The Jews of Iowa

A COMPLETE HISTORY AND ACCURATE ACCOUNT OF THEIR RELIGIOUS, SOCIAL, ECONOMICAL AND EDUCATIONAL PROGRESS IN THIS STATE; A HISTORY OF THE JEWS OF EUROPE, NORTH AND SOUTH AMERICA IN MODERN TIMES, AND A BRIEF HISTORY OF IOWA.

By

RABBI SIMON GLAZER

Published by
KOCH BROTHERS PRINTING CO
Des Moines, Iowa



Digitized by Touro College Libraries
For Project Zikaron
www.zikaron.tourolib.org
2018

COPYRIGHTED
1904
ALL RIGHTS RESERVED BY THE AUTHOR

Digitized by Touro College Libraries
For Project Zikaron
www.zikaron.tourolib.org
2018

In Humble Obedience to the Memory of
My Father

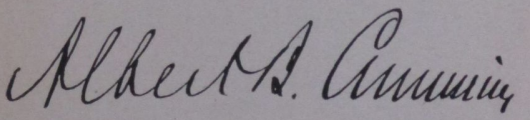
Abraham Elijah Glazer

Born in Erzwilken, Russia, 5598 (1838)
and there Gathered to His Fathers
Nisson 16, 5563, (April 13, 1903)

I DEDICATE THIS VOLUME
THE AUTHOR

Governor Albert B. Cummins on "The Jews of Iowa."

"The Jews of Iowa bear their citizenship in the Republic and in the commonwealth with dignity and honor. When the wonderful evolution of this country is considered, it is a high compliment to any race to say that it is holding its own in the rapid march of progress and development, and this can be well said of the Jews of our State. Patient, persistent industry has been one of the characteristics for which the Jew, for centuries, has been distinguished, but with us he has still higher credit, for he advances with the spirit of the times and keeps pace with the swiftly moving column which reaches into the future, which makes history and betters civilization. It gives me great pleasure to say for the Jews of Iowa that they are potent factors in our business, faithful defenders of peace and order and staunch advocates of all the principles of good government."



PREFACE.

This volume contains a history of the development of the modern Jews as well as an account of a small group of American Jews—The Jews of Iowa. The student, or reader, will easily be able to discover the mode of Israel's adventure during the sublimest epoch in the world's history and, subsequently, will readily discern the enigmatic tangles which are creating Jewish problems upon every continent. Besides, the general public will find in this work useful facts about a misunderstood class which seems to be struggling upon the waves of Time without interruption, and a mutual benefit is, therefore, inevitable.

This work is divided into three parts, treating practically three different subjects, but without knowing the first two the main object in view, in issuing this work, would have been futile. A short story of the growth of Iowa was necessary

to demonstrate the rapid progress of this country, particularly of the West, which was considered but a vast tract of fruitless prairies, marshes and deserts for centuries after the discovery of this hemisphere. Likewise would the work have been behind its main object if an account of the modern adventures of Israel, of his equalization, emancipation, expulsion and emigration of Europe would have been omitted.

The material for the history of Iowa was gathered from numerous authoritative sources which were always handy at the State Library of the Capitol, and at the State Historical Hall at Des Moines, which is under the splendid supervision of the revered curator, Charles Aldriech.

The works of M'nasseh ben Israel, Professor H. Graetz, M. Keyseling, Zemach David, Seder ha-Doroth, Isaac Hirsh Weiss, Simon Wolf, First Volume of Jewish Encyclopedia and many other excellent authorities were employed as sources for the history of the Jews of Europe, North and South America since the discovery of the New World.

The greatest and most difficult task was to collect data for the history of the Jews of Iowa. Not a single paragraph was to be found ready, not a single fact was on file with any Jew, and not a page was ever devoted to chronicle the annals of the Jewish pioneers of Iowa. The old newspapers had to be consulted, but there, only a name sounding Jewish could be discovered. When a Jew donated or bequeathed money for any philanthropic purpose the papers only recorded the fact that a prominent citizen by such and such name offered

a most generous gift and, as there was no Jewish horse-thieves among the pioneers, no need was found to brand the geneology of the individual in describing him.

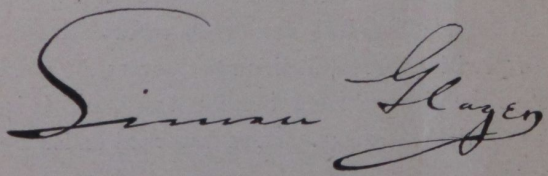
A circular was, therefore, issued and more than two thousand copies were mailed to Jews throughout the state, and the generous replys only made it possible to find the clues of the bygone events among the Jews of Iowa. Finding out the historical places, I have hesitated but little and made a ramble throughout the state in every important town and, by receiving at my disposal the minute-books of the oldest congregations, I had the advantage of verifying names which appeared in various county histories, newspapers, official records and reports and thus was the material found and the history of the Jews of Iowa became a possibility.

No strict attention was paid to the biographies of the semi-important, or even to some of the important individuals who are figuring in this work, because it is not a biographical work, besides, one biography for a class representing a certain branch of Jewish progress in this state covers the whole field, for most of the pioneers have the same story, and it is only a matter as to who was the poorest and worked under more disadvantages.

Practically all of the Iowa Jews deserve special mention, but as this is a collective, and not an individual, history, only those who have been directly identified with the making of history among the Jews of this state have received due mention, while it is a fact that there are many among the file equally as

prominent and are important as potent factors in Iowa citizenship as their brothers and sisters who are classed with the rank.

The apology for this work is the preservation of the annals of a handful of pioneers who were the offspring of the greatest history-making people under the sun, whose triumph in every walk of human effort demonstrates the fact that America and Americanism stand for equal opportunities to rich and poor, humble and lofty, and to prove that Israel, if only let alone, is capable of contributing everything good to the common cause of mankind, that verey accusation against him was prompted by bigotry and narrow mindedness, that anti-Semitism has no footing in this country and that the West is still in its process of development, and many are its opportunities for homeless who are willing to work, for oppressed who crave for liberty and know how to enjoy it.



January 30, 1905. Des Moines, Iowa.

CONTENTS

CHAPTER I

Discovery of the Mississippi Valleys.—DeSoto—Discovery of the Mississippi.—Jesuitic and Franciscan Discoveries—Marquette and Joliet in Iowa—Indian Toast—Savage Menu—La Salle—His Adventures—Rediscovery of the Mississippi—Father Hennepin Passes Through Iowa—Death of LaSalle—First Colony—Slavery—Colonization—English Predomination ..... 1 — 13

CHAPTER II

Progress Prior to Civil War—Thomas Jefferson and Napoleon—Louisiana Purchase—Iowa Indians—Their Heroes—Taylor, Davis and Lincoln in Iowa—Iowa Ceded to the United States—Julien Dubuque—Early Settlements—Iowa Becomes a Territory—Political Strength of Pioneers—Constitution Adopted—Des Moines Becomes Capitol City—Prosperity of Young Iowa ..... 14— 19

CHAPTER III

Iowa in Struggle for Preservation of the Union—Washington and Lincoln—Champions of Liberty—Governor Kirkwood—Iowa in War Time—Civil War Opens—Potomac Army—MacClellan's Failure—General Grant—Iowa Soldiers—General Rosecrans—General Lee—General Meade Redeems Potomac Army—Copperheads in Iowa—Tally Army—General Hooker—Surrender of Richmond—Assassination of Lincoln ..... 20— 35

CHAPTER IV

Iowa's Period of Evolution—Constitution Amended—President Johnson—Iowa's Congressmen on His Impeachment—Rapid Reconstruction in Iowa - Grasshoppers—State Politics—Grant's Administration—Iowa Gypsum—Growth of Population—Horace Greely—Woman's Suffrage—Grange Law—Hayes and Tilden—Prosperity in Iowa—Assassination of Garfield..... 36— 49

CHAPTER V

Golden Age of Iowa—Rapid Progress in Iowa—Issues—Liquor Problem—Governor Boies—Iowa Legislation—Cleveland and Hard Times—Iowa Statistics—Iowa Statesmen—Senator Allison—Triumph of Republicans—Governor Cummins Ardent Friend of Isreal,..... 50— 61

CHAPTER VI

Jews in Modern Times-1492-1600—Expulsion of Spain—Navarre, Genoa, Naples, Rome, Fez, Portugal and Northern Africa—Fate of Refugees—Brabauel—Turkey, Palestine and Poland—Germany—The Talmud and The Dominicans—Luther's Reform and the Jews—Jewish Learning—Kabalah—Sulchan Aruch—Beginning of Spain's Ruin ..... 62— 74

CHAPTER VII

Jew Pioneers in America—Tidings in the Old World-1600-1700—Jews With Columbus—Brazil—Mexico—Peru—Portugese Jews in America—Fate of Pioneers—Amsterdam—M'nasseh ben Israel and Cromwell—Pseudo—Messianism— Sabbatai Zebi—Jews in Europe—Dutch in Brazill—Exodus of the World—Scholars of the Seventeenth Century—First Jews in New Amsterdam—Levi and de Lucean—Jews in Newport..... 75— 87

CHAPTER VIII

Ante-Indepedence Period in America and Pre-Emancipation Years in Europe Among the Jews-1700-1776—Conditions in Europe Kabalah and the Rabbi's—Judah Chassid—Querid Zbi—Chayim Malach—Moses Chayim Luzzato—Jews in New York, Newport, Georgia, Pennsylvania, Maryland, New England, South Carolina—Three Stars in Europe—Reconstruction of Judaism—The Frankists.. 88 —99

CHAPTER IX

Israel's Naturalization Among the Nations-1776-1825—Declaration of Independence and the Jews—George Washington, Israel's Friend—His Letters—European Jews—Their Emancipation in Austria—Equalization in France—Germany—Napoleon and Synhedrion—Judaism in America—The War of 1812—Mardecia Emanual Noah..100—113

CHAPTER X

Days of Regeneration and Activity in Israel-1825-1885—Causes of Anti-Semitism—Judaism in England, France, Germany and Austria—Rushian Hashkalah and Political Conditions Among the Jews of the Czardom—Transition of Judaism in America—The Philadelphia Platform—A Reply.....113—130

CHAPTER XI

Exodus of Russia and Immigration to America-1880-1900—Progress in Russia—May Laws—Anti-Semitism—Progress of Russian Jews in America—Yiddish Journalism, Poetry, Drama and Preaching—Judaism in America—Orthodoxy and Reform .....131—151

CHAPTER XII

Jews in the Days of Territorial Organization-1833-1846—A Jew Among the Founders of the First White Settlement in Iowa—First Jewish Farmers—Pioneers on Jewish Women—Appearance of Peddlers—First Jewish Office-Holder in this State—Pioneers Admire the People of Israel—First Naturalized Citizen in Iowa is a Jew—Intermarriage in the Early Days.....152—170

CHAPTER XIII

Jews During Early Days of Statehood-1846-1855—The Peddler—Mr. Levi of Dubuque—A Jew Among the Founders of Des Moines—William Krause's Story of Early Days—Jews in Keokuk, Burlington, Fort Madison, Muscatine, Davenport and Sioux City—Foundation for Future Jewish Organizations—List of Pioneers.... .....171—185

CHAPTER XIV

Struggles of First Jewish Organization in Iowa, 1855-58—First Passover observed in Iowa—Benevolent Children of Jerusalem—The Keokuk Gentiles Contribute to Jews Society—First Mynion in Iowa—Congregation B'nai Israel Founded—Chassidien and Misnagdim—Disagreement—Temporary Dissolution of B'nai Israel Congregation 186—195

CHAPTER XV

Jews Become Potent Factors in Iowa Prior to Civil War, 1854-1861—Signs of Prosperity Among Jewish Pioneers—Peddling a School of Experience—Early Settlers of Davenport—Arrival of Moses Bloom to Iowa—Burlington Center of Peddlers—List of Jewish Merchants, Artisans and Professional Men in Iowa Prior to 1861....196—208

CHAPTER XVI

The Jews of Iowa in War Time, 1861-1865—The Jew in War—Jewish Patriotism Displayed During Civil War—List of Iowa Jewish Soldiers—Davenport Jews Establish a Congregation—B'nai Israel of Keokuk Revives—Inaugurate Novel Orthodox Custom—Services for Lincoln.....209—224

CHAPTER XVII

Events Among Iowa Jews During and After the War Prior to the Establishment of Permanent Organizations, 1860-1873—McGregor, "Newport of Iowa"—Isaiah Frankel—Jews Begin to Settle in Des Moines—Germans and Russians—How First Peddlers of Among the Russian Jews Came to Des Moines—List of Prominent Men—First Mynion in Des Moines—Keokuk Advancing—Burlington Awakens .....225—239

CHAPTER XVIII

Adventures of the Jews in Iowa's Metropolis, 1873-1885—Life Among the Ghettoites—Religious Spirit Predominative Power of Pioneers—Social Life During Early Days—West Des Moines Jewry—Struggle at the Departure of Orthodoxy—Splendid Work of Jewish Ladies—Congregation Bnai Yeshurun—Congregation Bnai Israel—Progress of Both Divisions—Charity on the East Side—Synagogues Planned for on Both Sides .....239—254

CHAPTER XIX

Growth of the Des Moines Jewry and Its Present Condition–1885–1903—Re-enforcement of the Des Moines Jewry—Gentiles Assist Religious Efforts of the Jews—Remarkable Record Held by the Des Moines Jewry—Jewish Charities—Absence of Criminology Among Des Moines Jews—Sensational Events Stir Jewish Hearts...254—270

CHAPTER XX

The Davenport Jewry–1874–1903—Transition of Judaism—Reorganization of the Davenport Congregation—Initiative Step Toward Reform—Spirited Opposition—Temple Emanuel Erected—Davenport Ladies—Equalization of Women in Judaism—Cloud Shadowing Glory of Davenport Jewry—Final Triumph—Rock Island Ghetto...271—288

CHAPTER XXI

The Sioux City Jewry–1869–1903—Sioux City—Classification of the Jews—Cemetery was First Thought of Pioneers—Godfrey Hattenbach—Founder of Cities—The Ger Zedek of Iowa—Second Rally of Religious Nature—Disinterment—Arrival of Persecuted Jews—Adventures of Orthodoxy—Ladies Inaugurate Movement to Build a Temple—Sioux City Jewry Starts on a Golden Career.....289—302

CHAPTER XXII

Keokuk, Burlington, Dubuque and Other Organizied and Semi-Organized Jewries in Iowa–1873–1903—Decline of Oldest Congregation Judaism Suffers in Burlington—Cradle of Iowa Jewry Holding Its Own— Muscatine— Centerville—Cedar Rapids — Oskaloosa—Ottumwa— Council Bluffs — Unorganized Mynionim — Religious Statistics of all Iowa Jewries.....303—317

CHAPTER XXIII

Jewish Citizenship in Iowa—The Jew in Politics—Peer of Iowa Jewry—Career of Senator Bloom—Jewish Commissioner of Emigration—D. L. Heinsheimer—Other Jewish Office Holders in Iowa—First Orthodox Jewish Male Child of Des Moines Gains Prominence —The Only Jewish Captain of Iowa.....318—333

CHAPTER XXIV

Philanthropy in the Iowa Jewries—Charity versus Z'dakah—Scientific Charity—Peer of Northwestern Philanthropists—Ladies' Societies—Zionism—Statistics..... 334—347

CHAPTER XXV

Educational and Intellectual Progress in the Iowa Jewries—Ghetto Education—Products of Russian Hashkolah—Career of a Bard Ends in Iowa—Young Israel of America Pillar of Jews and Judaism—Jewish School Children in Iowa—Friendliness of the Press to Iowa Jews..... .....348—359

THE JEWS OF IOWA

THE JEWS OF IOWA.

CHAPTER I.

DISCOVERY OF THE MISSISSIPPI VALLEYS.

De Soto—Discovery of the Mississippi—Jesuitic and Franciscan Discoveries—Marquette and Joliet in Iowa—Indian Toast—Savage Menu—La Salle—His Adventures—Rediscovery of the Mississippi—Father Hennepin passes through Iowa—Death of La Salle—First Colony—Slavery—Colonization—English Predomination.

Providence destined a son of the inquisitionary Spain, the country of blood and flame, to die searching lands for the free and homes for the poor. Spain which dyed her rivers with Israel's blood, filled her valleys with groans of Jacob's martyrs, and fattened her soil with brains and limbs of Judah's innocent babes in 1492, brought forth a son, eight years later, who discovered a picturesque river, a fertile valley, and a beautiful land where now nearly a million of Jews find comfortable homes, plenty of bread and personal liberty.

It was a delightful morning in the spring of 1542, when the fearless De Soto and his indefatigable crew amazedly beheld sunbeams embracing the willows of a hitherto unknown Great River and astonishingly heard the echo of a newly-discovered valley resounding their own joyful shouts. All hazardous impediments, perilous hindrances and dangerous ob-

structions which fate poured upon the great explorer during three years of fruitless penetration across mount and dale, prairie and everglade, vanished from his memory when his canoes finally reached the embonchure of the Washita river and the "Father of all Rivers" was visible.

Ferdinand De Soto was born at Badjes, Estremadura, Spain, about 1500, and, at an early age, displayed a burning zeal for discovery and conquest; his ambition was wholly realized; he conquered Florida and discovered the Mississippi, but he lived not to partake of the glory of his achievements—a few days after the famous discovery was made he sickened and died. Spain, by virtue of his discovery, claimed the entire territory embracing both of the Valleys to the Gulf of Mexico; but its title to the soil proved to be contrary to the European policy relating to land discovered on this continent; it was held by all nations concerned in the New World that any power exploring new land shall hold title to the soil provided it was consummated by possession and, Spain, having abandoned the country unpossessed, it was left to be rediscovered and taken possession of by the French in a much later period. And, after the shallow hills re-echoed the mournful chants of De Soto's faithful followers as they consecrated the oozy bed of the "Father of all Rivers" by depositing what was left of their master in its current, no civilized voice was heard throughout the valley for over a century.

The interval between De Soto and La Salle was eventful indeed, worthy of linking together the two great explorers; it was marked with daring expeditions conducted by zealous Franciscan and Jesuitic missionaries and by enterprising

traders, who contributed largely to advance civilization in the savage regions and to obtain sufficient information which served as a key to the Mississippi valley.

La Caron in 1611, Brebeuf and Daniel in 1634, Father Raymbault and Picard in 1640, and Claud Allouez and Dablon in 1655-61, successively gained entrance into the mysterious regions and discovered the lakes Michigan, Superior, Ontario and the Niagara Falls, as well as many Indian nations such as the Hurons, Sacs, Foxes, Illinois, Pottawattamies and Sioux. But the most conspicuous explorers prior to La Salle were Marquette and Joliet, having had the distinction of being the first Europeans who ever trod upon Iowa soil. In 1632, after New France was formally established under the charter of Louis XII, Quebec became the center of activity for missionaries and other adventurers. The task of extending the Canadian boundaries was now in the hands of the Jesuits and the government was watching their progress closely. When Marquette disclosed his plan of penetrating the Wild West to teach the savage wisdom, Joliet, on the part of the government, was ready to follow him and instruct the Indians in European loyalty. On the 13th of May, 1670, an astonished host of Indians gathered at St. Ignatus to witness the departure of Marquette and Joliet and, with wild superstition, labored to dishearten the travelers saying; "The natives living about the Great River are ready to kill and eat any approaching stranger, and the river itself is full of formidable monsters and evil spirits;" but their conception of the Mississippi, monstrous as it was, could not alter the determination of the valiant voyagers and, amidst prayers and Indian

chants, the two departed on their journey which resulted in the discovery of Iowa.

They had little hardship in reaching the extreme point of French explorations in the West; for, the country south of St. Ignatus had been fully explored by Allouez and Dablon, who carried the gospel through western Wisconsin and northern Illinois visiting the Musquotines and Kickapoos on the Milwaukee and the Maimis at the head of Lake Michigan, even to the Foxes on the Fox river, an account of which was in their possession. On the 25th day of June the adventurers noticed human footsteps and a narrow path apparently leading to some habitation; they left the canoes in charge of their five Frenchmen and, after proceeding on the west bank of the river, a distance of about two miles, they beheld a village situated near the Mon-in-go-na (Des Moines) river. The strangers were cordially greeted and the calumet-peace-pipe—was freely offered them. One of the chiefs addressed them as follows;

"I thank the Black Gown Chief (Marquette) and his friend (Joliet) for taking so much pains as to come and visit us. Never before has the earth been so beautiful nor the sun so bright as now; never has the river been so calm or free of rocks which your canoes have removed as they passed down; never has the tobacco had so fine a flavor nor our corn appeared so beautiful as we believe it now. Ask the Great Spirit to give us life and health, and come ye and dwell with us."

"The guests were then escorted to a feast prepared in their honor which consisted of cornmeal seasoned with oil, cooked fish, a roasted dog (this dish was at once removed, learning

that the guests were not fond of it) and roasted buffalo; every dish being passed in turn into the mouths of all present by means of large wooden spoons. Remarkable indeed, the spirit of hospitality was part of Iowa's climate long before civilization was known to it. Marquette and Joliet remained with their newly made friends six days and, after a hearty farewell, proceeded in their pursuits to discover other regions, which is not the purpose of this work to follow.

The time now was drawing near for La Salle to appear on the list of the world's greatest explorers. Robert Cavelier, or La Salle, as he was named after one of his father's estates, was born at Rouen, France, about 1643, and, after being connected with the Jesuits for a short time, he concluded to seek his fortune in Canada where his brother had charge of a parish; arriving at Montreal, a tract of land was granted to him and he established himself as a fur trader. A band of Indians chanced to his fort and, according to their description of the Ohio river, La Salle came to the conclusion that that stream must empty into the Gulf of California and he was at once seized with a burning enthusiasm to become the Columbus of the Pacific coast. He collected a crew of fourteen men, raised the necessary funds by selling his fort near the St. Lawrence, obtained a patent from the governor to conduct the expedition in the name of the French government and, on July 10, 1669, started up the St. Lawrence. In thirty days Ontario was reached and coasting westward they heard the tremendous roaring of the gigantic cataract Niargara, finally striking the western end of the Lake.

Here a famous meeting took place between La Salle and

Joliet who was returning from a fruitless expedition to Lake Superior in search of copper mines. The latter, learning that La Salle aimed westward, supplied him with his maps of the entire territory, and proceeded on his way to Quebec. La Salle, as it appears, discovered his error about the Pacific coast and, instead, he embarked on the head stream of the Alleghany, east of Lake Erie, following it down to the Ohio which he continued to explore as far as the rapids of Louisville, Ky. There he was told by the natives that far beyond, (Meaning Cairo, Ill.) this stream joins the bed of that Great River which lost itself in the vast lowlands of the Sunny South. Fortune, however, refused to sanction his further movements on that perilous journey; all his men deserted him in a body and he was compelled to return to Canada, a distance of four hundred "lieues", across formidable marshes and solitary antres, on foot. Despite such disheartening experiences, he was elated with joy when his friend, governor Frontenac, ordered him to go to France and obtain a charter to explore the lowlands adjacent to the Mississippi in the name of Louis XIV.

La Salle visited France in 1674 and in recognition of his previous expedition, he was created an untitled noble, governor of the new Fort Frontenac, and received his seigniorial grant around the Fort. Six days after La Salle has been thus exalted by the French court, Marquette, the discoverer of Iowa, still on his duty, carrying the gospel among the savages, ordered his crew to carry him ashore so that he might yield his soul in a hut; for, the great Father knew that his end would come before the canoes could reach their destination. And

it was so; he died on the 19th day of May 1675. Thus was one great light eclipsed when another begun to shine. La Salle, however, deferred his projected expedition and in 1677 revisited France and laid his plans before the famous Colbert who, in turn, presented the matter to Court and soon King Louis ordered La Salle to set sail for Canada and carry out his project at the speediest possible time. On the 18th day of November, 1678, the first French expedition headed by La Salle set out southward, but it was repulsed by fierce attacks of the elements and the navigators were forced to retreat.

On August 7th, the year following, La Salle and his followers re-embarked and successfully reached Green Bay, thence to the Illinois and, proceeding on that river about sixty miles they erected a fort which served them as temporary headquarters till March 1680. Father Hennepin accompanied by six members of the crew sailed down the Illinois and explored the Upper valley, passing through some parts of Wisconsin, Iowa and Minnesota—a distance of 800 miles—even to the falls above St. Paul, which they named St. Anthony. As soon as Hennepin returned and reported his success, La Salle started on his long cherished for expedition which was to perpetuate his name alongside with the others whom the world will never forget. The Gulf of Mexico was discovered and the entire Lower Valley round about the Mississippi was taken possession of by La Salle in the name of Louis XIV, on the 9th day of April 1682. The territory was named Louisiana in honor of King Louis and the river, Colbert, in honor of the French minister who helped La Salle considerably while looking for a charter at Court. La Salle's activity did not

cease, his task was completed, but his work not yet ended; he returned to Quebec and immediately sailed for France where garlands of honor and tributes of heroism awaited him.

He now turned his attention wholly to the South and his chief ambition was to see a colony established in its fair lowland and, to give his word action, he collected a crew of two hundred and fifty eager homeseekers and, without further delay, started for the mouth of the Mississippi. Here La Salle reached the summit of his career, and fate begun to lead him downward. He never again reached the spot so dear to him; four months of fruitless search for the mouth of the Mississippi convinced him that his ambition was checked. He left most of his disappointed and angry followers in Texas and, seeing that his hope faded to nothingness, he concluded to return home afoot and on the 12th day of January 1687, he started out toward Illinois. But his followers proved treacherous to him and, on March 20th of that year, three of them assassinated him. Thus was a glorious career ended, and a perfect man cut off in the prime of his life, by the cruel hands of reckless assassins!

At the close of the 17th century, notwithstanding the reverses of war sustained at the hands of the English, France directed its attention to the mysterious lowlands of the Sunny South. Ambitious navigators and thrifty homeseekers grasped the opportunity offered to them by the government and eagerly went to hunt their fortunes in the country of almost fabulous resources. On March 2nd, 1699, D'Iberville, a brave navigator with several hundred men reached the mouth of the Mississippi and, through his untiring effort, the first

colony of Europeans was established at Biloxi Bay which served as the groundwork for the future Commonwealth of Mississippi. In 1702, a certain Frenchman attempted to establish a permanent settlement in the Upper Valley and to take formal possession of the entire country now embracing the states of Iowa, Minnesota and the Dakotas, but his efforts were without consequence; the fort which he had erected at Blue Earth was isolated and colonization was deferred for decades to come. Meantime the populating of the Lower Valley was prosecuted vigorously, and, in order to encourage immigration and to obtain cheap labor, African negroes were imported and slavery had its initial appearance in Louisiana.

In 1712, the French government became financially entangled and was, therefore, unable to take advance measures in colonizing the Valley at its own expense; a charter assigning the control of commerce was accordingly granted to a Parisian merchant named Anthony Crozart. Thus went the southern pioneers from evil to misfortune—from slavery to monopoly—in but a short while. But the ambitious individual was overwhelmed by the English competition, and repulsed by the Spanish government which closed all its harbors against his vessels, and after five years of fighting against disadvantages, he was doomed to defeat, and in August 1717, he yielded up the charter. The territory was then transferred to a Company which was to operate all its affairs, for a period of twenty-five years, according to its own discretion—even to the selection of a governor and conducting wars. Bienville was chosen governor, and the scheme went from strength to

strength for a short time. Hundreds of Europeans as well as slaves were brought to the Valley and an educational institution under the management of the Jesuits was established at Kaskaskia. New Orleans was founded about that period and the Valley became the enchantment of France, Spain and England. Some of the new-comers betook themselves to tilling the ground and establishing permanent homes, while others paid little attention to the soil and wasted their time in searching for its precious metals and hidden treasures. The apparent success of the Company took a sudden change and it ended disastrously; bankruptcy became imminent after existing four years in an assumed flourishing condition. The failure was due to a certain currency system fathered by a certain John Law who for a few years was the idol of France. The downfall of the Mississippi company was a severe blow to French predomination on this continent; it wrested from the hands of France even Canada.

In 1756-62 England overpowered France on the battlefield and Canada together with all the territories east of the Mississippi was annexed to English dominion on this hemisphere. Spain claimed the Upper Valley and a tract of land east of New Orleans as having been ceded to her by the French King. This left France without a foot of territory in both Valleys. The change of governments proved helpful to the struggling inhabitants of the Lower Valley; some of the Frenchmen who belonged to the speculative class now became productive, and, since their home country lost control over the Valley, patriotism compelled them to migrate to the Upper Valley to till the ground and build homes. Life on the

Mississippi assumed a new form; children were given the benefit of reading, writing and a little arithmetic, ministers preached religion to their flock and domestc happiness begun to prevail throughout the vast lowland. Meantime Iowa rose from its obscurity; it begun to shine together with the century of electricity.

CHAPTER II.

PROGRESS PRIOR TO CIVIL WAR.

Thomas Jefferson and Napoleon—Louisiana Purchase—Iowa Indians—Their Heroes—Taylor, Davis and Lincoln in Iowa—Iowa Ceded to the United States—Julien Dubuque—Early Settlements—Iowa Becomes a Territory—Political Strength of Pioneers—Constitution Adopted—Des Moines Becomes Capital City— Prosperity of Young Iowa.

When the very foundations of Europe were trembling before the fiery ambition of Napoleon Bonaparte, Spain yieleed back to France her possessions on this hemisphere and for awhile it seemed that the Dictator of Europe would have dominion over a territory now comprising the States of Louisiana, Arkansas, Missouri, Nebraska, Kansas, Minnesota, both of the Dakotas, Colorado, Oregon, Idaho, Wyoming, Washington, Montana and Iowa, and the Oklahoma and Arizona territories—an area of 1,171,931 square miles, exceeding the original thirteen States by 344,087 square miles—; but when the mighty soldier became thirsty for America's cold cash, Thomas Jefferson, President of the United States, was ready to negotiate with him and, on the 30th day of April 1803, the Louisiana purchase was made for the paltry consideration of $15,000,000.

Thus, not until America belonged to Americans did the soil of this magnificent country unfold its hidden treasures, and not until the flag of the Union floated over Louisiana did the resourceful Valleys shower prosperity upon the toilers.

England yoked the country with unbearable taxation, France, with unendurable schemes and Spain, with undescribable inhumanity; it was therefore left for the Fathers of this Republic to wrest the golden land from the hands of tyrants and shield it with the wings of the American Eagle.

What is now Iowa was anciently inhabited by two predominating branches of the Indian race; the Dakotas, and the Algonquins. The former, consisting of the tribe of Otoes, Missouris, Winnebagoes, Sissesstans, Omahas, Osages and Iowas, occupied the northern section of the state, and the latter, consisting of the families of Chippewas, Ottawas, Pottawattamies, Illinois, Sioux, Sacs and Foxes, lived in southern Iowa. Great heroes and cunning warriors rose up from time to time to resist the invasion of the whites; chief amongst them were, Mohaska of the Iowas, Black Hawk, Appanoose and Keokuk of the Sacs, Wanata of the Sioux, and Wapella and Kishkekosh of the Foxes. But their heroism faded into insignificance before the tide of the sublimest kind of progress ever attained by mankind which is called—Americanism.

At the dawn of the 19th century little more than vague intimation and incredulous tales were current about the mysterious West and, when the United States concluded to solve its enigma, it was found to be up against disadvantageous labors requiring men, money and many years for the conquest thereof. The savage enemy was fierce, determined and cun-

ning, whereas the prospects of the "land of prairie and reindeer" could not be forecasted to justify decisive measures for the accomplishment of the difficult task. The mildest possible methods were adopted in subjugating the natives; war was waged only in cases when friendliness failed and bloodshed became inevitable.

The first expedition to the West under the guidance of the Stars and Stripes was conducted by Zebulun M. Pike in 1804; a year later he selected a site for a fort, and in 1808, Fort Madison was built upon that site. About the same time the Sacs and Foxes, who were then the tribes in power, ceded to the United States a large tract of land on both sides of the Mississippi River including a part of Iowa. Many more great and illustrious men assisted in clearing Iowa from thorns and thistles, chief among them were, Zachary Taylor, afterwards president of the United States, (1848) his lieutenant Jefferson Davis, afterwards president of the Confederate States, and Abraham Lincoln afterwards president during the Civil War. In 1832, the Sacs and Foxes ceded to the United States a part of Wisconsin and the whole territory now embracing Iowa, reserving for their chieftain Keokuk, only 47 square miles; but even that reserve was bought by United States two years later, at the mean price of seventy-five cents per acre. Thus fell the wall of savagery flat before the mighty shouts of the trumpets of civilization.

The first European to come into the favor of the Iowa natives, and incidentally to become the first settler in the state, was Julieun Dubuque, a French-Canadian trader. He landed in Iowa about 1788, and at a council held in Prairie du Chien,

was granted a tract of 140,000 acres of land, and permission to work lead mines, which were discovered in 1780, by the wife of a Fox warrior named Peosta, at the site where now flourishes the city bearing the Frenchman's name.

But settlement grew very slowly during the first quarter of the 19th century; it was mainly due to the fact that Iowa was pronounced a fruitless and resourceless prairie, incapable of producing either provender for stock or provisions for men. This state might justly apply to herself the Psalmodic maxim; "The stone which the builders refused, is become the headstone of the corner." Soon, however, villages sprang forth, farms were laid out, communities organized, charters obtained, deeds granted and rules established. Burlington, Fort Madison, Dubuque, Davenport, Salem—the first Quaker settlement —Muscatine, Keokuk, Iowa City and Nashville on the lower rapids, were founded before Iowa became an independent territory.

The process of changes in the newly-acquired territory leading to the development of Iowa and to its admissibility to the Union, sum up as follows: In 1804, the Louisiana Territory was divided into the Orleans Territory, south of the thirty-third parallel of north latitude, and the District of Louisiana, which was to be governed by the officials of Indian Territory. In 1805, the District of Louisiana was organized into a self governing Territory; and the Orleans Territory joined the Union under the name of Louisiana in 1812. In the same year Louisiana Territory changed its name to that of Missouri Territory. In 1819, the Arkansas Territory was formed, and in 1821, the State of Missouri, being part of the Territory

of that name, was formed and added to the Union. In 1834, the country bounded to the east by the Mississippi River and to the south by the State of Missouri, was taken from that of Michigan Territory and organized into a separate Territory under the name of Wisconsin. In 1838, the Territory of Iowa was organized and, in addition to its present area, it included the greater part of the present Minnesota and the Dakotas, extending its line to Canada.

The population of Iowa at that time was 22,589, nearly all of whom were immigrants; for, not until 1831, was a white child born on Iowa soil. The pioneers were of the best that this continent afforded; they all were God-fearing, law-abiding, industrious and honest tillers of the ground, hewers of wood, keepers of sheep, and well-diggers—patriarchal work becoming the ancestors of the present Iowans.

Territorial government was inaugurated July 4, 1838, in a two-story frame house, at Burlington, Iowa, with Robert Lucas as governor; one year later Congress granted a site in Iowa City and the seat of government was removed thither. John Chambers and James Clark were the next governors to preside over the Territory of Iowa, and the legislation enacted during the administrations of Iowa's first three governors might easily be a credit to any chief executive of today.

In 1845 Iowa applied to be admitted to the Union, and much courage was displayed by the Iowa politicians of the pioneer period in the boundary dispute with Congress and, on the 28th day of December, 1846, Iowa was formally admitted to the Union creating the twenty-ninth star in the glorious flag of the United States.

The progress of young Iowa is matchless in the annals of this country; in but twenty-two years the population of Iowa increased to 674,913; a State Agricurtural Society was organized; (1854) a Constitution, most humane and philosophic, was adopted by a vote of 40, 311, to 38, 681; (1857) a State University at Iowa City opened; (1847) the Iowa Wesleyan University chartered and opened at Mount Pleasant; (1855) ground was broken for the Mississippi and Missouri R. R.; (1854) the cornerstone of the first railroad bridge across the Mississippi, between Davenport and Rock Island, was laid; (1854) and the State Agricultural College at Ames was established. (1858) On the 19th day of October, 1857, the seat of government was removed from Iowa City and, the metropolis of this great state, the city of Des Moines, was declared the capital of Iowa.

The governors of Iowa presiding over its affairs before the Civil War were, Anshell Briggs, (1846-50), Stephen Hempsted, (1850-54); James W. Grimes, (1854-58); and Robert P. Lowe; each of whom contributed no mean share to the present greatness of this state.

Yet the real development of the head state of the Louisiana Purchase came to pass after the American had quit fighting his brother!

CHAPTER III.

IOWA IN STRUGGLE FOR PRESERVATION OF THE UNION.

Washington and Lincoln—Champions of Liberty—Governor Kirkwood—Iowa in War Time—Civil War Opens—Potomac Army—MacClellan's Failure—General Grant—Iowa Soldiers—General Rosecrans—General Lee—General Meade Redeems Potomac Army—Copperheads in Iowa—Tally Army—General Hooker—Surrender of Richmond—Assassination of Lincoln.

All Americans of all generations, regardless of creed, color or politics, will continually be united in praising the heroes of 1861-65, for rising up, with sword and spear, against their own kindred to save liberty and freedom from the violent currents of slavery and tyranny before they were inundated. Even the staunch adherents of universal peace will, at all times, be struck with admiration reading of the gallantry of the young Americans and recounting the bravery of the "Gray Beards," who, sacrificing their own lives, have checked the heart-breaking cry of the enslaved before it reached heaven and thereby stilled the anger of God before he poured forth vengeance sevenfold upon the heads of the American people. War could never be justified unless it be waged for the sake of liberty; and, the Americans, having never unsheathed their sword unless it was to strike down tyranny and slavery, have,

therefore, accomplished in but few wars and few generations that which the whole world was and is fighting for since Creation.

Never, in the history of mankind, was liberty better understood or freedom better interpreted, than at the time when the forces of George III. were forced to their doom by the powerful hand of the immortal Washington; neither was there ever a greater triumph for civilization, or a greater death-darting blow upon slavery, than at the time when the first call for volunteers was issued by the sainted Lincoln. Hannibal, Alexander, Caesar, Charles of Sweden, Peter of Russia, Frederick of Prussia and Napoleon—the world's greatest warriors—what becomes of their heroism alongside the achievements of Washington and Lincoln? Can one draw a parallel between Joan de Arc—the Maiden of Orleans—and the prophetess Deborah of yore?

Asia, Africa and Europe are as yet under the yoke of blood and iron; each country of these continents is still representing a vale of tears and blood streaming forth out of the eyes and limbs of myriads of subjected human beings who practically have no country to live in, but are forced to die for. Not so, forsooth, on this continent; here every village and townlet, every metropolis and capital, every farm house and lonely cabin, is filled with blessings from heaven above and with happiness from earth beneath; indeed, here every man, every honest toiler, has a country to live in and, when duty calls him forth, cheerfully dies for it.

The most wonderful and astounding progress to chronicle in history must be credited to American brain and muscle, and

Iowa, being a goodly bulk of this great land, kept pace with the foremost states, and is now recognized as the head state of the Mississippi Valley. Iowa exceeded even the most fantastic expectation of her rich resources, and her real greatness is as yet hidden beneath a golden future. The Hawkeye state has left all her sisters in the northwest far behind not only in the production of corn, but even in importance as a factor in national politics. The state is largely republican, but a good democrat is always appreciated. And all her greatness came to pass between 1865-1900. In war time Iowa yielded her sturdy sons to be sacrificed upon the altar of liberty without a murmur; even old men, albiet unable to be active in any engagement, formed a regiment known as the "Gray Beards," and went to the front to relieve the younger men from camp duties so that they might be of service upon the battle field.

During the bitter conflict the Iowans proved themselves worthy of bearing such proud and beautiful name; they have excelled in zeal and bravery the bravest and most zealous, and have served the cause of liberty with patriarchal faithfulness. The war governor, Kirwood, in secret conference with the president elect, Lincoln, pledged Iowa "to do its utmost in preserving peace, if that can be fairly accomplished, and in preserving the Union in any event, at whatever cost;" and the Iowans, at the outbreak of hostilities, redeemed this magnificent state by sustaining their governor. At both of the peace conventions held successively at Albany, New York, January 31, 1861, and at Washington, D. C., February 4th, of that year, the Iowa delegations endeavered by all honorable means to maintain peace; but when no peaceful conclusion came to

pass, largely due to the stubbornness of the delegates of the seven slavery states, the Hawkeye state looked upon its southern sisters with defiance and drew a sword of determination to preserve the Union.

At the opening of the war Iowa had no military organization to speak of; for, since General Scott finally triumphed over Mexico in 1848, the country in general anticipated no foe, and, therefore, no hostile preparations were encouraged in any of the Federal states. However, a few independent companies of militia existed in scattered sections of the state, and when the country at large was alarmed at the bold action of General Beauregard, who opened fire on Fort Sumter, April 1st, 1861, Burlington, Iowa, was first in line to muster into the field a well drilled company of soldiers.

At that time a chain of troubles, comprising grief, defeat, death, lawlessness and hopelessness encompassed the youthful state of Iowa; the common enemy of the Union, a threatening invasion of the Missouri rebels, massacres by the Sioux Indians perpetrated against defenseless women and children, from without, "Copperheads," "Knights of the Golden Circle," "Sons of Liberty"—anti-abolition organizations—from within, besides filling the quota of volunteers and raising the necessary funds, thereto, were only a part of what Iowa had to contend with during the perilous four years. But there were always enough men in Iowa to preside over its affairs with due deliberation, to meet every contingency with the proper spirit, and lead every undertaking to a successful end; there were always plenty of courageous sons of Iowa to roll the millstone of progress up the hill without being dragged down-

ward. Governor Kirkwood assumed personal charge over all emergencies springing forth at such dangerous times and conducted them Lincoln-like; politcal differences were cast aside and merit was sought after when an appointment had to be made. Much to the glory of this state was the selection of Nathaniel B. Baker, a former New Hampshire governor, who subsequently represented Clinton County in the Iowa legislature, as adjutant-general; it was he who made it possible for Iowa not to resort to drafting in complying with the president's calls for volunteers during Governor Kirkwood's administration.

An extra session of the legislature was called and deliberate action was taken toward the preservation of the Union. To that end bonds amounting to $800,000, were issued and prompt attention was paid to fill the quota of the first volunteers to be sent to the front, as well as for the protection of the state itself from neighboring foes.

Defeat—for such was the lot of the Federalists for a good long while—was drowned in a stream of hope for victory; and misfortune—something Iowa, at that time, had an abundance of—was covered beneath the raiment of faith. All that the Iowans aimed at was to fight for the Union and preserve it, and upon the battlefield they had few equals; they were masters in the art of war since war became inevitable.

At the close of the year 1861, this state had mustered to the front sixteen regiments of infantry, four regiments of cavalry and three batteries of light artillery, a total of 19,105 men of valor. During the first year of the bloody conflict the Iowa boys forged their way to the front rank of bravery, hav-

ing participated in the battles of Wilson Creek, Blue Mills and Belmont.

The pillar of the Union was the Potomac Army, headed by General MacClellan, upon whom all eyes of the patriotic Federalists were centered; but as the first year of the great campaign brought forth but little advantage to either party without a propsect in view to end the bitter conflict, MacClellan was subjected to very unpleasant censure and loud cries for a new star to appear upon the stage whereon the greatest tragedy in American history was in progress, filled the air of the Federal states. And the star appeared. U. S. Grant, of Illinois, was the name which cheered every sore heart of the patriotic Unionists and cast a gloom over every face of the hopeful Confederates. A single day's fighting elevated him to the pinnacle of heroism and, out of obscurity, he became one of the most famous of American generals. The memorable event took place on the 16th day of February, 1862, at Fort Donelson, which was so gallantly defended by General Buckner; the fort, 15,000 men, 60 cannons and other ammunition were surrendered to Grant and the day was his. Grant fought against the enemy with a purely western army, among whom four Iowa regiments were conspicuous in every charge. The war now became spirited; the menace of defeat roused the Southerners to their feet, and the delicious taste of victory invigorated the Northerners, so that the next clash between the opposing forces was anxiously looked for by both conflicting parties.

