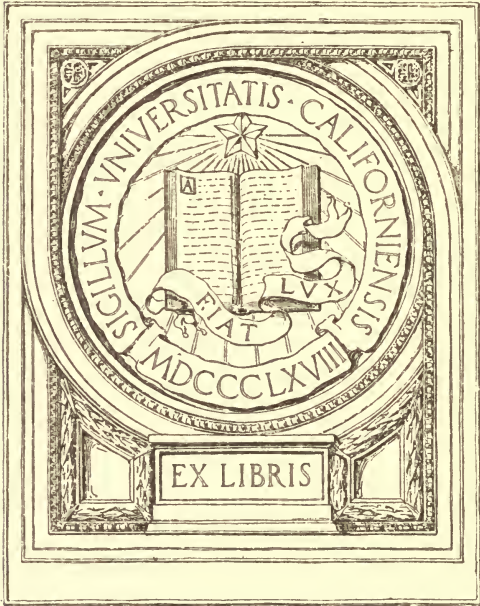


THE JEWS  
WHO STOOD  
BY  
WASHINGTON



MADISON C. PETERS

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# *The Jews Who Stood By Washington*

AN UNWRITTEN CHAPTER IN  
AMERICAN HISTORY

By

MADISON C. PETERS

AUTHOR OF "JUSTICE TO THE JEW," "AFTER DEATH—WHAT?" ETC.



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*To Nathan Straus  
The Man With International  
Head and Heart  
This Volume is Dedicated  
By His Friend  
The Author*



## PREFACE

“**T**HE JEWS WHO STOOD BY WASHINGTON” and “HAYM SALOMON” are two of many similar addresses the Author has given on subjects pertaining to Jewish history. The Author is perhaps the only Christian minister to be found anywhere who has made these themes a special study. The address by former President Taft was given immediately following the writer’s address on “THE PART OF THE JEW IN THE MAKING OF AMERICA.” In the hope that these facts may some day become a part of the American history to which they rightfully belong, these addresses are put in permanent form.

THE AUTHOR

NEW YORK  
April, 1915



## The Jews Who Stood by Washington

The first Jewish settlers in New Amsterdam, as New York City was then called, arrived September 23, 1654, from Brazil, a part of America first inhabited by a large number of Jews. The following spring other Jews arrived and the expulsion of the Jews from Brazil increasing the Jewish residents in New Amsterdam gave ground for the belief that their number would grow enormously.

The bigoted Governor, Peter Stuyvesant, whose head was as wooden as his leg, requested the directors of the West India Company in Amsterdam that "none of the Jewish nation be permitted to infest the New Netherlands." The answer was worthy of tolerant Holland—that his request "was inconsistent with reason and justice."

Finally the directors of the company at Amsterdam resolved to permit the Jews to trade in New Netherlands so long as

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they cared for their own poor. If those narrow-minded old burghers could see how well the Jews have kept their promise, they would open their eyes in surprise at the many magnificent benevolent institutions, covering every conceivable case of need and suffering, which testify to the inborn kindness of the Jewish heart.

In 1656 D'Andrada was denied the privilege of holding real estate. During the same year the Governor, through the Council which he absolutely controlled, as well as the burghomasters, refused De Lucena permission to prepare a burial ground for the Jews. A few months later this decision was revoked. The Jews' worship was not allowed.

An interesting example of the "good old times" is the fact that the Pilgrim Fathers appealed in vain to the Dutch government for permission to settle in its American domains before a Plymouth settlement was made. The Dutch like the Puritans loved religious liberty so much that they desired to keep it all to themselves. It is strange that so many of the dissenters who fought against the established church no sooner had their own

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efforts been crowned with success than these very men who had fought their own cause so bravely became opponents of that complete religious liberty which now lies at the foundation of American institutions.

The most conspicuous Jew of this early period was Asser Levy, one of the very first Jews who went to New Netherlands, as a refugee, from Brazil, in 1654.

Life in the new world was insecure and it became necessary for the burghers to stand guard for the protection of their homes. Stuyvesant would not permit the Jews to exercise this right of defense, and instead imposed a monthly contribution. Levy and his comrades refused to pay. He demanded of the tax collector:

“Is this tax imposed on all the residents of New Amsterdam?”

“No,” was the reply, “it is imposed upon the Jews because they do not stand guard.”

“I have not asked to be excused,” said Asser Levy, and added, “I am not only willing, but I demand the right to stand guard.”

“But you are not a burgher,” was the objection.

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“Then what is there to prevent my becoming a burgher?” was the proud rejoinder. The Council rejected Levy’s petition and told him that he and his comrades might go elsewhere if they liked. He appealed to Holland and was permitted to do guard duty like other burghers and so Asser Levy became the first Jewish citizen of America.

Furious under the reversal of his policy, by his superiors, Stuyvesant became a strict constructionist of the grant of the law prohibiting the Jews to trade at Ft. Orange, the City of Albany, or in the direction of the Delaware. Again Asser Levy appealed to Holland and on came the decree permitting trade to be carried on by the Jews throughout the Dutch possessions.

The rights given to the Jews were then declared by Stuyvesant not to include holding real estate and again Levy appealed to the authorities and once again prevailed and became the first Jewish owner of real estate within the United States, ownership located in Albany, in 1661. Levy was also the earliest Jewish owner of real estate in New York City,



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his transactions commencing in June, 1662, and in 1664 when the wealthiest inhabitants were summoned to lend to the city money for fortifications against the English, he lent the city one hundred florins—a Dutch florin or guilder equalled forty cents—but you will get an idea of how far \$40 went in those days when you recall that Peter Minuit, by good use of “schnapps,” bought the whole of Manhattan Island in 1626, for beads and trinkets valued at sixty florins or guilders, or about \$24.\*

No other Jew in his day seems to have had so many dealings with Christians as Levy. In 1671 he lent the money for building the first Lutheran church in New York. He was named as the executor of wills of Christian merchants. His grandson, Asser Levy, or Lewis, was an officer in a New Jersey regiment during the Revolution.

In 1664 the city was captured by the English and its name changed to New

\*The Indian word *Man-a-tey* means “the island” and when the Indians awoke from their drunken stupor, they named the place *Man-a-hat-ta-nink*, “the place where we all got drunk.”

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

When James, Duke of York, became King James the II, Governor Andros, who succeeded Dongan, was instructed to "permit all persons of whatever religion, freedom to worship." It is not known when the Jews took advantage of this liberal decree. Prior to this time services were privately conducted, though there is evidence to show that there was a Synagogue in New York in 1695, the first in America, on the south side of the present Beaver Street, near Broadway. In 1728 a new edifice was erected in Mill Street, a street now known as South William. That there was a Synagogue in New York before the

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one erected on Mill Street is evident from the statement of the Rev. John Sharpe, who in proposing the erection of a school library and a chapel in New York in 1712, in pointing out the advantages which the city afforded, declared it was "possible also to learn Hebrew here as in Europe, there being a Synagogue of Jews attended by many ingenious men of that race from Poland, Hungary, Portugal, Germany and other countries."

