affording to all liberty of conscience and immunities of citizenship, deeming every one, of whatever nation, tongue or language, equal parts of the great governmental machine. This so ample and extensive Federal Union, whose base is philanthropy, mutual confidence and public virtue, we can not but acknowledge to be the work of the great God, who rules the armies of the heavens and among the inhabitants of the earth, doing whatever seemeth to him good.

For all the blessings of civil and religious liberty which we enjoy

under an equal and benign administration, we desire to send up thanks to the Ancient of days, the great Preserver of men, beseeching him that the angel who conducted our forefathers through the wilderness into the promised land may graciously conduct you through all the difficulties and dangers of this mortal life ; and when, like Joshua, full of days and full of honors, you are gathered to your fathers, may you be admitted into the heavenly paradise to partake of the water of life and the tree of immortality.

To which Washington replied as follows :

While I have received with much satisfaction your address, replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport from all classes of citizens. The reflection on the days of difficulty and danger, which are passed, is rendered the more sweet from the consciousness that they are succeeded by days of uncommon prosperity and security. If we have the wisdom to make the best use of the advantage with which we are now favored, we cannot fail under the just administration of a good government to become a great and happy people. The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support. It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree and there shall be none to make them afraid. May the Father of all mercies

scatter light and not darkness in our paths and make us all in our several vocations useful here and, in His own due time and way, Everlastingly happy.

In 1677 the growing population demanded the laying out of a cemetery which according to the records in the Town Clerk's office was thirty feet square. The cemetery, which was acquired in 1677 from Nathaniel Dickens by Moses Pacheco and Mordecai Campanal, is thus described in the deed: "A piece of land thirty feet long, resting southwest upon the highway that leads from ye Stone Mill towards Benjamin Griffin's land, and thirty foot upon the line cutting southeast upon John Easton's land, and thirty foot upon the land northwest, cutting upon a slip of land which the said Nathaniel Dickens hath yet remaining between this piece of land now sold and the land belonging unto Benjamin Griffins, and the line northeast butting also upon Nathaniel Dickens, his land to be in length forty foot. Sold unto ye said Jews and their heirs and assigns and successors for them to possess and enjoy for the use abovesaid forever." In 1820 Abraham Touro, of Boston, erected a brick wall around the cemetery, which had fallen into decay, and in 1842 Judah Touro, his brother, expended the sum of \$12,000 in further improvements, bequeathing upon his death the sum of \$20,000 to the city of Newport, the interest of which is annually expended in keeping the grounds in perpetual repair. Over the massive and imposing stone entrance to the cemetery is an inscription, reading: "Erected 5603, from a bequest made by Abraham Touro."

Among the monuments in the cemetery are the following: that of Mrs. Phila, relict of Marcus Elkan, of Richmond, Va., who died in 1820; Catharine Hays, of Boston, who died

at Richmond, Va., in 1854; Stowey, daughter of Moses M. and Rachel Hays, who died in Richmond, Va., in 1836; Moses Lopez, of Portugal, who died in 1830, aged eighty-six; Moses Seixas, Grand Master of the Grand Lodge of the Masonic Order of the State and Cashier of the Bank of Rhode Island; Abraham Minis, of Savannah, Ga., who "fell a victim in the bloom of life to the accidental fracture of a leg," in 1801; Isaac Mendes Seixas, of New York, who died in 1780; Isaac, the son of Rabbi Meyer Polak. The oldest of all the inscriptions is that on the monument of Rachel Rodriguez, and reads as follows:

Here lieth the body of ye virtuous Mrs. Rachel Rodriquez Rivera, who departed this life on Saturday, the 8th of Veadar, 5521, which corresponds to ye 14th of March,
1761.

May her blessed soul enjoy eternal happiness. Amen.
Ætates sui 77.

The next oldest monument is that of the wife of Aaron Lopez and bears the following inscription in Latin:

Whatever remains after death
of Abigail Lopez, is here.
She was distinguished for virtue and lively charity,
A faithful wife and companion,
The tenderest of parents,
died 21st Iyar,
In the year of the world 5522,
which is
the 14th day of May, 1762, of the Vulgar era.
Her age, 36.

In recording the story of the earlier Hebrew settlers at Newport, historians have frequently indulged in eulogistic comments upon their integrity, enterprise, thrift and liber-

ality. The sources from which these pleasing comments have emanated have been in almost all cases Christian writers. For many years the character of these people has been regarded by the citizens of Rhode Island as a model worthy of imitation. In 1847, the Hon. William Hunter, LL.D., in a public address delivered at Newport, declared that after a very close examination of the records of the Courts of Justice, he had failed to discover a single indictment; neither does tradition indicate an accusation of reproach against any of the race.

SAVANNAH.

Scarcely had Oglethorpe founded the colony in Georgia, in 1733, when, on July 7th of that year, a party of forty Hebrews sailed up the Savannah river on a vessel direct from London and proceeded to make themselves at home in the midst of their predecessors. Their names were Benjamin Sheftall, Perlah Sheftall, his wife; D. Minis and Mrs. Minis, his mother; Daniel and Moses Minis, Shem their son; Raphael Barnal and wife; David Olivera, Jacob Olivera and wife; David, Isaac and Leah, their children; Aaron Depena, Benjamin Gideon, Jacob Crosta, David Lopez De Pass and wife, Mr. Veneral, Mr. Molena, David and Jacob Moranda, David Cohen and wife, Isaac, their son, and Abigail, Hannah and Grace, their daughters, Abraham Minis and wife, and Leah and Esther, their daughters; Simon Minis, Jacob Yowell and Abraham De Lyon. The memorandum from which these names were secured was originally kept in Hebrew by Benjamin Sheftall, and at the request of his sons translated into English. From it we learn that the "emigrants were in nowise dependent on the British crown for

one dollar to facilitate their emigration." The captain of the ship bringing them was Beverly Robinson, and the vessel, whose name is not obtainable, encountered boisterous weather on the voyage from London. It was almost wrecked off the North Carolina coast and compelled to seek harbor at New Inlet, where it remained for some weeks. This ship was the second to leave London for Savannah. The Hebrew emigrants brought with them a *Safer Tora* with two cloaks and a Circumcision box, both the gift of a Mr. Lindo, of London, and also the *Hechal*.

Though Oglethorpe's charter guaranteed freedom of religious opinion and observance to all save Papists, the unexpected presence of these Hebrews caused a flutter among the colonists which finally extended to London, and was for months the subject of bitter controversy. The colonists had come to the New World with money collected under a commission appointed by trustees under Oglethorpe's charter, contrary to regulations, which prescribed that colonization should be undertaken only by means of funds furnished through the Bank of England. The trustees thereupon informed Oglethorpe of the concern caused in London by their arrival at Savannah, and expressed the hope that they would meet with no encouragement. Meanwhile, Oglethorpe, who had conceived a liking for the new comers, had written to England eulogizing their good conduct, and especially commending one Dr. Nunes. To this reply was made that Dr. Nunis should be properly compensated for his services, but it was urged that the granting of land in the province to any of the Hebrews be withheld. The breeze raised in London on account of their presence in Georgia was undoubtedly caused by the violation of positive instructions by the Com-

missioners rather than special hostility to the people of the ancient faith. The men composing this commission were Thomas Frederick, Anthony de Costa, Francis Salvador and Alvaro Lopez Suaro. For their high-handed action the trustees demanded the return of their commissions, and decided that inasmuch as "certain Jews have been sent to Georgia, contrary to the intentions of the Trustees, and which may be of ill consequences to the colony, the Trustees do hereby require of said persons to immediately re-deliver to Mr. Martyn, their secretary, the said commission, and to render an account in writing to the Trustees of what money has been raised by virtue thereof, and if they refuse to comply with this demand that then the Trustees will think themselves obliged not only to advertise to the world of the demand and refusal of the said persons to deliver the commission and accounts, and of the misapplication before mentioned, in order to prevent any further impositions on His Majesty's subjects under pretence of an authority granted by these vacated commissions, and likewise to recover those commissions and demand an account of money collected in such a manner as their council may advise."

Some months later an entry of the proceedings of the Trustees shows that an unsatisfactory reply had been received from the Commissioners, coupled with the statement that "as they cannot conceive but the settling of the Jews in Georgia will be prejudicial to the colony, and as some have been sent without the knowledge of the Trustees, the Trustees do likewise require that the said persons, or whoever else may have been concerned in sending them over, to use their utmost endeavors that the said Jews be removed from the colony of Georgia, as the best and only satis-

faction that they can give to the Trustees for such an indignity offered to gentlemen acting under his Majesty's charter."

After repeated protests against their presence, on the ground that they were "prejudicial to the trade and welfare of the colony," the Hebrews were permitted to remain unmolested. One of the first movements by the colonists was the erection of a synagogue. "In this temporary house of God," says the historian Stevens, "divine service was regularly performed, and the great I AM was worshipped in the same language in which Abraham, Isaac and Jacob prayed, which was heard on Sinai and in the gorgeous Temple of Solomon, in which inspired men of God poured forth their sublime and far-seeing professions. They were not able to employ a regular *Hazan*, but the worship was conducted by the voluntary services of the brethren, who, even in the pine forests of Georgia, did not forget the God of their fathers or to lift up their voices in prayer, with their faces turned to the East." The same authority states that "while the Trustees of the colony were expending large sums for subsisting many slothful and discontented emigrants, whose idleness weakened and whose factions almost ruined the scheme of benevolence, these descendants of the father of the faithful, asking for no charity, clamorous for no peculiar privileges, demanding from the Trustees nothing but the freehold which their money purchased; proved their worth by services of real value and by offices of tried devotion."

While none of the Georgia colonists attained great prominence, they numbered among them several men of enterprise and intelligence, the most learned being Dr. Nunes, whose

services were early recognized and rewarded, and Abram De Lyon, who stood high as a horticulturist.

Isaac, son of Abraham Minis, was the first white male child born in Savannah. His oldest descendant now living is Abraham Minis, a merchant of Savannah. Benjamin Sheftall was a merchant who was known for his decided anti-slavery views, and was the originator and founder of the Union Society, an organization for the care and education of orphan boys, which is still in existence. Mordecai, son of Benjamin Sheftall, was born in Savannah, December 13, 1735. During the Revolutionary War he was Deputy Commissary General of the Georgia Brigade, while his son, Sheftall Sheftall, born in Savannah, September 8, 1762, was appointed Assistant Deputy under his father at the early age of fourteen. When the British took possession of Savannah, on December 29, 1778, Mordecai Sheftall, with his son Sheftall, endeavored to make his escape, but was compelled to surrender by a body of Highlanders. He was taken to the guard-house, where the officer in charge was instructed to guard him well as he was "a great rebel." There he was confined with a number of soldiers and negroes without a morsel to eat until a Hessian officer named Zeltman, finding he could talk his language, removed him to his quarters and permitted him to communicate with his wife and son. In an interesting narrative, published many years ago, Mr. Sheftall states that he was treated with abuse by Captain Stanhope of the "Raven" sloop-of-war and he and his son were ordered on board the prison ship.

The names of Mordecai Sheftall "Chairman Rebel Provisional Committee," Phillip Jacob Cohen, "shop-keeper," and Sheftall Sheftall, "Rebel officer," are enrolled among those

selected as coming under the Disqualifying Act of July, 1780, which rendered them incapable of holding or exercising any office of trust, honor or profit in the Province of Georgia. About the year 1800 Mordecai Sheftall was a magistrate of Savannah. The name of Abraham Seixas also appears on the roll of officers in the Continental Line of the Georgia Brigade during the Revolution, with the rank of lieutenant. Moses, son of Mordecai Sheftall, was born in Savannah, October 12, 1769. He was a physician of note, and for many years a member of the Legislature. The ecclesiastical returns sent to London by the Rev. Mr. Frink, in 1771, thirty years after the arrival of the first Hebrews, gives their population in Savannah at that time as forty-nine. It appears that many of them during the intervening period, had left for Charleston, which accounts for their slow progress in numbers at that time. A large number of them went to Philadelphia also.

Religious service by the Hebrews in Savannah was first held in a house in "Market Square," the same place being used until 1740-41. A second place of worship was then fitted up in the residence of Mordecai Sheftall, and here the Hebrew colonists held divine worship for many years. In 1773, Mordecai Sheftall deeded a piece of land for the purpose of erecting a synagogue, the trustees being Abraham Hart and Joseph Gomperts, of London, Samson Simson and Joseph Simson, of New York, Isaac Hart and Jacob Riviera, of Newport, and Philip Minis and Levi Sheftall, of Savannah. In 1786, the re-establishment of the congregation was determined upon and for that purpose a house was rented in what is known as "St. James' Square." A charter was granted the same year, with Levi Sheftall, Sheftall Sheftall, Cushman Pollock, Joseph Abrahams, Mordecai Sheftall, Abra-

ham De Pass and Emanuel De La Motta, named as Trustees. This building was occupied for many years when the congregation was again disbanded.

The congregation having sent a congratulatory letter to Washington on his accession to the Presidency, the following reply was returned in the month of May, 1790:

I thank you with great sincerity for your congratulations on my appointment which I have the honor to hold by the unanimous choice of my fellow-citizens, and especially for the expressions which you are pleased to use in testifying the confidence that is reposed in me by your congregation. As the delay which has naturally intervened between my election and your address has afforded opportunity for appreciating the merits of the Federal Government, and for communicating your sentiments of its administration, I have rather to express my satisfaction than regret at a circumstance which demonstrates (upon experiment) your attachment to the former as well as approbation of the latter. I rejoice that a spirit of liberality and philanthropy is much more profound than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive. Happily, the people of the United States of America have, in many instances, exhibited examples worthy of imitation, the salutary effect of which will doubtless extend much farther if, gratefully enjoying those blessings of Peace, which, under the favor of Heaven, will have been obtained by fortitude in war, they shall conduct themselves with reverence to the Deity who charitably directs their fellow-creatures. May the same wondering Deity who long since delivered the Hebrews from their Egyptian oppressors and planted them in the promised land, whose providential agency has been conspicuous in establishing these United States as an independent nation, still continue to water them with the dews of Heaven and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose God is Jehovah.

Moses Sheftall was active in securing funds for reviving the synagogue, and liberal subscriptions were made for that

purpose both by Hebrews and Christians. The consecration of the synagogue, which took place in 1820, was an important event in the history of the city. The discourse was delivered by Dr. Jacob De La Motta, who officiated for several years without compensation. In acknowledging the receipt of a copy of the discourse transmitted by Dr. De La Motta, the author of the Declaration of Independence wrote as follows :

Th. Jefferson returns his thanks to Dr. De La Motta for the eloquent discourse on the Consecration of the Synagogue of Savannah, which he has been so kind as to send him. It excites in him the gratifying reflection that his own country has been the first to give to the world the truths, the most salutary to human society, that man can govern himself and that religious freedom is the most effectual antidote against religious dissension ; the maxim of civil government being reversed in that of religion where its true form is "divided we stand, united we fall." He is happy in the restoration of the Jews, particularly to their social rights, and hopes they will be seen taking their seats on the benches of science as preparatory to their doing the same at the board of Government. He salutes Dr. De La Motta with sentiments of great respect.

James Madison, who was likewise favored with a copy of Dr. De La Motta's discourse, took occasion to observe in a letter of reply :

It is particularly pleasing to observe in the good citizenship of such as have been most distrusted and oppressed elsewhere, a happy illustration of the safety and success of this experiment of a just and benignant policy. Equal laws, protecting equal rights, are found as they ought to be presumed, the best guarantee of loyalty and love of country as well as best calculated to cherish that mutual respect and good will among citizens of every religious denomination, which are necessary to social harmony and most favorable to the advancement of truth. The account you give of the Jews of your congregation brings them fully within the scope of these observations.

CHARLESTON.

On the day following the Jewish new year, 1750, the first Hebrew congregation was formed in Charleston, S. C. At this time the Hebrew population of the city was composed of Moses Cohen, Isaac DeCosta, Joseph Tobias, Meshon Tobias, Moses Prinenta, David de Olivera, Abraham DeCosta, Mordecai Sheftall, Levy Sheftall, Michael Lazarus and Abraham N. Cardoza. Moses Cohen was elected Chief Rabbi of this congregation, Isaac De Costa, Minister, and Joseph Tobias, President. A small wooden house in Union Street was occupied as a synagogue which was known as *Kahal Kadosh Beth-Elohim*—"Holy Congregation of the House of Israel." Eighteen persons chosen by ballot, were vested with the government of the congregation. The members likewise formed a benevolent association under the name of the Hebrew Benevolent Society, which still exists. After several changes, the congregation in 1780, purchased a lot and brick building which had been used as a cotton-gin manufactory, for 310 guineas. In 1790, Jacob Cohen, President of the congregation, addressed a lengthy congratulatory letter to Washington on his elevation to the Presidency, in which he said :

When laudable ambition had nothing more to tempt you with; when fame had wearied itself in trumpeting your renown ; yielding to the disinterested impulses of uniform protestations, and the urgent invocations of your fellow-citizens, you quitted your peaceful and pleasurable mansion to involve yourself in the cares and fatigues which now throng on you ; and you have shown yourself as eminently qualified to preside at the helm of government, as at the head of armies. While historians of this and every age shall vie with each other in doing justice to your character, and in adorning their pages with the splendor of your endowments, and of your patriotic

and noble achievements ; and while they cull and combine the various good and shining qualities of the Pagan and modern heroes, to display your character, we, and our posterity, will not cease to chronicle and commemorate you, with Moses, Joshua, Othniel, Gideon, Samuel, David, Maccabens, and other holy men of old, who were raised up by God for the deliverance of our nation, His people, from their oppression. May the Great Being, our universal Lord, continue propitious to you and to the United States ; perfect and give increase and duration of prosperity to the great empire of which He has made you so instrumental in producing. May He grant you health to preside over the same, until He shall, after length of days, call you to eternal felicity, which will be the reward of your virtues in the next, as lasting glory must be in this world.

The original of Washington's reply, having been destroyed in the fire of 1838, no copy can be obtained. In 1791, the congregation numbered fifty-three families, and the Legislature granted an act of incorporation. The year following, land was acquired from the heirs of Nicholas Trott, formerly Chief Justice of the Province, for the purpose of erecting a more commodious house of worship. The sum of \$20,000 was contributed for this purpose and the corner-stone of the synagogue was laid by the Masonic fraternity. The ceremonies were thus described by Nathaniel Levin, the present Secretary of the congregation :

Friday, the 14th day of September, 1793, was the day appointed for the ceremony of laying the corner-stones of the sacred edifice. On that day the congregation assembled in the "Old Synagogue," and after divine service proceeded in procession to the spot where the new building was to be erected. Eight marble stones were laid; one at each corner of the building, and one at each corner of the porch. Each stone bore the name of the person laying it, also the date and an inscription in Hebrew and English. The first stone was placed in the East by Mr. Israel Joseph, and the second in the West by Mr. Philip Hart. These two gentlemen having contributed

very generously to the building fund the congregation awarded them this honor. The privilege of laying the other six was disposed of at auction, privately and was secured by the following gentlemen at the annexed prices ; Mr. Lyon Moses, the third, at £15 ; Mr. Isaac Moses, the fourth, for £13 ; Mr. Emanuel Abrahams, the fifth, for £18 ; Mr. Mark Tongues, the sixth, for £9 6s. ; Mr. Hart Moses, the seventh, for £8 10s., and Mr. Abraham Moses, Sr., the eighth, for £8 7s. The committee of arrangements having charge of the ceremony, in their report to the Vestry speak in glowing terms of its having been “ conducted by the rules and regulations of the ancient and honorable fraternity of Freemasons.”

The building was completed in 1794 and the consecration took place in September of that year. Governor Moultrie and numerous civil and military dignitaries were present. In 1835, forty-seven members of the congregation out of about ninety, petitioned the Board of Trustees to alter and curtail the Liturgy. They desired that the service should be shortened so that portions repeated twice might be recited once in English and once in Hebrew, and that the children and many grown persons might, during a portion of the time, be able to understand the prayers recited. Precisely what was sought, however, can be best comprehended from the following extract from the petition .

Your memorialists seek no other end than the future welfare and respectability of the Nation. As members of the great family of Israel, they cannot consent to place before their children examples which are only calculated to darken the mind and withhold from the rising generation the more rational means of worshipping the True God. It is to this, therefore, in the first place, we invite the serious attention of your honorable body, by causing the *Hazan* or Reader to repeat in English such part of the Hebrew prayers as may be deemed necessary. It is confidently believed that the members of the congregation would be more forcibly impressed with the necessity of Divine Worship and the moral obligations

which they owe to themselves and their Creator, while such a course would lead to more decency and decorum during the time they are engaged in the performance of religious duties. With regard to such parts as it is desired should undergo change, your memorialists would strenuously recommend that the most solemn portions be retained. Those parts considered superfluous should be rejected (the frequent repetition of the same prayers) and, if possible, all that is read in Hebrew should also be read in English, so as to enable every member of the congregation fully to understand every part of the service. Your memorialists would next call the attention of your honorable body to the absolute necessity of abridging the service generally. They have reflected seriously upon its present length, and are confident that this is one of the principal causes why so much of it is hastily and improperly hurried over. According to the present mode of reading the *Para Sha* it affords to the hearer neither instruction or entertainment, unless he be able to comprehend as well as read the Hebrew language. But if, like all other ministers, our Reader would make a chapter or verse the subject of an English discourse once a week, at the expiration of the year the people would, at all events, know something of that religion which at present they so little regard.

The Vestry of the congregation, consisting of the President, Vice-President and five other gentlemen, rejected the petition, and ordered, it is alleged, that it be laid on the table without discussion, the memorialists receiving no reply. Nathaniel Levin, Esq., for many years Secretary of the Congregation, in an exhaustive history of the synagogue, published some years since, avers that "the proposed changes were believed to strike at the fundamental principles of Judaism." At all events, the forty-seven petitioners resigned in a body, immediately rented an appropriate hall and organized the "Reform Society of Israelites," with a form of worship in accordance with their desires. Mr. David Nunes Carvalho, a brother of

the gentleman who occupied the pulpit of the Congregation *Beth-Elohim* and one of the memorialists, gratuitously performed the required services in Hebrew and English, which were well attended.

In 1835 the Rev. Gustavus Poznanski was elected minister of the Congregation *Beth-Elohim*, subsequently re-elected and then elected for life. The destruction of the synagogue by the great fire of 1838 deprived the congregation of their place of worship, and a new edifice was erected in 1840, at a cost of \$40,000. About this time thirty-eight members of the congregation petitioned the Trustees for the introduction of an organ in the synagogue. The petition was denied by a vote of four to one, but at a general meeting of the members this action was overruled by a vote of forty-seven to forty. This led to the withdrawal of the minority, who recognized the proposed innovation as a violation of the sacred laws, and these in 1843 formed another congregation, known as *Shearith Israel*. A union of the two congregations was effected in 1866. During the Civil War the organ and the scrolls of the law were destroyed at Columbia, whither they had been taken for safe keeping. From 1750 to 1850 the following ministers occupied the pulpit of the Congregation *Beth-Elohim*: Isaac De Costa, Abraham Alexander, Abraham Azubee, Benjamin C. D'Azevedo, Emanuel N. Carvalho, H. Cohen, S. C. Peixotto and Gustavus Poznanski. Michael Lazarus was Secretary from 1750 to 1780, Lyon Levy from 1781 to 1805. Nathaniel Levin, the present incumbent, has occupied the office since 1866. Emanuel De La Motta, Moses C. Levy, Israel De Lieben and Abraham Alexander took an active part in organizing and establishing the Supreme Council of the Ancient and Accepted

Scottish Rite of Free Masons in South Carolina in 1801. Mr. Levy was a Pole and emigrated at an early age to Charleston, where he died in 1815 at the age of eighty-nine years. Mr. Alexander was an Englishman and a noted calligraphist. Mr. De La Motta was a Spaniard. He was born in 1761 and died in 1821. He was the father of Dr. Jacob De La Motta, President of the South Carolina Medical Society.

Isaac Harby, President of the Reform Congregation and a well-known author, was one of the most prominent Charlestonians early in the century. He was a son of Solomon Harby, whose father was Lapidary to the Emperor of Morocco, and was born at Charleston, S. C., in 1788. Abandoning the study of law after deciding to adopt that profession, he opened a school on Edisto Island, which he conducted with success. At Charleston he undertook the editorial management of "The Quiver" and then the "Investigator," subsequently known as the "Southern Patriot," in which he championed the then Republican cause. In 1822 he conducted the "City Gazette," and subsequently the "Charleston Mercury." In 1807 he appeared as a dramatist, being at the time but nineteen years of age. His first production was "The Gordian Knot; or Cause and Effects," a five-act play, founded on Ireland's novel, "The Abbess." Next he wrote "Alexander Severus," and in 1819 he produced a play called "Alberti," the original object of which was the vindication of the character and conduct of Lorenzo D'Medici from the calumnies of Alfieri's Conspiracy. The second performance of this play was honored by the presence of President James Monroe, then visiting Charleston. Mr. Harby's "Letters on the

Presidency," in 1824, over the signature of "Junius," attracted wide attention. Among his earlier contributions to literature are a review of Byron's "Cain," critique on Marino Faliero, essay on criticism and a Defence of the Drama. He married Leah, daughter of Samuel Mordecai, of Savannah. He was Vice-President of the Hebrew Orphan Society of Charleston, and in 1825 delivered the first anniversary oration before the Reformed Society of Israelites of Charleston, of which he was President. Removing to New York City in 1828, he contributed to the columns of the "Evening Post." He died in that city November 14th of the same year (his wife having died a few months previously), possessing the friendship of many of the best people of the day, including Thomas Jefferson, Edward Livingston and other statesmen with whom he was in correspondence, and letters from whom are in the possession of his granddaughter, Mrs. Joseph P. Joachimsen of New York.

In 1833 literary circles of Charleston became much interested in a little volume of poems entitled "Fancy's Sketch-Book." The work showed its author to possess a high order of talent, deep feeling and an extremely sensitive and poetic nature. It was the first publication of the writings of Miss Penima Moise, a name that is dear to thousands of Hebrew hearts, especially in the South. Miss Moise was the daughter of Abraham Moise, of Charleston, S. C., and was born in that city on the 23d of April, 1797. Poetic expression came natural to her from girlhood, and her tender and sympathetic nature caused her poetry to touch the popular heart at once. After the publication of her book she was engaged to write for a number of leading newspapers and periodicals, among her chief subjects being the

great fire in Charleston in 1838, the yellow fever visitation, the charitable work of Sir Moses Montefiore, and others of like nature. She also composed a book of hymns for the Congregation *Beth-Elohim* of Charleston, of which she was a member. This book is still in use there. Such a favorite did Miss Moise become that she was known as the "Singer of Israel." During many years of her life Miss Moise had the care of her mother, who was a paralytic, and her brother, who was a sufferer from the asthma. Her devotion in these cases, as well as to the yellow fever sufferers in Charleston in 1854, was whole-souled and touching. During the last years of her life Miss Moise became blind, but she continued to compose poetry and was looked upon by her congregation as a holy one among them. She died September 13, 1880, in the eighty-fourth year of her age.

Marx E. Cohen, youngest son of Mordecai Cohen, was an extensive planter, born and residing in Charleston, and having his plantation at "Tissabon" (the Indian name for "Clear Spring"), about eighteen miles from the city, on the Ashley River. At the age of twenty-eight he married Armida, youngest daughter of the distinguished litterateur, Isaac Harby, by whom he had several daughters and one son, Dr. Marx E. Cohen, who was killed in the Civil War. After the close of that great conflict, in which he lost most of his fortune, he removed with his family to Sumter, S. C., where he died February 24, 1881, at the age of seventy-two. He was graduated with high honors at the college in Glasgow, Scotland, and was a well-read and highly cultured gentleman. At the time of the Henry Clay excitement he was a candidate for the Legislature, but was defeated, in common with the entire Democratic ticket. He was somewhat of a litterateur,

and his name was a synonym for integrity and the most unbounded hospitality. Mr. Cohen was radically liberal in his religious views. The first discovery of the famous phosphate beds was made on his plantation soon after he had sold it, at the close of the war.

Mordecai Cohen came to Charleston, from England, while yet a lad, and with scarcely a dollar in his pocket. His industry and unquestioned integrity brought him deserved prosperity, and he subsequently became the richest man, with the exception of Robert Adger, in the State of South Carolina. Retiring from active business pursuits, he presented each of his four children with an independent fortune. He married Miss Leah Lazarus, a lady belonging to one of the most exclusive of the aristocratic families in Charleston, and died at the age of eighty-six. He was a man of ready wit and dry humor. His charities were great, but unbounded by any consideration of age, sex, color or religion. A tablet to his memory was erected by the city of Charleston in the Orphan House (an unsectarian institution which has been in existence since the city was in its infancy), to which he had been a most generous and unflinching donor. He is the only Hebrew to whom the city of Charleston has ever reared a memorial stone. His religious views were exceedingly liberal and he was highly respected by Christian and Hebrew alike.

PHILADELPHIA.

An especially prominent position is held by Philadelphia in the history of the early Hebrews of the United States. One of the earliest names mentioned in connection with the race there is that of Samuel Keimer, an Englishman by birth,

who was the publisher of the "Pennsylvania Gazette," and the printer with whom Benjamin Franklin secured employment upon reaching Philadelphia, in 1723. Franklin, in his autobiography, makes no mention of Keimer's Hebrew origin, the publisher of the "Gazette" being described therein as wearing a long beard and abstaining from work on the seventh day. From this statement has originated a belief that Keimer was a Hebrew. The author of a valuable work on American literature, recently published, evidently accepting Franklin's inferential testimony as authority, designates Keimer as a "Jew." There is good reason for believing, however, that Keimer was a member of a sect known as "French Prophets."

According to Rosenbach's "Jews in Philadelphia previous to the year 1800," Arnold Bamberger, who by special act was permitted to hold lands and to trade in the province of Pennsylvania, in the year 1726, was the first Hebrew in Philadelphia regarding whom documentary evidence is extant. Previous to the Revolution it is supposed that worship was conducted in Sterling Alley. As early as 1738, Nathan Levy laid out a burial place for himself and family, on Spruce Street, between Eighth and Ninth Streets, and in 1751, Mr. Levy published a notice in the "Pennsylvania Gazette" complaining of injury to the fence of the cemetery caused by the firing at marks set against it by sportive marksmen.

Among the members of the Congregation *Mickve-Israel* in 1781 were the Sheftalls of Savannah, several persons from Charleston and others from Newport and New York, the latter including the Rev. Gershom Seixas. Already in 1773 the financial maintenance of the Congregation *Mickve-Israel*, then located in Sterling Alley, between Third and Fourth

Streets, had been the subject of much concern to the members, the necessary funds being derived from voluntary subscription. In that year Bernard Gratz, the *Parnass*, contributed £10, Michael Gratz £10, Solomon Marache and Henry Marks each £5, Levi Solomon £4 and Mordecai Levy £3, to continue annually for three years. The influx of co-religionists from other cities on account of the war swelled their numbers to such an extent that more commodious quarters were found necessary, and the congregation removed to Cherry Alley, where it remained until 1782, when Isaac Moses, Haym Levy, Solomon M. Cohen, Simon Nathan, Bernard Gratz and Jonas Phillips were entrusted with the duty of securing still better accommodations. The sum of £600 was raised by subscription for erecting a new place of worship. This amount proving inadequate, Haym Salomon came to the rescue by offering to defray one-fourth of the entire cost, regardless of the amount.

The new synagogue in Cherry Street, near Third, was solemnly dedicated in September, 1782, by the Rev. Gershom Seixas, the committee in charge of the ceremonies being Solomon Marache, Simon Nathan, Haym Levy, Isaac Moses, Solomon M. Cohen and Benjamin Seixas. The building, which had accommodations for nearly two hundred persons, was of brick, with a residence of the minister adjoining. Notwithstanding Haym Salomon's liberal contribution the financial condition of the congregation was far from satisfactory for some years after, and so pressing was the necessity for further funds that in 1788 relief was sought by a memorial to the General Assembly to permit a lottery, with a view of securing the money necessary to liquidate the indebtedness. An address to "all humane, charitable, and

well disposed people," was then issued, setting forth at length the financial difficulties under which the congregation labored, and asking their worthy fellow-citizens of every religious denomination "their benevolent aid and help, flattering themselves that their worshipping Almighty God in a way and manner different from other religious societies will never deter the enlightened citizens of Philadelphia from generously subscribing toward the preservation of a religious house of worship."

In April of the same year Rev. Jacob Cohen informed the congregation that his term of service was about to expire, and desired to know whether a re-engagement was contemplated. The minister during the preceding year had been sustained by subscription, and it was determined at this meeting to continue the subscription plan for another year. For this purpose Manuel Josephson contributed £1 5s. 6d.; Samuel Hayes, £1 2s. 6d.; Solomon Lyon, £1 10s.; Jonas Phillips and son, £2 12s. 6d.; Sholas Barrnitza, 14s. 6d.; Tiny Phillips, 12s.; Bernard Gratz, £1 16s.; Michael Gratz and son, £1 19s.; Michael Levy, 17s. 6d.; Isaac Moses, Sr., 7s. 6d.; Moses Nathan Levy, 2s. 8d.; Moses Nathan Levy's brother, 18s.; Solomon Aaron, 7s. 6d.; Jacob Cohen, Sr., £1 2s. 6d.; Myer Hart, 11s.; Abraham Hart, 7s. 6d.; Michael Hart Cohen, £1 11s.; Solomon Etting, £1 2s. 6d.; Benjamin Nones, £2 3s. 6d.; Isaac Ximenus, 6d.; Joseph Henry, 8s.; Meyer and Solomon Marks, 3s.; Aaron Syefort, £10 10s.

A few months later the congregation took into consideration the subject of depredations at the burying ground and it was voted to permit the erection of a building close by, at the expense of the builder, in order to remedy the evil. This

cemetery was at Spruce and Ninth Streets, and among others buried there, prior to the present century, were: Nathan Levy, 1753; Jacob Henry, 1751; David Gomez, 1780; Matthew Gomez, 1781; Sarah Judah, 1783; Miriam Marks, 1784; Sarah Marks, 1784; Abraham Levy, 1786; Emanuel Josephson, 1796. The stone marking the grave of the latter gives the date of his death as February 30, 1796.

On February 24, 1790, Bernard Gratz, *Parnass*, and Manuel Josephson, Trustee, on behalf of the congregation, issued a fresh appeal for funds wherewith to pay off the indebtedness on the synagogue. This was addressed to the congregation in Parimarirba Surinam. "In former times," it read, "the few housekeepers that were settled here, being impressed with a sense of duty to assemble on Sabbath and Solemn days, to offer up their prayers in Congregation, thereby preserving the mode of worship and those ceremonies appertaining to our holy religion, and initiating their young offspring therein, that the same might become familiar to them, and so be handed down inviolate to succeeding generations, and in order that they might have a place wherein to assemble for that purpose, they hired a room in a private house and furnished and decorated it proper for a synagogue, although in miniature, it being suited to their numbers and circumstances. This they continued many years, satisfied and happy in that particular, until the year 1776, when the disturbances in this county began and which caused numbers of our brethern from the different congregations in America to come with their families to reside here. Thus the congregation greatly increased, so that the room aforesaid, became insufficient to contain so considerable a number. * * * *

But no sooner did the news of peace reach these parts than

they all returned to their respective homes and former places of abode, leaving this small congregation saddled with a debt that had been contracted chiefly on their account, and is become impossible for this handful to discharge, without the assistance of their benevolent brethren abroad, finding it at present even difficult to raise the annual salaries of the *Hazan, Shochet* and *Shamas*."

Two years after the application to the Legislature for a lottery, an act was passed, allowing the congregation to raise £800 by that means.

The story of Haym Salomon's life is an interesting one. His prominence was not confined to the synagogue, to which he was the most liberal contributor, but was attained by generous and timely assistance to the founders of the Republic, and will cause his name to be remembered for all time to come. He was a native of Poland and of Portuguese descent. His family were highly respectable and learned people. His wife was Rachel Frank, daughter of Moses B. Frank of London, who, with his brother, the distinguished Jacob Frank of the Revolutionary War, died in New York while it was yet a colony. Moses and Jacob Frank were sons of Aaron Frank of Germany, who was the companion and friend of King George of Hanover, and who loaned that monarch the most valuable jewels in his crown at his Coronation. Jacob Frank was the British King's sole agent for the Northern Colonies at New York, and his son David was the King's agent for Pennsylvania. After visiting many countries and acquiring various languages, Haym Salomon left Lissa and came to America. He was in New York when the British took possession of the city, and with other patriots was arrested and confined in the prison

known as the "Prevost," which stood on the spot now occupied by the Hall of Records in the City Hall Park. So closely were the prisoners packed there that "when they laid down at night to rest, when their bones ached on the hard oak planks and they wished to turn, it was altogether by command 'right-left,' being so wedged as to form almost a solid mass of human bodies." Escaping from the clutches of the British, Haym Salomon made his way to Philadelphia, and there married the sister of Colonel Frank. It was during his residence there that he was entrusted with the negotiation of all the war subsidies of France and Holland on his own personal integrity, which were disposed of to the resident merchants in America without any loss, at a credit of two and three months, for which he received the small commission of one-fourth of one per cent. It was Haym Salomon who, when the people of Philadelphia were deprived of the use of any circulating medium by the act of withdrawal of Continental money and great distress existed, caused \$2,000 in specie to be distributed among the poor of that city. In Madison's letter to Virginia in 1781, he writes: "My wants are so urgent that it is impossible to suppress them. The case of my brethren is equally alarming." And later on he declares that "the kindness of our friend in Front Street (Mr. Salomon) is a fund that will preserve me from extremities, but I never resort to it without great mortification, as he obstinately rejects all recompense. To necessitous delegates he gratuitously spares from his private stock." And the same year he admits, in a letter to Edmund Randolph, that he had been "for some time past a pensioner on the favor of Haym Salomon." The magnitude of these great favors granted by

Mr. Salomon may be judged by what was written by one distinguished Virginian in 1781-82, who said: "We have tried to raise funds to relieve ourselves by offers of depositing the best names in Virginia, but it is in vain. My brethren are in like distress." Relief from any other quarter than from Mr. Salomon was so rare that the only instance where it occurred is thus recorded in Mr. Madison's journal, in September, 1782:

"I succeeded in getting the sum of fifty pounds from Mr. Cohen by depositing the obligation of Mr. Randolph payable for it at sixty days." The disinterestedness of Haym Salomon was again forcibly illustrated in his intercourse with the members of the Government. When he was called on to advance the entire pay for the ensuing year to Messrs. Jones, Randolph and Madison, as members of the Revolutionary Congress, they had in writing allotted that Mr. Madison should get fifty pounds less than the other two, but Mr. Salomon seeing in this young statesman, then only twenty-nine years old, those great, latent talents, for which he became in after years distinguished, presented him, from his own private purse, the fifty pounds, and thus equalized the pay of the whole delegation. Jared Sparks, the historian, in the Life of Gouverneur Morris, a member of Congress in 1780, publishes a letter written by Mr. Morris, in which he declares that "the person who did loan cash to a member to relieve his distress in that day, was in no expectation of ever getting repaid." While many of the merchants who subscribed to make up army supplies in 1780, were represented as having given their names without any security, it is shown by Mr. Madison's journal that they had a contingent security of the best Sterling Exchange to the amount of £150,000, in

excess of their subscription. Facts not generally known are contained in a document presented to a committee of Congress, from the Bank of North America, the first and only bank chartered by the Revolutionary Congress. This document shows the relative proportion of the account of Mr. Salomon, and forty other principal merchants, who commenced with the opening of the bank. Their accounts, up to the period of his death, when his account closed, occupied in all fifteen pages of the large ledger, and his single account occupied fifteen pages, double columns, of the same ledger. The amount of his one account was as large as their entire account in the aggregate. His balance at the various times of settlement in his bank book show specie balances of \$15,000 to \$50,000 at each period. The amount charged by the bank to his account as paid to the financier of the Revolution was more than \$200,000, while Robert Morris' own account during the same period has but a deposit of less than \$10,000, and which was received on the very day from Haym Salomon as it was charged to him. Funds were also given, when necessity required, to Jefferson, Willson, Ross, Duane, Reed, and others of the Congress of the Declaration, and also to Madison, Mercer, Arthur Lee, Joseph Jones, Harrison, Mifflin, Rittenhouse, Pendleton, Randolph and others. Haym Salomon was also the confidential friend of that ardent adherent to the American cause, the Chevalier de la Luzerne, the French Ambassador, as well as to the two Consuls-General Marbois and De La Forrest, both of whom were subsequently ministers of Napoleon I.

In the archives of the Intendancy of Cuba, there is a letter from Don Francisco Rendon, Minister from Spain to the United States, addressed to Don Diego Jose de Navarro,

Governor-General of Cuba, in which the former says : " I am entirely indebted to the particular kindness of Mr. Salomon to support my credit with any degree of reputation, and without it I certainly could not have been able to render that protection and assistance to the subjects of His Most Catholic Majesty which is enforced on me by his royal Commands." The list made and deposited at the Probate office of the certificates of Revolutionary indebtedness, of which he was seized at the time of his death in 1784, shows upwards of \$350,000, consisting of War office, Loan office, Commissioner, Treasury and Continental certificates, not one cent of which was ever received by the infant children, owing to circumstances for which they could not be accountable. Henry Wheaton says that Judge Wilson, so distinguished for his labors in the convention that framed the Federal Constitution, would have retired from public service had he not been sustained by the timely aid of Haym Salomon, administered with equal generosity and delicacy.

A committee of the United States Congress, in 1850, to whom was referred a resolution to reimburse the heirs of Haym Salomon, for the moneys so generously advanced by their illustrious ancestor, admitted the justice of the claim and reported that he had " advanced liberally of his means at a time when the sinews of war were essential to success," and as late as 1864, the Committee on Revolutionary Claims of the United States Senate, reported a bill appropriating the sum of \$353,726.43, provided that Mr. Salomon's heirs would relinquish all further claim upon the Government.

Isaac Moses was a Philadelphia merchant whose patriotism was emphasized by a contribution of £3,000 when Robert Morris undertook to raise money with which to prose-

cute the war. He subsequently removed to New York, where he was for years a leading merchant and was one of the founders of the Bank of New York. David Franks, son of Jacob Franks, of New York, was a prominent Philadelphia merchant, whose fortune was swept away by confiscation on account of his adherence to the British cause. In 1743 he married Margaret, daughter of Peter Evans, of Philadelphia, having previously abjured the Hebrew faith. Three daughters and one son were born to them. The three daughters were among the belles of Philadelphia during the Revolutionary War, the eldest, Abigail, having married Andrew Hamilton, the owner of "Woodlands," and at one time the Attorney-General of the State; the second was unmarried, while the youngest, Rebecca, was, after the war, wedded to Lieutenant-General Sir Henry Johnson, who rendered important service in the rebellion in Ireland. Rebecca Franks was distinguished for her beauty, wit and intelligence. She was a conspicuous figure in Philadelphia society during the period named. General Lee said of her that she was "a lady, who has had every human and divine advantage." She was universally courted for the charms of her conversation. At the celebrated fête of the *Mischianza*, which took place at Philadelphia, May 18, 1778, and which was given by the British officers to Sir William Howe before he relinquished his command to Sir Henry Clinton, Rebecca Franks was one of the princesses. The following interesting description of social life in New York towards the close of the Eighteenth Century occurs in a letter from her pen, and is taken from Mrs. Ellett's "Queens of American Society:"

By the bye, few ladies here know how to entertain company in their own houses, unless they introduce the card-table. Except the

Van Hornes, who are remarkable for their good sense and ease, I don't know a woman or girl who can chat above half an hour, and that on the form of a cap, the color of a ribbon, or the set of a hoop, stay or *jupon*. I will do our ladies, that is the Philadelphians, the justice to say, that they have more cleverness in the turn of an eye than those of New York have in their whole composition. With what ease have I seen a Chew, a Penn, an Oswald, or an Allen, and a thousand others, entertain a large circle of both sexes; the conversation, without the aid of cards, never flagging, nor seeming in the least strained or stupid. Here in New York, you enter a room with a formal set courtesy, and after the howdos things are finished; all is a dead calm till the cards are introduced, when you see pleasure dancing in the eyes of all the matrons, and they seem to gain new life. The maidens, if they have favorite swains, frequently decline playing, for the pleasure of making love; for to all appearance, it is the ladies, not the gentlemen, who now-a-days show a preference. It is here, I fancy, always leap-year. Indeed, scandal says, that in the cases of most who have been married, the first advances came from the lady's side, or she got a male friend to introduce the intended victim and pass her off. I suspect there would be more marriages were another mode adopted; they have made the men so saucy that I sincerely believe the lowest ensign thinks he has but to ask and have; that a red coat and smart epaulette are sufficient to secure a female heart.

At a ball given by Mrs. Washington to the French Minister in honor of the alliance between France and the United States, Miss Franks took occasion to show her Tory sympathies by bribing a servant to decorate a dog with the cockades of the two countries and usher the animal into the ball room. In 1810 the former Philadelphia beauty was living in Bath, England, where she was visited by General Scott some years later. In the course of an animated conversation, she remarked to the hero of Lundy's Lane: "I have gloried in my rebel countrymen. Would to heaven, I, too, had been a patriot! I do not—I have never re-

gretted my marriage! No woman was ever blessed with a kinder—a better husband; but I ought to have been a patriot before marriage.”

A sister of David Franks married General Oliver De Lancey, of the British Army. David S. Franks, a nephew of David Franks, was an officer of the Continental Army. Mayer Isaac Franks, a brother-in-law of Haym Salomon, was for a time Judge of the Supreme Court of Pennsylvania. One of the sons of David Franks returned to England, and died a member of Parliament, while Colonel Franks, after the war, was appointed Prothonotary of the Supreme Court of Pennsylvania, which office he held at the time of his death.

Israel Israels, a native of the Island of Barbadoes, was a prominent character in Philadelphia, up to the time of his death in 1821. During the Revolution he resided on the Delaware, near Wilmington. The female members of the family being dependent upon Israel and his younger brother Joseph, for protection, lots were drawn to determine which should become a soldier. The lot fell upon Joseph, the younger, while Israel devoted his time and attention to his farm on the Delaware, where he resided with his wife. The story of Israel's trial and escape, after his arrest by the British, forms one of the most thrilling episodes of the Revolution and is thus graphically described by the historian Lossing:

“Israel Israels, was a member of the Committee of Safety, and, of course, a marked man. Betrayed by Tory neighbors, he and his wife's brother were made prisoners and taken upon the frigate ‘Roebuck,’ lying in the Delaware, in sight of his house, for trial. He was treated harshly; his bed was a coil

of rope on deck, his food was of the meanest kind. It was reported that he had declared that he would 'sooner drive his cattle as a present to General Washington, than receive thousands of dollars in British gold for them.' On being informed of this the British Commander ordered a detachment of soldiers to go to his (Irsael's) meadows, in full view, and seize and slaughter his cattle then feeding there. His young wife (then only nineteen years old) saw her husband and brother taken to the frigate, and she also saw the movement of the plunderers. She guessed their purpose when she saw the soldiers land. With a boy eight years old, she hastened to the meadows, cast down the bars and began driving out the cattle. The soldiers told her to desist and threatened to shoot her. 'Fire away!' cried the heroic woman. They fired, and the balls flew thickly but harmlessly around her. The shield of God's providence was over her, and, though the cowardly soldiers fired several shots, not one grazed her. The cattle were all saved, and the discomfited marauders returned to the frigate. The trial of Israel took place. A kind-hearted soldier asked him if he was a Free Mason. He answered in the affirmative and was informed that a lodge was to be held on board the vessel that night, the officers being Masons. The trial ended. The life of Israel was in jeopardy. He made a manly defense before the Court, and when opportunity offered he gave a sign of the brotherhood. It was recognized; the haughty bearing of the officers was changed to kindness; the Tory witnesses were reprimanded for seeking the harm of an honorable man; presents were prepared for his heroic wife, and himself and brother were sent on shore in a splendid barge and set at liberty. The records of the Grand Lodge of Masons of

Pennsylvania bear testimony that Mr. Israel (who was at one time Grand Master) was saved from an ignominious death by the use of Masonic signs."

Israel Israels, was at one time High Sheriff of Philadelphia, and was seventy-eight years old when he died. A clock owned by Israels is among the relics in possession of the Pennsylvania Historical Society. Israel's wife was Hannah Erwin, a Christian, and Mrs. Ellett, author of "Women of the Revolution," and "Queens of American Society," was their daughter.

Jonas Phillips, who lived at 110 North Second Street, married Rebecca, daughter of *Hazan Machada*. Their son, Naph-tali Phillips, was born October 19, 1773. Zelegman Phillips, another son, was born June 28, 1779. He married Arabella, daughter of M. Solomon. He was one of the ablest criminal lawyers in Philadelphia, and died in 1839. Moses Levy, another lawyer, sold his house in Chestnut Street to the Bank of North America. Another distinguished member of the Bar, was Sampson Levy, whose impromptu speeches were said to be "perfect gems."

For many years the Hebrews of Philadelphia have occupied an honorable place in the community. Prominent among those in the mercantile world, half a century ago, were John and Samuel Moss, shipowners, and Lewis Allen, who carried on an extensive wholesale dry-goods business from 1815 to 1841. A merchant then widely known was Leon J. Levy, who occupied a large establishment on Chestnut Street. Among the numerous bankers were found the Gratz family. Michael Gratz came from Austria when a lad, and traded largely with the Indians. He sided with the Colonists during the war, and his name appears among the signatures to the

Non-Importation Resolutions after the passage of the Stamp Act. Of his eleven children, Simon, the eldest son, was one of the founders of the Pennsylvania Academy of Fine Arts. Hyman, a brother, was President of the Pennsylvania Insurance Company. Rebecca, a daughter, who is immortalized as the heroine of Scott's "Ivanhoe," was born March 4, 1781. She was prominently identified in the organization of numerous charitable and benevolent associations. When fifty-seven years old she organized the first Hebrew Sunday-school in the United States.

Writing of her in her younger days, Gratz Van Rensselaer says: "Her eyes were of exquisite shape, large, black and lustrous; her figure was graceful and her carriage was marked by quiet dignity—attractions which were heightened by elegant and winning manners. Gentle, benevolent, with instinctive refinement and innate purity, she inspired affection among all who met her; and having received the best instruction that the time and country afforded, she was well-fitted for practical and social duties." Among her numerous acquaintances was Washington Irving, and to the latter it is said Scott was indebted for the character of Rebecca in *Ivanhoe*, Irving having portrayed to him, during one of his visits abroad, the fair Philadelphian's "wonderful beauty, the story of her firm adherence to her religious faith under the most trying circumstances, and particularly illustrated her loveliness of character and zealous philanthropy." She died in 1869 at the age of eighty-eight.

Hyman Marks was also engaged in the banking business. Other bankers were Robert and Isaac Phillips, the latter a son-in-law of John Moss, the Joseph brothers and Joseph Andrade. Mr. Andrade was a Frenchman and a man of

immense fortune. Though received in the best society he was noted for his penury, eccentricity and shabby attire. Among the members of the bar Zeligman Phillips and his sons, Altamont and Henry M., occupied high places.

Johaveth, a daughter of Moses Isaacks, of Newport, married Michael Marks of Philadelphia, who came from England with Hyman and Michael Gratz. He, with his father, Henry Marks, were among the founders of the synagogue *Mickve-Israel*.

Anna, a daughter of Michael Marks, married Lewis Allen, a well-known and highly respected merchant of Philadelphia, who succeeded his father, Lewis Allen, Sr., in business in 1815. Mr. Allen was for many years President of the synagogue of which his father-in-law was a founder, and his widow, Mrs. Anna Allen, assisted Miss Gratz in the formation of the first Hebrew Sunday-school of that city and was one of the founders and first President of the Jewish Foster Home and Orphan Asylum, and was forty years Treasurer of the Female Hebrew Benevolent Society of Philadelphia. Mrs. Allen, who was born in the village of Sing Sing, N. Y., in the year 1800 is now (1888) a resident of the city of New York.

Abraham Hart, was for many years a member of the firm of Carey & Hart, the leading book house of the United States. Mr. Hart's uprightness and integrity, during his business career of more than a quarter of a century, was marked, on his retirement from active life, by a public dinner, tendered him by the publishers and booksellers of Philadelphia, in 1854. He was, for upwards of thirty years, President of the *Mickve-Israel* congregation, and his opinion was sought after by all his co-religionists. He generously

aided and encouraged all Hebrew institutions in his city and elsewhere, and "many a time in the synagogue when the Sabbath was over, a crowd of poor would gather about him, and he would deal out money to them, and many a poor soul went forth rejoicing, calling God's choicest blessings upon the head of this generous man." He enjoyed the friendship of General Grant, George W. Childs, and other famous men, and the announcement of his death, in July, 1885, called forth expressions of sincere sorrow in many Hebrew households. Miss Louisa B. Hart, was one of the three Jewesses of Philadelphia, to whom we are indebted for the first Hebrew Sunday-school in the United States. She was born at Easton, Penn., June 3, 1803, and, after the death of her father, a merchant of that town, removed to Philadelphia, where she became interested in the formation of the Sunday-school founded by Miss Gratz, and of which she became a teacher and first Vice-president and subsequently Superintendent. She died in 1874.

LANCASTER.

A numerous Hebrew community existed in Lancaster, Penn., in colonial days. The most prominent of the early settlers there, was Joseph Simon. He reached Lancaster about 1735, and taking out a license as an Indian trader, soon monopolized the business in that section, ranking for almost half a century as one of the wealthiest Indian traders and merchants in America. The colonial records of Pennsylvania made frequent and honorable mention of his services. As early as 1740, he began to acquire land in Lancaster and the surrounding country, and gradually accumulated immense tracts in Pennsylvania. In 1747, he bought one piece of 288 acres,

near Maytown, from John Lowrey. Mr. Simon's store was the largest at Lancaster, and was in Penn Square, in the centre of the town. Levy Andrew Levy, was a partner in this store for many years and his (Simon's) sons-in-law, Levi Phillips, Solomon M. Cohen, Simon Gratz and Solomon Etting, were also, at various periods, associated with him. Another son-in-law was Dr. Nicholas Schuyler, of Albany, a surgeon in the Revolutionary war. Prior to the French and Indian wars of 1755, Mr. Simon made frequent excursions to the Ohio and Mississippi Rivers with his pack horses, trading with the Indians.

In 1763 the series of Indian depredations culminated in the attack by the Shawnees, Delawares and Huron tribes at "Bloody Run," in Bedford County, Penn. This resulted in heavy losses to the traders, among whom were David Franks, Joseph Simon, William Trent, Levy Andrew Levy, and Colonel Alexander Lowrey, twelve traders sustaining thereby a loss of £80,000 (four hundred thousand dollars). Five years after this disaster, on November 8, 1768, at the treaty of Fort Stanwix (Rome, N. Y.), all the tribes of the Six Nations joined in a deed to the aforementioned Indian traders of the tract of land "beginning at the south side of the mouth of Little Canhawa Creek where it empties into the Ohio River, and running from thence southwest to the Laurel Hill until it strikes the River Monongahela, thence along said river to the southern boundary line of the Province of Pennsylvania, thence along the boundary line of Pennsylvania to the Ohio River, and down that stream to place of beginning."