General Lee was now to become the Grant of the South. He planned an invasion on the National Capital and fight a

decisive battle. MacClellan was to oppose him. The armies met, 300,000 strong. Life was at a much lesser price than death. He that did the most killing was to become the hero, the idol of the country, of the party for which he was fighting. Seven consecutive days of killing, killing and killing elapsed before victory could be claimed by either party; 20,000 lives were lost on the defeated side; widows, orphans, mourning mothers, bereaved sweethearts, aged fathers, loving sisters—who cared for their sighs? Lee became the hero, and happy was the parent who brought forth a son to die on the victor's side. No one could ever find out the exact number of lives lost on Lee's side, but it must have been enormous, indeed. The Potomac Army brought misfortune and disaster to the cause of the Unionists, and MacClellan became the scapegoat; every Union state demanded his removal, there being hardly any man of note who considered his position coldly and offered anything to defend the unfortunate general. He failed to conquer, and he was to blame; he should have won, and he lost. Even Governor Kirkwood, after attending a convention at Altoona, Pa. (September 22, 1862), urged the removal of General MacClellan upon President Lincoln, but the latter sagely replied: "When I shall believe that his removal will benefit the country, I will remove him, but not till then."

The second year of the war heaped disaster upon defeat and the pile of troubles upon the Union was so great that the Southerners saw it from a long distance and became confident in their success. At no time during the great combat was the South so hopeful, so sunny, and the North as hopeless, so dark, than during the period between the 9th of February

and 15th of December, 1862. Besides the great disaster of the Potomac Army, defeats were sustained, during those perilous months, at South Mountain, Harper's Ferry, Antietam and Fredericksburg, leaving behind them in killed, wounded and captured, 30,620 men of arms. Even the most enthusiastic and staunch patriots were dismayed and hopeless as to the result of the war. Perhaps Lincoln alone was certain of victory; it might be his prophetic vision foretold him the happy end of his untiring efforts. His emancipation proclamation on September 2nd, of that perilous year, his additional calls for volunteers with the usual coldness of expression, his martial law declaration and the general magnanimity and sterling honesty which runs through every sentence therein, in connection with his calm and patient disposition displayed even at the most sensational moments, elevate him above his generation and establish him a safe position among the partriarchs of yore.

Iowa, meantime, occupied a distinguished position on the center of the tragedical stage; her brave sons under General Rosecrans enjoyed the spoils of victories in Mississippi and cast a ray of sunshine amidst the gross darkness. Their heroic deeds at the battles of Corinth and Iuka will always be fresh in the minds of Iowans recounting the gallantry of their soldiers. At the end of the year 1862, Iowa had mustered to the front forty regiments of infantry, five regiments of cavalry and three batteries of artillery, a total of 48,814, victorious soldiers, who up till that time knew of no defeat. Strange indeed, not an Iowa soldier served in the Potomac Army before General Sheridan assumed command over it.

The dawn of the year 1863, was greeted with President

Lincoln's famous Proclamation freeing all negroes and declaring them allies to the Union, a step most commendable and easily recognized as the most important one since the beginning of the war; for, the invaluable services rendered to the Union by thousands of loyal colored men were certainly of great consequence to the cause of liberty. But the country failed to appreciate the wise steps of its great president.

Instead, the administration was confronted with an unexpected crisis, which was, in some degree, more dangerous than the common enemy. Certain anti-abolitionists alleging to be patriotic, began to denounce the president for conducting war and to menace the citizens with backward ideas by distributing all sorts of literature harmful to the cause of the Unionists. They were divided in three sections, under three different names—"Copper heads," "Knights of the Golden Circle," and "Sons of Liberty"—and their determination was to stir up the commoners, to attack the financial legislation of the government and, thereby, injure the credit of the Union, to upset the plans of the president and to maintain slavery. Most of the agitation was carried on secretly but at times they become violent and resorted to open demonstrations. Of course, among them were people with honest motives; seeing that tens of thousands were being slain by their own kindred on the battlefield, and as yet no peace, or victory, or acknowledged defeat, could be ascertained, while, already, more than two years had elapsed and neither of the parties were ready to yield the least from the original demands, they concluded to urge the public to compel the government to cease killing. But most of them were practically against the liberation of the

slaves, and incited the people to overthrow the Lincoln administration in any event—at whatever cost.

Iowa contributed no mean share to the anti-abolitionist movement. Henry Clay Dean, with his Iowa-like gift of speech, brought about a good deal of concern for Lincoln and his associates, and contributed a goodly portion of uneasiness to the great heap of troubles the patriots had to contend with. George W. Jones, although later exonerated from the charge of treachery by Governor Kirkwood, caused much comment about his letter to Jefferson Davis, the president of the Confederacy, and many were the victims who turned their backs to the mission of the Union on account of ex-Senator Jones. Neither was Iowa in its own territtory at ease from the agitators, and, had it not been for the sound-mindedness and prompt action of its war governor, the disturbance caused by the "Copperheads" would have brought about a civil war upon its own soil.

A certain incony baptist preacher, named George C. Tally, of Keokuk county, who had a powerful voice and few stinging words at his command, became a disturbing character in his neighborhood and gained many ignorant followers, who were ready to spite the administration and finally became defiant. On a certain day while driving through South English with a band of his sympathizers, he began to denounce the president publicly, and an open riot ensued which resulted in his death. His followers thereupon organized an army bearing his name, and concluded to wage open warfare against the whole district. But the governor suppressed their move by ordering out eleven companies of militia to march upon the

scene which was held under terror by the Tally Army. The latter, however, were calmed by an attorney named Negus, who discouraged the projected war by telling the leaders that the governor's soldiers would certainly shoot the first one of them who might attempt to make the least outbreak. And the Tally army was sorely afraid, and disbanded.

Meantime the progress of the war was no better, if not worse, for the Union than hitherto. The first attempt, at the beginning of the year 1863, to check the march of Lee's army by General Hooker, with a part of the Potomac Army, ended disasterously; the latter was overwhelmingly defeated and the Potomac Army became entirely unfit for action. Re-enforcement was badly needed. President Lincoln called on the states of New York, Maryland, Pennsylvania, West Virginia and Ohio for 120,000 volunteers in order to re-enforce the Potomac Army and let it try its fortune again under General Meade, who now undertook to restrain the advance of Lee if only enough men will be gathered at his command.

The time for the turning point of the war was at hand; the Potomac Army, re-enforced, with a new and courageous commander at its head, was to redeem itself shortly. General Meade, picturing the calamities of the past and foreseeing the possible ruin of the future, realizing that the fate of the Union depended upon his courage, became desparate like unto a wounded lion and, with him were carried the hearts of all his soldiers. General Lee, fresh from victories, looking with pride upon the splendid record his army had made, and picturing before him the garlands of a future victory, rushed to the battlefield as like unto a triumphant march without even con-

sidering a possible defeat. The opposing forces met, and the greatest slaughter of the campaign began. Gettysburg was destined to become the Waterloo of the Confederacy; there did the sound of Union overwhelm the shouts of rebellion, and there the most patriotic battle in the annals of nations was fought. Lee was defeated. Such a defeat even Napoleon could pride himself in. The colors of Confederacy were afloat as long as fighting could be of any avail—but mortals can only sacrifice their lives for their cause, not alter the decree of God. Defeat was admitted on the third day of July, 1863, but not before leaving the bodies of 30,000 patriotic heroes upon that famous battlefield. The Potomac Army, under General Meade, redeemed itself gallantly but even their losses unmbered in the thousands, and upon the bloody ground the Blue and Gray shared one fate.

Notwithstanding this, the joy and enthusiasm of the Unionists and the sorrow and disheartening of the Confederates, did not reach a real climax until July 4th of that memorable year, when the victory of Vicksburg by Grant was heralded from Atlantic to Pacific, from the Potomac to the Gulf. The latter victory was a greater blow to the Confederacy than the defeat of Lee, although it took some time before Grant received the proper acclaim of the people. But neither Meade nor Grant discouraged entirely the Southern patriots, and the war was yet far from being at an end. Defeats were also the lot of the Federalists in 1863; the loss of 18,000 men at Chickamauga under Rosecrans, who fought a desparate battle against General Bragg, contributed no mean share in humoring the Confederates. Only Grant sustained no serious defeats during

the greatest fighting year, albiet he also was at times repulsed with heavy losses. But his victories were the most important ones; one needs only recount his bravery in conquering Chattanooga, Lookout Mountain and Missionary Ridge, to learn his greatness in the art of war.

Iowa's part during the bloodiest period of the Civil War was acted in the enemy's country under Grant and Rosecrans, and whenever bravery was to be tested the Iowa boys were first to appear. A volume of interesting reading could be filled by the writer of Iowa history describing the patriotism, self-sacrificing spirit, zeal and enthusiasm displayed at every charge wherein Iowa soldiers participated. They should have been a disappointment had they proved otherwise; for they were all volunteers without having been drafted or urged to go to war, and every one of them were of the best sons Iowa afforded. Till the end of the year 1863, which was also the closing period of Governor Kirkwood's administration Iowa had not resorted to drafting, every quota having been filled without a resenting voice against the chief executive. Governor Kirkwood and General Baker raised, organized and mustered into the field forty regiments of infantry, nine regiments of cavalry and four batteries of artillery. Up till the year 1864, many disturbances occurred in different parts of the state; sometimes on account of local differences, but mostly because of invading rebels, lawless deserters or ravenous Indians; but the wise and upright administration of Kirkwood hindered all serious outbreaks and retarded much distress before it was spread to a point of danger. On January 14th, 1864, Stone was inaugurated into

office to succeed Governor Kirkwood and from that day Iowa had to resort to drafting in filling the quota of the president's calls, although actual drafting was not practiced before July 18, 1864, when the president issued a call for 500,000 additional volunteers.

The last year of the war witnessed many distressing scenes on both sides; famine, lawlessness and pollution was very common in many parts of the country, while discouragement, anxiety and anger prevailed even among the better classes. but this was to be expected; the evil the country was indulging was only circumstantial and, seeing the good the country had derived, one must not censure or bewail the bygone misconduct of a youthful country which was striving for the highest principle, sanctioned by Almighty—for liberty.

The preceding year had foretold the result of the war to war experts, but the masses on both sides were as changeable in their predictions as the fortune of war itself. Lee, meantime, re-enforced his army and strengthened his confidence in final victory, notwithstanding the repeated defeats of his associates and of the great defeat he himself had experienced. Grant, who had become the idol of the Union, was created Lieutenant-General and assumed command of the Potomac Army on March 1st, 1864, and from that day the cause of Confederacy, even amongst its former adherents, commenced to decline.

Election time was now approaching and herein a fair test as to the endorsement of the people of Lincoln's administration could be foreseen. Lincoln was renominated at Baltimore, Maryland, on June 8, and General MacClellan was nominated to oppose him. The contest was spirited throughout the Union and the opponents of the adminstration numbered in thousands

in every state, not only because of the inefficiency of the chief executive in conducting the war, but because of conducting the war at all. The "Copperheads" and all other "heads," blockheads included, swarmed everywhere, and the war, even the latest news of the battlefield, was read without comment, the chief issue of the country being the election.

Iowa followed the current of the times and the footsteps of its sister states; or, still more proper, it originated many things unknown to other states in denouncing the president's policy. A peace convention was called at Iowa City on August 24th, and the war and the president were denounced, as dangerous to liberty and happiness. But when election day came about and the votes were counted it was discovered that Iowa knew what it was fighting for. Lincoln received 88,966 votes to MacClellan's 49,586 votes. Thus did the voice of the people sanction every action of the president.

At last came the final day which has united this glorious land never to be separated. The spring of 1865 dawned with crowning victory and brought forth garlands of glory upon the heads of those who fought for Union against rebellion. for liberty against slavery, for principle against gain . On the 3rd day of April, came the end of the great war, and gladdened millions of hearts throughout the country, that peace will be established, that all Americans will again live together like brother and brother, that commerce and industry will again flourish, that the sword will be turned into a plowshare and the spear into a pruning hook, and the home shall again be blessed with the reign of peacefulness. The surrender of Richmond by General Lee to General Grant will live forever in the memories, aye, in the hearts, of all Americans.

Iowa's quota to the national army was 86,600 men of war, fourteen distinguished generals and many scores of other officers, most of whom have attained afterward national and international prominence. The list of great Iowans is too great to be enumerated by name in this chapter, which is only a sketch of the chief events during the Civil War. Suffice it to say that David B. Henderson, ex-Speaker of the national house of representatives, was only a colonel in the Union Army.

Iowa in war time was as great as it is in time of peace, and greater yet, because it has then utilized all its resources of brain and muscle. This state was, therefore, first to rejoice and celebrate the happy end of the four years' fighting, first to resume a normal appearance upon its cornfields, first to regain tranquility at its public offices and—first to bewail the untimely loss of the great leader, Lincoln, who was assassinated April 14, 1865, while at Ford's Theatre, Washington, D. C. The same metal-lead, which had struck down and blotted out the evil of slavery, killed the greatest champion of liberty since Moses.

CHAPTER IV.

IOWA'S PERIOD OF EVOLUTION.

Constitution Amended—President Johnson—Iowa's Congressmen on His Impeachment—Rapid Reconstruction in Iowa—Grasshoppers—State Politics—Grant's Administrations—Iowa Gypsum—Growth of Population—Horace Greely—Woman's Suffrage—Grange Law—Hayes and Tilden—Prosperity in Iowa—Assassination of Garfield.

Abraham Lincoln carried the divine mission of liberty to his country with the spirit of a hero and saint combined; he delivered the heavenly message of freedom to the American people with sacred words mingled with a thunderlike clamor of deadly cannons, and counselled his fellow citizens with a prophetic wisdom and patriarchal patience amidst distractions of an impetuous war. But no sooner was life quenched from him than many impediments obstructed the path of progress, and no sooner were his remains deposited beneath the surface of the earth, than many problems perplexing the minds of his followers were unearthed. Millions of freed slaves, a conquered enemy who was to be dealt with brother-like, a controverting president, hundreds of thousands of orphans, widows and disabled soldiers, a national debt amounting to millions of dollars and a people reduced to poverty and demoralization were the

enigmas of the hour. Only Lincolnian doctrines, intrusted in the hands of Americans, with a republican form of government to their aid, could be carried to the summit of success, could withstand the terriffic opposition of all directions, and come out triumphant at the end. Congress convened, and the groundwork for the reconstruction of the Republic was, to amend the Constitution and prohibit slavery throughout the country, forever. Then, after many discreditable struggles between Lincoln's successor, Andrew Johnson, and Congress, the country in general regained its tranquility and commenced on its forward march among the mightiest nations of the earth until it reached the topmost position.

Iowa joined the ranks of the Lincoln forces in every national question; its own constitution was amended by striking out the word *white* thereof, thus prohibiting slavery and granting suffrage to the negroes at the same time. The Iowa delegation in Congress, even Hiram Price, a democrat, voted for the amendment, and when the President vetoed the "Civil Right" and the "Bureau for the Relief of Freedmen" bills, they voted to pass over his vetoing. In fact, Iowa was very conspicuous during the famous fight between the President and Congress; for James Harlon, upon the failure of Johnson to carry out the wishes of the republicans, resigned from the Cabinet as Secretary of the Interior—a step which caused all patriotic republicans to rise in indignation against the President. And, at the Twelfth General Assembly, a resolution was passed in favor of President Johnson's impeachment, although when the vote was taken in the House, after it had been referred to the Judiciary Committee, Allison, Dodge, Hubbard

and Wilson, voted against impeachment. Even at Johnson's second trial before the Senate, after the House had voted for impeachment by a margin of 128 to 57, James K. Grimes was among the nineteen who voted to acquit the unfortunate, or stubborn President, although he knew that such an action would inflame his party in Iowa. President Johnson was barely acquitted in lieu of a two-thirds majority for his conviction, but it well may be said that either his deeds or his enemies' misdeeds caused him to become an object of scorn as long as he was the incumbent of the executive chair.

Meantime, Iowa at home, notwithstanding the political variance, made many strides forward to erase the stain left behind the war. The total war expense for this state was $1,046,739.99, and the total indebtedness was $622,295.75, and only about $300,000 was due this state from the Federal government, added to this was the loss of thousands of industrious citizens and a general depopulation, all of which gave much concern to the administration of this state. All Iowa needed for its reconstruction were men with the plow, and to that end immigration was greatly encouraged, and happy was he who came to this state and a plow was in his stage. Science was heartily supported in order to promote the geological knowledge of the state, so that its resources might be discovered and unfolded for development. On the 3rd day of March, 1867, a Soldiers' Orphans Home was organized by a private corporation with headquarters at Davenport, but the State Legislature appropriated $25,000 and levied a tax for the maintenance of the institution. In the same year it was also shown that the income for the first two years after the war amounted to $1,365,158.57, and the debt of the state was reduced to $385,000.

And, although many were the political strifes that year, Samuel Merrill, the republican candidate, was elected governor. The degraded condition of the poorer classes was gradually bettered and many items of benevolence, such as the erection of a reform school and an asylum for the deaf and dumb, were recommended by Governor Stone before stepping out of office.

During the year 1867, this state, for the first time in its history, was visited by a plague, in the form of grasshoppers, which proved very unpleasant to about forty counties; myriads of these gaudy-looking, hungry creatures swarmed wherever there were things digestable for them. And when they could not resist the Iowa winter climate they departed in the direction of the Rocky Mountains, whence they came. At their first call the Iowans were only amazed and but little angry because of obscuring the beautiful sunbeams and withholding sunshine from thousands of farm houses, but when they came again, in 1873, fifteen of Iowa's prosperous counties were practically left without crops enough for the sustenance of their own inhabitants, and the good ajutant-general of the Civil War, N. B. Baker, had to organize a relief committee in order to alleviate the sufferings of the stricken farmers.

Politically, Iowa went republican, giving Grant 120,399 votes, and Seymour 74,040 votes, albeit the issues and candidates were numerous and the attacks upon the republicans very severe. As soon as the election was disposed of, Iowa busied itself in protecting the farmers from being extorted by the railroad campanies in freight rates; the debates on the subject grew intensely hot in both branches of the Legislature, but owing to the fact that Iowa needed more railroads, no final measure was

taken and prosecution was deferred for a later period. Merril was renominated and as there were no new issues the campaign was a dull one, and he was elected over George Gillaspy, his democratic opponent, by 40,000 majority. Among Iowa Senators quite a change had taken place; Kirkwood filled the short term till March, 1867, and James Harlan, after resigning from the Cabinet, was elected for six years from that date, but he now resigned and it was at this time that Wm. B. Allison became conspicuous in Iowa politics. He was a strong candidate to fill the long term in the United States Senate, but was defeated by Geo. G. Wright, James B. Howell being elected to fill the short term. In 1871, C. C. Carpenter was chosen Governor, over his opponent, J. C. Knapp, by a good majority and Wm. B. Allison was elected to serve in the U. S. Senate, a full term. The contest in Legislature was probably the most interesting one in Iowa, as his opponents were James F. Wilson and James Harlan, two of Iowa's favorite sons; but the younger republicans favored Allison and—they were right.

The progress of Iowa during Grant's first administration was very remarkable; railroads were built, farms were on the increase, and the men, women and children were happy. In two years—1867-69,—the wealth of the state increased by $38,000,000 and the total value of real property amounted to $294,530,199, and even then hardly one-third of Iowa's fertile soil was under cultivation. The products of the farm were plentiful, but the difficulties came in when the farmers had to sell it. The transportation rates were extortionate and the markets far off, so that a general murmur could be heard, and a cry to improve navigation filled the air of the northwest. A convention, represented by delegates from

the states of Iowa, Illinois and Wisconsin, was held on Nov. 11, 1869, at Dubuque, Iowa, and navigation between the Great Lakes and the Mississippi river was strongly urged, and an appropriation of Congress was demanded to improve the Fox and Wisconsin rivers and the Michigan Channel. The 13th General Assembly created a State Board of Immigration to encourage homeseekers from the east and from Europe to come, settle and work in Iowa, and all means of commodiousness were provided for the newcomers. High schools, colleges and other institutions were built and supported and every precaution was taken to utilize the people's money for their advantage.

About that time (1870) the then village and the present picturesque city of Fort Dodge, furnished a good deal of entertainment for the whole country, and many were the vicitms of the huge joke brought about by a couple of enterprising swindlers. In Cardiff, near Syracuse, New York, lived a certain Mr. Newell and on a certain day workmen "found" an alleged "giant" while digging on his farm. A curious crowd, ready to believe everything, believed that it certainly was the embalmed remains of an ancient giant. What followed might be justly attributed to the ignorance and superstition of mankind in general. For months crowds kept on pouring in thousands of dollars in the hands of the fakers for a mere glance at the "American Goliath" ("Newell's Creature" would sound better) and all those scientists, whose investigations were limited to the extent of pleasing the fancy of the everlasting believers only, busied themselves getting out volumes concerning the "petrified giant." It took Iowans to describe the genealogy

of the alleged giant, for they knew that his nativity was Iowa, his cradle Fort Dodge and his antiquity, not older than the cunning plan of the subtile mind of that Cardiff farmer. The giant was made of the gypsum near Fort Dodge, and, since then, that precious clay became part of Iowa's wealth.

Iowa's population in 1870 according to the national census of that year, was 1,191,720, and its rank among the great states was as follows: product of corn, fourth; wheat, fifth; in live stock, sixth; and the value of its real property amounted to $302,515,418, while the aggregate value of farm products was $114,386,441. It is apparent that in less than five years the increase of the population of this state amounted to one-third, for, right after the census returns were published, the state Legislature made a demand to create three additional congressional districts to the existing—six. No state or county of any other continent can boast of such splendid record and matchless progress, and no race on earth has ever gained as much by the implements of husbandry in a single decade.

Liberalism is partly responsible for the success of Iowa and Iowans in general, and it might justly be said that the Hawkeye State never suffered the want of broadmindedness. Corporal punishment was abolished (January, 1872) at the same session when the establishment of libraries was strongly urged and a woman's suffrage bill overwhelmningly defeated. Those legislators certainly knew the extreme point of radicalism when they saw it, for they have refused to adorn the poll-huts with the goddess of the home.

Presidential year was now at hand, and the campaign was a promising one indeed. Horace Greely, the famous editor, was the democratic nominee to oppose President Grant, the eminent soldier, whom the republicans had renominated. That must have been the most lofty struggle between the "pen" and the "sword" in modern history. And, in addition to other minor parties, the Labor Reform party made its initial appearance as a national factor, all of which added interest to the fight between the real stars. Alas, it ended too sadly, the hero of the pen died before the electoral college met to cast their votes for the different candidates. Grant received a good sized majority throughout the United States, Iowa yielding him a plurality of 45,000. In 1873, Governor Carpenter was re-elected against his opponent, Jacob Vail, who ran on a "woman's suffrage" platform; but the republican majority fell to a much smaller margin than usual, while the democrats gained many members in both branches of the Legislature and a hot contest between the two great parties over the feminine emancipation question became imminent. When a speaker had to be chosen to preside over the Fifteenth General Assembly 152, ballots had to be taken before John H. Gear wes declared elected.

In the early Seventies, a current organization known as "The Patrons of Husbandry" was founded in Washington, D. C., and, as its object was to promote co-operation among the peasants and laborers as well as among small merchants, its fame was spread throughout the land. Iowans recognized in the organization valuable material for their protection and they commenced to organize "Granges," or branches in every place where

a sufficient number to constitute a Grange could be gathered. In 1870, more than 500, Granges existed in this state, and, having grown strong and numerous, they became a factor in state politics and selected their friends and sympathizers to represent them in Legislature. And it came to pass that when the Fifteenth General Assembly finally elected a speaker, the majority of the representatives agreed that it was high time to stop the railroad companies from taking advantage over the farmers. G. R. Willet introduced a bill to check the tide of the magnates, and protect the humble classes. The bill gained prominence and it finally became the famous "Grange Law." It was a hard fight against an abnoxious stonewall, but the legislators went from strength to strength and the railroad companies had to succumb. Strange indeed, the same Assembly adopted resolutions favoring woman's suffrage.

Both of Governor Carpenter's administrations were commendable, for the state increased in wealth and in population, in order and education as well as in good government. Nearly 500,000, children of school age, a permanent school fund of $3,294,743.83, and over 1,500,000 happy inhabitants were what Iowa could boast of at the end of his second administration. After him, Kirkwood, the "Old War Governor," reappeared upon the scene of Iowa history. Many noted candidates were proposed, but no sooner was the name Kirkwood mentioned before the memorable State Convention of 1875, than all delegates were enchanted and after defeating his chief opponent, General James B. Weaver, on the first ballot, his nomination was made unanimous. His democratic opponent was Shepherd Leffler, and Rev. John H. Lozier gained prominence as Temperance

candidates. Kirkwood was elected by a fair majority, but he resigned on March 4, 1877, to take a seat in the U. S. Senate, for he was the choice of the 16th General Assembly, leaving the executive chair for the Lieutenant-Governor, J. C. Newbold. His third administration was marked by the completion of the canal around the rapids of the Mississippi river near Keokuk, which the Federal Government had built at a cost of $4,281,000, and by creating a precedent to relieve convicts on parole. Financially that administration was a failure, for the appropriations of the Sixteenth General Assembly were immense, creating a debt of $90,000, in excess of the constitutional limit, notwithstanding the fact that the taxes for that year amounted to $10,699,762.39.

During the year 1876, the American nation was engaged in creating issues, debating and combating the monetary system of the land, solving labor, prohibitionary and social problems, and selecting candidates, standard bearers for the respective parties, who might bring about party success, who might bring about glory upon the various constituents. It was election year, the most remarkable one in American history. The ante-convention days and ante-election monts were spent in speaking and listening, listening and speaking; some because of the good of their country, of their homes and families, others because of gaining political fame, noteriety, a fat job, a pull and the like. The cunning voice and the magic gesture of the politician, of the statesman, of the candidate, charmed the voters from Golden Hill to Devil's Lake, from the Hudson to the Buffalo bayou; every nomination, every speech of acceptance, every gain, every estimate was heralded from the Cripple Creek hills to the

Horse-shoe Valley, from the St. Croix river to the Apache mountains. Ruthford B. Hayes and Samuel J. Tilden were the stars of the political stage, besides many lesser lights who were created to give light in those habitations which were possessed of naive ideas and innovating issues notwithstanding their forlorn hopes. Election day appeared and disappeared; its creation was a monstrous image of hope and doubt. Who is elected? Tildon. Who is elected? Hayes. Tildon, Hayes, Hayes, Tildon, were the ringing notes of the political harps the day after; doubt and hope mingled and swelled the heart of each candidate. Blows, names, slang, drinks, bets, accusations, denunciations, peace, reason, pleading, counsel and compromise were turned into a gigantic whirl and swept the country. Was it fun, sport? Was it the fruit of intoxicated happiness, of too much liberty? Or was it the voice of the people, their right, that was demanded? It was all combined.

Back in Iowa lived George W. McCray and his friends had sent him to Congress. His common sense brought about a final settlement, or rather, a partisan decision; in Congress, Hayes received the majority of one, and the Supreme Court, also by a partisan vote, sustained him and he was declared President. Tilden had a popular majority of 250,950 over Hayes and it well may be said that the democrats of the land never behaved better nor proved themselves more philosophical than when that partisan decision was respected. Such is the greatness of America.

George W. McCray was fairly remunerated. Hayes appointed him Secretary of War. Nevertheless the President found little grace in the eyes of Iowa republicans, as the next

State Convention defeated a resolution to endorse his administration, chiefly due to personal disfavor than inability of filling the office. John H. Gear was the next Iowa Governor.

During a convention in 1877, a very significant and somewhat whimsical resolution was offered by the Woman's Suffrage Society, part of which was as follows: "Whereas the ballot is necessary to uproot many evils which afflict society and Whereas, women are deprived of this potent, silent power, therefore, Resolved, that it is not the duty of woman to contribute to the support of the clergy who oppose their enfranchisement" It is not on record whether some minister in Iowa, on the following Sunday after that convention, cited Isaiah III, 12, where the prophet counsels Israel, saying: "As for my people, children are their oppressors, *and women rule over them,* O my people, they which lead thee cause thee to err, and destroy the way of thy path." Surely our children would oppress us if we had to watch them while our wives would execute their "potent power" at the polls.

The Seventeenth General Assembly repealed the Grange Law, and, this time it was for the benefit of the ruralists, who, by the force of strong organization of railroad magnates, were rendered helpless. It was a fierce strife between boasting capitailists and struggling toilers and the latter had to yield in order to be spared. The companies threatened to withdraw from this state and even to abandon the roads already under progress of construction, and the producers, being in sore want of means of transportation, could do no better than bear their trials meekly. They were forced, either by circumstances or by a well organized machine, into submissiveness.

The general condition of the state prior to 1880, was marked with nothing out of the ordinary to stir the people, excepting a great rainfall (August 28, 1877) the kind of which Iowans never witnessed, a loss of about $3,500,000, from a cholera in swine and a great decline in sheep raising. The steady growth of the population and the increase of wealth as well as railroad mileage continued uninterruptedly, and education kept pace with the general spirit of the age. Every new implement and invention of merit was patronized in Iowa, and every means of reform and diminishing of crime was promptly adopted in every municipality.

Politically everything went along republican lines despite the presence of a minority which was always creating new issues, sometimes of extreme radicalism and sometimes of a very ancient nature, but they never changed the history of the state in the least, they faded and disappeared like soap bubbles. A Greenback party arose in 1876, and it was very conspicuous in its days, having succeeded once in aiding the democrats to elect General James B. Weaver to Congress, but that party had but a shart carreer in this country although it was very bold in its days. Free coinage of silver at the ratio of 412½ grains, was inserted in a democratic platform at a state convention held in Council Bluffs May 21, 1879, and, although the distance is very short, it took almost 16 years before one town in Nebraska, Lincoln, became famous by a free silver platform.

Governor Gear succeeded himself, and it was during his second administration that an Iowan was distinguished to be a Presidential nominee. General James B. Weaver was nominated by the Greenback party of the United States and he made

that party famous in its days. He received the largest vote ever given to any minor candidate in this country and his fame as an orator of high rank became known throughout the land. The principal candidates were Gen. Garfield on the republican ticket and W. S. Hancock on the democratic ticket. Garfield was elected, but another tragedy was to cast a gloom over the American people. Again the hand of an assassin murdered an American President. And, unlike Lincoln, Garfield suffered between life and death from the 2nd day of July till the 19th day of September, 1881. Queer, indeed, are the ways of God, but His command must be obeyed!

CHAPTER V.

GOLDEN AGE OF IOWA.

Rapid Progress in Iowa—Issues—Liquor Problem—Governor Boies—Iowa Legislation—Cleveland and Hard Times—Iowa Statistics—Iowa Statesmen—Senator Allison——Triumph of Republicans—Governor Cummins Ardent Friend of Israel.

The last two decades of the Twentieth Century ratified the almost fabulous assertion that there are no impossibilities under the sun, and permanently established the belief that everything of the universe, excepting the tree of life, which is still guided by heavenly cherubim with a revolving sword, might be conquered by the human mind. Never before has the tree of knowledge appeared in such wholesome blooming, or its fruit in such abundant quantities, as today. Never before was the presence of an immortal soul in the human body more apparent, or the infinite power of God more revealed, than when the chosen creature of Jehovah fathomed the depth of the sea, measured the length of the earth, and harnessed the vast space of the expanse to transmit his thought throughout the four corners of the world, with steam, steel and electricity. Happy are they who were created in this wonderful age, to behold the glory of their Maker, the mysteries of Nature, and the craft of

their fellowmen, incorporating the whole world into one immense paradise where the communicableness of the entire human family might lead them to friendlier intercourses and finally to one brotherhood.

Indeed, France with her romantic attractiveness and revolutionary zeal, England with her poetical picturesqueness and imperialistic tendencies, and Germany with her philosophical brains and endless love for the fatherland were first to take the initiative in marching forward after the trend of the age; nevertheless, were it not for American inventions, commercialism and republicanism, Paris, London and Berlin, with all their radicalism, would have gone no further than Athens, Rome and Jerusalem, in their days, did go. In the prusiit of individual and communal happiness America easily leads all nations, and the world's indebtedness to this country can, and will, be paid when Americanism will head the program of every educational institution on the globe.

America itself is the greatest of all wonders; the entire human race, with every kind of habit, custom, mannerism, dress and language, is represented in every metropolis, and the confusion of speech and radical prejudices are plentiful, and yet, how wonderful is the change between father and son, mother and daughter! Classification is confined to the passing generation only, for all the young ones mingle together in the schools, on the streets and amusement places, and finally pursue the common happiness of their native land; hence, but in one generation all differences disappear.

The greatness of America—if it might be attributed to any particular cause—undoubtedly lies in the power of self-government of every municipality, county and state, of having local executive, legislative and judiciary control of everything pertaining to the weal of the governed, so that every group of people might govern themselves according to their own wishes. It, therefore, occurs very frequently that one community will take exception to a certain institution or principle which another approved of, and *vica versa.* Local issues vary in every state and only such issues as are apt to figure in national politics are ever brought to light before a convention of an interstate character. Nevertheless, most paramount issues of every national campaign were born in distant towns, sometimes even of insignificant minds; a farmer sees the necessity of a certain change, talks about it to his neighbor, instructs his county delegate to secure all honorable means to push it to the front and —the issue grows.

Thus, since the inauguration of Chester A. Arthur, in the chair of the lamented Garfield, this country was confronted with numerous issues touching the very vitality of the Republic. The rapid increase of the population, wealth and foreign influence created the problems and issues, and every important question was to be dealt with promptly and accurately. In Iowa, the issues, after Buren R. Sherman became governor, were numerous, but the main question of the hour was, "to drink or not to drink," around which all other problems revolved. And, although the same question was fascinating the minds of all sober minded Iowans for almost a generation, no decisive measures were taken by any preceding

session of the Legislature to read it. But now it was prosecuted vigorously and the final step was made when the Constitution was amended to prohibit the decoction of spirit from rye or grapes and the sale thereof within the boundaries of the Hawkeye state. But the law appeared too rigorous in the minds of the judiciary authorities of Iowa and, in 1883, a Court decision annulled the amendment by declaring it unconstitutional and, ever since, the prohibitory laws were gradually abrogated. And, the liquor problem—that monstrous evil which destroys the happiness of the home and ruins the careers of the great and small alike—is still the curse of mothers and children, of the repentant criminals and fallen women. But it will require a stronger force and greater unanimity than the anti-Saloon League and temperance societies to deliver the helpless victims from the mighty grip of alcoholism.

Sherman was re-elected, but with such reduced plurality as to cause alarm among the leading republicans of the state, because of having inserted a temperance plank in their last platform. About that time the capitol was completed, and the first vote taken in the new and magnificient headquarters, by the 20th General Assembly, was to defeat a womans' suffrage bill which had been approved in the previous Assembly, thus doing away with woman politics indefinitely.

A general political revolution was the next chief event of this country; Grover Cleveland, the most successful democrat since the overthrow of Confederacy, won a decisive victory over James G. Blaine, his superior in grace of oratory and statesmanship. Even Iowa's usual republican majority in

national elections was comparatively reduced and much perplexity reigned among the republican ranks the day after. But local politics as yet suffered no decisive loss, for William Larrabee was elected governor over his democratic opponent, Charles F. Whiting, who was backed by the combined forces of the democrats and greenbackers.

A noteworthy example of justice, which might serve as a specimen of legislative forebearance in endeavoring to bring the truth to light, happened in Iowa during the session of the 21st General Assembly; J. L. Brown, Auditor of State under Governor Sherman, neglected his duty in lapsing a shortage of the treasury, and, after his inefficiency appeared to be beyond a reasonable doubt in the eyes of the governor, he was unceremoniously impeached. Now his cause, for he still claimed his right of office, was taken up in the Legislature. Thirty articles of impeachment were brought in against him, but when every article was considered and analyzed, his honor was restored, and accordingly his reinstatement was ordered at once.

The progress and prosperity of Iowa continued uninterruptedly and its increase in population was remarkably heavy, and, with the exception of a violent tornado on June 17, 1882, and havoc storms during the fall and winter of that year, causing much damage to property and orchards, nothing out of the ordinary came to pass to check the march of progress pursued by the enterprising Iowans. Railroads, factories, machine shops, wholesale establishments, all sorts of modern inventions and agricultural implements, institutions, benevolent and otherwise, churches, hospitals, and private colleges became num-

erous, above all the school houses and teachers—the foundation of modern bliss—were very conspicuous and told the greatness of Iowa. In 1885, an educational census was taken and the following result was obtained:

Children of school age....	638,156
Children attending school..	480,788
No. of school houses.....	12,444
Teachers	24,675
School fund.....	$4,187,839.94

The above figures speak volumes for Iowa, and although much may be said in censuring some branches of Iowa laws regarding railroads, divorces and the like, one cannot find, anywhere in the world, a group of over two millions of people with such an abundance of prosperity, happiness and civilization.

During the next gubernatorial campaign, the laboring men appeared in a political garb, and a local ticket was nominated and placed for consideration for the first time in the history of this state. William Larrabee was re-elected governor, notwithstanding the general democratic tendencies of the country at large. The office of Railroad Commissioner was created at the 22nd General Assembly and the result was a closer relationship and better understanding between the railroad magnate and the state; but even unto this day the railroad influence is always predominating the election of state officers, as well as the selection of Congressmen.

A sudden change in Iowa politics came to pass at the end of Larrabee's second term, and all republican leaders amazed, angry and preplexed, had to retire and watch the progress or check the tide, of democratic triumphs. And, although, in

national politics, the democrats sustained a defeat, for Cleveland was badly beaten by Benjamin Harrison, yet were all Iowa hopeful office-seekers, as well as the thousands of honest republican voters, sadly disappointed when the majority in the gubernatorial race was yielded to Horace Boies. It seems to be the general opinion of Iowans till this day, and it is even recorded in history, that Boies' success was due to the fact that he had promised to fight the rigorous liquor laws; but in justice to the Iowa voters, the historian will not err in attributing the election of Boies to his personal popularity rather than ascribing it to his anti-temperance inclinations. A still greater disaster to the republicans of Iowa was the election of a majority of democratic Congressmen in 1890, and the re-election of Boies with an increased majority, notwithstanding the defeat by the legislature of his local option scheme. The country in general seemed to turn democratic long before the national convention took place, the result was, therefore, forecasted favorable for the democratic nominees. And it was so; Cleveland was elected. Nevertheless, Iowa politicians saw a spark of delight in the 23,428 majority, which was yielded by this state for Harrison, and "machine politicians" found hopes for their bread and butter once more. The hitherto republican prohibition policy was accordingly abandoned so that the strength of the democratic enemy might be weakened and an early campaign was inaugurated to overwhelm the democratic hopes and regain the lost power. The democrats, placing the strength of Gibraltar upon Boies, handed him the Herculean tack of carrying their standard to victory a third time and thereby blot out the last spark of hope of the common

enemy—the republicans. But even Boies failed. Frank D. Jackson repulsed him and outflanked the democratic party in Iowa. The loss proved to be irreparable to the democrats in this state, and ever since, democracy became a helpless minority, while the republicans went from strength to strength and their power has since been irrevocably established.

During the panic, "hard times" were generally attributed to democracy, and Cleveland's policies were denounced from Maine to California; but even here the historian cannot pass judgment in harmony with the general public, half of which was at variance with President Cleveland even on the day of his election. He was a democratic president with a limited constitutional power against a republican Congress which might have deprived him of any executive power whatsoever when his views were not favorable. Iowa suffered but little, and if any aid was needed, it was supplied in a noiseless way.

Now Iowa's greatest statesman, Wm. B. Allison, was a favorite with all Iowans, and when presidential year approached, his name was mentioned in many sections of the country as the logical candidate for the presidency much to the delight of his constituents. The Iowa delegation to the republican national convention was instructed to place the favorite son's name before the convention and secure all honorable means for his nomination. But the meek Senator, at the last minute, declined the honor and another great American, Wm. McKinley, was the choice of his great party. The campaign between McKinley and Bryan was the most conspicuous one in the past two decades, for many questions, touching the very vitality of the land, were at issue and the heroism and self-

sacrificing spirit displayed by the democratic Bryan stand matchless in the history of political campaigns in America. But the great McKinley was destined to occupy the executive chair during the days which have altered the map and changed many policies of this great country.

General Francis M. Drake was the next governor of Iowa, and it was his administration that witnessed the panic, but he conducted the affairs of the state during these perilous days with marked ability and courageous discipline; he proved himself master of the hour in meeting all demands and his name will everlastingly shine among Iowa's immortal sons. Leslie M. Shaw succeeded him and served the state two terms, until his fame was spread throughout the country and he now is the able Secretary of the United States Treasury.

During the Spanish-American war Iowans distinguished themselves upon the battlefield as well as in their patriotic efforts at home. The state in general presented a holiday-like appearance during the brief struggle, for the reports of continuous victories echoed the air after every engagement and there has been no occasion for earnestness even once a month. Indeed, it should have been a world-wide holiday for mankind in general when the inquisitionary, superstitious and tyrannical Spain, received the lesson of her life, at the hand of the most humane, civilized and free country ever known to any race or creed.

As soon as the power of the country was wrested from the democrats, Iowa statesmen were demanded to fill cabinet and other offices of national repute, and it well may be said that no

other state in the Union can produce such a long list of illustrious sons as Iowa. Cummins, Allison, Shaw, Dolliver, Henderson, Wilson and Cousins are familiar names throughout the United States and its dependencies, and it is safe to say that Iowa will continue on its forward march and become the leading factor of Americanism.

This state has an area of 55,045 square miles, is divided into eleven congressional districts, ninety-nine counties, 1,192 school townships and 4,913 school corporations; its population in 1900, was 2,231,853.

The following statistical table will furnish an idea as to what Iowa might be in the future and speaks volumes of what it is today:

Bushels of corn raised annually	345,055,040
Bushels of oats	138,833,330
Bushels of wheat	21,293,350
Head of cattle	4,442,012
Head of horses and mules	1,010,621
Miles of railroad	9,201
No. children enrolled in public schools	550,202
No. school houses	13,968
No. school teachers	29,287
Annual salaries paid out to teachers	$6,242,926
No. colleges and private schools	307
Students in attendance	48,149

All it remains to add to the above figures is, that in 1848, Iowa school census was as follows:

School houses	105
Children enrolled	7,077
Salaries paid to teachers	$5,737
Number of teachers	124
Population	97,588

The present Governor of Iowa, Albert B. Cummins, whose fame as the champion of the "Iowa Idea" is known all over the country and whose administrative ability is unquestionable, is an ardent friend of the Jewish people.

On June the 28th, 1904, the following was received from the Governor:

"The Jews of Iowa bear their citizenship in the Republic and in the commonwealth with dignity and honor. When the wonderful evolution of this country is considered, it is a high compliment to any race to say that it is holding its own in the rapid march of progress and development, and this can be well said of the Jews of our State. Patient, persistent industry has been one of the characteristics for which the Jew, for centuries, has been distinguished, but with us he has still higher credit, for he advances with the spirit of the times and keeps pace with the swiftly moving column which reaches into the future, which unfolds events which carries the banner of enterprise, which makes history and betters civilization. It gives me great pleasure to say for the Jews of Iowa that they are potent factors in our business, faithful defenders of peace and order and staunch advocates of all the principles of good government."

The Governor's utterance undoubtedly conveys the opinions of all Iowa citizens, a fact which elevates the Iowans to the highest summit of liberalism, and makes the ancient wanderer feel at home.

And, as the purpose of this volume is to narrate extensively of the Jews of Iowa, attention will now be directed to relate briefly the chief events which led Isreal to cross the ocean and search a home in the land of the free.