The prohibition against the Jews going into retail trade, a Dutch law which somehow remained operative under English law, was gradually dropped, for we find Jews engaged in retail trade in the early part of the eighteenth century. One of the great merchants of this period (about 1768 to 1790) was Hayman Levy, who traded with the Indians, and an historian of that day claims that he was "actually worshipped by the red man."

John Jacob Astor acquired his first experience in the fur trade while in Levy's employ. Upon his books are entries of money paid to John Jacob Astor, for beating furs at \$1.00 a day. Nicholas Low, ancestor of Seth Low, served as Levy's

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clerk for seven years, and then laid the foundation of his great fortune in a hog-head of rum purchased from his former employer, who besides rendered him substantial assistance.

Perhaps the first Jew in America\* ever elected to office was Colonel Frederick Phillips, of Westchester County, and on the question concerning his contested seat in the Assembly of New York, on September 23rd, 1737, it was resolved that Jews could neither vote for representatives nor be admitted as witnesses as the Jews were not permitted to vote for members of Parliament in Great Britain, it was the unanimous opinion of the house that none of the Jewish profession could vote for representatives.

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

\*It has been claimed that one Marks, a Jew, was a member of the Colonial Assembly of Connecticut, in 1728.

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Bancroft has referred to Maryland as among the first colonies which "Adopted Religious Freedom as the Basis of the State." But its religious freedom was limited to those within the province who believed in Jesus Christ, and was accompanied by a proviso which declared that any person who denied the Trinity should be punished with death. Maryland therefore was no place for the Jews. Even after the Revolution, though under the Constitution of the United States, a Jew was eligible to hold office, no one could hold office under the government of Maryland without signing a declaration that he believed in the Christian religion. This disability was not removed until February 26th, 1825, when the legislature finally passed the bill according to the Jew and his full civil rights.

From the period of the riot, in 1749, "directed against a Jew and his wife," according to Governor Clinton's report to London, to the Revolution, there was little increase in the Jewish population in New York. A few additions were made by immigration from England, but not sufficient to counteract the emigration to

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Charleston, Philadelphia and especially to Newport. Attracted by the tolerance of Roger Williams, a fugitive himself from persecution, and disheartened by Stuyvesant's persistent persecutions, many Jews made their way to Newport as early as 1657, and for twenty years preceding our Revolutionary War Newport was one of the principal cities in the American colonies, in commercial importance ranking with Boston and Philadelphia, for Edward Eggleston tells us that "he was thought a bold prophet who then said that 'New York might one day equal Newport,' " for about 1750, New York sent forth fewer ships than Newport, and just half as many as Boston. It was the fair treatment of the Jews under Roger Williams, the pioneer of religious liberty, which caused the Puritan Cotton Mather, in his "Magnalia," to characterize Newport as "the common receptacle of the convicts of Jerusalem and the outcasts of the land."

The breaking out of the American Revolution ended the commercial prosperity at Newport. The very favorableness of its situation for commerce had now the opposite effect and left it most exposed to

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the attacks of the enemy of any other place in North America. In addition to this exposure, people of Newport had particularly provoked England, as it was one of the very first places to show resistance to the arbitrary acts of the British, by burning an armed vessel which came to exact an odious tax. Eight thousand British and Hessian troops occupied it, destroyed four hundred and eighty houses, burned the shipping and during an occupation of three years destroyed the commercial prospects of the city. The heaviest blow fell upon the Jews.

An occasional Jew may have strayed into other parts of New England, but the Puritans had no use for the Jew—unless he became a convert. The best known of the early settlers was Judah Monis, the first instructor in Hebrew in Harvard. He was born Feb. 4th, 1683 and educated in Leghorn and Amsterdam. After serving as Rabbi in Jamaica and afterwards in New York he settled in Boston, in 1720, in which year Harvard gave him the degree of M. A., the only degree conferred upon a Jew by Harvard, prior to 1800. He embraced Christianity and his baptism

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was made a great public ceremony in College Hall. After teaching for twelve years the college authorities undertook the publication of his Hebrew Grammar, for which purpose a set of Hebrew type was sent out from England to the Colony. Monis filled the chair of Hebrew for forty-two years.

The first documentary evidence regarding the settlement of Jews in Philadelphia dates from 1726, although it is known that Jews settled in Shaefersville, Lancaster, York and Easton, as early as 1655. Evidently there were Jews in Pennsylvania at least twenty-five years prior to the landing of William Penn.

Aaron Levy came to America from Amsterdam in 1760 and founded the town of Aaronsburg, in Northumberland county, Pennsylvania, the only town in America bearing the name of a Jew. He was of great assistance to the Colonists in their struggles for independence. He was a partner of Robert Morris in various enterprises and in the Journal of Continental Congress from March 29, 1781 is a report from the Board of Treasury about considerable loans to Continental Congress.



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Maryland, it seems was the first colony in which Jews settled, they seemed to have arrived shortly after the establishment of the provincial government in 1634. As early as 1657, Dr. Jacob Lumbrozo settled there and letters of denization were issued to him Sept. 10, 1663.

On July 7, 1733, a party of forty Jews sailed up the Savannah river on a vessel direct from London, arriving in the very midst of a public dinner given by Oglethorpe, who had assembled the Colonists for the purpose of allotting to each settler his proportion of land and of organizing a local government.

The industry of the Jews, with the thrift of the Scotch, who came a little later, made a success of Oglethorpe's scheme, for it is a well-known fact that the Colonists, were dissolute, mutinous and unwilling to protect the Colony from the Spaniards, who threatened its destruction.

Oglethorpe had great respect for the Jews and to a proposition of the trustees that the Jews should have no lands allotted them in the Colony, Oglethorpe had the pluck to override the desire of the trustees, declaring that if he obeyed he would lose some of the best settlers in the Colony.

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With the departure of Oglethorpe from Georgia and on account of the persistent hostility of the trustees of the London Company, subjected not only to civil disabilities, but with the rest of the population, many Jews moved from Savannah and settled in the rising city of Charleston, where the Jews distinguished themselves by their patriotism during the struggle for independence.

The Colonial Jew was engaged in commerce on a large scale. His merchandise floated on every sea. He invaded the wilderness and contributed enormously to the wealth of the country. He cast his fortunes with the infant republic. Though comparatively recent settlers, few in numbers, they furnished more than their proportion of men and the sinews of war. They not only risked their lives, but aided with their money to equip and maintain the armies and this in spite of the fact that they were denied the rights accorded to other citizens—though barred from elective offices by clauses in the charters, hemmed in and hounded by restrictive laws, yet almost to a man they stood loy-

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ally by Washington and the men who stood with him.

At the date of the first census, 1790, when the total population was four millions, and the Jewish population was estimated at three thousand, one to thirteen hundred and thirty of the population. According to the estimate of Isaac Harby in 1826, there were then, nearly forty years after the Revolution, not over six thousand Jews in the United States.