The region referred to in this deed, which may be seen in Independence Hall, Philadelphia, at the present time com-

prises the large State of West Virginia. The settlement of this land was resisted by Virginia, and the breaking out of the Revolution put an end to all negotiations looking to its acquirement. Mr. Simon, however, cherished for many years a hope of reclaiming it and until the day of his death expended large sums of money to obtain possession of the grant. The losses at Bloody Run proved but a temporary check to Mr. Simon, who was a man of push and enterprise, and he enjoyed a lucrative trade until after the Revolutionary War.

On July 5, 1773, the different tribes of the Indian nations in Illinois conveyed to twenty-two residents of Lancaster and surrounding country a grant of land which now embraces the southern half of the State of Illinois. Eight Hebrews were interested in its purchase. They were Moses Franks, Jacob Franks, David Franks, Barnard Gratz, Michael Gratz, Moses Franks, Jr., Joseph Simon, Levy Andrew Levy. This land, like that in Virginia, never passed into the control of the purchasers, which was also owing, it is presumed, to the Revolution. Levy Andrew Levy's interest in Mr. Simon's business ceased in 1778, when he and Susanna, his wife, conveyed it to Aaron Levy, also a storekeeper in Lancaster, presumably a son. The Levys reached Lancaster a few years after the arrival of Mr. Simon, his (Simon,s) sons-in-law coming many years thereafter. One of them, Solomon Etting, had previously lived at York, Penn. Mr. Simon's closing years were embittered by his son-in-law, Michael Gratz, whom he fancied had dealt unjustly with him in certain business transactions. On this account Mr. Simon disposed of the whole of his real estate, including several thousand acres in Northumberland County, in order to prevent him from enjoying any part of it.

Colonel Alexander Lowrey, was, for over forty years, engaged with Mr. Simon in the fur trade. Colonel David Clark, of New Orleans, father of the late Mrs. Myra Gaines, whose claims involving millions of dollars were the subject of many years of litigation with the Government, was employed as wagon boy by the two traders when they visited the Ohio and Mississippi country.

Mr. Simon lived to the ripe age of ninety-two years and was buried in the Lancaster Cemetery. The inscription on his tombstone reads :

And Joseph gave up the Ghost,
and died in a good old age.
An old man and full of years
and was gathered to his people.
Joseph Simon
Departed this life
the 12th day of the month Shebath, in the
year 5565, corresponding with the 24th day
of January, 1804, aged 92 years, in a good old age
And he walked with God, and he was not,
for God took him.

At his side rests his wife, on whose tombstone is this record :

The Body of Mrs. Rose Simon,
wife to
Mr. Joseph Simon,
who departed this life
the 3d day of May, 1796,
in the 69th year
of her age.

Levi Phillips and Belah, his wife, (son-in-law and daughter of Mr. Simon) were appointed his executors. A clause was inserted in his will providing that the " silver plate used for re-

ligious worship" in his family and two scrolls of the law, were to remain in Mr. Phillips' family, during the latter's life-time, after which they should revert to the Philadelphia synagogue.

After Mr. Simon's death the Phillippes, Cohens, Gratzes and Ettings all removed to Philadelphia. Mr. Simon left five daughters and two sons. The latter were imbeciles and were amply provided for in his will.

In the year 1747 one-half acre of ground was acquired for a Hebrew cemetery, Isaac Nunus Ricus and Joseph Simon being named as Trustees. The deed conveying the property reads that it is to be held "for the Society of Jews settled in and about Lancaster." The first interment in the old cemetery after 1804 was in the year 1855. Two years prior to this the Hirsh brothers reached Lancaster. They took measures to form a congregation, and on February 25, 1855, a charter was obtained with twenty-one members, the congregation styling themselves *Shaaray-Shamoyim*. On September 13, 1867, their synagogue was built and dedicated. It stood at the corner of Orange and Christian Streets. For some years the following gentlemen officiated as *Hazan*, or Reader, of the congregation: Joseph Eckstein, L. Rosenstein, W. Frankenstein, Jacob Stein, — Weil, William Shuster, A. B. Black and Henry Weile.

Easton, Penn., was settled in 1750, and eleven families numbering about forty men, women and children, comprised the population two years thereafter. Among these was one Hebrew family, the head of which was Meyer Hart, who was the first merchant in the town. In 1763 he was the heaviest tax-payer found there. That year his assessment amounted to nineteen shillings. Meyer Hart's business career, according to the town records, was a satisfactory one.

By thrift and industry he prospered so far as to become the owner of three houses and several negroes, besides which he owned a good stock in trade. In 1782 his stock was valued at \$1,200. Michael his son, encouraged by his father's success also embarked as a merchant, and in 1776, was found occupying a store on the north-east corner of the square. He also owned slaves. It was at his house that Washington accepted an invitation to lunch while tarrying for a few hours in the town. The late Miss Louisa B. Hart, his daughter, thus proudly records the event in her diary: "Let it be remembered that Michael Hart was a Jew, practically, pious, a Jew reverencing and strictly observant of the Sabbath and festivals; dietary laws were also adhered to, although he was compelled to be his own *Shochet*. Mark well, that he, Washington, the then honored as first in peace, first in war and first in the hearts of his countrymen, even during a short sojourn became for the hour the guest of the worthy Jew."

A congregation, *Beth-Shalome*, was started in Easton in 1839, and chartered in 1842, with the following members: Henry Rosenfield, Michael Lederer, Solomon Rohden, Samuel Bachenheimer, Moses Cohen, Solomon Scheit, Samuel Able, Adolph Hirsch, Lewis Bachenheimer, M. Gardner, Wolf Rosenbaum, Emanuel Scheif and Isaac Menline. Rev. Morris Cohen was the first Rabbi, and was succeeded by Messrs. Kling, Pritzel and Jacoby.

RICHMOND.

In Richmond, Va., the Congregation *Beth-Shalome*, was founded in or about the year 1791. Among the organizers and earlier members were Jacob Mordecai, Samuel Alexander, Joseph Marx, Gershom Judah, Myer M. Cohen, Baruch

Judah, Zalma Rehine, Asher Marx, Benjamin Myers, Israel I. Cohen, Benjamin Solomons, Samuel Mordecai, Jacob I. Cohen, Marcus Elkan, Joseph Darmstadt, Isaac H. Judah, Isaac Mordecai, Lyon Hart, Aaron Henry, Benjamin Woolfe, Manuel Judah, Isaiah Isaacs, Mordecai M. Mordecai, Abraham Myers, Samuel M. Myers, Jacob Lyons, Solomon Jacobs, Moses Myers, Jacob Block. Divine service was held in early years on Nineteenth Street, in the rear of the Union Hotel. In excavating the foundation for the hotel a portion of the building in which the synagogue was located was demolished. This caused its abandonment and subsequent removal, about 1817, to Mayo Street, where the city donated a lot for synagogue purposes. On October 21, 1791, Isaiah Isaacs deeded to the Trustees of the synagogue a portion of his garden, on the south side of Franklin Street, west of Twenty-first, for the purpose of burying "all Jews, male and female, that may hereafter die in the City of Richmond, or whose bodies may be brought there to be interred." The cemetery had a frontage on Franklin Street of forty feet and extended southwardly 102 feet. Here many of the oldest and best known citizens found a resting place. As the population increased, a larger cemetery was laid out in the northwest section of the city. Isaac H. Judah officiated as Minister of the synagogue early in the century. Isaac B. Seixas was acting minister after his retirement. Rev. Abram Hyam Cohen, occupied the pulpit from 1829 to 1830. He was the son of Rev. Jacob Raphael Cohen, a native of Gibraltar, who officiated in the synâgogue *Mickve-Israel*, of Philadelphia, and died in 1811. Rev. Jacques J. Lyons and Rev. Ellis Lyons, brothers and natives of Surinam, were Mr. Cohen's successors in the Richmond synagogue.

The following letter of Washington is in reply to an address from the congregations of Richmond, Philadelphia, New York and Charleston, felicitating him upon his accession to the Presidency :

The liberality of sentiment toward each other, which marks every political and religious denomination of men in this country, stands unparalleled in the history of nations. The affection of such a people is a treasure beyond the reach of calculation, and the repeated proofs which my fellow-citizens have given of their attachment to me and approbation of my doings form the purest source of my temporal felicity. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgment.

The power and goodness of the Almighty so strongly manifested in the events of our late glorious Revolution, and his kind interposition in our behalf, have been no less visible in the establishment of our present equal government. In war he directed the sword and in peace he has ruled in our councils.

My agency in both has been guided by the best intentions and a sense of duty I owe to my country. And as my exertions have hitherto been amply rewarded by the approbation of my fellow-citizens, I shall endeavor to deserve a continuance of it by my future conduct. May the same temporal and eternal blessings which you implore for me rest upon your congregations.

Jacob I. Cohen, one of the early members of the Congregation *Beth-Shalome* came from Rhenish Prussia in the year 1773. After a brief sojourn at Lancaster, Penn., he proceeded to Charleston, S. C., with a view, it is supposed, of establishing himself there in business. During the active hostilities which soon followed, Mr. Cohen took part as a volunteer soldier in the defense of the colonies, serving under Moultrie and Lincoln, in the ranks with numerous co-religionists from Charleston and other sections, until the British were driven out of the Carolinas. He was then honorably discharged from service, and shortly thereafter, and before Cornwallis'

surrender, at Yorktown, settled at Richmond. Mr. Cohen soon became a successful merchant and subsequently a banker, and in the latter capacity was able to render important service to the young Republic. Frequent reference to Mr. Cohen is found in the Madison papers and the future President, on several occasions, bore testimony to his valuable services. Though absorbed with the cares of business, Mr. Cohen, during his residence in Richmond, was interested in public affairs and was conspicuous in all municipal movements, being chosen a magistrate and a member of the City Council. He was twice married but had no children. He died at Philadelphia, in 1823, and his remains rest in the old Hebrew burying ground on Spruce Street. After the close of the Revolutionary War, Israel I. Cohen, a younger brother of Jacob I., joined the latter at Richmond. He subsequently made a voyage to England, where he was married, and in 1787 returned to Richmond, bringing with him his wife. He died in that city in 1803, and was there buried, leaving a widow, six sons and one daughter. The sons were: Jacob I. Cohen Jr., Philip I., Mendes I., Benjamin I., David I., Joshua I. In 1802, the six sons, with their mother and sister, removed to Baltimore. Hyman Marks was a citizen of Richmond towards the close of the Eighteenth Century. His wife was a native of Newport and a child of Hillel and Abigail Seixas Judah.

The burning of the Richmond theatre in the year 1811, resulting in the death of the Governor of the State and many other prominent citizens, caused a painful sensation throughout the country, and brought grief to numerous Hebrew households. Among those who perished in that memorable catastrophe, were: Mrs. Zipporah Marks, Miss Eliza Jacobs,

Joseph Jacobs, Charlotte Raphiel and Adelaide Boseman, the two latter being children.

Joseph Marx was a wealthy merchant. His son Samuel was cashier of the Bank of Virginia. Marcus Levy was an eccentric character. He claimed to be a prophet. Solomon Jacobs, besides occupying various public offices, was President of the synagogue. Reuben Canter, an intelligent Englishman, was a tobacconist. Mr. Norstedlan, a prominent German and highly respected in the community, was engaged in a similar business. Alexander Levy came from Alsace, France. He had been a soldier under Napoleon I. Isaac Lyon was a prominent business man, and in his youth was engaged in the printing establishment where the State laws were published. Israel B. Kursheedt reached Richmond soon after the war of 1812, having come to New York from Germany in 1796. In Richmond he conducted a lottery and exchange business. His wife was a daughter of Rev. Gershom Mendes Seixas, of New York. Abram L. Philip, was a well known merchant. Henry L. Philip was an importer of fancy goods. Myer Ansel, who married the eldest daughter of Rev. Abraham Hyam Cohen, was also a merchant. Zalma Rehine was a storekeeper, and the uncle of Isaac Leeser. One of the leading members of the synagogue was David Judah, a merchant.

About the year 1840 the Hebrew community in Richmond was one of the most flourishing in the country. The year 1844 witnessed the formation of the Synagogue *Beth-Ahaba*. An unpleasant episode occurred about this time, steps having been taken by the older congregation to prevent the interment of members of the new synagogue in the cemetery, of which the first congregation claimed exclusive control. A

legal contest was necessary in order to settle the points at issue. Gustavus A. Myers, a co-religionist and prominent member of the bar, was retained as counsel by the Germans. The decision of the Court was in favor of his clients.

During the second decade of the present century the Hebrew population included Abram Levy, Jacob Levy, Simon Block, Benjamin Jewell, Marcus Levy, Solomon Raphael, Mordecai Marks, Solomon Pallen, Israel B. Kursheedt, Myer Angel, Samuel Daniels, Isaac Cardoza, Reuben Canter, Isaac Lyons, Jacob Phillips, Myer Ansel, Abram L. Philip, Henry L. Philip, Solomon Marks, Adolph Ancker, Mitchell Ancker, Hart Ancker, Jacob Ancker, Gustavus Ancker, Mr. Norstedlan, Alexander Levy, David Judah, Joseph Jacobs. Prior to 1845 the population was increased by the arrival of Elias Mayer, Abraham Seixas, Hyman Seixas, Elias Marks, M. J. Michelbacher, Abraham Hirsh, Solomon Soher, Aaron Myers, Lewis Pyle, Abram Pyle, Isaac Schriver, Isaac Rosenheim, Joseph Myer, Moses Waterman, Myer Stern, Joseph Milheiser, William Fleishman, Emanuel Strauss, Solomon Hunt, Emanuel Hunt, Henry Hyman, Lewis Hyman, Lazarus Rosenfeld, Lewis Rosenfeld, Emanuel Rosenfeld, Simon Rosenfeld, Isaacs Bachrach, Moses Mittledorfer, Abraham Hutzler, Simon Hutzler and Augustus Mailert.

Emanuel Hunt, who lived to the age of 106 years, was a highly respected merchant. He strictly observed the Hebrew Sabbath and holidays up to the time of his death, including the twenty-four hours fast on the Day of Atonement. He was the recipient of numerous testimonials for saving the lives of several citizens from drowning. His death, which occurred in 1845, caused profound sorrow in the community. His funeral was attended by the Governor of the State and numerous State and Municipal officers.

NEW ORLEANS.

Of the early settlement of Hebrews in the State of Louisiana the information obtainable is somewhat meagre. The edict known as the "Black Code," in the reign of Bienville, forbade them from becoming settlers, denied them the rights of citizenship, and placed them in the same category with the negroes for whom the code was originally intended and whence it derives its name. The Huguenots, however, were subjected to similar restrictions, and when, after their expulsion from France, they expressed a desire to emigrate to Louisiana, the answer was returned from the Home Government that they had not been expelled from France for the purpose of allowing them to settle in any of the French colonies. Hence, it appears that the provisions of the "Black Code" deterred Hebrews from venturing to Louisiana until the edict was regarded as inoperative and, to some extent, a "dead letter." Judah Touro, Alexander Isaac and Asher Phillips, were among the arrivals early in the present century. Abraham Labatt, father of the present well-known lawyers, was among the old-time residents. Bernard Cohn, born in 1820, is one of the few survivors of early days.

The first Hebrew burial ground at New Orleans was located just beyond the suburb of Lafayette in the Parish of Jefferson, and fronted on Jackson Street, the purchase price being \$361.24 which sum was paid by Manis Jacobs and Aaron Daniels the Senior Wardens, and Abraham Plotz, Asher Philips and Abraham Green, the Junior Wardens of a benevolent society styling themselves *Shaaray-Chesed*. On June 28, 1828, the first interment in the cemetery, that of Hyam Harris took place, followed on July 23d by Emanuel

Stern, and the following day by that of his wife. Among the interments up to 1834 are G. S. Gomperts in 1828; Sarah Jacobs in 1829; M. Marx in 1829; Susan Barnett and Samuel Hart in 1832, M. Strauss 1833; August Luzenburg 1834. Most of the earlier interments were natives of Germany and Holland, many of those later on coming from Charleston, London, England, Cincinnati, Baltimore and Kingston, Jamaica. The first congregation adopting the name of the benevolent society (*Shaaraj-Chesed*) before referred to, worshipped in a room on the top floor of a building in St. Louis Street.

The population of New Orleans did not exceed 10,000 when, in 1801, Judah Touro took up his abode in the town. He was then but twenty-five years of age, and was the son of the Rev. Isaac Touro of Newport, where he was born. Having lost his father when eight years old, and his mother four years later, his care and education devolved upon his mother's brother, a son of Michael Moses Hays of Boston, in whose counting-room he was reared. At the age of twenty-two he was selected as supercargo of a valuable shipment to the Mediterranean. After returning home he went to New Orleans where he opened a store and soon built up a thriving trade in New England products. His earnings were invested in ships and real estate and he soon attained prominence. Forming the acquaintance of Rezin D. Sheperd, also an enterprising merchant from Virginia, a warm attachment soon sprung up between the two.

During the memorable defense of New Orleans by Andrew Jackson, Judah Touro entered the ranks as a common soldier, and on January 1, 1815, volunteered his services to aid in carrying shot and shell from a magazine to a battery. Whilst thus engaged he was struck on the thigh by a twelve pound

shot and seriously wounded. Mr. Shepherd was also serving in the ranks when he learnt of his friend's misfortune, and though the surgeon in charge declared that Touro's life could not be saved, he procured a cart and lifting the wounded man into it, drove to the city and carried Touro into his house, returning to the field after seeing that his friend was properly cared for. Shepherd and Touro were ever afterward inseparable, and both became millionaires. Judah Touro died at New Orleans, June 18, 1854. Public journals and eminent divines offered eloquent and just tributes to his virtues. In New Orleans his death created a profound sensation and this feeling extended to many other places. By his will one-half of his estate was distributed among various charitable institutions, including \$80,000 to the New Orleans Alms House, handsome endowments to all Hebrew congregations in the country, and numerous private legacies to individual friends. Rezin D. Shepherd was made the universal legatee of the residue of the estate, in recognition of having preserved his life. One of the personal legacies in Mr. Touro's will, was the sum of \$3,000 to the Rev. Dr. Theodore Clapp, the eminent Universalist divine.

Upon learning that Amos Lawrence, of Boston, had pledged himself to give \$10,000 to complete the Bunker Hill Monument, if any other person could be found to give a like amount, Mr. Touro immediately sent a check for the amount. At a dinner given at Faneuil Hall, at the celebration of the completion of the monument, the following toast was given:

Lawrence and Touro, united names,
Patriarch and Prophet, press their equal claims ;
Christian and Jew, they carry out one plan,
For though of different faith, each heart, a man.

In accordance with his dying request and a provision in his will, Judah Touro's remains were conveyed to Newport for interment, accompanied by the Revs. J. K. Gutheim, Isaac Leeser, and S. M. Isaacs.

Rev. Mr. Leeser, in the course of his remarks at the grave, said :

He massed wealth by honest frugality, treasures flowed into his coffers in the pursuit of his mercantile enterprises. He had no one near him who was bound to him by the ties of blood and kindred, yet he squandered not his acquisitions in extravagance and intemperance, in boisterous wassail or secret debauchery ; but he relieved distress when it presented itself to his benevolent eye ; when he saw the naked, he clothed them ; and those that needed food, obtained it at his hands, whether they belonged to his faith or country, or whether they worshipped at other shrines, and had just seen the light of day in foreign lands. And if you had seen him in his daily walks, you would not have suspected him to be the man of wealth, and the honored protector of the poor, as he was ; the exterior of our brother betrayed not the man within. But when he gave you his hand, when he expressed in his simple manner that you were welcome, you could not doubt his sincerity ; you felt convinced that he was emphatically a man of truth, of sincere benevolence. And thus he lived for many years, unknown to the masses, but felt within the circle where his character could display itself without ostentation and obtrusiveness, at a period when but few of his faith were residents of the same city with him.

Ezekiel Salomon, a son of Haym Salomon, of Philadelphia, was the cashier of the branch of the United States Bank at New Orleans, in which office he died in 1822. Gershom Kursheedt, one of the sons of Israel B. Kursheedt, settled in New Orleans about 1835, and during his early years served as a clerk, and afterwards published a daily newspaper. Judah Touro appointed Mr. Kursheedt one of his executors.

BALTIMORE.

According to the Provincial Court Record of Maryland, there resided in that Province, as early as 1658, one "Jacob Lumbrozo, late of Lisbone, in the Kingdom of Portugal," who was known as "Ye Jew Doctor." Lumbrozo was committed for blasphemy, in the year mentioned, and in 1663, he was granted letters of "denizacion." In 1665 he receive a commission to trade with the Indians. Jacob Hart, a Hebrew of German birth, who came to this country in 1775, was a merchant in Baltimore during the Revolution. He is the person mention in the secret journals of the Revolutionary Congress, as having headed a subscription of the merchants of that city, and raised 2,000 guineas for the relief of a detachment of the American Army, under the command of Lafayette, while passing through Baltimore. Mr. Hart was the father-in-law of Haym M. Salomon, son of Haym Salomon of Philadelphia. Nathaniel Levy of Baltimore, fought under Lafayette, during the campaign of 1781.

In 1758 Jacob Myers erected an inn at the southeast corner of Baltimore and Gay Streets. Reuben and Solomon Etting settled in Baltimore towards the close of the Eighteenth Century and were prominent citizens as early as 1795. Reuben was captain of the Independent Blues. He removed to Philadelphia where he married, and where his descendants still reside. Solomon Etting was a native of York, Penn., where he was born in 1764. He was one of the committee of citizens appointed to forward resolutions to Washington, expressive of disapprobation of the proposed treaty with Great Britain. In 1804 he was one of the Directors of the Baltimore Water Company, whose shares at one

time sold at 900 per cent. above par. In 1816 he was appointed a Street Commissioner, and in 1828 a Director of the Baltimore and Ohio Railroad. He was for many years a Director of the Union Bank of Baltimore, and was elected a member of the City Council immediately after the passage of the Enfranchisement Bill in 1825, and was made President of the First Branch. Mr. Etting's second wife was a daughter of Simon Gratz, of Philadelphia. He reared a large family, and resided in Baltimore up to the time of his death, about 1847.

The six sons of Israel J. Cohen arrived in Baltimore soon after the death of their father at Richmond in 1803. They were Jacob I., Jr., Philip I., Mendes I., Benjamin I., David I. and Joshua I. Jacob I., Jr., was about thirteen years of age at the time. Under the watchful care of a good and pious mother he became at an early age a successful business man. He established at Baltimore, where he removed after his father's death, the banking house of J. I. Cohen, Jr., & Brothers, which was widely and honorably known in its day. He took an active part in business affairs, and his opinions and counsel were constantly sought in matters of public importance. When the Legislature of Maryland, in 1826, removed the disabilities of the Hebrews, who had previously been ineligible to public office, Mr. Cohen was elected to represent his ward in the City Council. He was several times re-elected and finally chosen annually as a member of the First Branch. He was President of the Council from 1845 to 1851. During his early connection with the Council Mr. Cohen was particularly active in the establishment of the Baltimore Public School system. The developments of all works of internal improvement engaged his

attention, and when the building of the Philadelphia, Wilmington and Baltimore Railroad was suggested, Mr. Cohen was one of the most active projectors of the movement. He was for a long time Vice-President of the company and remained a Director until his death. In 1836 he was chosen a director of the Baltimore and Ohio Railroad Company, and in 1849 he became the President of the Baltimore Fire Insurance Company. This office he also occupied up to the time of his death, the administration of its affairs being attended with great prosperity to the corporation. Mr. Cohen, who was a bachelor, died in 1869, in his eightieth year, attended by the loving ministrations of his two brothers and of the nieces and nephews to whom he stood a parent. He was beloved and respected by all who knew him. Mr. Cohen's residence in Baltimore was the first private dwelling in that city to be lighted with gas. This event took place in 1820. Philip I. Cohen, the second son of Israel I. Cohen, married at Norfolk, Va., and died there in 1852. He was post-master of the city at the time of his death. In the war of 1812-14 he was a member of Captain Nicholson's company of Fencibles, and served in the defense of Fort McHenry during the bombardment.

When the British menaced Baltimore in 1814, Mendes I. Cohen volunteered in its defence, and served in Fort McHenry during the memorable bombardment. After retiring from the banking business, in 1829, he travelled extensively, visiting the principal cities of Europe and the East, and ascended the Nile. While abroad he acquired numerous objects of antiquarian value, including the great collection of Consul-General Salt, at London, which number 680 objects. This collection was presented by his

nephews to Johns Hopkins University in 1884, and is known as the "Cohen Collection of Egyptian Antiquities." While abroad Mr. Cohen was the recipient of marked attention, from numerous celebrities including the Rothschilds and Pope Gregory XVI. He also witnessed the Coronation of Queen Victoria. Mr. Cohen served a term in the Maryland Legislature, where he introduced several important bills. He served for some years as Director of the Baltimore and Ohio Railroad, and was a prominent member of various commercial and benevolent associations. In Baltimore no man was better known than he, or more highly respected. He was ever lending a helping hand to worthy charities and always a firm upholder of the faith of his fathers. He lived to the age of eighty-three.

Benjamin I. and David I. Cohen were both married, and both were actively engaged in the banking business with their brothers. The former died in Baltimore in 1845, and the latter in 1847. Both were prominent in business and social affairs, and left large families. David I. Cohen was the father of the distinguished Civil Engineer, Mendes Cohen, now a resident of Baltimore. Joshua I., sixth son of Israel I. Cohen, was at the time of his death, in 1870, one of the leading physicians of Baltimore. He attained distinction in the treatment of diseases of the ear, and was a man of scholarly and scientific attainments. He was known as a mineralogist of high rank, and for some years filled the chair of Geology and Mineralogy in the University of Maryland. He was also a member of the American Philosophical Society, and many other scientific bodies.

David Nunes Carvalho resided in Baltimore in 1828. He was a brother of Rev. E. N. Carvalho. In 1814 he married

Sarah, daughter of Rev. Benjamin Cohen D'Azevedo, of Charleston, S. C. In Baltimore he was engaged in the manufacture of marble paper, and on his removal to Philadelphia, was appointed one of the City Judges of the Court of Arbitration, occupying the office until business recalled him to Baltimore, where he died, in 1860, aged seventy-six years. Among his literary remains was a tragedy in blank verse, in five acts, entitled, "Queen Esther," and a metrical translation of the Psalms of David, in English, from the original Hebrew, neither of which have been published.

In the State of Maryland, as early as 1649, the full rights of citizenship were denied to those not professing the Christian religion. The first movement looking for the enfranchisement of the Hebrews, took place in 1797, and in 1818 the first persistent and organized effort was made in that direction. At that time, a citizen of Maryland, if of the Hebrew faith, though eligible to appointment to any office, under the Constitution of the United States, could not, under the government of Maryland, be appointed a Justice of the Peace, and though compelled to perform military duty, he could not rise even to the rank of ensign in the militia, nor plead as an attorney at the bar; in short, he was disqualified from holding any office under the State Government. The attempted removal of these disabilities by the House of Delegates, in the year 1818, led to heated and protracted discussion. On December 9th of that year Mr. Kennedy, of Washington County, moved that a committee of three be appointed "to consider the justice and expediency of extending to persons professing the Jewish religion the same privileges that are enjoyed by Christians." Twelve days thereafter, Mr. Kennedy, who with Messrs. Brackenridge and

E. S. Thomas of Baltimore, had been appointed such committee, made an exhaustive report recommending the passage of an act extending such rights and privileges. Numerous attempts were made to postpone consideration of the bill, and on the question being put, "Shall the Bill pass?" Mr. Kennedy opened the debate. In the course of his remarks, which cover thirty printed pages of the official report, and abound in eulogies of the Hebrew race, he said :

Poor, hapless, unfortunate children of Israel, how are ye fallen ! once the peculiar people of God, and enjoying His favor, His protection and His immediate presence ; blest with a land flowing with milk and honey, with a climate bland as the dew of heaven and a soil luxuriantly fertile ; now scattered and dispersed, oppressed and persecuted, without a country and without a home ! Ye have drank deep of adversity's bitter draught ; ye have indeed emptied " the cup of trembling even unto the dregs "—yet scattered and dispersed as ye have been ; amidst all your distresses and unparalleled sufferings—ye have still been faithful and true to the religion of your forefathers ; ye have still worshipped the God of Abraham ; and ye have lived to see your destroyers destroyed. But fear not ye sons of Jacob—faint not ye children of Israel ; though cast down, ye shall never be destroyed ; persecuted, ye shall never be utterly forsaken ; the hour of your deliverance approaches ; the day of your redemption draweth nigh ; and he who led your fathers through the wilderness, he who has hitherto preserved you as a nation—as a peculiar people, will, ere long, restore you to the promised land.

I call upon you as legislators to whose hands are committed the destinies of a free and generous people, to do them justice. I call upon you, as Christians, to consider what you would expect, what you would ask, were you now in their situation, and to do them justice. I ask no more.

After a three days' debate the bill was lost by a vote of twenty-four in the affirmative and fifty in the negative. A few days thereafter, a motion was made in the Senate for permission to bring in a bill to repeal such parts of the Con-

stitution and Bill of Rights as establish a religious test as a qualification to office, which was also refused. These exciting debates were the subject of discussion and formed the topic of newspaper comment in all parts of the country. The Natchez, Miss., "Independent Press," said:

As it was not required, when a soldier was enlisted in the armies of the Revolution, that he should give an account of his religious tenets before he could be permitted to shed his blood in defence of liberty ; as it was not demanded of a citizen when he was called upon to give up his property to support those heroes who were fighting the battles of his country, to what God he prayed to prosper her arms, before he was allowed to contribute to the achievement of her independence ; little does it become us now, to say to one who has borne the heat or burthen of the combat, because he eats not of the same bread, nor drinks from the same cup as we do—"Thou art not one of us."

The following verses appeared in the "Franklin Gazette" of Philadelphia, after the rejection of "The Jew Bill."

What ! still reject the fated race,
Thus long denied repose—
What ! madly striving to efface,
The RIGHTS that heaven bestows !

Say, flows not in each Jewish vein,
Unchecked—without control ;
A tide as pure—as free from stain—
As warms the Christian's soul !

Do ye not yet the *times* discern,
That *these* shall cease to roam—
That SHILOH, pledged for their return,
Will bring his ransomed home !

Be error quick, to darkness, hurl'd !
No more with hate pursue—
For He who died to save a world,
IMMANUEL—was a JEW,

After being voted down session after session, the bill was finally passed by both Houses of the Legislature in 1822. In accordance with the Constitution, its ratification was required by the next Legislature. This failed of accomplishment, but the friends of the measure were indefatigable and on Saturday, February 26, 1825, the last day of the session, the bill passed the Assembly. It was ratified at the succeeding session and thus became a law. According to Solomon Etting, of Baltimore (of whom an account is given elsewhere in this volume) the total Hebrew population of Maryland at that time did not exceed 125, whose combined wealth was estimated at \$500,000, and at the same time he computed their total number in the United States at this period to be about 6,000, whose wealth was estimated at about \$10,000,000. These facts were elicited in the course of an examination by a committee of the Legislature during the pendency of "The Jew Bill."

In 1832 the Hebrew citizens residing in Baltimore were J. M. Dyer, Tobias Myer, Jonas Friedenwald, Levi Benjamin, Solomon Etting, Jacob I. Cohen, Mendes I. Cohen, Joseph Simpson. Mr. Dyer was the first President of the synagogue which worshipped in "Old Town," Abraham Rice being the first Minister.

CINCINNATI.

Previous to 1818 no Hebrews are believed to have been included in the population of the then far-off Western town of Cincinnati. In that year P. I. Johnson arrived there, and later removed to Louisville and then to St. Louis. Soon after Mr. Johnson's arrival he was joined by Joseph Jonas, who had already reached New York in 1816, and proceeded

to Philadelphia where he lived for some time with Samuel Joseph and Levi Phillips. The latter urged him to abandon his intention of taking up his abode "in the wilderness of America and entirely amongst Gentiles, and where he would forget his religion and his God." In 1818 there arrived at Cincinnati David Israel Johnson, who lived for a time at Brookville, Ind. He was a brother of P. I. Johnson, who had preceded him. They had numerous children, amongst whom were Edgar M. Johnson, for many years a prominent member of the Cincinnati bar, and at the present time a member of the law firm of Hoadly, Lauterbach & Johnson, of New York City. Lewin Cohen, of London, Barnet Levi, of Liverpool, and Jonas Levy, of Exeter, England, all reached Cincinnati in the month of June, 1819. Solomon Buckingham, Moses Nathan and Solomon Menkin came from Germany in 1820. The last named established the first wholesale dry goods house in Cincinnati and was respected as a man of sterling worth.

Among the arrivals in 1821, when the total population was but 14,000, were the six Moses brothers, Morris, Phineas, Solomon, Simeon, Benjamin and Elkin. Most of these were from England, Simeon coming from the Island of Barbadoes. The only survivor of these six brothers is Phineas. In 1823, Joseph, Morris, Simeon and Simon Symonds, arrived from Portsmouth, England. Joseph Jonas was joined soon after his arrival by his three brothers, Abraham, Samuel and George. A son of Abraham, Benjamin F., is the ex-United States Senator from Louisiana. The parents of the four brothers followed them to Cincinnati, bringing with them another son, Edward. Samuel and Moses J. De Young and wife, and Joseph Abraham, were among the old-time resi-

dents of Cincinnati coming from England. Mr. Abraham was one of twenty-two brothers and sisters, and emigrated from England to Jamaica, where his uncle was established in business. Ill health caused his departure for New York where he arrived during the great fire of 1835. Major M. M. Noah gave him employment in his newspaper office. At the suggestion of his friend, Phineas Moses, Mr. Abraham removed to Cincinnati in the Spring of 1836, where he married Miss Sarah De Young, a daughter of one of the pioneers.

Of the early residents who formed the nucleus from which has grown the present large, influential and wealthy Hebrew community, Phineas Moses and Joseph Abraham, are the sole survivors. Elias Mayer and his brother, David Mayer, emigrated from France. The former who recently died at the age of eighty-four years, married Miss Ancker of Richmond, Va., and was active in organizing the first synagogue in Cincinnati.

The growing population, recognizing the necessity of concerted action with respect to religious services, assembled at the residence of Morris Moses, January 4, 1824, with Mr. Moses in the Chair and Joseph Jonas acting as Secretary. Resolutions were adopted to form a congregation "for the purpose of glorifying our God and observing the fundamental principles of our faith, as developed in the laws of Moses." Those taking part in the proceedings were Morris Moses, Joseph Jonas, David I. Johnson, Jonas Levy, Solomon Moses, Simon Moses, Phineas Moses, Samuel Jonas, Solomon Buckingham and Morris Symonds. Two weeks after, on January 18th, another meeting was held, when a constitution and by-laws were adopted, Joseph Jonas being elected *Par-nass*, and Phineas Moses and Jonas Levy, Vestrymen. Reso-

lutions were passed to secure a proper place for holding services in which chorus singing was for some years a feature. David I. Johnson, Morris Moses and Joseph Jonas officiated for some time as *Hazan*, and in 1826 Morris Moses was elected *Parnass*, and David I. Johnson, *Gabay*. Being pressed for funds, the congregation made an appeal to sustain the synagogue which was generously responded to by the congregations of Charleston, Philadelphia, Barbadoes and Portsmouth, England. In 1830, the Congregation *B'nai-Israel* was regularly organized under a special act of incorporation by the Legislature. In the early part of 1836, a committee was appointed for the purpose of purchasing a lot of ground and erecting thereon a synagogue. Liberal contributions followed, and the first synagogue was successfully erected, the consecration taking place in September, 1836.

In the same year Hart Judah was elected first *Hazan* of the congregation, with a salary of \$100 per annum. Before the close of his term of service his salary was increased to \$1,000. Members' dues were fixed at six dollars per annum. The era of peace and concord was soon disturbed by the misconduct of a member of the congregation, which led to his expulsion. The offender, together with several partisans, thereupon withdrew and organized a new congregation, whence has developed the large and influential Congregation *B'nai-Jesurun*, of which Rev. Isaac M. Wise has been for many years the head. The original congregation which was located on Broadway, near Sixth Street, continued to prosper despite this disaffection. The phenomenal growth of the congregation rendered a more commodious synagogue necessary. About 1852, a new building was erected with accommodations for 500 males, and 400 females. The new

building was consecrated by the late Rev. Dr. M. J. Raphall, of New York. Up to this period the service and ritual was strictly orthodox. The Rev. Dr. Lilienthal was made Rabbi and preacher of the congregation, and at his suggestion certain changes in the ritual were adopted. A number of members opposed to the proposed innovations then withdrew and organized a new congregation under the name of *Shearith-Israel*, which still exists as an orthodox congregation. This disaffection, however, in no wise impaired the growth of the old Congregation *B'nai-Israel*, which now ranks among the ultra Reform Congregations.

CLEVELAND.

In Cleveland, Ohio, the earliest settlers were Samson Thorman, of Unsleben, Bavaria, who arrived in 1837. Aaron Lowentrite, of Schöningen, Bavaria, reached there the same year. The first Hebrew family to settle in Cleveland was that of Samson Hoffman, in 1839, who also came from Unsleben. Isaac Hoffman, a son, is still residing at Cleveland. During the same year Simon Thorman, also from Unsleben, arrived in Cleveland, and during the following year Simon Newmark, from Wilmersdorf, near Fuerth, Bavaria, Moses Alsbacher, from Unsleben, S. L. Coleman and Gerson Strauss, from Geroden, near Ruedenberg, Bavaria, and Kalman Rosskopf, from Gerstfeld, settled in that city. In the year 1839, "the Israelite Society" was started and services were held in a hall on South Water Street and Winyard Lane, with Samson Thorman as President, and Isaac Hoffman as Minister. A burial ground was purchased in 1840, at a cost of \$100. Two "splits" occurred in the congregation, one in 1846, when several members withdrew for the purpose of

forming a second synagogue styled *Anshe-Chesed*, which was soon abandoned, and again in 1848, when the Congregation *Tiferith-Israel*, was organized. The members of the latter, in 1852, erected a Temple on Huron Street. George Davies was the first President.

CHICAGO.

With a view of engaging in agricultural pursuits, a number of Bavarians about the year 1841 or 1842 delegated a Mr. Meyer to proceed to Schaumburg, Ill., and inquire into its advantages for Hebrew colonization. It was found inexpedient to settle here, although Mr. Meyer had reported the section to be one "in which milk and honey is flowing, particularly for the tillers of the soil." Removal to Chicago was then decided upon, the pioneers being Jacob Fuller and Benedict Schubert, who erected the first brick building on Lake Street. Benedict Schubert was already a resident of the then insignificant town, and engaged in the business of merchant tailor, in which he became wealthy. Abraham Kohn, Levi Rosenfelt, Jacob Rosenbergh, Isaac Teigler, Isaac Conk, Meyer Klein, the Rubel brothers, Samuel Cole, M. M. Gerstley, Messrs. Greenebaum, Fuller, Weinemann, Brunneman, Clayburgh, Weigselbaum, Zeigler and others arrived about this time. Increase in numbers and success in business enterprises enabled the purchase of ground for a cemetery, which is now within the limits of Lincoln Park, and the formation of a congregation, under the name of *Kehiluth Anshe Merah* (Congregation of the Men of the West) soon followed. Worship was conducted on the upper floor of an old frame building at the southwest corner of Lake and Wells Streets, whence they removed to a small

building on Clark, between Quincy and Jackson Streets, remaining there until 1854, when they removed to Wells and Adams Streets. Ignatz Kimreuther was the first Minister of the congregation, and was succeeded by *Hazans* G. Syn-dacker, G. M. Cohen, L. Lebrecht, L. Levi, M. Mensar, M. Moses and L. Adler. In 1851 the Congregations *Kehiluth* and *Sinai* were founded. The former occupied at first a hall in a building on Clark, near Jackson Street, and the latter established themselves on Monroe Street, near La Salle. Abraham Kohn was one of the first to occupy public office. He was chosen City Clerk, and Henry Greenebaum was elected to a seat in the City Council from 1856 to 1858. E. S. Salomon was elected to a like office from 1859 to 1861. The advance guard at a very early period took measures for the organization of charitable associations, the result of which was the institution of a Benevolent Association, Relief Association and Ladies' Benevolent Society.

ST. LOUIS.

Four years previous to Missouri's admission into the Union as a State, the Territory was inhabited by Hebrews. The Bloch, or Block family, was the first and most numerous to settle west of the Mississippi River. This was in 1816. The family consisted of several brothers and numerous cousins, and were natives of Schwiham, in Bohemia, Austria. They first settled at Cape Girardeau; Troy, in Lincoln County; Perryville, in Perry County, and Louisiana, in Pike County. Some of them then removed to St. Louis, which began to rise into prominence about that time (1819) when the first steamer for New Orleans landed there. Two years later the

population of St. Louis had increased to 5,000. Eliezer Block was at this time (1821) an attorney-at-law, while Thomas H. Benton, subsequently the distinguished United States Senator, and Edwin Bates, some years later Attorney-General of the United States, were practicing at this time in the courts of that city. The Block family were distinguished for their remarkable vigor and longevity, some of them reaching the age of ninety years, while one lived to the age of 100. All were respected as industrious, high-minded and successful business men. Throughout the Mississippi Valley few firms were better known or more highly esteemed than Block & McCune, owners of the Northern Mississippi Steamship Line.

While the Blocks were the first to settle West of the Mississippi, Phineas Israel Johnson was the first Hebrew to settle at St. Louis. Mr. Johnson was a descendent of the famous D'Israeli family, of which Lord Beaconsfield was a member. Accompanied by his brother, D. J. Johnson, he sailed from Portsmouth, England, in 1817, and settled in Cincinnati. Here the latter remained, while his brother, Phineas, removed to Louisville. In 1819, he established himself at St. Louis where he engaged in the auction business with the elder Patrick Walsh, then as clerk and afterwards as partner with John D. Daggett, under the firm name of Walsh, Johnson & Co. In April, 1827, Mr. Daggett was elected an Alderman of St. Louis. This was during the administration of William Carr Lane, the first Mayor of St. Louis, and, in 1841, Mr. Daggett was himself Mayor of the city. Mr. Johnson married a Christian lady, Miss Clarissa Clark, of Virginia, a grand-niece of Abraham Clark of New Jersey, one of the signers of the Declaration of Independence.

The Hebrew settlements up to the third decade of the present century, were few and wide apart, that in St. Louis being separated from the East by a gap of several hundred miles. Louisville and Cincinnati were the nearest, hence the frequent inter-marriages between Hebrews and Christians. The prospect of going to a far-off wilderness deterred the daughters of the eastern settlers from accepting offers of marriage. As a result, the Block family also married Christians, and many of the old and most prominent families of St. Louis are connected by blood and marriage with Hebrew ancestry. The Carrs, Edgertons, Faggs, Taylors, Meisenburgs and others, are grandchildren of the Blocks. The Hebrew emigrants themselves, however, and most of their descendants, have always adhered to the Hebrew faith. Matilda, daughter of Phineas Israel Johnson, married Captain Sol. I. Levi, a zealous Hebrew, of St. Louis, who worked faithfully in establishing the first synagogue, *B'nai-El*, and contributed largely to the purchase of the first Hebrew cemetery. In 1839 he was appointed by Governor Clark, Captain of the first Volunteer Militia Company, was a member of the City Council in 1854-55, and held the office of Notary Public from 1849 up to the time of his death in 1877.

The first religious service by the Hebrews of St. Louis, was held in September, 1836, on the Hebrew New Year. In 1839, steps were taken for organizing a congregation, to be known as *Achduth-Israel* or United Hebrew Congregation. Abraham Weigel was elected first President and Rabbi, Samuel Davidson first Reader. Mr. Weigel died January, 31, 1888. The congregation up to 1859 occupied rented rooms in various localities. Dr. Illoy was elected Rabbi in 1854,

and A. J. Latz served as President from 1852 to 1861. The corner-stone of the new synagogue, the first in St. Louis, was laid March 1, 1857, and the edifice was opened and dedicated in 1859, Rev. Dr. M. J. Raphall, of New York, officiating.

PITTSBURG.

The pioneers of the prosperous and influential Hebrew community at Pittsburg, Penn., were David Strasburger, Emanuel Reis, Jacob Klein, Louis Stern, William Frank, L. Hirschfeld, Simon Stein, N. Gallinger and E. Wormer. In the year 1846, a congregation known as *Etz-Chayim*, was organized, the place of worship being on Third Street, on a floor over the "Vigilant" Engine House. Mr. Manheimer was elected first Minister. He was succeeded by Mr. Sulzbacher. In 1851, Rev. William Armhold, was elected Minister. He continued in office until 1865, when L. Naumburg was chosen in his place. William Frank was first President of the congregation, and Mr. Hirschfeld Secretary. The membership was soon increased by the arrival of Messrs. A. Fink, Mr. Jaroslowsky and three sons, Mr. Silverman, L. Eisner, Joseph Myers, J. Morganstern, L. Morganstern, Asher Fraunefeld, Emanuel Frauenfeld, Abraham Frauenfeld, Simon Kaufman, J. Klee, A. Guckenkeimer, Emanuel Wertheimer, Samuel Wertheimer, Isaac Wertheimer and others. A disagreement led to the withdrawal of the German element together with their Minister, Mr. Armhold, and the formation in 1858, of the Congregation *Rodef-Shalom*, which secured suitable quarters in the "Irish" Building on St. Clair Street, where they remained until the erection of their own building on Eighth Street, in the year 1861, the dedication sermon being delivered by Rev. Dr. M. J. Raphall, of New York.

W. Frank was President of the congregation at this time, and Messrs. Hirshfeld and Jaroslowsky later on. A Hebrew, German and English school was opened in connection with this synagogue, with W. Armhold and Josiah Cohen as teachers. The Presidents of the congregation, at a later period, were Joseph Morganstern, Henry Rosenbach, N. Gallinger, Louis Morganstern, Emanuel Wertheimer and S. Kaufman. The Congregation *Etz-Chayim*, meanwhile, acquired a synagogue on Ross Street, Messrs. Herzman, Weil, Crone and Bernstein, occupying the pulpit at various periods. The Hebrew Benevolent, organized in 1847, together with the Ladies Benevolent Society, accomplished much good during the Civil War, in conjunction with their Christian friends. A Sewing Society was organized in 1883, by the young ladies of Pittsburg and Alleghany, to provide clothing for the sick and needy.

INDIANAPOLIS.

The first settlers in Indianapolis, Ind., were Moses Woolf, Alexander and Daniel Franco. They came from London, England, in 1849. A Family of Hungarian Hebrews named Knefler arrived soon afterward. Adolph Rosenthal and Dr. J. M. Rosenthal reached there in 1854, and remained many years, finally removing to Louisville. Herman Bamberger reached Indianapolis in 1855, and has resided there ever since. He has always shown much public spirit and led most movements looking to the amelioration and advancement of his race. He now occupies a seat in the school board and is a leading merchant. Jacob Goldman arrived from Germany the same year, and in 1859 came Joseph, Morris and Henry Solomon, originally from London, but direct from

Philadelphia. Adolph Dessar, now of New York, was among the settlers in 1853. Max Glazier and Max Durnham reached there the same year, establishing themselves in the clothing business. The late lamented Leopold Feibleman settled in Indianapolis in 1860. He was a successful lawyer for many years, and was a candidate for the State Legislature at the time of his death. Among other earlier settlers were David Newman, Henry Rosenthal, Emanuel M. Hays, Samuel Kahn, Isaac Kahn, Levi Kahn, Jacob Kahn, Solomon and Morris Greisheimer. The regular religious body called the "Hebrew Organization" was organized in 1856.

MOBILE.

A number of Hebrews arrived at Mobile, Ala., early in the Forties. The most prominent among them was I. I. Jones, who came from Charleston, S. C., who organized the first congregation of which he served as President for quarter of a century; B. L. Tim, who came from Hamburg, Germany, I. Goldsmith, a Barvarian, S. Lyons and D. Markstein, both Germans, Solomon Jones, brother of I. I. Jones and A. Goldstucker, from Germany, the Frank brothers, who removed to New York, H. Marks, M. Marks; Isidore Newman, now residing at Starkville, Miss., Messrs. Kyler, Elkus and Waldauer.

The Congregation *Shaaray-Shamayim* is the oldest in Alabama, and was organized in 1844. Service was first held in the residence of B. L. Tim, Mr. Tim and other lay members officiating. The first synagogue was dedicated December 27, 1846, with Israel J. Jones as President, and Rev. Mr. De Silva, Minister. Mr. Jones remained in office for thirty

years. Mr. De Silva died in New Orleans, in 1848, and was succeeded by Baruch M. Emanuel, who served five years. The building now in use was purchased in 1853, from the Mobile Musical Association, and dedicated March 11, 1853, by the Rev. Dr. J. K. Gutheim, Rev. J. Ekman, being the Minister. The year following Rev. J. Epstein, now of St. Louis, arrived from Germany, and was chosen Minister of the congregation which then numbered forty families. He remained in office ten years. In the fall of 1865, the congregation established an English and Hebrew day-school with Lawrence Moor as Superintendent, and Rev. Dr. L. Wintner, now of Brooklyn, as Superintendent of the Hebrew department. The school was open to all sects, and was for many years one of the leading educational institutions in the South. With the introduction of the Public School system it yielded to these, and is now open only in the Hebrew department, and forms the regular religious school of the congregation. Dr. Wintner was succeeded by Dr. M. Fleugel, as Rabbi, and Rev. A. Laser as Assistant Minister and Teacher. During the yellow fever epidemic in 1870, Dr. Laser died at his post, though admonished by his constituents to leave. The community being disorganized, a certain commercial traveler was appointed to occupy the pulpit, but not proving satisfactory and the congregation being unwilling to elect him permanently, he withdrew and joined the Baptist Church. Rev. Dr. Adolph Moses, then stationed at Montgomery, and now at Louisville, Ky., was chosen as his successor. He remained in Mobile ten years. Rev. Dr. Emanuel Schreiber, of Bonn, Germany, was the next incumbent, occupying the pulpit for two years. He was succeeded by the present Rabbi, H. Berkowitz.

AUGUSTA.

At Augusta, Ga., there arrived about 1825 a Mr. Florence, a Hollander, bringing his wife. Isaac Hendricks arrived with his family in 1826, coming from Charleston, S. C., and it is believed that Isaac and Jacob Moise, also Charlestonians, reached Augusta about the same period. In 1820 or thereabouts, Isaac Henry came from Newport, R. I. Charlestonians came in large numbers from this time on; Isaac and Lewis Levy arrived about 1840, and John J. Cohen 1840. Samuel Levy arrived from Germany in 1844, and Abraham Levy from Germany in 1847. Isaac Levy was for many years City Sheriff and Samuel Levy for two years Judge of the Superior Court and ten years Judge of the Court of Ordinary. The Congregation *B'nai-Israel* was organized in 1846.

WILMINGTON, N. C.

Aaron Lazarus and Aaron Riviera were the first settlers in Wilmington, N. C. Aaron Lazarus, born in Charleston, S. C., August 26, 1777, was one of the earliest Hebrews to reach Wilmington, coming there in early manhood, and dying at Petersburg, Va., October 2, 1841. He was one of the first directors in the Wilmington & Weldon Railroad Company, to which he was a large subscriber. In 1803 he was married to Esther Cohen, who died November 21, 1816, leaving nine children, and March 28, 1821, he married Rachel Mordecai, by whom he had four children. Aaron Riviera was also an early settler in Wilmington. He was Cashier of the Bank of Fear. In 1849 the number of Hebrews in the town did not exceed twenty. An organiza-

tion was formed for burial purposes in 1852, under the name of "True Brothers' Society." Previous to that time no Hebrew burial place existed in the State. In 1861 the Hebrew population numbered but seven families, all of whom removed to Charlotte with the exception of one. In 1867 a congregation was formed and Rev. E. C. Myers elected Minister. In the fall of 1872 the Temple of Israel was permanently organized, with Solomon Baer, President; Abraham Weill, Vice-President; N. Jacoby, Treasurer, and J. I. Macks, Secretary. The corner-stone of the building being laid with Masonic ceremonies, July 15, 1875, Rev. S. Mendelsohn was elected Minister, and the Temple was dedicated by him May 12, 1876.

SAN FRANCISCO.

The heavy tide of travel towards the Pacific Coast on the announcement of the discovery of gold was the occasion of an influx of Hebrews, who went there in large numbers and were among the first to foresee the opportunities offered by a residence in that section. The population was of a heterogeneous and shifting character. While some settled permanently in San Francisco, others ventured in the direction of the gold fields, and others again took up their residence at various interior points. Of those in San Francisco many returned to the Eastern States after a few months' stay, while of others remaining many subsequently ranked among the leading citizens of the State. The numerous changes occurring in the numbers and character of the population during the period named renders it difficult to secure reliable data concerning the first Hebrew settlers in the State.

Two congregations were organized in the year 1851, named respectively, *Emanu-El* and *Shearith-Israel*. Rudolph Wyman had brought with him from New York the first Scrolls of the Law seen in San Francisco. These were used in one of the temporary synagogues during divine worship, which was first conducted by Albert Priest, a wealthy resident of Long Island, who had reached the Pacific Coast in the wake of Fremont's expedition. These Scrolls of the Law proved a bone of contention and led to curious complications at one time. It appears that the Rothschilds, of London, on learning of the heavy emigration to San Francisco, generously donated and transmitted a *Scphar Torah* for the use of the synagogue, which, however, failed to reach its destination until a second house of worship had been formed. Both congregations claimed possession of the Scrolls, and the title to ownership was not adjusted until much unpleasant feeling had been engendered.

PORTLAND.

The prosperity of the Hebrew colony at Portland, Oregon, is attested by their wealth, which, in proportion to their numbers, is more widely distributed than in any other section of the Union, and by their prominence in public affairs. The influx to that State commenced as early as 1850. The first to arrive were Messrs. May and Goldsmith, A. Kaufman, David Abrahams, S. Blumauer, D. Simon, J. Cohn, Gus. Elfeld, Edward Kahn, Moses Kahn, H. F. Bloch, A. Kahn, J. Seller, H. Seller, the Weinshenks and Mansfields. Most of these were Bavarians by birth. About 1855, the first Hebrew Benevolent Society was organized. A burial-ground was purchased by this organization, which now holds a fund

of \$30,000 in its treasury, as the nucleus for a Home to be established at an early day. The Congregation *Beth-Israel* was founded in 1857 with Rev. H. Bories as first *Hazan* and Rev. Dr. Eckman first Rabbi and Preacher. Rev. Dr. Schwab, now of St. Joseph, Mo., next occupied the pulpit. During his ministrations reform was introduced in the synagogue. The present Ritual is the *Minhag-America*, and Rabbi J. Bloch, M.A., a native of Bohemia, occupies the pulpit. A quarter of a century ago Rev. Dr. Elkan Cohn, of San Francisco, assisted in the dedication ceremonies. The increase in the Hebrew population in recent years has necessitated the erection of a more commodious building, which will soon be completed at a cost of \$70,000. The Sunday-school is attended by 150 scholars and is conducted by Rabbi Bloch and seven assistant teachers.