GOVERNOR A. B. CUMMINS
GREAT JEWISH FRIEND

CHAPTER VI.

JEWS IN MODERN TIMES—1492-1600.

Expulsion of Spain, Navarre, Genoa, Naples, Rome, Fez, Portugal and Northern Africa—Fate of Refugees—Brabanel—Turkey, Palestine and Poland—Germany—The Talmud and the Dominicans—Luther's Reform and the Jews—Jewish Learning—Kabalah—Sulchan Aruch—Beginning of Spain's Ruin.

The stage whereon the most hideous tragedy in Israel's history was acted has been constructed upon religious ground and sketched by medieval theologians; the heart-rending scenes were laid out in Sicily, Aragon, Valencia, Sardinia, Catalonia and Castile—all picturesque and attractive since creation, but now painted with human blood; the villains were; a hellish woman, disguised in a veil of preternatural superstition, named Isabella; a malignant tyrant, crowned with iron and anointed with blood of infants and sucklings, Ferdinand; a satanic disciple, masked with a shield of Catholic holiness, Torquemada and a number of friars, priests and hangmen. The victims were, grizzled men and women, mothers and sisters, fathers and brothers, sons and daughters and countless children of

Israel. Author of the bloody century, Ferdinand Martinez; (1) time, Thursday, August 2, 1492, (2) (9th day of Ab, 1422, after the final triumph of Rome over Jerusalem.)

The blood and tears, brains, marrow and fat, bones, sinews, limbs and skulls, sighs, groans, shrieks and lamentations—had all these been collected when they were shed, broken, torn, dashed and dismally exclaimed, and brought before the Heavenly Throne, the Author of the universe could have created a new Pacific, could have constructed enough ships and supplied sufficient steam to convey the eternal wanderer, the world's scapegoat, within those steamers upon that ocean to a land of safety and rest!

Indeed, if hell is only what the ancients have pictured it to be, then medieval men, in rage of fanaticism, holding an inquisitionary torch in one hand and a blood-stained crucifix in the other, must have outdone the very devil in mischief, Satan in device, and the witches and evil spirits of *Hinom* and *Topheth* in ferociousness.

About 300,000 of the most noble sons of the God-chosen people, after having witnessed the nameless and indescribable torture, atrocities and plunder inflicted upon their kindred, after having endured themselves the limit of human forbearance, after being rendered defenseless, hopeless and helpless, were

(1) Archdeacon of Ecija, whose venomous agitation and continuous columnies inflamed the populace to massacre, pollute and plunder Jewish communities soon after the death of Don Henry II, (1379) Torqemada was a direct follower of his. Hence the reason why Ferdinand, at the last moment, declined the proposition offered to him by the famous Abrabanel to repeal the infamous decree for the price of 300,000 ducats.

(2) On the following day, Friday, Columbus set sail for the West on his voyage which led to the discovery of America. It is related by Columbus himself that his fleet met with the vessels conveying the expelled Jews. A more striking incident was never produced in the history of the world. Surely the God of Vengeance planted the seed of punishment for the wicked Spain on the same day her bloodiest deed was executed.

forced to become homeless and wander between sea and firmament on vessels until, peradventure some human tribe, some spot on God's earth would welcome them, either to live or die so that their bones might not become prey to fishes but to beasts, aye human beasts, instead. The seaports of Barcelona, Gibraltar, Port Maria, Valencia and Carthagena reproduced the scenes of the Babylonian rivers and Israel again had to resort to his historic staff, adorned with the map of the world, for his companion—if that staff could only talk!

Their farms, homes, stores, gold, silver and money which they could not, or heinous laws forbade them, to carry along in exile, were either disposed of, during the four months' grace extended to them after the infamous decree was proclaimed, for a mere trifle, or left as an inheritance to the followers of Satan, Martinez, and Torquemada.

Thus did the princes of the House of Jacob, the most cultured of the Jewish race and the most learned of Israel embrace exile as the only means of safety, and banishment as the only means of the preservation of their faith, race and purity, and thus were the aristocratic Spanish Jews, after having enriched that land with their craft and brain, after having spent there for almost fourteen centuries of their existence, after having become part of the country themselves, compelled to lift their eyes heavenward in search of a home and bread.

England's gates were shut against them; Germany followed, on a minor scale, the footsteps of the depraved Spain; France refused to tolerate them in her cities, nay even on her

soil, and all other countries of Europe, which were predominated by Catholicism would rather not grant the Jews, with the doctrines of Moses, David and Isaiah in their minds and the ever-living words of Jehovah upon their lips, the use of their fields, markets, meadows, rivers, wells and sepulchres. And since the aristocracy of the world's Jewry had fallen, a general exodus took place at the end of the fifteenth and at the dawn of the sixteenth centuries; and every other vessel with any destination in view conveyed Jews, homeless Jews, whom the great monsters of the earth had cast into the seas. Thousands became prey to pirates, cannibals and semi-barbaric tribes of Asia and Africa whereunto they drifted for safety. A rumor was afloat that the Jews, having been forbidden to carry out of Spain gold or coined money, have swallowed pieces of the precious metal; the African islanders, hearing it, placed credence upon the hearsay and ensnared many unfortunates by means of false promises and, taking the victims to a safe distance, have eviscerated their bowels in search of the supposed gold. Thousands were also slain by the Black Pestilence which fell upon them with its deadly grip through their congested quarters within the ships, lack of clothes and fresh victuals and the means of sanitation.

In Genoa a few vessels filled with famished, skeleton-like refugees, begged admittance and were promptly refused, but, upon learning that the hundreds of men, women and children were practically without provisions, "generous" friars with hearts of "brotherly-love," went out to meet them with morsels of bread in one hand and crucifixes in the other and those who

kissed and paid obeisance to the cross were the happy recipients of morsels of bread and—what will starved human beings not do for the sake of a piece of bread! An excellent piece of rascality, indeed, of a heartless gang of alleged soul-saving agents of the dale of *Hinom*!

In Navarre, the neighboring state of Spain, some 12,000, forlorn sons of Judah sought refuge, either temporarily or permanently, for they were the less fortunate ones possessing no funds to migrate to distant lands, and at first some consideration was shown them, but no sooner was intelligence of their intent obtained in the Spanish court than a proclamation, offering them the choice between baptism and banishment, was handed to them. Most of them heaped their young ones upon their backs, encouraged their wives with prayer and song and started on an aimless wandering anew, but some of them, eager to save the lives of their young ones, were overcome with grief and consented to be dived in the holy fonts and became pseudo-christian for the price of home and bread. The same outcasts and miserable wretches unfit to be inhabitants of Navarrean forests became equals to the aristocracy of that little kingdom as soon as they promised to adhere to the cross—what a specimen of hypocrisy!

In Venice, several hundred families were permitted to establish a ghetto and exist.

In Corfu, Candia and other Greek islands many thousands of homeseekers found homes and bread, if not independent homes, for a majority were sold thither as slaves, but homes under roofs, on land, they had, which was much more than

scores of thousands of their brethren upon the seas could boast of. Much was, soon after, done for the relief or the unfortunate slaves by the wealthier Jews and *Pidyon S'buyim* (redeeming of the captives) money amounted in the thousands of ducats.

In Rome the strangest and most unexpected came to pass; the native Jewish community offered a thousand ducats to Pope Alexander VI to prohibit the immigration of Spanish Jews into Rome, the pontiff, although covetous for money, not only refused to accept the bribe but threatened to drive them out of Rome instead. History might repeat itself, and cursed be those Jews who might encourage anti-immigration against unfortunate brethren who are driven in exile from the lands of their captivity!

In Naples, a host of Jews were admitted and tolerated by King Ferdinand I, and, as the great sage Isaac Abrabanel was among them, their condition was gradually bettered after the king appointed him head of his financial department.

Fez excelled in atrociousness every merciless community of that bloody period; there the exiled children of Israel were shut out behind the gates of the city and no provision was sold unto them and no water to quench the thirst of fatigued women and famished children was given unto them; there the Jew was forced to forget that he must not have any master besides his God and gladly sold himself for bread and water into slavery, and these human beings, with no other sin than faithfulness upon their heads, were forced by hunger and thirst to eat grass like cattle and drink of the miry marshes like crocodiles.

But all the preceding alongside the fate which overtook the 100,000 (1) Jews in Portugal fade into insignificance. At first they were promised protection and a permit to sojourn in that land till they find a secured home was granted to them, and the youthful King Manoel seemed to possess a somewhat kindly feeling toward the homeless people and nothing was demanded of them to yield in return for the hospitality; but the dissembling Spain, serpent-like in her device, planned a marriage between Infanta, (Isabella II) daughter of Ferdinand and Isabella, and King Manoel which the latter eagerly embraced. One clause in the contract provided that as soon as the princess will touch Portuguese soil not one of the Hebrew race shall remain in Portugal (2) Volumes could be filled, all hearts would melt, babes and soldiers alike would weep their eyes dry, women would denounce religion as the most miserable disease of mankind if a literal account would be given of the crimes, horrors, atrocities, pollution, remorselessness, bloodthirstiness, unchastity, committed against and inflicted upon those unfortunate Jews who could not hurriedly leave Portugal after the heart of the youthful Manoel was in the hand of the daughter of Ferdinand and Isabella. And all these in the name of the Jew, Jesus, for the sake of the doctrine of love!

(1) Professor Grartz (London, 1892, Volume IV) places the number of refugees in Portugal to 20,000 families or 200,000 souls but there surely must be an error in this statement for there can be no 200.000 souls in 20,000 families. Lady Magnus (outline of Jewish History, Philadelphia, 1890) conservatively estimates their number to have reached only 80,000, it is therefore greatly probable that 100,000 are the more correct figures provided there were 20,000 families.

(2) The Rev. H. C. Adams, in his History of the Jews, (London, 1887) asserts that Spain expelled the Jews on economical grounds, being due to the "fact" that they "gathered the fat of the land." A more fabulous statement could not be expected had the history of the Jews beeu written by Torquemada himself. The very assertion detects his ignorance in Jewish history of Spain. Ferdinand, proclaiming the bloody edict, mentions only religious differences, and this clause of the marriage contract plainly reveals the designs of the inquisition.

Yet the God of Israel slumbereth not, and He appeared once more to guide his chosen sons.

Seeing that in the lands which were under the influence of a hypocritical Catholicism, presided over by monsters of hell, no rest was given to them, the Jews fled to Egypt, Northern Africa, Turkey and even Zion, although desolated, its magnificent structures dilapidated, its glory razed to the ground, appealed to them. Indeed, there was not a mountain or dale, river or ocean in Europe, Asia and Africa which was not penetrated and fathomed by foot and vessel in search of home and bread, by the wandering Jews in those days.

Soon, flourishing Jewish communities sprang forth in Turkey, Palestine, Egypt and Poland. In Palestine, Jerusalem and Safed under the leadership of Obadio de Bartinora and Joseph Saragossi, became centers of Jewish scholars and wisdom. Tunis, Cairo, Constantinople, Salonica, Padua, as far as they were apart geographically, were united in elevating Judaism, in preserving what was added to Jewish learning during the many centuries of sojourn in Spain, and in spreading the knowledge of the Torah and Talmud. German immigrants established a Talmudical college at Padua, Spanish in Solnoica under the able leadership of Judah Benvenisti, Samuel Franco and Joseph Teisak. Samuel Abrabanel, Isaac Aboab, Judah Chayit, Joseph Zapateira Abraham Zac cuto (1) Moses Kopsali and others were among the exiled scholars whose wisdom and learning, after the expulsion, illumined the four

(1) Author of the Sepher Juchsin. and according to excellent authorities all the navigators and explorers of that age and for decades after followed his doctrine in astronomy. Columbus first perceived the idea of a new hemisphere from the writings of Rabbi Zaccuto

corners of the world. For they were scattered throughout all the lands and established themselves in connection with their brethren upon whatsoever shore they were permitted to land. Wonderful, indeed, how during such crisis, a homeless people without a friend, without a government, without a uniform language, have succeeded in preserving their faith, literature and even their physiognomy and mannerism till this day.

Poland was next in importance to European Turkey as a Jewry and center of Judaism; there have the German Jews brought along their learning, wisdom, zeal and enthusiasm and soon they became great factors throughout Israel. The study of the Talmud was pursued vigorously by the Polish Jews under the tutorship of German Rabbies, and the German language, which was then a mere jargon, became sacred next to Hebrew among all the Polish Jews through the influx of German Jews as was the Spanish language in the Orient through the overflow of Spanish Jews. The Sultans of Turkey and the nobles of Poland were favorable to the Jews, and commerce and industry in those lands sprang forth rapidly and the Jews became potent factors upon the world's market.

Hardly two decades have elapsed since the expulsion of Spain before Judaism, or, properly speaking, Talmudic Judaism, occupied the minds of all eminent Europeans and a general uprise against the rule of catholicism was brought about by an incident which finally resulted in the reforms of Luther. A Jewish convert, Pfefferkorn by name, inflamed the Dominicans of Cologne against the Talmud which he, as an ex-Jew, alleged to know that it contained dangerous teachings and groundless

heretical dogmas unfit for study or existence. Hochstraten, a dangerous fanatic of the Dominacans, undertook to bring the matter before King Maximilian and have the voluminous work consumed. John Reuchlin, a liberal thinker and lover of Kabalism which Jewish Rabbis had taught him, compiled a pamphlet in defense of the Talmud which gained a very large circulation. A great controversy, matchless in vigor and stubbornness, ensued and two great parties were fighting each other in palaces of kings, courts of princess and vestibules of cardinals even before the Pope. The Jews had the fine taste not to interfere and to watch very closely the proceedings. The final decision was in favor of the Talmud and right then rays of daylight commenced to appear in those days of gross-darkness, for soon after Luther appeared and the yoke of catholicism was shattered in the more enlightened states of Europe.

But the condition of the Jews in the countries which Luther carried upon the wings of liberalism received no material change, for Luther himself, albeit liberal, fond of Jewish learning and once their great friend, turned against them, so to speak, for he carried not his liberal thinking far enough to benefit them as was anticipated by their friends and by themselves. There was no more such atrocities, massacres and wholesale slaughter as in the days of old, but a gulf still existed and no bridge could be constructed to make the two ends meet, notwithstanding the open secret that Luther and his followers were staunch admirers of Kabalah and most fervent exponents of the doctrine of Kabalism.

Kabalah was at its summit in the sixteenth century, the mysterious philosophy charmed the wearied sage and bewitched the fatigued commoner. The daily expectation of Messiah was a hopeful comfort, more so than during the preceding centuries since the heavens were darkened with flame and smoke of the burnt Temple and Jerusalem. Seeing that this world, to them, is a vale of tears, its pleasures, its charm, its very life is a cursing unto them, they hid themselves into the depth of mysterious thought, dreaming of the future world where no bread, no homes, no liberty will be required, where the company of *Seraphim* and *Ophanim* will entertain the have-been mortals and eternal rest and contentment will hold sway.

In great men and Rabbinical literature, the sixteenth century was to the Jews, what the seventeenth century was to the English, for not alone in Kabalah were the Rabbis of that age great and not to Rabbis only was the scholarship of that period confined. The *Sulchan Aruch* (Religious code) in four parts containing all kinds of Jewish laws that have, are and will exist among the Jews, was compiled (1542) by Rabbi Joseph Cairo and a uniform practice in all religious rites, ceremonies and laws were established; historical works, by the eminent schoars, Joseph Cohen, Solomon Vergo (Ibn Vergos) and his son, Joseph, and the Usque family were also compiled.

In Italy Leon Medigo of Abrabanel. Dei Rossi, (Azarya of Adomin) in Poland, Rabbi Foses Issarles (Ramo) Samuel Lurie, the historian David Gans (Zemach David) and many others flourished and illuminated the dark countries with the lights of their learning, the greatest Kabalist, however, was Rabbi Isaac Liurie (Ari.)

In Jerusalem an attempt was made by Rabbi Jacob Berab to establish a Jewish hierarchy, or SANHEDRIN and, although many great Rabbis, among whom the illustrious Cairo was foremost, were in favor of the project, Rabbi Levi ben Chabib of Jerusalem opposed it and he succeeded in defeating the proposed Sanhedrin.

Politically the Jews at the end of the sixteenth century were still far from being tolerated in European countries and of those ghettoes which were assigned to them, many talesof woe are written indelibly upon the blood-stained pages of their tragedical history. Particularly lamentable was their condition in Rome under the despotic Popes who were Jew-baiters without an exception.

Meantime the Jews in Turkey went from strength to strength, occupying many positions of trust in the various departments of the Sultanic government and representing the different Sultans in nearly every European court.

Poland became the center of Jewish learning, and from there authority on all religious questions was looked for. Cheerfulness as to their future prevailed and a turning point for the Jews in Europe was foretold even by those who hitherto were in dismay.

And the God of Vengeance began to give Spain measure for measure; the intrigues among the clergy, among the officials, among the nobility, were the seeds of her downfall; her commerce was on the declining road and her entire career was downward. The Netherlands, Holland included, wrested their beautiful states from its beastly mouth and the Dutch estab-

lished a liberal government of their own. Amsterdam now (1598) became an attractive point for all such Jews who still lived, in disguise of christianity, in Spain, particularly the Marranoes (Anucim, forced converts) eagerly embraced the opportunity of migrating to Amsterdam, where, without change of dress, mannerism, language and habit, they could openly practice Judaism without being in constant fear of a sudden appearance of an inquisitionary agent.

And from Amsterdam came the Jewish pioneers in America, hence the foundation of American Jewry was laid by the most noble sons and daughters of Israel.

And having traced the history of the Jews since the discovery of the Golden Land till the period when Israel again crossed an ocean in search of a home and rest, the future chapters will relate briefly the adventures of the Jews in this country and sum up their fortunes in the Old World till the "Jews of Iowa" will commence to be the feature of this work.

CHAPTER VII.

JEWISH PIONEERS IN AMERICA—TIDINGS IN THE OLD WORLD, 1600-1700.

Jews With Columbus—Brazil—Mexico—Peru—Portuguese Jews in America—Fate of Pioneers—Amsterdam—M'nasseh ben Israel and Cromwell—Pesudo-Messianism—Sabbatai Zebi—Jews in Europe—Dutch in Brazil—Exodus of the New World—Scholars of the Seventeenth Century—First Jews in New Amsterdam—Levy and de Lucean—Jews in Newport.

When the news of the discovery of a New World was spread abroad, it appeared to most Europeans as a tale in ancient legend and, as a dreadful uncertainty prevailed, only those, whose anxiety, ambition, or desperateness over-ruled the natural fear of mankind for things and objects fabulous and supernatural, ventured a voyage across the mighty waves of the restless Atlantic to behold the wonderful Fairyland, its islands and forests, its copper-colored children. But the Jew, being habitually a wanderer, defying fire and water, whirl and gale, having no fear for tokens of the heavens, or tricks of the evil spirits and witches of strange abodes, embraced the opportunity of adding a magnificent negative of a new continent to the long list of seas and lands already engraved upon his wander-staff.

Two Marranos, (1) (forced converts) Gabriel Sanches and Louis Santangel, being influential in the Spanish court because of their eminence, wealth and late conversion to Catholicism, were a source of deliverance to the almost perplexed Columbus, for they importuned the probable outcome of the gigantic undertaking upon Isabella, and, her consent was destined to unseal the fates of many persecuted races of the earth. Barring the assertion that the latter pledged her jewels with a Jew to defray the expenses of the expedition, one thing remains certain that the confiscated wealth of the Spanish Jews was used in fitting out the most famous fleet in history and—Jewish money was never invested to better advantage. Thus before, and at, the exploration of America, Jews were conspicuous, and many historians have it that Louis de Torrer, one of the five Marronos who accompanied Columbus upon his perilous voyage, *was the first one to touch America's soil.*

But settlements in North America were meager and colonization was scant during the sixteenth century, so we find the Jewish pioneers of this hemisphere amidst the roaring Atlantic with their faces turned toward Brazil and other Southern territories. Most of them were Marranos deported from Portugal together with other convicts—hence to have been a descendant of Abraham and Solomon was equal to being a criminal in those rapacious lands of the Inquisition. Brazil

(1) Those converted Jews continued to practice Judaism for generations, and their fidelity and faithfulness stand matchless in the annals of religious persecutions. They were ANUCIM, and having been of noble character and high standing, they have intermarried with the highest nobility of the countries of Spain and Portugal. It is related that once King Joseph asked his minister Pombal to make a design for a certain kind of hat which the descendants of the Jews shall wear and thereby be distinguished from the pure blooded citizens. The minister, after a genealogical investigation, brought three hats of special design in the Palace and cheerfully remarked to the King: "Here is one for your majesty, one for myself, and one for the Inquisitor-General."

was first discovered by Pinzan, A Spanish navigator, but one year later (1500) Alvarez de Cabral, a Portuguese explorer, assisted by a Jewish mariner named Gaspar, discovered it independently and the land fell under Portuguese suzerainty, though some colonies belonged to Spain. The Jews were mostly agriculturalists, chiefly sugar-cane planters, and became prosperous, until, in 1557, the Portuguese government considered the land too good for them and issued an edict prohibiting Marranos to migrate thither. In the Spanish colonies of Brazil a decree was proclaimed forbidding the Jews to settle amongst them, but the price of 1,700,000 cruzados, or $714,000, paid by the Jews redeemed their temporal existence and the sunbeams of the land of Palms and Coffee were permitted to break through the window-panes of the Jewish habitation in those colonies also. From this fact it appears plainly that the number of Jews in Brazil must have been great indeed, for they have come in large numbers from the whole Peninsula where the dread of the Inquisition raged most, and also from Madeira they came and transplanted the sugar-cane in their new abode.

Mexico appealed next to the Anucim during the first century after the discovery of America and quite a number of them were gathered in the colonies of that land even in the first half of the sixteenth century, but as it was wholly under Spanish suzerainty and most pioneers were the followers of Torquemada, the Inquisition was soon introduced (1571) and the helpless Jews had to continue in disguise. They however, continued to live there until 1650 and mention is made that Jewish men and women have occupied prominet positions

in every branch of labor, commence and industry and that at one time they have dared and celebrated the Passover festival publicly. But the Inquisition gave them no rest, and their lives were in constant danger. At one time eighty-six of their number were tried for daring to maintain that God is God and one God. And between 1650, and 1820, when the Inquisition was disestablished, no trace of a Jewish community can be found, and very likely none existed during that time.

In Peru also the unfortunate Marranos looked for a spot where their faithfulness would not be considered a crime and their faces an offense, and, from the fact that they were among the six thousand Portuguese who purchased the right of settling in that land for 200,000 ducats, they must have represented a notable number, but even there the rage of the Inquisition was poured upon their heads. They settled in Lima about 1575, and in 1639, twelve Jews among whom was a millionaire named Manuel Bautista Perez, were burnt.

Thus was even the new world, the cradle of brotherly-love, of liberty and invention, stained with blood of Israel and Judah, but, who can count the ways of God and explain them?

The dawn of the seventeenth century to the people of Israel resembled a March morning a few minutes before the bright star appears to herald the news of the approaching sunrise; it is twilight, a biting, northerly wind, field, forest, mount and dale, covered with a deadly garb—snow; no singing of birds, no murmuring of brooks, barking of a dog here, crowing of a cock there, smoke from a chimney in this cabin, a torch

through a window of yon hut, and a prevalent dreadfulness all over heaven and earth and yet, soon sunshine will bring all to life gain, the May of Nature is barely three months hence.

Holland was the morning star of Israel's March in his captivity. And North America became the Sun of Judah's May since daylight in Jerusalem was eclipsed by the clamor of Roman shield and spear. Twilight began to disappear before the shining rays of the bright star when the Dutch extorted their liberty from the deadly grip of Spain, and sunbeams cheered all hearts when the Bell in the city of Brotherly-love tolled the sounds of perpetual liberty. Amsterdam, under the protection of the Dutch nation, became a refuge of safety for all the Marranos of the Peninsula and thither they fled to declare to the whole world that they were Jews, faithful to the God of Israel, until its fame was spread as New Jerusalem and occupied the foremost position among the Jewries of the world. Soon immigrants from Germany, where they were subjected to exclusion and ostracism, began to stream into the Dutch capital and owing to their disadvantageous mannerism acquired in the barred ghettoes, their Spanish and Portuguese brethren looked upon them with disfavor from a social viewpoint and the great parties in Israel, Sephardim and Ashkenezim, (1) had their initial appearance in Jewish history. Irksome intolerance grew forth, at the outstart of the division, out of the somewhat lofty ideas of the Sephardim and their

(1) Sephardim is Hebrew for Spanish and Askenazim for Germans. Subsequently the two parties grew mighty and the Chassidim follow the Sphardic rituals while the Missnagdim are the direct successors of the Ashkenazim.

exaltation, and their pride and endless love for the religion they saved from the bloody Inquisition led them to rash dealings with those who gained their disfavor by attacking even the most insignificant ceremony. A famous instance is the famous Uriel de Costa. He was a marrano like unto themselves but he varied from them as regards many ritual laws and put those laws or customs which displeased his fancy to ridicule. An excommunication was accordingly inflicted upon him. Seeing that he was not considered a Jew, and dearly loving his faith, he repented and applied for re-instatement into the synagogue. His petition was appreciated, but the penalty which he meekly received at the hands of his brethren proved too shameful for him to continue among the living and he shot himself. (April, 1640.)

Meantime the Jews in Brazil grew numerous and when the Dutch invaded the land to wrest it from the Portuguese they were first to form a column of hostility against their oppressors, and their column struck the very vitality of Portuguese predomination in Brazil and their new home was delivered into the hands of their friends—the Dutch. The Dutch West India Company was also assisted by the Jews and the friendship at that period between the two peoples was of mutual benefit. Brazil under Dutch suzerainty became a source of joy to many hundred of homeless Jews or wearied marranos and many noble families migrated to the New World to proclaim to the new heavens the name of Jehovah. Many flourishing communities sprang forth in Brazil between the years 1531-1654, chief amongst them were Pernambuco, (Recife) Bahia, Parahivah and Rio de Janeiro. Quite a few illustrious

names appear among the Jewish pioneers on this hemisphere of whom the names of Ephraim Sueido, step-brother of the famous M'nasseh ben Israel, Rabbis Isaac Aboab and Moses Raphael, Jacob Lagarta and the poet Elijah Mochorro stand foremost.

But the golden period of the Brazilian Jews vanished too soon, the Portuguese finally vanquished the good Dutchmen and again an exodus in Israel's history was chronicled (1654.)

And the gates of England were as yet shut up and barred up against the children of Israel. Oliver Cromwell reigned as Protector, the Stuart dynasty was overthrown and the time for England to draw a breath of relief from blood, treachery and rebellion came to pass. It was, indeed, the turning point of mankind, for the English-speaking people illumined the world with tolerance and love for liberty and led all people since then in the principles of good government. The mediator was the Amsterdam Rabbi, a descendant of Spanish Jews, M'nasseh ben Israel; his fervent love, endless zeal and indefatigable efforts for his downtrodden people brought him before Cromwell pleading the cause of his forlorn race, petitioning the repeal of the edict of banishment issued against his brethren 365 years before, and defending his people against the malicious accusations that they were usurers and the like. A Gentile champion, Edward Nicholas, had published (1648) a pamphlet entitled "An Apology for the Honorable Nation of the Jews and all the Sons of Israel" wherein he declared the Jews as the God-chosen and God-protected people and re-

minded his countrymen that "God will charge their sufferings upon us, and will avenge them on their persecutors." The distinguished Nicholas—blessed be his memory—was a person of no mean authority, for he held the office of Secretary to the Parliament under Charles Stuart and also under Cromwell. A council was called and ben Israel's petition was argued. Fanatical clergymen cited "biblical authority" to prove how dangerous it was to re-admit Israelites in the kingdom founded by mighty Caesar—what excellent news to Bible students!—and jealous merchants opposed the re-admission on economical grounds. Cromwell's plea for the Jews before that council will live as long as his name will; to the merchants he said; "Can you really think that so despised a people should be able to secure the upper hand in trade and credit over the merchants of England—the most honorable in the world?" His attempt failed, the council voted against the petition of the great M'nasseh ben Israel, but his open friendship encouraged the Jews who were eager to settle in England and, from that very day, Jewish immigrants began to land upon the shores of Britain.

It is important, indeed, to relate in connection with M'nasseh's undertaking that he was inspired to pursue the gigantic scheme after hearing an account by the famous Jewish traveler, Antonio de Montezinos, of the American Indians whom he had recognized to be the lost Ten Tribes. Believing it, M,-nasseh commenced to compile his most famous work "The Hope of Israel" where he readily convinced that the theory of the American natives being the ancient Jews from the time of Nabuchadnezzar was true and that as soon as England will re-admit the Jews in her territory Messiah will come, for,

then, Jews will indeed be scattered throughout the four corners of the earth whence they are to be gathered by the *anointed deliverer* of God.

Messiah, during the seventeenth century, was the hope of all European Jews, and when the book of M'nasseh appeared thousands upon thousands expected *him* daily and, although pseudo—Messianism was a plague that Israel was stricken with repeatedly, that period stands matchless in the annals of the Jews as regards the trouble caused by a fake—Messiah. Ordinarily the Jews are least of all people to believe in a man,—Moses was born and died like every other mortal—and they continually rely upon God, but the centuries of persecution, ostracism, poverty, degradation, wandering, homelessness and mysterious dogmatism preached by many cabalistic authorities, in connection with the pure belief in God that a Messiah will come—in itself a fundamental principle in Orthodox Judahism—caused hundreds of thousands of Jews to be misled by the notorious Sabbatai Z'bi. He was indeed, a prince in appearance, learned, cunning, and of excellent speech and more than all these, a people surrounded by myriads of enemies, in daily expectation of a deliverer. What else could be expected of one quick in device like him than to come into a synagogue and exclaim; "Here I am," and, standing upon an obscured hill to charge the countries of the globe "to yield the God-chosen children back to the Widowed daughter of Zion?" His name was soon upon the lips of young and old and his followers increased daily until he became a menace to the Sultan, for he was born in Smyrna, Turkey. He suffered before he died more than his glory was worth, embracing Mohammed-

anism he was left like unto the bat in legend which was refused by the fowls because of his animal-like feet and by the mice because of its birdlike wings. But his followers continued in their blind adherence even after his death and the Jewish people suffered much because of him for over a century; for, from the time of his appearance (1648) until Rabbi Jacob Amdon suppressed the last group of his followers (1776) many were the strifes in the ghettoes and synagogues on account of the corrupted son of Israel. But he is not the only historical character who caused his people endless grief, not in vain have Israel accepted the ghetto maxim; "Guide me O Lord from my friends, and from my enemies I will watch myself out alone."

Conditions in Europe during the seventeenth century changed for the worst to the ever-suffering Jews. Germany leads in atrocities of that century, for in 1614, the Jews of Worms and Frankfort were massacred and expelled, although two years later they were re-admitted and it was then that the famous Frankfort ghetto was founded. In all other cities, they were compelled to live in airless, filthy, narrow streets which were called ghettoes and subjected to open degradation and ostracism. Every official quickly learned to be rapacious in extorting money from the Jews for his alleged protection. Italy was next with her ghettoes and ferociousness.

Poland which offered protection and liberal treatment to the Jews was visited by a ravenous uprise of Kossacks under the leadership of the merciless Chmelnitzki, and the Jews were

first to suffer the consequences. The massacres, pollution, plunder and debauchery of 1648 encouraged by that bloody Cossack were indescribable.

The only comfortable spot, so to speak, was Amsterdam. The Sphardim and the Ashkenazim were continually re-enforced by new immigrants and the community was a flourishing one indeed. But even there a strange and lamentable incident marred the happiness of their golden period. Their greatest philosopher, Baruch Spinoza, born in their midst, of whom every nation would have been proud, was excommunicated because of his new theory concerning the universal God which subsequently gained myriads of followers and did honor to his race. Much, however, was said in defense of the Amsterdam community as well as in that of Spinoza, yet it is a lamentable fact even unto this day that the least step a Jewish scholar takes which appears contrary to the established rules, he is being talked of as an epicurien by the pious. But time will cure Israel from this disease also.

Among the most learned of that century were Sabbatai Cohen (Sach) Lipman Heller (Tospheth Yomtob) Levi ben B'zalel (Maharil Me Prague) M'nasseh ben Israel and Baruch Spinoza, besides scores of illustrious Rabbis in Poland, Salonica, and Germany.

When the sun was set in Brazil, God said to New Amsterdam, "Let there be light," and there was light. The distinguished fortune of being the first Jewish settler in the New Netherlands belonged to one Jacob Barsimson who came to New Amsterdam on November 9th, 1654. Then refugees

begun to come from Brazil, from the West Indies and from Europe. At first the Dutch objected to increase their numbers by thrifty merchants and excellent planters, but by the direction of the Dutch West India Company they were given the freedom of the village, (now New York) but only to exist there, for the privilege to build a synagogue, or to hold public offices, or be employed therein, was denied them.

Asser Levy appears to have been the foremost of the sturdy Jewish pioneers; he was determined to become equal in every privilege with his Dutch hosts and gain equal rights for his brethren as well. He must have been the Jefferson among the few Jews whose fortunes, or misfortunes, brought them to the secluded village on the sandy shore of the Atlantic. He fought to be permitted to guard in person the alleys or streets of the present New York, this was denied and a tax was levied upon him together with the other Jews instead. But he was persistent and through courts and appeals to Holland he conquered his opponents and became a soldier equal to the Dutchmen.

Abraham de Lucena was another fighting Jewish pioneer, but he fought for the dead. A petition to grant a site for a cemetery was not tolerated—the Dutch seemed to think that that piece of God's earth was not destined to become a Jewish burying-ground—but the Abraham of New York like unto the Abraham of Heth succeeded at the end to purchase a place where Jewish dead were laid to rest.

After the capture of New Amsterdam by the British (1664) the Jews appear to have been prosperous and sixteen years later the Shaarith Israel congregation was organized.

But there can be no record found of their progress until the dawn of the eighteenth century, excepting that Newport was enriched by the presence of ninety familiies of Jews who immigrated thither from Curacao, and it is also said that in 1658 about fifteen Jewish families came to Newport and introduced Masonry.

The close of the seventeenth century left the people of Israel past the month of March and at the dawn of April. During the century we met a cloud here, a storm there, but it was no longer that cloud nor that wind which kills the life of Nature, but which destroys the snow, the ice, the frozen ground, and calls forth the plants and the grass, the trees and the birds, which parts winter from summer, which brings light by day and cheerfulness by night.

CHAPTER VIII.

ANTE-INDEPENDENCE PERIOD IN AMERICA, AND PRE-EMANCIPATION YEARS IN EUROPE AMONG THE JEWS, 1700-1776.

Conditions in Europe—Kabalah and the Rabbis—Judah Chassid—Querido Z'bi—Chayim Malach—Moses Chayim Luzzato—Jews in New York, New Port, Georgia, Pennsylvania, Maryland, New England, South Carolina—Three Stars in Europe—Reconstruction of Judaism—The Frankists.

The dawn of the century of "Philosophy and Revolution" found Israel sunk in a deep lethargy, indifferent to his fate, woes and lack of progress, demonstrating no desire to keep pace with the advanced ideas of the age, caring but little to uphold his claim of primogenitureship in civilization and learning among the nations of the earth, exhibiting no zeal to enhance his journey along with the swiftly moving column of the human race toward the summit of progressiveness, and aiming at no destination which might put an end to the everlasting misunderstanding between him and the rest of mankind. Israel fell in a slumber because he sorely was in need of rest. His feet were swollen strolling across the globe for countless generations; his hands became powerless, nay paralized, carrying his wander staff night and day and fighting continually against enemies, animals and fate; his head was bent beneath

a yoke of a lamentable past and a burden of a gloomy future; his heart became faint witnessing the most hideous scenes of tortures perpetrated against his ancestors, and overfilled with sorrow because of his own distress; his body wounded, bruised, bearing numberless scars received at the hand of every creed and race, so, involuntarily, he fell asleep and sunk into sweet dreams. He rested to accumulate strength, to invigorate himself, to gain power for new struggles, to be prepared for new exiles, martyrdom, massacres and expulsions, or, perhaps, to get ready for a new epoch, new tidings, which, peradventrue, will shortly come to pass and regenerate mankind, which, probably, will restore unto him his youthful strength, infuse him with new enthusiasm, which might divide the future from the past with a fence of liberty, equality and brotherly love, which might erect a ladder for mankind to ascend to an era of peace and then all human families will incorporate themselves into one great brotherhood. Thus did Israel sleep because of fatigue, and was charmed with happy dreams.

Only an occasional expulsion, an incidental massacre, a token of shame attached to his topmost garment and quite frequent accusations stirred the otherwise tranquil ghetto life and marred the happiness of the dreamers, else a deadly absence of consciousness was apparent in every ghetto.

Even the ravaging soldiers of Peter the Great and Charles of Sweden, the very booming of deadly projectiles which greeted the eighteenth century were insufficient to bring Israel to his feet and awaken him from his slumber.

Kabalah of the strangest kind, amounting, almost, to anthropomorphitism, was predominating Israel, and many new

ideas foreign to Judaism were introduced. The Rabbis, who hitherto were the pillar of science and learning, turned their attention wholly to mysticism and planned continually how to adopt new methods of life according to the teachings of Kabalism. They were successful in the latter, for soon Kabalah became, not only the main fountain of Juduaism, but even the very vitality of Jewish thought and the foothold of Israel's temporal existence were based upon it. Healing of the sick, bestowing blessings upon the distressed, driving out evil spirits (*Gilgulim*) from the *possessed* and solving enigmas among SROPHIN and creatures of LILITH (Queen of demons) became part of the Rabbis' duties, and the ever-believing masses followed them blindly without a resenting murmur.

MESSIAH was their daily subject, and every war, every disturbing element which appeared upon the surface of Europe was welcomed as an omen forecasting *his* approach. Indeed, the hope for the re-establishment of the glory of Judah and the reign of righteousness upon Mount Zion was never more anxiously expected. A general chaotic gloom was prevalent throughout the first half of the eighteenth century. Here we behold the sainted Judah Chassid with a host of 1500 Polish Jews strolling across Europe on his famous march (1700) to Jerusalem where he expected to witness the appearance of Messiah, and we are stricken with sorrow that fate was so unkind to him, for even he, like unto Judah Halevy, died the day he touched the holy ground of Israel's land; and there we indignantly turn our faces from the inpudent wife of Sabbatai Z'bi who brought her brother, Jacob (Querido Z'bi) and passed him off as her son by the notorious pseudo—Messiah,

causing once more a revival of shameless pseudo—Messianism in Israel. At one end of Europe we are struck with admiration for Rabbi Yechiel Heilpeim of Minsk, Lithnania (Sader ha-Doroth) and at another end we are preplexed to behold a Chayim Mallach carrying a pillar of darkness through the Jewries of the world and quenching the last spark of Israel's light. From one corner sings the heavenly muse of Moses Chayim Luzzato in the language of Moses and Isaiah, and from another breaks forth the dismal voice of Nehemiah Chiya Chayan's fanaticism and causes a pestilence of degradation to strike upon Judah.

Only the English, Dutch and Italian Jews made some gain during those dark days; names of millionaires, great merchants and learned Rabbis, fit to represent Judahism before the nations, appear. But Poland, Turkey, Germany and Lithnania were over filled with a matchless fanaticism, and the Kabalistic dogmas dragged them backward. They appear to have lost all their traditional love for everything progressive, and become accustomed to exist in this world as a passive element, doing no harm and striving for nothing good. But soon conditions were to be changed and in less than two score years and ten Israel stood foremost in the activities of that memorable century.

The progress of the Jews in North America, prior to the Revolutionary War, continued somewhat slow. The largest Jewish colony, Newport, did not exceed one thousand souls (200 families.) But the adventures of those pioneers are full of interest and bear every characteristic semblance of the early days of American history.

NEW YORK: The British sentiment was strongly anti-Jewish when the Dutch were conquered and the New Netherlands became English territory, for the Jews, as yet, had no political recognition in the British Empire, but at the very dawn of the eighteenth century, a noteworthy incident became a happy omen for the Jews under the English government. In 1700, Lord Bellmond, the Governor of New York, ran short in cash and was greatly distressed because of being unable to pay up his soldiers their wages which the latter pressed sorely upon him; being preplexed, he determined to go about the town and find some one who would advance him money on an official voucher and of all of the New York inhabitants, three Jews cashed his vouchers, and he remembered them in his report to the English authorities.

At that time the most prominent merchants among the New York Jews were, Abraham Lucena, Nathan Levy (son of Asher Levy) and Louis Gomez, who were, indeed, of vital importance to the commerce of New York.

In 1727, the General Assembly of New York manifested consideration for the Jews by striking out the words "upon the true faith of a Christian," from the oath which a witness in court had to take, this is easily recognized to have been the most liberal measure taken by any legislative body in favor of the Jews in those days when only scorn met their appearance in any land.

Their number must have been reinforced during the first quarter of the century, for, in addition to the Shaarith Israel synagogue, the congregation of Mill street, organized in 1682, erected a synagogue and dedicated it in 1727, which shows that the community must have been quite large.

The authorities were very liberal in their treatment toward the Jews, in fact the Jews enjoyed more privileges than the Catholics, but as yet no suffrage was granted to the enterprising Jewish pioneers.

Their number must have been increasing gradually as it appears from a very unhappy report by Lord Clinton, Governor of New York, in 1749. The report reads, that a Jewish family, who had lately arrived from Holland, suffered much from a gang of disorderly neighbors; for the latter, disliking their mannerism, fell upon them, broke their windows and doors and smashed their furniture to pieces. Those were "heroic" days, indeed.

The community in general became wealthy and influential before the outbreak of war and many Jewish names, worthy, indeed, of being the ancestors of the greatest Jewry in the world, appear between the years 1745-1776. The most prominent pioneers, however, were Uriah Hendrikos, whose grandchildren were the first Jewish millionaires in America. Hymon Levy, (who employed the great-great-grandfather of Ex-mayor Seth Low, of New York, as bookkeeper, and the father of the Astor family in America, as clerk,) Solomon Simson, Moses M. Haas and the heirs of Asher Levy. Abraham Lucena and Gershom Mendes Seixas were the two most noted Rabbis of New York prior to 1776.

NEWPORT: Besides the few Jews who fled from New York during the rigorous reign of Peter Styvesant, but few others appear to have settled in Newport between 1677-1745. Those who continued under Roger Williams appear to have been successful, for in 1705, mention is made of the first soap manufacturers in Rhode Island to have been Jews, and

quite a few of them were prominent merchants and bankers as early as 1715. During the years 1720-50 liberal treatments were accorded to the Jews and many prominent families were even granted distinctions no other inhabitants enjoyed. This was probably due to the invaluable services rendered to the government by Moses Lopez in translating important documents from the Spanish into English, and to the real greatness of the families Rivera, Pollock, Hart and Aaron Lopez whose enterprising spirit elevated the commerce of Newport and made it the commercial center of the New World. It is recorded that at one time, Aaron Lopez, owned as many as thirty vessels, and that through their merits the Jews have gained a reputation unequalled by any race who fathomed the Atlantic to establish itself in the land of "Gold and Indians."

In 1760, the Newport community was enriched by the arrival of Rev. Isaac Touro, father of the famous Touro family in this country. He came thither from Jamaica together with a few other Jews, and finding in him a spiritual leader of no mean ability, the Newport community placed him at the head of its congregation Jeshaut Israel. Two years later the most famous of American synagogues, which adorns Newport till this day was dedicated to the God of Israel.

Jamaica, at the beginning of the eighteenth century, was a flourishing Jewish center and from that island came the charming verses of the first Jewish poet in the New World, Daniel Israel (Lopez Leguna.) Originally the Jews came to Jamacia from Surinam. Surinam, during the seventeenth century, was adorned with a wealthy Jewish community. When England surrendered Surinam to the Dutch (1662) a clause in the ar-

ticle of surrender provided the liberty for all British subjects to leave that colony. The Jews who were the organ of vitality in Surinan wanted to withdraw to Jamacia, but the Dutch, seeing that the island would be ruined if the Jewish resources were removed from it, refused to grant them the permission to leave. The Jews resented the ill treatment and finally they were recognized as *English subjects* and part of them departed for Jamacia. Hence were the Jews on this continent recognized as British citizens long before their brothers in European England were even tolerated.