The Jew's part in the making of the new nation is in the main an unwritten chapter in American history

The rulers of Europe, during the present war are recognizing the patriotism of the Jew. Washington, Jefferson, Franklin, Madison and the men who stood with them were familiar with the services of the Jews for their country, as their frequent communications with them, showed and favored conferring full rights upon them as citizens.

The Non-Importation Resolutions in 1765, the first organized movement in the agitation for separation from the mother country, a document still preserved in Carpenter's Hall at Philadelphia, contains the

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following Jewish names: Joseph Jacobs, Hayman Levy, Jr., David Franks, Matthias Bush, Michael Gratz, Bernard Gratz, Moses Mordecai, and Benjamin Levy\* who was appointed March 9, 1776, by Continental Congress as authorized signer of bills of credit.

The decision reached in New York, 1770, to make more stringent the Non-Importation Agreement which the Colonists had adopted to bring England to terms on the taxation question, had amongst its sign-

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\*Benjamin Levy's son Moses, born in Philadelphia, 1756, was the most distinguished Jewish lawyer prior to 1800. He became presiding judge of the District Court of Philadelphia in 1822 and it is very likely that the Mr. Levy of Pennsylvania referred to in the correspondence between Jefferson and Gallatin in which Jefferson mentioned having Levy's name under consideration for the office of Attorney General of the United States was Moses Levy.

The first Jew on the bench in America was Isaac Miranda and the first we know of him was in Lancaster, Pa., where he died in 1733. With the exception of Pennsylvania, South Carolina and Georgia, we find no Jewish lawyers anywhere in the thirteen states before the beginning of the nineteenth century. In 1774, Moses Franks of Pennsylvania appears on a list of Americans admitted as members of the London Inns Court to plead at the bar of the English Courts of Common Law and Equity.

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ers Samuel Judah, Hayman Levy, Jacob Moses, Jacob Meyers, Jonas Phillips and Isaac Seixas.

Among the signers of the bills of credit for the Continental Congress in addition to Benjamin Levy already named were Benjamin Jacobs and Samuel Lyons of New York, Isaac Moses of Philadelphia and New York, a co-worker with Robert Morris on behalf of the Government's finances, who contributed \$15,000 to the Colonial Treasury. Through his influence an act was passed November 18, 1784, by the Legislature of New York, levying specific duties and establishing custom houses.

Herman Levy of Philadelphia repeatedly advanced considerable sums for the army in the field.

The Jews in the South were not lagging behind their patriot brothers of the North. Congress in 1778 ordered the Colonial Treasury to pay Philip Minis \$7,000 for money advanced by him to the acting paymaster of the troops of Virginia and North Carolina in the State of Georgia.

Manuel Mordecai Noah, of South Carolina, not only served in the army on Washington's staff, but gave \$100,000 to fur-

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ther the cause in which he was enlisted.

The real financier of the American Revolution was Haym Salomon, a Polish immigrant, a Philadelphia broker, "a dealer in bills of exchange on France and Holland." In the subsequent chapter of this book, we give a detailed account of the remarkable story of one of the most interesting men in American history, and in this connection we desire only to speak of Haym Salomon as a man.

Through the courtesy of Mr. William Salomon, great-grandson of the Revolutionary hero, the author had placed at his disposal copies of letters written and received by Haym Salomon, which letters give us an insight into his character. Men are apt to say on the impulse of the moment things which are not their real thoughts, but when a man deliberately sits down and that which with pen in hand he writes out, may be regarded as the best evidence of his real nature. "As a man thinks so is he." And a man's written words rather than the things spoken are the best evidence of what sort of a man he is.

Under date of February 4, 1782, Joshua

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Isaacs, of Lancaster, Pa., wrote to Mr. Salomon concerning the number of officers there belonging to Cornwallis' army and who were in great want of money, but found it difficult to sell their Bills. Isaacs, owing to scarcity of cash could not accommodate them and wrote to Mr. Salomon to do so. Mr. Salomon answered that "if the bills were drawn by the Paymaster-General in favor of any particular officers and indorsed by the Commander-in-Chief, or at least by the Commanding-officer of the Regiment, for a short sight, payable in New York, they will answer, if they are drawn on London it will make no difference. If they are correctly drawn it is in my power to furnish sufficient cash to supply the whole army," and then he added that he would advance small sums on them until he "knew positively that the Bills were correct." Receiving word from Mr. Isaacs that everything was all right he answered: "I shall furnish you with as much cash as you may stand in need of. Proceed on the business immediately and draw on me for any sum by post or express, it shall be honored at sight, let the amount be ever so great."

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Thus we see that he not only relieved our army, but the foes in distress found him a friend.

The letters also show that Mr. Salomon bought goods of every description for people in all parts of the Colonies, advancing the money for the purpose, for which advance he charged 5%. The confidence his letters show he reposed in those who transacted business with him at long distance was remarkable. The letters indicate a variety of enterprises and interests which would be remarkable even in our days. His letters show that he was one of the most courtly men, a gentleman of the old school and his demands for money owed him were made in the kindest spirit.

Among the letters in preservation and which reveal the characteristic of his race is his anxiety for his parents, how he sent a Mr. Sampson to find them in Poland, as well as his brothers and sisters and contributed generously to their wants. It seems for a while he had lost sight of them. He says it is his "duty now that it is in my power to afford them assistance." Mr. Sampson with 500 guilders was instructed to dispose it among his relatives.



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In one of his letter he says: "What little I have I feel it my duty to share it with my father and mother—they are the first to be provided for by me and must and shall have the preference. Whatever little more I can squeeze out I will give my relations," but, writing to one of his nephews, he says: "I tell you plainly and truly that it is not in my power to give you or any relation yearly allowances. Don't you or any of them expect it—don't fill your mind with vain expectations and golden dreams that never can be accomplished. I have three young children and as my wife is very young may have more and if you and the rest of my relations will consider things with reason they will be sensible of this I now write, but, notwithstanding this, I mean to assist my relations as far as lays in my power."

In one of his letters to Felix Gilbert of Rockingham County, Virginia, he concluded by saying: "Nothing can give me more real pleasure than when you please to give me an opportunity of rendering you such services as is in the power of Your Very Obedient and Most Humble Servant."

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Salomon was a graduate of the University of Hard-Knocks, he was a self-educated man and his associations with the foremost men of his period made him conscious of the value of a good education and in his letter to Mr. Israel Meyers of New York in which he again speaks of his concern for his parents and as Mr. Meyers was going to Poland to relieve in person the parents of Salomon, he added a postscript to the letter as follows: "Please mention to my father the difficulty that I have labored under in not having any learning and that I should not know what to have done had it not been for the languages that I learned in my travels—such as French, English, etc. Therefore would advise him and all my relations to have their children well educated, particularly in the Christian language and should any of my brother's children have a good head to learn Hebrew would contribute towards their being instructed."

The Jews were as patriotic in the field as they were generous with their money. Even before the Revolution the Jews stood by Washington—in 1754 during the French and Indian War, Isaac Meyers of

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New York, called a town meeting at the Rising Sun Inn and organized a company of bateaumen of which he became Captain and in Washington's Journal of the expedition across the Allegheny Mountains two Jews by name, Michael Franks and Jacob Meyers, are named. No doubt others followed Washington, but only these have left traces of their presence.