ALBANY.

The year 1837 witnessed the arrival of the first Hebrew settlers in Albany, N. Y. These numbered but nine, and were: Mayer Rice, Simeon Schwartz, Bernhard Schmidt, Louis Spurburg, Julius Gershon, Mayer Isaac, Anshel Lind, Samuel Lindenstein and Morris Herrman. Two years later came Philip Altman, Michael Hydeman, Gotlieb Schmidt, Myer Stern, Moses Simpson, Myer Stein, Cushman Stern, Veit Traut, Ferdinand Schuetz, Isaac Cohn, Joseph Erich, Jacob Erich, Nathan, Moses and Simon Kastamenbaum, Sampson Rosendale, Joseph Sparburg, Isaac Smith, Myer Friend, Henry Blatner, Judah Bettman, Moses Schloss, Philip Schloss. Most of these were Bavarians. In 1840, the Hebrew population of Albany numbered thirty families. Today it numbers five hundred families.

The Congregation *Beth-El* was organized in 1838, the Congregation *Beth-Jacob*, in 1845 and the Congregation *Anshe-Emeth* in 1850. Nathan Nathanson, a merchant, who arrived at an early period from Portland, Maine, was a talented man, and the mouthpiece of the Hebrews for many years. He officiated in the pulpit of the Congregation *Anshe-Emeth* pending a vacancy. Rev. Isaac M. Wise took charge of the Congregation *Beth-El*, in 1846, and four years later was called to the Synagogue *Anshe-Emeth*, where he remained until 1854. Rev. Dr. Elkan Cohn, now of San Francisco, succeeded him, and later on came Dr. Maurice Mayer whose stay was a brief one. The late Rev. Samson Falk, of Buffalo, settled in Buffalo as a teacher, and was finally chosen Minister of the Congregation *Beth-El*. In 1886, the Congregations *Anshe-Emeth* and *Beth-El*, were consolidated, a consummation due in a great measure to the untiring zeal of Rev. Dr. Max Schlessinger, for twenty-two years the incumbent at *Beth-Emeth*. Jacob Labushiner was for a period of thirty years, prior to 1880, a prominent teacher of the Hebrew youth.

ROCHESTER.

The city of Rochester, with its present Hebrew population of 2,500 souls, contained but a few individuals of that faith previous to 1848, although some were found there as early as 1840. As in all new communities, the organization of a religious association engrossed the attention of the first settlers at a very early period after their arrival, with the result of the organization of a congregation in the year 1848. This event took place in a house at the corner of Clinton Street and Clinton Place, the following gentlemen taking

part in the proceedings: Messrs. M. Rothschild, Joseph Wile, Samuel Marks, Joseph Katz, Gabriel Wile, Henry Levi, Jacob Altman, Joseph Altman, A. Adler, Elias Wolff, A. Weinberg and J. Ganz. After six months a permanent organization was effected under the name of *Berith-Kodesh*, more desirable quarters having been meanwhile secured at the corner of Main and Front Streets; and on May 23, 1848, a burial ground was purchased at Mount Hope. Mayer Rothschild was chosen first President of the Congregation, which was incorporated October 8, 1854. The purchase of a site for a Temple took place 1856 (the ground being acquired from Louis Deane) and a building previously occupied as a Baptist Church, was remodelled and occupied until 1876, when the synagogue now occupied was erected at a cost of \$25,000, the dedication taking place on September 15, 1876. Hitherto several ministers had occupied the pulpit, the first incumbent being a Mr. Tusky. From 1856 to 1859, Rev. Dr. Isaac Mayer acted as spiritual head. Upon his retirement the Rev. Dr. Sarner officiated for nine months. For a period of three years, 1860 to 1863, a vacancy occurred when Rev. Dr. Ginsberg was chosen to the pulpit, which he occupied until 1868. Another vacancy occurred at this time, when, after a lapse of two years and six months, the Rev. Dr. Max Landsberg, the present incumbent, was appointed Rabbi of the congregation and entered upon his duties in the spring of 1871. The congregation, up to 1862, was classed as orthodox, but in that year a tendency to Reform manifested itself. The movement spread slowly but surely, and the year following witnessed some changes in the ritual, an organ having been already introduced some months before. Further innovations took place from time to

time, culminating in the introduction of family pews in 1870, and the almost total abolishment in the year 1883, of the use of Hebrew in the service, a new ritual being agreed upon in which the Vernacular is almost wholly employed.

In the year 1884, the Rev. Dr. Landsberg officiated for seven consecutive weeks, in the pulpit of the Unitarian Church of Rochester, whose pastor was confined to his home by illness. The incident produced a profound impression in Central New York at the time, and gave rise to unfavorable criticism in some quarters, which, however, was soon silenced when it appeared that Dr. Landsberg's "new departure" met with the approval of the mass of Hebrew and Christian citizens.

BUFFALO.

The growing city of Buffalo, N. Y., attracted Hebrew emigrants as early as 1835, when a Mr. Flersheim, a teacher of the German language and a native of Frankfort-on-the-Main, took up his abode there. Bernard Lichtenstein arrived in Buffalo in 1838, and continued to reside there for over forty years until his removal to Waupun, Wisconsin. From this time on the colonists rapidly increased in numbers, Solomon Phillip, Elias Bernheimer, Joseph E. Strass, Mark Moritz, Samuel Altman and Michael W. Noah being among the earlier arrivals. All were Germans with the exception of the latter, who came from England. The organization of the Synagogue *Beth-El* took place in 1847, with Mark Moritz as President and Rev. Isaac M. Slatky as Minister. The congregation worshipped in the Hoyt building on the northeast corner of Main and Eagle Streets. Here

they remained for over two years. The late Rev. Dr. Samson Falk relates the following amusing incident, which occurred at this place :

It was on a Day of Atonement that Rev. Mr. Slatky stood in the synagogue the whole day, as the custom was, in his white linen robe and white cap, with a white girdle about his loins. Towards dusk he again began to officiate. The congregation could no longer read without lights ; but it being strictly forbidden to the Hebrews of the orthodox school to kindle a light or touch a candlestick on such a day, they sent for some non-Israelite to light their hall. They happened to procure a tall negro. He, on entering the synagogue, seeing Mr. Slatky with his pallid face and his long white beard, in keeping with his white attire and scarf, with the fringes prescribed in the Bible, was seized with terror, ran out as quickly as he could, and, reaching the stairs, fell headlong down the whole flight causing a sensation by his precipitate exit.

This congregation in 1850 purchased an old school house on Pearl Street, near Eagle, which was remodelled and dedicated on July 22d of that year. Rev. Dr. Isaacs, of New York, delivered the dedication sermon, the first in the English language ever delivered in Buffalo. This building was abandoned in 1873, when a more spacious and handsome edifice was erected on Elm Street, between Eagle and North Division, the dedication taking place August 14, 1874. The use of the Polish liturgy caused the withdrawal of several members in November, 1850. These formed a congregation (according to the German liturgy) which they named *Beth-Zion*, with Rev. Mr. Slatky as Minister. For his services he received five dollars per month the first five months, and \$100 per annum thereafter, his duties being confined to reading the prayers and the *Torah*.

NEW HAVEN.

The permanent settlement of Hebrews in New Haven, Conn., dates from the year 1840, and was hastened by proximity to the city of New York. Trading with the farmers of the surrounding country engaged the attention of many of them, and by honesty and frugality they soon won the respect of their Christian neighbors. The early pioneers came principally from Bavaria, and among them were the Lehmans, Ullmans, Bretzfelters, Rothschilds, Kauffmans, Watermans, Milanders, Williamses, Kerns, Lauterbachs, and others. The growing colony received rapid accessions, Messrs. Heller, Frankall, Zunder, Mailhouse, Asher, Strouse, Shoninger, Coleman, Kreitzer, Rosenberg, Mandelbaum, reaching New Haven soon thereafter. In 1842 the acquisition of a burial ground was determined upon, and a plot of ground was purchased for the purpose in the adjoining town of Westville, the first interment being that of Mr. Lehman. The Congregation *Mishkan-Israel* had already been organized at this time and worship was held in various halls dedicated for the purpose until 1856, when with the aid of \$5,000, a bequest from Judah Touro, an edifice formerly occupied by the Third Congregational Church in Court Street, was purchased and dedicated. In this building the congregation has worshipped ever since. In 1857 a division was caused in the congregation by the progress of the Reform movement which is believed to have been the direct result of the leading members of a lodge of *B'nai-Berith* which had been formed the year before. The founders of the lodge, it is alleged, were imbued with the principles of the order, and declared that "light and truth

should take the place of darkness and superstition." The result was the withdrawal of the orthodox members and the formation of the Congregation *B'nai-Shalome*, of which Solomon Cahn has been an earnest and indefatigable worker. The Congregation *Mishkan-Israel* to-day ranks as one of the liberal congregations of the country. In recent years the Russian Hebrew exiles, a considerable number of whom were attracted to New Haven have formed several congregations.

NEWARK, N. J.

The first synagogue in the State of New Jersey was dedicated June 29, 1857, in Washington Street, Newark, by the Congregation *B'nai-Jesurun* which had been organized nine years prior to that time. They started with fifty members, Bernard Hauser being President, Jacob Rothschild, Aaron Trier and Berthold Weil, Trustees, and Rev. Mr. Schwartz, Minister. The synagogue had a seating capacity for 200 persons, and cost \$3,500.

MEMPHIS.

One of the best known of the old-time residents of Memphis, Tenn., was Joseph I. Andrews, who reached that city about 1850, his family joining him seven years later. After conducting a general store he became a cotton factor. He took a deep interest in the welfare of his co-religionists, and donated the ground for a Hebrew cemetery, in which the first interment was his brother. His wife was Miriam, daughter of the late Joseph B. Nones, of New York City. Their daughter, Sally, married N. D. Menken. Mr. Andrews built the first brick house in Memphis, and also the first large brick hotel, known as "The Commercial." David Kauffman

was another of the settlers arriving between 1850 and 1865, as were the brothers, John Walker, Jacob Walker, William Walker and Louis Walker. These were dry-goods and clothing merchants. A. E. Frankland, M. Simon, E. Barinds and M. Bloom, were all useful and prosperous citizens about the same period. Hart Judah was the first regular Minister of the first synagogue, Mr. Stanheimer, a layman, having officiated previous to his installation. Dr. Simon Tuska was the third Minister.

DETROIT.

The Congregation *Beth-El*, the first at Detroit, Mich., was organized in 1850 and re-organized in 1853. Rev. L. Marcus was the first Rabbi. His successors were Rev. Drs. L. Marcus, L. Adler, L. Laser, I. Kalisch, K. Kohler, L. Winter, H. Zirndorf and L. Grossmann. The membership at the start was twelve. In 1887 the number had increased to 130. A Sabbath-school was formed in 1863 with seventy pupils. In 1888, the membership was 200. The Presidents of the Congregation from 1859 to 1888, were, Emanuel Schloss, Simon Freedman, David J. Workum, Simon Heavenrich, Martin Butzel, Seligman Schloss and Julius Robinson. On September 27, 1861, a second congregation was organized with seventeen members, under the name of *Shaaray-Zedek*, of which the following gentlemen were the Ministers, from 1865 to 1887: — Kontrowitsch, A. Goldschmidt, B. Moskowitz, J. Rappaport, R. Kaplan.

GALVESTON.

Prior to 1857, the following Hebrews settled in Galveston, Tex.: J. Osterman, I. Dyer, Samuel Mass, Jacob Harman,

R. M. Elkes, I. Jalonick, A. Prochovonick, Michael Seeligson, Joel Adler, Simon Ruff, Henry Gros, Louis Gros, I. C. Levy. Later on came M. Kopperl, J. W. Frank, L. C. Harby, A. Blum, Jacob Block, A. Lippmann, J. Posner, Louis Block and Samson Heidenheimer. On the Day of Atonement, in 1856 the first religious service was held. The Congregation *B'nai-Israel*, organized July 12th, was the first in the city. J. W. Frank was the first President, and the first Board of Trustees were Leon Blum, S. E. Loeb and I. Dyer. M. Kopperl, was the first President, F. Halff, the second, and Leo N. Levy, the third. The present synagogue was erected at a cost of \$30,000 for the ground and building, and was dedicated on *Shebuoth*, 1871, Rev. A. Blum being the first Minister. He continued in office until 1885, and was succeeded by the Rev. Dr. J. Silverman, who occupied the pulpit until February 20, 1888.

WASHINGTON, D. C.

In the District of Columbia, the first Hebrew resident, as far as known, was Morris Fisher, who reached Washington in 1847. A. Fisher, his son, was the first child of Hebrew parentage born in that city. Between 1847 and 1850 Hirsh Lissberger, Abraham Strasburger, Jonas Glueck, Leopold Oppenheimer, Captain Jonas P. Levy and Captain M. Lulley arrived there. Religious service was held for some time at the residence of Mr. Strasburger, on Pennsylvania Avenue, with Rev. Mr. Jacoby as Minister. In 1855, the Washington Hebrew Congregation was chartered by Congress. The instrument provided that the congregation should be allowed from time to time by a vote of two-thirds to elect their own trustees, the same to be displaced by a like vote at pleasure.

The charter was approved and signed by Franklin Pierce, President of the United States, on December 3, 1855. A Methodist Church was purchased on Eighth Street, near H. and fitted up for synagogue purposes. The introduction of pews and an organ in 1866, caused the withdrawal of several members who organized the Congregation *Adath-Israel*.

IN THE ARMY AND NAVY.

OWING to the destruction of valuable records in the War Office at Washington, in 1800, and in the Southern States during the Civil War, reliable data concerning the part taken by the Hebrews in the various wars is not obtainable. Solomon Etting, of Baltimore, wrote in 1824, that there were many Hebrews in the army during the Revolution "who were always at their post and always foremost in all hazardous enterprises." One of these was Colonel Solomon Bush. In 1769 a corps of volunteer infantry was raised in Charleston, S. C., composed chiefly of Hebrews residing on King Street. They were commanded by Captain Lushington, and afterwards served under General Moultrie, at the battle of Beaufort. Major Benjamin Nones, of Philadelphia, and Captains Jacob De Lamotta and Jacob De Leon, of Charleston, served as aids on De Kalb's staff, and when their chief fell mortally wounded at the battle of Camden, S. C., the three carried him from the field. Major Nones was a native of Bordeaux, France, and came to this country in 1777, settling in Philadelphia. Early in the war he formed the acquaintance of Lafayette and Washington, and subsequently served on the staffs of both. His first service was under Pulaski, as a private, and what he accomplished under the gallant Pole is shown in a testimonial, now in possession of the Nones family, of New York, and signed by Captain Verdier, of Pulask's staff. The following is a translation of

the document, which is written in French, and dated at Charleston, December 15, 1779:

It is but just that I should render an account of the conduct of those who have most distinguished themselves for bravery in the Legion. I take advantage of the occasion, and with much pleasure in my capacity of captain of volunteers attached to the suite of General Pulaski to certify that Benjamin Nones has served as a volunteer in my company during the campaign of this year and at the siege of Savannah in Georgia, and his behavior under fire in all the bloody actions we fought have been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of General Pulaski, as well as that of all the officers who witnessed his daring conduct. For which reason I have delivered to him this certificate, having been an eye witness to his bravery and good conduct on the field of battle, and which I make it a duty to certify to with truth, satisfaction and pleasure.

On his retirement from the army, Major Nones was appointed sworn interpreter for the United States government at Philadelphia. Captains De Lamotta and De Leon returned to Charleston after the war, where they were for many years engaged in the auction business.

During the second war with Great Britain Myer Moses, of Charleston, father of the Chief Justice of South Carolina, was commissioned as Captain. Abraham Mitchell, who died in Philadelphia in 1857, and who for many years was *Parnass* of the Congregation *B'nai-Jesurun*, of New York, was also a defender of his adopted country in the war of 1812. Another Hebrew taking part in the war was Mordecai Myers, who was born at Newport in 1776 and lived to the ripe age of ninety-five. He held the rank of Captain in the 30th United States Infantry, and at the battle of Chryslersfield was wounded in the arm. He was at one time a merchant at

Richmond, Va., and then removed to New York, where he was prominent in financial affairs. He resided at Schenectady, N. Y., where he was twice elected Mayor of the city, served with distinction in the State Senate and was honored with the office of Grand Master of Free Masons and Grand High Priest of Royal Arch Masons of the State of New York.

Two sons of Joshua Moses, a prominent New York merchant engaged in the China trade, and who died in 1837, have held commissions in the United States Army. These are Israel and Isaac Moses. The former was appointed Assistant-Surgeon of the United States Army in 1847, and served with the army of occupation at Vera Cruz and Toluca, Mexico, at Fort Crawford, Fort Leavenworth, in Oregon, Washington Territory and Texas, until his resignation in 1855. In the Civil War he was appointed Lieutenant-Colonel of a regiment attached to Sickles's Brigade, but owing to ill-health he resigned. He was appointed Surgeon of the United States Volunteers, and was placed in charge of camp hospitals in the Army of the Potomac, and subsequently served with General Gordon Granger in the West. He was mustered out of service in 1865, after receiving the *brevet* of Lieutenant-Colonel for faithful and meritorious services. Isaac Moses was Adjutant-General of the Third Army Corps of the Army of the Potomac, commanded by General Heintzleman, during the Civil War, and participated in all the battles of the Peninsular Campaign. Subsequently he served in General Banks' army. Previous to the war he was engaged in the East India trade, with a branch house at Canton, and then he settled in Galveston, Texas, and lived there several years, remaining during the yellow fever epidemic of 1868. General Charles Griffin died of the

fever at Mr. Moses' house during the epidemic. Another brother, Joseph Moses, at the age of twenty-four, fought a desperate duel in Texas with Colonel Hickey, of Mississippi, with double shot-guns at twenty paces. He killed Hickey at the first fire.

The late Major Alfred Mordecai ranked second to none in the military world, in the field of scientific research and accomplishments and in practical application of mechanical deduction to war uses. He was born at Warrenton, N. C., in 1804, and graduated at the head of his class at the United States Military Academy, in 1823. He rendered valuable service in the Mexican War, as Major of Ordnance, and in company with Captain George B. McClellan and Major Delafield, was sent by the Government to witness and report upon the operations in the Crimea. Major Mordecai was the author of "Experiments on Gun-powder," and other works. He died at Philadelphia, towards the close of 1887.

President Lincoln's call for troops in 1861, was promptly responded to by Louis M. Emanuel, of Philadelphia, who was appointed Surgeon, and rose to the rank of Brigade Surgeon, before the close of the war. Lyon L. Emanuel, a brother, was a Lieutenant in Shaler's brigade of the Army of the Potomac, and rose to the rank of Major. Both died of disease contracted while in the service. Leopold C. Newman was mustered in service as Captain of the 31st Regiment New York Volunteers. He rose to the rank of Lieutenant-Colonel, his term of service expiring a few days prior to the battle of Chancellorsville, Virginia, in 1863. In view of the pending battle, he expressed a desire to remain at the front, and during that terrible struggle his foot was shattered by a

cannon ball. He was carried to Washington where he died of his wounds. David Ezekiel, of Cincinnati, was severely wounded while serving in an Ohio regiment, his life being saved by the loving attention of his mother, who hastened to the battle-field on learning of his injuries. The death of Elias Leon, of the 5th Pennsylvania Cavalry, at Andersonville prison, was the result of a gallant soldier's solicitude for a comrade in his command. His regiment being surrounded by the enemy and threatened with annihilation, young Leon, in the midst of a terrific onslaught, dismounted to assist a fellow-soldier who, like himself, was attempting to escape. His companion being restored to the saddle, eluded the enemy, but the delay resulted in Leon's capture and his confinement in Andersonville prison, where he died.

Among the Hebrew officers in the Federal Army, were: Lieutenant Sulchman, 44th New York Volunteers; Captain Gremitz, 62d Pennsylvania; Lieutenant Colonel E. S. Salomon, 82d Illinois; Sergeant Cohen, 62d Pennsylvania; Corporal Gisner, 142d Pennsylvania; Sergeant Myers, 62d Pennsylvania; Lieutenant E. Davis, 115th Pennsylvania; Captain A. Goldman, 17th Maine; Lieutenant A. Rhinhardt, 148th Pennsylvania; Lieutenant Nieman, 103d New York; M. Stergean Asher, 103d New York; Lieutenant Leo Derdinger, 39th New York; Lieutenant Philip Truffinger, 57th New York; Lieutenant Hermann Muschel, 68th New York; Lieutenant Herman Krauth, 103d New York; Lieutenant Julius Franck, 103d New York; Captain Henry R. Schwerin, 119th New York; Lieutenants Max Von Bosh, Julius Niebergall, Levi Keuhne and Henry Lauterman, all of 3d Battery Artillery, New York. Lehman Israels, a brother of Josef Israels, the famous Dutch painter, was a

Lieutenant in the 55th Regiment, New York Volunteers, and served in the Army of the Potomac.

Frederick Knefler, of Indiana, attained the highest rank reached by any Hebrew during the Civil War. He enlisted as a private in the 79th Indiana Volunteers of Infantry, and rose, step by step, until he became Colonel of his regiment, soon rising to the rank of Brigadier-General and then Brevet-Major-General, for meritorious services at the battle of Chickamauga. He participated in all the principal battles of the Army of the Cumberland, under Generals Rosecrans, Thomas, Sherman and Grant, and took part in all the engagements under Sherman in his march to the sea. General Knefler has the reputation of having been one of the most gallant soldiers in the Army of the Cumberland. After the War he was appointed Pension Agent at Indianapolis, where he now resides. He is a native of Hungary, and was born in 1833.

Leopold Blumenberg, of Baltimore, on the breaking out of the Civil War, abandoned his mercantile pursuits, entered the army and gained honorable distinction. He was a native of Frankfort-on-the-Oder, and was born in 1828. In the Prussian-Danish war of 1848 he rendered meritorious service in the Prussian Army, for which he was decorated. On returning home at the close of hostilities, the strong anti-Semitic feeling prevailing at the time in some portions of Germany caused a number of fanatics to strip him of his decoration, which so incensed him that he at once determined to sail for America. Arriving in Baltimore in 1854, he embarked in business, in which he continued up to the attack on Fort Sumter, when he helped organize the 5th Regiment, Maryland Infantry, of which he was appointed Major. His first service was near Hampton Roads, and he

was soon thereafter attached to Mansfield's corps, and took part in the Peninsular Campaign, and subsequently in Maryland, where his regiment was engaged in the battle of Antietam, under his command as Colonel. Here he was shot in the thigh by a sharpshooter and compelled to return home, where he was confined to his bed for many months. President Lincoln appointed him Provost-Marshal of the Third Maryland District, with headquarters at Baltimore, and the stringency with which he executed the conscription laws while holding this office incurred him the animosity of many citizens. On the death of President Lincoln Colonel Blumenberg was appointed by President Johnson to the rank of Brevet-Brigadier-General, United States Volunteers. During his long residence in Baltimore he was immensely popular, especially with the German and Hebrew element. Prior to his death, which occurred in 1876 and was the result of the terrible wound received at Antietam, General Blumenberg was elected President of the National Schuetzen Verein of America, and was a prominent and active member of the Congregation *Haar-Sinai* and Hebrew Orphan Asylum.

During President Grant's administration the member of Congress from Nevada decided to appoint as a cadet at West Point such scholars from the public schools of that State as should pass the best competitive examination. Albert A. Michelson, a native of Poland, was one of the competitors, and at the close of the examination, it was found that he and another boy stood equal, the result being a tie. Three subsequent examinations were held with like results, a tie at each. It was then decided that as young Michelson was a native of California, and had been educated

in the public schools of that State, where the opportunities were better, and his competitor had been educated in Nevada, where the opportunities were less favorable, that the Nevada boy should be awarded the appointment. President Grant, upon recommendation of the examining committee, then appointed young Michelson to a cadetship in the Annapolis Naval Academy, in 1869. He graduated in 1873, served on board the Steamers "Roanoke" and "Worcester," was promoted an ensign in 1874, was on duty at the Naval Academy two years, and served on board the practice ship "Constellation." In 1879 he was promoted to Master, and resigned from the service in 1881.

David M. Cohen, a native of Norfolk, was for fourteen years an officer in the Marine Corps of the United States Navy, receiving his appointment as Lieutenant in 1855. He was First-Lieutenant in 1861, and Captain the same year. In 1867 he was appointed Major, and in 1869 was transferred to the Retired List on account of physical disability. Edward David Taussig, of St. Louis, Mo., was appointed a Midshipman in the Navy in 1863, when sixteen years of age. He rose to the rank of Ensign, Master and Lieutenant, and has performed fourteen years sea service and seven years shore duty.

Major A. Mordecai, an engineer of high repute, and son of the late Major Alfred Mordecai, is now Chief of the Ordnance service on Governor's Island, N. Y. Major Massias was a paymaster in the Regular Army in 1820. In the Ordnance Department, Capt. Otho E. Michaelis, of the Regular Army, rendered valuable service during the Civil War. During the last twenty-five years a number of Hebrews have graduated from West Point, including Lieutenant J. E. Bloom, who re-

signed shortly after his graduation, and Lieutenant Ostheim, of Philadelphia, who is still in the service. Jonathan M. Emanuel, Passed Assistant-Engineer, United States Navy, has been in the service since 1861. He took an active part in the Civil War, serving under Commodore Mead and was twice shipwrecked. Solomon Harby, son of Isaac Harby, was a Lieutenant in the Navy and died at an early age while in the service.

One of the best known American naval officers of former days was Commodore Uriah P. Levy, the highest ranking officer in the United States Navy at the time of his death in 1862. He served in the war of 1812, being then Master of the brig-of-war "Argus," and in the contest with the "Pelican," in the British channel, was captured and confined in Dartmoor prison. While Lieutenant he became involved in a dispute with Lieutenant Potter, at a ball in Philadelphia, which was followed by a duel in which Potter lost his life. The young Hebrew demanded a court-martial and was honorably acquitted. In recognition of his valuable services to the nation the Common Council of New York honored him with the freedom of the city. His intimacy with Thomas Jefferson and affectionate regard for the author of the Declaration of Independence led to the purchase of Monticello, which upon his death was bequeathed to his nephew, Jefferson M. Levy, the well-known lawyer of New York. Commodore Levy vigorously opposed the application of the lash to seamen, and upon his tombstone at Cypress Hills is recorded the fact that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the Navy of the United States."

When Henry Clay, Gallatin, John Quincy Adams and Bayard sailed for Europe on the Ghent mission, on board

the frigate "John Adams," in 1814, they were accompanied by Joseph B. Nones, who was Mr. Clay's private secretary. Mr. Nones was but seventeen years of age at the time. Two years previous he had entered the United States Navy as Midshipman, and upon Mr. Clay's return home was assigned to the frigate "Guerriere," commanded by Commodore Decatur. He was attached to the staff of that famous naval officer two years, during which time he took part in the engagement with the Algerian battle ship "Mesusa," on the coast of Algeria. Several wounds received in this contest caused Mr. Nones' retirement from the naval service in 1822. Most of the prominent men of the nation were numbered among his friends. Mr. Nones died in the city of New York shortly after entering upon his ninety-first year, in the spring of 1887. It was his proud boast that while in swaddling clothes he had been frequently dandled on the knee of the Father of His Country. Mr. Nones was, for forty-five years prior to his death, a Commissioner of Deeds for every State in the Union. Five other members of the Nones family have served in the Navy, Henry B., who was a Captain in the Revenue Service at the time of his death, and Henry B., Jr., at present Chief Engineer. Captain J. P. Levy, a brother of the Commodore and father of Jefferson M. Levy, was Commander of the United States ship "America." During the Mexican War he assisted in the landing of the United States troops at Vera Cruz, and was by General Scott appointed Captain of that port. Emanuel J. Phillips, of Philadelphia, and Jonas Barnett, of the same city, were both Paymasters in the Navy, many years ago. Barnett was attached to the frigate "Essex," and lost his life by falling from the rigging of his vessel while at sea.

Levi Myers Harby, a prominent naval officer, known as Captain "Livi Charles Harby," and also as Captain "Charles Levi Harby," was a brother of Isaac Harby. He was born in Georgetown, S. C., September 21, 1793, and died in Galveston, Texas, December 3, 1870. At the age of fourteen, he was a Midshipman in the United States Navy. During the war of 1812-14 he was taken prisoner by the British and confined for over two years in Dartmoor prison, from which he escaped by swimming. In December, 1823, he served as Sailing Master on the United States vessel "Beagle." He served for fifty-two years under the United States flag, and rose to the rank of Captain. He was on leave of absence at the time of the Texan War and went to Texas, where he participated in its fight for independence. For thus serving under a "foreign" government, he was cashiered, but when that State was admitted into the Union, he was restored to the service. He afterwards took part in the Mexican War and also served in the Seminole War of Florida, and had command of a vessel in the expedition against the pirates of Algiers and Tripoli. He also fought in the Bolivian War of Independence. When South Carolina seceded, he resigned his commission and entered the Confederate service, with the rank of Commodore in the navy, and afterwards distinguished himself, under General Magruder, in the defence of Galveston, where he commanded the "Neptune" at the capture of the "Harriet Lane," and, later on, when in command of a fleet of gun boats on the Sabine River. Though his real name was Levi Myers Harby, he was, early in life, nicknamed "Charley," but was best known as "Captain Livi Charles Harby." He made a romantic love match. When about forty-six years of age he eloped with Miss Leonora,

the accomplished and talented daughter of Judge De Lyon, of Savannah, Ga., the bride being but sixteen years old. By her he had three children, all of whom (with his widow) survived him.

One of the heroes of the Civil War was Dr. Marx E. Cohen, of Charleston, only son of the late Marx E. Cohen, of that City. He studied surgery and dentistry at the Medical College in Baltimore, and had just been graduated, at the age of twenty-one, when the Civil War broke out. He immediately enlisted in the Confederate Army, serving with distinction in various States. Towards the close of the last battle of the war, at Bentonville, N. C., some shells containing explosive materials were thrown into the Confederate ranks from the guns of the Union forces. The Captain of Hart's Battery, in which Dr. Cohen was a soldier, called for volunteers to hurl them aside before they should burst and cause destruction to the company. But three men had the courage to undertake so dangerous a task, Dr. Cohen being one of them. He and his companions were successful, but, while returning to their own ranks, all of the three were shot dead by Federal bullets and buried on the field where they had fallen. The body of the brave young man, was subsequently removed from the battle-field, and carried to his native city, where it was interred, with military and civic honors, in a plot in the Hebrew Cemetery, donated by the Congregation for that express purpose.

Louis P. Levy, of Richmond, entered the Confederate Navy as Midshipman in 1863, when fifteen years old. His appointment was secured through the influence of ex-President Tyler, and Governor Brown, of Mississippi. He was assigned to duty on the gun-boat "Chicora" which was

stationed at Richmond and Charleston, and accompanied Jefferson Davis and his Cabinet in their flight from Richmond, as far as Georgia.

Adolph Proskauer, a prominent citizen of Mobile, Alabama, entered the Confederate Army as a private and was appointed Color Sergeant of the 12th Alabama Infantry. He rose to the rank of Captain, and was four times wounded. He also served as a member of the Alabama Legislature, has been Honorary Secretary of the Board of Trade, was for ten years President of the Hebrew Congregation and was the first President of the first lodge of the order of *B'nai-Berith* formed south of Memphis. A. T. Moses, of Sheffield, Alabama, was attached to the United States Survey, and during the Civil War served on the staff of the Confederate General Richard Taylor. Edwin I. Kursheedt was Adjutant of the Washington Artillery of New Orleans, and Alexander Hart was Major of the 5th Louisiana Regiment from the same city. In another Louisiana regiment was found N. Kraus, now of Alabama, who served as Lieutenant, and subsequently on detached service as Adjutant to General Miller in the Department of Florida. From 1871 to 1872 Mr. Kraus was a member of the Alabama Legislature. Jacob J. Jacobus, Lieutenant of the Washington Artillery of Georgia, lost his life at the battle of Shiloh. George W. Rush, a Georgia Captain, was killed while in command of his regiment. W. E. Levy, Lieutenant in a Georgia regiment, was killed while in action. Jacob Levy was Lieutenant in a Georgia regiment. Leon Jastremski, of Baton Rouge, La., enlisted in the Confederate Army, and rose to the rank of Captain in the 10th Louisiana Infantry. In 1876 he was elected Mayor of Baton Rouge.

IN COMMERCIAL LIFE.

WITHIN the past twenty-five years the American Hebrews have been making such strides in the commercial world as to attract attention in every department in which they are engaged. A review of the career of those who have attained a commanding position in this field shows that most of them started in life in a modest way, the majority being penniless and friendless on landing on these shores. Patient labor and application have brought them to the top round of the ladder, and to-day the Hebrews are foremost in nearly every department of commercial activity in the United States. On all New York commercial exchanges they are now recognized as among the most influential members.

In banking alone the Hebrews of New York City represent a capital of \$100,000,000. As early as 1792 the financial operations of the city were in part controlled by Hebrews. In that year twenty-five brokers, in anticipation of the growth of the metropolis and foreseeing the necessity of some joint action for the conduct of their business, held a meeting and solemnly promised and pledged themselves "not to buy or sell for any person whatsoever any kind of Public Stock at a less rate than one-quarter of one per cent. commission on the specie value, and that we will give a preference to each other in our own negotiations." Among the Hebrews who attached their signatures to this agree-

ment were Isaac M. Gomez, Bernhard Hess, Benjamin Seixas and Ephraim Hart. Since that period the Hebrews have been among the most active and leading members of the Stock Exchange, the outgrowth of the organization so quietly formed in 1792. In 1824 Jacob Isaacs was elected Secretary of the Exchange, and continued in office until 1830. He was succeeded by Bernard Hart in 1831 and Benjamin Hart in 1853. In 1851 the latter was elected Vice-President. Bernard Hart had been a partner of Leonard Lispenard, with whom he engaged in business in 1812 under the firm name of Lispenard & Hart. In 1806 he married Rebecca, daughter of Benjamin Seixas, a prominent merchant of Hanover Square as far back as 1780. Mr. Hart was also Quartermaster of a brigade of State troops and a prominent Freemason. During the yellow fever scourge, in 1795, he earned the admiration and gratitude of his fellow-citizens by his attention and devotion to the sufferers.

Among the members of the Exchange from 1820 to 1830 were Joseph L. Joseph, S. I. Joseph and M. Henriques (who constituted the firm of J. L. and S. I. Joseph & Co., agents of the Rothschilds), M. J. Cohen, Seixas Nathan and Joseph Leon. These were followed some time after by Joseph Brandon, whose son, Edward Brandon, has been a prominent member of the Board of Governors for many years and Chairman of the Committee on Securities. The Open Board of Stock Brokers, which was formed in 1861, and consolidated with the New York Stock Exchange in 1869, had among its charter members George Henriques, Emanuel B. Hart, Charles C. Allen, S. M. Schafer and Simon Schafer.

In the New York Stock Exchange D. C. Hays, son of the

famous High Constable, was for many years Treasurer, and Jacob and Edward Hays, grandsons of the High Constable, have been members. Among the more prominent Hebrew members of the present Stock Exchange are Alexander Henriques, Harmon, Frederick and Julian Nathan, A. Wolff, of Kuhn, Loeb & Co.; Theodore W. Myers, James Seligman, Julien L. Myers, Henry Budge, S. Neustadt, B. Mainzer, of Hallgarten & Co.; Charles Minzesheimer, Leopold Cahn, S. Cantoni, Noah Content, H. H. Hart, Alfred De Cordova, E. L. Frank, W. B. Bonn, Richard Limburger, of Ladenburg, Thalmann & Co.; P. J. Goodheart, Albert Goodheart, B. Neumogen, H. P. Goldschmidt, Simon Wormser, Isidor Wormser and Leo Speyer. Alexander Henriques has been for many years Vice-Chairman of the Exchange, and is one of the most efficient and popular officers who has ever presided over that body. He was born in 1818, in the Island of Jamaica, and is the son of an Englishman who came to the United States when Alexander was a lad. He was educated at Columbia College and went to Texas at the age of eighteen, where he was made private secretary to President Houston. Mr. Henriques has been a conspicuous figure in Wall Street for over forty years.

The first of the eight Seligman Brothers to reach this country, was Joseph, the eldest, who came to the United States in 1838, after graduating at the University of Erlangen. He soon found employment as cashier in the bank of Asa Packer, of Philadelphia. Joseph Seligman remained in Mr. Packer's bank several years, meanwhile economizing, in order to accumulate a fund wherewith to bring his brothers to this country. Before long he was enabled to send for his brother Jesse, who secured employment in New York. At

the end of three years his savings amounted to \$1,000. Joseph had meanwhile removed to Greensburg, Alabama, where he had successfully carried on a clothing store. Returning to New York, he established himself in a similar business on Church Street. Among the first to arrive in San Francisco, during the gold fever of 1848, was Jesse Seligman, who opened a store and conducted a thriving business. When the city was visited by a conflagration, every business house in the town was destroyed excepting his. The thriving business which followed contributed to his earnings, which, during his seven years' sojourn in that city, were swollen to considerable proportions. Returning to New York he formed a co-partnership with his brothers, Joseph, James and William, as wholesale clothiers and importers of dry goods, in which the other brothers, Leopold, Isaac, Abraham and Henry, were later on interested. In this business they were engaged on the breaking out of the Civil War in 1861, and having met with great success, they determined to embark in the banking business. In a short while they opened branches in London, Paris, Frankfort, San Francisco and New Orleans. Mainly through their instrumentality the government was enabled, at the beginning of the war, to place large amounts of bonds in the German markets. They were subsequently appointed fiscal agents of the government in Europe, and are to-day recognized as among the great bankers of the world. They rank with the most public spirited of our Hebrew citizens, are enterprising and charitable, and identified with all the great questions which enlist the sympathy and support of the best people in the community. Joseph Seligman, the eldest brother, died at New Orleans, April 25 1880.

The late Philip Heidelberg, of Heidelberg, Ickelheimer & Co., presents another illustration of what can be accomplished by perseverance and industry. He was a native of Bavaria, and was born in 1814, coming to this country a poor lad and engaging for some time in trading as a peddler. In the course of time he embarked in the clothing trade at Cincinnati and eventually controlled the largest manufactory in the Mississippi Valley. As founder of the firm of Seasongood & Co., he was well known throughout the country and is remembered as one of the promoters of the Cincinnati Southern Railroad, a director of the Little Miami Railroad, and a member of the firm of Espy, Heidelberg & Co., of the Queen City. Lazarus Hallgarten, founder of the firm of Hallgarten & Hertzfeld, now known as Hallgarten & Co., had very little means when he reached this country in 1849. His first occupation was note and exchange broker. This yielded a moderate income and enabled him to start as a banker. He and two sons associated in the business have passed away within a brief period. One of them, Julius Hallgarten, who died in Germany, bequeathed \$100,000 to various charitable institutions in New York and elsewhere, aside from liberal bequests to Hebrew societies. The Wormser brothers started in Sacramento, Cal. Like many others, they also were engaged in the clothing business in their early days. In Sacramento they were large purchasers of city scrip, which increased their already handsome capital, and resulted in their removal to the East.

Lewis Seasongood, the Cincinnati merchant and banker, and one of the most progressive, influential and respected citizens of the West, was born in Bavaria, August 3, 1836. He received a public school education in Germany. At the

age of fifteen he reached this country, proceeding to Cincinnati, where his uncle, Jacob Seasongood, was engaged in the cloth-jobbing and clothing business. He spent two years at St. Xavier's College, Cincinnati, and on the completion of his studies, was offered an opportunity of entering the firm of Heidelbach, Seasongood & Co. His usefulness was appreciated, and in 1858 he was given an interest in the firm, and, in 1860, he was admitted as a general partner. In 1869 he formed a co-partnership with his uncle, Jacob Seasongood, his brother, Alfred Seasongood and Elias Moch. The year following, he established a banking house, which is regarded as one of the strongest financial institutions in Cincinnati. Few enterprises looking to the advancement of that city have been undertaken without Mr. Seasongood's active support. He suggested the first Textile Fabric Exposition, in 1869, and was treasurer of the Cincinnati Exposition of 1872. He was appointed by President Grant a Commissioner to the Vienna Exposition in 1873, and took a leading part in promoting the building of the Cincinnati Southern Railway. He was twice elected a Director of the University of Cincinnati, was one of the Sinking Fund Commissioners of the city, and has occupied the office of President and Director in numerous financial corporations. Mr. Seasongood has served for twenty years as Financial Secretary and Director of the United Jewish Cemetery Association of Cincinnati; has been an active member of the Young Mens' Mercantile Library Association; was one of the projectors of the great American Saengerfest, held at Cincinnati in 1870 and 1875, and has been prominently identified with the Masonic fraternity, the Board of Trade and Chamber of Commerce, Union of American Hebrew Congregations, the *Alliance Israel*, of London,

etc. He is also a Director of the Union Bank of New York, In politics Mr. Seasongood is a Republican and has been for several terms a member of the State Executive Committee. He twice declined a nomination for State Senate, and in 1879 and 1881, came within a very few votes of receiving the nomination of Lieutenant-Governor.

Lazard Freres, the bankers, of New York, San Francisco and Paris, laid the foundation of their fortune in California. They came from Alsace, and started as merchants, finally establishing extensive woolen mills. They now rank among the leading bankers of Paris and New York. The Scholle Brothers came from Germany with no means whatsoever. Settling in San Francisco soon after the discovery of gold, they met with success as store-keepers and then came to New York.

Nathan Bloom was for years one of the leading merchants of Louisville. When twenty-one years of age he came from Hesse-Darmstadt. Landing in New York in 1848, with a few dollars, he equipped himself with a stock of goods which he proceeded to peddle in New York, Pennsylvania and the West. In two years his few dollars had increased, and he invested in a general store in a Kentucky village. The dollars rapidly multiplied and he removed to Louisville in 1852, where he embarked in the wholesale dry goods business, in which he was very successful. The trade of his firm, Bamberger, Bloom & Co., which extends throughout nearly all of the Southwestern States and aggregated at the time of his death, in 1886, \$5,000,000 annually. Not only as a wealthy and respected merchant, but as a philanthropic and enterprising citizen, who was prominently identified in all public measures, will his name be remembered by the people of Louisville.

Samuel N. Pike, who was of humble origin, became one of the greatest merchants of Cincinnati, and amassed several millions in the whiskey trade. No man was more respected or contributed more to the prosperity and prestige of that city, especially in matters pertaining to art. The opera house bearing his name was erected by him. He also built the magnificent building on Eighth Avenue in New York, now known as the Grand Opera House.

The late Joseph and Max Weil, of St. Louis, were natives of Pirmasens, Bavaria, and came to this country in 1836. With a combined fortune of twenty dollars, they purchased goods in New York, and peddled through Pennsylvania. In 1845 they settled in Hopkinsville, Ky., and opened a general store. After four years they removed to St. Louis where under the firm name of J. Weil & Bro., they established a wholesale dry goods and clothing business. While enjoying a degree of remarkable prosperity, the great fire of 1853 swept away the earnings accumulated by years of patient industry. Securing a fresh stock of goods they started anew, and by 1860 their annual transactions had increased to \$3,00,000.

Isaac Friedlander, the late grain king of California, was one of the many of his race who rose from obscurity to affluence. He left Charleston for the Pacific Coast in 1849, and for a time "rocked the cradle of the gold-seeker on the sand-bars of the Yuba." He was one of the first to perceive that California was destined to be a great wheat-producing section, and in 1856 he projected the first exportation of oats to Australia. For eighteen years he absolutely controlled the grain market of the 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, owned one tract of 100,000 acres in the San Joaquin Valley, and served two terms as President of the San Francisco Chamber of Commerce. He died in 1878. A New York paper commenting upon his death observed: "Not California alone, but the whole world has cause to regret the loss of such a man."

Morris Ranger was one of the largest cotton operators in the world previous to his death in 1887. He came from Germany in 1855, settled in Kentucky, and in 1866 established himself in the cotton business at Galveston, Tex. He opened a house in Liverpool, where he for several years held the key to the cotton trade of the world. In 1881 he engineered a "deal" which resulted in a profit estimated in the millions. In 1883 he attempted to "bear" the market but his calculations proved erroneous, and he was forced to suspend with liabilities of \$5,000,000. In 1885 he returned to New York where he resumed business on a smaller scale.

Emanuel and Mayer Lehman, of New York, are among the leading houses in the cotton trade in this country, and are natives of Wurtzburg, Germany. They started at Montgomery, Ala., as store-keepers. Few merchants have shown greater enterprise, or contributed more to the prosperity of Alabama. They have been connected with numerous railway projects and manufacturing enterprises in that section and are, at the present time, the principal owners of a cotton mill on the Tallapoosa River, one of the largest in the South, and whose annual output is \$1,000,000. 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, after numerous unsuccessful efforts in other quarters. Emanuel Lehman is a Director of the Richmond and Danville ; Richmond, Terminal and Virginia Midland Railways, and of the Mercantile National Bank and Commercial Insurance Company of New York. Mayer Lehman is a Director of the Hamilton Bank of New York, and a most influential member and Director of the New York Cotton Exchange.

Adolph Scheftel, one of the largest leather dealers in New York, started business with a capital of 300 francs twenty years ago. Solomon Loeb, of the banking firm of Kuhn, Loeb & Co., of New York, was a poor boy when he left the Old World. He is now one of the leading bankers in America. His son-in-law, Jacob H. Schiff, a member of the same firm, has attracted much attention for some years past, by his philanthropy, which has earned him the title of "the Montefiore of New York." Mr. Schiff was born in 1847, at Frankfort-on-the-Main, where, after a common school education, he was apprenticed for three years in the dry goods business, and for two years thereafter served a clerkship in a small banking establishment in the same city. Reaching this country in 1865, he found employment with the banking firm of Frank & Gans, of New York, predecessors of the house of Heidelbach, Ickelheimer & Co., with whom he continued for nine months. At the end of this time he formed a co-partnership with Henry Budge, now of the New York firm of Hallgarten & Co., as bankers and brokers. Towards the close of 1872, he retired from business and sailed for Europe, where he remained for some time. He returned to New York in 1875 and entered the firm of Kuhn, Loeb & Co.,

of which he has since been an active member. In 1881, Mr. Schiff was appointed by Mayor Grace, a Commissioner of Education, holding the office for three years. He has also served as Director of the New York, Lake Erie and Western Railway. He now occupies the chair of President of the Montefiore Home for Incurables, is a Trustee of the Aural and Ophthalmic Institute of New York, a Trustee of the New York Free Library, and one of the managers of the Hospital Saturday and Sunday Association.

The late Edward Cohen, of Richmond, Va., son of Benjamin I. Cohen, of Baltimore, founded the City Bank of Richmond, Va., and was its President at the time of his death on January 18, 1888. He served in the Confederate Army and settled in Richmond at the close of the war. Though penniless and unknown to the business community, his cheerful industry, unswerving integrity, and remarkable business sagacity, together with great modesty, soon secured a place for him. Beginning business on a small scale as a stock-broker, he soon established the Richmond Savings Bank, and finally became President of the City Bank. Mr. Cohen led a life of great public usefulness and won for himself a name second to none in the city of his adoption.

Joseph Fox, another bank President and self-made man, was born in 1843. He was for many years a member of the wholesale clothing firm of Fox, Mendel & Co., of New York, and towards the close of the year 1887 was elected President of the Columbia Bank, in which position he has shown high capacity as a financier. In 1881-82 he was President of District Lodge No. 1, I. O. B. B., and was for four years President of the Home for Aged and Infirm at Yonkers. He is an active member of most of the eleemosynary and charit-

able institutions of New York, in all of which he has exercised considerable influence.

M. Thalmessinger, President of the Mechanics' and Traders' Bank, of New York, is one of the best known Hebrews of this country, and one who, like many of his co-religionists, has advanced from the lowest round of the ladder by his own inherent force of character. He is a native of Würtemberg. At the school of a neighboring town he distinguished himself by his scholarship in all the branches, and after leaving college was engaged in various business establishments in responsible positions. The year 1848 found him in Paris, and the revolution which convulsed Europe at that time induced his departure for the United States. He first secured employment with a drug firm in Boston, and soon afterward was offered an engagement as chief of the financial department of a prominent New York firm. He then determined to engage in business on his own account. He opened a book and stationery store in a small way, and by his energy and perseverance it soon assumed large dimensions and became one of the best known concerns of the kind among merchants and bankers. In January, 1885, he was elected President of the Mechanics' and Traders' Bank. In this position Mr. Thalmessinger adopted the same methods of industry and energy which marked his mercantile career, and as a result the business of the bank has nearly quadrupled since his advent. He has occupied numerous offices of honor and trust in banks and financial institutions, but, with the exception of a school trusteeship for five years, has held no public office. As Honorary Secretary of the Executive Committee of the order *B'nai-Berith*, Mr. Thalmessinger's services are greatly

appreciated throughout the brotherhood, especially his labors in extending the sphere of its operations to Germany and the Orient. Equally conspicuous have been his services as one of the founders of the Maimonides Library and in the creation of the fund for building the Home for Aged and Infirm at Yonkers. He is also one of the Directors of the Hebrew Technical Institute.

The most striking evidence of Hebrew progress may be witnessed on Broadway, New York, which, within the past fifteen years, has undergone a complete transformation by the transfer of the retail trade to the uptown thoroughfares, and the invasion by Hebrew firms. Of the 400 buildings on Broadway, from Canal Street to Union Square, the occupants of almost all are Hebrews, over 1,000 wholesale firms out of a total of 1,200 being of that persuasion. Hebrew firms also predominate in the streets contiguous to Broadway within the territory named.

Most remarkable has been the growth of the clothing trade, of which there are 241 manufacturers in the city of New York. Of these, 234 are Hebrew firms, some of which employ as many as 2,000 hands, while the great majority of the 30,000 people engaged in the clothing trade throughout the United States are also Hebrews. The New York Hebrew firms alone transact a business of \$55,000,000 annually in the manufacture of clothing. 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 in New York as then existed in the entire city. In the city of New York the leading manufacturers are: Alfred Benjamin & Co., August Brothers, Banner Brothers, Bernheim, Bauer & Co., Bierman, Heidelberg & Co., H. & B.

Brown, Fechheimer, Goodkind & Co., Hammerslough Brothers, Heavenrich, Hirschberg & Co., Hornthal, Whitehead & Co., Jerkowski & Ernst, Kaufman, Isidor & Co., Korn & Holzman, A. Levy & Brother, Levy Brothers & Co., L. Lippman & Sons, Mamlock & Green, A. W. Mann & Co., Marks, David & Sons, Mendel Brothers & Co., Myres & Wallach, Naumburg, Kraus, Lauer & Co., Peck & Hauchhaus, Rindskopf & Barbier, M. Sampter, Sons & Co., Mark Samter, N. S. Schloss & Co., Seligman, May & Co., Sinsheimer, Levenson & Co., Stark, Isidor & Brothers, Steinbloch & Co., Stern, Falk & Co., B. Sturman & Son, Swartz & Jerkowski, S. Sykes & Co.

Less than ten years back the manufacture of cloaks in this country was upon a very small scale, the entire business in New York being confined to less than one dozen firms all told. The Hebrews were not slow to recognize the importance of this industry. They were among the first to perceive that it was destined to expand to an extent far beyond its proportions at that time, and many plunged into the business, the result being that there are now in New York a large number of manufacturers, the great majority of whom are Hebrews whose annual production is \$15,000,000.

In the manufacture of shirts the Hebrews have secured a monopoly, it being estimated that 25,000 men and women are directly and indirectly employed in New York City by Hebrew firms alone. The wealthiest concerns in the trade, which include several millionaires, were all in moderate circumstances when they embarked in the business.

In the manufacture of undergarments the Hebrews of New York control the greater part of the trade. Those in the business carry the names of 10,000 employees

on their pay-rolls, and their annual transactions are \$5,000,000.

It is estimated that the Hebrew capital engaged in the importation, manufacture and jobbing of diamonds, watches and jewelry in this country, will not fall short of \$25,000,000. Of the 400 jobbers in New York, the Hebrews constitute the bulk. The leading New York firms sharing in the annual trade of this department are: L. Adler & Co., A. Bernhard & Co., D. & M. Bruhl, Solomon Davidson, Henry Dreyfus & Co., Samuel Eichberg, Falkenau, Oppenheimer & Co., Max Freund & Co., Adolph Goldsmith, Goodman Brothers, L. Hammel & Co., Louis Herzog & Co., L. M. Kahn & Co., Keller & Untermeyer, Krohn, Clovis & Co., Levy, Dreyfus & Co., Lissauer & Sondheim, Albert Lorsch & Co., Marx & Weis, Henry May, S. F. Myers & Co., Oppenheimer Brothers & Veith, Pforzheimer, Keller & Co., Adolphe Schwob, Stern & Stern, Stern, Brothers & Co., Louis Strasburger & Co., Sussfeld, Lorsch & Co., Traitel Brothers, D. L. Van Moppes, Leopold, Weil & Co.

David Keller, of Pforzheimer, Keller & Co., came to America a poor lad. He worked for years at the bench as a cigar maker, and is to-day a member of the above jewelry firm. He is also Grand Treasurer of the Order of Free Sons of Israel.

Seligman Oppenheimer, senior member of the firm of Oppenheimer Brothers & Veith, was a school-master in Germany. He came to this country some years ago, and by industry and shrewdness has amassed a considerable fortune.

In the wholesale jewelry trade the house of S. F. Myers & Co., of New York, stands in the front rank. From the

smallest beginning, some fifteen years ago, it is to-day the only firm in the metropolis who manufacture, import and export everything appertaining to the jewelry trade, while their establishment is the largest in their line, and their yearly sales of immense proportions. The firm is composed of two brothers and a brother-in-law, American born, whose age averages thirty-three years. Much of their remarkable success is due to the untiring energy, shrewd business tact and great executive ability of the senior member, Samuel F. Myers, whose first experience in commercial life was in the humble capacity of a New York newsboy, and to whose ability is due the foundation and wonderful prosperity of the present extensive house. He is at present the youngest member of the Executive Committee of two trade organizations.

Louis Strasburger, a Bavarian, who arrived here almost penniless, was for many years one of the leading importers of Swiss watches in this country in which business he amassed a fortune. He is now one of the heaviest importers of diamonds; conducts an establishment of his own at Paris, and owns a diamond cutting house at Amsterdam.

H. Muhr & Sons' jewelry manufactory at Philadelphia, is one of the most extensive establishments of the kind in the United States, and is conducted by Simon, Joseph and Jacob Muhr, sons of H. Muhr, who established the business in 1853. They employ 400 workmen. They are also extensive importers of diamonds, and are the owners of the largest black diamond in the world, which is valued at \$25,000.