In 1873, another Rabbi who appears to have been schlarly indeed, became connected with the Yeshaut Israel congregation of Newport. His name was Chayim Isaac Karigel, a native of Palestine. He became famous as a preacher and enjoyed the friendship of many Gentiles among whom was the famous Ezra Stiles who admired him and mentioned his name many times in his writings. On May 28 of that year, Rabbi Karigel delivered a sermon in the Spanish tongue which was subsequently translated into English and from it the progressiveness of those who left the Asiatic or European boundaries is easily distinguished. Close to the outbreak of the Revolution the Newport community numbered 200 families who were wealthy, progressive, loved by their neighbors and friendly to each other.

Maryland is also numbered among the early Jewish colonies, although it is not likely that any Jewish organization existed there prior to the Revolution. Remarkable, indeed, was the law that anyone who would openly deny his faith in the Trinity shared the fate of a murderer, for he was to be put to

death. Dr. Jacob. Lumbrozo, a Jewish planter and physician, was the Jewish pioneer in that state and at one time was convicted for daring to believe in Monotheism, and, had it not been for a manifesto in honor of Richard Cromwell he would have been put to death.

In New England, the mention of a Jewish convert, Judah Monis, who was professor of Hebrew in Harvard college, and of Jacob Lucena (probably a brother to Abraham Lucena, of New York) is made during the seventeenth century, but no other Jews seemed to have ventured an establishment in those states before America was conquered by Americans.

Philadelphia and Lancaster, in Pennsylvania, were the next Jewish communities in this country prior to 1776. In the former Jewish services were held in 1747, and in the latter a Jewish cemetery was purchased during the same year. Joseph Simon was the pioneer in Lancaster (1740) and J. Aaron was the first Jewish settler in Philadelphia (1703.) Meyer Hart appears to have been one of the founders of Easton, Pa., (1750) and Jewish inhabitants also appear at an early date in Schaefersville of that state.

The Sunny South cast its rays of light upon 40 unfortunate Jewish families who landed at Savannah just on the day Governor Oglothorpe was dividing plantations, town lots, gardens and farms to those who consented to locate in Georgia (July 7, 1733.) Two congregations, one succeeding another, were founded in Savannah before the outbreak of the Revolution. The culture of grapes was introduced in Georgia by Abraham D' Lyon, and the first physician in that state was also a Jew, Dr. Nunis, who came together with the 40 families.

Several of the Savannah Jews left for Charleston, South Carolina, and services were held in that city as early as 1750; later, in 1757, a cemetery was also bought.

Hardly 5,000 Jewish souls had the fortune of witnessing the day of America's Declaration of Independence and lo, how scattered were they!

Meantime a spirit of regeneration swept the ghettoes of Europe, and a general resurrection took place in every secluded colony of Jews, and while Frederick the Great was shaking the very foundations of the European countries, a revolutionary spirit in the camp of Israel became current, but it was not a call for arms, bloodshed, conquest or overthrow of an enemy. It was the storm which parts one season from another the conquest which the sick experience over death and remain among the living and the call for volunteers to join the forward march which leads to a period of activity, life and progress. Israel ceased to sleep. A spark of day light broke through the iron bars of the ghettoes and incited the passive inhabitants to rise and take a firm stand in temporal matters.

Israel Baalshem (born 1698, died 1759) put an end to the misinterpreted doctrines of Kabalah and founded the great party in Israel known as CHASSIDIM. Berr Mizricz championed his doctrine throughout Poland with marked success. The new creed became very lively in its preaching and the hitherto quiet and slumbering element in Israel began to display signs of life.

Noble, indeed, and great was Israel of Miedziloz (Baalshem) the father of Chassidism in Israel, but his followers

have not carried his doctrines to the point he aimed at. They entered to deep into the mysteries of devotional prayers in expectation of discovering the spiritual within themselves and—as a class they have failed.

Another light appeared upon the horizon of Europe and it may safely be said that his birthday (1720) marked the period of reconstruction in Israel's life. They had ceased to be the "people of the book" until Elijah GOAN begun to flourish in the city of Vilna, Lithuania. He was strongly opposed to Chassidism; his followers were, therefore, named MISNAGDIM (opponents) and they were, in but a short time, the major part of the House of Jacob. From one end of the world even unto the other his fame was spread and his doctrines were embraced eagerly by all lovers of learning and science. His disciple, Rabbi Chayim, established a seat of learning (Yeshibah) in the beautiful townlet VALOZIN and from there the law came forth. The GOAN were wont to say: "How can one understand God and his greatness if the magnificence of the universe which is displayed in science will be hidden of man?" So far the spiritual revival.

But Israel still had everything but recognition, liberty and a secured temporal existance, he still was the object of scorn, his religion misunderstood, his tradition misrepresented and his holiest feelings trampled beneath the feet of every creed and denomination. He needed an able exponent, a patriotic spokesman, who might represent him in the courts of Europe and call forth respect for his old age, tolerance for his presence and rest from his enemies.

Such a one on a still broader scale was born unto Israel. He was Moses Mendelssohn. He came unto Israel with a torch of light and led him to an epoch of sunshine. He was a philosopher, patriot, statesman, scholar, orator and poet—all for the sake of his people, for above all he was a Jew filled with endless love for his oppressed people and he became the mediator between Israel and the nations, like unto Moses in the days of Egyptian bondage. He was the *real star* of the eighteenth century among Israel. He brought about the period of emancipation and equalization of the Jews in Europe.

Among the other scholars who flourished contemporaneously with Israel Baalshem, Elijah of Vilna and Mendelssohn and took active parts in all Jewish matters were Jonathan Eibshicz of Prague and Naphtoly Vizal of Konigsborg. But the list of Israel's great men during the ante-emancipation days were too numerous to enumerate them by name, for Vilna alone could boast, at the close of the eighteenth century, of a hundred *Goanim*.

Simultaneously with this glorious event in Israel's existance, during that memorable century, a considerable amount of mischief and misfortune was brought about upon the Jews by Jacob Frank Levkoivitz, the founder of the Frankists (1757) and countless are the victims who fell into his snare of heretic ideas.

But this was natural for the age, for a general reconstruction had to take place in Europe and the world over; Washington and Napoleon were yet to appear and a new era was yet hidden beneath the mouth of the cannon and the sharp edge of the sword.

CHAPTER IX.

ISRAEL'S NATURALIZATION AMONG THE NATIONS, 1776-1825.

Declaration of Independence and the Jews—George Washington, Israel's Friend—His Letters—European Jews—Their Emancipation in Austria—Equalization in France—Germany—Napoleon and Synhedrion—Judaism in America—The War of 1812—Mordecai Emanuel Noah.

The declaration promulgated by the first Congress of the New World that "the United Colonies are and of right ought to be free and independent states," echoed the cry of the entire human race for freedom and independence and marked the dawn of the final triumph of liberty over tyranny, of freedom over slavery and of republicanism over autocracy. Never before was the mouth of a cannon or the edge of a sword filled with so much mercy, righteousness, justice and liberty as when it brought about destruction upon the monarchical arms of George III, and extorted liberty and independence from his uncompromising clutches; never before was mankind engaged in a better cause than when patriotism incited them to shatter the yokes of oppression and slavery with their own flesh and blood, and never before has man offered better sacrifices to please the heavens than when his blood formed rivulets on the streets of

his cities for the sake of saving the future generations from sinking into the depths of monarchical absolutism. That historical moment, when, on September 3, 1783, England recognized the independence of her former territories and subjects, was indeed the most sublime one in the annals of governments, as well as the framing of the United States constitution was the most advanced step yet taken by the human race.

For Israel it meant a new era, an omen of final recognition, toleration and equalization throughout the world. For the first time in the history of his wandering has the foothold of the Jew been firmly established and his sacred traditions wholly protected from future attacks. And, notwithstanding the small number they had representing them in this country during that famous period, they have gloriously shone in every direction and patriotically distinguished themselves upon every footstep they have made during the days of war and gloom.

Rabbi Gershom Mendes Seixas, when the British occupied New York, displayed his zealous patriotism in gathering many members of his congregation and carrying along all the necessities for the establishment of congregation, fled to Philadelphia and founded the famous "Mikevey Israel" synagogue in that city.

The Newport community, seeing that the English were overpowering the patriots and fearing a final British victory, not only yielded all its able-bodied men to the cause of independence, but out of patriotism many removed their families from thence, although it was the most desirable location for their thriftiness and commercial inclinations.

George Washington not only recognized the Jews as a useful class in the republic, but even had a warm friendship for them socially. Most of the able-bodied men of every Jewish colony joined Washington's forces and one of his aide-de-camps was the Jewish hero and patriot, Col. David S. Frank. Visiting Easton, Pennsylvania, he was entertained at the home of the most prominent citizen of that flourishing town, who was a patriot, a noble man of esteem and fortune, Michael Hart, the Jew.

George Washington's affection for the Jewish people is best displayed in his letters to the Jews of Newport, Savannah, New York, Philadelphia, Charleston and Richmond, Va., a full text of which is here reproduced because of the great good their circulation promulgates wherever they are read.

One year after George Washington was inaugurated as the first President of the Republic he founded, the Jews of Newport, upon his visit to their community, presented to him a very warm address, and the following is his reply:

GEORGE WASHINGTON TO THE JEWS OF NEWPORT, 1790.

"Gentlemen: While I receive with much satisfaction your address replete with expressions of esteem, I rejoice in the opportunity of assuring you that I shall always retain grateful remembrance of the cordial welcome I experienced on my visit to Newport from all classes of citizens.

"The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security.

"If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of good government, to become a great and happy people.

"The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of a large and broad policy, a policy worthy of imitation. *All possess alike 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 national right, 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 everyone shall sit in safety under his own vine and fig tree and there shall be naught to make him afraid.

"May the Father of all mercies scatter light and not darkness upon our paths and make us all in our several vocations useful here and in His own time and way everlastingly happy.

"G. WASHINGTON."

To the Hebrew Congregations of Philadelphia, New York, Charleston and Richmond.

"Gentlemen: The liberty 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 policy. The affectionate expressions of your address again excite my gratitude and receive my warmest acknowledgement.

"The power and goodness of the Almighty, so thoroughly 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 council. My agency in both has been guided by the best intention 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."

"G. WASHINGTON."

George Washington to the Jews of Savannah.

"Gentlemen: I thank you with great sincerity for your congratulations on my appointment to the office which I have

the honor to hold by the unanimous choice of my fellow citizens and especially the expressions 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 me an opportunity for appreciating the merits of the Federal Government and for communicating your sentiments of its administration, I have to express my satisfaction rather 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 prevalent 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 have in many instances exhibited examples worthy of imitation, the salutary influences of which will doubtless extend much farther if gratefully enjoying those blessings of peace which (under the favor of heaven) have been attained by fortitude in war, they should conduct themselves with reverence to the Deity and charity toward their fellow creatures.

"May the same wonder-working Deity, who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, *whose providential agency has lately 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.

"G. WASHINGTON."

Surely, when God breatheed into the nostrils of Washington the breath of life, the thrones of all tyrants trembled and the angels of peace cheerfully smiled.

> One day, Jehovah, from Heavenly throne,
> The saintly cherubim thus addressed:
> "For earth's tyrants, blows, not feasible to shun
> Do plan, and by aye by mankind blessed.
>
> "A *man*, yea, for men a man, O good Lord,
> Create, among purest be he most chaste,
> Peaceful, yet a lion when arm'd with sword;
> Let him raze tyrants' pomp, put them to waste."
>
> " 'Well,' said God; 'Moses, Isaiah, Caesar,
> Incorporate will I you three in one,
> Who shall between king and slave, create par,
> And name will I him—George Washington.' "

The magic power of the equalization of mankind so wisely inaugurated by American statesmen speedily crossed the Atlantic and commenced to destroy tyrants, overthrow dynasties and infuse consciousness and self-respect among the hitherto lethargical classes. And, along with the roaring stream of all creeds and denominations, a crimson rivulet, representing the blood-stained pages of Israel's history, was conspicuous. Mendelssohn had filed the protest of his afflicted people and his voice echoed with an abrupt blast in the courts of all Eu-

ropean monarchs which sounded in the latters' ears like a voice breaking through the night air from the midst of the restless North Sea.

But five years after the declaration of American independence the Austrian ruler, Joseph II, issued a toleration edict (October 19, 1781), shattering the wall of Catholicism and granting important concessions to the Jews of his kingdom and establishing a religious emancipation among the various creeds and denominations of his dominion. These were indeed the first rays of sunshine to remove the folded obscurity from the Germanic horizon and show Israel the path of future delight and recognition in those lands. Nevertheless, Germany proper, under the rulership of Frederick the Great, continued to treat the Jews rigorously, and only the great Mendelssohn had the distinction of becoming a "protected Jew," while the remainder of his brothers could almost on any day be expelled from the land of the philosophical king.

France, itself drenched in blood of revolution, was next to champion the cause begun by Mendelssohn. Berr Isaac Berr, an ardent admirer of the latter, pursued the mission of equalizing all the Jews of France, and the illustrious Mirabeau introduced the project in official circles. Many hours of disturbance reigned in the French chamber of parliament, many heated debates pro and con have occupied the valuable time of the liberators of France, and many stormy scenes were witnessed at each session when the Jewish question was the subject of the day. Until, on November 13, 1791, the equalization of the Jews in France was irrevocably established, the unfortunate monarch, Louis XVI, who was but a mere shadow

of a king during those days, had the good fortune and remarkable distinction to affix his signature to that famous document. ment. Remarkable, indeed, how the fortune of Israel followed closely the destruction of autocracy and the downfall of tyranny!

After the death of Israel Baalshem (1759), Elijah of Vilna (1797) and Mendelssohn (1786), the Jews were divided into three great divisions, and unfortunately, each division, encouraged by the somewhat liberal trend of the times, exhausted its strength pulling to extremes, which very soon created a period of chaos in the camp of Israel, and an intellectual degradation brought about an internal disruption which led each division to a climax of anything but temporal happiness. Chassidism was excommunicated, Mendelssohnian doctrine was condemned and Elijahism was refused to be entertained outside of Lithuania and Jerusalem. The Berlinites, with monstrous steps of assimilation, led by David Friedland, who alleged to be a genuine follower of Mendelssohn, started a movement of anti-rabbinism, and being re-enforced by the lusty youths of Austria, who partook of the fruit of equalization, created a Judaism which was dreaded even by members of other religious denominations. The Baalshemites spread their net throughout Galicia and Vohlin, and, because the *Misnagdim* (followers of Elijah) studied the Talmud and loved learning, they embraced the establishment of Chassidic Rabbis, or *Zadikim*, who were devoted to prayer and kabalah, and refused to tolerate science or even the study of Hebrew literature. The Elijahites also deigned not to follow the footsteps of their leader, for they had become addicted to rabbinical literature only, and even they refused to tolerate any sign of progress. Nevertheless, because of their love for study and

knowledge, the Lithuanian Jews in but a short period were considered the most learned and scholarly group in Israel, for soon the dawn of *Hashkolah* (progress) was heralded and the most enlightened era in the history of the Jewish people was at hand.

Napoleon, standing on the lofty hills of Palestine, looked backward on the glories of Israel and beheld what the ages have left of the conquering soldiers of David and Judah the Maccabean, and saw a vision similar to that of Ezekiel in the "Valley which was full of dry bones," and he let forth a cry that the bones be resurrected, that Israel's nationalism be revived, that the kingdom of Judea be given to the Judeans. But there came no response. Long since has Zachariah exclaimed: "Not by might, nor by power, but by my spirit, saith the Lord of Hosts."

Yet was that mighty soldier impressed with the Jewish virtues, and when he became President of the French Republic the Jewish question was brought before the State Council, and after many months of debate and continual discussion (30th of April, 1806, to the 20th of October, 1807) Napoleon reinstated that great institution of Israel, which lost its power in the burning flame which consumed Israel's Temple; he ordered that a Sanhedrim to be re-established in Israel. What dreamer was this great Napoleon!

Before Napoleon's Waterloo the German Jews gained their equalization and many concessions were granted to them. On February 22, 1812, the Jews of Mecklenburg were emancipated by the Duke Frederick Franz, allowing intermar-

riage between Jew and Gentile—the first concession of that kind in Europe—and Frederick William III issued an edict of equalization on March 11, 1812.

It is a conceded fact that during the wars for freedom the Jews played a conspicuous part, and their influence carried great significance along with it, not to speak of the great influence exerted by the Rothchilds during the final climax of European struggles.

But no sooner was fortune parted from the heels of Napoleon than the Jews of Europe were again thrown into a pit of horror, which is called unto this day anti-Semitism.

The few thousand of Israel's heroes in America, meantime, carried the secret of enterprise and commerce from one end of the United States even unto the other. Besides those in New York, Pennsylvania, Rhode Island, Maryland, South Carolina, Virginia and Georgia, communities sprang forth and stragglers were to be found in many other states and territories of this country at the time of the war during 1812, and it is safe to say, although no definite account is obtainable, that even the Northwest was touched by Jewish feet at the dawn of the nineteenth century.

In religion, up till that time, every congregation was Sphardic, with a touch of medievalism, for in those days, distinguished for the absence of a vigorous press, of communicableness between nation and nation, of all modern inventions, the pioneers could not be carried by the tide of Berlinism, Chassidism or Talmudism, could not follow the evolution of Judaism of any sort except the rites and laws handed down to

them by their fathers. It is hard to assert whether or not the American Jew had ever seen a copy of Cairo's *Sulchan Aruch* prior to the arrival of Polish Jews in Philadelphia, which was in the second half of the eighteenth century. They were strict followers of many ceremonies and customs inaugurated by Maimonides, while Judaism in Germany and Poland had taken a new aspect in all Jewish matters long since.

The fathers of the American Jew, as appears from traces left behind them, and no training for their children in Judaism beyond the instructions received from the early rabbis, which consisted only of oral lessons in the principles of Judaism, with possibly instructions in reading Hebrew, but there was no school for Hebrew, or Talmud, or the later codes of Jewish laws. They were too few to acquire all these, and the times were altogether far from being favorable to the establishment of schools of such nature. Be it said to their credit that as little as there remains of the Sphardic stock in America, they are even unto this day staunch adherents of Judaism as expounded by the great sages of Spain and remain firm in their convictions despite the general trend of reformation.

During the war of 1812, we find once more Jewish patriots heading the list of heroes and self-sacrificing citizens of the new republic; again we behold Israel redeeming himself from the false accusations of his enemies that he is not fit for defense or aggressiveness in time of war, for they denounce him as a coward.

The most distinguished Jewish citizen during those days, and for many years after, was Mordecai Emanuel Noah. He

was born in Philadelphia on the 14th day of July, 1785, and studied law in Charleston, S. C., whither his parents had subsequently removed. He was a genius, endowed with every faculty of becoming one of the greatest men of his age. He was a splendid jurist, endowed with a fine literary taste, a diplomatist, and above all a patriot. At the age of twenty-six he was appointed by President Monroe to represent the government of the United States in Riga, Russia. And he, indeed, was the first great American Jew who, learning the condition of the Russian Jews, had the good sense to appreciate the fact that the Jews of the land of the czar will have to work out their destiny and solve their problem outside of that accursed czardom.

The first quarter of the nineteenth century witnessed many changes throughout the world and it also affected the Jews in so far as their relationship with the nations is concerned, but, as yet, no Jewish concentrated power existed in any land strong enough to protect them in time of distress, and as yet they were merely tolerated among the nations of the old world, while their number in this country was very insignificant to play a great part in political matters—all of these were yet to come to pass.

CHAPTER X.

DAYS OF REGENERATION AND ACTIVITY IN ISRAEL, 1825-1885.

Causes of Anti-Semitism—Judaism in England, France, Germany and Austria—Russian Hashklah and Political Conditions Among the Jews of the Czardom—Transition of Judaism in America—The Philadelphia Platform—A Reply.

The mark of the grandest century in the world's history is most indelibly impressed upon the Jewish people, and the general evolution and transformation of the world is most conspicuous upon the Spinx-like people whose history is traced as far back as the days of Paradise. A homeless, persecuted, nay, almost enslaved people, who enjoyed no liberty for countless generations, a people subjected for nearly nineteen centuries to the frenzy of every tyrant and despot, a people without political or social recognition, which wandered from one land to another as an object of scorn and hatred, as a toy upon the mighty waves of a stormy ocean, a people stricken by every cruel hand and besmirched by every heretic and fanatic, a people which was forced to live in seclusion and ostracism, in airless quarters and lightless dungeons, has in but few generations, aye, in scarcely a century, become an object of profound respect and dread among the mightiest nations under

the sun, has distinguished itself in every walk of life. has given the world genii who managed the affairs of nations, sealed the destinies of races, charmed mankind with song and verse, chisel and brush, and made so many enemies, among whom are the heroic sons and fair daughters of the Ayran race of Europe. For the latter the Jews are indeed to be loved and admired, since their former oppressors, who could, almost at any time, bring a band of Israelites and mock them even as the present sport amuses himself with his dogs, are now their enemies, call them forth on duels, dread their competition and engage themselves agitating and denouncing the former inhabitants of the ghettoes. In Europe the financier, the physician, the jurist, the journalist, the playwright, the statesman, the craftsman, the mechanic, the constructor, the artist, the sculptor, the orator and the soldier dread their superior—the Jew. It is no longer the pitiful, helpless, miserable human being who is despised, but it is "the people of the book," the men with brains, who are dreaded; and while original anti-Semitism was mingled with scorn and mockery, prejudice and bigotry, it has now become a fort of defense against a superior force, out of economical reasons. Hence, the coward, the weak, the unskilled, the idler, the impoverished aristocracy and the remaining store of medieval fanaticism compose the anti-Semitic forces in Europe. Surely there can be no Jewish question in a land willing to give a fair play to all classes, in a land whose pride is *work*, whose greatness is derived from *competition*.

The Jewish people, in relation to its own life, to its inner problems, has exceeded all expectation. New rituals, new

forms, an entire new culture, new aspects in religion—a new kind of life in every avenue of Jewish learning and Jewishness. A century of movements, ideas and reforms it was with the Jewish people, and judging from the splendid groundwork of the past, the future will bring about a gigantic structure such as has never been built by mankind.

The Berlin Jews, with their assimilation policy, have quickly recognized their mistake; it was too valuable a surrender to their new friends, the common enemy, for so little gain, too great a price for a miserable temporal existence. The convert was embraced by the Germans as an ex-Jew, which meant only little advantage over former conditions, besides the ancient tie between Israel and his faith was too strong to be broken by mere flattery. Heine and Borne, with biting wit and convincing argument, were a living protest against the extreme wing of the German Jewry and a death-dealing blow to the ancient form of Jew-baiting. Yet the progressive ideas of Mendelssohn continued on a forward march, which turned the much despised German Jews into the present aristocracy of Israel in that country. True, the Talmud, the Hebrew language and much of Jewish learning generally was neglected by the German Jews. They have, nevertheless maintained the purities of Israel's law—the Torah—and preserved every sacred principle of his sublime tradition. Samson Raphael Hirsh, Zunz, Rapeport, Geiger and a host of others founded the so-called German Jewish Orthodoxy, which was practically ideas of Judaism adapted to the present conditions of life. A strictness in the observance of all Jewish laws according to the

Sulchan Aruch is maintained in Germany till the present day, and nothing of the exalted principles of Judah was affected since the Liberation Year (1848).

England, meantime, became dependent upon the Jewish people, not only because of their wealth, but because of their brain. Lord Beaconsfield (Benjamin Disraeli) has made England what it is today, and the Jews of England are indeed what the Jews of Spain were, in so far as nobility is concerned. Orthodoxy is continued in all English-Jewish homes and synagogues, and the menu at every function of a Jewish noble is strictly *Kosher,* according to the Mosaic dietary laws. For the Jewish people, England, during the nineteenth century, became a land of milk and honey, and the English-speaking peoples have become, collectively and individually, deliverers of the persecuted nation.

France ceased to be what it was to Judaism in former centuries just after the dis-establishment of the Sanhedrin, and many Jews have left that country since the overthrow of the Napoleonic dynasty. The home of Solomon Izchaki (Rashi) has ceased to be a center of Judaism, and the higher classes—wealthy Jews—are carried upon the tide of French radicalism.

In Jewish philanthropy, Germany, France and England stand foremost, for in those countries dwell the wealthiest Jews in the world, and the self-sacrificing spirits of Mountefiore and Judith, Baron Hirsh and Clara de Hirsh and scores of other benevolent sons and daughters of Israel, remain matchless in the annals of the philanthropy of the world. The

I. C. A. of France, the Board of Guardians of England and the Berlin Charities remain a pyramid of humanity possible among the descendants of Abraham only.

Austria distinguished itself with its great Jewish scholars and Orthodoxy was maintained throughout Hungary, Austria proper and Galicia—very much so in the latter. The great rabbis, Akiba Aiger and Moses Sopher, were the most illustrious sons among the rabbinate, and Krochmol among the secular scholars. Later in the nineteenth century the Galician Jews were greatly impoverished, and a Jewish question in its full rigor appeared upon the surface of that part of ancient Poland. Hungary was a great center of Jewish learning, particularly Buda-Pest, but at present the Jews of that country are few in number and very little study in rabbinical literature is resorted to. Galicia has over 1,500,000 Jews, greatly in need of all modern conditions and sorely in want of a separation from that sort of Chassidism which keeps them in a continual dream and constant fear. But the rising generation is gradually revolting from the *Tzadikim*, and Zionism has already created a progressive movement and inaugurated the initiative which will lead them to the universal road of progressiveness.

The dawn in Russia among the Jews (if it might be called daylight) might be traced back to the accession of Nicholas I to the throne of Russia (December, 1825), when the Russian government recognized the need of public schools among the Jews outside of their own *chadarim* (schools for the instruction of Hebrew and Jewish religion) and encouraged that movement by establishing such schools in Kishineff, Riga and

Odessa, and by opening a rabbinical seminary in Warsaw. All these cities were mostly inhabited by the Chassidim, and soon the Berlin sentiment of the so-called Mendelssohnian followers removed to Voholin, which was the main base of the disciples of Baalshem and Berr Mezricz. The Chassidists, lacking much in the average knowledge of the laws of the Torah and Talmud, proved to be easy victims for the assimilators, but even here have the regressists of Israel done little damage to the cause of Judaism. Their radicalism was speedily vanquished. It took but few Lithuanian-Jewish arguments to bring back all those who had gone astray to the camp of Israel, for they were misled through ignorance only, thinking the dogmas of Chassidism were equal to the laws of God.

The first among the Mashkilim to prosecute the cause of progressiveness in Lithuania was Max Lilenthal (born 1815). He came to Vilna and planned to overthrow the existing system of rabbinism by advocating the establishment of a seminary which would do away with many unnecessary studies and thereby turn out progressive rabbis. He succeeded in establishing a rabbinical school, but his followers, or associates, deceived him, for they, indeed, were extremely radical and sought to overthrow Talmudic Judaism entirely. He therefore came to America, where he played an important part among the fathers of Reform Judaism.

But the Mendelssohn of Russia was Isaac B. Levenson, and of him it well may be said that he was the source of Russian-Jewish culture and education. Around him flocked the young, and his name became the magic of all those who craved for *Hashkolah.*

The political dawn of the Russian Jews begins with the visit of Moses Montefiore and his devoted wife Judith to the land of czars (1846), and although they have not gained entire equalization, their conditions were materially changed for the better during the years 1846-82. At the accession of the best of all czars, Alexander II, to the throne of Russia (1855) many privileges were granted to the Jews, and their recognition by that autocrat surpassed even their own expectation.

In 1856, a Hebrew weekly began to appear in Prussia under the name *ha-Magid,* which was practically the first printed sheet in the language of the Bible in the entire history of Israel. From this weekly the Hebrew language grew continually and a new Hebrew literature, equal to that of any modern language, sprang forth in but two score and ten years. The works of I. B. Levenson, A. Mapau, P. Smolenskin, M. A. Ginsburg, Ch. S. Slonimsky, N. Krachmal, I. H. Wise, Jacob Reifman, K. Shulman, the poets J. L. Gordon, A. D. Levinson (Michalissker) and his youthful son Michael Joseph, A. B. Gottlieber, M. M. Dolitzky, and indeed, hundreds of others have made the Hebrew a living language second to none of all other modern tongues.

Lithuania became the flourishing center of secular and sacred literature, and the number of young mashkilim who subsequently became famous professors, jurists, physicians, artists, authors, orators and rabbis is great indeed. They are to be found in the cities of Berlin, Paris, Vienna, London, New York and other great cities, not to speak of the vast number of scholars which still remains in Russia.

The self-sacrificing spirits displayed by zealous youths who left the tender care of their parents and started out in the wide world to make something of themselves remain matchless in the annals of the development of the human race. Penniless, without expecting ever to get assistance from their poverty-stricken parents, barefooted, without a garment on their backs fit to appear on any street, half starved, skeleton-looking, with hearts full of pain, but with unrestrained ambition and desire for study, thousands of youths could be seen marching across mount and dale, fathoming the mire of Lithuanian fields, townlets and forests with the sole aim of gaining knowledge and the solitary hope of obtaining a bench in the synagogue whereon to sleep and seven kind-hearted people who might provide for their bread, each one giving three meals every week until the summer or winter will pass by and their advancement in study will be that much farther. The Yeshiboths (seats of learning) brought forth more great men to the world and to the people of Israel than did the greatest universities in Europe. The very old synagogues, with the straw roofs, the very brick ovens with all the airlessness and filth, have produced the greatest scholars in Israel during the nineteenth century.

The Roumanian Jews received their equalization at the famous Berlin treaty of 1878, when the Alliance Israelite Universelle and Lord Beaconsfield played such conspicuous parts, but the government of that beastly kingdom refused to carry out the instructions of all the powers because the Russian bear had his clutches around her and she danced after his harmonical sounds.

Indeed, the greatest period of activity in Israel's history, and all the good fruit which he will yet partake of in this world, might justly be attributed to the years between 1825-80.

During the same period the Jews of the United States have achieved great wonders, and the groundwork for the future construction of the American Jewry was well cemented during that period, besides it appears that the future elements of aristocracy, nobility and scholarships of Israel grow upon American soil.

The year 1825, in the history of the Jews of the United States, marked two important steps which have played the most conspicuous part in the final development of American Jewries. Strange it might be, but it is nevertheless a fact that as soon as the Charleston, S. C., Jews, otherwise of most orthodox origin, had organized a "Reformed Society of Israelites" (November 21, 1824), with a membership of *twelve*, Mordecai Emanuel Noah began to negotiate the purchase of Long Island for the purpose of colonizing Russian Jews in the New World, and no sooner did the number of adherents to the New Judaism increase to fifty than the plan of Noah rested upon Arrarat by purchasing it for $75,000. Both projects proceeded slowly. Noah's plan running even behind, but the result is known to all Americans, aye to the whole world today.

Queer as these two incidents might be to go together, there was, nevertheless, a good omen in the simultaneous work of Isaac Harby of Charleston and Mordecai Emanuel Noah of New York; even the names—Noah and Arrarat—indeed, are

of significance. No sooner did the tide of radicalism appear to drown Jewish conservatism than Arrarat was seen to herald the good tidings that the stormy waters will be abated.

Truly, before the sun of S'phardic Orthodoxy was set, the news came that another Orthodoxy far more convincing and forceful will arise from among the Russian Jews and eclipse the shooting star of radicalism.

Hitherto most American Jews were of Spanish descent, with the same lofty spirits as their brethren in Amsterdam and France, who refused to tolerate the society or intermarriage with the German or Polish Jews. But the world grew older, Germany was as much advanced in culture as the most enlightened country on the globe, and the Jews of that country had gained the benefit of having in their midst a Mendelssohn, a Heine, a Borne, a Hirsch Kalish, a Samson Raphael Hirsh, and scores of others, so it came to pass that when they beheld the proud countenances of their Sphardic co-religionists they returned the stern looks with scorn, and in but few years they recognized each other's mistakes and abilities and now most of the ancient Jewish families of America are intermixed with Spanish blood of Israel's nobility of yore.

During the Mexican war, in 1845, the sturdy young Jewish men are met on the battlefields displaying heroism and patriotism second to none throughout that campaign, and because that war caused many to journey southward, many of the Jewish soldiers as well as civilians settled in the south, and very soon communities sprang forth in the larger southern

cities, while the countries were settled with straggling Jews, peasants, peddlers, merchants and some professional men from amongst them.

Conditions, religiously, were favorable to the projectors of the Reform movement, who based their arguments on the ground that religion cannot be forced upon the Jews whose habitations affords no communal organization, and in the communities it must be modified that its observance will not hinder the Jew in his pursuit of temporal happiness. And the masses who still remembered the faith of their fathers and were unwilling to yield that which their fathers died for, for a pack of notions or a shop in the slums of the cities, or even for a banking establishment, for, as the Reformers were pleased to call it, "a missionary Judaism as interprted by the prophets of old."

The tale of some of the southern Jewish pioneers is told by some well bred sons of the south, whose fathers or grandfathers were Jews and who proudly admit the fact and crave for a look at a piece of *mazzah* (unleavened bread) of which their ancestors smacked the lips relating about.

Indeed, much was done for the southern Jew by the Reformers. Much also might be said in defense of Lesser, Wise, Lilenthal, Einhorn and the others of the radical wing, who were the compromising element in American Jewry between total assimilation and Judaism. They could not come to the self-assimilated son of Israel and charge him to adhere to *all* of the Talmudic laws or threaten him with excommunication; neither could they find an audience to listen to their pitiful pleadings, even though each one of the reformers

could weep as much as Judah Chassia. They had to offer some liberalism, some consideration for the trend of the age. Yet who lived and led and made no mistakes, whose liberal ideas are not misrepresented?

From the conference at Cleveland, Ohio (1855) it plainly appears that neither Lilenthal nor Wise were ready to surrender Talmudic Judaism. They have only suggested such changes as would be more in accordance with the trend of the age, but they have plotted no danger, laid no mines under the paths of Israel's tradition. Only Einhorn, together with the congregation Emanuel of New York deemed it advisable to drop the authority of the Talmud as a legal commentary upon the Bible, but as yet no one ever dreamed of seeing the present Judaism of the wealthier classes of American Jewry. The program of the short-lived "Zion College" at Cincinnati (1855) shows that they have only had in their minds certain improvements such as the Jewish history is rich in, but be it far from any historian to assert that the fathers of American Judaism intended to abolish the Sabbath, the dietary laws without distinction, etc., which is the present platform of Reform Judaism.

Conditions, naturally, changed continually for the better, and—what can be done to those who have waxed fat and feel strong enough to approach the holy of holies and shatter and upset and demolish everything which was constructed by Moses upon the command of God?

Meantime, large Jewish communities sprang forth east and west, north and south, and the flow of immigration stead-

ily continued with renewed forces for both Orthodox and Reform elements, and the Jews already had organizations, publications and leaders of their own to cheer their every walk of life, and a demand for liberalism from one side and restriction from another was echoed throughout the land.

The German Jews have long ceased to be a social menace to their S'phardaic brethren, for they have outnumbered the latter ten to one. The Polish Jews, whose immigration in large numbers is traced back to the stirring days of reform agitation, became an object of dislike to them, because of their Yiddish language and strange mannerism. Their orthodoxy, however, was much more disliked by their German brethren than their dress or speech.

In charity all classes were united, in distress they were *one;* the pain of the Polish Jew was deeply felt by his German brother, and the misfortunes of the latter was the occasion of mourning for the former.

When the American nation was confronted by the Civil War the Jews were first in the Union and second to none in the Confederacy. Over three thousand Jewish soldiers, from every denomination, were among the boys in blue, and who does not know what Jadah P. Benjamin did for the Confederacy? The Jews of the Civil War have primarily observed Jeremiah's instructions to the exiles of Nebuchadnezzar: "And seek the peace of the *city whither* I have caused you to be carried away captive and pray unto the Lord *for it.*" Those of the south prayed for the gray and those of the north entreated for the blue. But this was the first time in the history of Israel in

exile that his sons fought against one another for a country worthy of sacrificing their lives and shedding their blood. Many Jewish generals on both sides have distinguished themselves in numerous engagements and the bravery of the Jewish soldiers was most creditable.

The heated blood of a conquering people might also be applied to the leaders of Reform Judaism. Einhorn called together a conference at Philadelphia (1869), and in that city the rabbis of Israel in America have boldly voiced the first platform, which was indeed after the manner of American democracy, *of men, by men and for men,* which is as much as saying that God cannot be accused of ever having sanctioned their measures. Can those *men* be censured for their boldness in overthrowing long established principles for which millions of their ancestors suffered indescribable tortures and willingly cast their lives before the feet of their oppressors? No, they cannot be censured by *man;* the responsibility was thrown upon them by their constituents, who numbered in the thousands; they expected a proclamation of *Muthor Loch* (thou mayest.) Had it been delayed Israel would have been filled with wilful transgressors; it was therefore high time for the leaders to be outspoken.

The following is the Philadelphia declaration of principles, alleged to be of *real* Jewish origin:

A.

I. Israel's Messianic goal is not the restoration of a Jewish state and its seclusion from other nations, but the reunion

of all peoples in the knowledge of the One Supreme God, the unification of all mankind and their elevation to purity and holiness.

II. The destruction of Israel's independence is not to be considered as the punishment for Israel's sinfulness, but as the fulfillment of the divine purpose in sending Israel forth into the world upon the priestly mission to lead men to a correct knowledge of God and to the performance of His will.

III. The Aaronic priesthood and the sacrificial service in the Temple were but preparatory and temporary steps to the better fitting of Israel for this worldwide task. They have, therefore, disappeared now forever, and all references to them in our prayers should be in the way of historical mention only.

IV. The belief in a resurrection of the body has no religious foundation in Judaism; the belief in the immortality of the soul is the proper formulation for our belief in this connection.

V. The employment in worship of the Hebrew language, in which the priceless treasure of divine revelation have been preserved and the immortal monuments of a literature dominating all civilization have been handed down, must be regulated by the knowledge or ignorance of that language by the people for whom the ritual is arranged.

B.

The male child of a Jewish mother is, by the fact of his birth, just as much as the female child, a member of the Jewish community, even without circumcision.

What on earth has Reform Judaism done in the way of sending out missionaries to the world's inhabitants? Why not send the fresh and energetic newly graduated rabbis to France, to England, to Germany, to America, and to less enlightened peoples and tell them that Jehovah is God, that the sun brings light, the the Jew continues without a land only for the sake of providing coutries in heaven for all nations of the earth?

What shall be done to all the prophets of yore, who, despite the Philadelphia platform, have said, and their words *live* upon the lips of every student, that Israel *did* sin, that he *did* lose his glory because of iniquity, and that he *will return* to this land once more from all the four corners of the earth? What shall be done with the 5,000,000 God's missionaries of Russia, where even their tearful pleadings for their lives is not listened to? Would the eminent rabbis of the Reform wing consent to venture a life of wandering among savages for the sake of teaching them the mission of Israel? Can any such commandment be found among the six hundred and thirteen?

What good did the practice of almost fourteen centuries in the Aaronic priesthood do in the way of preparing Israel for his mission upon this sinful planet of ours? How can we alter the daily prayers of ours and make them sound as chapters of pages of bygone events, when they are so grammatically arranged that any such change would mean their total abolition?

What proof in Judaism can there be found to sustain the belief of immortality more than that of resurrection? The Talmud came to no conclusion. Maimonides could only give

ideas, but the Philadelphia framers of that platform came to a definite conclusion, eh? Is Judaism a religion of life for the living or of misfortune for the dead, ye sages?

A president in an orthodox synagogue of St. Louis gave instructions to the secretary to have a notice nailed to the western wall that no adult shall carry packages or umbrellas on Sabbath into the synagogue, and to affix his, the president's, name to the decree. On the following Sabbath an old man, seeing the sign, read it and scornfully remarked: "No wonder, he owns 100 tons of rags, so he might take the responsibility of plagarizing the *Sulchan Aruch.*" This much can be said for the fifth clause of Article A of their platform. There is no law in Judaism prohibiting any community or individual from praying in a secular language. *S'hma, B'chol Loshon sh—Atho Shomeah.*

What a pitiful invitation for the assimilation of our daughters Article B is! Ezra's doctrine in enacting laws regarding children born of Jewish mothers was a strain upon assimilation, and he, therefore, is lauded by all as a hero and a saint, but what need there was for the rabbis in the city of Brotherly Love to open the love of their sisters for reproach is known only to their silent graves.

Four years later all Reform congregations formed themselves into one strong organization under the name "Union of American-Hebrew Congregations," and their initial step was to establish a seat of Jewish learning. In October, 7875, their dream was realized. The Hebrew Union College of Cincinnati was formally opened, with Isaac M. Wise at its head.

To the conservative class, besides the Polish and Russian organized and unorganized communities, belong Samuel M. Isaacs, Abraham de Sola, Morris J. Raphael and Sabbatai Moriar.

Be it, however, prescribed to the credit of the fathers of Reform Judaism in America, that through their untiring efforts, the sincerity of which no one can doubt, Israel has attained in this country an unshaken position among the best citizens, his religion is better understood now than ever before in his history, his friends cannot be counted, he is respected, admired, recognized in every walk of life as capable of occupying the foremost position among men. They have created profound respect for and endless faith in the Jew, and through their charity, conduct and culture their less fortunate brethren, the Russian, Polish, Galician and Roumanian Jews, when compelled to come by the thousands to these shores in search of a home and bread, have found a country where the name Jew is as chaste as his Torah and a people ready to offer them all the advantages of life.

CHAPTER XI.

EXODUS OF RUSSIA AND IMMIGRATION TO AMERICA, 1880-1900.

Pogroms in Russia—May Laws—Anti-Semitism—Progress of Russian Jews in America—Yiddish Journalism, Poetry, Drama and Preaching—Judaism in America—Orthodoxy and Reform.

The last quarter of the nineteenth century remains matchless in modern history of persecutions, expulsions, intolerance and ruthlessness perpetrated against the defenseless people of Israel, unless it be compared to the days when the scepter of the king, statute of the land, sword of the soldier, hoe of the peasant and flame of the furnace were tools in the hands of inquisitionary fanatics. As soon as the bloody tyrant, Alexander III, ascended the throne of the Romanoffs, the fists of the "bossiak," the extortionate hand of the corrupted official, the remorseless clutches of the arbitrary laws and the fury of a violent mob overtook the world's scapegoat, the Jew. Simultaneously the sharp-edged tongue of the polished German Jew-baiters, their fictitious charges, blood accusations and venomous agitations against the Jew, were incorporated into one great monster, which stretched forth its death-darting

weapons across Europe and brought to light a serpent-like offspring called anti-Semitism, which was embraced as a pet near the unfeeling heart of Adolf Stoeker.

The accession of Alexander III to the Russian throne (March 14, 1882) was succeeded by the most ferocious massacres (Pogromy) yet inflicted upon the downtrodden Jew, and the initial appearance of anti-Semitism in Germany (July 30, 1878) was followed by the most heinous propogation yet ventured against the most misunderstood people, the people of Israel. Indeed, the moral pang of the German Jews was great, but it cannot be compared to the sufferings of their Russian brethren. True, to endure the cries of "hep, hep, hep," open denunciations, the public ostracism, was hard indeed for the former, but the pollution, loss of property, home and all suffered by the latter, endangered two-thirds of the House of Jacob.

Hardly a month had elapsed since the author of all bloody decrees, Alexander, was proclaimed king over the Slavs before the Jews of the czar's empire commenced to realize the immediate danger which was threatening them, before their enemies gave them to understand that the land of Ruric is the inheritance of "bossiak, moozik, cossack and chachole" only.