When the Colonies were agitated by the disastrous ending of the Braddock campaign in 1755 and the incipient movement towards federation, we find a Jew, Benjamin Cohen, a member of the Provincial Council of Pennsylvania appointed to high office in the Colony.

Among the patriots of the South, none worked more unselfishly than Mordecai Sheftall, "Chairman of the Rebel Parochial Committee," organized to regulate the internal affairs of Savannah, and composed of patriots opposed to the royal government, who after hostilities were begun in the South, was appointed Deputy Commissary General of Issues for the Continental Army assigned to the South, and when the British troops attacked Savannah, in December, 1778, Sheftall's name

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appears not only foremost among the patriotic defenders of that city and as one who advanced considerable money to the cause, but as one who was placed on board the prison ships because of his refusal to flock to the royal standard.

In 1780 when the British authorities passed the disqualifying acts we find the name of Mordecai Sheftall near the head of the list with the most prominent patriot names of Georgia. He received a grant of land as a reward for his services. Besides his services he contributed large sums of money.

David Emanuel, of whom little is known, was the first Jew to hold the office of Governor of one of the United States—Georgia. He was born in Pennsylvania and settled in Burke County, Georgia, about 1768. From the very beginning of the American Revolution he was a prominent figure on the patriot side as an able scout, a fearless soldier and an important member of the Executive Council

Besides serving in the field he was a member of the Assembly and County Judge for a long time. Georgia was one of the battle grounds of the war and

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Emanuel served throughout the entire struggle. He was captured by a party of loyalists and ordered to be shot. He was ready for the execution when one of his unfortunate companions begged for permission to go to prayer and while the soldiers stood ready to fire Emanuel made a sudden jump among the horses, and mounting one made a dash for his life. His pursuers followed him into the darkness of the night, but he made his escape. His brothers, David and Levy were Second Lieutenants. After the war he became President of the Senate and March 3, 1801, sixth Governor of Georgia. Whether he held this dignity by virtue of his Presidency of the Senate or whether he won it at a regular election, is a matter of dispute, but no matter how he became Governor, it is certain that the laws for that year, 1801, are signed "David Emanuel, Governor." Since that time no Jew has served as Governor of any State until the present, Moses Alexander, of Idaho.

Francis Salvador was an important member of the Provincial Congress of South Carolina.

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Major Benjamin Nones served on the staffs of Washington and Lafayette—his first service was as a private under Pulaski and what he accomplished under the gallant Pole is shown in the following testimonial now in possession of the Nones family, signed by Captain Verdier, of Pulaski's staff, dated Charleston, December 15, 1779:

“It is but just that I should render an account of the conduct of those who have most deserved thanks for bravery in this 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 the 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 him the favor and esteem of General Pulaski, as well as that of all the officers who witnessed his daring conduct. For which reason I

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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 proof, satisfaction and pleasure.”

Colonel Isaac Franks served under Washington during the whole of the American Revolution, during which he received several wounds. He was an intimate friend and companion of Washington, who occupied his house at Germantown when he came to Philadelphia to attend the assembling of the first Congress of the newly born United States.

Franks entered upon his military career at 17. He took part in the Battle of Long Island under the immediate command of Washington. He equipped himself at his own expense. He first entered Colonel Leshers' regiment, annexed to the army of the United States under command of Washington. In 1778, he became Forage-master and was stationed at West Point during 1781 when he entered as an Ensign into the service of the 7th Massachusetts, then stationed at West Point. In 1794 he was honored by Governor Mifflin as Lieutenant Colonel of the 2nd regi-

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ment of Philadelphia County Brigade of the Militia of the Commonwealth of Pennsylvania. Through this appointment he became generally known as Colonel Franks.

David S. Franks, a young English merchant who settled in Montreal in 1774, was arrested May 3rd, 1775 for speaking disrespectfully of the King. He was discharged a few days later. In 1776, General Worcester appointed him paymaster to the American garrison at Montreal, during which time he advanced considerable sums of money. When the army retreated from Canada, he enlisted as a volunteer and joined a Massachusetts regiment. In 1778, he was ordered to serve under Count d'Estaing, then commanding the sea forces of the United States. The expedition having failed, Franks became a member of Arnold's military family. In 1779, he went as a volunteer to Charleston, serving as aide-de-camp to General Lincoln. He was later recalled to attend the trial of Arnold. Franks was implicated in the trial, but was honorably acquitted. Not satisfied, he wrote to Washington for a court of inquiry, which met Nov. 2nd,



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1780, at West Point and completely exonerated him. His arrest was a mere formality. He was too jealous of his honor as a man and reputation as a soldier, not to demand an investigation. Colonel Harrison, Washington's Secretary expressed the utmost confidence in Franks, as did General Knox in his sworn statement before General Greene.

In 1781, Major Franks was sent by Robert Morris to Europe with important messages to Jay in Madrid and to Franklin in Paris. On his return Congress reinstated him into the army with the rank of Major. He was sent to Europe by Congress in 1784 on matters connected with Peace Treaties and two years later served in a confidential capacity in the negotiations connected with the Treaty of Peace and Commerce made with Morocco. A year later he brought the Treaty home with him. January 28th, 1789, he was granted 400 acres of land in recognition of this services during the Revolutionary War.

David Franks of Philadelphia had his fortune swept away by confiscation on account of his adherence to the cause.

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David Hayes, a Westchester County, New York, merchant, ardently supported the Colonists, serving in the Colonial army of Long Island, in retaliation for which the Tories burned his house.

Lewis Bush became a captain in the 6th Pennsylvania Battalion and later was commissioned a Major. He was wounded at the battle of Brandywine, died four days later.

Captain Abraham served with the battalion of Cumberland County Militia, Maryland.

Aaron Benjamin became Regimental Adjutant in the 8th Connecticut.

Solomon Pinto served as an officer in the Connecticut Line throughout the War and was among the patriots wounded in the British attack upon New Haven, July 5th and 6th, 1779. He has the additional distinction of having been one of the original members of the Society of Cincinnati in Connecticut, which included only meritorious officers of the Revolutionary army. He had brothers, Abraham, a soldier in the 7th Connecticut, and Jacob, who early espoused the patriotic cause.

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Isaac Israel became captain of the 8th Virginia.

Nathaniel Levy of Baltimore served under Lafayette.

Benjamin Etting was among the patriotic merchants of New York who were forced to flee before the British Troops.

In Madison's papers the services of Jacob I. Cohen are repeatedly mentioned.

Solomon Bush after having served as Deputy Adjutant General of the Militia of the State of Pennsylvania entered again in the service, when General Sir William Howe invaded Pennsylvania and the militia were called out pursuant to the resolutions of Congress and the requisition of George Washington. He was dangerously wounded in the skirmish with the militia and the advance of the British army.

Philip Jacob Cohen became so distinguished for his services that he was singled out by the British authorities, through a special order, depriving him of the right of holding or exercising any office of trust, honor or profit in the Province of Georgia.