Over 300,000 cases of leaf tobacco are dealt in in this country every twelvemonth. Two-thirds of this amount

is controlled by the Hebrew merchants on Pearl and Water Streets, New York. Some of the most extensive of these merchants gained their first knowledge of the leaf as workmen in cigar factories, many of the wealthiest having worked their way up from this humble beginning. The leading New York houses in this line are: S. Auerbach & Co., I. Bijur, J. Berliner, Basch & Fischer, E. Bach & Son, S. Barnett, J. J. Bunzl & Son, A. Cohn & Co., Cullmans & Rosenbaum, Cohn & Leopold, W. Dessauer, Davidson Brothers, G. Falk & Brother, E. & G. Friend & Co., Henry Friendman, Friedman, Leonard & Co., L. Goldschmidt & Co., L. Gershel & Bro., Gans Brothers & Rosenthal, I. Hamburger & Co., E. Hoffman & Son, Hirsch, Victorius & Co., H. Koenig & Co., Joseph Lederman, D. Levy & Son, Lichtenstein Brothers, M. Lindheim, N. Lachenbruch & Brother, Landman & Bernheimer, M. Levy & Brother, Joseph Mayer's Sons, Meyer & Mendelsohn, L. Newgass, Pretzfeld & Co., S. Rossin & Son, G. Reismann, E. Rosenwald & Brother, A. S. Rosenbaum & Co., Julius Shack, J. Seligsberg, Gustav Salomon & Brothers, L. Sylvester, Son & Co., C. Spingarn & Co., L. Spear & Co., M. & E. Salomon, Theo. Wolf, Jr., L. & E. Wertheimer and Weil & Co.

Equally surprising has been the growth of the cigar trade, in which the Hebrews have risen higher and higher, until almost the entire business has passed under their control. Some idea of their operations may be had when it is stated that their production, in the city of New York alone, reaches the enormous figure of 600,000,000 cigars per annum. The manufacture of this immense stock involves the employment of 8,000 hands. With few exceptions the mammoth manufactories in this line scattered throughout the

city of New York, are owned by Hebrew firms whose annual transactions foot up \$15,000,000. The National Cigar Manufacturer's Association, of which Morris S. Wise is counsel, is composed of sixty-five of the leading manufacturers in this country, of which forty-five are Hebrew firms. In the city of New York the bulk of the cigar trade is controlled by: Louis Ash & Co., Bondy, Lederer & Co., D. J. Boehm & Co., Julius Ellinger & Co., Foster, Hilson & Co., Louis Fromer, Frey, Brothers & Co., David Hirsch, Hyman Brothers & Lowenstein, Hahn, Brussel & Co., Frederick Hofmann, S. Jacoby & Co., Samuel Josephs & Co., Jacoby & Bookman, Kaufman Brothers & Bondy, Kaufman Brothers & Co., L. Kahner & Co., Kerles & Spies, Lichtenstein Brothers & Co., Levy Brothers, A. Lichtenstein, Son & Co., Lewyn & Martin, Landauer & Kaim, M. W. Mendel & Brother, Morris & Batt, Emil Ney & Co., S. Ottenberg & Brothers, P. Pohalski, Prowler, Lehman & Co., Rosenthal Brothers, Sutro & Newmark, M. Silberthau & Co., M. Stachelberg & Co., Seidenberg & Stiefel, Schlosser & Co., Wertheim & Schiffer. Elsewhere the largest concerns are: Baron & Co., of Baltimore; Rothbruner & Feist, Cincinnati; Krohn & Feiss, Cincinnati; Gumpert Brothers, Philadelphia; Mange, Weiner & Co., Philadelphia; Louis Graf & Co., Milwaukee; and S. Hershheim, Brothers & Co., New Orleans, the latter employing one thousand hands.

In the cities of New York and Brooklyn there are 4,000 retail and 300 wholesale butchers, one-half of whom are Hebrews, including several millionaires and many whose wealth is represented by six figures. They employ in this business an army of 6,000 men, and their annual trade is \$25,000,000. The abattoir of Schwarzschild & Sulzberger,

occupies an entire block and they employ 500 men. Joseph Stern's establishment covers half a block.

The manufacture of hats and caps, the importation and manufacture of hides and leather, furs, laces and embroideries, artificial flowers and feathers, is largely controlled by the Hebrews, while the wine and liquor trade is one of the most extensive in which they are engaged. It is estimated that the Hebrew capital represented on the New York Cotton Exchange is not far from \$6,000,000.

According to carefully prepared estimates of the Hebrew wholesale trade in the city of New York, the annual transactions in the leading lines are as follows :

Manufacturers of clothing.....	\$55,000,000
Jobbers of jewelry.....	30,000,000
Wholesale butchers.....	25,000,000
Wines, spirits and beer.....	25,000,000
Jobbers of leaf tobacco.....	15,000,000
Manufacturers of cigars.....	15,000,000
Manufacturers of cloaks.....	15,000,000
Importers of diamonds.....	12,000,000
Leather and hides.....	12,000,000
Manufacturers of overshirts.....	10,000,000
Importers of watches.....	6,000,000
Artificial flowers and feathers.....	6,000,000
Importers and jobbers of furs.....	5,000,000
Manufacturers of undergarments.....	5,000,000
Lace and embroidery importers.....	4,000,000
Manufacturers of white shirts.....	3,000,000
Manufacturers of hats.....	3,000,000
Manufacturers of caps.....	2,000,000
	<hr/>
	\$248,000,000

The holdings of real estate by the Hebrews of New York, is estimated at \$150,000,000. Five-eighths of the transfers in

real estate, in the city of New York, are for their account. The following are the most prominent holders of real estate in the city: Estate of Max Weil, Siegmund T. Meyer, J. B. Smith, Max Danziger, Simon Sternberger, Jacob Rothschild, Jacob Scholle, Sylvester Brush, estate of Edward King, Lewis Seansongood, Schwarzschild & Sulzberger, Stern Brothers, Ottinger Brothers, Solomon Loeb, Benjamin Lichtenstein, Adolph Kerbs, Edward Oppenheimer, Henry Brash, A. S. Rosenbaum, Frederick Haberman, Newman Cowen, J. Jacob's estate, Isaac Neustadter, J. Reckendorfer's estate, Simon Herman, Isaac Meyer, Isaac Wormser, Simon Wormser, Adolph Bernheimer, Isaac Bernheimer, Simon Bernheimer, S. M. and B. Cohen, Morris Littman, Henry Schubart's estate, Lieberman Brothers and Jacob H. Schiff.

In the city of New York most of the mammoth retail dry goods and fancy goods establishments are owned by Hebrews. That of Benjamin Altman on the west-side, is one of the most extensive. Mr. Altman began business about twenty-one years ago, with his brother Morris, who died in 1876; his business has steadily increased and now requires the services of about 1,600 persons. Mr. Altman is not only one of the most enterprising and liberal citizens of New York City, but he has devoted much of his time and money to the encouragement of the fine arts, and is a liberal patron of our American productions. His collection of paintings is valued at \$200,000. Most of these are the work of American artists. His collection of antique and rare Chinese porcelains is also one of the finest in this country, being valued at \$80,000.

On the east side, the firm of Bloomingdale Brothers, conduct one of the most extensive establishments in this coun-

try. The firm is composed of Lyman G. Bloomingdale and Joseph B. Bloomingdale, sons of Benjamin Bloomingdale, who emigrated from Bavaria in 1837. Both gentlemen are natives of New York, the former having been born in 1841, and the latter in 1842. In 1872 they opened a small dry goods establishment with a stock of \$6,000 and two saleswomen to assist them. Having had some experience in the business as clerks for their father and others, they were not slow to profit thereby. They determined at the outset to give good values and polite service. Their progress was steady, and they have succeeded in building up one of the greatest bazaars on the continent. The stock of \$6,000 was steadily increased, and at the present time they carry a line of nearly \$1,000,000, while their annual transactions foot up to \$3,000,000. Their force of employees numbers 1,000. The Bloomingdale establishment is a representative Hebrew house, their employees being largely of that persuasion, while due observance of the principal Hebrew festivals has been adhered to ever since the house was founded. Lyman G. Bloomingdale is a Director of the Young Men's Hebrew Association and of the Montefiore Home, and Vice-President of the Mutual Relief Association. Joseph B. Bloomingdale is Director of the Hebrew Technical Institute.

Messrs. Samuel W. and Julius S. Ehrich constitute the firm of Ehrich Brothers, proprietors of the great Eighth Avenue dry and fancy goods bazaar. The business was founded in 1856 by Samuel E. Ehrich, their father, who died in 1858. The firm ranks as one of the most progressive in the metropolis. The Messrs. Ehrich were the first New York merchants to inaugurate a line of free stages between

their establishment and various ferries and other prominent points in the city with a view of attracting custom.

The growth of the house of Stern Brothers, in West Twenty-third Street, has been phenomenal. Messrs. Isaac and Louis Stern, who compose the firm, were in early life engaged in the jewelry business at Albany, N. Y. On reaching New York City, just after the close of the Civil War, they secured situations as clerks in a Bowery fancy goods house, and in 1867 established themselves in a similar business on Sixth Avenue, starting with a small stock in a store with one window. Several hundred persons are now given employment in their establishment.

The most extensive pottery and glassware establishment in this country, and probably in the world, is that of L. Straus & Sons, of New York. Lazarus Straus, founder of the firm, came to New York from Georgia at the close of the Civil War with a view of temporarily gaining a respite from the four years' turmoil he had witnessed in the South. He opened a small wholesale crockery establishment in Chambers Street, and, meeting with unexpected success, removed three years later to No. 44 Warren Street, gradually taking in the adjoining premises until four buildings passed under his control. The firm is now composed of L. Straus, his sons Isidor, Nathan and Oscar S. (the latter now United States Minister to Turkey) and L. Kohns. They carry a stock of several million dollars, and have factories and offices at London, Paris, Limoges, Carlsbad, Rudolfstadt, Stein-Schönau and other cities. The number of employees in all parts of the globe engaged in the manufacture, purchase and distribution of their wares is upwards of seven hundred. Few examples of such remark-

able growth are found in any country. On January 1, 1888, Messrs. Isidor and Nathan Straus associated themselves with the firm of R. H. Macy & Co., the largest retail dry goods and fancy goods bazaar in America, whose establishment occupies a block and gives employment to 2,000 men and women. This alliance, however, in no wise changed their relationship with the house of L. Straus & Sons, in which they still retain their interest.

The Kursheedt Manufacturing Company, of New York, the largest establishment in this country engaged in the manufacture of laces, embroideries, ruchings, braids, etc., and employing about 800 hands, was founded by Asher Kursheedt, whose sons conduct the business. Mr. Kursheedt is a son of the late Israel B. Kursheedt. He, Asher Kursheedt, was the originator of the Board of Delegates of American Israelites, having suggested the formation of the Board at a meeting of prominent Hebrews, held at his residence to take action in the Mortara abduction case.

Since 1878, Messrs. Joseph Stettheimer and David Bettman, both of New York, have been among the most prominent and enterprising producers of oil in the Pennsylvania fields. Their first venture was a well which produced forty barrels of oil per day. After this they leased and bought lands extensively in various localities, and at the present time, are the owners of over 180 wells in the Bradford region alone. In 1885, they interested themselves in the Washington, Penn., fields. Their first operations in that section were unsuccessful. Instead of striking oil they struck a roaring gas well, which they sold. This well is now heating and lighting the city of Washington, Penn. In drilling for oil in one of their fields, they struck a well which produced 250

barrels per day, and a few weeks later they struck one of the largest wells ever known, its daily production being almost 3,000 barrels. This "gusher," which is still flowing, has produced over 150,000 barrels of oil. The present production of Messrs. Stettheimer and Bettman's various wells is about 20,000 barrels of oil a month.

Frederick Haberman is a member of the Central Stamping Company, of New York, a combination of five of the leading firms in the United States, engaged in the manufacture of tin and house-furnishing goods, and employing 2,000 men. Mr. Haberman was born in Bavaria in 1840. He came to this country in 1854, and for some time worked on the tow-path of the Morris Canal in New Jersey. After acquiring a knowledge of the tin-ware trade, in a New York establishment, he opened a small store of his own. By frugality, integrity and activity, he made steady progress, and his former employers are now his business associates.

Prominent among the great trunk manufacturing firms of this country is that of Edward Simon & Co., of Newark, N. J., founded by Edward Simon in 1863. William and Samuel Simon and Morris Schwerin became members of the firm later on. In the manufacture of their goods 1,500,000 feet of lumber are required annually, fifty hides of leather are used daily, and 800 workmen are given employment.

Lagowitz & Co., another Newark firm, have been prominent in the trunk and bag trade for over forty years. They give employment to 400 persons, and turn out each week 2,000 trunks and 2,000 bags. The members of the firm are Jacob Lagowitz and Arnold Tanzer.

In the leather trade of the United States, R. G. Salomon,

of Newark, has within a brief period grown to be a recognized power. He was born at Lunenburg, near Hamburg, Germany, and having mastered the trade of a tanner, came to the United States in 1866. His beginning was a humble one and his success has been attained by remarkable promptness in opening new fields of industry as soon as they appeared inviting and likely to lead good results. Thus, some years since, he began the manufacture of Cordovan leather, the name by which leather made from hides of horses is now known. Like almost every new product, it met with opposition, but through Mr. Salomon the superiority of the stock soon became acknowledged and it is now a staple. He also turned his attention to the tanning of alligator skins, which fifteen years ago were a curiosity and used only for boots. Perceiving the qualities possessed by leather made from the skin of the kangaroo, he began its tannage, and the shoe trade was not slow to recognize its merits. He now tans 350,000 kangaroo skins and 100,000 alligator skins annually. Mr. Salomon was also the first to introduce the manufacture of porpoise leather in this country. His factory is one of the largest of its kind in America, employing 400 workmen.

The retail fancy goods establishment of L. S. Plaut & Co., in Newark, known as the "Bee Hive," has grown from a very small store with two clerks to be the largest business of the kind in the State of New Jersey. The managing partners are Louis and Moses Plaut, E. Plaut and Oscar Michaels. They employ 200 clerks. Leopold S. Plaut, who died in 1885, was the founder of the firm. He was born in 1849, and was employed as a boy in the dry goods store of Gerson Fox, of Hartford, Conn. In 1871 he formed a partnership in Newark with Leopold Fox, son of his former

employer, which continued up to 1882, when Mr. Fox retired. Meanwhile, the business had amazingly increased. Mr. Plaut was an incessant worker, not a single detail of the business escaping his attention. His generosity and liberality during his lifetime kept pace with his accumulation of wealth, and numerous charitable institutions, both Hebrew and Christian, were liberally provided for in his will.

Hon. Nathan Barnert, ex-Mayor of Paterson, N. J., has been prominently identified with the silk business and the manufacture of paper screens. He is a native of Prussia, and is now in his forty-seventh year. He located in Paterson in 1858 in the tailoring business. During the Civil War he manufactured clothing for the Army and continued in the business until 1878, when he retired from mercantile life and gave his attention to real estate. He is the owner of valuable property in New York City and Long Branch. The Barnert Mill, at Paterson, with its massive Corliss engine, is one of the finest structures in the United States. In 1883 Mr. Barnert was elected Mayor of the city, and his benevolence and liberality were illustrated by the distribution of his official salary among the various city charities. Mr. Barnert is a man of rare tact and foresight and is justly regarded as one of Paterson's foremost citizens.

The development of the organ and piano trade and manufacture throughout the United States is due in no small measure to Bernard Shoninger, of New Haven, Conn., who is President and proprietor of the B. Shoninger Organ and Piano Company. Mr. Shoninger came from Bavaria in 1841 when fourteen years of age, with a capital of \$14.50. In 1850 he founded the B. Shoninger Organ Company. The story of his rise to fame and fortune is the old story of

industry and enterprise combined with manly and honorable traits. It is unnecessary to follow his career step by step from his first entrance into the vortex of business life up to the present time. Suffice it to say that his establishment to-day is one of the largest in New England, covering an area of 300 by 130 feet on Chestnut Street, and 95 by 130 on Chapel Street. It is six stories high and gives employment to 400 people. Mr. Shoninger has kept fully abreast of the times, as is attested by thirty patents owned by him covering improvements in the construction, compass and action of the instruments made by his firm, which now ranks among the leading musical manufactories of the world. Not only as a successful business man is Mr. Shoninger known in New Haven; he has contributed liberally to the prosperity of the city on numerous occasions. He commands the respect of his fellow-citizens of all classes by reason of his honorable and upright career during a residence of thirty-eight years in their midst, and his commercial and social station is surpassed by none in the community.

The largest establishment in the world devoted to the manufacture of corsets and corset-clasps is that of Mayer, Strouse & Co., of New Haven, Conn. It was founded in 1861 by Isaac Strouse. Abraham Strouse, Max Adler and S. I. Mayer now constitute the firm. They employ a force of 1,500 men and women. The capacity of the establishment is 800 dozen corsets a day, and the annual transactions exceed \$1,000,000 per annum. They occupy an entire block in the heart of the city, the building thereon having cost \$150,000.

Hirsch & Brother, of Philadelphia, are proprietors of the largest umbrella manufactory in this country. The business was founded in 1860 by Mason Hirsch. Their em-

ployees number 500, and their factory occupies six floors, the area of each being 180 by 75 feet. Mason, Henry, A. C., Harry and William Hirsch and Otto J. Lang, constitute the firm.

Nelson Morris, of Chicago, who is engaged in the cattle trade and packing interests, arrived in this city a poor lad. By application, integrity and good management, he has come to be regarded as one of the wealthiest and most enterprising men in the West. He is a director of the First National and Union Stock Yard National Banks, is proprietor of the Fairbanks Beef Canning Company, and supplies fresh beef to the leading cities of the United States and the continent of Europe.

Henry Greenebaum was for nearly a quarter of a century, a prominent banker in Chicago. Since 1882, he has been a representative of a New York life insurance company. He was born on June 18, 1833, at Eppelsheim, in Hesse-Darmstadt, was graduated at the public school when eleven years old, and after further studies emigrated to Chicago in his sixteenth year. His intellectual ability, industrious habits, and unselfish character, made him immensely popular, both at home and abroad, and he has numbered amongst his warmest friends, such men as Stephen A. Douglas, Abraham Lincoln, General Grant, John A. Logan and James A. Garfield. Mr. Greenebaum led the Republican State Ticket of 1872, as Presidential Elector-at-Large, and had previously declined a nomination for Lieutenant-Governor of Illinois, as well as Mayor of Chicago. He has contributed much to the development of Chicago, in every direction.

The firm of Selz, Schwab & Co., of Chicago, are managers of the boot and shoe manufactory at Joliet, Ill. Charles

Schwab, of this firm, has served as Comptroller of the city of Chicago, in which office he displayed great executive capacity. He is a native of Mulhouse, in Alsace.

The firm of Hart Brothers, control the largest gentlemen's furnishing manufactory in Chicago. Abraham Hart, of this firm, is known as "the Montefiore of Chicago," and is President of the Cleveland Orphan Asylum.

In the State of Georgia, Hebrew firms control the bulk of the trade in the leading cities, and constitute the most useful and respected element in the community. At Savannah we find the shipping and commission house of A. Minis & Son, one of the largest concerns in the city, the members of which are descendants of the first settlers, under Oglethorpe's administration, 150 years ago. The members of the firm of Meinhard Brothers & Co., who embarked in business in 1865, have by industry and integrity established a wholesale business in boots, shoes and clothing, amounting to more than \$1,000,000 annually. Henry Meinhard, Isaac Meinhard, Samuel Meinhard and E. A. Weil, constitute the firm. Mr. Weil has been President of the City Council and is now a director in the Southern Bank of the State of Georgia. The firm of H. Myers & Brothers is the largest in that section engaged in the manufacture of cigars and tobacco, and are the owners of factories in Virginia and Florida. Herman Myers, the head of the firm, is also President of the Savannah National Bank. Leroy Myers, another prominent tobacco merchant, transacts an annual business estimated at half a million dollars. He is also a director of the Southern Bank of the State of Georgia. A like amount of goods is disposed of each year by A. R. Altmayer & Co., who conduct one of the largest retail fancy and dry goods es-

tablishments in the South. Eckman & Wezbug and Guggenheimer & Son, are the leading wholesale grocers in Savannah. Lippman Brothers control the wholesale trade, and Solomons & Co., the retail drug trade. The wholesale dry goods and notion house of S. Waxelbaum, at Macon, is one of the largest in the Southern States.

The city of Baltimore boasts of numerous Hebrew capitalists and merchants, of whom it may be said that no class are more respected or more distinguished for their liberality. Among these are: Stein Brothers & Frank, Rosenberg & Co., bankers; Henry Sonneborn & Co., Ambach, Burgunder & Co., Strouse Brothers, H. & E. Hartman & Co., I. & H. Mann, and Hamburger Brothers, wholesale clothiers; Frank & Adler, Cohen, Adler & Co., and Pretzfelder & Kline, wholesale dealers in boots and shoes; Robert Austrian & Co. and Mandelbaum & Frank, hats and caps; Joel Gutman & Co. and Hutzler Brothers, dry goods; Albert Gottschalk and Albert Ulman, distillers.

The firm of Tim, Wallerstein & Co., of Troy, N. Y., manufacture a larger number of shirts, collars and cuffs, than any other house in the business. They occupy six buildings. The concern is composed of Solomon Tim, Louis Tim, E. Wallerstein, Max Herman, J. O'Sullivan and M. Ober.

The Hebrew merchants of San Francisco are among the wealthiest and most public-spirited in the United States. A large proportion of trade on the Pacific Coast is controlled by Martin Sachs & Co., fancy goods; Sachs Brothers & Co., dry goods; Levi Strauss & Co., dry goods; Louis Sloss and Louis Gerstle, of the Alaska Commercial Company; M. Heller & Sons, dry goods; L. Dinkelspiel & Co., dry goods; Esberg, Bachman & Co., tobacco; L. & E. Wertheimer &

Co., tobacco; M. Ehrman & Co., groceries; Haas Brothers & Co., groceries; S. Lachman & Co., wines; B. Dreyfus & Co., wines; W. & I. Steinhart & Co., clothing; Louis Sloss & Co., hides, wools and furs; Neustadter Brother, men's furnishing goods; Livingston & Co., segars; Lewis & Co., jewelers; Ignatz Steinhart is manager and Philip Lilienthal cashier of the Anglo-California Bank.

The Hebrew community at Galveston, Texas, is one of the most respected and influential to be found in any city in the Union. Foremost in the business world are Messrs. Leon and Hyman Blum, H. Kempner, M. Lasker, Sampson Heidenheimer and Albert Weiss. The two former constitute the firm of Leon & H. Blum, importers and wholesale dealers in dry goods, who carry a stock valued at \$1,000,000, transact an annual business of \$5,000,000, and employ a staff of 125 persons. The house, which has been established over thirty-five years, is second to none in the State in enterprise and liberality. The Leon & H. Blum Land Company, of which they are the head, is the largest land and live stock company in Texas, the lands controlled by them in almost every county in Texas being valued at \$1,000,000. H. Kempner, one of the oldest citizens and most prominent merchants and real estate operators in Texas, is President of the Island City Savings Bank, one of the soundest financial institutions in the State. M. Lasker, a brother of the late distinguished German statesman, is President of the M. Lasker Real Estate Company. His investments in lands, cattle and other interests have made him one of the noted men in Texas. He is also a director in numerous banks in the State, including the First National at Galveston. Sampson Heidenheimer, of the wholesale grocery house of

Heidenheimer & Co., one of the largest establishments of its kind in the State, is prominent in every public movement and prominently identified with all railway and financial enterprises. The progress and development of the State has always enlisted his encouragement and active support. Albert Weiss, another wholesale dry goods merchant, enjoys the respect of all classes of citizens. He is director in many banking and commercial institutions, and also occupies the honorable office of President of the Union Club, the leading social organization in Galveston and numbering among its members the best classes of Hebrew and Christians.

Among the prominent citizens of Cincinnati is Louis Krohn. He was, a few years since, President of the Cincinnati Board of Trade, and has also been a director of the Union National Bank and Vice-President of the Metropolitan Bank. Bernhard Bettman, a leading Cincinnati merchant, has shown much interest in educational affairs and is one of the most prominent members of the School Board. He is one of the Governors and main promoters of the Union Hebrew College of Cincinnati and holds high rank in the Masonic fraternity. M. J. Mack, of Cincinnati, is the representative of one of the largest life insurance companies in the West. He comes from Alten-Kinstadt, Bavaria, and was born in 1831. He also stands high in the Masonic fraternity.

One of the great mercantile firms of the South is that of B. Lowenstein & Brothers, of Memphis, wholesale and retail dry goods merchants. Benedict, Bernard and Elias Lowenstein founded the firm in 1862. The business is now conducted by Bernard, Elias and Abraham Lowenstein and I. D. Marks. When the Lowensteins reached this country

in the Fifties they were without money or friends. Securing a small stock of wares with a few dollars saved from their weekly wages as clerks in a Memphis store, they purchased a "ticking bag" which they filled with goods, and trudging through Shelby County as peddlers accumulated sufficient means to open a little store in Paris, Tenn. They then removed to Memphis. Their career since that time is "one of the most remarkable commercial episodes connected with a single generation of Memphis history." They now employ 350 clerks, their annual transactions are \$4,000,000 and they have just erected a magnificent seven story building, at a cash outlay of \$^{750,000}750,000. Elias Lowenstein was for many years President of the synagogue, has taken an active part in municipal affairs, and though repeatedly urged to do so has invariably declined to accept a public office.

The immense dry goods firm of Menken & Company, of Memphis, Tenn., which is comprised of J. S. and J. A. Menken, William Horgan and J. S. Andrews, has been for years one of the largest establishments of its kind in the Southwest, occupying five lots on the principal streets of the city and conducting an extensive trade in that section. An incident connected with this firm is well worth recording, and occurred at Cincinnati where they were engaged in business during the Civil War. They were engaged in a large business on the Southern border States, and the war forced them into bankruptcy. Subsequently they compromised their debts at fifty cents on the dollar, but later on when fortune favored them they paid the additional fifty per cent. in full with interest. This unusual act of mercantile honor made such an impression on their creditors that the brothers were

tendered a banquet at Delmonico's in New York City, on which occasion each was presented with a solid silver service.

The late Nathan D. Menken, of the present firm of Menken & Co., was, during his residence in Memphis for fifteen years, a most public-spirited, charitable and enterprising citizen, and died a martyr in the cause of humanity amid the horrors of a raging pestilence. The son of Solomon Menken, one of the early Cincinnati settlers, he spent some years at St. Xavier's College in that city, whence he entered the law office of Stanley Matthews, now a Justice of the United States Supreme Court. He soon tired of law, and in 1860 joined his brothers, Jules A. and Jacob S., merchants of Cincinnati. Inspired by patriotic ardor, he organized a body of cavalry in the early days of the Civil War, and was chosen Captain, and was engaged in over thirty battles and skirmishes in West Virginia. At the second battle of Bull Run his horse was shot under him. As commander of General Pope's body-guard, he won the esteem and admiration of all for his bravery, courtesy and firmness. At the solicitation of his brothers he resigned his commission and joined them in business at Memphis. In 1869 he travelled abroad, and at Paris married Sallie A., daughter of Joseph J. Andrews, a wealthy pioneer citizen of Memphis. At home he was ever ready to lend his influence, his labor and his money to deserving objects. In State and National politics he was mainly interested and did herculean work in bringing about an honest administration in municipal affairs. His devotion to principle, his gentle heart and his love of justice were conspicuous traits. Born and reared a Hebrew, and practicing that faith, his religion was of that broad and deep character which includes all mankind within its folds. At

the first alarm, when the yellow fever scourge of 1878 visited Memphis, when nearly all who had the means—men, women and children—rushed in dismay from the panic-stricken city, Nathan D. Menken remained and joined the little band of the Howard Society, formed for the relief of the poor, the sick and the dying. By day and by night he walked from house to house, paying no heed to letters and telegrams bidding him leave the hot-bed of pestilence, until he, too, fell a victim at the age of forty-two. No citizen of Memphis was esteemed more highly than Nathan D. Menken, and his memory is dearly cherished by all who appreciate moral worth and true manhood.

IN PUBLIC OFFICE.

IN National, State and Municipal affairs, the Hebrews of America have taken a leading part. They have been represented in the United States Senate, in the House of Representatives, in the Consular Service, and have held high official positions in leading States and cities. A place in a President's Cabinet was tendered to a Hebrew, President Grant having offered the Secretaryship of the Treasury to the late Joseph Seligman. The offer was declined by Mr. Seligman for personal reasons.

In the consular service of the government Hebrews have been conspicuous for many years. During the first decade our Consul-General to Portugal was Solomon B. Nones, a son of Major Nones and brother of Joseph B. Nones. While proceeding to his post he was captured by corsairs on the Mediterranean. All of his shipmates were killed and he alone was spared by giving a Masonic sign. Abraham B. Nones was United States Consul-General to Maracaibo in 1837, and died during his term of office. Samson M. Isaacs, the "patriarch" of the New York Custom House, was for upwards of forty years connected with that institution in an official capacity. He was born at Norwalk, Conn., in 1776, and resided for a while at Newport, whence he came to New York. He witnessed the inauguration of Washington, and served as Private Secretary to General Knox.

Mordecai M. Noah was appointed by President Madison as

Consul-General at Tunis. He next occupied the office of Surveyor of the Port, and then that of Sheriff of New York. On his accession to the latter office he was taunted with the remark: "Pity Christians have to be hung by a Jew!" to which he promptly replied: "Pity Christians require hanging at all!" Mr. Noah was subsequently elected Judge of the Court of Sessions. He was a man of high literary attainments and the author of numerous plays, including "Fortress of Sorrento," "Paul and Alexis," "The Siege of Tripoli," and "The Grecian Captive." He edited the "National Advocate," "Enquirer," "Evening Star," "Commercial Advertiser," "Times" and "Messenger." He died in New York in 1851.

Henry M. Phillips was for many years one of the most prominent citizens of Philadelphia, and was honored with numerous public offices. He was a son of Zeligman Phillips, the noted criminal lawyer, and was born at Philadelphia in 1811. Having been educated in private schools he read law and was admitted to the bar in 1832. For some years he followed criminal law with marked success, and afterwards gave his attention to civil law in which he amassed a fortune, finally ranking as one of the best constitutional lawyers in the country. In 1856 he was elected to the Thirty-fifth Congress, and during his term figured conspicuously in the debates, especially during the discussion on the admission of Kansas as a State of the Union. On the expiration of his term he declined to accept any other political office, though frequently urged to become the Democratic candidate for Mayor of Philadelphia. He was prevailed upon, however, to accept numerous high positions in educational, charitable and financial institu-

tions, and was a Commissioner of the Board of City Trusts, having control of the Stephen Girard Estate and was made President of the Board. He was also chosen President of the Board of Directors of the Academy of Music; President of the Fairmount Park Commission; Director of the Pennsylvania Company of Insurance and Annuities; Director of the Pennsylvania and other railroad companies, of the Jefferson Medical College, Western Union Telegraph Company and other corporations. He also served as Grand Master of Free Masons of the State of Pennsylvania. Mr. Phillips was for some years interested in the affairs of the Congregation *Mickve-Israel*, and was a member of the Board of Managers. He died April 28, 1884.

In 1845 Lewis C. Levin was elected Representative in Congress from the First District in Philadelphia. Born in Charleston, S. C., November 10, 1808, he was educated there and at the Columbia (S. C.) College. In early manhood he located at Woodville, Miss., and taught school for several years. While residing in Mississippi, he fought a duel with Alfred Bynum, Jefferson Davis acting as Mr. Levin's second. Rifles were the weapons used, and Mr. Levin was seriously wounded. He then adopted the profession of the law, which he practiced in several States. In 1838 he removed to Philadelphia where he attracted much attention as an impassioned speaker in the cause of temperance. He published and edited a temperance paper entitled "The Temperance Advocate," and established a daily paper, known as "The Sun," its editorial columns being devoted to the principles of Native Americanism. On May 6, 1844, Mr. Levin was addressing a large audience in Kensington, when the meeting was fired upon and several American citi-

zens killed. This act caused great excitement throughout the city and was followed by riot and bloodshed. Mr. Levin used persistent efforts to check the fury of his friends and partizans, and on several occasions exposed his life by bold and fearless denunciation. He was indicted for treason to the Commonwealth and was acquitted. The following year his popularity secured him a seat in Congress and he was twice re-elected, occupying the office six years in all. He served his constituents with great credit, and while holding the Chairmanship of the Committee on Naval Affairs, was instrumental in the building of the Dry Dock at Philadelphia. He died March 15, 1860. He was a man of genius and remarkable eloquence, and was likewise distinguished for his kind-heartedness and benevolence.

Henry Michael Hyams was elected Lieutenant-Governor of Louisiana in 1859. He came from Charleston, where he was born in 1809, in company with Judah P. Benjamin. In New Orleans he found employment as a bookkeeper, and in 1832 removed to Donaldsonville, La., where he acted as Cashier of the Canal Bank. After studying law and being admitted to practice he married and removed to Alexandria, La., where he engaged in practice as a member of the law firm of Dunbar & Hyams. Having returned to New Orleans, he was elected to the State Senate and, after the expiration of his term of office, was elected Lieutenant-Governor of the State. From 1858 up to his death in 1875, Governor Hyams was associated in the practice of law with Hon. B. F. Jones.

Judah P. Benjamin attained eminence as a member of the United States Senate, as cabinet officer of the Confederate Government and as a member of the bar. He was born at St. Croix in 1811, and reached Charleston, S. C., about 1816.

His parents being in straitened circumstances, opened a small retail store in King Street, that city. Not prospering, they removed to Beaufort, S. C., but meeting with no better success there, they returned to Charleston. Judah developed such remarkable talent as a youth as to attract the attention of Moses E. Lopez, a member of the Hebrew Orphan Society, who, from his own means, bestowed a classical education upon his protege. Fayetteville and Wilmington, North Carolina, also claim the honor of his residence early in the century. From Charleston young Benjamin was sent to the Columbia (S. C.) College. He finally settled in New Orleans, where his classical scholarship and eloquence soon secured for him a host of friends and a large clientage at the bar. In 1834 he wrote "A Digest of Reported Decisions of the Supreme Court of Louisiana." Six years afterward he became a member of the law firm of Slidell, Benjamin & Conrad. In 1845 he was a member of the State Constitutional Convention; in 1847 a United States Commissioner; in 1848, a Presidential Elector for Louisiana, and in 1852 he was elected to the United States Senate, and re-elected in 1859, resigning his seat on the secession of his State. At the bar of the United States Supreme Court no man stood higher, even his opponents conceding his profound knowledge of the law and eloquence. The Provisional Government of the Southern Confederacy found Mr. Benjamin occupying the offices of Attorney-General and Acting-Secretary of War, and in February, 1862, he was appointed Secretary of State of the Confederacy, which position he filled until the fall of the Confederacy in 1865, when he left Richmond disguised as a farmer. On his way southward he passed two days at

Charlotte, N. C., as the guest of A. Weill, now a resident of Wilmington, N. C. Reaching the Florida coast he made his way to Nassau, N. P., in an open boat fifteen feet long, proceeded to Havana, and thence sailed for England, where he determined to resume the practice of law. He eventually rose to the very highest rank at the bar. Sir Henry James and Sir Charles Russell declared that Mr. Benjamin was *facile princeps* the leader of the English bar at the time of his death. During his residence abroad he wrote his celebrated treatise "On Sales," now the standard authority in England and the United States. Mr. Benjamin died in Paris, France, in May, 1884, after a brief illness occasioned by a fall from a street car.

Franklin J. Moses, the late distinguished Chief Justice of South Carolina, was born at Charleston, August 13, 1804, and was the son of Myer Moses, an officer in the war of 1812, and a representative in the Legislature of South Carolina in 1810. After graduating at the South Carolina College in 1823, he studied law with Hon. James L. Pettigrew, and being admitted to the bar, located at Sumter, S. C. In 1841 he was elected to the State Senate over two competitors, and re-elected for thirty years. For twenty-five years he served as chairman of the Judiciary Committee of that body. In 1866, while yet a member of the State Senate, Mr. Moses was elected Circuit Judge, and after the reconstruction period was elected Chief Justice of the Supreme Court of the State. In 1872, he was honored with a re-election and still occupied the office at the time of his death, which occurred at Columbia, March 6, 1877. He was also at the time Professor of Law at the University of South Carolina. In early life Mr. Moses married Miss McClellan, a Metho-

dist lady with peculiarly beautiful traits of character. Several daughters were the fruit of the union, the youngest child being an only son who became the Republican Governor of South Carolina—Franklin J. Moses, Jr.

Emanuel B. Hart, of New York, was born in that city in 1811. His aspiration for office was early rewarded by his election to Congress from 1851 to 1853, after which he was made Surveyor of the Port of New York, and subsequently appointed an Excise Commissioner. David L. Yulee, of Florida was United States Senator from Florida for many years prior to the Civil War. His wife was a daughter of Governor Wickliffe, of Kentucky.

By appointment of President Pierce, Isaac Phillips was made General Appraiser of the Port of New York, which position he occupied for fifteen years. He also filled the Grand Master's chair of New York Free Masons from 1849 to 1854. He was for ten years a Public School Commissioner and Trustee, and has been for thirty years one of the most active and influential members of the Chamber of Commerce of New York. William Lovenstein has been for nineteen years a member of the Virginia Legislature. He served five terms in the Assembly, and is now a member of the State Senate. He also holds high rank in the Orders of Free Masons, Royal Arcanum and *B'nai-Berith*. He was born near Richmond in 1840.

Raphael J. Moses, a distinguished lawyer and statesman of Georgia, was born in Charleston, S. C., in 1811, and is the only child of Israel Moses, of Philadelphia. He opened a dry goods store in Charleston in 1832, and in 1837, having acquired a little knowledge of law, removed to Apalachicola, Fla., and was admitted to practice. He soon won a high repu-

tation at the bar and took an active part in politics. In 1849 he removed to Columbus, Ga., with his family, and at once entered into the political contests of the day with Joseph E. Brown, Linton Stephens and Charles J. Jenkins. In 1851 he purchased a large fruit farm (the Eskeline) a few miles from Columbia, where he removed with his family. He was prominent in the Presidential contest of 1860 and when the War began he and three sons, aged respectively twenty-one, nineteen and seventeen, all enlisted. The eldest son served as a private throughout the war; the second Albert, served as a Lieutenant in a North Carolina regiment, and was killed at Seven Pines, and the third, Raphael J. Moses, Jr., was a Lieutenant in the Confederate Navy. Mr. Moses, the father, was appointed on the staff of General Robert Toombs, and General James Longstreet, and in 1864 was made Chief Commissary of Georgia with the rank of Major, in which capacity he received the last official order issued by the Confederate Government, which was to provide 250,000 rations to General Johnston's troops. He also received from the train bearing the Confederate Cabinet in their flight through Georgia, \$40,000 in bullion for transfer to another official. After the War Major Moses resumed the practice of law, and, in 1866, was elected to the Legislature of Georgia, where he attracted attention as a legislator and orator of uncommon ability. Major Moses has been for years a conspicuous figure at all political assemblages, and with Robert Toombs, Benjamin H. Hill and Howell Cobb, formed one of what was known throughout the South as a "rare and unequalled quartette of popular speakers." The esteem in which he is held by the great men of Georgia attests his right to the place he occupies as the foremost

Hebrew at the Bar and in the politics of the Southern States.

Samuel Weil, of Atlanta, Ga., represents that city in the Georgia Legislature. He has been prominent in the politics of his section for thirty years and is known as one of the best lawyers in the South. He read law under Joseph E. Brown, now United States Senator from Georgia, and came from Germany in 1847, when twenty-three years old. At the meeting of Grand Lodge, No. 5, I. O. B. B., in January, 1888, Mr. Weil was elected First Vice-President.

Dr. Herman Bendell, of Albany, N. Y., was appointed by President Grant, in 1871, Superintendent of Indian Affairs for Arizona. Resigning in 1873, he accepted from the same source the position of Consul to Elsinore, Denmark. He and Dr. Joseph Levi, also of Albany, were for several years members of the Board of Public Instruction in that city as was Henry W. Lipman, another popular Albanian. M. L. Moses, a native of South Carolina and the leading spirit in all enterprises involving the progress and prosperity of the State, has been Mayor of Montgomery for two terms.

Phillip Schloss has been for some years and still occupies the office of State Senator for Vigo County in the Indiana Legislature. The late Bernhard Schweitzer, of Indianapolis, served both in the Lower and Upper Houses of the Indiana Legislature from Owen County. C. B. Feibleman has been for eight years Justice of the Peace of Marion County, Indiana, and has acted as Mayor of the city.

In New Haven, Conn., Louis Feldman has been Grand Master of Odd Fellows of the State of Connecticut and a representative to the Sovereign Grand Lodge of the World. Paul Weil has been honored with high office in the Masonic

fraternity. Maier Zunder has been for years a member of the Board of Education, in which capacity he has been conspicuous for his services in building up the magnificent school system in operation in his city. Charles Kleiner has been President of the Board of Councilmen and is now an Alderman. Isaac Rosnosky, of Boston, was elected a member of the City Council for five terms and to the State House of Representatives for one term. He is President of the Congregation *Ahab-Shalome*. Henry Muck is now a member of the Ohio Senate. M. Bauer is Chairman of the Board of Control of Cincinnati. Victor Abraham is Vice-President of the Mercantile Library of Cincinnati. Mayer Cahn was a member of the Louisiana State Senate in 1878, and a delegate to the Constitutional State Convention about the same time. At Philadelphia, Alexander Reinstine, a native of Germany, has been returned several times to the City Council. He has also been officially connected with various Hebrew institutions. Emanuel Furth, a Philadelphia lawyer, has served two terms in the Pennsylvania House of Representatives.

At Portland, Oregon, B. Goldsmith, a native of Worms, is Chairman of the Democratic State Central Committee, and has been Mayor of the city. The construction of the Oregon City Falls locks, which made navigation possible on the Willamette River, was effected through his instrumentality. Philip Wasserman, of Bavaria, a wholesale tobacco merchant, has also been Mayor of the city and a member of the Public School Board and its President. Col. Louis Fleischner has been State Treasurer. Sol. Hirsch is the leader of the Republican party in Oregon. For some years he was Chairman of the Republican State Central Commit-

tee. He served one term in the Lower House of the Legislature as the Speaker, and was State Senator for three consecutive terms of four years each, and President of that body. In the contest for United States Senator in 1886 he was the choice of many of his constituents for the office, and lacked but a few votes of election. Edward Hirsch, a brother, residing at Salem City, Oregon, has occupied the office of State Treasurer. Joseph Simon, the leading lawyer in Oregon, is an ex-State Senator and at present Chairman of the Republican State Central Committee.

At Detroit, Mich., Edward Kanter has been a member of the Legislature, and State Treasurer. Adam E. Bloom was a member of the Legislature in 1881, and a School Inspector in 1878.

At Jacksonville, Fla., Morris Dzialinsky served twice as Mayor of the city. Jacob A. Huff was for many years City Treasurer. Bernhard M. Baer, a leading merchant and Director of the National Bank of the State of Florida, was chosen to the City Council. Philip Walter has been for fourteen years Clerk of the United States Court, and was in 1885 a member of the Constitutional State Convention of Florida.

The following are some of the Hebrews who have held office during the period named: Michel W. Ash, of Pennsylvania, a member of Congress from 1835 to 1837; Adolph Brandt, of Atlanta, Ga., served two terms in the Georgia Legislature; Edwin Einstein, a member of Congress from the city of New York, in 1876; Moritz Ellinger, Coroner of New York City for a number of years; S. H. Fishplate, of Wilmington, N. C., Mayor of the City, 1878-79; Morris Friedsam, Internal Revenue Collector of the city of New York; Solomon Heydenfelt, Justice of the Supreme Court of California 1851;

Julius Houseman, member of Congress from Michigan, 1880 to 1881; Israel Jacobs, member of Congress from Pennsylvania 1791 to 1793; Leonard Meyers, member of the Thirty-eighth, Thirty-ninth and Fortieth Congress from Philadelphia; Philip Phillips, member of Congress from Alabama, 1853 to 1855; Charles H. Schwab, Comptroller of Chicago, 1886; Edward S. Solomon, appointed Governor of Washington Territory 1870; Myer Strouse, member of Congress from Pennsylvania, 1848 to 1852; David Eckstein, Consul to Van Couver's Island and Amsterdam; Louis Barkhouse, four times elected a member of the Louisville, Ky., School Board, and the first Hebrew chosen to the office; Gerson N. Hermann, Coroner, New York City.

Marcus Otterbourg, of New York, the first American Hebrew to occupy the high office of Envoy Extraordinary and Minister Plenipotentiary, was born at Landau, Rhenish-Bavaria, in 1827. He was educated in Paris and after securing a position as teacher in England, took up his residence in Mannheim, in the Grand Duchy of Baden, where he was very successful as teacher of French and English. Being marked as a Revolutionist, he concluded to come to this country in 1852. Directly after Lincoln's election he was appointed Consul at the City of Mexico, Thomas Corwin being Minister to that country at the time. Mr. Otterbourg's position, in consequence of the then contemplated European intervention and Mr. Corwin's retirement, became an exceedingly delicate and important one. After the surrender of General Lee, Mr. Otterbourg tendered his resignation as Consul, which was accepted in a very complimentary letter signed by Clarence Seward, Acting-Secretary of State. After returning to the United States Mr. Otterbourg was urged by Secretary William H. Seward to withdraw his resignation.

Thereupon he returned to Mexico and assumed charge of the United States Legation and Consulate until June, 1867, when he was nominated as Envoy Extraordinary and Minister Plenipotentiary. In conformity with an understanding with Mr. Seward, Mr. Otterbourg, as soon as the Republican Government was restored in the City of Mexico, resigned his office. On his return to New York he took an active part in municipal politics. He was admitted to the Bar in 1871. On the election of Mayor Havemeyer, Mr. Otterbourg was appointed a Police Justice, which office he creditably filled for nine years. Since that time he has been engaged in the practice of his profession.

Oscar S. Straus, United States Minister to Turkey, was born in Germany in 1851. Emigrating with his parents to this country he settled in Talbotton, Ga., where he resided until 1862, and removed to New York after the close of the Civil War, entering Columbia Grammar School and graduating from Columbia College as an "honor man" in 1871. Two years afterwards he graduated from the law school of Columbia College and began the practice of law as a member of the firm of Stern, Hudson, Straus & Thompson, Counsel to the Board of Trade, and a firm of high repute, especially in corporation law. Mr. Straus retired from the practice of law in 1880 on account of ill-health, and spent some time in Europe, entering the business house of L. Straus & Sons, the well known pottery and glassware firm, upon returning home. Mr. Straus has been for years a close student, being specially interested in American history. One of the results of his researches in this field is a volume on "The Origin of Republican Form of Government in the United States of America." He has appeared as a

contributor to the "Westminster Review," on "The Development of Religious Liberty in America," and has frequently lectured on historical subjects. During the Presidential Campaign of 1884, Mr. Straus was Secretary of the Executive Committee of the Merchants' and Business Men's organization which supported the Democratic nominee, and was an industrious and influential co-operator in that movement. His nomination for the Turkish Mission was an honor unexpected and unsought, and was the result of a spontaneous effort on the part of the many leading merchants, and received the endorsement of the Board of Commissioners for Foreign Missions. The Rev. Henry Ward Beecher also interested himself in Mr. Straus' appointment, in a letter to President Cleveland urging his nomination as follows:

It is because he is a Jew that I would urge his appointment as a fit recognition of this remarkable people, who are becoming large contributors to American prosperity, and whose intelligence, morality and large liberality in all public measures for the welfare of society deserve and should receive from the hands of the Government some such recognition. Is it not also a duty to set forth in this quiet but effectual method the genius of American government, which has under its fostering care people of all civilized nations, and which treats them without regard to civil or religious race peculiarities as common citizens? We send Danes to Denmark, Germans to Germany; we reject no man because he is a Frenchman. Why should we not make a crowning testimony to the genius of our people by sending a Hebrew to Turkey? The ignorance and superstition of mediæval Europe may account for the prejudices of that dark age. But how a Christian in our day can turn from a Jew I cannot imagine. Christianity itself suckled at the bosom of Judaism; our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit. Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.

Benjamin F. Jonas was born in Williamstown, Ky., July 19, 1834. He resided for some years in Adams County, Ill., where he was educated, and thence removed to New Orleans, where he graduated in the law department of the University of Louisiana. On the breaking out of the Civil War he entered the Confederate Army as a private and rose to the rank of Adjutant. He was elected to the Louisiana Legislature in 1865, was a delegate to the Democratic National Convention of 1868, elected to the State Senate in 1872, and then elected City Attorney of New Orleans. After a second term in the State Legislature he was elected in 1889 United States Senator from Louisiana. Upon the accession of Mr. Cleveland to the Presidency he was made Collector of the Port of New Orleans.

Leopold Morse, of Boston, who is now serving his fifth term as a member of Congress, received a common school education at Wachenheim, Bavaria, his birthplace. He was born August 15, 1831, and arrived in Boston in 1848. He resided for awhile in New Hampshire and later at New Bedford, Mass. In 1854 he entered the employ of Henry Haverman & Co., and in 1864 started in business for his own account. His clothing business is now one of the most extensive in this country.

Isidore Rayner member of Congress from Baltimore, was born in that city, April 11, 1850, and is the son of W. S. Rayner. He was educated at the University of Virginia, where he graduated with honors. He has for some years been an acknowledged leader at the Baltimore Bar, where his legal talents and eloquence have brought him a large clientage. His first public office was in 1878, when he was elected to the Maryland Legislature, after which he served

four years in the State Senate. In the fall of 1887, he was elected a member of the Fiftieth Congress, and on taking his seat immediately attracted attention by his participation in important legislation and the delivery of several eloquent speeches, notably one on the subject of trusts and monopolies. His public utterances in Congress have made a deep impression upon his fellow-members of the House and have also evoked favorable comment from the press throughout the country, his efforts showing scholarship, vigor and a readiness to grapple with the questions of the day.

Joseph Blumenthal was born in Munich, Bavaria, December 1, 1834, and came to this country in 1839. He was educated in the public schools of New York City, and in 1853 removed to California, where he resided five years. Returning to New York in 1858 he engaged in business until 1874. He participated actively in the reform movement in 1870 and 1871, and was a member of the Committee of Seventy. He represented the Fifteenth District of New York City in the Assembly in 1873 and 1874, and was successful in placing the Hebrew Orphan Asylum of New York on the same footing as other institutions, whereby an annual sum is allowed for each inmate. In the fall of 1887 he was elected to the Assembly from the Twenty-Second District of New York City. Mr. Blumenthal is President of the Jewish Theological Seminary Association and is ex-President and present Trustee of the Congregation *Shearith-Israel* and a Director of the Young Men's Hebrew Association. He is a member of all the Hebrew charitable and educational societies and was the first President of the Sanitary Aid Society.

Jacob A. Cantor, Senator from the Tenth District of New York, was born in the city of New York, December 6, 1854.

His inclinations led him to enter the office of William Wall Peck for the purpose of studying law, and in 1872 he became a reporter on the "New York World" remaining on the staff of that paper until 1877. While thus employed he entered the Law School of the University of the City of New York, graduating with distinction in 1875. As a lawyer he has shown exceptional ability. He has been a delegate to various Democratic conventions and was chosen a member of the New York Assembly in 1884, and was triumphantly re-elected in 1885-86. During his term in the Legislature he introduced numerous bills, including almost one hundred during his last two terms. Among the more important which passed were those requiring certain sanitary improvements in the construction, alteration and building of tenement houses in the city of New York; providing that a resident of the city of New York should be included on the Board of State Assessors and the prevention of indiscriminate marriages and divorces by Rabbis without legal authority. Mr. Cantor was the father of numerous bills in the interest of various Hebrew institutions in which he always evinced a warm interest.

Leo C. Dessar, Justice of the Eleventh District Court of the city of New York, was born in Germany in 1847, and is a son of the late Dr. Julius H. Dessar, who was President of a Hebrew Institute of Cincinnati. After a preliminary education he was sent to Columbia Law School, New York, where he graduated, and at an early age became interested in political affairs. For seventeen years he was a prominent leader in local politics. In 1875 he was elected a member of the Assembly from the Seventeenth District and served on the Judiciary Committee. He was active in securing the

passage of the Elevated Railroad bills and before the expiration of his term was appointed a member of the famous Committee on Crime. In 1884 Mr. Dessar was elected Civil Justice of the Eleventh District Court, which had but recently been created by act of Legislature. During his term of office not one of his decisions have been reversed by a higher tribunal.

Hon. Simon M. Ehrlich is a native of Boston. He was born January 6, 1852. He received a preliminary education in the public schools of New York, and then entered the New York University where he graduated with honor, subsequently attending the Columbia Law College, associating soon after his graduation with the Hon. Leo C. Dessar, now one of the Civil Justices of New York. Later on he was associated with the well-known criminal lawyer, Charles W. Brooke. In 1884 Mr. Ehrlich was elected Judge of the City Court by a decisive majority, and during his incumbency has deservedly won the respect and esteem of his brethren at the Bar by the painstaking, courteous and consistent discharge of his judicial duties. Judge Ehrlich is a member of various Hebrew fraternal organizations and charitable institutions and manifests a deep interest in all matters bearing upon the interest and welfare of his co-religionists.

Henry M. Goldfogle, one of the Civil Justices of the city of New York, was born in that city May 23, 1854. He was educated in the public schools and then received private instruction. When fifteen years old he entered the law office of J. J. Rogers and made rapid progress. On reaching his majority he was duly admitted to the Bar, and shortly afterward formed a connection with Henry Fisher, now of San Francisco. In 1884 he associated with Charles L. Cohn.

Mr. Goldfogle, previous to 1887, had never been a candidate for public office. In the fall of that year he was nominated for the Civil Justiceship of the Sixth Judicial District, and was elected by a plurality of 287 votes out of a total vote of about 25,000. Mr. Goldfogle is a member of most of the Hebrew charitable institutions and fraternal organizations.

Jacob Hess is a native of Germany and was born in 1847. He has resided in New York since 1850 and has been prominent in municipal politics since 1874, when he was elected a member of the New York Assembly, serving one year. The following year he was elected Alderman-at-Large. In 1876 he was appointed by Mayor Wickham an Inspector of Schools, and after serving two years and a half resigned to accept the appointment of Commissioner of Charities and Correction tendered by Mayor Cooper. This office he occupied with credit for six years. At the expiration of his term of office he was appointed a Commissioner of Electrical Subways, and is now President of the Board. Mr. Hess is a member of various Hebrew institutions and societies and has been prominently identified with the National Guard, having for twenty years been private, color-sergeant and Commissary of the 71st Regiment, and is at present a member of the Old Guard.

Joseph Koch, of New York, was born in that city in 1844, and graduated from the Free Academy at the age of eighteen. During the Civil War he served as Lieutenant and Captain, and in 1868 was appointed Law Clerk of the Supreme Court, afterwards Deputy County Clerk. He received the appointment of Civil Justice of the Fifth District Court of the City of New York in 1869, and the year

following was appointed School Trustee of the Eleventh Ward. After serving for two years as State Senator, he was appointed a Dock Commissioner. Mr. Koch has been President of District Lodge No. 1, of the Order of *B'nai-Berith*, and was chairman of the general convention of the order held at Chicago in 1874.