The first scene of Jewish ruin in Darkest Russia was Elizabethgrad (April 28, 1882,) which served as a signal for what was to follow among the helpless southern Jews of that despotic land. Kiev, Ananiev, Vasilkov, Shypola and Konotop were the next heart-rending scenes of dilapidated synagogues, murdered infants, demolished houses, stores and magazines,

weeping mothers, frenzied children and homeless families, and, in less than six months of that bloody year *one hundred and sixty* more cities and towns, inhabited by terror-stricken Jewish families, were turned into scenes of desolation. For miles around the heaps of desolated communities the wind played with the feathers which were supplying comfort for innocent babes and chaste brides, and it seemed as if the clouds had sent congealed flakes to overshadow the sunbeams so that there be no light in those spots of Russia. Peradventure, the feathers flew intentionally to reach Heaven and ask Almighty, "Why shall the guiltless heads of sucklings which were wont to dream of Thee, of Thy angels and of Thy kingdom, be smitten to the ground? Why shall the brains of the fathers, who were thinking only of how to worship Thee, be dashed out in broad daylight without even a single voice of protest?"

Thus were hundreds of thousands of Jewish families left exposed to the danger of being slaughtered by an uncontrollable and murderous mob, which knows no mercy, listens to no entreaty, is deaf to prayer and bloodthirsty in its fury, and the Russian government deemed it unnecessary to offer some sort of protection, not to speak of distributing aid among the needy victims of the late pogroms, of sheltering somewhere those who fell prostrate before the human beasts whom the czar calls subjects. Instead, a new set of the most heinous laws ever planned by a tyrant was framed and handed down to the helpless, homeless and friendless Jews. Those laws are famous under the cope of the May Laws, because they were enacted on May 15, 1882. The well calculated laws created a Pale, or a certain district where the Jews might crowd them-

selves together, and thither they must remain, and thencefrom, under the penalty of banishment, they must not depart. An iron bar was set at the the door of every higher institution of learning, making it impossible for all but three per cent of the Jewish students to enter and derive at least the benefit of a liberal education, and numerous fences were laid around every trade or profession known to be followed by the Jews, which practically rendered the latter helpless against the extortionate officials, who might at any time bring charges against them and cause their ruin in a fortnight.

Suddenly, even without warning, was the Jew left to the mercy of the elements and confronted with a serious problem, involving his entire existence, with practically no time or means to solve it, unless it be a hurried immigration to some spot where the formidable paws of the Russian bear will not overtake them. But the prevalent poverty among them added distress upon horror and caused an unparalleled panic in the despairing camp of Israel. Migration was, indeed, embraced as the only means of safety, but there was no home for them in Germany or France which would lodge them longer than the necessary time for an immigrant to pass through a hostile country, England was already overcrowded with poor Jews and offered very little work, and to journey farther than these lands, where shall the expense of conveying father, mother, two or three sisters and one or two brothers come from, even though the last of the family's relics will be sold? True, the Russian Jews were more fortunate than their unfortunate ancestors of Spain, the world had made progress since,

the means of modern transportation could not have been dreamt of by those refugees, but the railroads, steamships, telegraphs and all other useful equipments of the modern world could be advantageous only after the owners thereof were fully compensated, and, even the price of all these was the most puzzling question of the hour.

And besides the material end of the serious problem, there arose another question which added mystery to the common enigma, i. e. What will become of all the sacred principles Israel has acquired during the countless ages of his existence after he will be cast upon a strange shore where the absence of everything Jewish is most conspicuous? Will the distant land prove to be fertile enough for the transplantation of a religion which urges its observance upon the individual as well as upon the community, particularly the Mosaic dietary laws, etc., which the Jew has been addicted to for numberless generations? Will the distinct Jewish culture, so lately inaugurated by Baalshem, Elijah of Vilna and other numerous Goanim, and lastly, the strictly Jewish progressive ideas called forth by the self-sacrificing Mishkilim, headed by Issac Bear Levinson, stand the test of combating with the cultures of the western nations and remain wholesome?

But the masses could not entertain these questions in a serious nature because of the distressful scenes before their eyes, and who could censure them for casting everything sentimental aside at the time their wives and children were in need of bread and lodging?

From the small number of their brethren who had migrated to America the unfortunate Russian Jews learned that far beyond the oceans there is a "golden land," said to be the

kingdom of Opher of the days of Solomon, and more than that a land which knows no distinction of race or creed, which sees no difference between Jew and Gentile, a land which has only one set of laws for all classes, a land which has no princesses nor princes, but all are said to be sovereigns if they only work eight hours per day six days out of every week—indeed, a fairy land—by the name of America. Toward that land did Israel lift his tearful eyes in search of a spot where his children, his wife, his sister, his aged mother and his grizzled father will find a secured home.

Some who were more fortuntae, in that they had sufficient funds, left the accursed land where are buried the charms of their childhood, their sighs of love to their sweethearts, and lastly their groans of Russian bondage, and came to this country; some, even though they had but scanty means, depended largely upon the help of their German brethren, their hopes were indeed not in vain, and they suffered indescribable hardships before they finally succeeded in beholding the statute of liberty on this side of the Atlantic; others, however, either because of lack of funds or on account of the great affection they had for their religion, which they thought would go to decay if they take out their children from the center of Judaism, left their families in Russia, pledging themselves to come back wealthy and defy the fury of the government with American cash, or as soon as the czar will have mercy upon the children of Israel and repeal the dangerous laws. But the latter knew better after they had partaken of American sort of life, and as soon as they could accumulate enough money to send for their families they were only too glad to have them come here.

In but ten years after the exodus of Russia, it appears from various statistics, that the number of Russian Jews who settled in New York City alone exceeded by far the entire number of the population which inhabited that city in the days of Mordecai Emanuel Noah, when the first plan of colonizing Russian Jews on this side of the Atlantic was inaugurated.

The progress of the Russian Jews during the comparatively short time of their career in this country is certainly astounding. Who could have foretold that in less than one generation the United States would shelter over a million of Russian Jews, that they will all be guided by the wings of prosperity, that the city of New York will become the greatest Jewish center in the history of the people of Israel, and that a new era will dawn for Judaism upon American soil? Who could have dreamt that the selfsame people, whose ambition at the outstart of their career in this country fifteen or twenty years ago, did not go beyond the limit of a safe existence, would become potent factors in the commerce and industry of this, the greatest republic ever owned by mortals? Today the very Russian Jew of hardly two decades ago, with the heavy pack on his shoulder, the very man who came to this country under the most disadvantageous conditions, who became an object of pity the minute he landed on this shore, who did not own money enough for a single meal, not to speak of a suit of clothes, will, in such brief period, become an aggressive power upon the American markets, where he remains firm, second to none of the other great classes of the Republic in ability, credit and esteem.

But the progress of the Russian Jew in America is not wholly confined to labor, commerce and industry, for even in all other branches of civilization which build the great tree of modern life is he distinguished, and a goodly bulk of data to fill a very interesting volume of history can be collected, tracing his adventures in the United States.

The number of Russian Jews in New York City equals the entire number of Jewish population scattered throughout the land. It is, therefore, noteworthy to summarize briefly their progress in intellect and communal organization.

To acquire the English language is the ambition of every Jewish immigrant, and the vernacular is making rapid headway among the young and old or all of their classes. To understand the form of American government, as well as its sacred principles, is hoped for even by the very grizzled man who comes hither to behold before he dies, the faces of his grandchildren, and to become Americanized, in every way and manner, is the sole aim of the individual as well as of the organized community. But the transition of assimilating one's self to an entirely new life, entirely new conditions, strange language and absolutely foreign mannerism, cannot advance too rapidly, lest it be overthrown in a fortnight. It has, therefore, become a necessity to countrify all those who come to this country at a matured age by giving them all the necessary information in their own language, preserving at the same time everything sacred to them for ages. But Yiddish, the language spoken by all Russian Jews, was very poor and despised even by many Jews themselves, and Hebrew could only be of any service to the more scholarly element. The question,

therefore, was centered upon the Jewish masses who needed help of that nature in order to enable them to make a living, to become good citizens of the only land which offered them protection, and to appreciate the value of having their children brought up on an entirely different system so as to make them faithful followers of the creed of Abraham and good Americans at the same time.

In Russia, Yiddish was resorted to for literary purposes by Abraham Goldfaden, the veteran Yiddish poet and founder of Yiddish drama among the Jews, and by N. M. Scheikewich, the great Yiddish novelist, and a few others of much less merit, but even the aforesaid distinguished Yiddish authors were only appreciated by a small and insignificant class, among whom were servant girls, fantastic youths in love with someone beyond their reach and unable to give themselves away, or a small percentage of Yeshibah (seat of learning) boys who had a desire for secular knowledge and were unable to obtain it, but no Mashkil would ever have entertained the notion of reading a Yiddish book, even though it be written by a great scholar. Hebrew was called the *mistress,* while Yiddish was mockingly styled as the *servant.* But in this country, where the press is second to bread only, the Yiddish problem took a different aspect soon after a sufficient number of readers could be found.

A man named K. H. Sharason, (born in Poland, 1834,) of no literary ability, but with a distinguished ambition and enthusiasm and good business abilities, started a four-page Yiddish weekly (1874) in the city of New York, and he and his wife and children began

to roll the millstone of a career of hard work, struggles and final triumph. When, in 1882, the stream of immigration brought thousands of Jews weekly to this country, the little and insignificant "Jewish Gazette" commenced to grow, and very soon the Jewish population of this country demanded not only good weeklies, but even a first class daily was expected of the "news man." Today there are seven Yiddish dailies in New York City, two dailies in Chicago, and numerous weeklies and periodicals, doubling the entire number of Yiddish and Hebrew publications the world over, and not only has Yiddish become a living language for the so-called ghetto-Jew, but even a good many Mashkilim have resorted to the Yiddish to reach the class they aim to speak to.

One child of the ghetto, however, has picked up the much abused *servant,* the dialect which was called among its best friends jargon, and turned it, with his masterful muse, into a language fit for the angels to sing hymns before Jehovah. His name is, and will be as long as mankind will have love for the heavenly muse, Morris Rosenfield. He has entered into the depths of the souls of the oppressed and brought forth verses which tell the tales of woe and describe the dreams of the far off future, which draw forth tears even from the heartless upon whom his curse rests, which speak volumes for the dumb who are led by their masters even as the lamb is led by its owner to deprive her of her only riches, of her wool.

A. Zunser is another singer of merit, belonging to the veteran school of Russian Yiddish, and he might well be considered the only second of Goldfaden in folklore. Among the prose writers of Yiddish, S. I. Abromovich, also of Russia.

holds the foremost position. The best Yiddish writers in America are: Leon Zolotkoff, Jonas Paley, Max Bukanski, D. M. Hermalin, P. Krantz, M. Zeifert (who is also a novelist of some merit), A. Tannenbaum, G. Zelikovitz, Dr. M. Mintz, and numerous others who might be classified with the regenerators of the Yiddish language in this country.

The Yiddish stage, fathered by Abraham Goldfaden, is another new phase in American-Jewish life, and it is safe to say that despite its many evil-breeding ideas it has brought in the midst of the world's greatest Jewry, it is a great institution, but yet in its infancy. The playwrights of the Yiddish theaters are certainly keeping pace with the trend of the age in creating "realism" at whatever cost, and the Yiddish managers are indeed not lacking in taste to even go few steps further than the authors themselves in staging the realistic plays. Besides Goldfaden, Jacob Gordon is the recognized dean of the American-Yiddish playwrights. However, Scheikewich, L. Korbin, A. M. Sharkanski, Prof. Horowitz, J. Lateiner and a few others are among the good seconds of Gordon. Of the stars among actors, Adler, Mogulevski, Thomasevski, Mme. Kalish and Mme. Lipzin are conceded to be the greatest, although there are others who place themselves ahead of this list, and among them are really some good lights of the Yiddish stage.

Occasionally traveling companies of the lesser stars are organized for the purpose of visiting the "country Jews" and give them a "show" to witness a Yiddish performance, which proves indeed of great delight to the Jewish youngsters of the country, who never beheld a Jew in his misery, and, at the same time of great benefit to the minor stars.

But the entire institution, up till the present day, is largery confined to the great Jewish centers where the majority cannot understand an American play and would not pay for it as their American brothers and sisters do when a "French play comes to town."

Social life among the Russian Jews was never before as interesting and as full of incidents as it is in this country. Little dramas and some very conspicuous tragedies, too, are features among the otherwise tranquil people, but such is the case only among the younger generation, who have as yet not learned to understand the sacred principles of the old code of morals owned by their fathers and mothers. Societies of every kind and nature are rapidly increasing wherever there are Russian-Jewish colonies in this country, and there is no other class in America to take more advantage of the many systems of free education offered in this country. Charitable, educational, civic and purely social clubs are to be found in great numbers among them, and their progressive strides in keeping pace with the forward march of Americanism is remarkable, indeed. However, many strifes, chiefly in large cities, ensue between different parties among them, particularly so where there happens to be a socialistic organization or two, but the latter are only regarded with scorn among the Orthodox adherents of Judaism and exert but little influence among their kindred. Other discreditable differences rise up occasionally among the various organizations, which at times seem to hinder the progressiveness of the Jewish people in this country, but they are in most cases of short duration and are always settled amicably.

The young generation born in this country of Russian-Jewish parents exceeds the utmost expectation. They not only become equal to their thrifty fathers in every respect, but even excel them in every walk of modern life. In the public schools they are a pleasure to the teachers, in the different professions they acquire they are second to none of their contemporaries, and in commerce and industry they stand foremost.

Hence, in every avenue of temporal existence did the Russian Jew succeed most wonderfully in the past twenty years of his career in this country, and his prospects for the future, when the great ghetto in the city of New York will be lessened by a gradual removal into the rural districts of the land, when there will be a great percentage of Jewish farmers, and the hoe and the plowshare and the pruning hook will take the places of the second hand shop, the push cart and the sweat shop—and that day is not far hence—are indeed leading him to a golden period such as has not been experienced by the people of Israel since the Romans led them in exile.

But there is still one problem of the utmost importance to Israel which remains unsolved, and which is not very likely to be solved in this generation nor in the next one to come, i. e. The problem of Judaism. The Jews in this country are commonly divided into two classes, Orthodox and Reform. The Orthodox, as is generally understood, consist of the Russian, Polish, Galician, Roumanian and Sphardic Jews, while the Reform are understood to aggregate the entire number of German, French and English and all other Jews of western Europe who have long ago settled themselves in this country. But this prosaic theory is not sustained by the common fact.

Orthodoxy is not confined to the former neither can Reform wholly be accredited to the latter. One who seeks most of his temporal life in the way of comfort and pleasure must be



Typical Second Hand Shop Which is Gradually Disappearing

a Reform Jew. The one whose love for his sacred traditions and ties to his past is greater than his selfishness of temporal lavishness must be an Orthodox. The Russian Jew, who is tired of carrying the load of abstinence from all the forbidden

things of the Bible, who can no longer continue to pray, or go to the synagogue three times daily, who can no longer be chained to the dead past and continue among the progressive class of the day, and who is unwilling to offer years of the lives of his children in teaching them the Hebrew language, customs, rites and ceremonies, and, if in addition to his theory possesses a handsome bank account, is as apt to join a Reform congregation as his German brother, and he very frequently does it, too. Likewise is the very wealthy German Jew, who still remembers the martyrdom his father, or he himself, had suffered on account of observing the laws which are as old as Creation, on account of daring to claim Jehovah, —the same God who yet lives in the selfsame heavens which have witnessed the Revelation upon Mount Sinai—as the God of his fathers, who was compelled to leave the land of his childhood because of daring to remain what he was born, because of refusing to sell the sentiments of his soul,—that immortal part which belongs to the Kingdom of heaven—for his daily bread, as proud to remain an Orthodox as his poor brother of Russia and Roumania.

In theory, the difference between the Orthodox and Reform is apparent throughout the land, but in practice not much difference prevails in the smaller communities of the south, of the extreme west and of the northwest. There the difference is only confined to the observance of the dietary laws and the prayer book, with possibly one or two more principles, but in the observance of the Sabbath and many other things wherein economical questions are involved both parties do the same thing; that is, both do not do as their fathers did.

However, since the foundation of the Zionist movement Orthodoxy seems to gain ground continually, in that the organization of modern Hebrew schools have been increasing daily, and the prevalent sentiment to drop out the Yiddish and instead take up the vernacular to be a medium of translating the Hebrew to the American born child, has helped considerably to check the great tide of radicalism among the Jews in America.

Rabbi Jacob Joseph, one of the greatest rabbis Russia afforded, was brought to this country, and it was the hope of the eastern Jews to establish Orthodoxy in this country on an even footing with the Orthodoxy of Europe. Rabbi Joseph was a great man in his place, in Russia, but his undertakings in this country, where there existed no established authority and no respect or dread for such authority even if it was established, failed entirely. His doctrines were too ancient to carry along weight in a material land like this, and his kind of Orthodoxy was of the severest type and, therefore, could not find any sympathy either among the working classes of New York or among the peddlers or small merchants in the distant American towns, who, despite their difficult labors, would have gladly embraced more liberal teachings. Besides, he was misled by the so-called ghetto leaders of New York. They only urged upon him the necessity of establishing a firm base for the *kosher* meat markets and wholly neglected many other principles and great institutions in Judiasm which are not wholly connected with the stomach. The result was a very discouraging one for the sentimentalists among the Orthodox Jews. who saw in the chief rabbi's failure the rise of radicalism in

American Judaism. The great sage suffered indescribable martyrdom before his temporal existence ended, for not only were the means of his livelihood cut off, but he even was subjected to personal denunciation by the socialistic element of the great ghetto, until, after a miserable career of over a decade, he yielded peacefully his soul and was thus relieved from all his earthly burdens. But his death had a remarkable effect upon the Orthodox Jews of this country. They then recognized his sincerity, his self-sacrificing spirit, and it is safe to assert that all the good which was created in the world's greatest Jewry through the chief rabbi came after he was no longer with them.

Another great force in Orthodoxy was Sabato Morais, founder of the Jewish Theological Seminary in New York City, but up till the time of his death (1897) the graduates of that institution would not be called to fill any pulpit among the strictly orthodox congregations, and his school also was regarded as a menace to Orthodoxy by most of the Russian rabbis, who still were sincerely prosecuting their mission to transplant the Russian kind of Orthodoxy in this country. But even the late Morais failed, while he was alive, in his fight against the odds of the radicals for nearly half a century; yet, remarkable, indeed, no sooner were his remains put to rest than the Jewish Theological Seminary became the sole instrument which furthers the cause of Orthodoxy in this country, and not only were the plans of the late Morais wholly realized, but his lifelong fight against the school of Einhorn and Wise was resumed by a great successor, Professor S. Schechter, who is backed by such men as Jacob H. Schif, P. Adler and numerous others.

Orthodox Judaism seems now more than ever before to be divided in many different branches. "Progressive Orthodoxy," "Conservative Judaism," "Historic Judaism" and Orthodox Judaism without adjectives to it, are only a few of the different elements in American Judaism. The main difference, however, between the conflicting parties is, whether the English speaking rabbis, most of whom are not as well advanced in the ancient laws of the Talmud, nor in certain parts of particular kinds of laws which the European rabbis must know, shall be recognized as authorities to preach Judaism because there is no *need* for those laws; now or, because they cannot consistently be called rabbis in Israel on account of their lack of knowledge of those laws, they shall not be admitted to the Jewish synagogues as heads of communities. The language, i. e. either to use the vernacular in delivering the sermons, because the young generation would listen to nothing else, or not to move even one iota from the established customs and continue the preaching in Yiddish, which is particularly well liked by the elders, is another great problem.

These problems are purely conditional, because there are numerous European rabbis, because there is a majority of Yiddish speaking people, these difficulties spring forth, but as soon as the rising generation will take the lead, Orthodox Judaism will become the standard for the Jews the world over, and as the tide of radicalism in this country is gradually being abated, the Judaism now in its infancy in this country will become a Judaism of compromise and all differences of sectarianism in Israel will eventually disappear.

As it is today, the Orthodox Jews are disagreeing among themselves. Each congregation has two parties. The income of all those rabbis, who know all the laws and who speak only Yiddish, and are, indeed, as religious as were the rabbis in the days of the Goan of Vilna, is hardly sufficient to provide for their families bread and water, and the same miserable wages is being collected weekly or monthly from everyone who is willing to give a nickel or a dime, while all the graduates from Cincinnati who are free from the burden of feeding their brains with ancient Judaism, need but preach a very little and practice still less, and for all that they do not do and for the little they do say, they receive annual salaries of from $1,800 to $15,000.

There is, however, one reason which speaks volumes for the great difference between the Orthodox and Reform rabbis, and that is, because most of the Reform Jews are rich, while most of the poor Jews are Orthodox.

The present principles of Reform Judaism are the most rational productions of modern theologians, and, if the whole world, whose missionaries they are purporting to be, would agree with them they would certainly deserve credit even from the most addicted Chassid whose father was burned to death because he refused to eat pork or pay respect to a Russian image. But as it appears, even they themselves do not fully agree upon everything that was said in the Pittsburg, Pa., platform (1885); neither are they contented to keep out of it all that was not said therein. Upon that memorable conference the rabbis took the responsibility upon themselves and approached the very holiness of the Bible and boldly said: "In

composition and literary arrangement the Scriptures are only the work of men, with the unavoidable limitations of their age." This is certainly the most anarchical theology ever produced by clergymen of any creed. And, since the foundation of every religion was thus undermined, it was not more than consistency for them to destroy all the laws of Moses regarding divorce and marriage, to abolish all dietary laws, to deny authority of the past over the present and future in matters of religion, to overthrow the ever cherished hope of the people of Israel to return to national life again, and even to assail the Jewish Sabbath, that great institution which is as old as Creation, under the pretext that economical conditions of modern life demand an immediate change in the day of rest, and that Sunday shall be instituted instead.

An unskillful antique dealer, in treating an ancient painting in such a disgraceful manner as those rabbis have handled the most sacred document of mankind would be guilty of an unpardonable offense.

But the *Reform Jews* of this country are paying but little attention to the ringing phraseology of their spiritual guides, unless it be in the case of family distress; otherwise they are as good and faithful believers in God and His commandments as their fathers were, with the exception that the conditions of this great commercial country urge a certain amount of progressiveness and liberalism, which they take without consulting either the Bible or the rabbi. To their credit, they have erected orphans' homes, hospitals, charitable institutions and homes for the aged and infirm, they have organized societies which elevate their own kindred and mankind in general;

they maintain institutions at a cost of millions of dollars annually, and are displaying every characteristic of the children of Abraham on every occasion.

Today there is but little difference, socially, between the Orthodox and Reform, or Russian and German Jews. The institutions and societies founded and organized by the Germans, because they were here first, are now contributed to and joined by the Russians, and every indication points to one brotherhood, at least among the American Jews.

Thus, having briefly narrated and summarized the chief events in the history of the people of Israel since the discovery of America, and also recounted in the shortest way possible the progress of the pioneers in this country, this work will be confined to the Jews of Iowa exclusively, out of which the reader and student might draw a comparison between the Jews of this state and those of others states, for almost throughout the United States have the Jews experienced a similar process of transition and organized themselves under the same kind of conditions which will be found extensively in this volume.

CHAPTER XII.

JEWS IN THE DAYS OF TERRITORIAL ORGANIZATION, 1833-1846.

A Jew Among the Founders of First White Settlement in Iowa —First Jewish Farmer—Pioneers on Jewish Women—Appearance of Peddlers—First Jewish Office-holder in this State—Pioneers Admire the People of Israel—First Naturalized Citizen in Iowa is a Jew—Intermarriage in Early Days.

The history of the entire human race is based upon the groundwork laid out by the patriarchs, saints, heroes and rulers of yore, and dates back to the very outstart of man's career upon this planet, to the very days when the sons of man commenced to realize the need of progress, work, travel and communal organization in order to make their temporal existence happier, easier, brighter and manlier. And, ever since, it likewise became a necessity for the children of Adam to perpetuate the achievements of such individuals who have excelled others in their efforts to better mankind and uplift civilization, and to chronicle the deeds of a collective body of the human family who have distinguished themselves in elevating the standard of organized society. But not all the different groups of mankind have proved to be makers of history; for some

have continued without any program which might have been developed into progressiveness, while others deemed it unnecessary to take any action whatever to further the cause begun by their ancestors. They were the elements of mankind which were moulded of passiveness, loved tranquility of the most strange type and, although continuing among the more active races, remained indifferent to the general trend which was continually drifting toward an initiative leading to the present civilization. All such tribes were common among the Semitic or other Asiatic branches of the human family. The least change in climate or mannerism, caused by an approach of a western people, was sufficient to bring about a wholesale slavery and the final extinction of an entire Oriental nation. All those colored races which have no established civilization of their own, as soon as they come in touch with the European or with western culture, are losing their independence very rapidly and there remains no hope for them unless they are ready to assimilate wholly with their superiors. It would be almost an impossibility to distinguish even one European state and trace the genealogy of its inhabitants to a certain branch of the human family of ancient origin, because the different races of the earth have long since been fused together.

But such cannot be said of the people of Israel, notwithstanding its connection with the Semite race. For Israel was foremost in making history and in the preservation thereof; he heads the list of the world's greatest and through him the world has learned to discern good from evil. His patriarchs are recognized by all living, even unto this day, as the found-

ers of everything useful for the elevation of humankind, and every progressive idea leading man to a summit of civilization was originated by him; he was first to put an end to idolatry and first to believe in God; he was first to sing of the beauties of Nature and first to communicate with the Creator of this massive universe. If the history of the people of Israel be forgotten by man what will remain of the entire foundation of the present civilization which we boast of? Where will the origin of the sublimest creature, of man, be traced to if the Bible be wholly forgotten? Remove the songs of the Psalmists, the wise counsel of the prophets, the philosophy of all the Biblical heroes, the laws of God and the story of the evolution of mankind from the memory of man, and the whole world will be left in an immense babel, in a confusion of matchless demoralization.

Ever since the founder of the Hebrew creed, Abraham, left Ur of the Chaldees, the Jew became the thermometer of the world's civilization; through him have the degrees of human progress been registered. For, when Egyptian taskmasters compelled Jewish slaves to build everlasting pyramids to please the fancy of their tyrannical Pharoes, the other races of the world knew that in the greatest empire of their age men were as yet likened unto the fishes of the sea—the greater swallowed the smaller—and that the creature in the image of God was as yet not much ahead of the brute. When Israel stood beneath the Mount Sinai, trembling with fear before the glory of the Master of the universe, the clamor of heavenly cannon heralded to the whole human race that the end of idolatry had come, that God is one God, and that He is a God of

vengeance. When the Romans, after razing to the ground the most sacred structure in history, amused themselves by throwing men, women and children of Israel to hungry lions, the rest of mankind knew that the very great empire had outlived the period of its glory and that its future course would be on the downward direction, that a people possessed of so much mercilessness cannot continue to exert influence over the most humane branch of God's make, nor any longer command the affairs of the world and its civilization. When Spain wilfully burned tens of thousands and expelled hundreds of thousands of Israel's children, all other nations knew that the epoch of darkness had done its utmost, that that vast empire had surpassed in everything inhuman and unnatural every cruel nation in the annals of the world, and that its fate would be recorded with the same indifference as were the fates of all other such countries. When the Jews were readmitted into the territories of great Britain, all other oppressed peoples knew that a new era dawned, that the poor mens' chance had come, and that henceforth rays of sunshine would guide the footsteps of the toilers, and no more would the few predominate over the millions without the latter's consent. When Jewish infants were killed in broad daylight in the streets of Russia because their fathers and their mothers were not born Slavs, the whole civilized world knew that darkness still prevailed in the kingdom of the czars, that in that land man and beasts alike are ruled with equal ferocity and that if the long night will continue for a few generations longer Russia will share the fate of Babylon, Rome, Spain and Poland. When the first Jew could boast of being a citizen of the United

States of America, every inhabitant of the globe knew what the great wings of America's eagle aimed to protect, what republicanism was destined to do for the homeless and for the oppressed, what the whole world was still lacking and what the future had in store for every tyrant.

Today if there is any country which the Jew cares not to establish himself in, or is anxious to go out from, the whole world knows that that land must either be below the plane of modern civilization or its commerce is ruined.

The Jews have been makers of history wherever they have chanced to penetrate, and, in the common pursuit of their prosaic existence, or in endeavoring to attain the position which their ancestors aimed at when they started out on their march to carry Jehovah's banner to its goal, they have distinguished themselves with such remarkable achievements that the history of the smallest group of them is instructive to the whole human race. For, notwithstanding the many disadvantages which the Jew meets at every new location, he always manages to climb to the topmost position, and from whatever point of view the Jew in history might be considered he always remains the most interesting subject of the sublimest events.

The few thousand Jews who were fortunate enough to witness the dawn of the grandest century of the world's history in this country were located mostly in the larger cities, which afforded them easy access to and direct communication with the markets of the world. They were largely from Spanish, Portuguese and French origin, and therefore had a just claim of being counted among the nobility of the House of Israel. But it also appears that some of them, in addition to quite a

few who have come to this country from every state of Europe, ventured a journey farther south to establish themselves in the distant rural districts. In but few years the latter have become a forceful element in the development of unbroken regions and in the establishment of new colonies in the southern states. From them quite a number have been wholly assimilated, and very frequently the traveler meets people who are proud to relate their genealogy and thereby boast that their great-grandfather or great-grandmother was of Jewish descent.

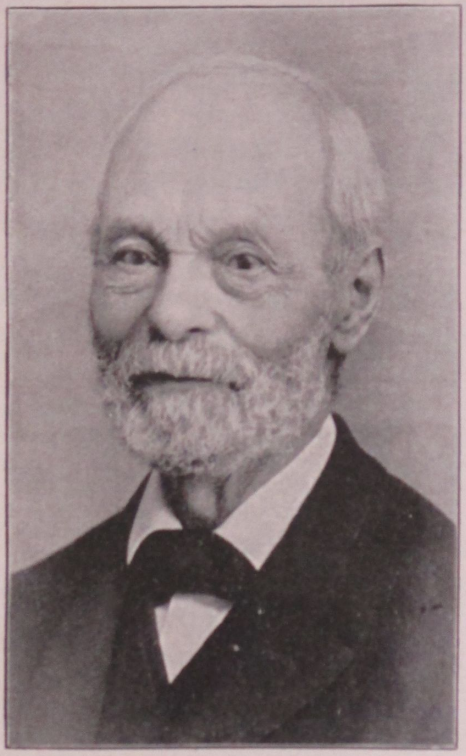
The Northwest was no exception in any detail as regards the early Jewish stragglers, for names such as Israel, Jacobs, Abrahamson, etc., are frequently met with and the Jewish companion in most cases is informed that some one of that family "many years ago" was of Jewish descent. Hence it is very probable that as soon as a key was found to unlock the mysterious West, its prairies, forests, rivers and lakes were penetrated and fathomed by quite a few of the children of the wandering Jew.

The beautiful stretch of territory now embracing the head state of the Louisiana purchase—Iowa—was, at the dawn of the nineteenth century, an unbroken desert, comprising numerous prairies, forests, mountains, dales, lakes, rivers, brooks and a few of the fiercest kind of Indian tribes. The famous chiefs of the Foxes, Sioux, Sacs and Pottawattamies were in those days the dread of all western explorers, and even the government soldiers could not, at that time, forsee such speedy downfall for their predomination on this magnificent spot of America's soil. Julian Dubuque, the first white settler in

Iowa, who worked lead mines in the region where now flourishes the city bearing his name, at the close of the eighteenth century, died, and there were none after him who ventured to establish a permanent colony of whites among the savage tribes for more than a quarter of a century. About 1828, a number of adventurers of Illinois invaded the region where Julian Dubuque worked the lead mines and attempted to open it for civilization, but their efforts were repulsed by the savages, and they were forced to retreat. After the Black Hawk war (1832) a few of them returned, and to their amazement found the entire region deserted. Soon those few were re-enforced, and a foundation for the future state of Iowa was laid, and the first white settlement west of St. Louis was organized.

Among the pioneers of Iowa who added splendor to the patriarchal work of those romantic days was an Israelite, and he, of all others, was most conspicuous and distinguished. His name was Alexander Levi, and he landed, together with many other pioneers, on the first day of August, 1833. Mr. Levi was born in France March 13, 1809, and his ancestry was traced back to a most noble family of Spanish Jews, who, during the expulsion, fled to Portugal and thence to France. He opened a grocery in the newly organized village, which was named Dubuque, and whatever cheerfulness there was about the dreary little place was in his store. There the miners came and met together, and there were many scenes of early Iowa politics lined out. It also appears that he knew how to appreciate the value of advertising a business, for in the first Iowa newspaper, the "Dubuque Visitor," May 11, 1836, an ad., telling what he had for sale is found.

It was indeed natural for Jewish adventurers to go to newly broken territories and establish themselves in whatever



A. Lusk

Founder Iowa Jewry, 1833

capacity they deemed best for their advantage and it is, therefore, very probable that many more Jewish stragglers have settled themselves in the northwest during its early days. In-

deed, if any weight shall be put upon a name (and in Jewish history of this hemisphere we most often resort to tracing a name) it is an obvious fact that among the crew of Father Hennepin, when he first visited Iowa while journeying with LaSalle (1680), was a Jew, because among them appears the name of one Moses de'Leon. Some would have it that even the name De Soto is Jewish, and the fact that those Jews who continued in Spain after the expulsion had to conceal their identity, bears witness that he was a descendant from a Jewish family bearing that name. One fact, however, remains to be chronicled, that among the United States soldiers serving under Zebulun M. Pike (1804) were Jews who formerly helped the cause of the revolution against George III.

The year 1837, witnessed a most remarkable event in the history of Iowa, and it was not until Iowa became a territory that such an important incident could happen. It was then that the first foreigner became a naturalized citizen of the Iowa territory and of the United States of America. Stranger than even the incident itself was that the first foreigner to be naturalized in Iowa was Mr. Alexander Levi, the first Jewish settler in Iowa. So far as it could be ascertained, Mr. Levi enjoyed the most remarkable distinction in the history of the Jews of America, for it is not on record whether or not any other Jew had the fortune of being the first citizen of any other state in the Union.

In the history of Jefferson county, Iowa, an account is given of one D. Morris, who had come from South Carolina and laid claim to a tract of land in the western part of that

county near Locust Grove, and he surprised all the neighbors by being the most favored white settler among the Indians, though he never gave the latter a taste of liquor. Mr. Morris appears to have been a Jew from every trace which is left behind him, and the fact that even unto this day the traveler meets quite a number of families bearing the name of Morris, and most of them assert to belong to one family which came hither from England along with the others who landed in Savannah, Ga., removes the least doubt, and he certainly was the first Jewish farmer in Iowa.

The early settlers of Iowa appear to have manifested great interest in the Jewish people (which in itself is an indication that they were quite familiar with some of them) particularly were the fair daughters of Israel great favorites of the Iowa pioneers. In "The Iowa Sun" (August 28, 1839) a writer of no mean ability endeavors quite elaborately to create a new theory about the Jewish women in the following language: "The unexcelled beauty of the daughters of Israel might be traced to the legend that Jesus the Jew gave his last glance upon them, and, as they were not as stubborn in denouncing him, the rays of light which rested upon his fase reflected upon them and they remained beautiful forever." Strange as this assertion appears, yet it seems to have been well taken by the Iowa pioneers, for in the following year a steamboat was, for the first time in Jewish history, named "Jewess." And after being thus elated by the beauty of the daughters of Zion, the early Iowa paragrapher ventured a joke or so at the expense of the latter, of which the following is a fair specimen: "A man who had married a Jewess shortly afterwards joined the

Temperance Society, and never dared to kiss his wife from that day because he considered himself prohibited by the pledge from meddling with 'Jew lips' (julips.)"

About the year 1840, the Jewish peddler, with a pack on his shoulders, appeared upon Iowa soil, and no sooner had the men with the hoe found out that Iowa was good enough for them to invest their labor in than the footprints of the Jewish peddlers told the woe of the eternal wanderers and reminded the world that the wearied Israelite is ready at any time to go to the most remots places and embrace the first opportunity of establishing himself anywhere if only a secured home is offered to him in return for his labor, skill and great resource of brains.

From the Fort Madison Courier, October 30. 1841, it appears that Nathan Louis and Solomon Fine (apparently of Russian or Polish origin) were the first Jewish peddlers in this state. They appear to have afterwards settled themselves in Keokuk, and subsequently in McGregor, but no definite account can be obtained as to their final fortunes in this state.

The first Jew to have served in an official capacity in this state was Mr. Samuel Jacobs, of Jefferson county. He was the surveyor of that county as early as 1840, and, considering the fact that Jefferson county was one of the most desirable locations, its pioneers were indeed of a splendid mould. Hence to have had the honor of being an officeholder among them required a man of influence and education, which certainly leads us to believe that Mr. Jacobs must have been there at least three or four years prior to his appointment. From the va-

rious sources dealing with the history of Jefferson county and possible to throw light on Mr. Jacobs' biography, it appears that he was born in this country; that he came here and laid claim to a tract of land; that he was afterwards a storekeeper, and that he was a man of education and honest principles.

In 1842, the whole world was amazed at the prediction that the world was to be consumed by fire, and, as it appears, the danger point extended even as far as the solitary colonies of Iowa. It was a pity, indeed, to have those self-sacrificing pioneers, who had just commenced to reap the harvest of their hard labor, frightened in such an outrageous manner, but be as it may, the astrologian had to tell the "truth," even as the prophets of yore did when Almighty told them to fortell the downfall of Egypt, Babylon or Jerusalem, and when such was the condition of certain stars he, too, was compelled to tell the world to be ready for doomsday, even though they disliked it sorely. The Iowa papers devoted their best space in warning their patrons to "look out." The Mormon ideas, which at that time began to gain prominence in Iowa, were bitterly attacked for the same reason, saying: "What use can there be in multiplying upon this world when it is about to be doomed?" Every cabin, every shop was consecrated for a temporary church, and they were filled daily with eager worshipers, who bewailed their past and made vows for the future if they only be spared.

In connection with this, a most beautiful story is still current among the "old timers," which is well worthy of being preserved as a specimen of how the Jew carries along the purity of belief wherever he goes. "A certain peddler, named Louis

(probably the same Louis of whom mention is made in the Fort Madison Courier), who had an extensive acquaintance throughout Lee county, chanced at a cabin where services were conducted, and out of respect for the worshipers he wanted to pass on without stopping at the cabin, though he knew Uncle Henry, the occupant of the cabin and had dealt with him many times before. But Uncle Henry noticed him and hallooed for him to come in. Louis came into the cabin and found a general handshaking, which was a sign that the services were over. And the preacher came to the peddler and asked him why he is thus unconcerned over the terrible prediction of the stars, Louis answered that he believed not a word of it. Here Uncle Henry got angry and said a couple of uncomplimentary words to Louis and to the Jews in general. But the peddler was disinclined to let his host have the best of the argument, even though he had to resort to something unusual, and, loosening his pack from his shoulders, he opened it and took out an Old Testament and called the preacher to read aloud Jeremiah, chapter X, paragraph 2. And the preacher fixed his spectacles with an air of the highest authority on earth on the day of its doom, and read the following: 'Thus saith the Lord, learn not the way of the heathen, *and be not dismayed at the signs of heaven;* for the heathens are dismayed at them.' Mr. Louis sold his entire pack of goods to the worshipers, and not a word more was uttered about the doom of the world for miles around, and when Louis came again next year Uncle Henry assured him that he was the only peddler he would ever buy goods of.

The sentiment of the Iowa pioneers seems to have been very favorable toward the Jews, and, searching through every county history in the state possible to have any relation to the early Jewish settlers, no trace can be found of any distinction between Jew and Gentile from the very first colony even unto the time when the Jewish wealth and influence commenced to be conspicuous all over Iowa. On July 8, 1843, the following article, which cannot be given too much circulation, appeared in "The Lee County Democrat":

"The present physical, moral and social condition of the Jews must be a miracle. We can come to no other conclusion. Had they continued from the commencement of the Christian era down to the present hour in some such national state in which we find the Chinese, walled off from the rest of the human family, and by their selfishness on a national scale and their repulsion of alien elements resisting every assault from without, in the shape of a hostile invasion, and from an overpowering national pride forbidding the introduction of new and foreign customs, we should not see so much miracle interwoven with their existence. But this is not their state; far from it.

"They are neither a united and independent nation, nor a parasitic province. They are peeled and scattered into fragments; but like broken pieces of quick silver, instinct with cohesive power, ever claiming affinity and ever ready to amalgamate.

"Geography, arms, genius, politics and foreign help do not explain their existence; time, and climate, and customs equally fail to unravel it. None of these are or can be springs of their perpetuity.

"They have spread over every part of the habitable globe; have lived under the reign of every dynasty; they have shared the protection of just laws, the oppression of cruel ones and witnessed the rise and progress of both; they have used every tongue and have lived in every latitude.

"The snows of Lapland have chilled and the suns of Africa have scorched them.

"They have drank of the Tiber, the Thames, the Jordan and the Mississippi. In every country and in every degree of latitude and longitude we find a Jew.

"It is not so with any other race. Empires, the most illustrious, have fallen and buried men that constructed them, but the Jew has lived among the ruins, a living monument of indestructibility.

"Persecution has unsheathed the sword and lighted the fagot; papal superstition, moslem barbarism have smote them with unsparing ferocity; penal rescript and deep prejudice have visited on them the most unrighteous chastisement—and notwithstanding all, they survive.

"Like their own bush on Mount Horeb, Israel has continued in the flames, but unconsumed.

"A Babylonian, a Theben, a Spartan, an Athenian, a Roman are names known in history only; their shadows alone haunt the world and flicker the tablets. A Jew walks every street, dwells in every capital, traverses every exchange, and relieves the monotony of the nations of the earth.

"The race has inherited the heirloom of immortality, incapable of extinction or amalgamation.

"Like streamlets from a common head and composed of water of peculiar nature, they have flowed along every stream without blending with it or receiving its flavor, and traversed the surface of the globe amidst the lapse of many centuries distinct, alone.

"The Jewish race at this day is perhaps the most striking seal of truth of the sacred oracles.

"There is no possibility of accounting for their perpetual insolations, their depressed but distinct being, on any grounds, save those revealed in truth."

The inhabitants of a country who, from the very beginning, have been friendly to the Jew and treated him brotherly can never become anti-Semitic, and in a land which is inhabited by people who pay such tributes to the most persecuted race in history, Israel could safely establish himself and join his new friends in all of their pursuits without the least fear of a sudden reverse. And Israel did so.

About that time (1843) an incident of uncomomn significance came to pass in Dubuque, and the details thereof throw much light on the life of the early Jewish settlers. Mr. Sol. Kuh, an old settler of this state and now (1903) a resident of Sioux Falls, S. D., who knew Mr. Levi, is still able to recount the whole incident and speaks very enthusiastically of it. A certain Jewish merchant, said to have come from Alsace, but whose name cannot be learned despite many efforts, settled down in Dubuque a few years after Mr. Levi did; and, as he was still single, a courtship between him and a highly cultured Gentile lady, who was respected in society and very

prominent in church circles, sprang forth, and it ended in a marriage between the two. The wedding (this certainly was the first marriage of a Jew in Iowa) was the talk of the town for many months, and all the staunch chruch members were delighted indeed to have added to their number such a worthy convert. A year elapsed and the couple still continued to be the center of attraction for the best class of society folk in Dubuque, for their doors were thrown widely open for all kinds of social doings.

Mr. Levi, though friends with all and a single man himself, politely declined every invitation, beginning with the urgent request to attend the marriage ceremony, which was solemnized in a church, but he made no comment whatever.