Solomon Etting, a native of York, Pa., was appointed on the committee which forwarded resolutions to Washington ex-

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pressing disapprobation of a proposed treaty with Great Britain.

Captain Ruben Etting of the Independent Blues was taken prisoner by the British at the surrender of Charleston.

Michael Hart of Easton, Pa., in recognition of his public services was honored by George Washington, who became his guest during a short sojourn in that town.

Moses Isaacks, in recognition of whose valuable services had the honor of receiving Washington as a guest at his house in Newport.

Jacob Leon and Benjamin Moses served on the staff of Pulaski. Jacob Moser was a captain in the 6th Pennsylvania. Second Lieutenant Joseph Samson of Massachusetts, and Lieutenant Abraham Seixas of the Georgia Brigade, Samuel Bush, Emanuel de la Motta, Benjamin Ezekiel, Jason Sampson, Ascher Levy, Nathaniel Levy, Jacob Hays, Aaron Benjamin and Benjamin Moses, are a few of the Jews who distinguished themselves upon the battle fields of the Revolution.

Hazan Gerhsom Mendes Seixas was one of the fourteen ministers participating in the inaugural exercises of Washington's

## Stood by Washington

administration in New York, April 30th, 1789. He was a trustee of Columbia College for 28 years, the only Jew who ever sat upon the Board of Trustees, they being almost uniformly of the Episcopalian faith. He disbanded his congregation in New York rather than continue under British auspices. His is also the honor of having preached the first Thanksgiving sermon in this country in pursuance to President Washington's proclamation.

Phillip Moses Russell in the spring of 1775 enlisted as a surgeon's mate under the command of General Lee. After the British occupation in Philadelphia in September, 1777, he became surgeon's mate to Surgeon Norman of the 2nd Regiment of Virginia. Russell went into winter quarters with the army at Valley Forge in 1777-1778. Sickness forced him to resign in August 1780. He received a letter of commendation from General Washington for his "assiduous and faithful attentions to the sick and wounded."

The commemoration of the first battle field of the Revolutionary war was made possible through a Jew—Judah Touro, of New Orleans, who came to the aid of An-

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drew Jackson during the memorable defense of that city. Upon learning that Amos Lawrence of Boston had proposed to give \$10,000 to complete the Bunker Hill monument if any other person could be found who would give a like amount, and immediately Judah Touro sent his check.

At a dinner given at Faneuil Hall on June 17th, 1843, to celebrate the completion of the monument the two great benefactors of the association were remembered by the following toast:

“Amos and Judah, venerated names,  
Patriarch and Prophet press their equal claims,  
Like generous courses running neck and neck,  
Each aid the work by giving it a check;  
Christian and Jew they carry out one plan,  
For thought of different faiths, each is in  
heart a man.”

I have recited these instances of the Jew's loyalty to show that he is not a parasite, not an exploiter, not a new comer, but an American of the Americans. May the Jew of the future never prove false to this heritage, and may he never forget his debt to the first settlers in this land of freedom.

## Stood by Washington

Has the Jew no country? Peerless America is his. The American flag is his. America is as much a Jewish as a Christian country. In the Mayflower the Jewish Bible crossed the Atlantic and at Plymouth Rock the Pentateuch was recognized as the inspiration of the young commonwealth.

The earliest constitution of several New England colonies were framed upon the model of the Mosaic code as a guide and the preachers, who were the progressives and radicals of their day, constantly drew their civil creed from the history of those times and held up the old Hebrew commonwealth as a model for our government.

Dr. Samuel Langdon, President of Harvard College, one of the most influential men of his period, in his election sermon before the "Honorable Congress of Massachusetts Bay," May 3rd, 1775, held up, "The Republic of the Israelites as an Example to American States."

Dr. George Duffield in the Third Presbyterian Church of Philadelphia, with John Adams as a listener, drew a parallel between George III and Pharaoh.

Dr. Ezra Stiles preached a sermon on,

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“The United States Elevated to Glory and Honor,” in which he set forth the Hebrew Commonwealth as the model for the new republic. This was true of all the great preachers of that day.

It is therefore not surprising that when a committee was appointed on the day the Declaration of Independence was adopted, consisting of Franklin, Adams and Jefferson, to prepare a device for a seal for the United States, how perfectly natural that they should, as they did propose as such, Pharoah sitting in an open chariot, a crown on his head and a sword in his hand, passing through the dividing waters of the Red Sea in pursuit of the Israelites, with rays from a pillar of fire, beaming on Moses, who is represented as standing on the shore extending his hand over the sea, causing it to overwhelm Pharoah and underneath the motto:—

*Rebellion to Tyrants is Obedience to God.*



*Haym Salomon*

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# President Taft on Haym Salomon

ADDRESS AT EIGHTH STREET TEMPLE, WASHINGTON, D. C.

It is a great pleasure for me to be here to-night and to hear the eloquent tribute of the orator, Dr. Peters, to what the Jew has done in American history.

One of the privileges of the President of the United States is to attend, and to feel at home at, the religious services of every denomination that is fostered under the flag, no matter what his own church.

It is the duty of the President of the United States, in so far as he may, to testify to his interest in every religion in order that it may be understood of all men that the absence from the Constitution of the United States of any recognition of a state church gives no right to any man to infer that the government is against the churches. On the contrary, the government is for all the churches, and it eliminates a state church in order that

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it may embrace all and support all and protect all without guiding or restricting any.

If there was anything that I could criticise in my friend Dr. Peters' address, it was that the Jews of the United States do not need the elaborate defense that he has made—at least for one brought up as I was. My father was a member of the Unitarian Church of Cincinnati, and that church stood just opposite Dr. Wise's synagogue—just across the street, on the corner of Eighth and Plum, and occasionally we exchanged ministers, and we had Dr. Wise in our pulpit, and our minister spoke in the synagogue across the street. As a consequence, under the influence of my father, who was the broadest man I ever knew, I came to feel that the Jews were a very important part, as they were, of the citizenship of Cincinnati.

And as I attended the public schools, and was prepared for college there, I had occasion to note what Dr. Peters has commented on, that there were some young men and women with "stein" at the end of their names who were always among the first in the class. Everyone who lives in

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a community like that of my home city of Cincinnati knows that none of the great charities, none of the theatres, none of the societies for art, artistic development, or music, could live if it were not for the supports of the Jews.

I believe it to be true, as Dr. Peters says, that the Jews are not very rich, but they are all engaged in making as good a living as they can, and in supporting their families as comfortably as they can, and in upholding the home and the domestic circle as the most important things to be upheld and supported. And so it is that they are a most important part of every community.

It is pathetic almost to see the Jews of the East Side, who come from Russia and elsewhere, seize and enjoy and appreciate the opportunities that are given in this government for education. I have been there to see the energy and the sincerity with which they respond to every patriotic sentiment, feeling, as they do, gratitude to the flag under which they enjoy the educational and other privileges that this government affords.