Samson Lachman was born in New York in 1855. He attended the Public Schools, and graduated at the College of the City of New York in 1874. He was Salutatorian of his class and took ten out of eleven medals in his class on graduating. He is also a graduate of Columbia College Law School, where he secured the prize for an essay on Municipal Law. He was with the firm of Vanderpoel, Green & Cuming a number of years, and then became a member of the firm of Lachman, Morgenthau & Goldsmith. At the election in 1887 he was elected Justice of the Sixth District Court on the Democratic ticket by a large majority over two opposing Candidates. Mr. Lachman has been Chairman of the County Democracy Committee in his District for the past three years, is a member of various clubs and associations, including all the Hebrew Charitable Societies, and has been prominently connected with the Order of *B'nai-Berith*, and has been the President of the Mount Sinai Lodge and a member of the Grand Lodge of the order.

Ferdinand Levy, of New York, was born in Wisconsin, in 1842, and is the son of Simon Levy, who served in the Civil War as Colonel of a New York regiment. He was educated in his native State and at the age of fifteen came to New York where he has resided ever since. He was one of the first to volunteer on the breaking out of the Civil War, participated in many important engagements during three

years' service in the field and rose from the ranks to a Captaincy. Since his return to civil life Mr. Levy has been a conspicuous member of the Democratic party. As such he has been a delegate to numerous conventions, and has been a member of the Tammany Hall General Committee. In 1872 he was elected Alderman-at-Large and was an active member of the Board, retiring at the close of his term with the respect and confidence of the citizens irrespective of party. In 1882 Mr. Levy was elected Coroner by a majority of 20,000 votes, and re-elected in 1885. He is a member of various Hebrew societies and German organizations and is very popular with the German element. In February, 1888, he was elected Grand Master of the Order Sons of Benjamin.

Theodore W. Myers, Comptroller of the city of New York, was born in that city in 1844, and is a son of the late Lawrence Myers, for many years a prominent importer of wines. After completing a course of study in a private school, young Myers was sent abroad to complete his education in the *Elysee Bonaparte* of Paris, and a private educational school in Frankfort-on-the-Main. He travelled extensively abroad and, returning home was associated for several years with William M. Fliess in the rectifying business. He was then appointed cashier of the banking and brokerage firm of Polhemus & Jackson, and subsequently formed a co-partnership with H. S. Camblos in the same business. He was also special partner in the firm of N. E. De Rivas & Co., and then established the firm of Theodore W. Myers & Co., as now conducted. Mr. Myers was an ardent supporter of Mr. Cleveland in the Presidential Campaign of 1884, previous to which time he had taken no active part in politics. In 1887 he was appointed by Mayor

Hewitt one of the Park Commissioners of New York City, and was elected by his colleagues as Treasurer of the Board. In the fall of the same year he was elected Comptroller of the city by a majority of 47,000 votes. Mr. Myers is a member of the Congregation *Shearith-Israel*, of which his father was for many years a Trustee, and is a member of various Hebrew charitable and benevolent associations.

Jacob Shroder, of Cincinnati, was elected Judge of the Court of Common Pleas of the County of Hamilton, Ohio, in 1886.

Alfred Steckler, Justice of the Fourth Judicial District of the city of New York, was educated in the public schools and in his seventeenth year was appointed managing clerk in the office of a prominent law firm. He entered the law department of Columbia College, graduated with honors and soon thereafter undertook the practice of law on his own account. The abuses which had grown up in the administration of the affairs of the Fourth District Court having aroused a storm of indignation, in the fall of 1881 Mr. Steckler, who had not yet attained his twenty-fifth year, determined to enter the canvass as an independent candidate. He was elected by a handsome majority. In November, 1887, Judge Steckler was re-elected to the office by a plurality of over 4,000 votes. He is a member of various Hebrew secret and benevolent associations and his firm are counsel for numerous trade unions and beneficial organizations.

Philip Benjamin was elected an Alderman of New York City in 1887. Samuel D. Rosenthal was elected a member of the New York Legislature from New York City in 1886, and re-elected in 1887.

BIOGRAPHICAL.

A BRAHAM B. ARNOLD, M. D., of Baltimore, is a German by birth and has resided in this country since 1832. He began the study of medicine in the office of his relative, Dr. Lehwiss, of New York, and matriculated in the University of Pennsylvania. His professional studies were completed in the Washington University of Baltimore. For the past forty years he has been actively engaged in an extensive practice, and has taken a deep interest in the establishing of a Hebrew Hospital and Orphan Society in his city. He was elected to the Professorship of the Practice of Medicine in the Washington University and was appointed to fill the chair of Professor of Clinical Medicine and of diseases of the nervous system on the consolidation of that institution with the College of Physicians and Surgeons. He is the author of a "Manual of Nervous Diseases," and his professional brethren have repeatedly honored him by electing him to fill the chairs of President of the Medical and Chirurgical Faculty of Maryland, the Medical Association of Baltimore and the Medical Academy. In the Ninth International Medical Congress, which was held in Washington in 1887, Dr. Arnold presided in the Section of General Medicine. On the nomination of Abraham Lincoln for the Presidency in 1860, Dr. Arnold arrayed himself with the Republican party and was made a member of the State Executive Committee. His contributions to the medical press are numerous.

Joseph Aub, M. D., of Cincinnati, son of the philanthropist, Abraham Aub, has attained high rank as an oculist and is authority on diseases of the ear. He was born in Cincinnati in 1846, was educated in the public schools, and is a graduate of the Medical College of Ohio and the University of Erlangen, Bavaria. After a residence in New York as Surgeon in the Ophthalmic and Aural Institute, he entered the Cincinnati Hospital as oculist and lecturer on diseases of the ear. In 1877 he made a transplantation of skin from the arm to the eye-lid for ectropion, the size of the flap being 2 3-8 inches in length by 1 1-4 in width, the second operation of the kind in this country.

Herman Baar was born at Hanover in 1826. He received a thorough classical and Hebrew education under various eminent tutors, and after graduation at the University of Göttingen was appointed teacher at a school near Brunswick. At the age of thirty Dr. Baar was elected Minister of a congregation at Liverpool, England. While here his sermons attracted wide attention, one, delivered on the death of Prince Albert, drawing from Prince Ernst, of Coburg-Gotha, an autograph letter of thanks. An affection of the throat compelled his resignation, and he opened a school at Brussels. He afterwards accepted a call to a synagogue in Washington, D. C., subsequently removed to New Orleans, where he conducted a Hebrew school, and since 1875 has been the Superintendent of the Hebrew Orphan Asylum of New York over which he so creditably presides.

Simon Baruch, M. D., was born at Schwersenz, Province of Posen, Prussia, July 29, 1840. He graduated at the South Carolina Medical College and Medical College of Virginia, and resided for many years at Camden, S. C.

In 1874 he was President of the South Carolina Medical Society. In 1880, Dr. Baruch was appointed by Governor Hagood, a member of the State Board of Health of South Carolina, and as Acting-Chairman of the Board he published a report on vaccination, demonstrating the exposed condition of the State, which led to the adoption by the Legislature of measures to introduce general vaccination. In 1881, he removed to New York in order to obtain educational advantages for his sons. He has published numerous monographs, among which are "Malaria as an Etiological Factor in New York City," "The Diagnosis of Malarial Fevers," "The Therapeutic Significance of the Cervical Follicles," and "The Prevention of Puerperal Infection." In 1886, Dr. Baruch was appointed Chief of Staff of the Montefiore Home for Chronic Invalids, and Attending Physician to the New York Juvenile Asylum, and in 1887 he was made Attending Physician at Manhattan Hospital. Dr. Baruch attained additional prominence in the spring of 1888, by his connection with the musical prodigy, Josef Hofmann. It was urged by Dr. Baruch that the continued appearance of the child in public was an overstrain which threatened serious results, while three of the most eminent New York physicians, acting in the interest of the young musician's manager, did not share in this belief. Dr. Baruch, however, succeeded in withdrawing the boy from the stage.

Jefferson Bettman, M. D., of New York, was born in Cincinnati, October 9, 1858, where he graduated from St. Francis Xavier's College at the age of seventeen. He entered the Ohio Medical College in 1876, graduating with high honor three years afterwards. He then took up the special treatment of diseases of the ear and throat and served for two

years in the New York Ophthalmic and Aural Institute as Clinical Assistant under Dr. Knapp. Two years were spent in the various hospitals devoted to the same specialty in Paris, Vienna, Heidelberg and London. In the latter city he was appointed assistant in the London Throat and Ear Hospital, and later on became chief private assistant to Doctor now Sir Morell Mackenzie. The laws of England regulating the practice of medicine by foreigners being very stringent and Dr. Bettman, possessing no qualification under English law, it was under the title of "Acting Resident Medical Officer" that he could accept the responsibility of those positions. Dr. Mackenzie at this time was actively engaged in writing his treatise which is now the standard on "Diseases of the Nose and Throat," and while acting as his private assistant, Dr. Bettman was also selected to help in the compilation of the great work. In 1883 Dr. Bettman returned to America and associated himself with his brother who had in the meantime located in Chicago as oculist and aurist. Laryngology had not then gained a firm footing in the West and Dr. Bettman may be said to have been the first to devote himself exclusively to that branch in Chicago. In 1885, Dr. Bettman removed to New York City, and immediately received the appointment of Assistant Surgeon to the New York Ophthalmic and Aural Institute. Several of his original articles have been published in English and French journals, and are referred to in leading works on diseases of nose, ear and throat.

Julius Bien, proprietor of one of the most complete and best known lithographic establishments in the world, is a native of Hesse-Cassel, Germany, and has resided in the

United States since 1849. His name has been more or less connected with the most important works of the Government, including the Coast Survey reports and the great map of the United States published by authority of the General Land Office. Since 1870, Mr. Bien has been a shining light in the order of *B'nai-Berith* and now occupies the office of Chairman of the Executive Committee of the Grand Lodge. Intrusted with a general direction of the affairs of the order, he has exercised much influence in shaping its policy and to his industry, energy and mental acquirements the steady growth and present prosperity of the order is in a large measure due. He has also been active in the affairs of the Hebrew Orphan Asylum, the Hebrew Technical Institute and other institutions.

Isidor Binswanger, a prominent Philadelphia merchant, reached this country from Bavaria in 1841, when twenty-one years old. He has been engaged in the dry goods business in Baltimore and Cumberland, Md., and in 1848 formed a partnership with David Eger in the wholesale notion business at Philadelphia, which was continued until 1862. He was also a member of the firm of Charles Hern & Co. of St. Louis. In 1868 he was elected President of the Richmond Granite Company, of which he has since been the head with the exception of two years. Though unceasingly active in his business, Mr. Binswanger has devoted much of his time and energies to the promotion of educational and charitable institutions, in many of which he has been a Director and President. He has served as Director of the Union National Bank, a member of the Union League, Director of the Wills Hospital, and for twelve years a Director of the Mercantile Club.

Mark Blumenthal, M.D., of New York, is a native of Bavaria, and was born in 1831. He studied in Philadelphia and New York, and graduated in 1852. He is a member of the New York Academy of Medicine, New York Pathological Society, New York County Medical Society, and has been President of the New York Medical Union. He has also been honored with the Presidency of the New York Articulating School for Deaf Mutes and of the New York Physicians' Mutual Association. His literary contributions are numerous.

Isidor Bush, of St. Louis, was born at Prague, Austria, in 1882. He is the only son of a wealthy cotton merchant, Jacob I. Bush. Young Bush received a careful home education and studied ancient and modern languages, music, painting, mathematics, etc., until 1837, when his father withdrew from the cotton trade and purchased the large Oriental publishing house and printing establishment of Von Schmidt, in Vienna. When eighteen years old he became publisher and four years later editor of many valuable works. Experience as a publisher and editor in early youth, together with a peculiar gift to recognize and appreciate genius, led him to first introduce Leopold Kompert, the Ghetto poet, Simon Szanto, the journalist, and Leopold Löw, the Hungarian historian, to the literary world. During the Revolution of 1848 young Bush was a Liberal, and sought safety by flying to America. Arriving in New York in 1849, with but ten dollars in his pocket and aided and encouraged by co-religionists, he opened a small book and stationery store in Grand Street, and published a German weekly called "Israel's Herald." Lack of means and insufficient knowledge of the language induced his removal to St. Louis where

he opened a grocery and later on a hardware store. At Carondelet, Mo., he also started a general store. In 1857 Mr. Bush founded the People's Savings Bank, and under his Presidency, which continued for some years, it became one of the most successful savings institutions in the city. In 1868 he was elected representative of St. Louis to the Constitutional Convention, and in 1864 he was again elected a member of the State Convention. In 1866 and 1867 he served as Alderman, and from 1881 to 1884 was a Director of the St. Louis Public Schools. He was an Aide-de-Camp on the staff of General Fremont in 1862, with the rank of Captain, and was subsequently appointed General Agent of the St. Louis & Iron Mountain Railroad, which he held for several years. While occupied with his official duties he prepared and laid the foundation to his present great wine business. He bought a large tract of forest land, specially adapted to grape growing, which is now famed even beyond the limits of this country, as "Bushberg," the largest grape nursery in the United States. Mr. Bush is recognized in the agricultural world both in Europe and America as authority on American grapes and their culture. France acknowledges itself indebted to him for the salvation and reconstruction of its phylloxera-ravaged vineyards. In 1872 Mr. Bush was elected Grand President of District No. 2 of the order *B'nai-Berith*, and in 1874 one of the Executive Committee of the Constitution Grand Lodge of the United States. He is one of the founders and first trustees of the Jewish Orphan Asylum at Cleveland, Ohio, and the Chairman of the Board of Trustees of the Covenant Widow's Fund. His humanitarian labors are not restricted to his co-religionists. As President of the German Emigrant Aid

Society, which office he held for many years, he was appointed a member of the State Board of Emigration and its Secretary, and was retained in this position by every succeeding Governor of the State since 1865, irrespective of party.

Michael H. Cardozo was born in the City of New York in 1851, and received his elementary education at the Grammar School. In 1865 he entered the College of the City of New York, from which he was graduated in 1870. He then entered the law office of Morris & Billings, and also pursued his studies at the University Law School until his admission to the bar in 1872. He subsequently formed a copartnership with the members of the above firm, Coles Morris and Oliver P. C. Billings, under the firm name of Morris, Billings & Cardozo. The firm has represented a large number of corporations. Mr. Cardozo's attainments in the various branches of the profession attracted the attention of the General Term of the Supreme Court, and in January, 1883, he was chosen one of the committee on examination of applicants for admission to the bar. Mr. Cardozo is a member of the Bar Association and various leading clubs.

Solomon Nunes Carvalho was born at Charleston, S. C. April 27, 1815. He received an educational training at Charleston College, and also at the schools of Isaac Harby and M. M. Cohen, in his native city. When twenty years old he went to Philadelphia and resided for a while in that city and at Baltimore. In early life he developed a taste for the fine arts and for many years followed the profession of portrait painter. For an ideal portrait of "Moses Receiving the Tablets of the Law on Sinai," he was awarded a prize at an exhibition in Charleston. Later on, when he had removed

to New York, Mr. Carvalho painted a masterly portrait of Thomas Hunter, now President of the Normal College. In 1853 he accompanied John C. Fremont upon his famous expedition, in the capacity of artist and assistant in various scientific investigations. In recent years, Mr. Carvalho has been engaged in scientific researches and has been awarded several patents for super-heating apparatus and steam engineering appliances. He has also devoted much of his time to the preparation of a volume entitled "The Two Creations; a Scientific Hermeneutic and Etymologic Treatise on the Mosaic Cosmogony from the Original Hebrew," a work betraying profound scholarship and one calculated to awaken much interest in the literary and scientific world. Mr. Carvalho's account of his experience with "The Pathfinder" was published in 1857, under the title, "Incident of Travel and Adventure in the far West with Colonel Fremont's last expedition across the Rocky Mountains; including a three months residence among the Mormons in Utah, and a perilous trip across the Great American Desert." At the request of John Bigelow, who was in later years United States Minister to France, Mr. Carvalho contributed from his note-book, incidents of the journey which was embodied in Mr. Bigelow's "Life of Fremont."

Emanuel Cohen, of Minneapolis, Minn., was born in Scranton, Penn., in 1855. He pursued his studies at various schools and then entered Williams College, where he graduated with distinction. He is a close student, especially of history and scientific subjects, and has delivered many public addresses. During his residence in Philadelphia he frequently lectured before the Young Men's Hebrew Association. In that city he studied law under ex-Judge F. Carroll Brewster,

and practiced there for several years until his removal to Minneapolis in 1886. He is now a member of the well-known law firm of Kitchel, Cohen & Shaw, of Minneapolis.

Jacob Da Silva Solis Cohen, M.D., of Philadelphia, was born February 28, 1838. He received a preliminary education at the Philadelphia Central High School and is a graduate of the University of Pennsylvania. During the Civil War he received an appointment as Assistant Surgeon in the army, and afterwards in the navy. After several years experience in various branches of the service, including the army hospital at Philadelphia, he tendered his resignation, resided for a short time in New York, and returned to Philadelphia where he has gained an enviable record, especially in the treatment of diseases of the throat and chest. Dr. Cohen is a member of various medical societies, and in 1875 was honored with the office of President of the Philadelphia Northern Medical Association. His contributions to medical literature includes a "Treatise on Inhalation," "Diseases of the Throat" and "Croup, in its relation to Tracheotomy."

Josiah Cohen was born November 29, 1840, near London, England, where he acquired his education. In 1857 he came to America, and in 1860 entered upon the duties of teacher in the school of the *Rodef-Shalome* Congregation at Pittsburg, Penn., and continued that vocation till 1866. During this time he was prominently identified with the Public School System of Pennsylvania, and flattering commendations of his school appear in the reports of State Superintendent of Schools. His associates in that profession manifested their esteem of Mr. Cohen by electing him Vice-President of the Teachers' Association of Allegheny County, Penn. During his service as a school teacher, Mr. Cohen also figured promi-

nently in the Western part of Pennsylvania, as a public teacher where he lectured frequently to public audiences and societies of learning. In 1866 he was admitted to the bar of Allegheny County. Since then he has been recognized as a most eloquent pleader and without a superior in that regard in the legal profession at Pittsburg. Though eminently adapted to the life of a political leader, he has vigorously resisted many flattering inducements to enter the political arena, accepting simply the burden of such labors as would foster the interests of the Republican party, which, by his powerful eloquence and ability as a parliamentarian, he has often promoted and defended. Mr. Cohen has served as Chairman of the Republican County Executive Committee at Pittsburg. He has been a member of the City Councils of Pittsburg and the Central Board of Education of that city, and has figured prominently in their deliberations. He was appointed by the Governor in 1876, as a member of Western Pennsylvania Reform School Board of Managers, in which capacity he served for a term of six years. He was also a Blaine elector, of Pennsylvania, in 1884. Mr. Cohen's eloquence and power as a public speaker has been recognized upon nearly every public occasion of importance which has taken place at Pittsburg and the surrounding section. Notably was this the case at the banquet tendered to General Grant on his visit to Pittsburg when returning from his tour around the world, Mr. Cohen being called upon to respond to the toast, "Our Adopted Citizens." His eloquent reply stirred the souls of his hearers, General Grant himself rising from his place at the table and approaching Mr. Cohen congratulated him upon his masterly effort. Mr. Cohen has been twice President of the conventions of

the Union of American Hebrew Congregations at their meetings in Buffalo, N. Y., and at Pittsburg, Penn., upon which occasions he presided with that ability as presiding officer and parliamentarian for which he is so well known. Mr. Cohen has been President of the District Grand Lodge, No. 3, of Independant Order *B'nai-Berith*, and presided at their meeting in Philadelphia. During the past twenty years he has worked unceasingly for the success and welfare of the Order of *B'nai-Berith* and has never failed to participate in all its important deliberations. His devotion to the Order was recognized by his election in 1884 as Vice-President of the Order of *B'nai-Berith* in this country.

Nina Morais-Cohen, wife of Emanuel Cohen, of Minneapolis, Minn., and daughter of the Rev. Dr. Sabato Morais, was born in Philadelphia, December 6, 1855. She received a thorough education, which was completed at the Girls' High School of that city. She early displayed a fondness for literature, and devoted many hours to deep reading. She has written largely for the secular and the Hebrew press, and for magazines, including the "North American Review." Two articles from her pen in that publication attracted wide attention. They were "The Limitations of Sex," an argument in favor of woman suffrage, and "Jewish Ostracism in America." She has written many poems, and translated in verse poems from the Italian. She is also the author of a paper entitled "Circumstances as a Factor," for which she was awarded a prize. Her first-named contribution, and others pertaining to school discipline, instruction, etc., are always in demand, and she has likewise gained distinction as an elocutionist.

Alfred De Cordova, one of the youngest and most promi-

ment members of the New York Stock Exchange, was born at Kingston, Jamaica, on August 19, 1848. He is a son of Aaron De Cordova, a wealthy merchant, and has resided in New York since boyhood. He was engaged in various mercantile pursuits until 1875, when he became a member of the Board of Brokers of the New York Stock Exchange. When he began he had little or no capital, but with genial manners, hard work, tact, perseverance, and the strictest integrity, he gradually paved the way to his present honorable position. The fact that he has succeeded in gaining the esteem and friendship of some of the wealthiest and oldest members of the Stock Exchange is probably, from a business point of view, one of the main causes of his advancement and success. He is now able to indulge his early tastes, owns several noted horses, and is one of the best amateur drivers on the road; is a disciple of Isaac Walton, owns a beautiful steam yacht, and is a member of the "New York," the "Gents' Driving Park," the "Turf," the "Jerome," and the "Coney Island Jockey" Clubs. He is also a great pigeon fancier, and some time since established regular communication between his Wall Street office and his summer residence in New Jersey by means of carrier pigeons. Mr. De Cordova, is both liberal and generous in giving freely to all charitable institutions, and has been for many years a member of the Congregation *Shearith-Israel*.

Miriam Del Banco, the poetess, was born at New Orleans, in 1865, and is the daughter of the late Rabbi Max Del Banco. Shortly after the death of her father, which occurred during her infancy, she removed to St. Louis with her mother. In the public schools of that city she already displayed remarkable poetic talent, and was then

placed with her uncle Louis Meyer, at Cape Girardeau, Mo., where she attended the State Normal School, and received a liberal education. After graduating there with honors she joined her mother, who had meanwhile settled in Chicago, where she finally obtained a position as teacher in the public schools. Among her early literary productions are translations of "Jewish Women" by Dr. Kayserling, which appeared in the "Jewish Advance," and also numerous articles, including poems in various Hebrew journals.

S. Henry Dessau, M.D., of New York, was born at Macon, Ga., July 24, 1847. He graduated from Jefferson College, Philadelphia, and was Resident Physician at the Philadelphia Hospital. He was connected for five years with the New York Dispensary, in charge of the Children's Department. For nine years thereafter he acted as District Physician of the same institution, and was for nine years connected with the New York Foundling Asylum. He was also one of the medical staff of the Deborah Nursery. In 1871 Dr. Dessau was appointed one of the Health Inspectors of the city of New York. While engaged in general practice he has made a special study of diseases of children, in which he is considered an authority. He is a member of various medical societies and his contributions include a treatise on "The Value of Small and Frequent Doses of Medicine" which appeared in the "New York Medical Record" of 1877, and an article on "Whooping Cough," published in the "Journal of Obstetrics and Diseases of Children."

A. J. Dittenhoefer was born in South Carolina in March, 1836. His parents moved to the city of New York when he was four years old, and he has resided there continuously since. After first receiving a public school education he en-

tered Columbia College Grammar School and subsequently the College, whence he graduated. There he was at the head of his class and received, at every examination, a prize for Latin and Greek, in which he displayed such proficiency that the famous Professor Anthon referred to him as his "Ultima Thule." At the age of twenty-one he was admitted to the Bar, soon made rapid progress, and within one year thereafter he was selected by the Republican party for Justice of the Marine (now City) Court. Some years later he was appointed by Governor Fenton a Judge of that Court, to fill the vacancy caused by the death of Judge Florence McCarthy. After the expiration of his term he declined a renomination. While on the bench he donated the entire salary to the widow of his predecessor, who had been left in destitute circumstances. In 1860 he was elected Presidential Elector of the State of New York, and had the honor of joining with the other electors in casting the vote of the State of New York for Abraham Lincoln, with whom he was on terms of friendship. He was offered by President Lincoln the position of United States' Judge for the District of South Carolina, which he declined, being unwilling to give up his large practice in the city of New York. He was appointed by the Republican State Convention a Delegate to the Cincinnati Convention which nominated President Hayes. Though a Southerner by birth, Judge Dittenhoefer joined the Republican party in its infancy, when there seemed to be no possible prospect of its ever gaining power in the State or nation. This course was adopted against the advice and protests of most of his friends and clients, who were all identified with the Democratic party, but, being true to his convictions, he allowed himself to be controlled solely by his

sense of right. He has never since swerved from his allegiance to the Republican party, serving as Chairman of the General Republican Central Committee for twelve terms, and has wielded considerable influence in the councils of the party. As a lawyer Judge Dittenhoefer has gained a very high reputation, being often engaged in the most important cases. While his services have been required in all branches of the legal profession, he has been conspicuous in theatrical litigations, and is recognized as an authority on the law relating to the drama and the stage. There have been few cases of this character in which he has not appeared upon one side or the other; generally with success. One of the most notable victories gained by him in this line was in the famous "Mikado" litigation, in which he succeeded in behalf of James C. Duff, of the Standard Theatre, in preventing the injunction that had been applied for by Joseph H. Choate on behalf of Messrs. Gilbert & Sullivan. He procured the incorporation of the influential association known as the Actors' Fund, and has ever since aided it by his advice, exacting no compensation therefor. He was also chiefly instrumental in securing the repeal of the law which for twenty-five years gave to the Society for the Reformation of Juvenile Delinquents the license fees collected from the theatres of the city of New York, and the stigma thus cast upon the dramatic profession as a nursery for young criminals has been removed, and a large portion of these fees have ever since been donated by the city to the Actors' Fund. In recognition of these services he was presented with a testimonial, and with President Cleveland, Dr. Houghton and others, was elected an honorary member. His father, Isaac Dittenhoefer, was one of the founders of

the order of *B'nai-Berith* and of the *Temple Emanu-El*, and the Judge has for years been an influential member of both.

Henry L. Elsner, M.D., was born at Syracuse, N. Y., August 15, 1855. He graduated at the College of Physicians and Surgeons of New York in 1877, continuing his studies at the Allgemeine Krankenhaus in Vienna, Austria. Since 1878 he has been a practicing physician in Syracuse, N. Y. From 1882 to 1884 he was instructor of the Practice of Medicine at the Medical College of Syracuse University, from 1884 to 1886 a lecturer at the same institution, and since 1886 he has been Professor of Clinical Medicine in the same institution. He has been Visiting Physician to St. Joseph's Hospital since 1882. In 1883 Dr. Elsner was elected Secretary of the Onondaga County Medical Society, and the two following years President of the Syracuse Medical Society. He has also been Vice-President of the Onondaga County Medical Society and President of the Boerhaavian Society. His contributions to medical literature are numerous and valuable.

Moses J. Ezekiel, the sculptor, was born in Richmond, Va., in 1844, and graduated from the Virginia Military Institute in 1866. In 1869 he entered the Royal Academy of Arts in Berlin, remaining there two years and then pursuing his studies under Professor Albert Wolf. In 1873 he was awarded the Michaelbeer prize, which entitled him to two years study and residence in Italy without expense. His works, which have been exhibited in all the art centres of Europe, have elicited universal commendation. Among them may be mentioned: "Religious Liberty," now at Fairmount Park, Philadelphia, "Pan and Armor," "The Martyr," "The Sailor Boy," "Grace Darling," "Mercury," "Faith "

and "Consolation." An American writer says of his "Religious Liberty": "He thoroughly understands, venerates and appreciates Michael Angelo's greatness, and he has gone to nature like a confiding, trusting child, with reverence for nature's mighty power of superiority." Of the same work an Italian critic says: "Usually abstract ideas, incarnated in marble or on canvass, are mute. Ezekiel gives them speech. Modern sentiments of a philosophico-religious character utter audible words in his marble. One can see in it the synthesis of civilization, the sublime conception of a religion which draws one people to another in the bond of brotherhood." Ezekiel's bronze bust of Liszt, in the Conservatory of Music at Pesth, is considered a masterpiece, and is said to have drawn from one of the great pianist's pupils the exclamation, "It is the great master himself!" Ezekiel's studio, which is located in the Baths of Diocletian, is said to be the quaintest and most artistic of all in Rome. The floor is covered with rich antique tiles, 1,500 years old, the walls are fragments of the Bath of Diocletian and eight elephants' heads hold the candles that light the studio.

Aaron Friedenwald, M. D., of Baltimore, is a specialist in diseases of the eye and ear. He was born in Baltimore, in 1836, and is a graduate of the University of Maryland. He is a member of various Medical Societies, and is the author of "Indications for Removing the Eye-ball and Difficulties Attending the Wearing of Artificial Eyes." Dr. Friedenwald is Professor of Diseases of the Eye and Ear in the Baltimore College of Physicians and Surgeons.

Daniel Frohman, the theatrical manager, has for some years given the public first-class theatrical attractions of artistic merit and dramatic importance. He is thirty-six years

of age, and has been a theatrical manager for thirteen years. He is at present manager of the Lyceum Theatre, New York. From 1876 to 1878 he was one of J. H. Haverly's managers, and took the control of the Fifth Avenue when Mr. Haverly was its lessee. In 1880 he became the business manager of the Madison Square Theatre, and upon Mr. Steele Mackaye's withdrawal was given the general management. Under Mr. Frohman's management were produced "Hazel Kirke," "The Professor," "Esmeralda," "The Rajah," "Young Mrs. Winthrop," "May Blossom," and other plays, and a dozen companies were kept travelling. After five years of profitable management Mr. Frohman retired from the house, and in 1885 he assumed the sole management of the Lyceum, where he has been remarkably successful. In 1887 he produced "The Highest Bidder," "The Great Pink Pearl," and "The Wife." He also developed a bright star in young Sothern.

Morris Goodhart was born in Amsterdam, Holland, in 1838, and came to this country when eight years of age, soon after which he was sent to a public school of New York City. There he pursued his studies until 1849, when, with his parents, he removed to Hartford, Conn., where his studies were resumed. In 1865 he graduated at the Law Department of Yale College, and was the first Hebrew admitted to practice law in the State of Connecticut. He commenced the practice of his profession at New Haven, in which city he held the office of Justice of the Peace, and was appointed to the responsible position of Clerk of the City Court a short time afterwards. In the month of July, 1869, he was admitted a member of the Bar of the State of New York, where he soon became known, meeting with the success due to a

painstaking and able lawyer. Mr. Goodhart takes particular delight in advising and helping his own countrymen, and also members of his faith. He has been for years an active member of most of the fraternal societies in this country. He has been the President of District Grand Lodge No. 1 of the Order of *B'nai-Berith*, and President of the *B'nai-Berith* Benevolent Society, and is now Judge of the Court of Appeal of that Order, having been selected to that honorable position by the District Grand Lodge in Germany. He is a prominent member and officer of the Knights of Honor, American Legion of Honor, Royal Arcanum, Odd Fellows, and Free Masons. Mr. Goodhart is also President of the Hebrew Mutual Benefit Society, and a member of the Advisory Board of the Hebrew Sheltering Guardian Society for children. He is also ex-Vice-Chairman of the Committee of the Maimonides Library, I. O. B. B.

William B. Hackenburg, of Philadelphia, has taken a leading part in many prominent Hebrew movements throughout the country. He presided at one of the Councils of the Union of American Hebrew Congregations, and was among the first connected with the Jewish Hospital Association of Philadelphia. He was for a long period its Treasurer, and on the retirement of Abraham A. Wolf as President some five years since, was chosen his successor. He is an indefatigable worker and is regarded as one of the most prominent Hebrew citizens of Philadelphia.

Leah Cohen Harby (known as "Lee C. Harby") is the daughter of the late Marx E. Cohen, of Charleston, S. C. She married her cousin, J. D. Harby, and removed with him to his home in Texas. After her marriage she developed a taste for literary pursuits, and is known in her section of the

country as a writer of verse and fiction. Some years ago she contributed religious articles to the "Jewish South," published in New Orleans, and also took charge of its woman's department. She has frequently written for the "Jewish Messenger" and the "New Orleans Times-Democrat."

Daniel P. Hays, of New York, is a native of Pleasantville, Westchester County, N. Y. He was born March 28, 1854, and was educated in the public schools and College of the city of New York. He entered the law office of ex-Judge Elias J. Beach, and in 1875, having graduated from Columbia College Law School two years before, he formed a partnership with Judge Beach, who died a few months later, whereupon Mr. Hays associated with James S. Carpentier under the firm name of Carpentier & Hays, which was dissolved by the death of Mr. Carpentier in 1886. Mr. Hays is now head of the law firm of Hays, Greenbaum & Shram, and is engaged in general practice in mercantile, corporation and real estate law, in which he has been very successful and has built up a large practice. Mr. Hays was one of the early supporters of the Young Mens' Hebrew Association, served for many years as Director, was Vice-President in 1878, and in 1879 and 1880 was elected President. He was one of the founders of the "American Hebrew," and one of the original Board of Editors. He is Vice-President of the Congregation *Temple of Israel*, of Harlem, and President of the Mount Morris Club, a large and influential social organization in the upper part of the city. In 1880 Mr. Hays removed to Nyack, Rockland County, where he lived for some years. He was a delegate from that County to the Democratic State Convention in 1884, but has never otherwise taken any active interest in politics.

Angelo Heilprin, son of Michael Heilprin, is a native of Hungary, and was born in 1853. In London, Florence, Geneva and Vienna he studied Natural History, and at the age of twenty-seven received the appointment of Professor of Invertebrate Paleontology of the Academy of Natural Science at Philadelphia, and was also made Curator in charge of the Museum of that institution. Five years afterward the Wagner Free Institute of Science, in the same city, selected him as Professor of Geology. His writings are valuable and widely circulated. Among them are "Contributions to the Tertiary Geology and Paleontology of the United States," "Geographical and Geological Distribution of Animals," and "Explorations on the West Coast of Florida and on the Okeechobee Wilderness," etc. His works show an enormous amount of labor and intelligent study, and have placed the author in the front rank of naturalists.

Michael Heilprin was born in Poland, in 1823. He was attached to the literary bureau of the Department of the Interior of Hungary during the Revolution of 1848, and in 1856 reached the United States. He has attained eminence by his contributions to various literary journals and his labors in connection with the "American Cyclopædia." In 1879-80 he published "The Historical Poetry of the Ancient Hebrews." Under his direction, several Hebrew colonies have been successfully established in various parts of the United States.

Louis Heilprin, son of Michael Heilprin, was born at Miskoelz, Hungary, in 1851. He is the author of "The Historical Reference Book," published in 1885.

Otto Horwitz was born in the city of New York in 1851. After a four years' course in the College of the city

of New York he went to Europe, where his studies were continued for two years under the personal supervision of his uncle, Dr. Joseph Horwitz, of Berlin, who holds the office of "Justizrath," and has been for fifteen years a leading member of the City Government of Berlin and member of the Reichstag. He will be remembered in this country by his connection as senior counsel in the famous case of Madame Kalomine and the Duke of Hesse-Darmstadt, son-in-law of Queen Victoria. Upon his return to this country Mr. Horwitz resumed his studies, and in April, 1872, was admitted before the General Term of the Supreme Court of New York, and has continued in active practice ever since. Among important cases in which he has been retained was that known as the Kelly Will Case, in which the Court of Appeals reversed the decisions of the lower courts and sustained Mr. Horwitz's contentions. In one assignment case by a firm with \$2,000,000 liabilities, he represented creditors whose claims aggregated \$100,000, and succeeded in setting aside the assignment, being opposed in the course of the contest by about seventy of the ablest members of the New York Bar. In another assignment case, with \$600,000 liabilities, Mr. Horwitz also succeeded in setting aside the assignment and recovered the whole amount due his clients. His rank at the New York Bar is high and his practice is extensive.

Herman N. Hyneman, the eminent artist, is a son of the late Isaac Hyneman of Philadelphia, and a native of that city. In 1874, having abandoned mercantile pursuits, he commenced his studies at Paris under the renowned Bonnat. His success was rapid, and at the Paris Salon of 1879, he exhibited his picture "Desdemona," which was afterwards pur-

chased by Mr. Klemm, of Philadelphia. The following year he exhibited "Juliet" at the Paris Salon, and remained abroad eight years. His later pictures which have been extensively reproduced, are "Margarite in Prison," "It Might Have Been," and "The Passing Glance." Mr. Hyneman's "Desdemona," received the approval of all discriminating critics, one of whom has said: "Looking at Shakespeare's heroine as one sees her here, one sees no commentary on the story of which she was the heroine. Although in the main intended as an ideal, Hyneman has represented her after one of those stormy interviews with Othello. The face is very sad, and the expressive attitude, clasped hands and patient resignation, all bring Shakespeare's lovely heroine before one's eyes."

Abram S. Isaacs, son of the late Rabbi, S. M. Isaacs, was born in the city of New York in 1853 and educated at the University of the City of New York where he graduated in 1871, receiving the degree of B.A. After graduation he proceeded to Europe and completed his studies at the University of Breslau and the Jewish Seminary in the same city, where he received the degree of Ph.D. Returning to America he assumed the editorial management of the "Jewish Messenger" with which he has since been identified. In 1886 Dr. Isaacs was appointed Professor of Semitic languages in the University of the city of New York.

Myer S. Isaacs was born in the city of New York, in 1841. He is the eldest son of Rev. S. M. Isaacs, and received from his parents an exceptional home-training. He attended Forests' Collegiate School, and in 1856 entered the New York University where he was awarded all prizes of Freshman and Sophomore years and graduated in 1859. In 1862

he graduated from the New York University Law School, and was admitted to the Bar the day he became twenty-one years old. He adopted as his particular department of practice real estate law, wills and trusts, and his firm of M. S. & I. S. Isaacs are now (1888) among the leaders in that branch. Mr. Isaacs is Vice-President of the Real Estate Exchange, one of the Executive Committee of the University Alumni Association, and of the Republican Club. He has taken an active part in public affairs. While warmly interested in politics, he has held public office only once, when, in 1880, he was appointed by Governor Cornell, Judge of the Marine Court of the city of New York. In 1857 Judge Isaacs became interested in the establishment of the "Jewish Messenger," and was for twenty years associated with his father and brothers as editor. In 1859 he aided in founding the Board of Delegates of American Israelites, and served as Secretary until 1876, when he was elected President, resigning from the Board in 1885, the Society having meanwhile become a Committee of the Union of American Hebrew Congregations. In 1881 Judge Isaacs was elected to the Central Committee of the *Alliance Israelite Universelle*. In 1865 he became one of the founders of the Hebrew Free School Association, of which he is now President. In 1873 he took the initiative in organizing the United Hebrew Charities. He also took a leading part in organizing a hospital for chronic sufferers, subsequently crystallized in the Montefiore Home; in the foundation of the Hebrew Technical Institute (the outcome of the United Hebrew Charities, Orphan Asylum and Hebrew Free School Association) and of the Purim Association, of which he was the first President. He called the meeting of December, 1881,

to consider the condition of the emigrants fleeing from Russia, and was one of the Executive Committee of the Aid Society and subsequently Treasurer of the Montefiore Agricultural Aid Society which founded and assisted colonies in Kansas, Dakota and New Jersey, and he was Chairman of the Committee in charge of the Cremeiux Memorial of 1880, and took part in the obsequies of Lasker and in the Montefiore Memorial service. Judge Isaacs' activity in Jewish organizations has followed a line which keeps in view the promotion of education, intellectual and moral, and the fashioning of institutions for the Hebrew denomination, akin in method and purpose to the most approved and successful institutions among other religious bodies.

Ephraim A. Jacob, of New York, was a member of the class of 1864 of the College of the City of New York, and of the class of 1866 of Columbia College Law School. He has been practicing law since 1867, devoting much of his time to editorial work of a legal nature. His first work, "Jacob's Fisher's Digest," which with supplements is comprised in eleven volumes, ran through many editions and reached a larger circulation than any other digest. For several years past Mr. Jacob has been engaged in editing the reports of the Court of Common Pleas of the City of New York, and has now in course of preparation a work of great magnitude entitled the "Complete Digest," the first volume of which is already in press.

Abraham Jacobi, M.D., of New York, was born in Hartum, near Minden, Westphalia, Germany, May 6, 1830, and educated at the Gymnasium of Minden and Universities of Greifswald, Göttingen and Bonn. He has resided in New York since 1853, and has been President of the New York

Medical Society and Professor of Diseases of Children in New York University. He holds memberships in leading medical societies in Berlin and Würzburg and honorary memberships in societies in many American cities. His contributions to medical literature are voluminous and of the highest importance.

Sigismund D. Jacobson, M.D., of Chicago, is known as a skillful surgeon. He comes from Copenhagen, Denmark, where he was born February 13, 1837. At the age of eighteen, having graduated from college, he entered the University of Copenhagen, where he studied medicine until his graduation in 1862. From 1862 to 1865 he was attached to the staff of the Royal Hospital at Copenhagen, serving meanwhile as a surgeon during the Schleswig-Holstein War of 1864. He was for one year connected with the Royal Lying-in Hospital at Copenhagen, and in 1866 settled at Chicago, where he has resided ever since. In that city he was for eight years surgeon at the Cook County Hospital, Honorary Physician at Rush College, Consulting Surgeon at Michael Reese Hospital, Consulting Surgeon of the German Hospital and Professor of Surgery of the Chicago Polyclinic.

Caroline Cohen Joachimsen, wife of Joseph P. Joachimsen, was born in Charleston, S. C., where she resided until after the war, at which time she removed to Sumter, S. C. She is a daughter of the late Marx E. Cohen, and a granddaughter of Isaac Harby. At an early age she developed literary ability, composing poems before she was able to write. One piece ("The Rainbow") composed when she was but nine years old, is still preserved in her family. Many of her poems were published in Southern journals during the war. For three years previous to her marriage she was assistant editor

of the "Philadelphia Jewish Record." A short time previous to her marriage, she severed her connection with the "Record," but still continued her literary pursuits, which included articles upon theological subjects and current events, poems and romances. Among her writings are "Just One Family," published in the "Charleston News and Courier," and re-published in book form under the title "Our Women in the War," "A Royal Secret," a romance of ancient Egypt, published serially in the "Hebrew Standard," in which the heroine (the Princess Thermutis, daughter of the Pharaoh Sesostris) figures as the actual mother of Moses, whose life she saved. Her poems include "In the Bed-Chamber of Elizabeth," and "After the Death of Mary Stuart," published in "Donahue's Magazine," of Boston. It represents an ideal meeting of the souls of the two queens. Poems from her pen have appeared in a number of leading newspapers.

Philip J. Joachimsen was born in Silesia, November 1817. Arriving in New York in 1831, he studied law in the offices of Clinton & Kane, Samuel Meredith and John L. Lawrence, and, having been admitted to the bar, was in 1840 appointed Assistant Corporation Attorney of the city of New York, and fifteen years later, Assistant United States District Attorney, and under special provision of an Act of Congress, was appointed Substitute United States Attorney. During his term of office he secured the first conviction for smuggling, the first capital conviction for slave-trading, and also the conviction of the Nicaragua filibusterers and the violators of the Neutrality Laws during the Franco-Russian War. By direction of President Franklin Pierce, Attorney-General Caleb Cushing officially conveyed to Mr. Joachimsen the

thanks of the Government for the ability with which he discharged his duties. Tendering his resignation on account of differences growing out of the Kansas-Nebraska question, Mr. Joachimsen resumed the practice of law, and, in 1870, was elected a Judge of the Marine Court of New York City, remaining on the bench until the expiration of the term in December, 1876, when he returned to active practice. In 1850 Mr. Joachimsen was elected Vice-President of the Hebrew Young Men's Fuel Association. In 1854 he was chosen Vice-President of the Hebrew Benevolent Society, and in 1855 its President. He was elected first President of the Hebrew Orphan Asylum in 1859 and secured its charter the following year. In 1871 he became interested in the progress of the Home for Infirm and Indigent Hebrews, and was made Honorary Counsel, his wife, Mrs. P. J. Joachimsen, being at the time President. He organized the Hebrew Sheltering Guardian Society for Children, in 1879, and has since remained Chairman of the Advisory Board. Mr. Joachimsen is a member of the Congregation *Shearith-Israel*, the I. O. B. B. and the Masonic Order, and has contributed frequently to the "New York Staats Zeitung," "Albany Law Journal," "Jewish Messenger," and other publications.

Abner Kalisch was born in Cleveland, Ohio, September 2, 1853, and at an early age removed to Newark, N. J., where he read law and attended lectures at the Columbia College Law School, New York. In 1875 he was admitted to the Bar, and soon after began to practice with considerable success, especially in cases of a criminal nature, in which he was associated with his brother, Samuel Kalisch.

Leonard Kalisch was born in Cleveland, Ohio, April 12, 1849, and received his academic education in the public

schools of New York City. In 1877 he was graduated L.L.B. from Columbia College Law School, and in the same year was admitted as an Attorney-at-Law. On receiving his license, Mr. Kalisch entered upon the practice of his profession in Newark, N. J., where he has since resided.

Samuel Kalisch was born in Cleveland, Ohio, April 11, 1851, and received a classical education under the tuition of his father the eminent Rabbi, and in the schools of Cleveland and Lawrence, Mass. Subsequently he was graduated from Columbia College Law School and was admitted to the Bar of New Jersey, where his parents had meanwhile settled. His successful and ingenious defense of several criminals charged with murder, in 1876 and 1878, placed him in the front rank of criminal lawyers in that State. In many important civil causes he also received a brilliant reputation. In 1875 Mr. Kalisch was Corporation Attorney for the City of Newark.

Ephraim Keyser, the sculptor, was born in Baltimore in 1850. He studied in the Royal Art Academy of Munich, under Professor Widmann, for four years, and at the Royal Art Academy of Berlin, under Professor Albert Wolff, where he carried off a prize for a life-size figure of "Psyche," which entitled him to a year's study at Rome at the expense of the Government. "The Toying Page," another of his productions, is the property of a Baltimore connoisseur. His crowning work is a statue of DeKalb in the State House at Annapolis, Md.

Edward Lauterbach was born in the City of New York August 12, 1844. He received a common school education, and then entered the New York Academy, where he graduated in 1864. He first studied law with Townsend, Dyett & Morrison, and then practiced with Henry Morrison

of that firm, and Siegmund Spingarn. On the death of Mr. Spingarn, he associated with Messrs. William Cohen and Louis Adler, under the firm name of Lauterbach & Spingarn, and in the spring of 1887 he associated with George Hoadley, ex-Governor of Ohio, and Edgar M. Johnson. During the past two years Mr. Lauterbach has engineered some of the most intricate problems, many of them involving millions of dollars. His familiarity with the law, combined with a high order of diplomacy, renders him at all times a formidable antagonist at the Bar. In earnestness, courtesy, thoroughness and remarkable tact in harmonizing conflicting interests, Mr. Lauterbach has attained high rank. He is Vice-President and Counsel of the Pacific Mail Steamship Company, President and Counsel of the Consolidated Telegraph and Electrical Subway Company, Director and Counsel of the Third Avenue Railway Company, Director of the Richmond and West Point Railway and Warehouse Company, Counsel for the East Tennessee and Virginia Railroad and associate railway companies, and Director and Counsel of the Union and Brooklyn Elevated Railways. Mr. Lauterbach has been for years an active member of most of the New York Hebrew charitable and benevolent associations, and has served as Vice-President of the Society for Ethical Culture, Director of the Home for Aged and Infirm, Benevolent and Orphan Asylum, Technical Institute, Emigrant Aid Society, and many other organizations.

Henry M. Leipziger, of New York, was born in England in 1854, and graduated from the College of the City of New York when eighteen years old. He has given much attention to educational matters, and is now, and has been

since its organization, Director of the Hebrew Technical Institute of New York, the remarkable success of which is largely due to his management. Mr. Leipziger taught for seven years in the public schools of New York City, and resigned in 1888, since which time he has devoted special attention to the study of educational problems. He is a man of high attainments, and has delivered lectures on the philosophy and science of teaching, as well as on religious topics, with marked success, having been for many years connected with the *Temple Emanu-El* religious school.

Joseph C. Levi, who is counsel for numerous corporations and estates, is one of the leading real estate, conveyancing and probate lawyers in New York. He was born in Cincinnati, in 1839, in a house owned by Salmon P. Chase, but has resided in New York since he was five years of age. He graduated from the Grammar School of Columbia College, studied law in the office of Joshua M. Van Cott, and was admitted to the Bar in 1860. He is one of the best known and most respected members of the New York Bar.

Alexander Blumenstiel graduated from New York College in 1863, received the degree of Master of Arts in 1866, studied law in Columbia College and commenced practicing the same year. Prior to his admission to the Bar he was engaged as reporter on various daily papers and was for a time Associate Editor of the "Jewish Record," and New York correspondent of the "San Francisco Hebrew." His practice has been confined almost exclusively to bankruptcy cases, and he is the author of "Blumenstiel on Bankruptcy," which was issued about the time of the repeal of the bankrupt law and had a large sale.

Jesse W. Lilienthal, son of the late Rabbi Lilienthal,

of Cincinnati, is one of the most promising among the younger members of the New York Bar. He graduated at the Cincinnati College, and entered upon a course of law at Harvard College, but just before graduating, and after having been chosen the orator of his class, his health failed him, and he devoted upwards of two years to travel in all parts of the world. Upon his return home, Harvard College took the extraordinary course of conferring on him its degree of Bachelor of Laws, without examination, justifying its act because of the conspicuous record made by Mr. Lilienthal while in attendance at College. Mr. Lilienthal is, in point of service, the senior member of the Committee on the Amendment of the Law of the New York Bar Association. He is also one of the standing contributors to the "Harvard Law Review," one of the leading law journals of the country. He possesses his father's gift of oratory, and is constantly sought after for public addresses. In his practice, which is large and lucrative, he occupies himself more particularly with questions arising under the law of corporations.

Samuel Lilienthal, M. D., was born in Munich, Bavaria, in 1816, and graduated in the University of that city. He is a brother of the late Rabbi Lilienthal, of Cincinnati. He came to this country when twenty-seven years of age, settling in Lancaster, Penn., whence he removed to Haverstraw, N. Y., and finally took up his abode in the city of New York, where he resided from 1856 to 1887. He is the author of a valuable work on therapeutics, of which three editions have been published; a work on skin diseases, and has written a treatise on nervous diseases. In the Hahnemann College of the city of New York he was Professor of Nervous Diseases and Demonstrator at Clinics, and occupied a similar office in the

New York Woman's Medical College. He is now engaged in like duties in San Francisco, where he settled in 1887.

Louis Marshall, of Syracuse, one of the most distinguished lawyers in the Empire State, was born at Syracuse, N. Y., December 14, 1856. He graduated from the High School of that city in June, 1874. He studied law at the Columbia College Law School in New York City, and was admitted to practice at Syracuse in January, 1876, and at once entered the firm of Ruger, Jenney, Brooks & French, the head of which is at the present time (1888) Chief Judge of the Court of Appeals of the State of New York. Mr. Marshall was associated with this eminent jurist until his elevation to the bench, and since that time has been a member of the firm of Jenney, Brooks, Marshall & Ruger, the leading firm in Central New York. Scarcely an important case arises in that section in which Mr. Marshall is not called in as counsel. He gives more attention to the purely legal aspects of the cases in which he is engaged, although he also takes part in jury cases and in the trial of equity cases. During the past five years he has argued more cases at General Term and in the Court of Appeals than any lawyer of his age in the State of New York, and a greater number than any lawyer in Central New York.

Constant Mayer is a native of Besancon, France, and was born in 1831. He studied in l'Ecole des Beaux-Arts in Paris, and also under Leon Cogniet. He has resided in New York since 1857. His specialty is life-size *genre* pictures. His better known works are "Consolation," "Recognition," "Good Works," "Love's Melancholy," "Maud Müller," "Street Melodies," "Dream of Love," "Song of a Shirt," "The Oracle of a Field." Among his portraits are those of

Madame de Lizardi, Lady of Honor to the Empress Carlotta; Gen. Grant and Gen. Sheridan. In 1869 Mr. Mayer was created by the Emperor Napoleon III. a Chevalier of the Legion of Honor.

Marcus R. Mayer, for some years prominent in the theatrical business, introduced Julia Dean Hayne, and piloted Charles Kean, Ellen Tree, Lawrence Barrett, Rose Eytinge, Fanny Davenport, Sarah Bernhardt, Edwin Booth, Christine Nilsson, Mrs. Langtry, Henry Irving, Ellen Terry and Mary Anderson throughout the United States. Mr. Mayer was born at New Orleans in 1843, and was educated at Fordham, (N. Y.) College. He was a member of the California State Senate in 1869, is a practical printer, and has been identified with journalism. He has been in the theatrical business since 1862.

The Rev. Dr. Sabato Morais was born in Leghorn, Tuscany, Italy, April 13, 1823. He studied Hebrew lore and theology under various eminent preceptors, including Abraham Baruch Piperno, chief Rabbi of Leghorn. After teaching in Leghorn he went to London in 1846 as master of Hebrew in the Orphans' School of the Portuguese congregation in Bevis Marks. During a five years' residence in London he became intimate with many leaders of the community, among them Sir Moses Montefiore. In 1851 he sailed for this country, and in March of that year was chosen Minister of the Congregation *Mickve-Israel* of Philadelphia, which position he still occupies. He at once identified himself with Hebrew affairs, writing for numerous secular and Hebrew publications upon a variety of topics. He early became known as a leader of the orthodox wing of Judaism. He has preached to congregations in various cities and has addressed many

public meetings. Dr. Morais has been a member of most of the leading Hebrew organizations in this country. He espoused the cause of Anti-Slavery, and during the Civil War was elected an honorary member of the Union League of Philadelphia. On June 8, 1887, he received the honorary degree of LL.D. from the University of Pennsylvania, being the first Hebrew thus honored by that institution. He has been somewhat connected with the politics of his native land, and enjoyed the friendship of the patriot, Joseph Mazzini, from whom he received a number of autograph letters. Dr. Morais was Professor of the Bible and Biblical Literature in the Maimonides College, of Philadelphia. In these branches he is regarded as second to none in America, and he speaks with ease five languages and understands in all seven. He was active in founding the Jewish Theological Seminary in New York. Dr. Morais is President of the Faculty of that institution, and of the Advisory Board of Ministers. His correspondents include the leading men in Hebrew circles throughout the world. Among his numerous works are "Italian-Hebrew Literature," "The Ritual Question," "The Falashas," translations of several works by Maimonides and Samuel David Luzzatto, articles and lectures on many great Hebrew scholars, on the Bible, Post-Biblical history, on the Talmud, on the Jewish religion, on Mazzini, Abraham Lincoln, Victor Emanuel, Montefiore, and many others. A lecture on the Book of Esther was delivered by him in London. He has also revised a number of Hebrew works. He has always opposed the permanent publication of his writings, some of which have been electrotyped and stereotyped.