But the couple had enjoyed more than their share of temporal happiness during such comparatively short time, and, either because of miscalculated economy or reckless lavishness, the new church member had to resort to something very disagreeable to the pious in order to save himself from a crisis of financial distress; for, on a certain day he was discovered packing up some goods belonging to his creditors with intentions to ship it across the Mississippi.

The creditors took action against him, and he was compelled to face serious charges, which was certainly a discredit to him; and his entire host of new friends cared very little about the result, for when he was placed in the county jail none cared to aid him in the least.

A few days after, two preachers came to "see" Mr. Levi, who was, during those days, the most unconcerned person in

the whole community. The founder of the Iowa Jewry had nothing out of the ordinary to tell to the representatives of the gospel so long as they confined the interview to innocent talk, but when they told him that they "never thought the Jew would prove so tricky, that they now believed some of the horrible tales told about the Jews and that henceforth they would look out," he replied in the following words, which speak volumes for the sentiments of the Jewish pioneers regarding assimilation.

Said Mr. Levi: "You have undoubtedly considered the Jew a very good man, else a prominent church lady would have refused to entertain and accept a proposal from him; you have certainly been of the opinion that he was free from all bad habits, else you would not have accepted him as a member in your church; you have, I presume, considered him one of the best sons of Israel, else your joy of getting him across the gulf would not have been as great; you have, as you know, thought him to be a gentleman of refinement and good standing, else you would not have frequented his house and suffered yourselves to attend so many of the functions given by him. Now, how comes it, that continuing for but one year as a member of your church, he is no longer a gentleman, no longer honest, no longer successful and no longer fit to be either Jew or Gentile? That he was a good man prior thereto cannot be questioned, since he has been honest, successful and upright so long as he continued to be a Jew, so long as I could claim him as a brother in exile, so long as the conduct of his orthodox parents still appealed to his sympathy. Does it not, therefore, appear most strange to you that such a good

man shall fall so low in such a brief period? The truth is this: Till the last minute the Jews could yet claim him as theirs, till the last minute he yet claimed to belong to them, he was that which he was destined to be, that which he was born for, and, therefore, cared not, to change the tranquility of his life—and as such, continued to be a credit to his people and a benefit to organized society. But the minute he joined you, the minute your environments pulled him out of his root, the minute he lost his originality, he was compelled to please a society, a church and a woman whom he did not understand and who could be contented with anything but his Jewishness. Thus he was no longer responsible for his deeds as a Jew. Hence, in this case you are the defendants, and all the more honor for those Jews who continue as such."

Mr. Kuh, who is responsible for the above, was himself a pioneer in Iowa, and knew Mr. Levi personally.

But as yet the number of the Jewish pioneers in Iowa did not exceed sixteen souls; the family Morris numbered five souls, the family Jacobs, four, Messrs. A. and J. Levi, and five peddlers, all of whom were scattered about in different sections. And, during the territorial days, practically no attempt was made by any of the Jews to form any sort of organization; in fact, one knew not whether the other existed in Iowa. The final progressive strides taken by the Iowa Jews commenced after this state joined the Union and its fame as a rich region was spread throughout the country.

CHAPTER XIII.

JEWS DURING EARLY DAYS OF STATEHOOD, 1846-1855.

The Peddler—Mr. Levi, of Dubuque—A Jew Among the Founders of Des Moines—William Krouse's Story of Early Days—Jews in Keokuk, Burlington, Fort Madison, Muscatine, Davenport and Sioux City—Foundations for Future Jewish Organizations—List of Pioneers.

When Iowa was finally admitted into the union it was still in its first stage of development. The absence of every equipment for a civilized life was as yet apparent in almost every locality wherein a group of people had deigned to establish themselves, and the want of everything which makes life pleasant to the human being was as yet felt by all the inhabitants of the youthful state. The rural districts at that time were possessed of every similarity to the world the day after Adam was driven out of Paradise—everything had to be started, every step was an initiative, every cabin was the first one on the particular spot to serve as a shelter for civilized members of the human family. The very rain never before fell upon the soil of Iowa to moisten it for the benefit of civilization. Vast prairies, beasts of the field, roaming animals of the for-

ests, fishes of the rivers and streamlets, birds of the air, reptiles from beneath the rocks and mounds, had hitherto been the only inhabitants of most of what is now the great state of Iowa, and all of these were left for the pioneers to till, to conquer, to have dominion over and to possess. And, indeed, all that which was before conceded to be only a desert was turned into the garden spot of the Mississippi Valley.

During the summer months, however, the tillers of the ground found some cheerfulness about their solitary huts; the nimble foot of the youngster combating the greyhound, the songs of the maidens who yet remembered the airs of European peasantry, the solemn echo of the brook's murmur, the melancholy prattle of the leaves, of the corn stalks and of the wild buds, the heavenly chorus of the lark and nightingale, the buzz of the bee on its flight to the honeysuckle, the harmonious sounds of Nature in her full bloom added to the picturesque landscapes which the immense prairies and long ranges of hills in Iowa afford were invigorating, indeed, to the farmer when, at eve, after a hearty meal, he sat down to watch the disappearance of the golden rays from the western hilltops and the appearance of a dense mass of mist, the dew of heaven, from yon eastern forest.

But ah, the dreary winter, the very death of Nature! The watery snowflakes, the congealed air, the angry blast of the wind's sigh, the frozen window panes, the deadly mantle covering the trees, the grass and the mounds, the night raven's dismal voice, the dread of seclusion during the horrible long nights, the lonely feeling of being alone the minute Nature breathes her last, added to the lack of comfort about the little

home, heaped dismay upon distress among the early toilers of Iowa, and laid out a scene resembling the Dead Sea the day after Israel was led in exile, around every cabin, which in those days was called home.

Quite a welcome guest during the winter months was the peddler. For him the secluded peasant and the eager villager were longing, and the day the peddler passed through a community was a very cheerful one among the inhabitants of the stretch of territory he happened to penetrate. The young ones made it a holiday; they were permitted to look into his pack, to see so many pretty things. They got some presents from their parents and a token from the peddler. The maidens, they also found delight in the appearance of the man with the pack. They got some jewels, handkerchiefs and the "latest fascinators." Ah, will the boys not die for them now! Even the mother was well pleased with him, for she bought some linens and, "so cheap!"

But picture the fate of the poor peddler! Behold him and see what life he led, what fate he met with ere he came to this blessed land.

With a pack equaling in weight his own size upon his lean shoulders, every limb stiffened with cold, his clothes covered with many inches of snow, icicles clinging to his nostrils and freezing his breath, his staff—aye the staff with so many tales of woe, of the story of Israel—covered with ice and snow, his eyes constantly on the watch, even like unto a hawk, lest he will miss a cabin, a hut, a smoke through some distant chimney, strolls the forsaken pack carrier. His mind runs back to a little room across the Atlantic, where are lodged his dear

Leah and little black-eyed Mosie and pretty little Sarah, and once in there a most pitiful scene was pictured before his mind's eye. He sees the beauty of his youthful wife faded away before the cruel hand of fate, beholds her looking through the small pane nervously, he hears her exclaim in despair when the mail carrier passes by and stops not at her door, he looks at his young ones, and lo! they have nothing he wishes them to have, and,—suddenly this scene disappears and a new one comes in its stead. He imagines himself once more in the little synagogue, adorned with fringes and phylacteries and praying to the God of Israel for the restoration of Zion—ah, if that would come to pass, would I not have a home! runs through his mind—for a good year for all peoples of the earth so that Israel might have something of what is left of all other people's mouths. He hears his own words uttered before his departure to his grizzled father and aged mother, saying: "Do not weep, my dear parents, God will have mercy. His people will no longer continue in exile. Fear not, I shall not forget Him. I will continue as you have instructed me, even though I be cast away in a strange land, I here vow myself not to seek other gods, not to forsake my people, even though I shall possess great wealth." He also hears his wife's pleadings not to forget her and her little ones; to remember that she was left without the least means to live upon. The parting scene which must be left sacred within his heart is again pictured before him, and ah, as yet he could do nothing for them! It was his first day's experience in the "golden land."

With a beaming smile does the lonely inhabitant of a small cabin open the door for him. "Indeed," says the farmer to himself, "the peddler brings along a store of information;

he surely knows the markets of everything I have for sale; he will tell me 'all about town,' besides he will sell me all I must have for Mary, for Mike, for Maggie, for Johnny, for Jim and for myself—on credit—of course I'll pay him when I sell everything."

The poor peddler, the minute he stepped upon the farmer's premises, forgot all about his own troubles and concentrated his mind only on one subject, that is, to sell the farmer as much as possible Then, of course, he will have made a dollar or two which he will have to send to his wife.

Unfortunate peddler! dismayed farmer! One could not understand the other; one spoke Yiddish, the other Irish—one needed goods on credit, the other was praying for a customer with cash. They loved one another, perhaps better than at another time, for the tie of mankind is best knit together when it is stricken with suffering, but they could not help one another.

"Indeed," said the farmer to his wife after the peddler's departure, "Mary, we are happy; we have bread and wood and a cabin wherein to lodge during these dreadful days and nights."

The feelings of the poor peddler can be imagined better than described. Such were the prevailing conditions among the early settlers of the poorer classes of whom the Jewish peddler suffered most.

And during the first ten years after Iowa became a state the number of Jewish peddlers was not less than one hundred. But they were sufferers for but a short period, and no sooner had they acquired the language than we find them established in the mercantile or other pursuits of a commercial nature.

In the year 1846, the few Jews of Iowa could boast of having a worthy officeholder in the city of Dubuque, and he was none other than the esteemed Mr. Levi. He was honored by



MRS. A. LEVI
First Jewish Woman in Iowa who is Still Among the Living

his fellow citizens, with whom he struggled together from the very minute the foundation of Iowa was laid. They chose him as their justice of the peace. In the following year, Mr. Levi

went on a visit to his native land, and returning, he surprised his friends by bringing along a charming bride. He married a distant cousin of his named Miss Minette Levi, who was also a native of France and as faithful a Jewess as he was a faithful Jew.

In 1848, a daughter was born to Mr. and Mrs. Levi, whom they named Eliza. She was the first Jewish child born on Iowa soil; but, unfortunately, she was an invalid most of her days and died in 1873. The present Mrs. James Levi of Dubuque, who is also the daughter of the founder of the Iowa Jewry, holds the record of being the oldest living Jewish lady born in Iowa. (December 10, 1855.) She has inherited her father's staunch principles in Judaism and is one of the foremost ladies of Dubuque. In writing about the condition of Judaism in this country Mrs. Levi greatly bewails the lack of interest among the young American Jews in Judaism. "I have always instilled Judaism in my children the same as my papa had in me," reads one sentence of Mrs. Levi's communication. "But," she continues, "God hath punished me greatly; my son Jesse, twenty years old, a student in the University of Chicago for two years and a great violinist, went out swimming with my consent, but came home no more. Among those who have sent condolence was a personal letter from Dr. Harper, the president of the University of Chicago."

"My mother is eighty-four years old now (1904); she was well up to Jesse's death, but is almost broken down now."

Mr. James Levi is an Iowa pioneer himself and is one of the wealthiest Jewish merchants of Iowa.

Mr. A. Levi was honored by the citizens of Dubuque till the



MRS. JAMES LEVI

day of his death, and when he breathed his last, a universal sorrow was expressed by every one who ever came in contact with him. He died Friday evening, March 31, 1893, and his funeral was one of the largest ever witnessed by the citizens

of Dubuque. Many Masonic representatives from various sections of the state came to pay their last respects to their honored brother who was no more, and Rabbi Messing of Chicago, a friend of the deceased, conducted the services and delivered the funeral oration.

The next Jewish pioneer in Iowa who figured in the development of things at the very beginning was Mr. William Krouse. He enjoyed the remarkable distinction of being the founder of the largest Jewry of this state, and of founding the first public school in Iowa's metropolis—Des Moines. Mr. Krouse was born in Demmelsdorf, Germany, about 1823, and, as the conditions at that time were as yet anything but favorable to the Jewish people in Germany, William came to this country when he was a youth of nineteen, bringing along a younger brother Robert, with him. He had quite an education, and had the benefit of some knowledge in Hebrew. He landed in this country in 1843, and started out his career as a peddler. After remaining in the east for some time, he came to Iowa with a handsome fortune at his command. But it appears that he also penetrated the prairies of Iowa hunting for customers among the newly built huts of the pioneers, and not until 1848, did he start up in business. He must have been indeed a great peddler, for according to his own statement made to a writer of the history of Polk county, he had an extensive acquaintance all over the state, and that helped him largely in furthering the movement "to remove the Iowa capitol from Iowa City to Fort Des Moines." He was indeed the most strenuous Jewish pioneer on record, for not only was he a great promoter of his own business, but in every community where he landed he left nothing good undone.

In 1848, the present magnificent city of Des Moines was a deserted spot, possessed of everything but favorable prospects for a large city. Its name at that time was "Raccoon Forks,"



THE LATE MR. KROUSE

and the entire number of inhabitants was from twelve to fourteen, without even a single business establishment, or the least idea of what it might turn out to be.

In that year Mr. Krouse, in pursuit of finding a suitable location, came to Raccoon Forks, and after looking over the

field and finding it attractive, he came to the conclusion that he could make something out of the forsaken hamlet. He departed for a large market, bought a good stock of goods, and came to the delighted villagers to sell them goods and live among them. He at once gained the confidence of the people and his name attracted many newcomers, and in but a short while they had organized a town and named it Fort Des Moines. Mr. Krouse's account of the early days of Des Moines follows verbatim: "Although it is many years since I left Des Moines, the incidents of the early days are still fresh in my mind. When I first stepped upon the soil of your, or rather of my city, it was called Raccoon Forks, and I don't think that we could have counted more than fifteen or twenty inhabitants. Later, in the fall of 1848, people commenced to come in, and upon taking the census at the end of that year, we mustered up the great number of forty-eight souls, and in order to make a large showing, we stepped over the town limits and counted in a large, respectable family by the name of Rathbun, thus raising the number to fifty-three. A little later on we organized and made a town of it and called it Fort Des Moines. From that time on we commenced to grow very rapidly. A great many of the old settlers, as I believe, are no more, but some, such as Hoyt Sherman, P. M. Casady, Frank Allen and others, are still in our midst, and long life to them. In those early days I was one of the founders of a public school and was a director in it. I also aided in building churches, and their completion came in the following order: First the Methodist, then the Presbyterian, and some

years after the Catholic. To each and every one I was a liberal contributor. Thus you will see the great progress we were making even in those early days."

The above was written in 1898, by Mr. Krouse, and was furnished upon request by the writer of the history of Polk county, Iowa.

Mr. Krouse's mercantile establishment proved to be both useful to the pioneers of Des Moines and profitable to himself. He was indeed, the organ of vitality in the little town, for not only has he been distinguished as a promoter of commerce, but he also was most conspicuous in the avenues of civilization.

In 1849, Fort Des Moines became important enough to seek statewide recognition and as it appears, Mr. Krouse was the projector, or one of the projectors, to have the capitol removed from Iowa City to Des Moines. Accordingly, Mr. Krouse, Judge McKay, Dr. Brooks, Mr. Hoyt Sherman and Mr. Berkley were appointed as lobbyists to go to Iowa City and influence the legislature so that the latter might give consent for the removal of the capitol.

Thus we learn that the Jew, wherever he went, has made his mark, and in whatever community he chanced to locate himself he at once became a potent factor in its affairs.

Mr. Krouse married Miss Minna Maur, and his five children who survive him are influential in Jewish affairs as well as in the commercial circles of the city of New York.

Meantime his brother, Mr. Robert Krouse, settled himself in the then unorganized village and the present city of Daven-

port, and was a sucessful merchant among the German pioneers of this state. The latter was born in 1833, and came to this country in 1843, and while yet a child he utilized his time in different pursuits of a commercial nature. He married Miss Louisa Steinhilber, of Wheeling, W. Va., in 1860, and two daughters were born unto them.

In 1851, another pioneer of considerable merit came to Iowa, but he was at first less fortunate than the others mentioned in these pages. He was Mr. C. W. Schrieber, later of the firm of Schrieber and Strinsky of Dubuque, who were the first junk dealers of the Jewish people in Iowa. Mr. Schrieber was a peddler for many years, and it is probable that he was the first Jew to have penetrated the region where a few years after flourished the Jewish community of McGregor. It appears that he was a remarkable man among all the Jewish pioneers,, particularly so because of his physical strength.

The largest number of Jews, however, were to be found around Keokuk, Fort Madison, Burlington and the entire stretch of territory known as the "river front towns." Of those who peddled around Keokuk, Mr. S. Gerstle was the most noted one. It appears that he was the first Jewish merchant in Keokuk, and some claim that he was the first proprietor of a Jewish organization in Iowa.

In Muscatine the Rothchilds have established themselves, and there was laid the foundation of the family of Rothchilds in Iowa. But even they appear to have peddled before they started up a business in that town, for it appears from a statement by their nephew,, Mr. D. Rothchild, of Davenport, that they did not go into business in Iowa before 1856.

Burlington at that time sheltered quite a few of the Jewish pioneers, but only E. M. Eisfeld and Jacob Epstein appear to have settled down permanently in that town.

In all, there must have been at the beginning of the year 1855, not more than one hundred and seventy-five souls in Iowa, most of them, however, were in Keokuk. In Sioux City, Messrs. Godfrey Hattenbach, Isaac Haas and one Simon laid the foundation for the future Jewry of that flourishing city.

Mr. B. M. Samuels, of Dubuque, another pioneer of that old city, was elected to serve the town as alderman, and in the same year S. Lesser came to Dubuque and established himself as a physician and surgeon. Possibly the latter was the first Jewish doctor in this state.

The following is a list of Jewish names found in the first minute book of the first Keokuk organization, which was founded in 1855, and it appears that they all must have been in this state at least from five to ten years on an average.

John Blum, Abe Cohen, H. Frees, Simon Hirschstein, S. Gerstle, M. E. Hirsh, L. Hirsh, I. Hoffheimer, Nathan Hoffheimer, Louis Moore, I. Levi, Henry Straus, E. Stern, I. Schwabacher and Solomon White.

Of these most seem to have been single men, and all they aimed at in creating a movement to organize themselves was to have a benevolent society and a Jewish organization for the purpose of raising funds to purchase a cemetery.

Suffice it to say that but very few of the whole number of Iowa Jewish pioneers, who came here as strangers, without a language, without a penny, have beeen lost to Judaism, and no sooner were they of sufficient number in one locality than they commenced to build the foundation for a future Judaism upon the soil of Iowa.

CHAPTER XIV.

STRUGGLES OF FIRST JEWISH ORGANIZATION IN IOWA, 1855-58.

First Passover Observed in Iowa—Benevolent Children of Jerusalem—Keokuk Gentiles Contribute to Jewish Society—First Mynion in Iowa—Congregation B'nai Israel Founded—Chassidim and Misnagdim—Disagreement—Temporary Dissolution of B'nai Israel Congregation.

The picturesque spot, geographically situated within the limits of Iowa, which has been destined for ages to have echoed Israel's first prayer in this State to Jehovah his God, was named after a self-made Sac hero whose name was Keokuk (the watchful fox.) Nature endowed it with all the magnificence which make a region desirable and attactive to build homes upon, and God blessed it with all the treasures which provide the necessities for the support of its inhabitants.

Keokuk is situated on the "Father of all Rivers," close to its confluence with the Des Moines river, at the foot of the Lower Rapids, about two hundred miles above St. Louis: and because the head of navigation for large steamers begins beneath the foot of the hill where flourishes Keokuk, the surname "Gate City" was added to the fame of that beautiful spot.

The town was laid out in 1837, and owing to its geographical position it soon became an important point and hundreds of working men as well as enterprisers flocked to its gates. Its name became known throughout the middle west and its importance reached the ears of rich and poor alike; its industry extended far and wide, until, at one time, just at the outbreak of hostilities between the North and South, it ranked fourth as a pork packing point in the United States.

Thus it was but natural for the Jews to flock to that point of commerce and industry. Indeed, they have carried along but little wealth, but they have brought muscular shoulders and Jewish brains with them; they were well fortified against hard work and competition, and therefore, needed but the opportunity.

True, they were but peddlers when they came to Iowa, but, for how long? No sooner have they been capable of naming things and objects in the vernacular than we are met with amusing stories, how with but few dollars a business was established, a path was created which was destined to lead the hard working pioneer to final triumph upon the battlefield of existence.

Aye, they were forced to become peddlers upon their arrival to this country, conditions for many centuries kept the Jew narrowed down to certain trades or professions and did not permit him to spread his facilities over all branches of human enterprise. For centuries their ancestors were forced to live off the bread which was supplied by other producers, and were only permitted to dream about the vine and the fig-tree, about milk and honey. They were not permitted to live in fresh

air; the open expansion of heaven was seen by them through iron bars and stone walls of airless, filthy ghettoes; their narrow streets were never covered with a hue of green unless it was after a massacre, when blood, brain, marrow and mire have mingled together and formed an abcess of green at the mouths of the gutters; the sweet voice of the lark never broke through the air of the ghetto, unless, perhaps, it was the scream of a babe in the hand of a human beast ready to cast it through the window.

But notwithstanding all these, they were in full possession of themselves; they were meek, submissive, for ages and even that was a part of the secret of their eternity; they sorely needed a breath of fresh air, liberty and opportunity and, no sooner have their feet brought them into an environment where all these were in store for them, than they were once more on the road of temporal success.

It was from Poland—mainly from that portion of Poland which now belongs to Russia—that most of the early Jews of Keokuk came; they brought along with them hearts full of love for the *Chassidic Rabbi,* the strongest adherence to the severest type of Orthodox Judaism, and an unending fidelity to their traditions. But, alas, circumstances forced them away from everything so near their very lives; they could not observe Orthodoxy, even in its liberal sense, peddling around as they did; they could not be strict with the holy Sabbath, with the dietary laws, with the morning, afternoon and evening prayers, etc., even though they put forth all their efforts; and being thus dragged away from everything sacred, a spirit of a new tendency overtook some while others

silently regretted their departure from the European ghettoes, and more than one would have gladly embraced the scene he left behind him rather than remain in the land of the free—all on account of his religion, the religion the Jew suffers for and derives hope, strength and courage from.

It was during the Passover of 1855, (5615) that they discovered their number, which was, indeed, more than necessary to constitute a *Mynion,* (ten Israelites over thirteen years of age) and celebrating together the "Feast of Liberty," they were once more remnided of Israel's past and a longing for a JEWISH LIFE overtook them. They came to the conclusion that Judaism must be demonstrated in Iowa in the best way possible under the circumstances. And, as it was impossible to establish a congregation, to engage the service of a *Schoehet,* (one skilled in killing beasts and fowl according to Mosaic laws) to build a *Mikvah* (a water font, in accordance with Leviticus, XII-XV) to purchase a Sepher Torah (Pentatench written by a scribe on parchment) and pay rent for a meeting place besides, it was decided to organize a charity society, to aid the sick and needy and to bury the dead, and when possible services, according to *Minhag Poland,* (Ritual of Polish Jews) shall be conducted.

That was the first Passover observed in Iowa by a sufficient number of Jews to constitute a Mynion in one town.

A meeting was called together, at the residence of Mr. S. Gerstle, on Sunday, April 29, 1855, with fourteen men in attendance. Mr. Gerstle was the unanimous choice to preside over the first Jewish meeting held in Iowa, and Mr. N. Hoffheimer was appointed secretary pro tem.

"Benevolent Children of Jerusalem" they named themselves, a name characterizing the true spirit of Judaism, a name illustrating the zeal of Israel to carry the principles of humanity from one end of the globe even unto the other.

Following is a list of the first officers of the organization: S. Gerstle, president; M. E. Hirsh, vice president; N. Hoffheimer, secretary; L. Moore, treasurer. But as Mr. Moore at that time was a non-resident of Keokuk his election was annulled and Mr. Henry Strauss was chosen in his place.

Committees to find a suitable piece of ground for a cemetery, to draft a constitution, to advertise about the vicinity the existence of the organization and to look for a meeting room, were appointed; and after having brought to life a Jewish society on the spot where some of the imaginary lost "Ten Tribes" of Israel were strolling about for ages, the meeting adjourned.

Now the Angel of Death came as a death-darting messenger to visit Keokuk, for a cholera spread its black wings and brought death upon many people without distinction, and it even touched the doorpost of a Jewish habitation. A Jewish lady named Mrs. Weil died of the cholera. That was the first death on record among the Jews of Iowa. The lady was honored by Jew and Gentile alike, and the $30 she willed for the benefit of the "Benevolent Children of Jerusalem" society, was accepted with appreciation.

The society started upon a strenuous career, strict laws were enacted and fines imposed upon those who violated them. The first one to gain the disfavor of the laws of their society

was Mr. John Blum, afterwards an active member and officer of the society. He failed to appear at the second meeting of the organization and was fined twenty-five cents. But the gentleman appears to have been in possession of a store of excuses, for he escaped paying the penalty.

The society appears to have become prominent at its very outstart, for even Gentiles contributed towards its progress. Following is a list of Christian gentlemen who donated $33 to the "Benevolent Children of Jerusalem:" Ch. Parson, $10; D. Agne (?) $5; I. W. Clayton, $2; D. W. Pressel, $3; James Cox, $2; S. B. Syer, $1; I. Graham, $1; E. G. Baldwin, $1; I. T. Miller, $1; S. C. Estes, $1; G. W. Sanders, $1; S. Geiser, $1; R. P. Brill, $1; A. W. Scott, $1; W. Timberman, $1; and H. Fulton, $1.

The first mention of an *"uptown Jew"* in Iowa is made at the time when Mr. E. Straus joined the society; the gentleman was one of the leading business men of the town and was a native of Bavaria.

That the spirit of the ghetto was still predominative among the early Jews of Iowa is best learned from the following incident: A certain Cohen, in a strife—of words—with a certain Bachrach called the latter *"Verdamter Yud,"* which was heard by an eye witness, Mr. H. Frees. At the meeting of the society following the "strife" Mr. Frees made a motion to have a fine inflicted upon the Aaronite for cursing his brother, the Israelite, instead of the blessing which he is to bestow upon him.

Mr. Gerstele appears to have known well every character of the society, and he refused to entertain the motion, saying: "The chair cannot create a precedent to trifle with the tempers of the members of our society."

During *Rosh ha-Shanah* (New Year) and *Yom Kipur* (Day of Atonement) services were conducted at the house of Mr. A. Sinderman, but it appears that they had no *Sepher Torah,* and the portion of the Bible was read out of a printed Pentateuch. That was the first holiday observed with prayers by a Mynion in Iowa.

The progress of the "Benevolent Children of Jerusalem" during its first half year's existence is described by the secretary, Mr. N. Hoffheimer, as follows: "Our society was organized six months ago with eleven members who pledged themselves to pay dues amounting to $3 annually; three of that number left town, but in their stead our membership was increased by eleven others. Recently two more left Keokuk and two others of our membership are non-residents of our midst; thus, our total number is seventeen, fifteen of which are residing within the city limits.

"Total income from all sources ..	$84.50
"Total expenditures for all purposes	10.75
"Balance in the hands of our treasurer	73.75

All the officers were re-elected and the semi-annual meeting was adjourned in a spirit of harmony."

But the glory of the society as a charitable organization was soon at an end; several active members who joined the organization during the fall of that year started a movement

to change the name, adopt a new constitution and make a congregation out of it. And, at a meeting held November 25, 1855, the reorganizers carried every point and a congregation named Bnia Israel was called into existence. L. Eppinger was chosen president and John Blum vice president of the newly organized congregation; committees to obtain a charter, to rent headquarters, etc., were appointed and the new organization commenced on its career.

When a cemetery was bought, a congregation organized, and services held, Mr. S. Gerstle introduced a project to bring a Schochet and commence to live a Jewish life in reality. The movement was favorable to most of the members, but, as it appears, habit has withdrawn the genuine Jewishness from those pioneers, and the attempt failed. But surely not because of any radical tendencies. They came to Iowa singly, each one having carried a heavy pack and fathomed the depths of Iowa prairies for a number of years; they were still too young when they left their surroundings in Europe to realize the importance of any idea sacred to human kind, and when fate brought them together they had to start everything from the bottom.

Soon, however, geographical differences brought about internal disruption and the difficulties, singular at the formation of Jewish congregations in this country, seized also the very first Jewish community in Iowa. And every minute-book of every one of the older Jewish congregations in this country is filled with similar instances, and one account covers the whole field of that particular branch of American-Jewish history.

It was during the years 1856-57, that the Keokuk Jewry was reinforced by a few Jewish families of Western Europe, who were neither of the adherents of the Baalshem nor of Elijah of Vilna; they were far from Chassidism and still further from Talmudical literature. They were Germans (Ashkenazim) following to a certain degree the Mendelssohnian precepts of Judaism. They were more cultured in worldly affairs that their Polish brethren, and refused to be compromising. Hitherto the *Minhag Poland,* largely of a Chassidic trend, was followed by the congregation Bnai Israel, but when the Ashkenazim came and with their superiority in mannerism and, probably wealth, they put forth a persistent effort to install the *Minhag Ashkenaz* in the services of the congregation. The matter became the question of the hour; one set of officers resigned (January 4, 1857) and many stormy scenes were witnessed, but finally the Chassidic element yielded before the sacred decision of a majority.

But it appears that the factions could not well exist together and, despite the hrad work of the few to whose hearts Judaism was most near, no progress was made; they had neither engaged the services of a minister nor bought a Sepher Torah prior to the reorganization which took place in September 27, 1863.

Mr. Vogel succeeded to the presidency after Mr. Eppinger resigned, and for a time things looked very cheerful, but soon the congregation commenced to lose ground and its doom was predicted by the few who best knew its inside. Several of the charter members moved away, some of the wealthiest ones stepped out and the difficulties became greater.

The last president of the congregation prior to its re-establishment was Sam Rauh who appears to have been the Mashkil of the community, but even he could not bring about the unity upon which rests the welfare of an organization, and after the holidays of 1858, it was decided to collect no more dues, and that was practically the last meeting held under the auspices of the first members of that congregation.

Among the business men were most conspicuous the names of Vogel, Straus, Rauh, Eppinger, Hirsh and Younker. The latter, although at that time beginners, grew mighty and influential in Iowa as mercantile princes.

All other Jews who made their headquarters in Keokuk were peddling through that section of the state and many of those peddlers, after accumulating handsome fortunes, were scattered throughout the state and some of them even far beyond its boundaries.

It also appears that at the outbreak of the Civil War and a couple of years prior thereto most of the polish Jews had removed from Iowa, some went to New York and other Eastern points, and others to New Orleans and the South.

But the community was in its first stage of development and its golden period was yet to come.

CHAPTER XV

JEWS BECOME POTENT FACTORS IN IOWA PRIOR TO CIVIL WAR, 1854-1861.

Signs of Prosperity Among Jewish Pioneers—Peddling a School of Experience—Early Settlers of Davenport—Arrival of Moses Bloom to Iowa—Burlingtin Center of Peddlers—List of Jewish Merchants, Artisans and Professional Men in Iowa Prior to 1861.

In the process of but one decade after the first Jewish peddler touched Iowa's fertile soil it came to pass that the influence of the Jew was felt in every important community of this state, and whatever progress Iowa could boast of a goodly bulk thereof was fathered by Jewish brains. The "strange human being" who came to penetrate Iowa's prairies and fathom its marshes on the pursuit of his share of good of this world, commenced to disappear in but a comparatively short while after he made his trip westward, and, instead, a vigorous merchant laid an unshakable foundation for a durable career which was destined to become the wonder of generations.

After acquiring the necessary information regarding the existing conditions of the large majorities of the masses, after thoroughly acquainting himself with their wants, demands and modes of life, after gaining their friendship, confidence

and patronage, the Jewish pioneer shattered the yoke of the pack from his shoulders, and, with what little savings he could gather at his disposal, he started to climb the ladder toward the summit of commercialism.

Peddling in general among the Jews of this country, was an acknowledged school of experience, and no sooner did the peddler feel himself adequately fitted out with the much wanted store of information and experience than he was at the head of some establishment doing business with his newly made friends. Nearly all Iowa Jewish pioneers had one and the same school of experience and, with but a very limited exception, it has proved very helpful to all of them. Far above all they were sorely in want of, was the ability to name things and objects in the vernacular of the country, the chance to familiarize themselves with the economical condition of the section their feet brought them to. Seeing the products of the farmer, the stock, the size of the various crops certain sections yielded, and hearing the peasants calling everything by name, the wanderers derived the double benefit from their very disagreeable vocation. Thus, by resorting to the very foot of Fortune's ladder, they have fortified their carreers against ignorance and posted themselves in everything helpful to keep a business man on the right path.

Peddling, however, was not born of Jewish ingenuity as is universally believed in this country; instead it must be attributed to the disadvantageous conditions of the pioneer days of this country. The very early ruralists, living scattered about, could not maintain close to them stores of necessary supplies, neither was there an abundance of prosperous mer-

chants ready to establish such stores wherever needed, and, as the means of transportation were as poor as possible, a demand was created for movable stores which were carried about the country in stages, and the first small dealer who could not fit himself out with a stage was compelled to carry his goods afoot —and *he* was the first peddler on this continent. The early Jews on the other hand, as has been shown in the preceeding chapters of this work, were the leading merchants of New York and Newport and the poorer class of Jewish immigrants resorted to farming and, surely not before the dawn of the Nineteenth Century did the Jew appear with a pack upon his shoulders asking the patronage of the American farmer. The disappointment of the majority of the German Jews, after the first quarter of the last century elapsed and no equalization was in sight for them, brought a large influx of the more oppressed of the German Jewries, and, as not all of them were men of means, peddling was mostly embraced as an opportunity to become a merchant. After the lapse of two score and ten more years, when the Russian czar debarred the Jew from every opportunity, the Jewries of that country, too, sent forth tens of thousands of the most poverty-stricken among them and the latter inherited the pack with the broad straps from their German brethren.

Today the Jewish peddler is a rarity on American fields, even the Russian and Polish Jew has no need for such yoke any longer, and it is very safe to predict that the next decade of years will also remove the push-cart, the characteristic second-hand shop and the rag picker, for all these have not come to stay, they are existing for the sake of bread for large fam-

ilies of little ones and as soon as the latter grow up, the father will no longer need to fall back to the very bottom of poverty for a living. The early Jewish peddlers of Iowa who subsequently became the commercial princes of this state are a fair specimen of what the peddler is after he removes the burden from off his shoulders.

The foundation of everything good which this state was to derive from the brain and muscle of its Jewish pioneers was laid prior to the Civil War; for, almost every name which was destined to become illustrious in the history of the Iowa Jews was to be found in some obscure nook among the small merchants or even among the hard-working peddlers. The Jew in this state has witnessed the upbuilding of every important city and with his thriftiness and ingenious commercial spirit he might justly be called the founder of commerce in Iowa. The large department stores, the great wholesale houses, the vast sums of money invested in manufacturing merchandise, made the cities in Iowa what they are, that is the finest in all the states beyond the Missouri river, and surely the Jew was at the front of Iowa's commercial enterprises from the very day Dubuque was founded and opened for civilization.

Davenport was the next important point to attract some of the greatest Jewish pioneers of the northwest; thither have flocked mostly German Jews and there, among their countrymen—for that city was populated by Germans from its very inception—they have invested everything available in them and helped to build up what is now the *Free Town* of Iowa.

Besides Robert Krouse and Henry Abel, who were the first Jews in Davenport, the following is a complete list of all the Jewish pioneers of that city who had the good fortune to contribute a goodly portion to its vivacity prior to the outbreak of the Civil War: Michael Raphael, John Ochs, Louis A. Ochs, Lippen Ochs, M. Feder, Alex Feder—Pritz and Stein. Most of them came to Davenport in 1854, when it was yet a small village with but scarcely five hundred inhabitants, but it was not very long before the future of that solitary spot on the brink of the Mississippi commenced to show signs of vigorous vitality and the very few Jews played an important role in its initial steps to further its golden career. M. Raphael and John Ochs, however, were the most conspicuous ones among the few and, with their respective abilities, have infused life and brought about many changes for the better in the affairs of Davenport. M. Feder appears to have been the most scholarly Jewish pioneer in Davenport and he enjoyed the remarkable distinction of becoming the first Jewish minister in Iowa, for, when the Davenport Jewery decided to organize a congregation he was appointed to be their spiritual guide. John Ochs was the first real estate dealer among the Jews beyond the Missouri river and subsequently his was the largest land agency in Iowa, a full account of which is given in the chapters dealing with the Davenport Jewry. M. Raphael was the first wholesale dealer among the Jews in Iowa, and also the first paymaster of the Northwestern railroad in Iowa which was undoubtedly the first office of that kind ever held by a Jew in the Northwest.

The year 1854, in the history of the Jews of Iowa, was marked with the appearance of Moses Bloom upon the Iowa prairies, for he came to this state as a peddler. He located himself in Iowa City, where he became wealthy, beloved and famous. He was the first Jew in the northwest to start a career as a peddler after he had grown to manhood and become a leader in state and national politics. A full account of his adventures is given in the chapter dealing with the Jews in Iowa citizenship.

Glenwood, Mills county, was another spot which was destined to become famous in the history of the Jews of Iowa, thither have come I. and F. Heinsheimer, uncles of D. L. Heinsheimer, the noted financier and republican politician, an account of whom is also given in the above quoted chapter.

Hence it is an obvious fact that most of those Jews who have subsequently become leading factors in the affairs of this state have settled in Iowa during the early days and like unto their Gentile brethren assisted in the making of Iowa.

The somewhat important events among the Jewish communities of Iowa who could boast of having a sufficient number to constitute a *Mynion* sum up as follows:

The first religious services conducted in Dubuque, Iowa, were held during the Passover of 1862, Mr. A. Levi being the projector of the movement, and that community could pride itself on being the first one in this state to have bought a *Sepher Torah.*

* Iowa City was the cradle of one of the most prominent Jewish citizens of New York state. Mr. Simon Fleishman, president ot the Buffalo Board of Councilmen and president of the Erie Conuty Bar Association, was born in Iowa City, September 1, 1859. His father, Emanuel Fleishman, was the first Jew in that town, and was prominent as a merchant for many years. At the outbreak of the civil war he removed to Adel and thence to the East.

Burlington was distinguished in having been headquarters for the largest number of peddlers, which, in addition to its Jewish merchants and artisans, made it the largest Jewish community in this state, but, it seems that the Burlington Jewry commenced to be particularly noted for its irreligiousness, and no congregation was organized there prior to 1873.

Des Moines, which is now sheltering the largest Jewry in Iowa, had probably fifteen Jewish souls prior to the Civil War, and neither any form of organization nor special event can be accredited to it prior to 1868.

Davenport Jews celebrated the holidays of the year 1860, and it was during those holidays that a movement to organize a congregation and purchase a cemetery became current among them.

McGregor which was subsequently a little ghetto in itself for almost a score of years could not boast of a single Jewish inhabitant prior to 1860.

But notwithstanding the slow progress of Judaism in Iowa, the Jews could well pride themselves in what they did accomplish during the comparatively short period of their sojourn in the different localities; for, notwithstanding their small number which did not exceed five hundred souls, they were conspicuous in the mercantile business from one end of the state even unto the other. The following table collated after gathering data from numerous old newspapers, county histories and communications of pioneers, speaks volumes for the progress of the Jews in Iowa prior to the Civil War and throws many rays of light upon the development of the several Jewries now existing in this state.

ADEL.

J. E. Fleishman ..... Clothing

BONAPART.

Benjamin Blum ..... Dry Goods
Simon Freidman ..... Clothing

BOONE.

Sol Kuh ..... General Store
Raphael Greenbaum ..... Gents' Furnishing
William Lobenstein ..... Gents' Furnishing

BLOOMFIELD.

Abraham Hart ..... Clothing

BRIGHTON.

Israel Freind ..... Clothing

BURLINGTON

Greenbaum Shroeder & Co. ..... Clothing
S. Kohn ..... Dry Goods
Joseph Buchman ..... Furnishing
S. Adler & Bro. ..... Clothing
E. M. Eisfeld ..... Clothing
Joseph Lehman & Bro ..... Dry Goods
A. Kaiser ..... Ladies' Goods
Jacob Rosenthal ..... Clothing
Solomon Hershler ..... Dry Goods
Ben and Sig Eisicles ..... Clothing
Jacob Epstein ..... Dry Goods

BURR OAK.

Frank & Friedman ..... Clothing

CEDAR FALLS.

M. Frank ..... Clothing
Henry C. Cohen ..... Dry Goods
Solomon Geisman ..... Clothing
L. Ellman ..... Clothing

CEDAR RAPIDS.

D. L. Fidler ..... Merchant Tailor
L. Lobenstein ..... Merchant Tailor

CLIFTON.

Rothschild & Co. ..... Dry Goods

CLINTON.

Nathan Hess ..... Clothing
David Stern ..... Clothing
G. Weiner ..... General Store

COUNCIL BLUFFS.

Sol Bloom ..... Clothing
A. B. Bernard ..... Dry Goods
Henry E. Eisman ..... Dry Goods

DAVENPORT.

Raphael & Feder ..... Clothing
I. Fleishman ..... Clothing
Samuel Heinsfurter ..... Dry Goods
S. K. Stone ..... Clothing
John Ochs ..... Real Estate
Robert Krouse ..... Clothing
Joseph Levy ..... Dry Goods
Leopold Lowenstein ..... Clothing
Haas & Meyer ..... Wholesale Dry Goods
Abraham Straus ..... Clothing
Nathan Billstein ..... Dry Goods
Alex Lederer ..... Dry Goods
Solomon Hersgberg ..... Dry Goods
G. Rosenberger ..... Watch Maker

DES MOINES.

Hymon Herzberg ..... Clothing
Joseph Kuhn ..... Dry Goods and Clothing
Isaac Kuhn ..... Dry Goods and Clothing
Jacobs & Weissman ..... Dry Goods
Nathan Goldstone ..... Clothing
Theodore Wolf ..... General Store
Leopold Simon ..... Clothing
Leopold Straus ..... Clothing

DE WITT.

A. Bloom ..... General Store

DUBUQUE.

A. Levi ..... Lead Miner
Abraham Grunwald ..... Clothing
James Levy ..... Dry Goods
Moses Leppman ..... Clothing
L. & B. Rauh ..... Clothing and Furnishing
I. D. Weil ..... Clothing
Charles Brezinsky ..... General Store

FORT DODGE.

L. M. Baum ..... Clothing
C. C. Smeltzer ..... Clothing

FRANKLIN CENTER.

Jacob Weber ..... Tailor

GLENWOOD.

I. & F. Hensheimer ..... Clothing
J. Solomon ..... Real Estate

IOWA CITY.

Moses Bloom ..... Dry Goods and Clothing
Rothschild & Co. (branch) .... Clothing

KEOKUK.

Younker Bros. ..... Dry Goods and Clothing
J. & I. Spiesberger .... Dry Goods
Simon Frank & Co. ..... Clothing
L. Solomon .... Clothing
Raphael Vogel .... Clothing
Adolph Weissman .... Physician
Jacobs & Weissman (branch) ..... Clothing

ST. CLAIRE.

Wm. Newman ..... Fancy Goods
Henry Rotschild .... Saloon

LANSING.

Freind & Eisen .... Clothing
F. W. Hahn & Co. ..... Clothing

LYON CITY.

Julius Bernstein .... Clothing

MARSHALLTOWN.

M. Rosenbaum ....Variety Store
M. Stern .... Clothing

MUSCATINE.

Morris Kahn .....Commission Merchants
M. & D. Block ..... Clothing
Leopold Wintner ..... Commission Merchant
Silverman Bros. ..... Clothing
Jacob Oppenheimer .... Clothing

MARENGO.

Abraham & Leopold Shauerman. General Store

OSKALOOSA.

J. A. Abram ..... China and Glass
I. Frankel ..... Dry Goods and Clothing
L. Levi ..... Clothing
Emanuel Bach ..... Dry Goods and Clothing

OTTUMWA.