I believe, and I am proud of the fact,

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that the Jews in America enjoy an equality that they have in only a few other countries of the world. I don't mean to say that there are not racial prejudices here; I don't mean to say that there are not social clubs and other places where the small-headed men who occasionally get into a directory manifest their greatness by using a blackball and shutting out men of importance in the community; but, my friends, while it is aggravating and exasperating, still it is not the worst thing that could happen. I have had it happen to friends of mine—Gentiles—who have been kept out of clubs by people who are not worthy to button up their shoes, and who have no standing save in clubs. It is aggravating, I agree, but a man is what he is by reason of his respect for himself, and if he knows that some one who affects to snub him and look down upon him is not worthy—if he knows that that person is not his equal and he cultivates any of the philosophy that he ought to call to his aid—he will have the advantage over his small-brained and narrow-minded critic always.

I did not come here to make a speech.

## On Haym Salomon

I came here to second the motion for a memorial to the Jew who stood by Robert Morris and financed the revolution, the friend of Kosciuszko and of Pulaski, both of whom have monuments here—a man who apparently gave all he had, for he had nothing when he died—or at least there was nothing except what he ought to have collected and did not—a man thrown into prison as a spy under Clinton, and who escaped because he could talk ten different languages, and because somebody who had custody of him thought he would be more useful to him as a live interpreter than as a dead man. He subsequently escaped and devoted his entire time and fortune to helping along the cause of the revolution.

It is most interesting to read those letters, to which Dr. Peters has referred, in which Madison speaks of the strapped condition in which he was while he was trying to help out the country as a member of the Congress, and his constant application to his friend Salomon until he became ashamed to go to him, because Salomon would not charge him any interest. Salomon must have had a pretty heavy load to carry in looking after all

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those Congressmen, but they were necessary to this country, and he knew it. It is not the man only who wears the uniform and carries a gun or a sword and has epaulets that is necessary to effect a successful revolution.

Money is the sinews of war, and the necessity for money impresses itself as the fight goes on, and you will observe that Haym Salomon was most active during these later years, when the strain grew harder in the fight and when people were likely, because of the long struggle, to become tired out and to lose their patriotic interest. Then it was that he negotiated these large loans; then it was that he helped his impecunious associates, and then it was that he entitled himself to the gratitude of the entire country. If there should be erected a memorial to him in Washington to testify to his disinterested self-sacrifice in behalf of his country it would be most appropriate.



## I

# Haym Salomon

**H**AYM SALOMON was born at Lissa, Poland, in 1740, of Jewish-Portuguese descent, and it is probable that he left his native country after the partition of Poland in 1772.

Salomon's family were highly respectable and learned people. He enjoyed the friendships of Kosciuszko and Pulaski, the noble patriots who unsheathed their swords for human liberty.

With his own unhappy country's history and with his hatred of despotic Russia, Salomon imbibed a love of liberty which extensive travel in Europe intensified, and, as might have been expected, the outbreak of the Revolution found him an ardent supporter of the Colonial cause.

## Haym Salomon

He was imprisoned, tortured, and condemned to a military death, but on August 11, 1778, he managed to escape, by bribing his jailor, leaving behind him in New York six thousand pounds sterling, a distressed wife, and child one month old. It seems likely that his intimate friend, the brave General McDougall, who then commanded the American army in the neighborhood of New York, was in co-operation with him. Fourteen days later Salomon addressed a petition to the Continental Congress, setting forth his services and asking for some employment; but, characteristic of the man, he asked not for himself alone, at the same time he entered a plea for the exchange of Samuel Demezes, a fellow prisoner.

Congress turned a deaf ear to his plea and the denial worked for the ultimate good both of Salomon and the young country.

The tide in his affairs, and as the story shows, the tide in the affairs of the young Republic, turned upon his escape to Philadelphia, and it was not long until he succeeded in establishing himself in business, and there

## The Financier of the Revolution

becoming one of the greatest financiers of his adopted city.

Salomon's matchless enterprise, eminent respectability, remarkable intelligence, irreproachable integrity, his delicate sense of mercantile honor, his unbounded benevolence for all mankind, and, above all, his undying hatred of English tyranny, soon led to his recognition by the leading men of his time, and the uncompromising, implacable foe to British dominion was brought into intimate relationships with the Revolutionary patriots.

Early in 1781, he made known through the newspapers that he was a dealer in bills of exchange on France and Holland. For the most part the money advanced by Louis XVI and the proceeds of the loans negotiated in Holland passed through his hands. He was intrusted with the negotiation of all the war subsidies of France and Holland on his own personal integrity, which were sold 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. Several European fi-

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nancial houses did business through him. A few days after the foregoing announcement, Robert Morris became Superintendent of Finance. Morris' diary records not less than seventy-five financial transactions with Salomon, between August 1781, and April 1784.

Alexander Hamilton, writing during the dark days of the war to Robert Morris, says: "It is by restoring public credit, not by gaining battles, that we are finally to gain our object." Haym Salomon brought not only all his wealth to the aid of his adopted country, but a financial insight which, for clearness and depth, was not surpassed by Alexander Hamilton nor equalled by Robert Morris. America found in Haym Salomon a champion equalled by few, his fertility in resource and soundness of financial views made him, through Robert Morris, Superintendent of Finance, the real financier of the Revolution and judged by Alexander Hamilton's standard of patriotism, surpassed by none, for Haym Salomon was practically the sole agent employed by Morris for negotiating bills of exchange,

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by which means the credit of the Government was so largely maintained during this period. We do not wish to detract from the glory of Robert Morris, but we do insist that the success Morris obtained in his financial schemes was due to the skill, ability and sacrifice of Haym Solomon.

On July 12, 1782, he requested Morris' permission to publish the fact that he was broker to the Office of Finance. In reference to this Morris entered into his diary: "This broker has been useful to the public interests. . . . I have consented, as I do not see that any disadvantage can possibly arise to the public service, but the reverse."

He was appointed broker to the French consul and the treasurer of the French army and fiscal agent of the French Minister to the United States, Chevalier de la Luzerne, enormous sums passing through his hands. He was the principal depositor of the Bank of North America, an institution founded through the instrumentality of Robert Morris, to serve as a means of obtaining funds to carry on the Government, the first and only

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bank chartered by the Revolutionary Congress. The accounts of fifteen other merchants who commenced with the opening of the bank occupied, in all, fifteen pages, up to the period of Salomon's death, while Salomon's account occupied in all fifteen pages, double columns, of the same ledger. Salomon's one account was as large as their entire account in the aggregate. The balances at the various times of settlement in his bank book show special balances of from \$15,000 to \$50,000 at each period. The amount charged by the bank to his account as paid to Robert Morris was over \$200,000, while Robert Morris' own account during the same period had a deposit of less than \$10,000. A further interesting fact is that on a day when Robert Morris deposited \$10,000 in the bank, he received exactly the same amount from Haym Salomon.

Morris' diary, August 26, 1782, records: "I sent for Salomon and desired him to try every way he could to raise money." Two days later he wrote: "Salomon, the broker, came and I urged him to leave no stone un-

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turned to find out money and the means by which I can obtain it."