Henry Samuel Morais, son of the Rev. Dr. Sabato Morais,

is a native of Philadelphia, and was born May 13, 1860. Receiving a regular school education, he graduated from the senior class of a Philadelphia Grammar School, and then read law, which he soon abandoned, in order to follow a literary career. For some years he has contributed articles on various subjects to secular and Hebrew papers, including current matters in Judaism, Jewish literary topics, and general questions, biographical sketches of Hebrew celebrities, on music, the drama, etc. In 1880 he published a book containing biographical sketches of 100 personages, men and women, distinguished in various lines, calling it "Eminent Israelites of the Nineteenth Century." He has also issued a review, entitled "The Daggatouns; a tribe of Jewish origin in the Desert of Sahara," discovered by Rabbi Mordecai Aby Serour, whose pamphlet on the subject written in Hebrew was translated into French by M. Isidore Loeb, of Paris. Mr. Morais has contributed frequently to most of the Jewish papers in this country, and has also written for the "Philadelphia Press" and "Philadelphia Times." He made the first move towards establishing the "Jewish Exponent," of Philadelphia, of which he is now one of the editors, his associates being Messrs. Charles Hoffman and Melvin G. Winstock, young lawyers of well-known ability.

J. S. Moore, the apostle of Free Trade, was born in Germany in 1822. He received a common school education, and came to this country when quite young, settling in Mississippi where he opened a store. In 1849 he went to San Francisco, and was there associated with the firm of Moore, Phillips & Co., merchants in the China trade, in whose interest he established houses at the Cape of Good Hope and Sydney. Returning to the United States in 1865, he

formed the acquaintance of Hugh McCullough, Secretary of the Treasury, who found Mr. Moore invaluable in the investigation of economic questions. Mr. Moore was then made Assistant Special Commissioner of the Revenue under David A. Wells, and the same time there appeared in the "New York World," a series of letters in denunciation of the protective policy signed, "Parsee Merchant." Since that time Mr. Moore's contributions on the tariff question have been numerous and find wide circulation both in the United States and Europe.

Godfrey Morse, of Boston, has attained eminence as a lawyer and as the incumbent of numerous important public offices. He was born at Wachenheim, May 19, 1846, and reached Boston when eight years of age. He graduated from the public schools, High School and Latin School, and finally from Harvard College in 1870, receiving the degrees of A.L.B. and A.B. At Harvard he was for two years editor of the college journal, "The Advocate." Having graduated at the Law School in 1872, he was admitted to the Bar, having meanwhile served as a teacher of the Boston Evening High School. In 1882-83 he was elected a member of the Boston Common Council, serving as President of that body for some months during his second term. He was also counsel for the United States in the Court of Commissioners of the Alabama Claims.

Adolph Moses enjoys the respect and confidence of the Bench and Bar of Chicago, where he has been since 1869, a shining light in the legal fraternity. He was born at Speyer, in the Palatinate, on February 25, 1837, and graduated at the Gymnasium, in his native city. When sixteen years old he came to the United States, settling at New

Orleans, where he attended the Law Institute and graduated. He served in the Confederate Army, rose to the rank of Captain, and was made prisoner, and being paroled, took up his residence at Quincy, Ill., whence, after a few years, he settled in Chicago. He has been a most valuable member of the Board of Directors of the Public Library and enjoys a lucrative legal practice.

Henry Mosler, an artist of world-wide renown, was born at Cincinnati in 1840. After pursuing his studies in Europe under the best masters, he made rapid progress as a painter, and in 1883 he exhibited at the Paris Salon a picture known as "The Prodigal's Return." It portrayed a son kneeling at the death-bed of his mother, the priest in attendance at religious duties and two lighted candles at the foot of the bed. The work, which was much admired, was purchased by the French Government and placed in the Luxembourg Gallery, whence it was sent to Germany for exhibition. It was afterward returned to the Luxembourg Gallery. Mr. Mosler now resides in Paris, where he is engaged on three pictures depicting Indian life, on an order for W. Warner, of Rochester, New York, for which he is to receive the sum of \$75,000. In order to thoroughly master the characteristics of the Red man for the proper execution of these works, M. Mosler has visited various Indian tribes in America under Government protection.

Nathan Myers, of the well-known law firm of Stern & Myers, of New York, is a native of St. Louis, where he was born August 4, 1848. He was educated in the St. Louis High School, and studied law in the office of Glover Shepley of that city, and was admitted to the Bar in 1868. In St. Louis Mr. Myers established a large practice, which he

enjoyed up to 1881, when he removed to New York and associated with Simon H. Stern, under the firm name of Stern & Myers.

Benjamin Franklin Peixotto was born in the city of New York, November 13, 1834. He is a son of the late Dr. Daniel L. M. Peixotto, an eminent physician. His parents removed to Ohio in 1836, but returned to New York in 1841, where Benjamin received his earliest education. In his thirteenth year, shortly after his father's death, he settled at Cleveland. Here, though engaged in commercial business, he completed his education in the classics and the modern languages under the tutorship of Prof. Karl Ruger, who fitted him for a collegiate course, but circumstances prevented his realizing this wish. Mr. Peixotto was an early favorite of Stephen A. Douglas, under whom he studied for a short time, and for whom he showed a sincere attachment, which continued uninterrupted until the death of that eminent statesman in 1861. He early engaged in politics, and became an associate with the late Joseph W. Gray in editing the "Cleveland Plaindealer," advocating with great force and ability Mr. Douglas' election to the Presidency. Conspicuous in literary circles, he associated with many distinguished scholars. Three of his associates on the "Plaindealer" who afterward became eminent were Charles F. Brown (Artemas Ward), William E. McLaren (now Bishop of Illinois), and John B. Bouton (now of the "New York Journal of Commerce"). From youth, affairs pertaining to co-religionists excited Mr. Peixotto's warmest interest. His voice often resounded in societies and in the Hebrew lodges. As a member of the Independent Order of *B'nai-Berith* (Sons of the Covenant), he did much to elevate the standing of

American Hebrews, and in the year 1863 he was chosen *Grand Saar* or Grand Master of the Order in the United States. Under his energetic administration the Order was raised in membership from 4,000 to 12,000, about one-half of its present number. The idea of establishing an Orphan Asylum at Cleveland was first conceived by Mr. Peixotto, and his influence secured the passage of a bill which led to its foundation. Mr. Peixotto went back to his native city in 1866, but sailed for California in 1867, and took up his residence in San Francisco, where he obtained a lucrative practice as a lawyer. This profession, while it demanded considerable of his time, did not check his zealous labors in behalf of his co-religionists. Thus, in June, 1870, when the news of the frightful massacres of Hebrews in Roumania, followed by dire persecutions, was cabled across the Atlantic, Mr. Peixotto, just in the prime of life and in the enjoyment of ease, stood up a champion and offered his services in behalf of the cause of civilization and humanity. He was nominated as Consul-General by President Grant, and unanimously confirmed by the Senate. Arriving at the Court of Prince Charles of Roumania, he succeeded at once in arresting the tide of persecution, and by his diplomatic skill and enlightened conduct created more humane sentiments in behalf of the unfortunate Hebrews. He remained nearly six years at Bucharest, and during the whole of this time but one serious outbreak, the riots of Ismail and Bessarabia, occurred, every other attempt at outrage being throttled by his sleepless vigilance. His despatches to our Government reciting the terrible scenes of Ismail and Cahul led to Secretary Fish's addressing letters to our Ministers at the Courts of St. James, Paris, St. Petersburg, Berlin, Vienna,

Austria, Italy and Turkey, instructing them to use their diplomatic and moral power to put a stop to these brutal occurrences which had become a scandal to civilization, and to the writing of the famous dispatches of our envoys, Messrs. Bancroft, Schenck, Washburne, Jay, Boker, Marsh, Maynard, etc. Mr. Peixotto's correspondence also evoked the great meeting at the Mansion House, London, presided over by the Lord Mayor and having amongst its Vice-Presidents, Cardinal Manning, the Earl of Shaftesbury, the Bishop of Gloucester, while some forty members of Parliament participated. The assembly unanimously adopted the resolution offered by Lord Shaftesbury: "That this meeting protests against the outrages committed on the Hebrews of Roumania, as a disgrace to modern civilization, and deeply sympathizes with the unhappy sufferers." Following this the subject of the treatment of the Hebrews in Roumania was made the subject of discussion in the British, French, German, Austrian and Italian parliaments, and instructions were sent by these governments to their respective representatives in Roumania to co-operate with Mr. Peixotto in all measures calculated to put an end to the infamous riots. In addition to his diplomatic offices, Mr. Peixotto effected a vast amount of good for the down-trodden, improving their moral condition by the formation of schools and associations of various natures, notably the Society of "Zion," which he founded in 1872, with objects similar to the *B'nai-Berith* in this country. During his residence in Europe he was actively engaged in correspondence with the leading philanthropists and statesmen, and enjoyed particularly the personal confidence of Adolph Cremieux, Sir Francis Goldsmid, Baron Lionel de Rothschild, Ritter Joseph von Wertheimer and Berthold

Auerbach. Through his instrumentality in a large measure the celebrated Conference of Brussels, of which he was a member, was called together, presided over by the great French statesman and jurist, Cremieux, and it was to his untiring correspondence and efforts that the Berlin Congress, in 1878, enacted the clause making it a condition of Roumania's becoming a sovereign kingdom that the civil and political rights of the Hebrews of that country should be recognized. Mr. Peixotto returned to the United States in 1876. He was cordially received everywhere. The services he had rendered formed the topic of general conversation. Mr. Peixotto was requested to lecture in different parts of the Union. He addressed large assemblages, and exerted himself to promote the educational scheme started in the West. To further the design of the Union of American Hebrew Congregations, he made appeals wherever he set foot, and soon \$12,000 were subscribed, mainly through his individual efforts toward the establishment of the American Hebrew College at Cincinnati, now a flourishing institution. Mr. Peixotto took part in the Presidential campaign of 1876, and with Carl Schurz, Garfield and Blaine, stumped Ohio, ardently supporting Mr. Hayes. In 1877 he was tendered the appointment of Consul-General, at St. Petersburg, Russia which he declined. President Hayes subsequently nominated him as Consul at Lyons, and the Senate confirmed the appointment. This position he accepted and held under the successive administrations of Presidents Hayes, Garfield and Arthur. At Lyons, the second city of France, he displayed a degree of fidelity and intelligence rarely found in the consular service. Here Mr. Peixotto attracted wide attention in the diplomatic and commercial world by his reports to the State

Department, which included investigations into the subjects of capital and labor, production of wine in France, telegraphic service, the fisheries, the coal and iron yield, the silk industries of France and Europe, and the wheat and tobacco crop. The excellence of these reports, both from a commercial and economical standpoint, was conceded by foreign governments as well as our own, and they rank as the most valuable of their kind in the national archives. In December, 1885, he returned to New York and resumed the practice of law. In July, 1886, he founded the "Menorah Monthly," which, in the short space of less than two years, by its high literary character, has risen to the first place among the magazines of the country, and to whose pages he has succeeded in drawing contributions from the most eminent scholars of America and Europe. Since his return to his native city, Mr. Peixotto has also renewed his interest in literary, social and communal work. He is a Trustee of the Hebrew Technical Institute, of the New York Sanitary Aid Society, one of the founders of the Ohio Society, and an active member of several other prominent literary and benevolent organizations. Mr. Peixotto is justly regarded as a representative American Hebrew, his marked intellectual and moral force of character having made him a leader in most matters pertaining to the welfare of his co-religionists, both at home and abroad.

George D. Madura Peixotto, eldest son of B. F. Peixotto, was born February 1, 1859, in Cleveland, Ohio. His earliest youth was passed in America, but subsequently, when his father was appointed by President Grant to the Roumanian Mission, the boy was placed at school in Dresden. It was there he entered the Royal Academy of Fine Arts, from

whence he graduated in 1877, receiving for his picture of "St Mary, the Egyptian," the silver medal of the Academy. His teachers at that time were the celebrated Belgian painter Ferdinand Pawels and Professor Leon Pohle of the Weimar school. Before leaving Dresden Mr. Peixotto painted the portrait of Prof. Julius Hübner, the Director of the Dresden gallery, where the picture now hangs. In 1878 Mr. Peixotto removed to Paris and began to study under the most celebrated French painters, but preferred not to enter in any particular studio. He inclined to the severe teachings of Carolus Duran, Bonnat and Munckacsy, whose pupil he considered himself, and he frequented the studio of Meissonier. About this time Peixotto painted the picture of "Cleopatra," and also went to England to paint portraits of Cardinal Manning, Sir Moses Montefiore and the Countess d'Avigdor. The picture of Cardinal Manning elicited universal praise from the press and from artists, and was among the many works Mr. Peixotto sent from time to time to the *Salon*, where it received a place of honor. Whilst in France Mr. Peixotto painted portraits of a number of Americans and Europeans. Among the former were Father Sylvester Malone, of Brooklyn, and Dr. A. P. Putnam, of Concord. The portrait of Professor Yeatman, editor of "Galignani," painted in 1885, was considered one of the best examples of American art at the *Salon* of 1886. Sir Moses Montefiore's portrait was on exhibition at the artist's studio in 1885, and in 1886 was sent to New York and Washington. Mr. Corcoran purchased this marvelously executed work for the Corcoran Gallery and presented it as his last art gift to the collection. Mr. Peixotto returned to his native city, Cleveland, in 1886, and there painted portraits of Bishop Gilmour

and several other people of note ; he was then called to St. Louis, Mo., to execute a portrait of Dr. Eliot, the eminent Chancellor of the Washington University. This picture was pronounced the work of a master artist, the hands being no less remarkable for life-like character than the face. This is a feature in all Peixotto's portraits, as also his treatment of drapery, the harsh outlines peculiar to modern masculine costume being painted with unusual freedom and grace. The coloring is pure and clear, painted in a low harmonious key, and the handling is masterly. Mr. Peixotto's latest production, a portrait of Hon. Morrison R. Waite, Chief Justice of the United States, is accorded the highest encomiums by the press as well as by artists. Paul Rajon, the renowned French etcher, is about to make an etching of this portrait. Of the two portraits of Cardinal Manning an eminent British critic says: "One of them, a half length, represents the Cardinal in full pontifical vestments. The crozier is in his left hand, in his right he holds a copy of Thomas A. Kempis' 'Imitation of Christ,' while his archiepiscopal mitre stands on a table beside him. Mr. Peixotto has caught the noble and dignified expression of his Eminence in his most serious mood, and has produced a picture of rare and marvelous strength both in tone, coloring and character. The portrait is to be presented to St. Thomas' Seminary, at Hammersmith, a magnificent institution, which it is the pride of the Cardinal's life to have established. The second portrait is considered the better, bringing out the majestic and noble features of the great Cardinal in their happiest moral and intellectual expression. It is a powerful painting and deserves to rank among the grand old masters."

Morris Phillips, editor of the "Home Journal," of New

York, began life as a lawyer in the firm of Brown, Hall & Vanderpoel. Mr. Phillips began early to write, and the talent he displayed attracted the attention of G. P. Morris. At the age of nineteen young Phillips was acting as sub-editor of the "Home Journal," and had secured the warm attachment of its chief. Aspiring to still higher rank in the profession, he soon after embarked his whole means in the old "Knickerbocker Magazine," which, however, he abandoned after a year's trial, and returned to the "Home Journal," where he resumed his duties as acting editor which he held until the death of Mr. Morris. When N. P. Willis' name first appeared upon the imprint of the "Home Journal," the youthful editor and the old but graceful prose writer and poet soon clashed in their views respecting the proper conduct of the journal, but Mr. Phillips' views prevailed. At the death of Mr. Willis, the remaining half-interest in the paper was purchased by Mr. Phillips, and soon afterwards the proprietorship passed into the hands of that gentleman and Mr. George Perry, who had been engaged for some years upon its columns. The general character of the "Home Journal" was considerably modified when these gentlemen secured control. Mr. Phillips is a shrewd and practical man of business, and by his ability in this, rather than by his talent as a writer, strongly developed as the last is, has arisen to his present position.

Warley Platzek, a prominent member of the Bar, was born in 1854. He was Assessor and Treasurer of Marion, S. C., in 1874 and 1875, studied law in the office of Judge Joachimsen, and attended lectures at the New York University Law School. For five successive years he served on the Examining Committee in the law department of the University, and

has been engaged in the practice of the law in New York since 1875. In the order *Kesher Shel Barzel* he has attained great prominence, having been elevated to the office of Grand President, in February, 1883, never before having served in any subordinate capacity. He was a delegate to the Constitutional Supreme Lodge of the Order which convened at Cleveland, Ohio, in March, 1883, and was chosen President of the Convention. Mr. Platzek was elected President of the Young Men's Hebrew Association during the same year, and has been frequently heard from the platform on such themes as "The Press," "Longfellow," "The Origin and Development of the Jewish Orders," "Israel" and "Islam."

Simon W. Rosendale was born at Albany, N. Y., June 23, 1841. At an early age he was sent to the public schools, thence to the Albany Academy, where he graduated with honor. When sixteen years of age he entered the office of Courtney & Cassidy, then one of the most prominent legal firms in the State. Remaining with them until the fall of 1859, Mr. Rosendale abandoned his law studies and entered the Barre (Vt.) Academy. On graduating, in 1861, he entered the law office of Solomon F. Higgins and was soon after admitted to the Bar. In 1863 he was appointed Assistant District Attorney of Albany, and in 1868 was elected Recorder of the city by an unprecedented majority, and for four years acquitted himself of his judicial duties with impartiality and ability. He was subsequently appointed legal adviser of the city government, but owing to his growing law practice resigned the office in 1882, and formed a partnership with Mr. Peckham, the surviving partner of the famous firm of Peckham & Tremaine, which continued until 1884, Mr.

Peckham having meanwhile been elected Justice of the Supreme Court. Mr. Rosendale then united his fortunes with Mr. Albert Hessberg, and the firm is now known as Rosendale & Hessberg. In April, 1884, Mr. Rosendale was appointed Corporation Counsel. Mr. Rosendale is a Director of the National Commercial Bank and Albany Railway Company, a Trustee of the National Savings Bank, and one of the Governors of the Albany Hospital. He has been also prominently identified for years with Hebrew charitable and fraternal organizations. He was for ten years President of the Court of Appeals of the Order *B'nai-Berith*, and temporary presiding officer at its septennial general meeting in New York, in 1885. He has been a Trustee of the Congregation *Anshe-Emeth* for years, is a representative of the Albany Congregation, and a member of the Executive Board of the Union of Hebrew Congregations, and presided at the triennial meeting of the Union held in Chicago in 1882. He has been President of the Jewish Home Society since its organization.

Julius Rosenthal, a leading member of the Chicago Bar, is a native of Germany, and was born about 1850. He came to the United States when a child, entered the public schools at Chicago, and after studying law and being admitted to the Bar was appointed Public Administrator, which office he occupied for several years. He subsequently became a partner of A. M. Penze, a prominent Chicago lawyer. Mr. Rosenthal ranks high as a lawyer, a citizen and a man of erudition. His law practice, which is lucrative, is specially devoted to real estate, wills and probate matters.

Lewis Rosenthal was born at Baltimore, September 10, 1856. He was educated at Columbia Grammar School, New

York, and at Dartmouth College, N. H., where he graduated in 1877. He then removed to Paris where he was for four years a member of "The Parisian Staff," being at the same time engaged as tutor to a son of Hon. Thomas F. Noyes, United States Minister to France. In 1882 he published "America and France; the influence of the United States in France in the Eighteenth Century." Subsequently he was a special contributor to various New York daily newspapers. Among his magazine articles are: "Poe in Paris," "Rosseau in Philadelphia," and "Bret Harte in Germany." He also wrote for the "North American Review" an article on "Our Services to the French Republic," and for "The Theatre," a series of sketches on the Dramatic Critics of New York and the European capitals.

Toby Rosenthal was born in Hessen, Germany, and came to this country in his infancy, settling in San Francisco, where he studied in the public schools, and at the same time received instruction from a Spanish painter. At the age of seventeen he was sent to Munich, entering the Royal Academy, where he remained two years. At the end of this time he spent three years as a pupil under Professor Raupp. Resuming his studies at the Royal Academy, he spent seven years more at that institution, where he was further instructed by Piloty. While here he painted "Morning Prayers in the Family of Bach," which is now in the Leipsic Museum. His "Elaine," which was on exhibition at Philadelphia in 1876, is an illustration of Tennyson's lines: "and the dead steered by the dumb went upward with the flood." "Love's Last Offering" and the head of Mrs. Greatorex are among his other works.

Adolph L. Sanger is a native of Baton Rouge La., and

was born October 8, 1842. At the age of eight years he came to New York, attended a private school and the Free Academy, now College of the City of New York, where he graduated with honors, and next entered Columbia College Law School, graduating in 1864. He had meanwhile studied law with Benedict & Boardman, at that time the recognized leading commercial lawyers in the city. In 1865 he established himself in practice in the office of Myer S. Isaacs, associating with that gentleman soon thereafter, and remaining with him up to the present day. During these thirteen years he has been engaged in general practice and as counsel for numerous corporations, and has been very successful in many important litigations. In politics Mr. Sanger is a Democrat. In 1870 he was appointed by Governor Hoffman one of the Commissioners of the United States Deposit Fund. In 1881 he was an unsuccessful candidate for Judge of the Marine Court. In 1885 Mr. Sanger was elected President of the Board of Aldermen of the city of New York, his plurality being about 25,000 votes. While occupying this honorable office, the first created under a new law providing for the election of its incumbent by a popular vote, it was his duty to receive the officers of the French frigate bringing to this country Bartholdi's "Statue of Liberty." In the same year he delivered an address on the unveiling of the statue of "The Pilgrim" in the New York Central Park, and performed a similar duty in accepting on behalf of the city of New York, the statue of the distinguished merchant, William E. Dodge. Mr. Sanger was a Presidential Elector of the State of New York in 1880 and 1884. In the Order of I. O. B. B. he held the office of President of District No. 1 for two years, and has been for some years one of the

Judges of the Court of Appeals of that Order. In 1876, as Chairman of the Centennial Committee of the Order, he delivered an address at the unveiling of Ezekiel's statue of "Religious Liberty," at Philadelphia. Mr. Sanger has shown much persistency in his efforts for the establishment of a Public Library in the city of New York, and a few years since he originated and had introduced in the Legislature a bill incorporating such an institution. Mr. Sanger has been President of the Board of Delegates of American Israelites, and has been for several years Vice-President of the Union of American Hebrew Congregations.

Count L. B. Schwabe, of Boston, was born in Hamburg, Germany, and in 1833 arrived in the United States. He was in former years extensively engaged in the importation and sale of oil paintings, and retired from business during the Civil War, after donating to the Art Museum at Washington, D. C., a large collection of his oil paintings. Since then he has devoted his time almost wholly to charitable work, especially the amelioration of his co-religionists.

De Witt J. Seligman has been Commissioner of Education of the city of New York since 1884, by appointment of Mayor Edson, and re-appointed by Mayor Hewitt in 1887. He was born March 22, 1853. He was associated for some years in business with his father, James Seligman, the banker. After his marriage he attended a three years' course at Columbia College, where he studied law and Political Economy, his ambitious endeavors being rewarded by gaining the degrees of Ph. B. and L.L. B. In 1887 he founded the "Epoch," a prominent New York weekly journal. He is devoting much attention to the subject of manual training

and is interested in its introduction into the public schools of New York.

Edwin R. A. Seligman, was born in New York, April 25th, 1861, and is a son of the late Joseph Seligman. He was educated at Columbia Grammar School, and entered Columbia College at the age of fourteen, graduating second in his class in 1879. He studied Political Science for three years in Berlin, Heidelberg, Geneva, Rome and Paris, taking the degree of Doctor of Philosophy. Returning to the United States he graduated from Columbia College Law School and School of Political Science in 1884. In 1885 he received the appointment of Professor of Political Science. Mr. Seligman is one of the founders and editors of the "Political Science Quarterly," and is Treasurer of the American Economics Association. He has published works on the "English Guilds," "Christian Socialism," the "Railroad Problem," and "Taxation and Finance," the latter forming one of the nine volumes in the series of Systematic Political Science.

Adolphus S. Solomons was born in New York, and was educated in the University of the State of New York. He began life as a store boy, and in 1859 he went to Washington and formed the partnership of Phillip & Solomons, and conducted for nearly twenty-five years one of the largest book publishing and stationery establishments in the country. Though closely occupied in his business, Mr. Solomons found time in Washington to organize numerous charitable institutions, appearing frequently at the same time as a contributor to various newspapers under the *nom de plume* of "Semi-Occasional," the topics generally relating to the interests of Judaism. When the District of Columbia was given a Territorial form of Government, President Grant tendered

Mr. Solomons the office of Governor which he declined. He subsequently was elected to the Legislature of the District. On the accession of President Garfield to office, he was offered the Collectorship of Georgetown, D. C., which he also declined. President Arthur appointed him a representative at the Congress of the Association of the Red Cross at Geneva in 1884, where he was chosen as one of the five Vice-Presidents, and at the present time he is Vice-President of the Association of the United States. He has been one of the most prominent and active members of various charitable organizations in the National Capital, and was for fifteen years a resident member of the Jewish Board of Delegates. Mr. Solomons is now President of the New York Council of the *Alliance Israelite Universelle*, and he was also a founder of the Sanitary Aid Society of New York. At the Sir Moses Montefiore centennial birthday celebration in New York, 1884, Mr. Solomons suggested that the great event be permanently recorded by founding a Home for Incurables and was one of the Executive Council to undertake the enterprise.

Simon H. Stern, of the firm of Stern & Myers, who are attorneys for some of the largest corporations in the city of New York, was born in Richmond, Va., October 13, 1847, and has resided in New York since early childhood. He was educated in the public schools of the latter city and in the well-known New York educational establishment of Dr. Quackenboss, studied law in Columbia College Law School, was admitted to the Bar in 1869, and was for twelve years engaged in practice on his own account.

Simon Sterne, the eminent lawyer, political economist and reformer, was born at Philadelphia, July 23, 1839. After a

course of study in the public schools, and under private tutors, he began the study of law in the office of John H. Markland of Philadelphia, and graduated in the Law Department of the University of Pennsylvania in 1860. In the same year he was admitted to the Bar in the city of New York. Early in his career Mr. Sterne paid special attention to the study of Political Economy and, in 1852 he was elected lecturer on that science in the Cooper Union. In 1864 he took part in organizing the American Free Trade League. The year following he became editor and proprietor of the "Social Science Review." In 1866 he visited Europe, taking letters of introduction to John Bright, John Stuart Mill and other leading statesmen, with whom his relations were especially happy. In 1866, Mr. Sterne, in connection with David Dudley Field, organized the Personal Representation Society, having for its object the representation of minorities in boards of direction and political representative bodies, and was afterward its President. In 1870 he became a member of the famous "Committee of Seventy," was chosen as its Secretary and drafted its charter. The law making election days legal holidays was suggested by Mr. Sterne. He became a conspicuous member of the Bar Association, and was private counsel to Mayor Havemeyer during his term of office. In 1879 Mr. Sterne was appointed by a Committee of the Legislature, the Chamber of Commerce and the Board of Trade and Transportation, as counsel, to investigate certain charges of abuses incident to railway management, the result of which was the drafting of a bill by Mr. Sterne for the appointment of a Board of Railroad Commissioners. Mr. Sterne was pitted, during the whole of the investigation, against the ablest lawyers that the railway interests could

summon to their aid. In 1876 Mr. Sterne was appointed by Governor Tilden one of the Commission to devise a plan for the government of the cities of the State, giving two years work to the subject without compensation. The Adirondack bill having for its object the reclamation of the Adirondack wilderness for a park reserve for the people of the State, was drafted by Mr. Sterne. Mr. Sterne is a leading member of the Constitution Club, having for its objects opposition to monopoly and to maintain honest and just government, and, with the exception of the unpaid appointment on the Tilden City Government Commission, he has never held an office. In 1863 and 1864 he edited the "New York Commercial Advertiser." One of his principal literary efforts is a political work entitled "Constitutional History and Political Development in the United States;" another is a volume on "Representative Government and Personal Representation." He also wrote the introduction to Mongredien's "Creation of Wealth," and the articles on "Monopolies," "Government of Cities," "Legislation" and "Railways" in Lalor's "Cyclopedia of Political Science." He has frequently lectured on the subject of monopolies and corporations. In 1884 he lectured on "Slipshod Legislation," which awakened widespread attention. In 1885 he was invited by the Committee of Commerce of the United States House of Representatives to give his views upon the necessity of interstate railway legislation, and the bill, which is now the basis of power of the Interstate Commerce Commission, is the bill prepared and drafted by Mr. Sterne. Mr. Sterne was appointed by President Cleveland to make a report on the relations of Governments of Western Europe to the railways, which report was

submitted to the President in 1886 after two successive visits to Europe. He is a diligent and painstaking worker in any cause in which he becomes interested, and is indefatigable in laboring for pure government, the welfare of his fellow-citizens, and the commercial advancement of the city of his adoption.

Mayer Sulzberger, of Philadelphia, one of the most successful lawyers of that city, was born in Germany, and came to this country at an early age. Entering the office of Moses A. Dropsie, he studied law and was duly admitted to the Bar. He has now a larger clientage than any other Hebrew lawyer in Philadelphia. Mr. Sulzberger was for one year after the death of Isaac Lesser the editor of the "Occident," and for many years prior to his death was a valuable assistant to the founder of that well-known periodical. He has contributed largely to the Hebrew and secular press, and his services as lecturer have always been in demand. Mr. Sulzberger possesses a magnificent and rare private library, and has been connected with a number of Hebrew organizations, being now President of the Young Men's Hebrew Association of Philadelphia.

Martin E. Waldstein, a prominent manufacturing chemist and a leading contributor to scientific journals, was born in the city of New York, October 18, 1854. He was educated in private institutions in this country and in Europe. He subsequently studied in the School of Mines of Columbia College, New York, and then returned to Europe where, after a two years' course at Heidelberg University, he received the degree of Ph. D. He is a brother of Charles Waldstein, the renowned archæologist.

Solomon Cohen Weill, was born in Charlotte, N. C., May

18, 1864. He received a preliminary education at Wilmington, N. C., whence he removed to Cincinnati, in order to study for the Ministry in the Hebrew Union College. After receiving the Degree of Bachelor of Hebrew Literature, he abandoned the idea of entering the Ministry, and entered Hughes' High College in the same city where he graduated, receiving the highest average ever attained by any scholar in that institution. He then entered the University of North Carolina, at Chapel Hill, receiving while there a gold medal for proficiency in Greek, and graduating with the highest honors in June, 1885. Whilst preparing himself for the study of law he was invited by the faculty of the University to fill the chair of Professor of Greek. He accepted and occupied the post for over one year to the great satisfaction of the Faculty and Board of Trustees. He was then admitted to the practice of law, by the Supreme Court of the State in February, 1886, and is now a shining light of his profession, being associated at Wilmington with Hon. Charles M. Stedman, Lieutenant-Governor of the State. Mr. Weill was elected by the General Assembly of North Carolina, as a Trustee of the State University for a term of six years ending November, 1894.

Simon Wolf, of Washington, D. C., was born at Hinzweiler, Rhein Pfalz, Bavaria, October 28, 1836, and was employed as clerk and cashier in the store of his uncles, Abraham and Elias Wolf, at Uhrichsille, Tuscarawas County, Ohio, succeeding them in the business in 1855. In 1859 he sold out and commenced reading law in the office of Joseph C. Hance, at New Philadelphia, Ohio. He next took a course of lectures in the Law School at Cleveland, graduating in the winter of 1860-61, and being admitted to the

Bar in Mount Vernon, Ohio. Mr. Wolf practiced in New Philadelphia until June 1862. He had been an Alternate Delegate to the Charleston-Baltimore Convention, but when the war broke out ceased to be a Democrat, and has ever since been a strict Republican. He volunteered his services in the Army, but was rejected because of imperfect sight. In June, 1862, he went to Washington. His first visit was to the great War Secretary, Edwin M. Stanton, to whom he had a letter of introduction. Mr. Wolf made known his desires to enter the Department when the Secretary observed: "If you are a man, stay out; if you are not, I have no use for you." Mr. Wolf then joined forces with Captain A. Hart, who had resigned from the Army, and the law firm of Wolf & Hart continued until May, 1869. Mr. Wolf soon took a prominent part in all social and political matters, widened his circle of friends and became a recognized leader. He was appointed a Trustee of the Public Schools, organized the Washington Literary and Dramatic Association, was for nine years President of the Washington Schutzen Verein, and then made Honorary President and for the tenth time elected President; was for years President of the Schillerbund, a Literary Society of high order; was Chairman of the Yellow Fever Fund, and raised, single handed, \$10,000 for relief of the Chicago fire sufferers. For his services as Honorary President of the German-American Fair, in 1870, in aid of the German wounded soldiers, he was thanked by an autographic letter from the Emperor William. Mr. Wolf is now Chairman of the Committee on Charities of the Committee of One Hundred, Chairman of the Republican National League, and is a member of the Executive Committee of Twenty-One of the Exposition to be held in

Washington, 1889-92. He is an Honorary member of the Washington Saengerbund and Light Infantry, and there is scarcely a church, synagogue or charity in which, or for which, he has not spoken in Washington, and always with credit. He has also lectured in all the leading cities of the Union, and always to crowded houses. He is a bold and fearless speaker, terse and epigrammatic, eloquent and fervid. In 1869 Mr. Wolf was appointed by President Grant Recorder of Deeds for the District of Columbia. He held the office until May, 1878, when he resumed the practice of law, and in July, 1881, President Garfield appointed him Consul-General to Egypt. This was the last commission President Garfield signed. In May, 1822, Mr. Wolf retired from the office, having in the interim rendered valuable and important service, and has since that time been engaged in his profession. Mr. Wolf has been on terms of closest friendship with the leading men of the day, of both parties, including Lincoln, Stanton, Grant and Garfield. In 1867 Mr. Wolf became a member of the Order *B'nai-Berith*, of which order he has ever since been one of its prominent members, and was chosen President of the Conventions held in Chicago in 1874 and Philadelphia in 1879. He has also served as Judge of the Court of Appeals of the order, and has lectured in the leading lodges of the order all over the country. He was twice President of his own District, No. 5, and has been the leader of every District Convention. The Orphan Asylum at Baltimore and that now being built at Atlanta, are both the result of his efforts. In 1879 Mr. Wolf was elected President of the Executive Committee for the United States of the Order *Kesher Shel Barzel*, in which capacity he secured \$10,000 for the endowment of the Montefiore Home,

at Cleveland, Ohio. He is also a prominent Mason and has at every occasion, for twenty-five years, spoken at annual meetings and banquets. Mr. Wolf was President of the Union of American Israelites in 1876, and is now a member of the Executive Committee of the Council. He never loses an opportunity to vindicate the people of his race, of whom he is proud. His characteristics may be thus summed up:— in politics, a Republican; in nationality, an American; in progressive religion and humane philanthropy, a Hebrew.

Frederick Wolffe, the well-known promoter of railway enterprises, is a native of Switzerland, and was born in 1832. He has been a resident of this country since 1855. While residing at Mobile, Ala., during the Civil War, he was appointed General Agent of the Confederate States for the purchase of supplies, and served as Captain of a company of volunteers. After the war he engaged in the cotton and commission business at Mobile. In 1877 he purchased the Alabama & Chattanooga Railroad for the Erlanger Syndicate, and as financial agent for the Syndicate, bought the Alabama & Chattanooga Railroad and several other railroads, and built, leased and reorganized and purchased, numerous other important lines. He has been engaged in the banking business at Montgomery, Meridian, Miss., and New York, and compromised and exchanged with the State of Alabama, several millions of Alabama State bonds, held at London and Frankfort. In 1886, Mr. Wolffe purchased the entire loan of \$3,400,000 Georgia State bonds, at four and a half per cent, a lower rate than the State had ever before paid, and placed the same successfully.

Joseph Zeisler, M. D., of Chicago, was born at Bielitz, Austria, October 7, 1858. He studied at the University of

Vienna, where he graduated with high honors in 1882, and while there served in the General Hospital. Having thoroughly familiarized himself with the various branches of his profession, he determined to devote his special attention to the study of dermatology, and after serving for one year as a volunteer in the army and attaining the rank of First Lieutenant Surgeon, he sailed for America, arriving at Chicago in 1884, where he successfully established himself in practice.

Professorships are held by Hebrews as follows: Cyrus Adler, at Johns Hopkins University, Baltimore; A. A. Ancona, University of California; Joseph B. Grabfield, Boston School of Technology; Richard H. Gottheil, Columbia College, New York; Henry Fleishner, Yale College; S. Wolf, College of the City of New York; Abram S. Isaacs, University of the City of New York.

Dr. Louis Elsberg, a graduate of Jefferson College, Philadelphia, and at one time Resident Physician of Mount Sinai Hospital, New York, was the first to introduce the laryngoscope and achieve distinction as a specialist in throat diseases. He also ranked high as a biologist, being in constant correspondence with such men as Haeckel, Herschel, Darwin and Huxley, who recognized his skill in that department.

Adolph Sutro, of California, conceived the idea of opening up the great Comstock lode by means of a tunnel, which now bears his name. Another of his remarkable achievements was the erection, near Virginia City in 1852, of amalgamating works, which cost but \$30,000 and yielded a profit of \$10,000 a month. Charles Waldstein, son of a New York optician, is the greatest living authority on Greek art and archæology.

He holds the position of Director of the Fitzwilliam Museum of the University of Cambridge, England. Leopold Eidlitz, of New York, is one of the ablest architects in the United States. Dankman Adler, of Chicago, enjoys an enviable reputation in the same profession. Alfred R. Wolff, of New York, a mechanical engineer and author of the standard work on windmills, is a recognized authority in his specialty of steam engineering. Mendes Cohen, of Baltimore, has for many years ranked as one of the most skilful civil engineers in this country. He has been connected in a professional capacity with the Baltimore and Ohio Railroad, and is now one of the Directors of the American Society of Civil Engineers, in which, by his participation in the discussion of important papers, he has frequently given evidence of his scientific and scholarly attainments. Clemens Herschel, of the Holyoke Water and Power Company, is a recognized authority on hydraulic engineering. Miss Sallie Strasburg, of Cincinnati, one of the best dentists in the West, is a graduate of a leading dental college, and has been awarded medals for essays on dental surgery and practical dentistry, out of a large class of competitors. Miss Josephine Walter, a graduate of the Woman's College of the city of New York, occupied for some time the position of Resident Physician at Mount Sinai Hospital, New York, in charge of the children's department.

Prominent among the musicians is Rafael Jossefy, an Hungarian. He has resided in the United States since 1879. He is a pupil of Tausig and Lizst, and is unrivalled as a pianist. Wilhelm Gericke, of Boston, conductor of the Boston Symphony concerts, is a native of Austria. Of such concerts he is one of the most successful conductors in

America. He is a man of excellent judgment in musical matters and a close student. Leopold Lichtenberg, of Boston, ranks as one of the greatest solo violin *virtuosos*. He has met with much success, and is a thorough artist. He is a pupil of Wieniawski, and a New Yorker by birth. Michael Banner is about twenty-one years of age, a Californian by birth, and a first prize violin graduate of the Paris Conservatory of Music. In 1887 he met with great success in Berlin. Max Bendix, a native of Philadelphia, is first violinist and concert master of the Theodore Thomas Orchestra and a musician of remarkable qualities. S. E. Jacobsohn, of Chicago, is known as one of the most prominent violin teachers in America. Fannie Bloomfield, of Chicago, has resided in this country since childhood. She is regarded as one of the most talented pianists in the United States, and is a pupil of Leschetitzky of Vienna. She has played with marked success in all the leading cities. Louis Blumenberg, a native of Baltimore, is the leading solo violincellist in this country, and the 'cellist of the Mendelssohn Quintette Club of Boston, next to the Philharmonic of New York, the oldest musical organization in the United States. Carl Wolfsohn, of Chicago, a German by birth, has resided in that city for the past twenty years. He ranks high as a pianist, and is Conductor of the Beethoven Society of that city. He has done much for legitimate music in the West. Jacob Rosewald, formerly of Baltimore, and now of San Francisco, is Conductor of the Oratorio Society in that city. He is an accomplished violinist, and is the husband of Julia Rosewald, the soprano, who is a daughter of the celebrated Cantor Eichberg, of the Stuttgart Synagogue. Joseph Mosenthal, the well-known Organist and conductor

of the Mendelssohn Glee Club of New York, ranks high as a musician. Frederick Brandeis, of New York, is an organist of note and equally well known on account of his meritorious work as a composer.

Miss Emma Lazarus, one of the leading woman writers of the age, was born in 1849, and despite the fact that death came to her just as she had reached her prime, she had gained a place and made a mark in literature far above the achievements of many eminent lives well rounded by age. She was the daughter of Moses Lazarus, a well-known merchant of New York, where she was born in 1849, and died November 19, 1887. At the age of seventeen she published a volume of poems, "Admetus," which created great interest in the circle of her family's friends and acquaintance, and led to flattering notice from persons eminent in fashionable society. In 1874 she produced "Alide," a prose romance founded on episodes in the early life of Goethe. Some translations from Heine that followed were even more successful in making her known. In 1882 was begun the publication of the work to which she had for some time addressed herself, upon the position, history, religion and wrongs of her people. The first book was called "Songs of the Semite," and opened with a five-act tragedy called "The Dance to Death," dealing with the stories of Jewish persecution in the Fifteenth Century. Essays that were published in the "Century" on "Russian Christianity vs. Modern Judaism" and "The Jewish Problem" were in the same direction. Her last important work was published in the "Century" in May, 1887. It was a series of poems in prose entitled, "By the Waters of Babylon." The attention it excited and the admiration accorded to it were general here and across the

Atlantic. Said a writer at the time of her death: "Such was her modesty of mind and desire to do her work without putting forward unduly her own personality, that one has a certain delicacy in attempting to describe a most exceptional and valuable figure in American letters. It was the refined, dignified, sympathetic and sanely enthusiastic character of the woman—the personal charm and force of her lofty nature—that made her literature what it was, and what, alas! it would have been. There was no art to which she did not respond with subtle appreciation. Music, painting, poetry, the drama—she felt keenly, intelligently, and generously the special charm of each. For moral ideas, she had the keenness of her race. And she had, too, that 'genius for friendship' which so few fully understand. That such a nature should have formed close ties of intellectual sympathy with men of the character of Emerson in America and Browning in England, is not a matter of surprise."

Rafael J. De Cordova, for over thirty years prominent on the lecture platform in the United States, is a native of Kingston, Jamaica, and was born in December, 1824. His early life was devoted to mercantile pursuits, and he was for many years connected with Aymar & Co., one of the largest shipping houses in the city of New York, for whom he became managing clerk a few years after reaching this country in 1850. In 1857 Mr. De Cordova was invited to deliver an address before a social organization at Yonkers, N. Y. He chose as his subject, "Money," and such was his success, that he determined to become a professional lecturer. He has travelled extensively through Europe and America, and this has given him abundant means of finding subjects in various

parts of the world, for humorous description of character for which he has become famous. His repertoire is an extensive one. Among his subjects are: "Our New Clergyman," "Our First Baby," "That Dog Next Door," "The Dyspeptic Club of East Pietown," "An Omnibus Ride down Broadway," "Mrs. Fizzlebury's New Girl," etc. Mr. De Cordova's lectures are pregnant with mirth and humor, and his literary style ranks high. He is also the originator of a valuable code of signals for use by steamships and sailing vessels during fog or at night, or for prompt and immediate communication in clear weather during the day without the delay attendant on the changing of signal flags.

The greatest book and news emporium in this country, is that established by the late August Brentano, a native of Austria, who embarked in the business with ten dollars borrowed money with which he started as a paper carrier. His establishment in Union Square, New York, has been for years the rendezvous of the litterateurs of the metropolis. E. H. Chapin, Dr. Hall, Gov. Andrew, of Massachusetts; Sir Edward Thornton, Lord Dufferin and Wilkie Collins, have been a few of the patrons, the latter describing it as "an elysium for literary people." Three nephews of the founder, August, Arthur and Simon Brentano, now conduct the business.

Benjamin E. Woolf, of Boston, dramatized "East Lynne," and "Mighty Dollar," and has written a score of farces and after-pieces, including a comic opera, entitled "Pounce and Company." Michael Angelo Woolf, an artist, is connected with several leading publications and a contributor to the National Academy.

The Aronson brothers, Rudolph, the leader and composer, and Edward, the business manager, first came into promi-

nence as theatrical proprietors in New York City in 1880, when the Metropolitan Music Hall was dedicated. This building has since been known as "The Casino." The enterprising Aronsons made a new and more successful start in building their present theatre, first called "The New Casino." From that moment these energetic gentlemen have been among the most successful and respected purveyors of light opera in America, and their carefully selected productions, their beautiful staging of them, and the remarkable excellence of their companies, in voices and in comedians, have become known all over the world.

Daniel E. Bandmann, the actor, made his first appearance in the part of a girl, at a performance given by the Turn Verein, New York, in 1855, when seventeen years old. He acquitted himself with such credit that the manager of the Stadt Theatre contracted with him for a nine months' engagement in various characters. In 1863, having acquired a knowledge of the English language, he appeared at Niblo's Garden in "Shylock," supported by John McCullough and a powerful company. Subsequently he appeared in "Narcisse," in the principal American cities and also in London for 300 consecutive nights. While in the latter city he was visited by Henry Irving, who wished to be assigned a part in the play at a salary of £7 a week. Mr. Bandmann has four times circumnavigated the world, the results of his observations being embodied in a volume entitled, "An Actor's Tour, or Seventy Thousand Miles with Shakespeare." He has recently acquired an extensive cattle ranch in Montana.

Washington Harby, a Charlestonian, and a brother of Isaac Harby, was the author of a number of plays. Among

the latter, "Nick of the Woods," a drama of the Western plains, was the most popular.

H. B. Sommer, a Philadelphia merchant, has attained distinction as the author of "Our Show," "Memoirs of Prince de Monego" and "Help Wanted." He has also contributed to some of the leading papers of the country and has appeared with success as a lecturer and as director of musical and dramatic performances. Mr. Sommer has been President of the Irving Literary Association and Young Men's Hebrew Association of Philadelphia.

Maurice Grau is prominent as a theatrical manager. He is a native of Austria, and is thirty-six years old. He first introduced Salvini to an American audience in 1874. He also brought to this country Mmes. Aimee, Theo and Judic.

Dr. Ernest Krackowizer was for many years a prominent physician in Brooklyn and New York. He took a conspicuous part in organizing the German Dispensary Society and the Bellevue Hospital Medical College, and was for some time attached to the Mount Sinai Hospital. His contributions to medical literature were valuable. He died at Sing Sing, N. Y., in 1875, aged fifty-three years.

Rose Eytinge was born in Philadelphia in 1835. In 1852 she took part in a performance given by an amateur company at Brooklyn. Shortly afterwards she joined a dramatic company and appeared with success in various cities, and in 1862 played at the Olympic Theatre, New York. She then became a member of Edwin Booth's company, and in 1868-69 accepted an engagement with Wallack's company, appearing as "Nancy Sykes," "Lady Gay Spanker" and "Beatrice." She afterwards essayed the role of "Rose Michel." Miss Eytinge has been thrice married. Her first husband

was David Barnes, a journalist of Albany, from whom she was divorced. She then married George H. Butler. Her third husband was Cyril Searle.

J. Newton Gotthold is one of the best known "leading men" in the theatrical world of America. He has "starred" in heavy roles with success, and his services are frequently in demand to add strength to the cast of a new play, or to support a star in difficult roles, which require unusual force and stage experience. Mr. Gotthold's method is severe and a little labored, something after the manner of the old school; and this is of great use to him in the characters which he is sometimes called upon to assume. In addition to his efficiency in several romantic parts, and in the "legitimate," he has made several distinct successes as the polite villain of several modern plays, his firm and varied art adapting him to such characters as well as those of a more sympathetic kind. Mr. Gotthold is a Virginian by birth.

In journalism considerable progress is being made by the Hebrews who are conspicuously identified with the leading journals of the day. The "True American," published at Trenton, N. J., by members of the well-known Naar family, by whom it has been conducted for thirty-five years, is one of the leading newspapers of the country. David Naar, the first member of the family identified with its publication, was born in St. Thomas, W. I., November 6, 1800. He was educated at Manhattanville, New York, and entered mercantile business with his father and brothers, being located on Front Street, New York, where they were burned out by the great fire of 1835. He then established himself on a farm near Elizabeth, N. J., where he attracted attention by his skill as an orator and thinker. In 1844, he was elected a member of

the New Jersey Constitutional Convention and aided in the adoption of those features which guaranteed religious liberty to all people within the State. The same year he attracted the attention of James Buchanan and after the election of President Polk, was appointed United States Consul to St. Thomas. In 1848 he resigned his office and returned home, when he was elected Mayor of Elizabeth. In 1851, he was Clerk of the House of Assembly, and two years afterwards removed to Trenton to take charge of the "True American." By his ability and energy he strengthened the paper and it soon became recognized as the official mouthpiece of the party and an organ of much influence throughout the State. Mr. Naar was elected State Treasurer in 1864, and retired from the control of the "True American" in 1866. He died in 1880.

For fifty years "Der Morgenstern," a German newspaper of considerable influence, was published by Moritz Loeb, at Doylestown, Penn. Mr. Loeb, who died in December, 1887, at the age of seventy-five, was a brother of Dr. Henri Loeb, formerly Chief Rabbi of Belgium, and was on terms of intimacy with Henry Clay and other prominent Americans. President Lincoln tendered him the Consulship at Stuttgart, which he declined.

Emanuel N. Carvalho was a member of the editorial staff of the "Turf, Field and Farm" for eighteen years. He was born in Charleston, S. C., in 1818, and lived in the West Indies and Baltimore before coming to New York in 1857. He early showed a genius for dramatic writing, and was the author of several plays and lectures. He was attached to the "New York Herald" for a while, and he was the first dramatic critic of the "Turf, Field and

Farm." For fourteen years he gave his attention to turf matters, and, in addition to writing sketches, reports and editorials, he did much in the way of stud book compiling. He died in 1883.

The first German newspaper in New Orleans was established in the year 1841, by the late Joseph Cohn, a native of Hamburg, Germany, and was called "Der Deutsche Courier." It was published under this name until 1846, when it was changed to the "Deutsche Zeitung."

Joseph and Albert Pulitzer's success in journalism is one of the marvels of the day. The reconstruction of the "New York World" by the former and the founding of the "New York Journal" by the latter has, to a certain extent, revolutionized the methods formerly employed in American journalism. The Messrs. Pulitzer, however, are not to be classed as among the chosen people, their father being a Hebrew and their mother a Christian lady of Vienna. Joseph Pulitzer married a grand-niece of Jefferson Davis. This reference to the distinguished journalists has been deemed proper in order to correct a popular misapprehension. At San Francisco Charles and Michael DeYoung founded the "Chronicle," now, and for years, the leading newspaper on the Pacific Coast. Montague Marks edits the "Mirror," Morris Phillips the "Home Journal," and DeWitt J. Seligman the "Epoch," of New York. The "Jewelers' Weekly," of New York, an ably-conducted and influential publication, controlled by Messrs. Ullman & Rothschild, is a bright and handsome sheet with a large circulation, which has been secured by familiarity with the wants of the trade and liberal expenditures for securing news. It is widely quoted by the daily press.

The "Musical Courier" of New York, owned and edited

by Marc A. Blumenburg and Otto Floersheim, was founded in 1880 and has done great service for the cultivation of a taste for opera and classical music and the best features of the higher grade of musical entertainments. It has also aided in establishing Wagnerian music on a firmer and more extensive basis, and has been persistent in exposing as in-artistic what is termed the mutilated form of Italian opera in this country with the star system at its head. Every important feature of the music trade in America is covered by the "Musical Courier," which is also the recognized organ among the manufacturers.

Samuel Harby, a son of Isaac Harby, when a boy, left Charleston and settled in New Orleans, where he indulged in his natural bent for literature and became connected with several prominent newspapers, finally becoming editor and part owner of the "New Orleans Bee," which remained a leading and prosperous journal up to the time of his death.

Messrs. Max and Benjamin Hayman, of Indianapolis, Ind., are publishers and proprietors of the "Weekly Herald," in that city. Both are self-made men, Benjamin Hayman having been reared in the Cleveland Hebrew Orphan Asylum.

Moritz Ellinger was the founder and editor of the "Jewish Times" of New York, which was for ten years the leading exponent of Reform Judaism in America. He instituted the first lodge of the order *B'nai-Berith* on German soil, and by his speeches in England, France and Germany assisted in effecting the union of German, English and French Hebrews in co-operation for the relief of Russian co-religionists. Mr. Ellinger is Corresponding Secretary of the Medico-Legal Society and a Fellow of the Academy of Sciences of New York.

The "Menorah," the only Jewish Monthly Magazine, and which is published in New York, was founded in July, 1886, by Benjamin F. Peixotto, by whom it is still edited. Though ostensibly the organ of the *B'nai-Berith*, the largest Jewish philanthropic body in the world, it is, in reality, a representative journal of the best thought and broadest and most humane principles of Jews and Judaism. It has succeeded in bringing on the same platform writers of the most diverse views, scholars and publicists, poets and philosophers, whose writings command the highest consideration for learning and genius. Among its contributors it numbers such eminent scholars and scientists as Dr. Morais, Dr. B. Felsenthal, Dr. K. Kohler, Dr. H. P. Mendes, Dr. Sonneschein, Dr. Emil G. Hirsch, Dr. Philippson, Dr. A. P. Putnam, Dr. A. Kingsley Glover; Professors Gottheil, Jastrow and Mitchell; Julius Bien, Isidor Bush, Alfred Morgan, R. J. De Cordova, Miriam Del Banco, etc. The "Menorah" is a magazine instructive and of absorbing interest, not only to Hebrews, but to all who desire to study the brilliant phases of Hebrew literature, science and art. The magazine is typographically perfect, beautifully printed on heavy toned paper.

The "Hebrew Journal" was first published in New York in 1885, by Joseph Davis, the present editor and publisher, and John J. Davis, since deceased. Mr. Davis is the oldest publisher of a Hebrew newspaper in the city of New York, he having been the publisher of the "Jewish Messenger," from the time of its establishment in 1857, up to the year 1885, when he disposed of his interest and commenced the publication of the "Journal." While Mr. Davis belongs to the orthodox wing of Judaism, his paper avoids doctrinal arguments and invites discussion on all proper topics from

any standpoint. Society matters are the principal features of the "Journal."