Jacob Kohn ..... Clothing

ROCHESTER.

Abraham Izenhart ..... Dentist

SABULA.

Lichtenstein & Guttle ..... General Store

SIOUX CITY.

I. Haas ..... Dry Goods

WAVERLY.

L. Geisman ..... Clothing
A. Israel ..... Clothing
Isaac Tobias ..... General Store

WASHINGTON.

Leon Meyer ..... Dry Goods
Silverman & Co. ..... Clothing

Thus it is gleaned that the Jews were represented in thirty-five different towns geographically situated in every latitude and longitude of the state, that they were the most important element in the mercantile business of Iowa and that nothwithstanding their scattered position and small number they have been potent factors in the affairs of Iowa wherever they chanced to establish themselves.

The above table also shows that the first Jewish tailor was settled in Cedar Rapids, the first Jewish watch maker in Davenport and the first Jewish dentist in Rochester.

Of those who were considered among the wealthiest of the merchants were: the Rothschilds, Jacobs & Weismann, Hess & Stern, Levi of Dubuque, Kuhns of Des Moines, Bloom of Iowa City and the Heinsheimers, albeit all other Jewish business men were considered well off.

Soon, however, the rigor of bloody war struck this state with its unavoidable plagues and a general change took place in the Iowa Jewries from the day hostilities broke out within the boundaries of the United States.

CHAPTER XVI.

THE JEWS OF IOWA IN WAR TIME, 1861-1865.

The Jew in War—Jewish Patriotism Displayed During Civil War—List of Iowa Jewish Soldiers—Davenport Jews Establish a Congregation—First Schochet in Iowa—Short Career of First Congregation—Bnai Israel of Keokuk Revives—Inaugurate Novel Orthodox Custom—Services for Lincoln.

The American Jew with his undaunted courage and zealous patriotism exhibited during the Civil War, whether sacrificing his life upon the battlefield to liberate the enslaved, or championing the right of property in slaves together with his neighbors of the South, has redeemed himself and exonerated his entire race from the malignant accusations hurled upon the heads of his people by countless enemies for countless generations. The minute the first stream of crimson, flowing from a wounded soldier of the Jewish faith, reddened some spot of America's soil, the charge of being, habitually or naturally, plagued with cowardliness could no longer be laid at the door of a Jewish home; and the day, the greatest American Jew of his age, Judah P. Benjamin, accepted a position in the cabinet of Jefferson Davis, the assertion that the Jew never assimilates, or as Rennan, the historian has it, "never becomes a citizen of any land," received its death blow.

The Southern Jew, enlisting in the Confederate army, knew that his bullet will probably pluck off the head of a Jewish father fighting for the North, he also knew that slavery in itself is wholly anti-Jewish, and, yet, how cheerfully did he submit his very life to fight the cause of his Southern neighbor! He lived there, assimilated himself with the ideas and sentiments of the people and he himself became like one of them, and every one of his efforts was certainly sincere.

Judah P. Benjamin was indeed a great man—"the brain of the Confederacy," as he was justly styled—his speech on "The Property Doctrine," delivered in the United States Senate March 11, 1858, will unquestionably outlive any anti-Semitic agitation; he was loved and admired by all the Jews the world over, nevertheless, should he even have tried it, he could not have changed the idea of even a single Northern Jew on the slavery question. Nor could any prominent Northern Jew, even though he were the greatest rabbi of the country, alter the determination of the Southern Jew. In their patriotic efforts the Jews, if only an opportunity is given them, act independently, and no power under the sun, unless it be their own conviction, is strong enough to bring about a transition of sentiments within their hearts.

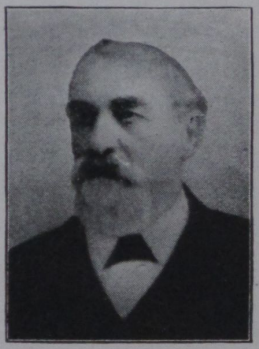
True, "Jew fighting against Jew," was the tragedy of Israel since he was scattered in all the four corners of the globe, but in those cases, he was compelled to die because there was no chance of life for him, he was forced to go to war because no peace was left for him and, what could he do if his brother in another such land was smitten by the self-same hand of a cruel fate! But the Jew of the North in fighting his brother

of the South and vice versa, has had the opportunity, for the first time in the history of his exile, to demonstrate the fact that to him the love for his country, whether adapted or native, is even stronger than the love for his people.

The Jews of Iowa, as has been shown in the preceding chapter, have not numbered above five hundred souls, five-sixths of whom were possibly not of military age, and yet, how glad have the young and able-bodied ones among them flocked to the headquarters and offered themselves for service! How cheerful appears the record of one Leopold Rosenberg, of Davenport, who offered himself for the preservation of the Union, and he had to be rejected from the 8th Iowa Infantry because of his tender age! How gladdened is the heart of the patriotic American Jew to find on record the name of a soldier, sounding wholly Jewish, who was thirty-eight years old when he enlisted and had the honor of receiving a scar on the battle-field of Shiloh! There was even such a one among the Jews of Iowa whose name is Lewis Solomon and who yet lives (1904) in Keokuk. How patriotic of one to forsake a splendid business establishment and despite many other hindrances, take up arms and fight for the sake of liberating the enslaved, and receive a wound at the battle of Pleasant Hill! The very few Iowa Jews produced of among them even such a one, his name was C. W. Schreiber of the firm of Schreiber & Strinsky, Dubuque.

Those who could not—there positively were none who would not—go to the front for various good reasons, displayed their patriotism in contributing most liberally to the war fund. Some even went beyond the limit of their purse in taxing

themselves toward the maintenance of the Iowa regiments, and all the county histories particularly those of Dubuque, Des Moines, Johnson, Lee, Mills, Pottawattamie, Polk, Scott and Woodbury counties, bear witness that every merchant bearing a Jewish name was the most liberal contributor to the war fund, the contributions ranging from $25 and upward. Moses Bloom, of Iowa City, was probably the most liberal contributor among the Jews of Iowa, judging his very limited means in those days.



M. RAPHAEL

The most popular Jew in Iowa during the war was Michael Raphael of Davenport, who had the distinction of being appointed Horse Inspector by the Federal Government. Mr. Raphael was born in Oberslessing, Prussia, in 1837, and when but a mere youth of sixteen he left his native land and came to seek his fortune in Davenport during the spring of 1853. He became a peddler, penetrating the newly broken territories of Iowa for almost four years, at the end of which

he had accumulated a small fortune sufficient to see himself established in business. Prosperity visited his door, and soon he became a partner to the wholesale grocery establishment of Brown, Feder & Raphael, besides horse trading, which he had as a side issue. When the war broke out he was one of the leading citizens of Davenport and his honesty, sound judgment and extensive acquaintance made his way clear to receive a government appointment. As a government servant he was most distinguished, and as his was the first Federal office held by a Jew in Iowa, he certainly honored himself and his descendants with the unimpeachable record he made during his connection with the government.

Of those Jews who have enlisted and gone to the front the following account has been collated from different county histories, from records at the office of the Iowa Adjutant-General and from oral narrations of Jewish pioneers living in different sections of this state, and whatever light possible to throw upon this subject was obtained while personally traveling through Iowa in search of data for this work.

FIRST INFANTRY.

The first Jewish youths who were seized by the fever of war were the brothers Henry and Theobald Klein; they served in Company D, of this regiment from May 12, 1861, till the expiration of their term.

SECOND INFANTRY.

Henry Straus enlisted in Company A, May 4, 1861, which practically makes him the first Jewish soldier of Iowa; he sacrificed his life upon the battlefield, having received fatal wounds during a skirmish. He died July 10, 1863.

Joseph Meyers enlisted May 28, 1861, in Company C, of this regiment and he also met with a heroic death during the battle of Fort Donnelson.

Henry Krouse served also in the same regiment, but he was mustered out of service, unblemished, at the expiration of his term. Mr. Krouse was thirty-six years old when he enlisted.

SECOND CAVALRY.

William Krouse enlisted in Company H, August 30, 1862, and distinguished himself in many fierce cavarly charges and had the fortune to return without a scar at the end of his term.

THIRD INFANTRY.

John A. Levin, the only Jewish engineer in Iowa prior to the Civil War, enlisted in this regiment and was of good service.

FOURTH INFANTRY. ....

This regiment had a distinguished Jewish soldier, who enlisted in Company D, at the age of thirty-eight. His name was Lewis Solomon, of Keokuk. Mr. Solomon was wounded at the battle of Pine Ridge and subsequently discharged for disability. He returned to Keokuk, where he has been a leading factor in the Jewry of that town ever since, and even now (1904) is enjoying good health.

SIXTH CAVALRY.

A. Glazer, trumpeter, enlisted in Company C of this regiment and it appears that he was promoted to some official charge and was left in the South.

Samuel Levinstein served in Company G, and was mustered out of service at the expiration of his term, when he returned to Iowa.

SEVENTH INFANTRY.

Charles Bloom enlisted in Company H of this regiment and was at the front of the battle of Belmont defying death for almost a whole day; after being fatigued he was suddenly struck down and fell dead on an advanced spot near the enemy.

EIGHTH INFANTRY.

Henry Shauerman enlisted in Company I of this regiment at Davenport, and returned without a scar at the expiration of his term.

NINTH INFANTRY.

Joseph and Fred Levy (not related) have served with marked credit in Company I of this regiment, and it appears that both remained in the South after they were mustered out of service.

TENTH INFANTRY.

In Company C, Henry Levin enlisted during the year 1862, at Burlington; simultaneously Joseph Glasser enlisted at Davenport in Company E of this regiment. Both returned unhurt to Iowa.

FOURTEENTH INFANTRY

One Jewish soldier, named William Hershberger, served in Company B of this regiment. He was mustered out of service at the expiration of his term.

FIFTEENTH INFANTRY.

A youth who had lately come from that part of Poland which belongs to Germany, therefore giving his nationality as German, enlisted at Keokuk in Company D of this regiment; his name was Jacob Goodman, and for bravery he is to be praised second to none of his regiment; for, during the battle of Corinth, after having been once wounded, he was persistent in renewing his attacks upon the enemy and not until he fell again with a fatal wound did he retire from the battlefield. He died June 12, 1862.

SIXTEENTH INFANTRY.

In this regiment, which so bravely distinguished itself during the battle of Shiloh, (1) have served the following Jewish soldiers:

Company B: Jacob Jacobson, enlisted December 3, 1861, was wounded at the battle of Shiloh. Charles Weissman, enlisted December 18, 1861, was promoted commissary sergeant November 24, 1862.

Company D: Abraham Meyers, enlisted December 20, 1861, participated in Shiloh battle with marked courage; Jacob Lehman, enlisted December 17, 1861, was wounded at the battle of Shiloh.

SEVENTEENTH INFANTRY.

The only Jew in this regiment was W. Davidson, who enlisted March 2, 1862, and was taken prisoner at Tilton, Ga. He returned to Iowa at the conclusion of the war.

(1) "Commenting upon the result of the Shiloh battle the Weekly North Iowa Times of May 14, 1862, has the following: "Beauregard calls the recent battlefield 'Shiloh.' We presume that his Secretary of State, Jubah P. Benjamin, will abdicate now, for the prophecy of the patriarch, Jacob, that the sceptre shall not depart from Judah until *Shiloh* come."

TWENTY-SECOND INFANTRY.

Charles Abel enlisted August 9, 1862, in Company F, and Fred Bloom enlisted the same date in Company G of this regiment. They were mustered out of service at the expiration of their term.

TWENTY-FIFTH INFANTRY.

In this regiment Jacob Kline enlisted in Company D, July 21, 1862, and G. Levi in Company G during the same month.

TWENTY-SIXTH INFANTRY.

A. Meyers enlisted in Company E, August 22, 1862; D. Metzger enlisted in the same Company August 13. In Company H, of this regiment, William Marks enlisted August 9, of that year and was killed on the battlefield of Arkansas Post June 11, 1863.

TWENTY-SEVENTH INFANTRY.

C. W. Schreiber, a wealthy iron dealer of Dubuque, and a middle-aged man, left every other care behind him and enlisted in Company C of this regiment. He saw actual war and came out victorious during many engagements, but was wounded during the battle of Pleasant Hill.

THIRTY-FIRST INFANTRY.

Nathan Glick and Jacob Glaser enlisted in Company F of this regiment, and were mustered out at the expiration of their term.

THIRTY-SECOND INFANTRY.

Henry Vogel, of Keokuk, enlisted in Company C of this regiment, August 11, 1862, and served with distinction. He returned home unhurt and continued as a prominent figure in Jewish circles for many years.

THIRTY-THIRD INFANTRY.

In Company G, John K. Fidler enlisted during 1862; he returned to Iowa at the expiration of his term.

THIRTY-FIFTH INFANTRY.

Jacob Block enlisted in Company C, August 20, 1862, and Jacob Hess enlisted in the same Company two days later. They were both mustered out of service at the end of their term, which was one hundred days.

FORTIETH INFANTRY.

In Company K, L. Isaacson enlisted during the latter part of 1862, and he also returned to Iowa at the end of one hundred days.

Nearly all of the above names have been verified, and it is, therefore, certain that not less than the above number of the Jews of Iowa offered their service to free the slaves; but it is very probable that even a greater number of Jews than this could be found among the Iowa regiments, for, many names sounding very Jewish appear upon the records, but, because they could not be identified they had to be left out. However, suffice it to say that although the number of Jews in Iowa

prior to the Civil War was very insignificant, and although their quota could not have been very large, the Jews have, nevertheless, proved themselves equal, if not superior, in patrioism, at home and upon the battlefield, to any foreign class which has inhabited Iowa during those perilous days. They were, indeed, equal to the Germans, whose countrymen most of them were, in every patriotic effort to show their affection, love and integrity for their adopted country.

Meantime the number of Jewish population in Iowa began to increase—the flow of immigration mostly being from Missouri and the South—and soon new communities sprang forth. Davenport was the first one in line to make forward strides in Jewish directions, and, as the human being during the time of a crisis looks more frequent toward his Maker than when everything appears to be tranquil, little hesitation was wasted before a Jewish congregation was called into existence by the Jews of Davenport. The first meeting, held December 7, 1861, decided to name the congregation Bnai Israel, to conduct it upon Orthodox principles, to purchase a cemetery and engage a Scochet and Hebrew teacher. They entered upon a successful career from the very inception of their congregation, and it was not very long before its influence was felt even across the Mississippi, at Rock Island, Illinois. The Father of all Rivers never created a difference between the Jews of Iowa and the Jews of Illinois, excepting that the latter always had to follow the former.

The first officers of the congregation Bnai Israel of Davenport were: Isaac Bernis, president; A. Straus, vice president; L. Lowenstein, treasurer, and S. Berlosheimer, secre-

tary. The proceedings and minutes were all in German, and the spirit of culture and refinement which marked the conduct of the newly organized congregation is as yet easily discerned. Above all Mr. Bernis appears to have been very intelligent if not quite a scholar.

On March 3, 1862, an important meeting was held—the most important yet held by Jews in Iowa, and Rev. H. Lowenthol was elected to serve the congregation Bnai Israel as Chazen, Schocket and *M'lamod,* (teacher.) He was to attend to slaughtering cattle twice a week during the summer and three times a week during the winter, to teach six hours per day, four days out of every week in the year and to officiate as reader whenever services were held by the congregation; for all that he was voted a salary of $350 per annum! How much does this innocent account of forty-two years ago tell of the progress every branch of the human family has made! Can any pessimist, always predicting ruin and despair for the future, always telling of the great chances that now rest in the dead past, constantly speaking of bygone opportunities and finding nothing in this world to live for today, face this dry fact without being amazed? For three hundred and fifty dollars did a man of unquestionable ability hire himself out to work as a public servant and yet he apparently, was happy at the opportunity! Time, thou art indeed the master of wonders!

The following is complete list of the charter members of congregation Bnai Israel of Davenport: Isaac Bernis, A. Straus, L. Lowenstein, L. Blatt, S. Heinsfurter, M. Billstone, H. Aaron, S. Berolsheimer, I. Fleish-

man, M. Feder, John Ochs, M. H. Heidenheimer, M. Raphael, G. Rosenberg, Henry Zimmerman, I. Oberndorfer, L. Wolf, M. Diesenberg.

But like the first congregation in Keokuk, the Bnai Israel of Davenport seems to have sunk into oblivion for almost twelve years, for no meetings were held, or at least no record was preserved, between then and September 6, 1874.

The war also witnessed the resurrection of the Keokuk congregation, and this time it was to stay and become a source of religious strength for all the Jews who have ever since deigned to locate in that beautiful town. And, it seems, that before the sun of the Bnai Israel of Davenport was set, the sunrise of the Bnai Israel of Keokuk was marked.

On September 27, 1863, a meeting to reorganize the congregation of Keokuk took place, and those who came to its rescue have indeed played an important part in the course of events among the Jews of Iowa.

Lewis Solomon, with a fresh wound received at the battle of Pine Ridge, volunteered to keep the records of the congregation, and men such as L. M. Younker, Manassa Younker, Marcus Younker, Samuel Younker and R. Vogel joined the ranks and took up the task of making a success of what others have made a failure. An election was held and the first officers of the reorganized Bnai Israel of Keokuk were: R. Vogel, president; L. M. Younker, vice president; Samuel Kline, treasurer; L. Solomon, secretary and S. Frank and M. Spielberg, trustees.

During the holidays of that year L. M. Younker, M. Spielberg and Joseph Boehn officiated, and the headquarters of the Mynion was at a hall over Younkers' store.

On April 9, 1864, the Keokuk Jewry did at last the right thing for the preservation of Orthodox Judaism and a Mr. J. Falk, of New York, was chosen to be schochet at an annual salary of $300, payable quarterly. Indeed, orthodoxy in those days was very cheap, something an Orthodox Jew cannot boast of today.

During the holidays of that year, the number of Jews in Keokuk seems to have doubled and the officers of the congregation grasped the opportunity of renting out pews, of selling by auction the several honors during the services and of setting a fixed price for certain honors all year around. The following is an interesting price list for the different honors in the Keokuk synagague during the year 1864-65: *Hagbah,* (lifting the scroll of the Pentateuch, after reading the prescribed portion therefrom) 50 cents; *Glileh,* (helping the lifter to roll and tie the scroll) 50 cents; *Maphtir* (honor to grace the last few paragraphs of the Torah and read a chapter of the books of the Prophets according to the time of year) 50 cents; on holidays, Hagbah was $1.00; Gelileh, $1.00, and Maphtir, $2.00, while all other *Alyioth* (being called to grace the Pentateuch) on holidays, they were sold by auction and during the year every Saturday, Monday and Thursday it was left to the discretion of the president and vice president to honor any one they deemed fit for the honor. Selling those honors was a custom among the Jews in many lands for centuries, for it was the main source of the congre-

gational income, but in Iowa, the Keokuk congregation was first to install it as medium of raising funds. But the Bnai Israel of Keokuk has subsequently abolished that custom, as it ceased to be orthodox and voluntary contributions during holidays was inaugurated instead.

On October 13, 1864, Mr. Falk handed his resignation as Schochet of the *K'hilah* (congregation) and Mr. Berman's application was taken in consideration. It was decided that if Mr. Berman would prove his authority and show his *chalif* (knife used by the Schochet) to Mr. Falk, and if the latter proved that he could sharpen the knife so as to remove from it all *pgmioth* (rough edges) making it sharp and smooth, he would be elected to fill the unexpired term of Mr. Falk. Mr. Berman was successful and received the appointment. Rev. J. Falk died a few weeks after, for his resignation was due to inability to perform his duties because of sickness.

APRIL 15, 1865.

"A special meeting was called this day, L. M. Younker in the chair; on motion of S. Kline it was unanimously voted to have our synagogue draped in mourning for thirty days (an orthodox period for lamenting after the most beloved one) in memory of our late president, Abraham Lincoln."

How much love, devotion, mourning and sincerity does this paragraph of the minutes of the Keokuk congregation express! Let posterity, if only familiar with Orthodox Judaism, judge.

Indeed the seal of death closed a great period in the history of America, when Abraham Lincoln was no more, and it even affected the scattered children of Israel in the state of Iowa; for, from the day the oldest congregation ordered thirty days' mourning after the lover of the oppressed, God has been with all the Jews in Iowa and new tidings of a more cheerful nature came to pass upon them in the various places of their sojourning.

CHAPTER XVII.

EVENTS AMONG IOWA JEWS DURING AND AFTER THE WAR PRIOR TO THE ESTABLISHMENT OF PERMANENT ORGANIZATIONS, 1860-1873.

McGregor, "Newport of Iowa"—Isaiah Frankel—Jews Begin to Settle in Des Moines—Germans and Russians—How First Peddlers of Among the Russian Jews Came to Des Moines—List of Prominent Men—First Mynion in Des Moines—Keokuk Advancing—Burlington Awakens.

The picturesque little city, McGregor, situated on the Mississippi, in Clayton county, might justly be styled the Newport of Iowa Jewries, and, had the small but flourishing Jewish community of that town been careful in preserving a record of their experiences, they certainly would have done an invaluable service to the cause of history. But, alas, as it is today, all that can be transmitted to posterity is a meagre account collected from oral communications, dry biographical sketches and scattered fragments in the form of a name. "Old timers" claim that the Jews settled in McGregor "very early," but as the town itself was laid out on a tract of land belonging to James and Duncan McGregor in 1846, there was no possibility for any Jew to have been there

"very early," besides, there appears no Jewish name on any record prior to 1860. Possibly some stragglers have been in McGregor at intervals during 1846-60, but of them no mention is made.

The first Jewish settler of that town was Mr. B. Strauss, a prosperous and prominent citizen; his name appears upon a Masonic record, for he was one of the founders and a charter member of Clayton Chapter No. 27, which was organized October 29, 1860. In 1862, Mr. Louis Hirshfield, who subsequently became one of the formost citizens in Clayton county, came to McGregor and established a large clothing house. Mr. Hirshfield was born in Sehneidmuhl, Prussia, September 19, 1833, and came to America at a tender age. His adventures bear the stamp of those days. Peddling, frequent change in headquarters, a start with less than nothing —having pawned a suit of clothes for $5.00 to buy Yankee notions with—and final success. On July 12, 1857, he married Miss Rosalia Summerfield, and succeeded in making a handsome fortune and in preserving a good name. He, as the author of Clayton county history has it, "was a member of the *Bnai Sholem* congregation of Chicago and secretary of the McGregor Lodge I. O. B. B. Daniel No. 128." Hence, it appears that the little McGregor Jewry was well equipped with the institutions marking the progress of a Jewish community.

In but five years the little town could boast of the following Jewish merchants: B. Strauss, Louie Hirshfield, Abraham Cohen, Louis Metzger, Leopold Isaacs, B. Rosenthal,

Bended Cohen, William Cohen, S. Rauh, (secretary of the Keokuk congregation during the fifties) D. Abrams, M. Katzky, L. G. Levy and Charles Stearn.

They have had a Mynion for several years, and Mr. Leopold Isaacs (subsequently of New York) volunteered to act



LEOPOLD ISAACS
(In Possession of Mrs. Weil, Des Moines.)

as the minister, for he was well qualified for the position. It seems that they were the first "reformers" in Iowa, for at no time was there made an effort to bring a Schochet or to establish all other orthodox institutions, although the Ashkenaz ritual was adhered to.

The wealthiest Jew of McGregor, who probably was the wealthiest of all Jews in Iowa at the conclusion of the war, was Abraham Cohen. His large wholesale establishment, of which L. G. Levy and Charles Stearn were partners, employed, besides clerks, ten travelling men, besides this he had a large store in Prairie du Chein, Wisconsin, which is situated opposite McGregor. Mr. Cohen was born in Baden, Germany, and had the same career as all other Jewish pioneers during the first half of the nineteenth century.

It also appears that the Jews were most prominent in the affairs of the city and county, although they have refused many tenders of responsible offices. Three of them, however, have served as councilmen of the town. They were Jacob Strouse (1866), Louis Metzger (1876) and A. Samuels (1872-73.)

When the river front towns commenced to decline most of the McGregor merchants removed to larger cities, some going to Wisconsin and the millde west, others to New York and the east, while but a small number of them were scattered in different parts of Iowa, and today none of the old settlers or of their children are to be found in the beautiful little town of McGregor.

What is to be regarded as the first real orthodox wedding in Iowa was solemnized at Davenport on January 20, 1864. The contracting parties were Mr. Isaiah Frankel and Miss Bubette Shauerman. Rabbi Kunrinter, of Chicago, officiated. The facsimile of the *Kethubah* (orthodox Jewish marriage contract) is herewith reproduced, for it certainly is the old-

FIRST K'THUBAH WRITTEN IN IOWA

FREE TRANSLATION

This is to certify, that on the.....day of the week.....the.....day of the month.....in the year .....the holy covenant of marriage was entered into in.....between the Bridegroom..... and the Bride.....

The said Bridegroom made the following declaration to his Bride: "Be thou my wife according to the law of Moses and Israel, I faithfully promise that I will be a true husband unto thee; I will honor and cherish thee; I will work for thee; I will protect and support thee, and will provide all that is necessary for thy due sustenance, even as it beseemeth a Jewish husband to do. I also take upon myself all such further obligations for thy maintenance during thy life-time, as are prescribed by our religious statute

And the said bride has plighted her troth unto him,in affection and in sincerity,and has thus taken upon herself the fullfillment of all the duties incumbent upon a Jewish wife.

This Covenant of marriage was duly executed and witnessed this day according to the usage of Israel.

Witnesses: .....

est document of its kind written on Iowa soil. Of course there were Jewish marriages in Iowa before, but most of them, from what it appears, have been solemnized without the usual orthodox ceremony, and some, chiefly in McGregor, have employed a justice of the peace and made a "legal wedding."

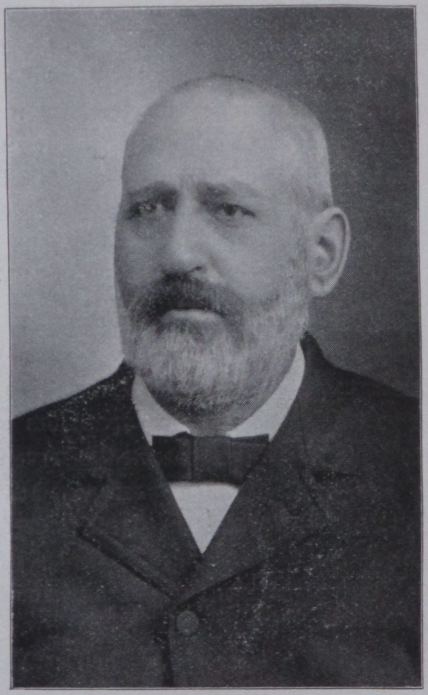
The family Frankel today is one of the foremost Jewish families in Iowa and the middle west in so far as wealth is concerned. The founder of the distinguished family was Isaiah Frankel. He was born in Essenhausen, Bavaria, October 14, 1832, and in 1855, he came to seek his fortune in the Hoosier State. His efforts in Indiana proved futile. He then moved to Missouri, but even there Fortune refused to favor him, and the result was that he came to Oskaloosa, Mahaska county, Iowa, and here he began to watch his chances. When he married he had but good hopes and a little store which he had started after peddling for almost three years. But his wife, who was herself a distinguished lady of rare refinement and chaste character, brought him fortune, courage and everything necessary to start on the direct road to success. In but nine years the little store was converted into a small banking establishment and a large store, and from 1873, till the day of his death (April 1, 1897) he was the foremost citizen in Mahaska county and many counties around. He was a devoted orthodox Jew most of his life time, and never till the day of his death did he put "the air of a new millionaire" upon himself. He really lived a simple life, becoming a Jewish pioneer of the patriarchal age of Iowa's development.

His wife is yet among the living (1904) and is doing charity in the old fashioned Jewish way, that is, she gives as much as is needed in *real needy* places and makes as little noise as possible about it. Mrs. Frankel is a sister to the Shauermans, who constitute a large and influential family in Des Moines. The young Frankels are now all in Des Moines, and are among the wealthiest of the Jewish community of Iowa's metropolis; but the bank which Mr. Isaiah Frankel had established in Oskaloosa is yet flourishing in that town and is one of the safest houses of finance in Iowa.

Besides the mercantile and banking business Mr. Frankel was a great stock raiser, and his Norman and Clydesdale horses were among the best in that part of Iowa. Politically he was a democrat, but mixed himself in politics as little as possible, yet as his neighbors urged upon him to represent them in some political way, he consented to serve them in the city council. His partner for many years was Mr. Bach, who subsequently removed to Chicago. Great, indeed, were and are the opportunities of this country, particularly for the Jew who, alas, is deprived of every opportunity among his enemies abroad!

Meantime signs of a future Jewry in Des Moines began to appear. Fate had destined the Jew to be carried away to unbroken regions more than once in his history, yet, when he came to assist in upbuilding American cities, the Jew was not only rewarded with a fair share of the general prosperity of the land, but he even was made a leader in many avenues of temporal importance hitherto shut against him. Such was the making of the Jewish history of America in

general and such were the fortunes of those Jews who came to Iowa. And, although the development of every Jewish com-



I Frankel

First Jewish Banker in Iowa

munity in Iowa, particularly that of Des Moines, was marked with problematical enigmas, discouraging incidents, discomforting draw backs and numerous disappointments, it has, nevertheless, resulted in ultimate success.

As it has been pointed out in the preceding chapters, the presence of a Jew witnessed the dawn of the history of Des Moines, and as it also has been shown, Jews were among its leading merchants before, and at the outbreak of the Civil War; but the influx of immigration which marked the close of the war brought many Jews to this state and a goodly portion of them came to Des Moines.

Unlike all other communities hitherto mentioned in this work, has been the Des Moines Jewry from its very inception; no account can be given of them collectively, for geographical differences of their respective countries, and of the city of Des Moines itself, made it impossible for the Jews who came thither to organize themselves into one community. The first Jews who landed in Des Moines were mostly of German provinces; some were of Bavaria, Saxony and western Prussia, others of Poland, which belongs to Germany, and of eastern Prussia, while still others have come from Austria, Alsace and Hungary, and became *Germans* by "adoptation" or "choice." Nearly all of those have located themselves in West Des Moines, for during the early sixties what is now East Des Moines was a vast prairie drowned in mud on rainy days and in sand during the days of sunshine.

Those who were and are styled as Polish or Russian Jews, came here after the war, and as most of them were green, poor and peddlers, they hired headquarters on the East side, which is now East Des Moines. Practically all of the Russian-Jewish pioneers of Des Moines were of the Province Suwalk, which is situated close to the Lithuanian line on the

River Niemen. Some of them were of Kalvary and Volkovisk of that province while most of them were of the little town Pilvissok.

They were, indeed, one people sentimentally. They were on common ground—Jews—believing in the same Jehovah, who proclaimed all of them to be ONE God-chosen people; but lo, how varied have been their intellectual development, their mannerism, their language and very thinking! The former were *Germans* although some spark of ghetto life still was attached to their bearing in a new country. The latter were the real children of ghetto with a jargon as a means of communication among themselves and with their fellowmen. The former had the benefit of a German culture, although mixed with a taint of Jewishness. The latter had inherited the very ghetto manners with all their disadvantages indelibly imprinted upon their countenances in addition to their common poverty. From the very beginning it was easily discerned that the former have the Mendelssohnian stamp in the bottom of their hearts, and that the latter were in full possession of the strictness of Orthodoxy as expounded by the Goan of Vilna—in short the final division between Orthodoxy and Reform was obvious the very day both classes were permitted to breath the air of liberty. The same was true in every other community of this country, which were the primary reasons for an ultimate movement of Jewish radicalism.

Materially neither the German nor the Russian Jew could boast of any wealth, and, because the former were in the majority prior to 1873, they had a large number of merchants among them. Yet, notwithstanding the inevitable hardships

which every pioneer had to endure and which also came to pass upon them, most of both classes were on the path of success.

Practically all the polish Jews who came to Des Moines between the years 1867 and 1869, have first lived for a brief period in and about Rochester, N. Y. There, two townsmen of theirs established a "peddler supply" and "gave" them goods on credit. About that time there came a youth named Ben Cohen to Rochester, and, as he also was of Pilvissok the merchants were glad to *give* him a pack of goods on credit. The young lad demanded a bill of the wholesale merchants —something very strange to the latter for they were only prompt in handing them statements as soon as they came to town, but the peddlers never knew the exact price of goods. The other peddlers opened their eyes and looked very strange upon their benefactors, and young Cohen gave them a lesson or two in how to be peddlers. The merchants submitted their own bills, proved their honesty and "made up" with their customers. Yet, the little Cohen was much between them and large profits, they have, therefore, concluded to have the entire headquarters removed far away, where the green Cohen lad could not find the way. Benny had but few dollars worth of his own goods when he left on a trip through the New York fields and, alack, when he returned, he found none of his friends about the place, for they had all disappeared to parts unknown to him. He had about $37.00 in cash and about five or six dollars worth of goods when he was left alone deserted by his trustful chums. But, he, however had something more than that, that is good common sense.

He went to the depot and asked the agent to inform him where a band of peddlers, green looking fellows, went to. "To Iowa City, Iowa," was the prompt reply. He left the same day for the strange place, and when he got to Iowa City he met all his friends unpacking the cases of goods which had just reached the place from Rochester. For a long time it was a mystery to the peddlers how Ben found Iowa City, and now when Mr. Cohen is the largest real estate dealer among the orthodox Jews in Des Moines, he recounts the story with a pleasant smile, remarking that he likes to see fair play all around.

But these peddlers could not well adapt themselves to the climate of Johnson County, and, soon they removed to Des Moines. One of them, a Mr. Harris Franklin, also born in Pilvissok, became a millionaire, and now is interested in the mines, railroads and banking establishments of Deadwood, South Dakota.

Among them was also Mr. Wolf Frank, born at Sydarg, Poland, in 1820, who, in a way, was the founder of Orthodoxy in Des Moines. He was the oldest among them, having been a business man in Kalvary before he came to this country, and besides, he was the most scholarly one among the Jewish pioneers of Des Moines for a number of years. He opened a boarding house, imported a Schochet, and enjoyed the respect of all peddlers during those days. He is now (1904) extremely old, and the most pious Jew in Iowa.

A man whom all the peddlers have agreed to call the "honest and truthful" was Abe Cohen, brother to Ben, and he also made quite a success in life retaining his honesty and truthfulness even unto this day.

The German Jewish colony on the West side could boast of a number of prominent men who subsequently became the leading merchants of Iowa's metropolis. Successful among



MR. WOLF FRANK

the rest were Joseph Kuhn, N. Goldstone, S. Redstone, J. Mandelbaum, A. Lederer, S. Joseph, D. Goldman, L. Samish, Moritz Riegelman, L. Hirsh, Joseph Riegelman, and young

Henry Reigelman, son of Moritz. Practically all of these gentlemen were heads of distinguished families among the Jews of Iowa.

In 1869, Mynion was held on both sides of the river, which was practically the foundation for the two oldest congregations in Des Moines, the Bnai Israel on the East side and the Bnai Yeshurun on the West side of the river.

In Keokuk the Bnai Israel congregation went from strength to strength until it became an institution of the town as well as of the Jewish colony, for the ladies have taken a hand in congregational matters and put forth every effort to raise funds for the erection of a synagogue.

During the years of 1865-73, the number of Iowa Jews was doubled and signs of progressiveness were marked upon every Jewish colony of the state. They have invaded every branch of commerce and industry and have become leaders in the affairs of the state as well.

Even Burlington awakened from its religious slumber during the year 1872, and was at the verge of establishing a Jewish congregation; but for some reason (maybe Satan chained the projector) they waited yet another year to establish their only and short lived congregation. Suffice it to say, for sooth, that thus far the Jews whether German or Polish, Orthodox or Reform kept pace with the trend of the times in Iowa.

CHAPTER XVIII.

ADVENTURES OF THE JEWS IN IOWA'S METROPOLIS, 1873-1885.

Life Among the Ghettoites—Religious Spirit Predominative Power of Pioneers—Social Life During Early Days—West Des Moines Jewry—Struggle at the Departure of Orthodoxy—Splendid Work of Jewish Ladies—Congregation Bnai Yesurim—Congregation Bnai Israel—Progress of Both Divisions—Charity on the East Side—Synagogues Planned for on Both Sides.

As the days of Iowa's progress rolled on the advancing column of her Jewish citizens became more and more conspicuous and, as the general procession was headed toward Des Moines, the aggressive Jewish wing was easily distinguished among the heroic host even in the Capital City.

The peddler of a decade ago became a prosperous merchant, an ingenious manufacturer, a shrewd financier, all of whom invested their time, money and energy in improving the commerce and industry and in upbuilding the streets of Iowa's beautiful metropolis. The very Jew, who but a couple of years ago dreaded the sight of an Iowa City constable as he did the appearance of a *Zinovenick* (revenue collector) in *Pilvissok,* could now boast of a little fortune, could con-

verse with his neighbors in the vernacular of Polk county, could feel and enjoy the happiness of a free country. The very newcomer, even for him there was ready a store of information, a host of friends, plenty of advice, some one to teach him a few English words, such as how to ask for lodging, for a meal, for a drink of water, besides a *Kosher* boarding house, a mynion and many chums. Indeed, the immigrant of 1873, was fortunate; he was spared from passing through the seven gates of *Hinom;* he was at once furnished with a geopraphical and topographical description of several counties, and even a list of the names of all such farmers who were apt to refuse goods in exchange for board and lodging was furnished to him. Those were the golden days of the Iowa peddler; he was at ease from the legislative authorities, at rest from attacks of competitory country merchants, and at liberty to pursue his sort of vocation without being called a pauper, a degenerator and an unnecessary evil.

Life in the little Jewish colony on the East Side was anything but progressive, in a modern sense of the word, during the first decade of their sojourn in Iowa. The six working days were spent in the country which was, indeed, a hard-working, cheerless existence, and when they came to town but little pleasure was in store for them; they spent most of their time in selecting new goods, settling accounts and planning a route for the next trip. Probably their greatest joy was during the couple of hours they would congregate in a little room which they named *schule* (synagogue); there they would forget all their temporal cares, all their earthly burdens and deepen themselves into sweet thoughts of the great

future in store for the people of Israel, of the eternal life so strongly hoped for by every pious man and woman in Israel, of the final deliverance of the scattered race.

From 1869, till April 25, 1876, when the congregation Bnai Israel was chartered, services were held during intervals only, when one had to commemorate the anniversary of the death of a parent, (Yahrzeit) on holidays and on fast days, particularly on the 9th, day of the month Ab, the anniversary of the destruction of the Temple, mynion would be held, either at the house of some one among them, or at the little schule. It cannot be said that they lived up to the letter of Orthodox Judaism, for conditions were largely against strict observance of Orthodoxy; but no sooner have they found themselves together than the spirit of Judaism would prevail over them and whatever Jewishness there could be practiced none hesitated even though time and money had to be sacrificed for it.

Social life, so to speak, was altogether unknown to them, notwithstanding the fact that most of them were single men and even the married folks were still young. The ghetto spirit was still moving about their tents, and nothing to discredit young people has, therefore, occurred. There were no Jewish girls, either from abroad or born in this country, and all the pleasures of the youthful hearts were, therefore, absent from the little Jewish colony. In this respect every other Jewish community throughout the state suffered the want of the society of their kind of women, and, from whatever records there could be traced, about a score of the young Iowa Jews have told their woes to the daughters of the Hibernians and the

latter listened to their sighs attentively and subsequently were proud to adopt Jewish names. But none of the Des Moines youths resorted to inter-marriage for even like unto the manna in the wilderness the charming daughters of Judah came hither, and happy was the sturdy pioneer who found grace in the eyes of a newly arrived damsel.

Whatever amusement the East Des Moines Jewish colony indulged in, took place in their little schule, and it consisted of but very little profanity, indeed. It took place chiefly on joyous occasions, such as Purim, *Simchath Torah* (the last day of the feast of Tabarnacles, when the last chapter of the Bible is read) and the like. Then, all of their troubles would be forgotten and the day would be celebrated in a good old Jewish fashion. But it oftentimes happened that in the midst of their glee a sudden meloncholy would overtake them, and more than once it happened that such gay gatherings would end in silent tears. A feeling, peculiar to the afflicted people of Israel only, would invade their hearts, and a spirit of longing for that something Israel suffers would depress their joy, and many fantastic scenes would dazzle their eyes so that tears would roll down their faces without realizing the cause thereof.

Among the German Jews on the West Side, life was somewhat more progressive, more Americanized, although even they had as yet not wholly forgotten their homes, their struggles, the fate of their relatives abroad. Their sort of life was as godly and pure as that of their East Side brethren, but their Jewishness was not possessed of so much of the ghetto spirit.

Socially they were among the aristocracy of the Des Moines pioneers, and whatever good Des Moines has today a goodly share of it must be accredited to them. They were the promoters of modern life in the growing town, as were all other Jewish pioneers in the other fair cities of Iowa, and whatever prosperity there came in their way was the just reward of upright and thrifty workers.

When their number was increased, the first thought was their religion, and after the holidays of 1873, a meeting was called together and the congregation Bnai Yeshurun was organized. The following were the first officers of Bnai Yeshurun: Joseph Kuhn, president; J. Mandelbaum, vice president; S. Redstone, secretary; G. Jacobs, treasurer; A. Lederer, D. Goldman and S. Goldstone, trustees (October 12, 1873.)

The services were to be conducted in accordance with the Orthodox ritual, and every encouragement was given to promote the strict observance of all Orthodox laws possible to maintain under the existing conditions of this country. The constitution was originally drafted in the German language, but it was subsequently thranslated into English by Mess. H. Reigelman, J. Mandelbaum and S. Redstone. The progress of the newly organized congregation was remarkable, for within the space of one year's time a cemetery was purchased (January 11, 1874), the need of a minister was recognized and a certain Jacobs was elected to preside over their spiritual affairs with a salary of $25.00 per month (June 8, 1874), and the Union of American Hebrew Congregations was joined. The

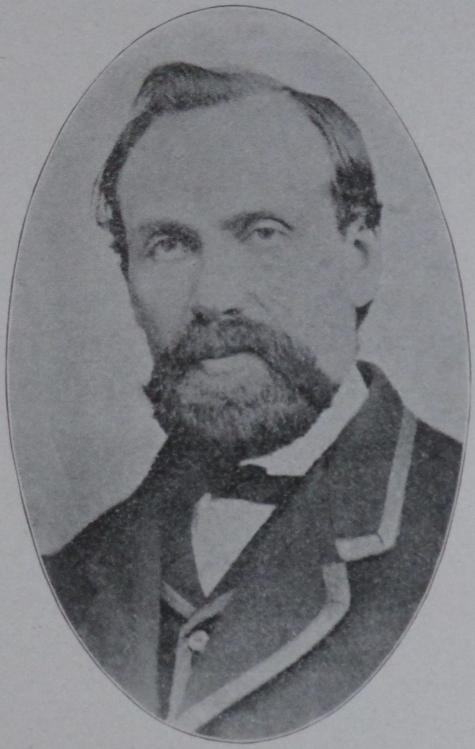
latter act was the first step toward a gradual reformation, and that was also the first initiative of that kind taken by any Jewish congregation in Iowa. For, notwithstanding the fact that the U. A. H. C. never intended to go as far as it did when the project of a union was first promulgated, it, nevertheless, was the aim of its promoters to drift as far as possible from Orthodoxy.

The first minister of the Bnai Yeshurun was retained but for two months, and, as it was close to the holidays of 1874, Mr. L. Samish, who was the most learned in the Jewish religion among the West Siders, was requested to officiate during the holidays and he did it much to the satisfaction of the worshipers. Mr. Samish was a successful business man and considered among the foremost members of the West Des Moines Jewery all his lifetime; he died in 1875, leaving an everlasting impression upon his friends.