Not only did Salomon advance large sums to the Government for which he received no return, but the services of James Madison, Edmund Randolph, Generals Mifflin, St. Clair and others were retained in the cause through his bounty. 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." Later he declares: "The kindness of our friend in Front Street (Mr. Salomon) is a fund that will preserve me from extreme necessities, 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."

Henry Wheaton says: "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, as delicately as it was generously administered."

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When Salomon was called on to advance the entire pay for the ensuing year to Jones, Randolph, and Madison, as members of the Revolutionary Congress, they had in writing allotted that Madison should get fifty pounds less than the other two, but Salomon, seeing in young Madison, then only twenty-nine years old, those great talents for which he became distinguished in after years, presented him, from his own private purse, the fifty pounds, thus equalizing the pay of the whole delegation.

Jared Sparks in his 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."

James Madison, twice President of the United States, the most learned and patriotic member of the Revolutionary Congress, thus paid his tribute to Salomon's devotion and bounty: "When any member was in need, all that was necessary was to call upon Salomon."



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Again and again he refers to his "little friend in Front Street," acknowledged not only his indebtedness to "the little Jew" on whose bounty he had pensioned, but again and again refers to his integrity and disinterestedness.

It is true that there were merchants who subscribed to make up army supplies in 1780, ostensibly without security, but Madison's journal shows that they had a contingent security of the best Sterling Exchange to the amount of 150,000 pounds in excess of their subscription.

Not only did Salomon aid his home government, but he was the confidential friend and adviser of agents, consuls, and representatives of foreign powers in sympathy with the Revolutionary movement. He had confidential relations with all the foreign representatives at one time or another. He was the confidential friend of that ardent adherent to the American cause, Count de la Luzerne, Ambassador for France. With this appointment, Salomon was made banker for that Government. He was appointed by Monsieur Roquebrune, treasurer of the forces of

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France in America and made paymaster-general, which office he filled free of charge. A letter from Count Vergennes, Minister of Spain, to De la Luzerne, states that in two years 150,000 livres (equal to present-day francs) were distributed through Salomon.

Salomon for two years, up to the time of his death, out of his own private purse maintained Don Francisco Rendon, Ambassador from Spain. Writing to the Spanish Governor of Cuba, Rendon says: "Mr. Salomon has obtained money for his Most Catholic Majesty and I am indebted to his friendship in this particular for the support of my character, as his Most Catholic Majesty's agent here, with any degree of credit and reputation, and without it I would not have been able to give that protection and assistance to His Majesty's subjects which His Majesty enjoins and my duty requires." More than \$10,000 was thus advanced which was never repaid.

The secret support of Charles III of Spain is said to have been due to Salomon's efforts.

Although Salomon endorsed a great por-

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tion of the bills of exchange for the amount of loans and subsidies our Government obtained in Europe, of which he negotiated the entire sums and the execution of which duty required a great deal of his valuable time, from 1781 to 1783, still there was only charged a fractional percentage to the United States. He never caused the loss to the Government one cent of the many millions of his negotiations, either by his own management or from the credit he gave to others on the sale he made of those immense sums of foreign drafts on account of the United States.

After the peace of 1783, when foreign commerce could again float unmolested, Solomon engaged as a trading merchant to European ports. He had several ships upon the sea, but through the failure of merchants in whom he had confidence, he suffered great losses.

Always eager to help his fellowmen, he gave every assistance possible to those who commenced trading after the war. To the president of the National Bank, whose part-

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ner was the Superintendent of Finance, he gave two loans of \$40,000 and \$24,000, and without interest. The firm was known as Willing, Morris & Swanick. It is doubtful if he ever got any of his money back.

So successful had Salomon become that he opened up an establishment in New York. In the *Pennsylvania and Weekly Advertiser*, January 1, 1785, appeared the following announcement:

“ Haym Salomon, broker to the Office of Finance, having provided a license of exercising the employment of an auctioneer in the City of New York, has now opened for the reception of every species of merchandise, his house, No. 22 Wall Street, and every branch of business, which in the smallest degree appertains to the profession—factor, auctioneer and broker, will be transacted in it, with that fidelity, dispatch and punctuality which has hitherto characterized his dealings. The house, in point of convenience and situation, is exceedingly well calculated for the different kinds of business above mentioned, and he thinks it is almost unnecessary to assure those who favor him with their orders that the strictest attention shall be paid to them and the utmost care and solicitation employed

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to promote their interests. The nature of his business enables him to make remittances to any part of the world with peculiar facility, and this he hopes will operate considerably in his favor with those who live at a distance.

“A desire of being more extensively useful and of giving universal satisfaction to the public are among his principal motives for opening the house and shall be the great leading principles of his transactions. By being broker to the Office of Finance and honored with its confidence, all those sums have passed through his hands, which the generosity of the French Monarch, and the affection of the merchants of the United Provinces, prompted them to furnish us with, to enable us to support the expenses of the war and which have so much contributed to its success and happy termination. This is a circumstance which has established his credit and reputation, and procured him the confidence of the public, a confidence which it shall be his study and ambition to merit and increase, by sacredly performing all his engagements. The business will be conducted upon the most liberal and extensive plan, under the firm name of Haym Salomon and Jacob Mordecai.”

Salomon died suddenly in Philadelphia, January 6, 1785, at 45 years of age. He left

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a widow and four small children, to use the language of the Congressional report: "to hazard and neglect." Here is his obituary notice taken from the *Pennsylvania Journal and Weekly Advertiser*, of January 8, 1785: "On Thursday, died Haym Salomon, a broker." That is all, not a word about his princely fortune to the new Republic, nothing about his self-denying gifts whereby the great geniuses of Revolutionary days could give the service that constructed the greatest Nation on the globe, nothing about his leadership in the first charitable organization among the Jews of Philadelphia, a society for the relief of destitute strangers, nothing about his loyalty to the ancient faith, his eminent character as a business man and high standing as a citizen. But—he was a Jew! That tells the story.

The following is a copy of an authentic certificate from the Register's office in Philadelphia, showing the amount of public securities and Revolutionary papers left by Haym Salomon and from which personal estate not a cent has been received by any of his heirs:

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58	Loan office certificates. . . . .	\$110,233.65
19	Treasury certificates. . . . .	18,259.50
2	Virginia State certificates. . . .	8,166.48
70	Commissioners' certificates. . . .	17,870.37
	Continental liquidate. . . . .	199,214.45
		<hr/>
		\$353,744.45

Besides he left evidences of advances to Robert Morris in the sum of \$211,000, a claim of \$92,000 on the United States for additional loans, an unpaid balance of \$10,000 to the Spanish Ambassador, and innumerable loans to Madison, St. Clair, Steuben, Wilson, and many others.