The "American Israelite," one of the most influential and widely circulated Hebrew periodicals in the United States, was founded in 1854, at Cincinnati, by Rabbi Isaac M. Wise, who has edited it continuously since that date. Its original object was to advocate those reforms which its editor deemed necessary to bring the synagogue into harmony with American institutions, but it gradually became the medium for the dissemination of the news of special interest to the Hebrews scattered in all parts of the country, as well as the vehicle of conveying information, as to their doings, to each other. The "American Israelite" did its share in building up all of the Hebrew-American charities, but its most prominent work was the part taken in founding the Union of American Hebrew Congregations. In recognition of this, when that body established its theological seminary, the Hebrew Union College at Cincinnati, Dr. Wise was unanimously chosen President, and has been annually re-elected to the office. The "Deborah," a companion paper to the "American Israelite," was founded in 1855 by Dr. Wise, who still edits it. It is a Hebrew family paper, and is published in the German language.

The "American Hebrew" was founded at New York in 1879 by the American Hebrew Publishing Company, and is conducted by a Board of Editors, which includes many of the leading Jewish writers of the country. While the "American Hebrew" is one of the leading conservative organs of Judaism in America, its columns have been at all times open to the most liberal writers. The late Emma Lazarus was for some years a regular contributor to its columns, and her

tragedy, "The Dance to Death," made its first appearance therein. The organization of the Hebrew Technical Institute was mainly due to the efforts of the "American Hebrew," which had for years agitated the subject of manual training, in which it was aided by Miss Lazarus in numerous articles. General literary matters are a feature in this journal which has won the admiration of the public and its contemporaries by its neatness and ability.

The "Jewish Exponent," of Philadelphia, is a first-class and representative Hebrew weekly, published at Philadelphia by Messrs. Henry S. Morais, Melvin G. Winstock and Charles Hoffman, editors, and Nathan Billstein, business manager. It is published by the Jewish Exponent Publishing Company, a stock company with upwards of fifty stockholders. The first issue was on April 15, 1887. The editorial policy of the "Exponent" has been non-committal, though its leanings are plainly shown to be in favor of the preservation of Orthodoxy as against the tendencies of Reform, so far as the latter may imperil the ancient landmarks of Judaism. The "Exponent," from the very first issue, has displayed remarkable ability and conservatism, and its columns have been graced by accomplished writers. Its successful development, in view of the misfortune surrounding the publication of previous ventures in Philadelphia, and the influence it has exerted during the short period of its existence, has been quite remarkable.

The "Jewish Tidings," was founded in 1887, by Samuel M. Brickner and Louis Wiley, its present editors, and published at Rochester, N. Y. The "Tidings" has done much to advance Hebrew interests in its section, and has endeav-

ored to contribute to the amelioration of the social and intellectual condition of the race in all portions of the United States. It has advocated reform, progress and justice, and has sought the cultivation of a friendly feeling between Hebrew and Christian, the advancement of educational interests among the Hebrews, the encouragement of literary talent and the promotion of charitable objects. Its columns bear testimony of candor, enterprise and ability. Its circulation throughout New York State and Pennsylvania gives evidence of a prosperous future.

The "Hebrew Standard," of New York, was established in 1882 by J. P. Solomon, who is yet its chief editor. It is orthodox in its sentiment, and a faithful exponent of conservative Judaism. It is the official organ of most of the Jewish Benevolent Orders, to which much of its space is devoted, at the same time paying great attention to the current events in Jewish society and family life. Its editorial articles are well written and bear the stamp of scholarship and mature thought.

The "Jewish Messenger" of New York, founded by the late Rev. S. M. Isaacs, in 1857, was for many years the organ of orthodox Judaism in this country. Myer S. and Isaac S. Isaacs, sons of the founder, were for a long period associate editors. Dr. Abram I. Isaacs is now sole editor.

"The Hebrew," of San Francisco, was founded in 1863, and is still published by Philo Jacoby, its original founder.

"The Hebrew Observer," is the oldest Hebrew paper on the Pacific Coast, and has been published by William Saalburg for the past twenty-five years. It is an ultra-orthodox journal.

The "Jewish Progress," is a conservative reform weekly, published at San Francisco, and has a number of able writers.

The "Jewish Spectator," of Memphis, is edited by Rev. Dr. Samfield. It is of the moderate reform school.

The "Jewish Times," of San Francisco, is a reform weekly, of which Emanuel Katz is manager, and Rev. Jacob Voor-sanger, is editor. It is a brilliant, sparkling sheet, newsy and outspoken.

"The Voice," of St. Louis, of which Rev. M. Spitz is editor, is a new weekly and successor of the defunct "Jewish Free Press." It is strongly orthodox.

"The Occident," of Chicago, is an ultra-reform weekly published by Julius Silversmith.

Among the publications devoted to Hebrew interests in former years, "The Occident," published by Isaac Leeser, at Philadelphia, was the most influential. In its first issue, which appeared in 1843, Mr. Leeser wrote: "We have now fairly commenced; our frail bark is launched upon the waves; we have ardor and buoyancy of disposition; little difficulties do not startle us; we request, therefore, all those who may have doubted our ability or willingness to undertake the work, and who withheld their support on that account to come forward now and give us their encouragement. Public favor is the healthful breeze which is to waft our little vessel along on its tempestuous voyage; and the aid from above is the anchor upon which we rely to keep it from being wrecked upon a rocky shore." "The Occident" was published uninterruptedly up to the death of its founder, in 1868, after which it was conducted by Mayer Sulzberger of Philadelphia for one

year. Its publication was then discontinued. As the vehicle for the dissemination of the best Jewish thought, and the record of all interesting movements in the various communities, "The Occident" found its way into almost every Hebrew household, and was for many years the recognized organ of American Judaism. Its pages bear witness to Mr. Leeser's intelligence, unceasing industry and enthusiastic efforts in championing the interest of his co-religionists.

Robert Lyon, an Englishman, who was born in 1810 and arrived in New York in 1844, began three years later the publication of the "Asmonean" and the "New York Mercantile Journal."

IN THE PULPIT.

THE first systematic effort for obtaining reliable statistics pertaining to the Hebrew population and the synagogues in the United States, was undertaken in the year 1876 under the auspices of the Board of Delegates of American Israelites and the Union of American Hebrew Congregations. The result showed 273 congregations with a total membership of 12,546, whose real estate holdings were estimated at \$4,788,700. Property belonging to the public institutions under Hebrew control was then valued at \$8,860,000, and scholars receiving religious instruction, 82,886, under 652 teachers. The total Hebrew population, ascertained by this canvas, was 250,000. At the period named not a single Hebrew congregation existed in the following States and Territories: New Hampshire, Delaware, Nebraska, Montana Territory, Utah, New Mexico, Arizona, Dakota, Washington Territory and Wyoming. Up to 1830 the congregations in the United States did not exceed twelve. In 1850 the number had increased to fifty-six. At the present time the number is not far from 400. Magnificent synagogues are found in all of the leading cities. In the city of New York the more costly synagogues number about thirty. Less elaborate places of worship are scattered over Manhattan Island to the number of 150. The American congregations are under the control of no synod or central organization. About 150 of the larger congregations in the United States are members

of the association known as the Union of American Hebrew Congregations, established in Cincinnati, in 1873, by representatives of thirty-four congregations, the primary object of which was to establish a Hebrew Theological Institute, to preserve Judaism intact; to bequeath it in its purity and sublimity to posterity, to Israel, united and fraternized; to establish, sustain and govern a seat of learning for Jewish religion and literature; to provide for and advance the standard of Sabbath-schools for the instruction of the young in Israel's religion and history, and the Hebrew language; to aid and encourage young congregations by such material and spiritual support as may be at the command of the Union, and to provide, sustain and manage such other institutions which the common welfare and progress of Judaism shall require—without, however, interfering in any manner whatsoever with the affairs and management of any congregation. The duty of the Union is to keep a watchful eye on occurrences at home and abroad, concerning the civil and religious rights of Israelites, and to call attention of the proper authorities to the fact, should any violation of such rights occur, and to keep up communication with similar central Israelite bodies throughout the globe, through the Board of Delegates of Civil and Religious Rights, elected by the Council of the Union. The Hebrew Union College was formally opened in Cincinnati, October 3, 1875. The college was made entirely free, no fees of any kind were to be paid by students, no test except scholastic qualification, no test of sex, race, creed or age was stipulated; it was left entirely free to all. Any student or graduate of the High School, having the adequate knowledge of Hebrew, could enter the Preparatory Department, and any student or graduate of the university or aca-

demical course could enter the Collegiate Department and graduate from the college with such degree, or degrees, which it confers. Henry Adler, of Cincinnati, contributed the munificent amount of \$10,000 to the Sinking Fund of the College. The following gentlemen compose the Faculty of the College: Rev. Dr. Isaac M. Wise, President and Professor of Philosophy; Rev. Dr. Moses Mielziner, Professor of Talmud, etc.; Rev. Dr. Henry Zirndorf, Professor of History, etc.; Rev. Sigmund Mannheimer, Preceptor of Hebrew, etc.; Rev. David Davidson, Preceptor of Biblical Literature; Rev. Dr. Goldstein, Preceptor of Liturgy and Music; Ephraim Feldman, Assistant Preceptor of Talmud, etc. Bernhard Bettman is President of the Board of Governors, Julius Freiberg, Vice-President and Jacob Ezekiel, Secretary. Rev. Dr. Isaac M. Wise, was elected President of the College, which started with seventeen students, of whom twelve were American born. In 1878 the Preparatory School of the Temple *Emanuel*, New York, was adopted as one of the schools of the Hebrew Union College, the present building of which was dedicated April 24, 1881. The graduates of the Hebrew Union College to-day, and who compose the first Rabbis receiving their degree in this country are as follows: Israel Aaron, Henry Berkowitz, Edward N. Calisch, Samuel Freuder, Louis Grossman, Max Heller, Moses Perez Jacobson, Joseph Krauskopf, David Phillipson, Joseph Silverman, Tobias Schanfarber, Joseph Stolz and Isaac Rubenstein.

The Jewish Ministers' Association of America was organized in the city of New York on January 19, 1885, by the following gentlemen of New York and vicinity: From Albany, N. Y., Rev. Dr. M. Schlesinger; Baltimore, Rabbi D. Phillipson; Boston, Rev. R. Lasker; Brook-

lyn, Rev. E. M. Chapman, and Rev. Dr. L. Wintner; Rev. W. Sparger; Elmira, N. Y., Rev. A. Radin; Newark, N. J., Rev. J. Leucht; New York, Rev. Messrs. G. Gottheil, M. H. Harris, H. S. Jacobs, K. Kohler, F. de Sola Mendes, H. Pereira Mendes, M. Maissner, A. Wise, J. W. Sophar; New Haven, Conn., Rev. L. Kleeberg; Philadelphia, Rev. Drs. M. Jastrow, S. Morais; Rochester, N. Y., Rev. Dr. M. Landsberg; Syracuse, N. Y., Rev. Dr. A. Guttman. At the first meeting Rev. Dr. G. Gottheil was elected President; Rev. Dr. M. Jastrow and Rev. H. S. Jacobs, Vice-Presidents; Rev. Dr. F. de Sola Mendes, Corresponding Secretary, and Rabbi D. Phillipson, Recording Secretary. The objects of the Association are "to promote brotherly feeling and harmony among its members, to be mutually helpful by friendly counsels without fettering individual opinions, and to strive by friendly union and co-operation to advance and promote unity in Judaism without interference in the congregational autonomy." The Association now numbers sixty. The latest work of the Association is an attempt to stir up devotion in Jewish homes by the publication of a Jewish prayer-book, a manual of household devotion in English for old and young, sold at a popular price. The book has been written by Rev. Dr. F. de Sola Mendes, with the co-operation of Rev. Dr. Gottheil, of the Temple *Emanu-El*.

Rev. Dr. Samuel Adler was born at Worms-on-the-Rhine, in 1810. His studies were pursued at Worms, Frankfort, Giessen and Bonn, and he early distinguished himself in various branches, being appointed, at the age of twenty-six, Rabbi of a congregation and Inspector of Jewish schools in his native city. He soon became well known throughout

Germany as a bold and able champion of Jewish progress. In 1842 he was placed in charge of the Rabbinical District of Alzei, and, in 1844 was a member of the Synod of Rabbis. After declining an offer as Rabbi at Limberg, in Gallicia, he was called to New York, in 1856, as successor to Dr. Merzbacher, of the Temple *Emanu-El*, where he remained for nineteen years, and displayed profound learning, earnestness and eloquence, and exercised considerable influence in all measures pertaining to reform Judaism. During his ministry he revised the ritual and nurtured and developed the Sunday-school of the Temple, retiring from active duty in 1875, when the congregation voted him a handsome life pension in recognition of his long and faithful services.

Rev. E. N. Carvalho was born at London, England, November 13, 1771. He was the second son of S. N. Carvalho, an artisan of the same city. Owing to his father's limited means he received only a common school education, but by indefatigable industry and ambition rapidly acquired knowledge, becoming in a few years a classical scholar. At the age of eighteen he had mastered his father's profession, which was that of a coral, jet and amber worker, and was enabled to superintend the business. After his marriage, at the age of twenty, he established himself at Liverpool, but, desirous of living near his parents, he returned to London, where, in a few years, he was solicited by his friends to offer himself as a candidate for Minister of the Hebrew Congregation at Bridgetown in the Island of Barbadoes. Being duly elected, he embarked for that place in 1799. Prior to his departure, however, he had identified himself with a Democratic party favoring the American principles of government, which action almost led to serious trouble. Dur-

ing Mr. Carvalho's first four years' residence at Barbadoes he made himself acquainted with several Oriental languages. Owing to ill health he was compelled to leave the congregation, with whom he had established a feeling of mutual regard and affection, and arrived in New York in 1806, where he taught the Spanish, Hebrew and Chaldean languages. He then accepted a call to Charleston, S. C., and became Minister of the Congregation *Beth-Elohim*, remaining there for several years. He was afterward elected Minister of the Congregation *Mickve-Israel* of Philadelphia. In that city he prepared the Key to the Hebrew Grammar, which was not yet published at the time of his death, March, 28, 1817.

Rev. Dr. David Einhorn was born in Bavaria in 1819. After pursuing his studies at the Universities of Erlangen, Würzburg and Munich he was connected with synagogues at Birkenfeld, Mecklenburg-Schwerin and Pesth. While occupying the pulpit at Pesth, in 1848, the Emperor of Austria caused the closing of the synagogue on the plea that the advanced and liberal opinions of the members were the offshoot of the prevailing revolutionary spirit. This hastened Dr. Einhorn's departure for America. He reached Baltimore in 1855, where he presided over the Congregation *Har Sinai* for seven years. Becoming soon interested in the political questions of the day, he expressed his sympathy with the Abolition party, and in consequence became unpopular with many of his flock. While in Baltimore he published a monthly magazine called "Sinai," devoted to the principles of Reform Judaism and the abolition of slavery. His outspoken opinions on the latter question caused him to seek safety by flight to Philadelphia, whence, after a brief

stay, he was called to New York in 1866 as Rabbi of the Congregation *Adas-Jesurun*, which subsequently united with the Congregation *Anshe-Chesed* under the name *Beth-El*. Dr. Einhorn occupied the pulpit of this congregation until his retirement in July, 1879. He died four months afterward.

Rev. Dr. B. Felsenthal, of Chicago, was born at Munchweiler, in Rhenish-Bavaria, 1822, and received an educational training at the University of Munich. At the age of thirty-two he came to the United States, and assumed the pastorate of the Congregation *Sinai*, at Chicago, soon after its organization, remaining there three years. He then became Minister of the Congregation *Zion*, where he officiated for twenty-four years, a pension being voted on his retirement from active service. Dr. Felsenthal is noted for his profound scholarship, especially in Hebrew and German literature, and for his genial and manly traits, all of which have endeared him to a wide circle not only in the home of his adoption, but throughout the country. His literary works include "a Practical Grammar of the Hebrew Language," "Juedisches Schulwesen in Amerika," "Zwei Prosolytenfrage im Judenthum," and a Hebrew reader.

Rev. Dr. E. G. Hirsch, of Chicago, was born at Luxembourg, in 1851, and he is a son of Rabbi Samuel Hirsch, of Philadelphia. He has resided in the United States since early childhood. After a preparatory training under his father, he was sent to Berlin, where he received an University education, and graduated as Rabbi. His first appointment as Minister was at Louisville, whence he was called to the *Sinai* Temple at Chicago, where he now receives a salary of \$12,000, the largest amount paid any Rabbi in the world. Dr. Hirsch is

a Reformer of the most radical class, and is distinguished for his profound scholarship and eloquence. Among his published sermons and addresses are: "Longfellow; a Memorial Discourse," "How shall we Bury our Dead?" "Mediæval Civilization," "Reformed Judaism," "Sir Moses Montefiore," "Jesus of History and Jesus of Romance."

Rev. Dr. Gustav Gottheil, of the *Temple Emanu-El*, at New York, was born at Posen, in 1827, where he pursued his theological studies, and later on was sent to the University of Berlin, where he received further instruction under Zunz, Heimschneider and Holdheim, the eminent leader of Reform Judaism in Germany. After serving as Assistant Minister of the Reform Congregation at Berlin, he was called in 1860 to the pulpit of the synagogue of British Jews in Manchester, England, where he remained many years. In 1873 Dr. Gottheil was elected successor of the Rev. J. K. Gutheim, at the *Temple Emanu-El*, New York. On the retirement of Dr. Samuel Adler, as pastor emeritus of the Temple, Dr. Gottheil was re-elected for a term of five years, and has since occupied the pulpit of that synagogue, displaying during his incumbency much interest in the progress of its Sunday-school, taking a prominent part in all Hebrew movements of the day, and finding time at frequent intervals to contribute articles displaying great literary ability.

Rev. Dr. Adolphus Huebsch, Ph. D., was born at St. Nicholas, Hungary, September 18, 1830. He was a descendant of the famous Jaffa family, whose geneology can be traced back into the Fifteenth Century. He received his first education in the house of his parents, Joachim and Julia Huebsch, and, in 1840, was sent to the College at Budapesth, where he graduated in 1845. Soon after a position as

teacher was offered him which he accepted and retained until the political events of the year 1848 inflamed his patriotism, when he left his position and became a volunteer in Kosuth's regiment, where he rose to the rank of major. After the disastrous battle at Vilagos he escorted Kossuth's mother and sister over the border, and then resumed his theological studies at Prague, where he received the degree of Ph. D., in 1861. In that city he became the Rabbi of a leading congregation. In 1866 he was called to the pulpit of the *Ahawath-Chesed* Congregation, at New York City, then a poor synagogue. He soon drew about him many wealthy Hebrews, who, after he had preached for them six years, built the present Temple on Lexington Avenue, at a cost of \$295,000. The congregation is classed among the moderate reform Hebrews. Dr. Huebsch was an eminent scholar and the author of several works, among which are a translation of a portion of the Syriac version of the old Testament into Hebrew, with a commentary; the "Gems of the Orient," a compilation and translation of Arabic and Syriac proverbs into English; a prayer-book, a hymn-book, and the ritual in use at the above mentioned Temple. As an orator, Dr. Huebsch had few equals among the Hebrew clergy; his lectures were always eloquent and scholarly, and he frequently electrified his auditors. In 1871 he was elected President of the Rabbinical Conference in Cincinnati. Among the Hebrew clergy, as well as those of other creeds, Dr. Huebsch was much beloved. He had acquired an excellent reputation as a lecturer upon theology and other subjects as well. His discourses have received the highest commendation from clergymen without distinction of creed. He also took part in organizing the Young Men's Hebrew Asso-

ciation. Eighteen years of unceasing devotion to the cause of American Judaism had stamped his name in indelible characters upon its history, and when the melancholy news of his sudden death was announced on October 10, 1884, a gloom of sadness hung like a funeral pall over many Hebrew homes where his name was known, for his profound scholarship and geniality. His home life was a very happy one. His widow has published a memorial volume of her late husband, entitled "Memoirs of Rev. Dr. Adolphus Huebsch," which has found wide circulation.

Rev. Samuel M. Isaac (deceased) was the son of a Dutch banker, and was born in 1804. He settled in London when ten years of age and reaching New York in 1839, took charge of the Congregation *B'nai-Jeshurun*, then worshipping in Elm Street. A schism in the congregation led to the formation of a new organization known as *Shaaray-Tefila*, of which he became Minister, retaining the position up to the time of his death, in 1870. He established the "Jewish Messenger" in 1857, in which he vigorously opposed the Reform movement, was active in all philanthropic work and frequently appeared as a public speaker.

Rev. George Jacobs, for many years a popular and much beloved minister of Richmond, Va., and Philadelphia, was a native of Kingston, Jamaica, and was born in 1834. When twenty years old he settled in Richmond, where he was for some years engaged as a merchant and married a daughter of Jacob A. Levy, for many years President of the Congregation *Beth-Shalome*. Abandoning mercantile life he devoted much time to theological and Rabbinical studies and soon showed capacity as a Reader and Preacher. He occupied the pulpit of the Synagogue *Beth-Shalome*, at Richmond, for

several years, and in 1869 accepted a call from the Congregation *Beth-El-Emeth*, at Philadelphia, which he occupied up to the time of his death, in 1886. Mr. Jacobs was the author of several Sunday-school books and was prominent in various benevolent organizations.

Among the numerous occupants of the Hebrew pulpit in America who claim the West Indies as their birth-place none is better known than the Rev. Henry S. Jacobs, of the Synagogue *B'nai-Jeshurun*, of New York. Mr. Jacobs is a native of Kingston, Jamaica, and he was born in the year 1827. His Hebrew studies were pursued in his native city, first under the Rev. M. N. Nathan, and afterwards under Dr. Stern and Morenu Stenklar. In 1853 he came to the United States, and was elected Minister of the Portuguese Congregation *Beth-Shalome*, remaining there several years, and then removing to Charleston, S. C. He subsequently occupied the pulpit of synagogues at New Orleans, Augusta and Columbia, S. C. At New Orleans he remained for several years with the Congregation *Dispersed of Judah*, enjoying the acquaintances of all classes, and winning many friends especially among the prominent members of the Masonic Fraternity, in which he was a conspicuous officer. He occupied during his residence in New Orleans, the Chairmanship of the Committee on Foreign Correspondence of the Grand Lodge of the State. His energy and intelligence contributed much to the prosperity of the Hebrew Sunday-school of his congregation, a department in which he has always shown much aptitude since boyhood. On leaving New Orleans Mr. Jacobs was for a time connected with the Synagogue *Shearith-Israel*, of New York, whence in 1876 he was called to his present position.

The name of Rev. Dr. Marcus M. Jastrow, now of Philadelphia, was well known long before he reached this country in 1866. Born at Ragasen, Posen, in 1829, he graduated at the Gymnasium of Posen at the age of twenty-three. Two years later he graduated as Ph.D. at Halle, and in 1857, after teaching at a religious school at Berlin, was appointed assistant preacher at Warsaw, where he remained five years. While at the height of his popularity he offended the authorities by the free expressions of his political opinions, favoring the Revolutionary party. This resulted in his arrest and imprisonment for three months in the citadel of Warsaw, where his health was seriously impaired. A decree of exile soon thereafter caused his return to Prussia, and he received a call to the Ministry of the congregation at Mannheim, which he accepted for a short time only, soon returning to Warsaw on learning that the decree had been revoked. A renewal of Revolutionary proceedings again led to his removal from Warsaw, and he took up his abode at Worms, Hesse-Darmstadt, where he served as Rabbi for three years. While here he was invited to come to the United States, and on reaching Philadelphia, in 1866, was elected Minister of the Congregation *Rodef-Shalome*. As an orator he has few superiors, as a classical scholar he ranks high, and as an author he is well known in both hemispheres, his best known works being a dictionary of the Talmud, a volume of Polish sermons entitled "*Die Lage der Juden in Polen*" and "*Varzania Polskie und Vier Jahrhunderte aus der Geschichte der Juden.*"

Rev. Dr. Isidor Kalisch was born at Krotoschin, Prussia, November 15, 1816, and studied at the Universities of Berlin, Breslau and Prague. The war feeling throughout

Prussia in 1842 aroused his ardor and enthusiasm and evoked from him a patriotic poem, entitled "*Schlacht Gesang der Deutschen*," which he dedicated to the Prince of Prussia, who, in an autograph letter, acknowledged its acceptance. The song became one of the most popular in Germany. Leaving Germany during the revolutionary fever he made his way to London and after a stay of seven months sailed for New York, reaching that city in 1849. The following year he received a call from the Congregation *Tifreth-Israel* of Cleveland, Ohio, to officiate as their minister, which he accepted, and later on he received a call from the Congregation *Ahabath-Achim*, of Cincinnati. Here he remained one year, when he resigned to become Minister of the Congregation *B'nai-Jesurun* of Milwaukee, Wis. After three years religious work in Milwaukee, Dr. Kalisch removed to Indianapolis, Ind., as Rabbi of the congregation in that city. Two years later he accepted a call as Rabbi of the Congregation *Beth-El* at Detroit, Mich., where he resided for three years, during which time he published his German poems entitled "*Toene des Morgen-Landes*" (Sounds of the Orient) which were warmly received and highly commented upon. From Detroit he removed to Leavenworth, Kansas. While here he contributed interesting articles to the Jewish press, and also undertook the translation of Lessing's "*Nathan der Weise*" from the German into English prose. In 1868 Dr. Kalisch established an educational institute in New York, which, after a years' trial, was abandoned for lack of encouragement. In 1855 Dr. Kalisch succeeded in deciphering a Phœnician inscription found near Sidon, which was sent to him by Professor Gibbs of Yale College. The Syro-Egyptian Society of London accepted his translation as

authoritative. In 1870 he received a call from the Congregation *B'nai-Abraham* of Newark, N. J., with whom he remained for two years, and then removed to Nashville, Tenn., to accept the position of Rabbi of the Congregation *Ohavey-Scholom*. In 1875 he returned to Newark and devoted himself mainly to the lecture field and literary work. The mere titles alone of his various essays, monographs, translations, disquisitions and controversies would occupy several pages. His close application to literary labors undermined his health, resulting in a stroke of apoplexy, from which he never recovered. He died on the 11th of November, 1886.

Rev. Dr. Kaufman Kohler was born in Fuerth, Bavaria, in 1843. He was educated at Hassfort, Mayence, Altona, Frankfort-on-the-Main, and finally at the University of Munich and at Berlin. In 1869, Dr. Kohler was elected Minister of the Congregation *Beth-El*, at Detroit, Mich. In 1871 he accepted a call from Congregation *Sinai*, of Chicago. In that city he inaugurated a series of Sunday lectures in addition to the regular Saturday service. In 1879, on the retirement of his father-in-law, Rev. Dr. David Einhorn, he became his successor as Minister of Temple *Beth-El* New York, where he still occupies the pulpit. Dr. Kohler is a prolific writer and his contributions are always sure of a cordial reception. In 1868 he published a thesis entitled "*Der Segen*" (Jacob's Blessing), a contribution to Bible criticism, which secured for him the degree of Ph.D., and created a sensation at the time because of its radical tone. Among Dr. Kohler's numerous published lectures are: "The Wandering Jew," "The Song of Songs," "Backwards or Forwards," which contains an exposition of reformed Judaism as opposed to orthodoxy; and several Sabbath-school text-

books. From 1884 to 1885 he was editor-in-chief of the "Sabbath Visitor," and in 1886 he published the "Jewish Reformer." He has been for many years a contributor to the Jewish press. Dr. Kohler was the projector of the Pittsburgh Convention of Reformed Jewish Ministers, which adopted a platform or declaration of principles for Reformed Judaism. Beginning in October, 1887, he inaugurated a series of Sunday lectures in his synagogue which were widely published in the secular press and have proven decidedly successful.

Rev. Dr. Alexander Kohut was born in the Hungarian village of Febgyhiza in 1837. His parents were poor, and the village having no well-regulated schools, he was compelled to accept the hospitality of an uncle living at Kreskeme'h. Here, at the age of eight, he learned the alphabet, and by hard study and perseverance completed a course in the gymnasium. Young Kohut then presented himself at the Breslau Theological Seminary, and under the tutorship of Professors Grätz and Frankel, made rapid progress in Oriental languages. His career in Breslau was a checkered one. Pride, on the part of the young student, compelled him to refuse the "free board" offered to worthy students, and poverty and hunger stared him in the face. At this climax he was favored by fortune by receiving 100 gulden, as payment for a sermon delivered by him before a small country congregation on the New Year. In 1867 he was graduated from the Breslau Seminary. During his stay at Breslau, he officiated at times at Sarnovitz, and, after being graduated, he was called to the pulpit of Stuhlweissenberg where he remained for eight years. While here he was elected Director of Schools. From Stuhlweissenberg he went to Groswardein,

where he remained three years. In 1884, after much deliberation, and owing to the death of Dr. Adolph Huebsch, it was decided by the Congregation *Ahawath-Chesed*, of New York, one of the largest and most influential congregations in America, to call Dr. Kohut to the vacancy. After much hesitation, and with a feeling of regret at leaving his native land where he was so well known, but filled with disgust at the display of anti-Semitism, and feeling that much awaited him in this country, he accepted the call, arriving in New York May 3, 1885. Before leaving Hungary, Dr. Kohut, through Premier Minister Tisza, was called to the Hungarian Parliament, an honor never before conferred on an Israelite. Dr. Kohut's high reputation as the author of "*Aruch Completum*," and other works had already secured for him a host of admirers in the New World, and he was cordially welcome on reaching this country. During his two years' residence in America Dr. Kohut has become identified with many American institutions, the Jewish Theological Seminary having received his special attention. His lectures in German on Saturdays are listened to by an audience of about 1,800. His principal work, and the one by which he is best known in the scientific world, is the "*Aruch Completum*," a Talmudic dictionary which has required twenty-two years of labor, and which he expects to complete in a year or two. This work is a Hebrew Talmudical encyclopedia based on the Talmudical Midrashical dictionary of the renowned R. Nathan ben Jehiel of the Eleventh Century, and the volumes thus far completed have been highly eulogized by M. Renan, Profs. Tranz, Delitzset and Mueller, Cardinal Magnaes, Bishop Ferdinand Dulansky, Dr. Zunz, Dr. Stern, Salomon Buber, the Prussian Minister of Education, the chief Rabbis of

France, England and Germany, and many others. Among Dr. Kohut's other works are: "Angelologie and Demonologie, and their relation to the Parsismus" (1863), which has been used by Dr. Spiegel, the greatest Persian scholar of this century as a basis for his research; "Criticism on the Translation of the Persian Bible by Josef Travis" (1878), "History of Judaism from Ezra to 1880" (Hungarian 1881), "Kohut on Ethics" (1885 English), treatises on Jewish Science in various periodicals, and Talmudic Studies (English 1886).

Rev. Dr. Joseph Krauskopf, of the Congregation *Keneseth-Israel* of Philadelphia, was born in Prussia, emigrated when quite young, and was educated in Massachusetts and Cincinnati, graduating with degrees from the University of Cincinnati and from the Hebrew Union College at Cincinnati. In 1883 he was chosen to the pulpit of the Congregation *B'nai-Jehudah* of Kansas City, Missouri, where he remained until invited to Philadelphia. His age is twenty-nine. Dr. Krauskopf's works on "The Jews and Moors in Spain" and "Evolution and Judaism," have been widely read and favorably commented on by competent critics. He is also the author of "Koth Tanchumim," a Ritual for Funerals, etc.

Rabbi H. Berkowitz, of the Congregation *Shaari-Shomayim*, of Mobile, Ala., was called to the pulpit of that synagogue in 1883. He was a student at the Hebrew Union College of Cincinnati, whence he graduated in the first class of American rabbis educated in this country.

Rev. Isaac Leeser was born at Neuenkirchen in Westphalia, Prussia, in 1806. After a preliminary education at Münster, he sailed for America in 1824, and settled at Richmond, Va., where he found employment in the store of his

uncle Zalma Rehine. His spare moments were devoted to literary pursuits, and in the synagogue he assisted in imparting religious instruction to the Sabbath-school. While in Richmond he appeared for the first time as the champion of his co-religionists, in the columns of a newspaper of that city, in reply to certain aspersions on the people of his race which had been published in the "London Quarterly Review." After five years' residence in Richmond young Leaser was called to the pulpit of the Synagogue *Mickve-Israel*, of Philadelphia, where he inaugurated a system of English discourses in the synagogue, the first being delivered on June 2, 1830. Literary labors continued to engage his attention, and during the same year he published a translation of Johlson's "Instruction in the Mosaic Religion." Three years later appeared his defense of the Jews in a volume entitled "The Jews and the Mosaic Law." About this time his labors were interrupted by sickness from the small-pox, and his brother, Jacob, who had been summoned to his bedside, fell a victim to the disease. On being restored to health his literary work was resumed with unabated vigor, and there followed in rapid succession a series of sermons, a spelling-book, contributions to the "Philadelphia Gazette" in defence of the Hebrews, entitled "The Claims of the Jews to an Equality of Rights," a catechism and a volume of discourses, and besides he edited Miss Aguilar's "Spirit of Judaism." In 1843 he began the publication of "The Occident," and in 1845 he published the "Pentateuch" in Hebrew and English. Then followed an edition of the "Daily Prayers," an English translation of Schwarz's "Geography of Palestine," an edition of the Hebrew Bible (the joint production with Dr. Jaquette, a Christian clergyman of Philadelphia)

and finally a Bible in the English language. He retired from the pulpit of the Congregation *Mickve-Israel* in 1850, but again resumed his ministerial labors in 1857, when he was called to the Synagogue *Beth-El*, where he continued till his death in 1868. During this period he published "Dias' Letters," a controversial work in favor of Judaism, Mrs. Hester Rothschild's "Meditations and Prayers" and Miss Aguilar's "Jewish Faith and Spirit of Judaism." He also republished "The Inquisition and Judaism." Two years before his death he undertook the publication of all the discourses he had written, covering ten volumes of 400 pages each. Numerous other works were in course of preparation at the time of his death. Mr. Leeser's literary works, which were sufficiently voluminous to absorb the entire time and attention of most men, did not interfere with his activity in other directions. In all public charitable and educational movements he was the leading spirit and rendered valuable service in every project looking to the advancement of Judaism. Few enterprises were undertaken without his counsel, and all commendable projects received his hearty support. The organization of a Hebrew College, Jewish Hospital, Foster Home, Union of Charities, Board of Delegates of American Israelites, Education Society, American Publication Society, and many other organizations was in a large measure due to his influence. Mr. Leeser's death occurred on February 1, 1868. Mayer Sulzberger, Mr. Leeser's successor as editor of the "Occident" and one of his executors, says: "There have been greater Talmudists, there may have been more eloquent orators and more graceful writers; but among them all there has been no greater genius, no better Jew and no purer man than Isaac Leeser."

Rev. Dr. Max Lilienthal was born in Munich, Bavaria, in 1815. He graduated from the famous University of that city, taking the degree of Doctor of Philosophy, with a rank so high that the greatest inducements were held out to him to abjure his faith and enter the service of the State. He indignantly rejected the temptation, and left his native country for all time, accepting employment in Russia, under Emperor Nicholas, as Superintendent of the Hebrew schools of the Empire, where his services were recognized as so valuable, that the Emperor, on one occasion, presented him with a diamond ring from his own hand. After seven years' employment, the Doctor, finding that it was proposed to use his influence with the Hebrew people to convert them to the Greek Church, hastily departed from Russia, and in 1844, emigrated to America, settling in New York City, where he was chosen Rabbi of three of the leading congregations. His advanced views, however, embroiled him with the more orthodox of his parishioners, and, in 1850, he withdrew temporarily from ministerial duties and established a very successful educational institute that was universally recognized as the most popular of its kind in the whole country. Again becoming restless to champion from the pulpit the cause of Judaism, he accordingly, in 1855, accepted a call to Cincinnati, from the Congregation *B'nai-Israel*, with whom he remained for twenty-seven years, until his death, in 1882. Dr. Lilienthal occupied prominent positions in all the various charitable and educational commissions of the municipality, but declined again and again the offer of very high political honors. He was President of the Medical College, and was the first Rabbi to make a constant practice of preaching from Christian pulpits, in one instance, even

assuming entire charge of a Congregationalist parish during the enforced absence of its pastor. Doctor Lilienthal was a distinguished linguist. He did an immense amount of work in all departments of letters. He established and edited the quarterly "Hebrew Review," and the weekly "Sabbath School Visitor," and contributed regularly to the "Asmonean," the "Occident," the "Israelite" and the "Deborah"; published several volumes of addresses and sermons, wrote numerous dramas, published a volume of poems and a history of his travels in Russia, and wrote a book of Object Lessons, which is still extensively used in the public schools. Dr. Lilienthal was the founder and head of the American Rabbinical Association, and was one of the Professors of the Hebrew Union College; his heart was aroused in every good cause, and his hands busy in furthering it. Judaism had no more fervent champion, American institutions no more devout admirer and supporter, and his death, which occurred in 1882, was mourned as a memorable catastrophe by every member of the wide community in which he moved.

The late Rev. Jacques J. Lyons was a native of Surinam, W. I., and settled in Richmond, Va., where he officiated as Minister of the Congregation *Beth-Shalome* for several years. On removing to New York, he was called to the pulpit of the Synagogue *Shearith-Israel*, and at the end of two years was elected to the position for life, his term extending over a period of thirty-eight years in all. Mr. Lyons was one of the founders of Mount Sinai Hospital, and was for many years active in all Hebrew movements. At the time of his death, which many attributed to his arduous labors in combatting the spread of the Reform movement which threat-

ened a split in his congregation, he was engaged in the preparation of a History of the Hebrews of this country.

Rev. Isaac P. Mendes, of Savannah, Ga., was born at Kingston, Jamaica, W. I., January 13, 1853. In early childhood he manifested an inclination for the Ministry, and was sent to England to his uncle Rev. A. P. Mendes (recently of Newport), where he was educated, first at Northwick College, and then by his uncle and other learned Rabbis. He first officiated in 1870 in Bevis Marks, and afterwards received permission from the Board of Trustees to accept an invitation to preach in the branch synagogue during the absence of the regular Minister. In December, 1873, he was appointed Minister and Lecturer of the Congregation *Beth-Shalome*, at Richmond, Va. A few years later he was called to Savannah.

Rev. Dr. Frederick de Sola Mendes was born in 1850 at Montego Bay, Jamaica, W. I., where his father, Rev. Abraham Pereira Mendes, was Minister of the Jewish congregation. Removing to London in 1858, he received instruction at Northwick College, an institution of which his father was founder and principal, and also at the School of University College, Gower Street. He matriculated at the London University in 1867, and graduated Bachelor of Arts, with honors in French, mental philosophy and physiology in 1869. In January, 1870, he was admitted at the University of Breslau, Prussia, and the Jewish Theological Seminary of that city, receiving the Trustees' scholarship at the latter institution the following year. In 1872 he graduated as Doctor of Philosophy at the University of Jena. Returning to London in the fall of the same year, he was appointed Preacher at the great St. Helen's synagogue there. In October, 1873, a committee from New York, appointed by the Congregation

Shaaray-Tefilla, to select a Preacher as assistant to the aged pastor, Rev. Samuel M. Isaacs, induced Dr. Mendes to proceed thither. In January, 1874, he was elected Assistant Minister, being at the same time tendered the Preachership in the Congregation *Shearith-Israel* in the same city. In 1877 he was elected Minister of the Congregation *Shaaray-Tefilla*, Rev. S. M. Isaacs retiring from all duty. Dr. Mendes' tastes are scientific, rather than archæological, and he varies the routine of pastoral and educational work with research in electricity, chemistry and photography. Possessing a great love for nature, he has for some years owned and worked a farm of 130 acres in northern New Jersey, near Morristown, and utilizes it as a delightful summer residence. His practical experience there is turned to account in caring for the "Alliance" colony of Russian Jews, near Vineland, N. J., in which he takes interest, and serves as Secretary of the Board of Trustees of the colony who have it in charge for the London Mansion House Committee. He is likewise Secretary of the Jewish Ministers' Association of which he is a founder. From 1879 to 1885, he was a chief editor of the "American Hebrew," a weekly journal founded by him and his personal friends. Having brought it to an acknowledged position in the community, Dr. Mendes resigned its editorial control into hands less occupied with public affairs. He is the author of several successful school-books: the "Child's First Bible," now in its fourteenth thousand; "Outlines of Jewish History," (1886): "Synagogue and School," (1887): also of "A Hebrew's Reply to the Missionaries" (1876) "Jewish Family Papers," translated from the German of Herzberg (1874), "Life of Manasseh ben Israel," translated from Kayserling (1874); "a Talmudical Hand-lexicon" (first part only

printed) besides numerous contributions to the current Jewish and Christian religious press. Dr. Mendes is editor and chief contributor to the "Jewish Home Prayer-book," now being issued by the Jewish Ministers' Association.

Rev. Dr. Henry Pereira Mendes, of the ancient Spanish and Portuguese Congregation *Shearith-Israel*, of New York, was born in England. He was educated at the University College, London, and gained a "first-class" in the year 1870. Prior to this, in his school education, he carried off for several consecutive years, the first prizes in Hebrew and Scriptural subjects. His first distinction was in 1863, when he won the "Windle" prize of his class for Scripture, beating his competitors who obtained marks for New Testament, which he did not. Determining to follow the ministry as a profession, in due time his studies were turned in that direction; he studied for the sacred calling under private tuition, and in the fall of 1873, officiated for the first time in the old Bevis Marks synagogue. Early in 1874, Haham Artom, the ecclesiastical chief or Chief Rabbi of the Spanish and Portuguese Jews of England, placed before him the choice of a position, either in St. Thomas, W. I., where there was a vacancy, or in Manchester, Eng., where a new congregation was just formed. He chose the latter, and in May of that year he assisted in the consecration of the synagogue with Dr. Artom and Rev. D. Piza. He officiated on the following Sabbath and on the Pentecost Holy days that followed almost immediately, and on the next day was formally elected Minister. He at once organized a choir, started classes for Hebrew and other instruction and formed a young men's society. In 1877 he was invited by the Trustees of the Congregation *Shearith-Israel*, to this country. Pending the fall congregational

meeting, he was appointed Preacher. But in July of that year, the Rev. J. J. Lyons being incapacitated as Reader by sickness, Dr. Mendes, by request, assumed the duties of Reader. Mr. Lyons died in the following month, and in October Dr. Mendes was elected at the congregational meeting as Preacher and First Reader, an unsought for and unexpected combination, which was heightened by subsequent congregational action, marking their satisfaction very substantially. In the winter of that year Dr. Mendes commenced classes for ladies, for the study of Hebrew language and Jewish history. These classes have been continued every year, others being added for young men, boys and children, together with special courses of Lectures on Literature or History. In 1884 Dr. Mendes graduated as Doctor of Medicine in the University of the City of New York, finding time to devote his attention to the necessary studies, notwithstanding his engrossing ministerial duties. In communal matters he has always taken an active part. In 1880, he aided in promoting the foundation of the Training School for Nurses, an institution identified in its initiation with the name of an esteemed lady member of his congregation. In 1884 he moved the Trustees of his synagogue to invite the united action of the Jewish community of this city to erect an appropriate mark of the esteem in which Sir Moses Montefiore was held. The result was the establishment of the Montefiore Home for Chronic Invalids. In 1886 he was one of the prime movers in the establishment of the Jewish Seminary in this city of which he acted as Secretary for some time, and has since continued to act as Secretary of the Advisory Board. He is also Secretary of the New York Ministers' Association and of the New York branch of the

Alliance Universelle the head-quarters of which are in Paris (France). In literary work Dr. Mendes is known as the author of sketches of "Post-Biblical History," "Grandpa Salma's Stories," "Aunt Rivca's Stories," published in the "American Hebrew"; "Crustaceous Papers," and "Ay-de-mi" series ("Jewish Messenger"); "The Position of Jewish Woman in Bible and Rabbinic Times"; "The Sphere of Congregational Work"; "Why am I a Jew" ("North American Review"); "The Lifting of the Veil" ("Menorah Monthly") and "Jewish Lyrics for Sunday-schools."

Rev. Mayer Messing, of the congregation of Indianapolis, Ind., arrived in that city in 1867, when twenty-four years of age, and has ever since occupied the pulpit of that synagogue. He was born in Germany, and had officiated at Gross Glogan, Mecklenburg, before reaching this country. He could speak in English when he reached Indianapolis, but his English is now almost classical in its purity. Soon after his arrival, the congregation, which had always shown orthodox tendencies, took a decided step forward, and it now ranks among the progressive reform congregations. Dr. Messing has always encouraged the progressive spirit of his congregation rather than appearing in the role of a leader. He is active in works of charity and mercy and is a great favorite in social circles. He has been for twenty years the Secretary of the Hebrew Ladies' Relief Society, is a fine Hebrew scholar, and possesses a valuable library. He is the principal and best known Rabbi in Indiana, and his good offices are always in demand not only in his own city but within a radius of seventy-five miles.

Rev. Dr. Morris J. Raphall was born at Stockholm, Sweden, in 1798, and died in the city of New York, June 23,

1868. He received an education at Copenhagen and studied four years at the University of Giessen. Removing to England in 1834, he published "The Hebrew Review, or Magazine of Rabbinical Literature," the first Jewish periodical ever published in Great Britain. In 1840, he acted as Secretary to the Chief Rabbi of England, and in 1841, was appointed Rabbi and Preacher of a congregation at Birmingham. On his departure from that city for New York, in 1849, the Mayor and other leading citizens united in an address thanking him for his efforts in behalf of public education. In New York, Dr. Raphall was appointed to the pulpit of the Congregation *B'nai Jesurun*. His works, which showed much ability, include "Devotional Exercises for the Daughters of Israel," "Post-Biblical History of the Jews," "The Path to Immortality" and the "Bible View of Slavery."

Rev. Dr. Solomon H. Sonneschein is a native of Turoz St. Martin, in Hungary. His early education was under the care of his father, who was Chief Rabbi of the district and a well-known Talmudical teacher. For centuries past his family have numbered some of the most distinguished divines in Poland, Moravia and Hungary, including Nathan Sporo (1585-1633) and Marcus Benet (1758-1829). Dr. Sonneschein graduated from the Seminary of the late Moravian Chief Rabbi, Abraham Platzek, in 1863. The following year he was elected Rabbi at Varasdin (Croatia). In 1866, he accepted a call as Rabbi and Preacher at Prague, as successor of the late Dr. A. Huebsch. While there he edited a Homiletic monthly. In 1868, Dr. Sonneschein came to New York as Rabbi and Preacher for a leading congregation, whose conservative tendencies, however, soon induced him to find a more congenial field for his radical religious views,

and he accepted a call to the pulpit of the Temple *Gates of Truth*, at St. Louis. Here he labored for seventeen years the congregation meanwhile increasing to such an extent as to become too bulky and unwieldy. Dr. Sonneschein's prominent participation in the Pittsburg Conference, in 1885, and his outspoken championship of the doctrines and principles enunciated by the Conference, were severely criticized by many of his congregation, and for the purpose of restoring tranquility he resigned his charge in April, 1886. The strife between his enemies and his adherents, which followed, was long and bitter and resulted in a split of the congregation and the formation, on October 11, 1886, of a new congregation upon the most advanced reform principles, with Dr. Sonneschein as Rabbi and Preacher, the present membership of which is over 200. Dr. Sonneschein's journalistic career extends over a period of twenty-four years. He has been editor of "Die Wahrheit" and "Jewish Tribune," of St. Louis, "Die Deborah," of Cincinnati, and the "Homoletische Monatschrift," of Prague. He has also contributed to the "Menorah," "Die Deborah," "American Israelite" and other publications. Dr. Sonneschein has been twice elected one of the three Vice-Presidents of the National Conference of Charities and Correction, and has been constant in his endeavors to conciliate the church and the synagogue.

After an active career of almost half a century in the pulpit, the Rev. Dr. Samuel Hirsch, one of the leaders of the extreme Radical Reform wing of Judaism, retired from active service in 1887, after occupying for twenty-two years the pulpit of Congregation *Keneseth-Israel* of Philadelphia. Dr. Hirsch was born at Thalfinger, Rhenish-Prussia, June 8, 1815. After a Rabbinical training at Metz he studied at

the Universities of Berlin, Leipsic and Bonn, receiving at the second-named institution the degree of Doctor of Philosophy. His first ministerial office was at Dessau in 1838, and so creditably did he fulfill his duties that five years later he received the appointment of Chief Rabbi of Luxembourg, in which capacity he served twenty-three years. His reputation having reached the New World, the Congregation *Keneseth-Israel*, of Philadelphia, solicited his services as successor to Rev. Dr. David Einhorn, and in 1866 he was made Rabbi of that congregation. During his long career in the ministry Dr. Hirsch, both in Europe and America, has been active by pen and voice in inculcating the most advanced views of the Reform party, going so far as to advocate the abolition of certain ceremonial features which are regarded by the Orthodox wing as the very corner-stones of Judaism. Dr. Hirsch is the author of numerous works in German, including a catechism and a series of articles entitled, "Religious Philosophy of the Jews" and "What is Judaism?"

Rev. Dr. Benjamin Szold, who was called to the pulpit of the Synagogue *Oheb-Shalome*, of Baltimore, in 1859, and has since been elected for life, was born at Nemishkurt, Hungary, in 1830. He studied at Breslau University from 1854 until 1859, when he was called to Baltimore. His religious views are described as conservative, such innovations as he has introduced being due to the claims of the age and the country of his adoption. With the aid of the Rev. Drs. M. Jastrow, of Philadelphia, and H. Hochheimer, of Baltimore, Dr. Szold arranged a ritual for the public worship in the synagogue, which is now used by over thirty congregations. He is the author of a commemorative biography, an address published

on the hundredth anniversary of the death of Moses Mendelssohn, and also of various text-books for Sabbath-schools. Two years since he published the result of ten years' investigation upon the Book of Job, in the form of a Hebrew commentary, which was very favorably received by competent critics. He made use of this, esteemed the most difficult of Biblical books, to prove the efficiency of his method of treating the Hebrew language by which he has been enabled to explain poetically and rationally every line of Job, and (in MS.) of the Psalms and prophetic writings without having recourse to a single emendation. Dr. Szold is held in affection by his congregation, and is highly esteemed by the community at large.

Dr. Leopold Wintner, who belongs to the progressive school in American Judaism, has been, since 1878, the Rabbi of the Congregation *Beth-Elohim*, at Brooklyn, the largest and most prominent in that city. He was born at Körtvelyes, a village in Hungary, about fifty-two years ago. He received Biblical and Talmudical instruction from his father, Rabbi Pinhas, who was a Talmudical scholar of renown, and, when thirteen years old, he could read well and understand the Biblical writings in the original Hebrew, and parts of the Talmud with its commentaries. His rabbinical training he received in different Talmudical-theological schools of Pressburg, Alt-Ofen, and other places in his native country, and received rabbinical testimonials and diplomas from celebrated rabbinical authorities. He studied at the University of Vienna, Austria, and graduated as Ph. D., from the University of Tübingen, Germany. In 1863, he came to America, was teacher for a number of years in educational institutions in Mobile and Louisville, and then received a call

from the congregation of Jackson, Miss., as minister and as teacher of the school. Subsequently he occupied positions as Rabbi in St. Paul and Detroit (1871-1876), and visited Europe in 1876, where he remained for two years, taking special courses in the University of Jena, Germany. He returned to the United States in 1878, and has since occupied his present position.

Rev. Dr. Aaron Wise was born in Hungary on May 2, 1845. His father was Dr. Joseph Wise, chief Rabbi of Erlau, Hungary. He pursued his rabbinical studies at various seminaries and received his rabbinical degrees at the Royal Jewish Seminary of Eisenstat. He studied philosophy at Leipzig and Berlin where he received the degree of Ph. D. After returning to his native land, Dr. Wise was appointed Chief Director of the public schools of Erlau. Some years later he was editor of various periodicals. Soon after his arrival in this country, in 1873, Dr. Wise was invited to occupy the pulpit of the Synagogue *Beth-Elohim*, of Brooklyn. At the dedication of the Clinton Street Synagogue, on April 15, 1875, he was invited to officiate and produced such a favorable impression that he was soon afterwards elected as Rabbi of that congregation. Dr. Wise is a member of the *Deutsche Morgenlaendische Gelehrten-Gesellschaft* of Leipzig and Halle, and of the Board of Ministers' Association of New York. Together with the celebrated Orientalist, Dr. Bernard Fisher, Dr. Wise revised "Buxtorf's Lexicon of Leipzig." He edited the "Jewish Herald" and wrote the religious school book *Beth-Ahron*, now used in his congregation. Dr. Wise is one of the founders and at present a member of the Advisory Board of the Jewish Theological Seminary. He has now in course of preparation a work in

the English language entitled "Palm Leaves, or Women in the Bible." Dr. Wise is very popular with the Hungarian colony in New York, and is favorably known for his charitable work, especially among the emigrants, both Christians and Hebrews being the recipients of his bounty.

Isaac M. Wise, of Cincinnati, was born in 1819. He arrived at New York in 1846, and the same year took charge of the Congregation *Beth-El*, at Albany, N. Y. In 1850 he was appointed to the pulpit of the Congregation *Anshe-Emeth*, remaining with them four years and establishing during his stay there the first Hebrew-English day-school and various literary and benevolent societies and introducing choir, organ and family pews. In the meanwhile he received a call from the Reform Congregation of Charleston, S. C., which he declined, and in 1854 was appointed Minister of the Congregation *B'nai-Jesurun*, at Cincinnati. Dr. Wise carried the Reform idea to that city, and preached and lectured in all the larger cities of the country. In Cincinnati he has been connected with many societies, lodges and scholastic institutions, and from 1872 to 1882, was examiner in the public schools. He was also a member of the University Board and took a prominent part in founding the Union of American Hebrew Congregations and Hebrew Union College of which he is now President, and Professor of Theology and Philosophy. In 1854, Dr. Wise published a "History of the Israelitish Nation," and established the "American Israelite," and the year following "Die Deborah." In 1856 appeared his "Minhag America," to which was added one year later, "Hymns, Psalms and Prayers in English and German." Another work, "Essence of Judaism," was published in 1857 and rewritten in 1872, under the title of "Judaism its Doc-

trines and Duties." Then followed "Christianity," "The Origin of Christianity," "Jesus Himself," "The Martyrdom of Jesus," and "Lectures on the Origin of Christianity." In 1876 appeared "The Cosmic God," a fundamental philosophy, and four years later "History of the Hebrews' Second Commonwealth." His last publication in book form was "Judaism and Christianity, their Agreements and Disagreements," which appeared in 1883, and he is now engaged on a work entitled, "The Theology of Judaism." Dr. Wise is the author of numerous novels and poems in English and German, and has delivered a large number of lectures, sermons and addresses in many portions of the country. In reviewing his career, he thus tersely estimates his public services: "I have written much, worked much and been more lauded and more abused than any other man of my age."