The condition of the Government's finances as well as those of individuals during and immediately after the Revolutionary War was almost as chaotic, and his affairs were necessarily much involved and his family were almost without resources. The widow's unfamiliarity with business, together with the monetary situation prevailing at the time, prevented her ever securing a dollar of the \$658,007.13 advanced, as shown from documentary evidence afterwards submitted to Con-

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gress—an enormous sum at that period for a private individual, when all commerce and business were prostrated. Madison, in 1827, urged that the memorialists might be indemnified and reports in their favor have been frequently made, but not a dollar has been repaid—not a medal granted in lieu of the claim—a fact which affords support to the oft-repeated observation of the ingratitude of republics.\*

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\*The descendants of Salomon have been deprived of their valued inheritance by the reason of their vouchers being lost while in the custody of the Government, and in consequence of the destruction by the British of many of the public archives of that period, during the invasion of Washington in 1814.

During the first session of the Twenty-ninth Congress the Senate Committee of Claims unanimously agreed upon a report similar to that adopted by the House Committee of the Thirtieth Congress, but too late for presentation.

At the second session of the Fifty-second Congress (February 24, 1893), a bill presented to the House ordered that a gold medal be struck off in recognition of services rendered by Haym



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Ezekiel, the elder son of Haym Salomon, was for some time purser in the United States Navy, and died in 1822 while cashier of New Orleans branch of the United States Bank.

Haym M., the younger son, established himself in the mercantile business in New York City, where he married Ella, the daughter of Jacob Hart, a German Jew who came to America in 1775, became a prominent merchant of Baltimore and is mentioned in the secret journals of Continental Congress as having headed a subscription of the Baltimore merchants for the relief of a detachment of the American Army, under command of Lafayette, then passing through that city.

In 1844, Haym M. Salomon abandoned business, gathered the evidence proving his father's claim against the Government and devoted all his energies to recovering the fortune of which his family had so long been deprived.

Salomon, in consideration of which the Salomon heirs waived their claims upon the United States for indemnity. The measure was reported favorably by the House Committee on the Library, but too late for consideration.

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He enjoyed the confidence of Webster, Clay, Calhoun and other great Americans of his time, and though his claims were frequently reported favorably by committees of both Houses of Congress, a united action taking the form of legislation was never secured by him.

Colonel David Salomon, grandson of Haym, was a man of mark, and after having made a great name as a merchant in Philadelphia, the Pennsylvania Railroad created for him the office of financial agent in New York. His son, William, great-grandson of Haym Salomon, one of the famous bankers of New York, as the direct descendant, makes no monetary claim upon the Government.

For the justice of the Haym Salomon claim we have the highest possible authority. In the report filed in the Senate during the twenty-ninth Congress it was said:

“From the evidence in the possession of the committee, the patriotic devotion of Haym Salomon to the cause of the American Independence cannot in their judgment be questioned. The proof of his eminent character and standing as a citizen and merchant is very

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clear and abundant." Further in the report, the committee found Mr. Salomon to have been "the negotiator of all the war subsidies obtained from France and Holland, which he indorsed and sold in bills to the merchants in America, at the credit of two or three months on his own personal security."

In the same report it was also stated:

"The committee from the evidence before them are induced to consider Haym Salomon as one of the truest and most efficient friends of the country in a very critical period of its history and when its pecuniary resources were few and its difficulties many and pressing. He seems to have trusted implicitly to the National honor; and the committee are of the opinion that, as in the case of Lafayette and others, the Nation ought to be liberal in their indemnity to a son of any early benefactor in the day of its prosperity.

"France, in the most pressing times during the Revolutionary struggle, redeemed her paper obligations by means of the public domain; and generation after generation of Revolutionary claimants in this country have been rewarded by a grateful people; nor ought the memorialist to bear exception. His claim, in the opinion of the committee, to the amount which the United States owed to his father when he suddenly died, and which has been clearly established by documents referred to

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in this report, is a just one, and the recompense he seeks ought not to be longer delayed.

“Abundant proof is presented that Haym Salomon rendered very essential aid to the cause of the Revolution, and that he did so, judging by so many of his acts, disinterestedly and from a sincere and ardent love for human freedom.”

In the report submitted by the Committee on Revolutionary Claims in the Senate, under date July 2, 1865, the justice of the claim was again affirmed, and a further attestation of the remarkable public spirit of Haym Salomon was made, in these words, viz.:

“It is also proven by the vouchers before your committee that Haym Salomon provided the means to support the ambassador of the King of Spain, Don Francisco Rendon, who was in secret alliance with the Revolutionary Government, and whose supplies were cut off by the British cruisers. This fact was acknowledged in an official letter from that minister to the Governor-General of Cuba, and the original orders, uncanceled, to the amount of ten thousand Spanish dollars, are before your committee, showing that the amount was never paid. But the memorialist does not nor never has asked this Government to pay that sum.

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“ All the former reports from the committees of both houses show that Haym Salomon supported from his private means many of the principal men of the Revolution, who otherwise, as stated by themselves, could not have attended to their public duties, among whom are mentioned Jefferson, Madison, Lee, Steuben, Mifflin, St. Clair, Blond, Jones, Monroe, Wilson and others.”

The unsecured loans of Haym Salomon in the Nation's supreme crisis, like Washington's advance of \$64,000, at an earlier period, out of his own purse, with no other security but his own faith in the cause, to pay his daily expenses, while he was leading their armies, inspired the confidence that made men rally 'round the flag. Even so Jeremiah purchased a field in Anathoth, in the days when Judah was captive under Babylon, paying down seventeen shekels of silver as a token of his faith that the land would some day be delivered from the enemy and restored to peaceful habitation. Washington's pledge of property to liberty was repaid by a grateful people—but for his services, not a dollar.

The men who stood with Washington were

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recklessly rash in the pursuit of their ideals. John Dickinson said: "It is not our duty to leave wealth to our children, but it is our duty to leave liberty to them. We have counted the cost of this contest and find nothing so dreadful as voluntary slavery."

Samuel Adams, hungry and poorly clad, rejected with scorn the offer of a profitable office, wealth, a title even, to turn him from his allegiance to America.

John Adams wrote to his wife: "I have accepted a seat in the House of Representatives and thereby have consented to my own ruin, to your ruin and to the ruin of our children."

She replied: "I am willing, in this cause, to run all the risks with you and be ruined with you if you are ruined."

Benjamin Franklin, past seventy, then the most celebrated man in all America, accepted the dangerous mission to France, saying: "I am old and good for nothing, but as the storekeepers say of the remnants of cloth, 'I am but a fag end and you may have me for what you please.'"

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America has honored these patriotic men and justly so, by high places in her history, and as we sing their praises we are inspired with the invincible determination to give our country to our children as we got it from our fathers, a free and independent Nation, but this man, Haym Salomon, who, renouncing the maxim of worldly wisdom which says, "Get all you can and keep all you get," gave all he had to the cause of America, gave it in a crucial moment, when money alone saved the day, and when, had he kept it, he could have made millions, and it is only just to ask that future writers of American history acknowledge "the little Jew," the real financier of the American Revolution. Shall not the people of this peerless, unrivalled, unapproached and unapproachable Republic, now in the days of their prosperity, erect to this early benefactor a monument at Washington, a memorial to this ardent lover of human freedom, who did in his little office in Front Street, Philadelphia, for the Nation's credit, what Washington did on the field of battle for the people's freedom?