Rev. James K. Gutheim was born in Prussia in 1817, and at the age of twenty-eight reached this country, and was chosen minister of the Congregation *B'nai-Jesurun* of Cincinnati, where he continued in office for three years, and utilized his spare moments in studying law and teaching. From Cincinnati he went to New Orleans, where he served in the pulpit of three congregations. He officiated for a brief period at Montgomery, Ala., and from 1866 to 1868 was assistant Rabbi of the Temple *Emanu-El* at New York. After vacating this position he returned to New Orleans, where he remained until his death in 1886. Dr. Gutheim's philanthropy, integrity and amiability had endeared him not only to the Hebrew population but to all classes of citizens, and his death was the occasion of such manifestations of profound sorrow as are seldom witnessed, State and municipal authorities uniting, with persons of all rank and creeds, in tes-

tifying their appreciation of the loss sustained by his removal, while the State Senate adjourned as a mark of respect on the day of his funeral. Dr. Gutheim was the author of numerous essays and addresses. He translated into English the fourth volume of Graetz's "History of the Jews," and contributed to the "Sabbath Visitor," a metric translation of psalms. He showed deep interest in all charitable and educational affairs, and was at one time President of the New Orleans Board of Education.

INSTITUTIONS AND ASSOCIATIONS.

THE efforts made to elevate the moral, intellectual and physical condition of the American Hebrews is attested by the generosity with which charitable and philanthropic institutions have been founded, by the race, in all portions of the United States. With the increase in population and wealth, Orphan Asylums, Hospitals, Homes for the Aged and Infirm, Free Schools and similar institutions have sprung up in all parts of the country. The extent and unsectarian character of the Hebrew charities is illustrated by their work in connection with the Hospital Saturday and Sunday Association of New York. Though the patrons of this association are permitted to designate their gifts in the general collection in accordance with their denominational associations or preferences, the Hebrews persistently abstain from availing themselves of this privilege. Leo N. Levi, of Galveston, Texas, estimates that the Hebrews of the United States expend annually \$1,300,000 in strictly Hebrew charities and half as much again in general charities, making a grand total outlay of nearly \$2,000,000 per annum. Proportionate expenditures for charitable purposes by the people at large would foot up \$400,000,000 per annum.

Jacob S. Solis, of Mount Pleasant, Westchester County, N. Y., first conceived the idea of establishing in this country an asylum for the reception and education of the Jewish youth

of both sexes, to be located near the Hudson River in Westchester County. With that object in view he prepared and issued a circular in 1829, soliciting members and contributions. His sudden demise on December 29th of that year put a stop to the fruition of his hopes for the establishment of an asylum. Mr. Solis was born in the city of London, England, on August 4, 1780, and at an early age came to this country. Having occasion to proceed to New Orleans on business, and finding, on inquiry, that there was no Hebrew place of worship in that city, he sought out his co-religionists and suggested the propriety and necessity of combining and building a synagogue. A meeting was held and it was resolved that funds should be collected for building an appropriate place of worship. Mr. Solis took charge as chairman of the building committee, a proper site was purchased, and the structure was commenced and completed. The Congregation *Shaaray-Chesed* (Gates of Mercy), was incorporated March 25, 1828, by Morris Jacobs, Aaron Daniels, Isaac Philips, Souza, Senr., Plotz, J. S. Solis and Bernard Lejeune, and others. The best energies of the life of Mr. Solis were occupied in practical usefulness for the amelioration of the condition of the poor and in contributing to the elevation of the Jewish character.

The opening of the first Hebrew Orphan Asylum in the United States was not accomplished until thirty years after Mr. Solis had first agitated the subject, when the institution was brought into existence under the following circumstances: The Hebrew Benevolent Society of New York was organized on April 8, 1822, with a fund amounting to about \$300, the unexpended balance of a collection which had been obtained for the benefit of a Hebrew, a former soldier in the Revolution-

ary War, who had been brought to the New York City Hospital in a critical condition in the year 1820. He was a stranger in the city. John I. Hart and Joseph Davies undertook to solicit subscriptions for the unfortunate man who died soon after. With the \$300 remaining on hand, the following gentlemen determined to organize the society: Daniel Jackson, Charles D. Hart, Joseph Jackson, Joseph Davies, John H. Hart, Abraham Collins, Rowland Davies, Simon Meyers, Abraham Mitchell, Charles I. Hart, Joseph Samuel. Mr. Jackson was elected President and Mr. Hart, Secretary. The society was incorporated in 1832, and in 1859 a consolidation was effected with the German Hebrew Benevolent Society. Measures were at once instituted to establish an Orphan Asylum, the funds of both associations at this time being \$25,000. In 1860 an asylum was opened in Lamartine Place, on West Twenty-ninth Street, and in 1862 a building was erected at Third Avenue and Seventy-seventh Street, at a cost of \$45,000, the ground being leased to the society by the city for a term of ninety-nine years. In 1883 the present magnificent and commodious structure overlooking the Hudson was erected at a cost of \$750,000. The Asylum covers two blocks on Tenth Avenue, from 136th to 138th Street. The building is unsurpassed in its sanitary arrangements, solidity and comfort. Specially noteworthy are the dormitories and dining-rooms, and little chapel with colored glass windows and lamps, fashioned after those in use in places of worship during the Middle Ages. Over 2,000 members contribute to the support of the institution with its 500 inmates. The annual expenses for the last fiscal year were \$85,000, and receipts \$138,000. The assets of the society are, \$170,000 exclusive of the grounds and building,

and the society has outstanding bonds to the amount of \$334,000 on the ground and building, at three per cent. The entire expense of clothing the orphan children is defrayed by the Ladies' Sewing Society, an independent organization attached to the Asylum and numbering 1,200 members. Jesse Seligman has been for fifteen years President of the Hebrew Benevolent and Orphan Asylum Society, and contributed liberally to its support. Myer Stern, his predecessor, has been for many years the Secretary.

The Mount Sinai Hospital, New York, was incorporated in 1852 by Sampson Simson, Samuel M. Isaacs, John I. Hart, Benjamin Nathan, John M. Davies, Henry Hendricks, Theodore I. Seixas, Isaac Phillips and John D. Phillips. Sampson Simson was chosen first President, John I. Hart, Vice-President; Benjamin Nathan, Secretary, and Henry Hendricks, Treasurer. Previous to 1871 the corporation was known as the Jews' Hospital. The first hospital building was located in West Twenty-eighth Street upon a lot donated by the late Sampson Simson, and the Trustees also received from Judah Touro a bequest of \$20,000. The locality of the first hospital was admirably adapted to its uses, but yielding to the changes which occur in all our large cities, succumbed to the demands of trade and the necessities of an increasing population. The Twenty-eighth Street building proving inadequate to meet the demands, the city authorities, with characteristic liberality, granted a lease for ninety-nine years of twelve lots situated on the east side of Lexington Avenue, bounded by Sixty-sixth and Sixty-seventh Streets, upon which the present building was erected at a cost of \$300,000. While the hospital was originated by Hebrews and supported by people of that persuasion,

yet the benefits of the institution are freely extended to all of every religion or nationality. The total number of patients treated since the opening of the hospital is 31,000. According to the last annual report over ninety-one per cent. of patients were treated gratuitously. The hospital is supported by 3,564 patrons and members. The bonds and mortgages held by the Hospital for the permanent fund aggregate \$201,000. Among the numerous legacies and bequests to this institution since its organization are the following: Miss Sarah Burr, \$30,000; Michael Reese, \$25,000; Judah Touro, \$20,000; Benjamin Nathan, Joseph Fatman, Simeon Abrahams, D. S. Abrahams and Julius Hallgarten, \$10,000 each. The present officers and directors are: Hyman Blum, President; Isaac Wallach, Vice-President; Samuel M. Schafer, Treasurer; De Witt J. Seligman, Honorary Secretary; Henry Gitterman, Solomon Sommerich, Isaac Blumenthal, Louis Stix, Mayer Lehman, L. M. Hornthal, Louis Gans, Simon Rothschild, Solomon Loeb, S. L. Fatman, William Vogel, Elias Asiel, Adolph Herrmann, Anthony Wallach, Henry Goldman, Joseph L. Scherer, Assistant Secretary; Theodore Hadel, Superintendent.

The Montefiore Home for Chronic Invalids in the city of New York, was founded by representatives of different lodges and congregations who in the spring of 1884, held a meeting for the purpose of agreeing upon some method for perpetuating the centennial anniversary of the birth of the distinguished philanthropist whose name it bears. At this meeting it was determined to build a home for the relief of such Hebrews who by reason of the nature of their disease are unable to procure medical treatment in the hospitals. On March 29, 1884, a benefit performance of "Iolanthe," at

the Academy of Music netted \$1,400. With this nucleus steps were then taken to raise an additional sum, Messrs. Jacob H. Schiff and Jesse Seligman being elected as trustees of the fund. At a meeting of the patrons held on June 2, 1884, Messrs. Jacob H. Schiff, Henry S. Allen, Adolphus S. Solomons, Isaac Eppinger, Myer S. Isaacs, Marcus Berliner, Louis Gans, Adolph L. Sanger, Judah H. Solomon, Isaac N. Seligman, Henry Strasburger and Siegmund N. Lehman, were elected a temporary Board of Directors. Subsequently Henry S. Allen, was elected President, Louis Gans, First Vice-President; Adolphus S. Solomons, Second Vice-President; Jacob H. Schiff, Treasurer; and Adolph L. Sanger, Secretary. Soon afterwards Mr. Schiff tendered his resignation as Treasurer and Trustee, accompanying his letter of resignation by a donation of \$2,500. On October 26, 1884, the Home at Eighty-fourth Street and Avenue A was formally dedicated. At the first annual meeting held immediately after the ceremonies the following Officers and Board of Trustees was chosen: Henry S. Allen, President; Louis Gans, First Vice-President; Adolphus S. Solomons, Second Vice-President; Louis S. Wolf, Treasurer; Frank Russak, Secretary; Levi Bamberger, Marcus Berliner, Samuel H. Eckman, Isaac Eppinger, Myer S. Isaacs, Siegmund N. Lehman, Julius J. Lyons, M. Mendel, Adolph L. Sanger, Henry Solomon, Judah H. Solomon, Isaac Stern, Louis Strasburger, Isidor Straus, Joseph Waxelbaum. The membership at this time was 350, and the accommodation of the building was confined to thirty persons. In the spring of 1887, a fair was held for the purpose of securing funds with which to erect a more commodious home, by which means \$158,090.11 was secured, with which sum a building to accommodate 100

patients is now being erected on the Boulevard between 138th and 139th Streets. The present Officers and Directors are: President, Jacob H. Schiff; Vice-Presidents, Louis Gans and Adolphus S. Solomons; Treasurer, Isidor Straus; Secretary, Julius J. Lyons; Directors, Henry S. Allen, Jacob H. Lowenstine, Isaac Eppinger, Adolph L. Sanger, Judah H. Solomon, Louis Strasburger, Sigmund M. Lehman, Lewis S. Wolff, Joseph Waxelbaum, Levi Bamberger, Samuel H. Eckman, M. W. Mendel, Henry Solomon, Lyman G. Bloomingdale, Siegmund Neustadt, Marcus Kohner.

The Hebrew Sheltering Guardian Society, of New York, was founded by Mrs. Priscilla J. Joachimsen, wife of the Hon. Philip J. Joachimsen, on September 6, 1879. Since its organization about 1,150 destitute children have been fed, clothed, lodged and educated. It has an average of about 550 children constantly under its care. The asylum is located on Washington Heights and occupies ten full city lots. The building, formerly the "Union Home and School for Children of Our Volunteers," is a solid brick structure, four stories in height and varying in width, averaging eighty-five feet front and 110 feet deep. The branch of this Institution, for girls, is located on the corner of Avenue A and Eighty-seventh Street. Hon. Elbridge T. Gerry, President of the Society for the Prevention of Cruelty to Children, in speaking of this Institution has said that it is "a credit alike to those concerned in its management, and to the great religious denomination whose children it so faithfully and effectually cares for." As soon as the ages of the boys permit, employment in trades and honorable occupations by which they can earn their support is found for them. The girls are taught all

branches of needlework, cooking and housekeeping. Specimens of their work will challenge comparison with the accomplishments taught in private institutions or industrial schools. The amount expended annually for the maintenance and support of its inmates is about \$65,000.

The Home for Aged and Infirm at Yonkers, N. Y., was projected about five years after the organization of the Order of *B'nai-Berith* by members of that order, who formed the *B'nai-Berith* Benevolent Society. Nine acres of ground were then purchased in Yonkers, on an elegant site overlooking the Hudson, at a cost of about \$35,000, and steps were taken for the erection of a building, which was completed at a cost of \$125,000. The sum of \$15,000 was also expended for furniture and other fixtures. Joseph Fox was Chairman of the Building Committee, and amongst the first Board of Governors were Joseph Loth, Dr. S. Waterman, M. S. Hyman, David Wile, H. S. Herrman, S. Latz, M. Minzesheimer, Julius Bien and S. Hamburger. Joseph Fox was the first President of the Board and remained in office four years. He was succeeded by Dr. S. Waterman. Moses S. Hyman, the youngest member of the Board, was elected President in 1888. The number of inmates at the present time (1888) are fifty-six. Only members of the Order, their wives or widows, are admitted. These must have attained the age of sixty years, or be suffering from infirmity. The entire support of the institution, the cost of which is about \$15,000 annually, is derived from the annual dues of the members, no donations being accepted. Kitchen utensils, linen and all household articles are provided by a Ladies' Auxiliary Society, composed of about 1,200 members, of which Mrs. M. Heyman is President. The society is composed only of

the mothers, wives, sisters and daughters of members of the order.

The Hebrew Technical Institute of New York City, was founded in 1884, its object being the fitting of the Hebrew youth for industrial callings, many of the Hebrew emigrants at that time being unable to earn an honorable livelihood. Liberal contributions were made by the Hebrew Orphan Asylum Society, the United Hebrew Charities and Hebrew Free School Association, as well as by private individuals. Two floors were fixed up in a building in Crosby Street with appliances for instruction in wood-working, mechanical drawing, modelling in clay and the English branches. The school took at once a favorable hold upon the public, and the number of scholars rapidly increased. At the close of the year 1886 the first class of twenty, of the average age of fifteen, were ready to enter active life, and were given employment in various lines of work. At an exhibition of industrial work, held in April, 1886, at which a large number of schools was represented, the pupils of this institute were awarded fourteen prizes, being the largest number awarded any school, and the stimulus thus aroused led to a public meeting, which was held in the Temple *Emanu-El*, by which general interest was awakened and a membership society was started. By means of liberal subscriptions the buildings Nos. 34 and 36 Stuyvesant Street were purchased at a cost of \$45,000, and \$10,000 additional was expended for alterations, the premises being occupied March 1, 1887. The course of instruction includes metal-working, wood-working, wood-carving, modelling in clay, free hand drawing, mechanical drawing, physics and the English branches. The school is a technical school and gives in-

struction in the principles which underlie the leading trades. Pupils are taught the use of tools and are not confined to any particular branch until they acquire this general knowledge. The number of pupils at date (February, 1888) is ninety, and the number of teachers, seven. The management of the school is vested in a Board of Directors, composed of the most prominent Hebrews of the city. J. H. Hoffman has been the President since its organization. The expenses are defrayed by 132 patrons and 350 members.

The formation of the Aguilar Free Library, of New York City, was suggested in 1886 by a number of gentlemen prominently connected with the Young Men's Hebrew Association and Hebrew Free School Association who wished to organize a free circulating library in order to enable the good work, formerly accomplished by the Young Men's Hebrew Association among the Russian emigrants, to be vigorously pushed. The former owned a library of upwards of 8,000 volumes, and the latter 3,000 volumes. The plan was suggested to Jacob H. Schiff, Esq., the founder of the Hebrew Free School Library, who became so satisfied with the feasibility of the proposed plan, that he agreed to contribute \$10,000 towards the new library if the plan were carried into effect. The Aguilar Free Library Society was then fully incorporated under the laws of the State of New York, with Samuel Greenbaum, President; V. Henry Rothschild, Vice-President; Nathan Herrmann, Treasurer; and Louis B. Schram, Secretary. Before the close of the year 1887, the circulation of the library had reached fully 90,000 for the year then closing, and the sum of \$23,000 had been raised by private subscription toward the real estate fund. In November, 1887, the society purchased No. 206 East Broadway for the sum of \$27,500,

with a clear equity of \$20,000 in the real estate. The library has three branches, one in the rooms of the Young Men's Hebrew Association, corner Fifty-eighth Street and Lexington Avenue, one at No. 206 East Broadway, where the Hebrew Free School has also a branch, and one at No. 625 Fifth Street. The library is absolutely non-sectarian. The erection of a large building in the neighborhood of East Broadway, at a cost of about \$125,000, is at present contemplated.

The first practical step towards the organization of the Maimonides Library Association was taken in October, 1850, when a ball was given by the members of various New York lodges of the order *B'nai-Berith*, for the benefit of the projected institution. During the succeeding twelve months the various lodges took active measures for furthering the project and on October 22, 1851, the Library was opened. The Association was maintained as an independent organization although membership was limited to such members of the order who contributed annual subscriptions. In 1879 the Association was merged with the District Grand Lodge, No. 1, as an integral part of the district, each member being taxed a small amount for its maintenance, and entitled to a reader's card for the home use of books. At that time there were 5,200 volumes in the library and 580 readers. The volumes now number 30,000 and the annual circulation is nearly 50,000 volumes. Ever since the first organization of the Intellectual Advancement Committee, William A. Gans has been an active member of it and the leading spirit in developing the welfare of the Library. In 1883, Max Cohen was appointed Librarian, and he still continues in charge. He is an active member of the New York

Library Club, whose discussions are usually enlivened by his participation. He frequently lectures on subjects relating to Hebrew or general literature, and is the leading editorial writer for the "American Hebrew."

The Hebrew Free School Association of New York was founded in June, 1864, and originated with gentlemen who found that on the east side of the city Christian missionaries were seeking to convert Hebrew children. Accordingly Rev. S. M. Isaacs, Hezekiah Kohn, Barnet L. Solomon, Moses S. Cohen, Nathan Sonnenberg, David Davies, Simon Rossman, Solomon Hyman and others, organized the Hebrew Free School Association, and the modest beginning of an important movement took shape in the building purchased on Avenue C, near Fourth Street. Barnet L. Solomon was the first President of the Society, followed by Moses S. Cohen and Abraham Oettinger. M. S. Isaacs, the present President, has held the position seven years. In 1879 the pupils numbered 1,129, and the first industrial school for girls was established with fifty pupils in sewing. In 1881, the first of the present administration, two industrial classes and the kindergarten were opened and also a class for teaching the Russian emigrants the English language. The school-house, No. 624 Fifth Street, was purchased and adapted to its new purpose. The Society cordially cooperated with the Young Men's Hebrew Association in the new sphere of activity among the emigrants, and is now recognized as a factor in Jewish communal work. Already the work of the Society suggested the creation of an industrial school for boys, and when the Hebrew Technical Institute was founded, the contribution and the delegates of the Hebrew Free School Association were of signal service.

The pupils now (1888) number 2,700. There are thirty-one teachers, of whom twelve were formerly pupils. The Society has \$70,000 of assets, two good school buildings, Nos. 206 East Broadway, 195 Division Street and 624 Fifth Street, and its management is successful in all respects. The branches of instruction are the Bible, religion, Hebrew, reading, spelling and grammar, translation of the Pentateuch, Psalms and prayers. The kindergarten is directed by a Ladies' Committee, and is admirably conducted. The Industrial Schools for girls (opened by a committee of ladies) train nearly 400 in plain and fancy sewing, needle-work and the beginnings of dress-making. A normal class for Hebrew and religious teachers has been recently established. Six Rabbis act as an Advisory Board. Serving as directors and on the committees are ladies and gentlemen well known in the community. Besides the East Broadway and Fifth Street schools, there are daily classes in School No. 3, located in East Fifty-second Street.

The Hebrew Mutual Benefit Society, of New York, was chartered in 1846. It has accumulated a capital of nearly \$40,000 and gives to a member free burial and all funeral expenses for himself and family; weekly benefits in case of sickness and free medical attendance, and an annuity to the widows of its deceased members, as also support during the first week of mourning. It has about 300 members, and it numbers amongst them some of the best Hebrews in the city. The late Aaron Van Praag held the office of President for over twenty-five years. It has what is called an indigent fund, which was started many years ago, the first contribution to it being \$5,000, bequeathed by Judah Touro.

Since its organization the Society has paid out in benefits to its members over a quarter of a million dollars. Its members adhere strictly to the funeral rites of the orthodox Hebrews. It has its own burial ground at Washington Cemetery, in Kings County.

The Jewish Theological Seminary, of New York, was established in 1887. The officers are: Joseph Blumenthal, of New York, President; Dr. A. Friedenwald, of Baltimore, Vice-President; Newman Cowen, of New York, Treasurer; Joseph E. Newburger, of New York, Secretary; Trustees, Dr. S. Solis Cohen and S. M. Hyneman, of Philadelphia, Tucker David, J. M. Emanuel, Isaac Fles, Scuder Jermalowski, Nathan Levin, J. Edgar Philips, D. M. Piza, and Isidor Rosenthal, of New York. The Advisory Board of Ministers consists of Rev. S. Morais, of Philadelphia, President; Rev. Drs. A. Kohut, H. S. Jacobs, F. de Sola Mendes, A. Wise, H. P. Mendes and B. Drachman, of New York, M. Jastrow, of Philadelphia, A. P. Mendes, of Newport, R. I., and H. W. Schneeberger, of Baltimore. Dr. S. Morais is President of the Faculty, and Dr. B. Drachman, Preceptor of the Preparatory Class. The object of the Association is declared to be the endowment and maintenance in the city of New York of an institution of Jewish learning, where youths desirous of becoming teachers in Israel may be fully and thoroughly educated under such auspices as will inspire a love for the language and literature of their race, and a spirit of fidelity and devotion to the laws of their religion: that the mission of the Jew as a teacher of highest morality, and an exemplar of brotherly love to all the children of the One Universal Father, may by their influence be furthered and perpetuated. There are at pres-

ent twelve pupils in attendance in the preparatory class, and six in the junior class.

Among other New York charitable institutions and associations are the following: United Hebrew Charities; Institution for the Improved Instruction of Deaf Mutes; Hebrew Benevolent Fuel Association; Sanitary Aid Association; Ladies' Deborah Nursery and Child's Protectory; Ladies' Lying-in Relief Society; Bikur Cholim Society; Home for Aged and Infirm; Young Ladies' Charitable Aid Society; Louis Downtown School; Young Men's Hebrew Association. The Purim Association was organized in 1861 by the following gentlemen: Myer S. Isaacs, Adolph L. Sanger, Moses H. Moses, Herman Stettheimer, Bernard Lemann, Lionel Davies, Louis G. Schiffer, A. Henry Schutz and Sol. Weil. The association, though one of the smallest in the city, is one of the most influential. Its annual Charity Balls, for the benefit of the Hebrew institutions, yields about \$20,000.

The Jewish Widows and Orphans Home of New Orleans was organized in 1855 with M. M. Simpson as President. The membership of the Home Association is 600. The Hebrew Orphan Asylum, of Baltimore, cares for seventy inmates. The membership is about 600. The Home for Aged and Indigent Israelites, at Albany, N. Y., the Michael Reese Hospital, at Chicago, Montefiore Home and Aid Society, at Boston, and Orphan Asylum and Hospitals, at Atlanta, Ga. and Newark, N. J., and other cities, bear witness to the philanthropic work in progress in all directions.

The Hebrew Education Society of Philadelphia was chartered April 7, 1849, for the purpose of opening schools where might be taught the elementary branches of education,

together with the sciences and modern and ancient languages, always in combination with instruction in Hebrew language, literature and religion, also to establish a superior seminary of learning, the faculty to be empowered to furnish to graduates and others the usual degree of Bachelor of Arts, Master of Arts and Doctor of Law and Divinity as the same is exercised by other colleges established in Pennsylvania. The first meeting, looking to the organization, was held on March 7, 1847, and the organization was effected on July 16, 1848, Solomon Solis being elected President; Simon Elfelt, Vice-President; Abraham Hart, Treasurer; Z. A. Davis, Secretary, and Simon M. Klasser, Assistant Secretary. Maimonides College was opened October, 1867, the faculty being composed of Rev. Isaac Leeser, Provost; Rev. Dr. Sabato Morais, Rev. Dr. Jastrow and Rev. Dr. Bettelheim and remained in existence until about January 1, 1874. The school of the Education Society, giving instruction in Hebrew and secular branches, was opened in the hall of the Phoenix Hose Company on Zane Street on Monday, April 7, 1851. The first teachers employed were Mr. Michael M. Allen and Miss Evaline Bomeisler. The Society removed to its present building October 3, 1854. The instruction in Hebrew and secular branches was continued until 1878, when instruction was confined to Hebrew alone. Schools were opened in various sections of the city. In September, 1883, an Industrial School was started in Lark Street, where cigar making and carpentering were taught, and in 1886 a second Industrial School was opened in the Society's hall on Seventh Street. The Society is the custodian of the Leeser Library, the greater portion of which was bequeathed to Maimonides College by the late Rev. Isaac Leeser. The

officers of the Society are : Isaac Roskam, President ; Isidore Coons, Vice-President ; Levi Mayer, Treasurer ; David Sulzberger, Secretary. Board of Officers : Simon B. Fleisher, Louis E. Levy, Aaron Lichten, Philip Lewin, Joseph Fels, Louis Eschner, Jacob Muhr, George Wiener, E. L. Rothchild, Mark Schwartz, Isaac Saller, Simon Fleisher.

Solomon Solis, one of the founders and first President of the Education Society, was born at Wilmington, Del., on March 13, 1819. He passed the greater part of his life in the city of Philadelphia. Truly pious, without ostentation, he was distinguished for his philanthropy and greatly esteemed in all the relations of son, husband, father and brother. He was a valued and sincere friend, whom to know was to love and revere. His contributions to the religious press were always anticipated with pleasure by the public, and their well chosen and high literary character thoroughly appreciated. An essay on "Education" developed the efforts of a ripe scholar, and his selection as a friend and adviser by the Rev. Isaac Leeser not only reflected good judgment, but was fully appreciated on both sides. Mr. Solis was deservedly complimented as the best qualified of the large membership to occupy the important and most responsible position of President, which he occupied at the time of his death on June 22, 1854.

To Miss Rebecca Gratz, of Philadelphia, belongs the honor of founding the first Hebrew Sunday-school in the United States in 1838. It was at first conducted under the auspices of the Female Hebrew Benevolent Society. Miss Gratz served as Superintendent until 1864. Her successor was Miss Louisa B. Hart. The Sunday-school started with fifty pupils. In 1888 the number exceeded 1,000.

The Jewish Foster Home and Orphan Asylum of Philadelphia, was also projected by that noble daughter of Israel, Miss Rebecca Gratz, and was called into existence on Sunday, February 4, 1855, at a public meeting held at the synagogue of the Congregation *Mickve-Israel*, when the following Board of Managers were elected. Mrs. Anna Allen, Mrs. William Florance, Mrs. D. Samuels, Miss Louisa Gratz, Miss. E. Bomeisler, Miss Rebecca Gratz, Mrs. Abraham Hart, Mrs. I. L. Florance, Miss Emily Phillips, Mrs. E. J. Eyttinge, Miss Rachel Pisoa, Mrs. I. L. Moss, Mrs. Leon Berg, Mrs. G. D. Rosengarten, Mrs. Henry Cohen, Mrs. A. Finzi, Mrs. B. Leiber, Mrs. Henry Newhouse, Mrs. I. Frankel, Mrs. Sol. Gans, Mrs. I. Binswanger, Mrs. S. M. Ash, Mrs. H. Simpson, Mrs. S. Morais, Mrs. B. Blum, Mrs. Joseph Rosenbaum, Mrs. L. J. Leberman and Mrs. Louisa B. Hart Mrs. Anna Allen was elected President, Mrs. D. Samuel, Vice-President, Mrs. Louisa Gratz, Treasurer, and Mrs. E. Bomeisler, Secretary. The society was duly incorporated May 1, 1855. A home for the reception of children was opened the same month at No. 799 North Eleventh Street, and afterwards in North Seventh and North Fifteenth Streets. Mrs. Allen held the office as President, until her resignation in 1867. In June, 1881, the removal of the Home took place to Mill Street, Germantown, the dedication of the new building taking place the same month. The number of children in the Home at the present time is sixty-two. Rev. S. M. Fleishman and his wife are the Superintendent and Matron. After attaining their thirteenth year the children are either indentured or otherwise placed to learn a trade or follow other useful pursuits. The present officers of the Home are: Isidor Binswanger, President; Mason Hirsch,

Vice-President; Philip Lewin, Treasurer and Benjamin F. Teller, Secretary. The institution is a credit to the Hebrews of Philadelphia, and nothing is spared which can add to the comfort and advancement of the inmates.

The history of the Jewish Hospital of Philadelphia presents a striking evidence of the alacrity with which the Hebrews of that city are prepared to alleviate the sufferings of their co-religionists. The late Abraham Sulzberger, at a meeting of Grand Lodge, District No. 3, of the order of *B'nai-Berith*, held in August, 1864, suggested the necessity for founding a hospital in Philadelphia, and offered a resolution "to take immediate steps to procure the co-operation of all Jewish societies and individuals" to that end. The order proving not numerically strong enough to complete the work, a public meeting of the Hebrews of the city was held on February 19, 1865, at which the Jewish Hospital Association was organized, with Alfred T. Jones as first President. The Hospital was opened on Haverford Road and Fisher Avenue, the opening taking place August 6, 1866, and the dedication in May, 1867. The accommodations proving inadequate, the erection of a new hospital building was commenced on Olney Road, near Old York Road, where a commodious and handsome structure was erected, the dedication taking place September 14, 1873. Attached to the Hospital is the Mathilde Adler Loeb Dispensary, the building having been presented to the Hospital Association in 1878 by the late Abraham Adler and by Hannah Adler, parents of the lady to whose memory it is dedicated, in conjunction with August B. Loeb, her husband. Provision has been for its proper maintenance by the donors. The Hospital and Dispensary are open "for the relief of the sick and wounded, without

regard to creed, color or nationality," a declaration that is literally fulfilled, it being a well-known fact that the Hospital has frequently opened its doors to non-Hebrews who were refused treatment by other institutions. Three hundred and eighty-three patients were treated in the Hospital during the year 1887, and over 1,100 in the dispensary. During the same year there were thirty inmates of the home. The expenses of the institution during the last fiscal year were \$88,256.60 and the cost of maintenance over \$15,000. The Hospital and Home are model institutions, carefully and ably managed, and with the projected additions will make this already admirable charity as complete and well equipped as any in Philadelphia. The officers of the Hospital Association are: Wm. B. Hackenburg, President; Abraham Goldsmith, Vice-President; August B. Loeb, Treasurer; Simon A. Stern, Recording Secretary and Simon Pfaelzer, Corresponding Secretary, who with twelve Directors constitute the Board of Officers.

The Young Men's Hebrew Association of Philadelphia, was called into existence to meet the recognized demands for a society which should, apart from congregational influence "promote a higher culture among the Jewish young men and unite them in a liberal organization which shall tend to their moral, intellectual and social improvement." The association was permanently organized, May 12, 1875. It has founded a well selected library of over 1,600 volumes, and has in its reading-rooms the best collection of Jewish journals to be found in any one place in America. The association maintains annually a lecture course for the benefit of its members, and the social feature of its declared purposes is carried out by the formal and informal entertainments given

under its auspices. The associate organization is made up of those members of the association who are under twenty-one years of age, and at its meetings debates and literary exercises are carried on by the members. The association has now in all its branches about 600 members. Mayer Sulzberger is the present President of the association.

The Sir Moses Montefiore Home for Aged and Infirm Israelites, at Cleveland, Ohio, had its inception about eighteen years ago when District Grand Lodge No. 2 of the Order *Kesher Shel Barzel* enacted a law taxing each of its members fifty cents per annum. In 1881 a building was purchased for \$25,000, and in February, 1882, the Aged and Infirm Israelites' Home of District No. 4, as it was then called, was duly dedicated. In the year 1884, at a meeting of the Supreme Lodge of the Order *Kesher Shel Barzel*, it was resolved that the Home be endowed by the Order with a donation of \$10,000, provided District Grand Lodge No. 4 assent to changing the name of the institution to that of "The Sir Moses Montefiore Home for Aged and Infirm Israelites," and provided further, that District Grand Lodges Nos. 1 and 3 have the right to admit a limited number of its members or widows of members under certain conditions. This proposition was accepted. The institution has been signally successful in the dispensation of charity as well as in financial management. The inmates consist of thirty-five persons, whose ages range from sixty-five to ninety years.

The Jewish Orphan Asylum at Cleveland, Ohio, was founded under the auspices of the Order *B'nai-Berith*. In the year 1863 District Grand Lodge No. 2 of the Order resolved that a fund should be secured with which to initiate some project of usefulness outside the Order to be determ-

ined later on, for which purpose the members in the jurisdiction should pay an annual contribution of one dollar. This suggestion was approved by the subordinate lodges in the jurisdiction, and in 1867 the sum of \$10,000 had been secured. At the annual meeting of the Grand Lodge held at Milwaukee in that year, the establishing of an Orphan Asylum was decided upon, and Cleveland was selected as the most desirable city. On July 14, 1868, the inauguration of the Asylum building took place by the Grand Lodge officers. The membership of the Lodges in the district at this time numbered 2,500. The Orphan Asylum is now managed by twelve Trustees from the Grand Lodge districts in connection with thirty Directors annually chosen from the various lodges, societies and yearly subscribers. The number of orphans at the Asylum on July 1, 1887, was 310.

The Jewish Orphan Asylum at Rochester, New York, owes its existence to the Rev. Dr. M. Landsberg, of Rochester, and the late Rev. Dr. S. Falk, of Buffalo, who were the leaders in the organization of the Jewish Orphan Asylum Association of Western New York, by whom the institution is maintained. In November, 1877, an Orphan Asylum Society was started at Rochester, and later on similar organizations were effected at Syracuse and Buffalo, the object being the accumulation of a fund for the erection of an Orphan Asylum. The movement in these cities received the hearty support and encouragement of the majority of co-religionists in that section, and on February 23, 1879, a convention was held at Rochester, of delegates from the three cities who organized the Asylum Association with Moses Hays as first President. In the month of November following it was resolved to accept orphans under the charge

of the Association, and in February, 1880, the first three children were adopted and placed in the care of a private family. In the year 1884, a suitable building was purchased and twenty-one orphans are now cared for therein. The expenses are defrayed by the Association with a membership of 500. The sinking fund of the Association consists of about \$60,000 derived from donations from the three cities.

The Pacific Hebrew Orphan Asylum and Home Society of San Francisco, was founded in 1871, when a number of gentlemen held a preliminary meeting with a view of organizing a society to care for such orphan children as might become a charge on the public and private benevolent institutions. The Society was incorporated on July 25th, of that year with twenty-six members and the following Board of Trustees: A. Block, P. Berwin, I. F. Bloch, Joseph Brandenstein, E. Cohen, Alfred P. Elfelt, H. Greenberg, C. Meyer, M. Morgenthau, L. Sachs, William Steinhardt, S. Sweet, E. Wertheimer, Isaac Wormser and S. W. Levy. S. W. Levy has been President of the Society since 1873. The Society has a capital of over \$200,000 bearing interest, grounds and buildings thereon valued at \$100,000, and cares for 100 children. It contributes \$300 per month to the Eureka Benevolent Association for the benefit of the aged people who are incapable of earning a livelihood.

Of the numerous influential Hebrew orders special mention must be made of the *B'nai-Berith*, *Kesher Shel Barzel*, Sons of Benjamin and Free Sons of Israel.

The Order of *B'nai-Berith*, the foremost, and in fact the parent of the Jewish fraternal organizations in America, was founded in 1843, and Henry Jones is considered its chief founder. Its chief aim was and is the union of Israelites for

the purpose of furthering education and elevating the morals and aspirations of the race. It combines therewith material benefits which are made possible by the union of great numbers, and it was the first society of its kind which introduced the payment of a fixed sum of money to the families of deceased members. From the parent lodge have sprung nearly 400 lodges, of which twenty are situated in Germany, to which the order was extended in the year 1880. It is governed by an Executive Committee composed of one member from each of its eight District Grand Lodges, and at its head are placed a President and Secretary, who wield the supreme executive power during the recesses between the regular sessions. Julius Bien has for the last eighteen years been placed, by the unanimous vote of the brotherhood, again and again in the distinguished position of Chief Executive officer, and he is ably seconded and supported by the Secretary, M. Thalmessinger. To their efforts is due the extension of the order to Europe and to Cairo, Egypt, where a lodge has been established as an entering wedge to the Orient. In the beginning the introduction to lodges was accompanied by an elaborate ceremonial, which has been abolished. The ritual in use is a simple statement, couched in lofty, poetic language, of the aims which the brotherhood pursues, and its proceedings are regulated by a well-digested constitution, which has ever since served to all kindred organizations. Its annual expenditures for endowments, sick benefits and assistance to the needy, reach nearly a million dollars, and it counts amongst its members some of the most representative Israelites of the country. The total membership of the order is about 25,000.

The *Kesher Shel Barzel* (Iron Band) was founded in 1868,

by J. S. Blackman, a teacher of Hebrew, who at present resides in California. Its field of operations was principally confined to the Polish element and among the lower working classes, and up to the year 1871, numbered about eight lodges in New York City, and four in California with a membership of not over 1,000. After the election of J. P. Solomon, of New York, as Grand President, the membership rose to 103 lodges and 5,800 members. As constituted at present the *Kesher Shel Barzel* consists of a Supreme Lodge, of which Hon. Simon Wolf, of Washington, is the Grand President and Alfred T. Jones, of Philadelphia, Grand Secretary, and five District Grand Lodges, with a membership of 12,000. During its existence the order has paid to widows and orphans, alone, \$700,000.

The Order Sons of Benjamin was instituted May 1, 1878, the founder being William Heller, a New York merchant. The present membership, which extends throughout all sections of the country, is 10,000 males, and 4,000 females, with 123 lodges. The Order provides an endowment of \$1,000 on the death of each male member, and \$500 on the death of each female. The Order owns a burial plot and has paid out since its organization the sum of \$450,000 to heirs of deceased members. Mr. Heller, the founder was for eight years Grand Master of the Order.

The Independent Order Free Sons of Israel with a membership of 13,000, is located in every State in the Union and was organized in the city of New York, in 1848. The United States Supreme Lodge is the highest authority of the order. Under the endowment system of the order, the sum of \$1,000 is paid to the heirs of deceased members. During the forty years of its existence, the Order has paid out to such benefi-

ciaries the sum of \$1,391,000 and has, in addition, contributed for charitable purposes, including sick benefits and relief to indigent members, the sum of \$1,160,000. At this time (1888) the Order is composed of 111 lodges and boasts of a reserve fund of \$173,000. Of the 13,000 members of the order, 9,000 are members of lodges located in District No. 1, whose headquarters are at New York City. Of the 111 lodges in the order eighty-three work in the English language and twenty-eight in German. There are besides eleven ladies' lodges.

ADDENDA.

HISTORICAL.

THE oldest Hebrew Congregation in Brooklyn is the Temple *Beth-Elohim*, in the "Eastern District," which was organized about 1854 with fifteen members, who worshipped in a small room in a building on the north side. The initiation fee was \$3.00 and the monthly dues fifty cents. Mr. Barnard was the first Hazan. Having increased in membership, the congregation bought a building at the corner of Eighth and South First Streets, which was reconstructed and occupied as a synagogue until 1876, when it was sold. The present Temple on Keap Street, near Broadway, which is one of the finest religious edifices in the City of Churches, was dedicated in 1876, and is the largest synagogue in the city. The ministers in former years were: J. Eisemans, Revs. Gotthold and Rubin, Rev. Dr. Grossman, Rev. Dr. I. Schwab. Rev. Dr. L. Wintner is the present Rabbi.

NORWALK, CONN.

Toward the close of the Seventeenth Century Ralph Isaacs settled at Norwalk, Conn. In 1725 he married Mary Rumsey. At this time he was a Christian, but tradition

says he was in early life a Hebrew. He is believed to have been connected with the Church of England, and was made the first Warden of St. Paul's Episcopal Church in 1736. His descendants, with scarcely an exception, have been active members of that Society. The sixth generation from Ralph Isaacs are still living upon the grounds he purchased for his son Benjamin at Norwalk.

SAN FRANCISCO.

The following were among the first arrivals of Hebrews at San Francisco from 1849 to 1852: Jacob Scholle, William Scholle, Michael Reese, Isaac Friedlander, Louis Schloss, Louis Gerstle, Isidor Wormser, Simon Wormser, Henry Newhouser, M. Bauerfreud, Siegmund T. Meyer, Louis Cohen, B. Jacobs, L. Jacobs, Simon W. Glazier, Isaac Glazier, A. Hollub, Michael Castle, Frederick Castle, Henry Neustadter, Louis Sachs, Martin Sachs, Martin Heller, Moses Heller, Henry Seligman, Jesse Seligman, Abraham Seligman, Rudolph Wyman, William Steinhardt, Augustus S. Tobias, Alfred I. Tobias, Henry Greenburger, Leopold, Greenburger, David Bachman, Leopold Bachman, Albert Priest, Nathan Bachman, Henry Cohn, Herman Greenebaum, Jacob Greenebaum, Philip Schloss, Frederick Schloss, Simon Lazar, Ely Lazar, Alex. Lazar, Ulrich Simon, Alex. Wiel, H. Tichner, Jacob Meyer, M. Morganthau, David Stern, Levi Straus, William Meyer, J. Triest, M. Livingston, M. Hydenfelt, Benjamin Triest, L. Goldstein, Joseph Heller, Leopold Cohn, Moses Rosenbaum, Joseph Brandenstein, Samuel Marks, Charles Pohlman, C. Mayer, Louis Klein, L. Elkus, Jonas Adler, B. Dinkelspiel, E. Oppenheim, John Alexander, Charles Schmidt, Max Morgenthal, Louis Rein.

stein, Nathan Rhine, A. Fleishaker, Sigmund Herman, Samuel Meyer, Jonas Meyer, David Kohn, Marcus Kohn, Abraham Block, Simon Fuerth, Jacob Hecht, Samuel W. Rosenstock, Simon Hecht, Joseph Hoffman, Samuel Hoffman, Haas Brothers, Adelsdorfer Brothers, Moses Weil, David Weil, L. White, H. Selig, Joseph Godchaux, L. Rich, Joseph Aaron, J. Uhlfelder, L. Kronthal, Hellman Brothers, L. Lyon, B. Davidson, Julius May, L. Stein, Simons Brothers, N. Koshland, Nathan Asiel.

PHILADELPHIA.

Members of the Congregation *Mickve-Israel*, of Philadelphia, in 1782: Isaiah Bush, Abraham Barrias, Abraham Von Etting, Mayer Solomon, Mayer M. Cohen, Solomon Cohen, Isaac Da Costa, Samuel Da Costa, Mayer Darkliam, Samuel De Lucena, Bernard Gratz, Michael Gratz, Moses Gomez, Daniel Gomez, Philip Moses, Samuel Hays, Jacob Hart, Manuel Josephson, Barnubel S. Judah, Isaac Judah, Israel Jacobs, Abraham Levy, Hagima Levy, Isaac H. Levy, Solomon Levy, Ezekiel Levy, Jacob Levy, Henry Marks, Isaac Moses, Solomon Marache, Moses H. Myers, Abraham Henriquez, Joseph Solomon, Haym Solomon, Isaac Da Costa, Jr., Isaac Madeira, Joseph Madeira, Solomon Marks, Eleazar Sey, Isaac Moses, Sr., Zodak Dornistad, Simon Nathan, Lyon Nathan, Moses Nathan, Moses Judah, Joseph Abandanon, Andrew Levy, Jonas Phillips, Coshman Pollock, Gershom M. Seixas, Benjamin Seixas, Mordecai Sheftal, Sheftal Sheftal, Benjamin Nones, Naphtali Phillips, Levy Solomons, Isaac Abrahams, Myer Hart and son, Judah Aaron, Solomon Aaron, Isaac Cardoza, Manuel Myers, David Bush, Reuben Etting, Solomon Etting, Moses Jacobs, Moses

Nathan, Jacob Cohen, Solomon M. Myers, Ephraim Hart, Henry Noah, Levy Phillips, Abraham Seixas, Samuel Alexander, Barendt Spitzer, Moses B. Franks, Joseph Simons, Michael Marks, Jacob Mordécai, Mordecai M. Mordecai, Jacob Myers, Asher Myers, Moses A. Myers, Abraham Saspertes, Judah Myers, Joseph A. Myers, Mordecai Levy, Michael Hart, Naim Van Ishac, Naphtali Hart, Lazarus Barnet, Joseph Henry, Colonoms Van Shelemoh, Samuel Israel, Joseph Carpelies, Moses Homberg, Marcus Elkin, Samuel Lazarus, Philip Russell.

NEW ORLEANS.

Officers and Members of the Congregation *Shaaray-Chesed*, of New Orleans in 1828: Morris Jacobs, President; Aaron Daniels, Vice-President; A. Plotz, Junior Warden; A. Green, Junior Warden; A. Philips, Junior Warden; Isaac Philips, Treasurer; A. Audler, Secretary; Jacob S. Solis, Bernard Lejeune, Jacob Myers, L. S. Levy, David Lewis, Moses J. Hart, Ralph Jacobs, A. P. Levy, Myers J. Ellis, J. La Salle, Solomon Hunt, L. H. Jones, Joseph Solomon, E. Stern, Abs. Goldsmith, Nathan Hart, A. H. De Jong, A. S. Emmony, Samuel Jacobs, Marx Myers, Levy Prince, Solomon Ferth, Lewis Kokernot, Marton P. Levy, Charles Myers, Aaron Kirkham, Abr. Block, Doct. Z. Florance.

BALTIMORE.

In 1856 Mrs. S. N. Carvalho, then residing in the city of Baltimore, consulted with several of her personal friends, who consented to join her in an effort to establish a Sunday-school where all children of Hebrew parents should receive instruction in the principles of conservative Judaism. Mrs.

Carvalho had been in former years a teacher in the Sunday-school of Miss Rebecca Gratz at Philadelphia. A meeting was held at the residence of Mrs. Carvalho, where an association was formed, a constitution and by-laws adopted and officers elected. Committees were appointed to provide the necessary funds for the purchase of books, and a large hall was leased as a school-room. The following were the officers for the first year: Mrs. S. N. Carvalho, President; Mrs. Josephine Etting, First Vice-President; Mrs. Gutman, Second Vice-President; Directresses, Mrs. Israel I. Cohen, Mrs. Catharine Cohen, Mrs. Stern, Mrs. Margaret Cohen, Miss Julia Carvalho, Treasurer; Miss Rachel Cohen, Secretary; Edward Cohen, Corresponding Secretary. A large volunteer corps of capable teachers presented themselves on the day of opening. The pupils numbered about fifty girls and boys. Within three months the number had increased to several hundred.

IN THE ARMY AND NAVY.

Albert, the second son of Major Raphael Moses, of Georgia, changed his surname to Luria to preserve the family name, which had been transmitted from the time when his ancestors left Spain on account of the Inquisition, and when nineteen years old was appointed Lieutenant in a North Carolina regiment. He was killed at Seven Pines in June, 1862, while rallying his company, having seized the colors falling from the hands of the dying color-bearer. An incident of this officer's bravery is worth recording. At the engagement at Sewell's Point, near Norfolk, in May, 1861, an eight-inch shell, with fuse still burning, fell into the com-

pany's gun-pit, and young Albert, without a moment's hesitation, seized it in his arms and put it in a tub of water, quenched the fuse and saved his own and comrades' lives. The company, in recognition of his heroism, had the shell engraved with a history of the incident and sent it to his parents. It now stands upon a pillar over his grave at the "Esquiline," near Columbus, Ga., as a fitting monument.

The Confederate soldiers' plot in the Hebrew Cemetery at Richmond, Va., is surrounded by an iron fence representing stacks of muskets, swords, military caps and implements of war, the whole forming a design at once unique and substantial. Within the enclosure and close by rest the remains of the following soldiers, who fell in battle at Richmond and Petersburg and surrounding country: Captain M. Marcus, 15th Georgia; A. Robinson, 15th Georgia; S. Oury, 16th Mississippi; M. Bachrach, Lynchburg, Va.; Corporal G. Eisman, 12th Mississippi; E. B. Miller; H. Jacobs, South Carolina; S. Weiss, Georgia; Isaac Seldner, 6th Virginia Infantry; Lieutenant L. S. Lipman, 5th Louisiana; Lieutenant W. M. Wolf, Hagood's South Carolina Brigade; A. Heyman, Georgia; Julius Zark, 7th Louisiana; A. Lehman, South Carolina; M. Aaron, North Carolina; Jacob A. Cohen, 10th Louisiana; Henry Cohen, South Carolina; I. Frank, Georgia; S. Bachrach, Lynchburg, Va.; Jonathan Sheur, Louisiana; Samuel Bear, Georgia; I. Cohen, Hampton's South Carolina Legion; T. Foltz, 16th Mississippi; Henry Gersberg, Salem, Va.; M. Levy, Mississippi; I. Rosenberg, Georgia; Henry Adler, 46th Virginia; E. J. Sampson, 4th Texas; J. Wolf, North Carolina; J. Hessberg, Caroline

County, Va.; Isaac J. Levy, Richmond Light Infantry Blues. Marx Myers, Richmond Grays; Gustavus Kann, 16th Mississippi; Henry Smith, killed in battle near Fayette C. H., Va.

BIOGRAPHICAL.

Felix Adler, one of the most eloquent orators in America, and the founder of the New York Society for Ethical Culture, is the son of Rabbi Samuel Adler, pastor emeritus of the Temple *Emanu-El*. He graduated from Columbia College in 1870, and was then sent to Europe with a view of preparing for the ministry. For this purpose he entered Berlin and Heidelberg Universities, where he obtained the degree of Ph. D. After his return to the United States he received the appointment of Professor of Hebrew and Oriental Literature at Cornell University, and upon his retirement from the position in 1876, he established the Society for Ethical Culture. In 1877 he published a series of discourses delivered before this Society under the name of "Creed and Deed." He has manifested interest in the welfare of the workingmen, tenement house reform and the kindergarten system. He is also an advocate of cremation and is an officer of some of the associations having in view the introduction of that method of disposing of the dead.

Leon Hyneman, a distinguished Free Mason, was the publisher of "Ancient York and London Grand Lodges," "Hyneman's Review," "The Masonic Library," "World's Masonic Register," and the weekly "Masonic Mirror and Keystone." He died at New York City in 1880, aged seventy-four years. His sister, Rebecca, was a well-known contributor to periodical literature.

Isaac Frank, of New York, was one of the founders of the railroad ticket-brokerage business, which has grown to very large proportions throughout the United States. He is the son of Marcus Frank, who settled at Syracuse, N. Y., and in 1870 moved to Tiffin, Ohio, where in 1874 the son inaugurated his present business. Mr. Frank has branch offices in all the large cities of the Union, and is assisted in his work by his brothers, Jacob and Moses, and other relatives.

ASSOCIATIONS AND INSTITUTIONS.

The Board of Delegates of American Israelites, organized in 1859, was for nineteen years an influential organization, and had for its object co-operation in directing government aid to the rescue of oppressed co-religionists from danger and persecution, and the elevation of the social condition of Hebrews in countries where the laws discriminated against them. The Board was organized soon after the abduction of Edgar Mortaro, by the Papal authorities. Co-operation with the *Alliance Israelite Universelle*, and correspondence with various Jewish organizations in Europe was maintained during the nineteen years existence of the Board, whereby the rights of Hebrews abroad were secured by means of liberal contributions at home, and suffering and destitution in various countries was alleviated. The persecution of Hebrews in the Danubian Principalities from 1866 to 1878, received the earnest attention of the Board. The State Department at Washington was asked in 1867 to institute inquiries regarding the cruel and inhuman laws and practices directed against the Hebrews of Servia, and in 1870 the Board suggested to the Department the appointment at Bucharest of a

“capable consul imbued with American sympathies, and willing to co-operate with the European Consuls in measures for the relief of the unhappy Israelites,” in that country. In accordance with this suggestion Hon. Benjamin F. Peixotto, was designated by President Grant as Consul at Bucharest. His presence proved the means of checking the excesses in that country. The representation of Jewish organizations at Berlin for the purpose of submitting a statement of the Jewish question to the Congress of the Great Powers in 1878 was suggested by the Board of Delegates. The care of poor emigrants from Russia and Roumania, and the regulation of the movement whereby objectionable persons should be excluded was the subject of discussion by the Board, and resulted in the adoption of wholesome regulations. At home the usefulness of the Board has been attested on numerous occasions. In 1861, the Board of Delegates addressed a memorial to Congress, protesting against the act passed by that body providing that chaplains appointed in the Volunteer Service must be “a regular ordained minister of some Christian denomination,” on the grounds of its unconstitutionality. The result was the passage of an amendatory act substituting the word “Religious” for “Christian.” In 1862, the Board secured a revocation of General Grant’s order expelling “Jews as a class” from within the Department of Tennessee. In 1864, the Board memorialized the United States Senate in protest of the action of the Presbyterian Conference at Pittsburg, Penn., praying for an amendment to the Constitution of the United States recognizing Christianity as the religion of the land. In North Carolina, in 1866, a proposition to embody in the new Constitution a provision denying the right to hold office to any person

who should question the "divine authority of the Old and New Testament," called forth a vigorous protest from the Board which resulted in the rejection of the objectionable clause. A similar fate was shared by the bill offered in Congress the same year requiring citizens qualifying as members of the Constitutional Convention to be sworn on the "Holy Evangelists." The formation of the Union of American Hebrew Congregations in 1878, was followed by the dissolution of the Board of Delegates whose functions have since been delegated to a standing committee of the Union designated as "The Board of Delegates on Civil and Religious Rights." The first officers of the Board were: Henry I. Hart, of New York, President; Rev. Isaac Leeser, of Philadelphia, Vice-President; Gerson N. Hermann, of New York, Treasurer; Myer S. Isaacs, of New York, Secretary.

With the large arrival of Russian refugees commencing a few years since, there arose a demand for a new public place of amusement in the city of New York. Accordingly, in 1884, a Russian-Hebrew Opera Company, with Moses Silberman as manager and Joseph Lateiner as composer, opened an establishment in Turner Halle on East Fourth Street. In the course of a few months they removed to Nos. 113 and 113½ Bowery, where they secured a ten years' lease. Here they have been presenting for the past three years a number of musical plays by exclusively Hebrew-Russian artists of repute from Odessa, St. Petersburg, Moscow and Roumania. The stars comprising a portion of the troupe are Messrs. Abraham Schengold, M. Spiva-Kovski, M. Heine, Mrs. Moses Silberman and Mrs. S. Borodkin. The most successful plays thus far produced are "Orpheus,"

which constituted the initiatory performance on May 23, 1884, "David Ben Jesse," "Bar Cochba," and "Joseph and His Brothers." In this establishment the Hebrew-German dialect is employed. The entire cast, as well as various staffs of employees, artistic, business and mechanical, are of the Hebrew persuasion. The "Oriental," by which name this theatre is known, has accommodation for 1,000 patrons. The price of admission ranges from 25 cents to \$1.00.

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	" 27,	24th "	" " Ludwig,	" "	Leo.
	" 124,	11th "	" " Levy,	" "	Levi.
	" 171,	12th "	" " \$750,000,	" "	\$250,000.
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