The next minister of the Bnai Yeshuran was a Mr. F. Shauer of Milwaukee; his salary was $400 annually, and he introduced many "reforms" such as not to smoke in schule, not to whisper, talk, or laugh while the services were going on, and, indeed, he put new life in the career of the little congregation. Besides these, actual Reform Judaism began to invade the headquarters of the Bnai Yeshuran, for on November 1, 1874, it was decided unanimously to inaugurate the *Minhag America* in their services.

The first public function given under the auspices of the West Side Jews, was a Purim ball (1875) and it was a success from every view point. That was really the foundation for

Jewish charities in the city of Des Moines. The net profit of the ball was $230, which was handed over to the treasurer of the Bnai Yeshurun congregation. Mr. M. Riegelman was the president during 1874-75, and it was during his administration



JULIUS MANDELBAUM

that so many eventful changes took place in the congregation.

During the year 1876-77, Mr. Julius Mandelbaum was the president of the Bani Yeshurun, and it appears that the congregation made marvelous steps forward, for, in but a few

months after his installation, Mess. A. Lederer, I. Kuhn and D. Goldman were appointed as a committee to look for a suitable site where a permanent synagogue might be erected.

Mr. Julius Mandelbaum is also the present president of Temple Bnai Yeshurun, (1903) and in this respect he has made a record for himself among all those Jews of Iowa who have served their co-religionists in religious matters. And, although several other gentlemen have worked as hard to accomplish the ultimate success of the foremost Jewish congregation in Iowa, none, however, have worked as long as he did.

Mr. Mandelbaum was born in Nurenburg, Bovaria, March 13, 1837, and landed in New Yory City in 1852. Struggles, disadvantages and disappointments overtook him and troubled him for several years, until, as in most cases with all other Iowa successful Jews, his career was crowned with wealth, esteem and honorable success.

As the parting of the seasons, of life from death, of mother from child, appears the parting of Orthodoxy from the Bnai Yeshurun. Many strenuous efforts were made to retain the dietary laws and many other of the endeared ceremonies of historic Judaism. The fight appears to have been a noble one. But the general tide of radicalism, which swept the very germ of Orthodoxy from every wealthier community in the country, struck also the prosperous West Siders and everything conservative was eventually cleared off of the way. Yet were their efforts sincere. They have established a Reform congregation, not for mere boastfulness, not to satisfy the whim of mimicry which plagued so many denomin-

ations in this country as the nineteenth century grew older and the world was continually appearing younger, prettier and more fashionable. They have thought,—such was their argument—that their way was the best to preserve and secure the perpetuity of Judaism in this country. Great good was accomplished through their fight for ultimate reformation. Their children have at least had the benefit of knowing the spirit of Judaism, of becoming familiar with the fundamental principles of religion—something the Orthodox children of those days could not possibly learn to know.

During the month of July, 1877, the West Side community sustained a great loss in the death of one of their co-workers, namely, Mrs. Joseph Kuhn. Lengthy resolutions in the lady's praise were offered and adopted unanimously, and it appears that she was a great help during her lifetime to every good and charitable cause.

During the year 1878, the Bnai Yeshurun lived through a crisis which was apparently from no other source than the prevailing Orthodox sentiments of many members. A. Lederer, J. Alexander and M. Schloss, president, vice president and secretary respectively, resigned and I. Kuhn, S. Goldstone and Samish filled the vacancies. But, be it said to their credit, that none of the kind of difficulties and divisions which have marked the formation of Orthodox congregations in this country, has ever happened among the reformers, no matter how bitter the feelings of some members were.

The next ministers prior to the inauguration of an English preacher in the services of the Bnai Yeshurun were. Mr. Pol-

lock and Mr. Dushner, but the gradual demand for a preacher left no more room for that sort of ministers among the Reform Jews in Des Moines and on December 4, 1881, Rev. Davidson, of Ottumwa, Ia., was elected to serve the congregation as teacher and preacher.

But the real spirit of the Jewish community were the ladies; they have not only been the helpers of the poor, the deliverers of the distressed, but have even been foremost in perpetuating Judaism in their newly adopted country. They have kept their houses pure, and godly and open for every one who needed help; they have braved every weather, and dared everything righteous in their efforts to collect money for the sake of a sacred cause, for the sake of alleviating sufferings and for the sake of maintaining what they thought was sacred to Israel. Indeed, if a detailed account be given of every good Jew or Jewess in Des Moines from the foundation of the Jewry of this city, a volume could be filled of the many beautiful tales connected with the story of every one's adventures, something impossible even to attempt in a collective history of all the Jewries of this state. Practically all the ladies whose husbands have been mentioned in the preceding paragraphs have been prominently identified in religious and charitable work; in the latter, however, there was no denominational line drawn, for they have helped all the needy and distressed, and every pioneer even unto this day bears witness of the heroic work of the Jewish ladies.

The congregation Bnai Israel of East Des Moines was chartered April 25, 1876, and the following is a list of those

upon the charter: Joseph Blotcky, M. Frank, Wolf Frank, Ben Cohen, Samuel Arenberg, David Cohen, Isaac Goldberg and Moses L. Levin. But, as it has been pointed out before, the congregation was founded in 1869, when services were first held in East Des Moines.

The progress of the Bnai Israel prior to 1885, when a site was purchased and the building of a synagogue commenced, sums up with but very little interesting event to narrate. There is a good deal of sameness in the formation of every Orthodox congregation in America. Most of their difficulties consisted in inauguarting every Orthodox law or custom and as they were uncompromising when it came to observe Orthodoxy in public, strifes and divisions were inevitable. It must also be taken into consideration that in the countries where Orthodoxy is confined there were none among the pioneers who could have had the opportunity of coming near the congregational or religious affairs of their respective communities. For most of them were still too young even to observe the conduct of their elders, and the first years of their experience in this country was devoted to entirely different lines; hence, it was quite a burden upon them when they were confronted with a problem of so sacred a natuer as the religion of their fathers. But they have, nevertheless, managed to follow the footsteps of their ancestors with all their integrity, and no matter what the individual might have done privately in violation of his religion, when the community met together for prayer, it was in accordance with every law of Cairo's Schulchan Aruch. The only kind of religious authority they were able to maintain was a schochet and usually the *schocht-*

im are fairly well versed in the ordinary laws of Judaism belonging to the ceremonial branch of the Jewish religion, which indeed, was all the poor pioneers could observe.

The first president of the Bnai Israel was Mr. Ben Cohen, and for several years he continued in the chair during intervals with marked credit, for he had, both, the confidence and respect of all the members of the congregation. However, when the congregation was chartered Mr. Joseph Blotcky was its president.

As soon as the Bnai Israel was chartered vigorous steps were taken to inauguarte a desirable Orthodoxy in Des Moines and everything possible was done for the preservation of the faith of their fathers. As little as their number was and as poor as the majority of them were, they have taxed themselves to their utmost ability and have paid out from three to five hundred dollars annually for the services of a *chazon* (reader) and schochet, besides all other expenses necessary to maintain a congregation. Every sacred institution possible to maintain and necessary for the Des Moines Jewry at large they did not hesitate in procuring. When the West Siders have finally abolished the institution of S'chita, there were yet a number of them who craved for Kosher meat, and, notwithstanding the fact that none of them contributed anything toward the maintenance of a schochet, the East Siders were only too glad to have their butcher sell Kosher meat to them. In matters of charity the East Side Jews have excelled even their noble brethren of the West Side, who were, indeed, more fortunate; and considering the impoverished condition

of many new comers it was indeed surprising how the poorer ones were on the spot ready to help a less fortunate brother. Hardly a week passed without being called upon to gather up a few dollars for some one, and every demand was met without a murmur. They did it in a good, old fashioned Jewish way, without boasting and heralding it through the streets, without expecting the least credit of men for it. When a Jew saw two men walking together and one carrying a "red handkerchief" in his hand, he knew that he must at once part with a coin, and he did so, gladly. One who refused to give *Z'dakah,* (charity, although the proper meaning of the word is righteousness) was pronounced a wicked fellow who was neither favored by God nor loved by man. A genuine spirit of the ghetto life prevailed in every walk of their spiritual existance, and, had it not been for the conditions of the country which are adverse to many points in Orthodoxy, such as Sabbath observance, etc., they would indeed thought it a New Jerusalem. But, gradually ,most of them .have Americanized themselves, and soon a new order was attached to their daily life as well as their religious conduct.

The merchants of among them were mostly dealing in all such goods as are useful for peddlers, and much was the livliness around a "peddler's supply" when all would gather to buy stock. It, nevertheless, hardly ever happened that words of a harsh nature were exchanged, although the causes were more than few. There were no fights. None of those pioneers, neither in Des Moines or elsewhere in Iowa, were ever sentenced for felony. Evn civil trials wre avoided as much as possible. They were the most peaceful citizens wherever

they came. All of them, without a single exception, have embraced the first opportunity to become citizens of this country, but it never happened that even one of them shall be corrupted by some one for the sake of a vote and the like and attempt to be naturalized falsely. Up till the year 1883, there appears but a single Jewish divorce case in the whole state of Iowa, and the one which does appear was married to a woman of a non-Jewish creed.

During the years 1879-81, a division took place among the East Side Jews and during the holidays several of the opposing forces organized a mynion of their own, but their attempt, although the ground work for a future permanent division, was at the time but of a short duration, and at the end of but two years they have again consolidated. The struggles of the pioneers in every one of their efforts, whether sacred or secular, have been too many to enumerate, and all that can be said is that as much as they have accomplished no other creed, under similar conditions, could have even attempted. They have come across every disadvantage possible to mar the intellectual construction of men, and yet, every one of their cherished hopes has in most instances been wholly realized. The Orthodox have a vigorous Orthodoxy, and the reformers have an ever advancing Reform. The pious behold with pride how their labors were blessed with the riches of earth and grace of heaven, and the epicurean enjoys his own undisturbed.

The progress of both the Orthodox and Reform congregations was marked simultaneously, for at the dawn of the year 1885, the Bnai Israel and the Bnai Yeshurun had accumulated

sufficient funds to erect permanent headquarters, and, notwithstanding their differences as regards the outward forms of Judaism, both aimed to dedicate their respective places of worship to the same God who delivered their ancestors from every one of their enemies, and who guides the footsteps of Israel even unto this day.

CHAPTER XIX.

GROWTH OF THE DES MOINES JEWRY AND ITS PRESENT CONDITION, 1885-1903.

Re-enforcement of the Des Moines Jewry—Gentiles Assist Religious Efforts of the Jews—Remarkable Records Held by Des Moines Jewry—Jewish Charities—Absence of Criminology Among Des Moines Jews—Sensational Events Stir Jewish Hearts.

The world has never supplied all its inhabitants with full measures of earthly bliss, neither will mankind enjoy only happiness in the days to come. Life and death, night and day, rain and sunshine, thunder and calmness, spring and autumn, seed-time and harvest, summer and winter are nature's programme for our earthly entertainment. Health and sickness, wealth and poverty, liberty and oppression, love and hatred, luxury and famine, tears and joy, truth and deceit are the several portions provided for our temporal sojourn on this wonderful planet. Peoples are like unto individuals before the eyes of the One who shapes our destines; neither can boast of everlasting glory, nor bewail eternal suffering. There was not a single race in the annals of the human family which was given a full measure of joy during its career, neither was there

ever an individual whom fate refused a taste of worldly pleasures. Every nation has had its night and day, its spring and autumn, and every individual was greeted with smiles and tears, with love and hatred.

Yet, there still remains one very ancient people on the face of the earth which has received at the hands of the world nothing but strifes, wars, internal disruptions, martydom, exiles, expulsions, ostracism, inquisitions, poverty, homelessness and degredation. It is the people of Israel. The cause of it is known only to their Father in heaven. Through their career the Israelites have woven one continuous thread of wonders, miracles, hazard, peril and escape, and such was the thread of their life. We are only permitted to trace their marvelous advance throughout the darkest ages, but we cannot enter behind the scenes and find out any reason for their perpetuity, we cannot understand why that insignificant thread was neither cut by the Roman sword nor burned by the Spanish fagot. We only know of their great achievements in the world of learning, of their deep insight into the mysterious depths of that something which elevates man to heaven, but we can produce no account of their great deeds toward an earthly foothold, tward a triumphant career of a material nature. We behold them at frequent intervals, during their national existance, engaging themselves in maccabean-like rallys, but it soon vanishes from our sight and they are again a people of the book. Among the ancients Israel stands as a monument of heavenly wonders, and among the modern nations he remains an historian, chronicling the wrongs of the strong against the weak, of the powerful against the submissive.

But, fortunately, no task of that sort is being heaped upon Israel in this country. Here he is no longer the world's dreamer. He is rather practical. The records of Jewish growth of their fortunes speak for the sudden transition of the Jew as well as it lauds the standard of the American nation.

The success of the Jew in this country is due as much to the liberalism and friendliness of the Christian-Americans as to his own ingenuity and indefatigable zeal. All of the American Jews who made fortunes for their succeeding generations were of ghetto origin, who were in full possession of their physical and mental powers in Europe as well as in this country; but there, every opportunity was shut up, fenced in, while here every gate, leading to a road of fortune, was freely opened to them.

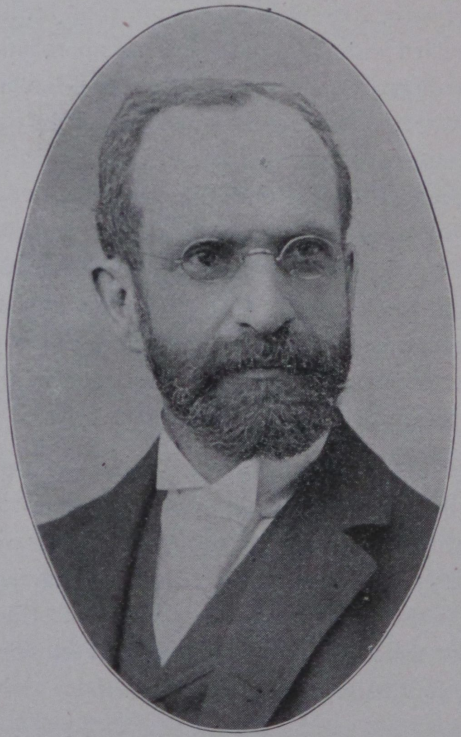
The Des Moines Jewry which is now the largest and wealthiest in Iowa might well serve for a specimen of the spirit of the brotherhood which prevails among the different classes. When the time came to pass that the handful of pioneers on both sides of the Des Moines river concluded to build houses of worship and dedicate them to the God of Israel, they were hardly able to do so without the assistance of their neighbors, and the latter have certainly demonstrated their liberal spirits by appearing upon every function given under the auspices of the Des Moines Jewry for the benefit of their institutions, religious or charitable. Of course the Jews in return have acted most generously in contributing toward churches and all other institutions maintained by denominational funds.

When the Bnai Yeshurun and Bnai Israel synagogues were dedicated, the whole town rejoiced in reading the reports of the newspapers of the impressive ceremonies and dedicatory addresses made by prominent Jews and Gentils, and every progressive step taken by the growing Jewish community was received with the greatest kind of approbation. When a new Jewish great enterprise was opened—something which happened very frequently—the press as well as the public acclaimed it with all manner of praise, and when a Jewish merchant was forced to give up business—which was, indeed, a very rare occurence—the deepest regret was sounded throughout the town. Clerks who were employed by Jews and are now men of means themselves claim, that not only have they received the best treatmnt possible at the hands of their Jewish employers, but even their final success was due to the fact that they were permitted to learn the different ways of doing good and solid business.

About that time the number of enthusiastic religious and charitable workers was strongly re-enforced by several prominent families who subsequently became leading factors in the fore front of the Des Moines Jewry. The most distinguished among them were the Younkers on the West side, and Falk Brody and J. R. Cohen on the East side.

How the Younkers made their fortune is best illustrated in the following account given by Mr. Marcus Younker: "I was born at Lipno, Province Polotzk, Poland, in August, 1839, and, like all the rest of the boys of that town, I have attended *Chedar* (Hebrew school) till I was *Bar Mizwah* (thirteen

years, when Jewish boys are confirmed.) But as there was no profitable field of labor or any other enterprise open neither for any of my brothers nor for myself, we have concluded to emigrate to America. Thus, my brothers and myself came to



MR. MARCUS YOUNKER

New York (1854) to hunt our fortunes. I had a stock of stationery amounting to $2.50, to start my career in this country with. But my sad experience of my first day's adventure is forever imprinted upon my memory. I was to take a stage

to Union Square where I was to search trade either on the street or by ascending and descending countless steps leading to offices, but, as I was getting on the stage, my entire stock fell in a dirty gutter and there my tearful eyes saw how my whole fortune perished. Kind-hearted bystanders had remorse upon me and helped me out with the sum of one dollar and that practically was my start in the United States."

" We came to Keokuk in 1856, where we started up a small business, but as yet, some of us, sometimes myself, and sometimes my brothers Samuel or L. M., would go out and ramble through the country and peddle among the brave and generous pioneers of Lee and Des Moines counties. In 1885, we found ourselves too large for Keokuk, our business had outgrown the town, which, at that time, along with all other river-front towns, was on the decline, and, ever being ambitious to attain a firm foothold in the business world, we have taken out $6,000 of our capital and invested in a branch store in Des Moines which was said to be the promising center of commerce in Iowa. That our investment was a profitable one will be believed by all Iowans."

Mr. Marcus Younker retired from active work in 1895, and since then he has traveled extensively and, together with his devoted wife, he has visited Jerusalem and other interesting points in Palestine. At intervals he was President of the Bnai Yeshurun congregation and is now (1904) its vice president. He is a man of conservative ideas, ever retaining a spark of Orthodox Judaism deep in his heart, ever ready to help a good cause; he is a man of wealth enjoying the esteem of Jew and Gentile alike and is known far and wide in this state.

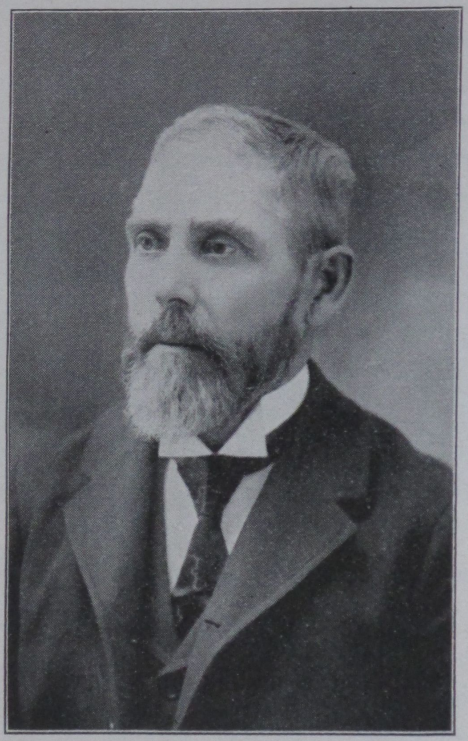
Mrs. Marcus Younker, notwithstanding her wealth, her connection with the Reform Temple and her social standing, continues to be a strict Orthodox lady in her religious belief. She keeps her table *Kosher* in the full meaning of the word and has never, even during her travels, tasted any food not prepared according to the dietary laws of the Bible and Caro's Sulchan Aruch. In charitable work she stands as a direct successor of the good mothers in Israel of yore; she gives whenever there is one in need but says nothing about it.

The impoverished little city of Calvary, Province Suvalk, Poland, is more famous among the Russian and Polish Jews of this country than any other European ghetto even of ten times its size. The chief reason for it is that that town has produced numerous pioneers who hold foremost positions among the Orthodox Jewiss of America, beginning with New York. Even in the Reform camp there are numerous *Germanized* Calvarians, and the rabbinate of the latter has a distinguished member, now residing in New York who is the son of a Calvarian cobbler. The "meal ticket," of which a fac simile is here reproduced, shows that the people of Calvary had a good system in every public institution.

Several families of that town have located themselves in Des Moines and are, indeed, sustaining the above statement, for amongst them are many good members of the Orthodox Jews of Des Moines, of whom Falk Brody and J. R. Cohen are foremost.

Mr. Falk Brody was born in Calvary, in 1842, and, as his father was a man of means, he remained there in business for a number of years. But when the general persecution against

the Jews broke out in its full rigor throughout Russia and Poland with the accession of Alexander III to the throne of the Czars, like many other of his countrymen, he resorted

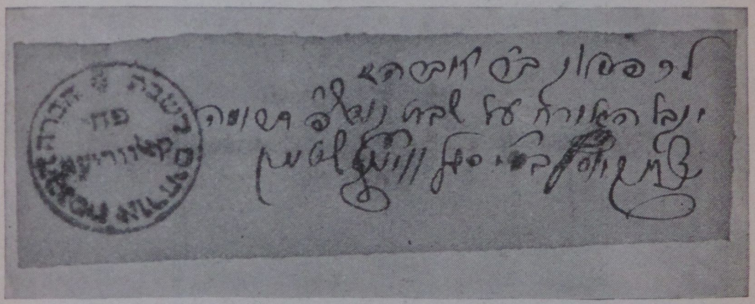


MR. F. BRODY

to emigration. His adventures in this country date back to 1881, when some of his townsmen advised him to become a glazier in New York. He resorted to carrying a box of glass up and down the steps of the large tenement houses of that

great metropolis for but a short time and came to Iowa, where his nephews, the Blotckys, were established in business. But Mr. Brody made a poor peddler, he was not fit for a life of a constant wanderer. Fortune, however, followed him up when he started up a little "peddler's supply."

Mr. Brody, of all the Orthodox Jews of Iowa, has became one of the leading wholesale merchants in this state. He also holds the very rare distinction of being the only Jew in Iowa



FACSIMILE "MEAL TICKET"
Of the Kalvary Hachnosath Orchim. In possession of Mr. F. Brody, Des Moines.

doing over a quarter of a million dollars worth of business annually who keeps his business closed on Sabbath and on all other Jewish holidays. Three of his sons, Harry Abraham and Meyer are now members of his firm and another one, J. I. Brody, is a merchant of considerable wealth in Elliot, Iowa, where he also serves in the city council. Besides his mercantile pursuits the latter owns about 600 acres of good Iowa land, which gives him also an honorable place among the few Jewish formers of the state.

Mr. J. R. Cohen was born in that town of a distinguished family, December 15, 1854, and at the tender age of twelve his sagely father, Abraham, brought him to New York. Young Cohen had to work his own way from the very day he landed on these shores, and he did it with marked credit. In 1874, he married Miss Rachel Levich, a daughter of one of the Polish Jewish pioneers of Des Moines, named Abe Levich, who made quite a fortune by peddling, for he was known to be honest and fair among his patrons in several counties. The first few years after Mr. Cohen married dragged along in one continuous struggle for a living with many disadvantages in his way, until in 1880, he came to Des Moines and established a little cigar factory, which proved to be his right field of enterprise. He remains, even unto this day, firm among the Orthodox Jews, yet he, probably more than any other Orthodox Jew in Des Moines, enjoys the friendship and esteem of all classes of his co-religionists. He is a prominent Mason and is one of the few Iowans who belong to the K. C. C. H. Consistory of that noble fraternity.

Thus it will be obvious in the course of this narration that the Des Moines Jewry was increased by generous and useful members, for, in addition to the above mentioned gentlemen there was quite a number of other ardent workers in religious and charitable matters of among the later Jewish immigrants.

The two congregations, after having succeeded in erecting synagogues, have started out on glorious careers with different views on Judaism; the Bnai Yeshurun continued toward Reform while the Bnai Israel refused to part even with one

iota from Orthodoxy. But the latter were soon to remain as only a part of the East side Jews, for, several new comers, still possessing the notions of their respective little villages,



JULIUS R. COHEN

considered even the Bnai Israel too radical for an Orthodox congregation which was, indeed, the prime reason for the final division of the East Des Moines Jews. Several of the poor and of the remaining peddlers of the early seventies, separated

themselves from the Bnai Israel and rented a room where they have continued to worship until, when their number was increased by many immigrants, they have succeeded in raising sufficient funds to make a payment on a permanent place of worship. They have had no expenses of paying a minister's salary or for any other Jewish institution for a number of years, for the Bnai Israel always had a minister who provide the entire Jewry with *Kosher* meat. They have named their congregation *Beth el* Jacob (the House of the God of Israel) and to-day it is a large congregation where services is conducted three times daily according to Orthodox laws. Its leader for several years has been Mr. C. Silberman, a prominent merchant, and a man of influence among them. The only Rabbi that that congregation has had was A. L. Zarchy, now at Louisville, Ky. The latter holds a prominent position among the Yiddish speaking Orthodox rabbis of the country.

The only rabbi that the congregation Bnai Israel had engaged prior to 1902, was L. Seresevsky. He was born in Tauroggen, Province Kovno, Russia, about 1840, and died at Indianapolis Ind., in 1896. All the other ministers of the Bnai Israel were Chazonim and Schochtim.

When Orthodox Judaism in this country begun to decline, the cause of it was traced to the fact that the young generation understands nothing about it when it is interpreted to them in the Yiddish tongue, which is altogether strange to them, and a movement to establish schools where the Hebrew shall be translated into English, and to engage English-speaking Orthodox rabbis was inaugaurated. The movement followed the dawn of Zionism among the people of Israel, and

it spread itself over every Jewry like a flash of lightning. The Des Moines Jewry was also roused and when one effort during 1895-96, to establish a permanent Hebrew school proved futile, a scheme was promulgated to establish a third Orthodox congregation and to engage an English-speaking minister who shall also instruct the young. Most of the projectors were Jews living on the West side who, hitherto, had to go a long ways to reach a synagogue on the East side. Among them were R. Marks, H. B. Gottstein, L. Aransky and several others, and their earnest efforts proved successful. They have organized the Tifereth Israel congregation, (1901) introduced many innovations in Orthodox services such as men and women worshiping together, to hold Friday evening services late after sunset, etc., and started upon a promising career. Among their members are the Davidson brothers, L. Ginsburg, O. Cohen, Mose Levich, Abe Adler and many other well known merchants and money brokers of West Des Moines, and their congregation is a credit to the community.

Among the ministers of the Bnai Yeshurun congregation was the Rev. Dr. Mueller who was of a more conservative inclination and during his time the congregation was kept back from many radical measures, the latter is now the rabbi of a conservative congregation at Louisville, Ky. But the most scholarly rabbi among the Reformers of Iowa is Soloman H. Sonneshein. He is a scholar of note, and, as a man of the old school, he certainly holds a firm position among the early reformers of this country. He was born in Hungaria, and studied Talundic literature for a number of years, and has been a rabbi among the radical wing of the American Jewry for thirty-five years.

In no American community equal to the size of Des Moines have ever a group of Jews became so conspicuous, such potent factors, or enjoyed as much wealth, prosperity and happiness, as the Des Moines Jewry did. Today the Jews of Des Moines, figuring at the ratio that one-fifth of them are children of school age, number close to 5,000, which is practically one twentieth of the population of that city, and no other class, if the city should be divided in twenty parts, can produce so much to boast of. The general notion that the Jews are either merchants or peddlers is altogether groundless, in so far as the Jews of Iowa generally are concerned. The Jews of Des Moines, while there is a great percentage of merchants among them, are nevertheless represented in almost every trade or profession which is available in the community. In fact they produce a greater variety than probably any other class, part of which is due to the fact that they originally came from different sections of the globe and, therefore, were naturally of all sorts of trades and professions. Among them are factory hands, street laborers, tailors, cobblers, watchmakers, butchers, printers, cabinet makers, masons, actors, musicians, school teachers, book-keepers, saloon keepers, grocery men, rag pickers, news dealers, antique dealers, money brokers, manufacturers, wholesalers, iron dealers, peddlers, photographers, telephone and telegraph operators, public office holders, trained nurses, lawyers, physicians, financiers, real estate dealers, insurance agents, landlords, capitalists, jewelers, pawn brokers and great captains of commerce of industry in whom part of the pride of Des Moines rests. But there is practically not a single drunkard, professional beggar, tramp or gambler

among them. And while their average wealth is far from being fabulous as is generally current to be, there is a remarkable absence of poverty and distress among the Des Moines Jews.

About half of the charity distributed by the Des Moines Jews goes to institutions and poor outside of Des Moines. The total cost of maintaining the four congregations during the year ending 1903, was $7,350. Besides their religious institutions, they are supporting three ladies' societies, one Order Brith Abraham lodge, one Bnai Brith lodge, one Odd Fellows lodge and three Zion societies. The Orthodox Jews are contributing $500 annually toward the maintenance of the Jewish institutions in Palestine, besides their contributions to American Jewish institutions, travelng preachers, and Jewish poor of European cities. While there are, as in all other Jewish communities, some denominational differences, yet the spirit of brotherhood which prevails among them is matchless among any other class.

Between the years 1883-91, not a single Jew divorce case was ever tried in Des Moines, and only eleven such cases have happened in the history of the Iowa Jews, six of which were in Des Moines. No Jew in Des Moines was ever convicted on a charge of adultery, robbery, larceny, homicide, manslaughter, extortion, or any other similar crimes. Several cases of illegal bankruptcy, receiving stolen goods, and one case of arson aggregate the amount of criminology among the Jews of Des Moines, but even in those cases most of the defendants were not convicted.

A good deal of sensation, anxiety and talk has caused the "Finkelstine murder" in Des Moines Jewish quarters. Mr.

Finkelstein was on the Des Moines police force for several years and quite prominent among his fellows as well as among the Jews. When the Des Moines municipality was struck by a wave of reform, Mr. Finkelstein joined the crusaders and for a time was the terror of the Des Moines vice fraternity which consisted of no small membership. In his efforts to read the city of its criminal elements, Mr. Finkelstine never remembered his own life, which was indeed plotted against, and as he was walking through an alley some one, whose identity cannot be ascertained even unto this day, struck him with a club over the head and he fell prostrate in a pond of his own blood. (1902.) His death roused the whole state, and a negro, named Walker, was convicted and received a sentence of eight years in the penitentiary.

The Dryfus drama touched the hearts of the Des Moines Jwry and an indignant meeting was held where many prominent Jews and Gentiles expressed their bitterness against the French militerism and passed resolutions to that effect.

The Kisheneff tragedy spread horror even in Des Moines, and a great deal was done toward the help of the victims. A mass-meeting was called over which the governor, A. B. Cummins, presided and many influential men spoke denouncing Russia and its ruler, and resolutions urging the United States government to file a protest against Russian inhumanity were unanimously adopted. The Governor then appointed a committee to raise funds for the sufferers and about $1,200 was collected.

The Jews of Des Moines have achieved wonders in the comparatively short period of their sojourn in that town. In education, charity, business and all other human enterprises they are second to none; and in morality, love and affection for their family they retain the true Jewish characteristics which is, indeed, matchless among any other human races. Whatever faults there are among them the future will remedy.

CHAPTER XX.

THE DAVENPORT JEWRY, 1874-1903.

Transition of Judaism—Reorganization of the Davenport Congregation—Initiative Step Toward Reform—Spirited Opposition—Temple Enamel Erected—Davenport Ladies—Equalization of Women in Judaism—Cloud Shadowing Glory of Davenport Jewry—Final Triumph—Rock Island Ghetto.

An abrupt blast of the ram's-horn trumpet, such as is usually employed in ushering in a Jewish New Year, interrupted the deep lethargy of the Davenport Jewry and, ever since, its consciousness continued marvelously among the most conspicious Jewries of the middlewest. During the decade of which but oral communications were preserved we find the Jews of that flourishing city investing everything available in them solely in temporal matters. Fate, however, was very kind to the faith of their fathers; it only spent a lullaby to still it to sleep, but it aimed at it none of its blows, it did not touch its vitality.

Judiasm generally in this country, during those days, suffered the results of transition. A religion binding its adherents in every avenue of existence, forcing its laws upon the

individual as well as upon the community, a religion which has been the very vitality of a great people for thousands of years, which has become part of the life of every Jewish household, could not be changed, modified, or reformed in a fortnight, could not lose its hold upon its partisans submissively. The leaders of Reform Judaism partook a taste of the task to break a bottle and not spill the wine thereof, when their persistency urged upon them the destruction of the "outward forms of Judiasm", as they were pleased to style the dietary laws, the entire Talmudic Judaism and the rituals adopted by the *Kneseth ha G'dolah.* (Great Assembly) Judaism, in its entirety, is composed of a code of laws and a declaration of principle; it supplies rules for temporal matters and provides thought for the sentimental side of man's existence. We cannot divorce one and embrace the other unless we undermine the very foundation of religion, unless we yield the Bible to its enemies. If we abolish one half of the Mosaic laws the other half loses its prestige. If one kind of laws were framed by men there is no reason to make one believe that the other comes not from the same source.

But the leaders of Reform in America were more practical, or at least, more successful, than their predecessors, the Berlinites, in that they have founded a Judaism which in the future, if moulded with more conservativeness, will lead the Jewish people to the top-most position among the enlightened nations of the earth.

Judaism was thrown into a choas; a folded obscurity brought an expansion of darkness upon the horizon, and during that tumult—which was in part a natural result of estab-

lishing fixed laws for rising communities in an unsettled land —the Jew has accustomed himself to vioalte indifferently all those laws which his ancestors lived and died for and, no sooner was that accomplished than the Reformers stepped forward and offered a Judaism for the American born children of an entire new construction. And, notwithstanding the fact that history cannot sanction such methods in Judaism, it must be admitted that had they not stepped forward the fate of the young generation would have been similar to that of the Berlinites.

The Davenport Jewry, from its very inception, was stamped with the seal of Mendelssohnian thought, and, as the conditions were largely against the observance even of the most liberal kind of Orthodoxy, it was but natural for it to suffer its transitory period along with the other smaller communities of this country. And although reports have been preserved of several *Schochtim* and *M'lamdim* who were the care takers of Judaism in Davenport during the years 1862-74, it was only a rally of a fainting spell, but no real Jewish life existed. The problem of bringing up their young confronted the Davenport Jews when their number began to multiply, and—what manner of Judaism could they have offered to the thoroughly Americanized young ones? Could they fall back to the kind of Orthodoxy their fathers instilled in them? No, that faith was long since forsaken by themselves. They have, therefore, resorted to whatever improvement they deemed more beneficial to their children. Of all the Jews of Iowa the Davenport Jews had no need of germanizing themselves in order to dejudaize Judaism, for they were

real Germans, with hardly a flavor of Poland or Lithnania about them. And, in adition, their sincerity cannot be questioned, for from the accounts preserved by their congregation, their zeal and earnest efforts appear most conspicuously and, it is, therefore, no surprise that theirs is the only community in Iowa where Orthodoxy cannot gain a firm foothold.

The Bnai Israel of Davenport was re-organized at the end of the Jewish year 5634, (September 6, 1874) and, although at that time no radical measures were resorted to, it was mainly due to the fact that even the Reformers themselves were yet schemeing their subsequent bold declaration; yet whatever liberalism possible in those days was adopted by them. Their growth during the choatic period was of a slow nature, but all those who settled themselves among them prior to 1874, were men of standing and culture who subsequently figured prominently in the final development of that flourishing Jewish community.

There were but remarkably few changes in the leadership of the Davenport Jewry so long there were few pioneers among them, yet was not their career wholly spared from strifes and little troubles springing forth from one source or another. And, as not all of them were able to devote their attention to communal matters, the leaders who undertook to carry the burdens of the community upon their shoulders were mostly distinguished men who were able to spare some of their time for the welfare of Jewish matters Most conspicuous among those pioneers who are now deceased were: M. Raphael, president of the Bnai Israel for ten years; John Ochs,

president for four years; W. Freund, first presidtnt of the reorganized Bnai Israel; Dr. R. Alberty, secretary and prominent leader for several years; L. Greenbaum, A. Frank, Jacob Raphael, A. Meyer, J. Jacobson, Joe Froelich, A. Moritz, H. Deutsch, A. Freudliech, Herman Silberstein and D. Rotschild, Sr. Among the living leaders of the Davenport Jewry today are : I. Rotschild, D. Rotschild, president, Bnai Isreal, M. Levy, Joseph Ochs, Louis A. Ochs, Isaac Kline, J. H. Raphael, Isaac Petersberger, Martin Silberstein, A. Mosenfielder and Alex Petersburger.

The Bnai Israel, after its reorganization, commenced on a career of continuous glory, every one of its efforts during the past thirty years was crowned with triumph regardless of the many struggles, dissensions and obstacles it was forced to meet on its sacred path. The spirit of harmony yas interrupted but twice during its long career, but as its mission was to further the sincere cause of its partisans it came out victorious in the end. The spiritual guide of the Bnai Israel during its first struggles, and for a considerable time afterwards, was Rev. Mr. I. Fall. He was engaged as chazan and teacher in January 1875, and continued to please the greater majority till 1890. He holds the record among the Jewish ministers of Iowa in length of service, for no other rabbi or chazan served longer than seven years in one congregation. He was a native of Germany, and, although of limited knowledge, he was successful in leading his flock with remarkable ingenuity.

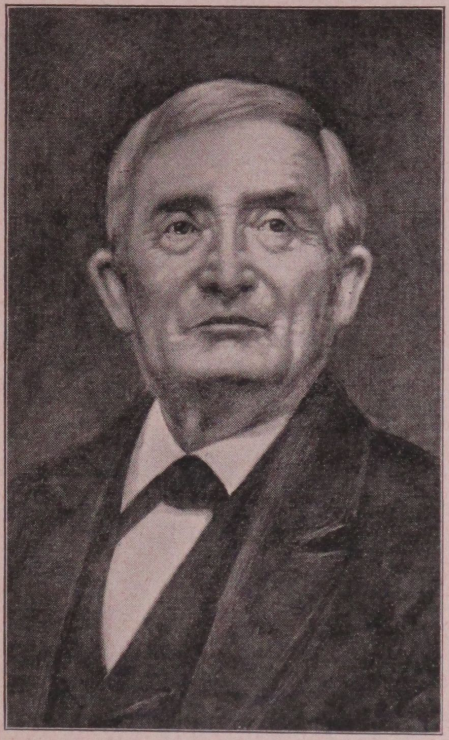
The presiding officer during the reconstructive period of the Bnai Israel was John Ochs, (1875-79) but it appears that the

notion of a too rapid transition was displeasing to the latter, although he himself was afterwards a sincere follower of Reform Judaism. It was at a meeting held March 30, 1879, when the Bnai Israel decided to join the Union of American Hebrew Congregations and to inaugurate all such changes as it deemed preferable by the Reform leaders, that John Ochs tendered his resignation as president and with him the lesser leaders and acouple of influential members also withdrew from activity; but matters were settled amicably as soon as the leadership was thrust upon the shoulders of Mr. Michael Raphael.

Mr. John Ochs was born at Nordsteden, Germany, in 1811, and, after having spent the first half of the Nineteenth Century in Europe, he came to Davenport (1854) and soon engaged himself in the real estate business. He was the first Israelite in Davenport to recognize the need of a Jewish cemetery and in 1856, he purchased a piece of ground which has served as a burying place for the Davenport Jewry even unto this day. He was the most conservative Jew among the pioneers of Davenport and enjoyed the esteem and love of his neoghbors all his lifetime. He died, May 11, 1880.

The projectors of the movement which caused the dissension were A. Moritz, Dr. R. Alberty and L. Greenbaum, who were previously appointed as a committee to devise means how to further the cause of Judaism. They have brought in recommendations which sounded on the whole very conservative and admirable, indeed, but as one clause of the recommendation encouraged the adoption of the English language

for the pulpit, it proved disagreeable to those who still retained the love for their mother tongue, which was German. Even in this respect the Bnai Israel only experienced the same crisis



JOHN OCHS
First Jewish Real Estate Dealer in Iowa

the Portuguese Jews had to face and the Russian Jews are facing. But it surely was not out of lack of patriotism to this country that English was opposed to, it was rather

the instinct of mankind to yield none of the charms of childhood to ruin that which appealed strongest to their hearts, besides, English was but little understood by those pioneers who came here well advanced in years.

Meantime the community grew in wealth and numbers, and a demand for a permanent place of worship was created. Those who came to the assistance of the brave were the heroic mothers and charming daughters of the Davenport Jewry. They were organized at first in a Ladies' Aid Society confining their labors to take care of the sick and needy and to look after the cemetery, but when a movement to build a Temple was set in motion they were first to offer their services. And they were successful, too. For, as in every other progressive Jewish community in Iowa, the ladies of Davenport distinguished themselves in raising sums by means of balls and entertainments, and as well as the Talmud is full of praise for the Egyptian Jewesses who were conspicuous in this country during the transitory epoch, they have rescued Judaism from the verge of extinction and placed it at the summit of a triumphant arch.

On July 5, 1885, the congregation was already strong enough to commence vigorous steps toward building a Temple and it was decided to let the contract out. Thus it is obvious that the year 1885 was the most important one in the history of Judaism in Iowa; for during that year the Bnai Yeshurun and Bnai Israel synagogues of Des Moines were also built and even in Sioux City a congregation was organized during the summer of that year. On the building committee served Mess. M. Raphael, president; A. Moritz, Isaac Rotschild, treasurer of building fund; Joseph Ochs and H. Deutsch.

The first step toward modern Reform was taken at a meeting held February 28, 1886, when it was decided to wear no hats during the dedication services, for, in accordance with Orthodoxy, it was the most radical step yet ventured by an Iowa Jewish congregation. Strange, indeed, that at the same meeting only $25.00 was appropriated to engage an English speaking rabbi to deliver the address of the solemn occasion. At the same meeting the family of Rothschild was honored most elaborately, for upon the request of Max M. Rothschild it was unanimously voted to name the new Temple—Emanuel, in honor of Moses Emanuel Rothschild, who had lately died. This was, and is even unto this day, the greatest honor yet conferred upon a Jewish name in Iowa by any congregation.

The entire cost of the Temple was $5,082, and, considering the size of the community and remembering that only a portion thereof were interested in religious work and busied themselves in the welfare of Judaism, this work was most remarkable.

About that time an attempt to discharge Mr. Fall and engage another minister who should also be a preacher was made, but it appears that the chazan was too strong for his opponents and his services were prolonged for several years more. Mr. Fall might serve as a specimen of the old type of Jewish ministers of this country, who have advanced with the general process of evolution of Judaism. He was most Orthodox, like a number of others of his class, when he came to Davenport, but was ever ready to yield to the demands of his

flock, for he never raised a voice of protest against any radical measure ventured by his constituents and was ever ready to follow every sort of naive customs promulgated by them.



TEMPLE EMANUEL
Davenport

On August 25, 1889, a new law in Judaism was enacted by the Bnai Israel, although they were not the originators of the project. It was unanimously voted that the established law in

Judaism that a Mynion is constituted only of ten males over thirteen years of age was too much against civilization and, instead, they have made it a law in Israel that ten persons, male or female, over thirteen years of age, shall henceforth be considered a mynion to conduct services with. Such decree had already been promulgated by the Conference of Reform rabbis in the famous Pittsburg platform, but in Iowa the Davenport Jewry was first in agreeing with the modern sages of Israel The reason for enacting that law is more because of lack of attendance in Reform Temples during services than for placing the Jewish ladies on equal footing with their husbands, fathers and brothers in Judaism. Women, originally, were thought to occupy themselves more with domestic matters, added to that was the fact that Jewish services were to be conducted by ten Israelites who were to wear phylacteries and fringes during week days, and fringes (Talith) during Sabbaths and holidays, which women were excused from wearing for several reasons, and good ones, too; but modern Jewish theologians have cast all those symbols away and decided that women were capable of performing religious services equal to men. But history must pass over such steps peacefully so long women were not advised to go to war.

After the equalization of women by the Bnai Israel, it was discovered that Rev. I. Fall was too old for the congregation, and even his music, although assisted by a hired choir, was thought too ancient, which were good grounds to discharge him before the holidays of the year 5650 (August 5, 1890) notwithstanding his pleadings and protests and claims. But

God had in store a course of purgatives for the Bnai Israel; He inflicted upon them a product of the chaotic period as the successor of the peaceful and meek Mr. Fall. He was a stray sheep, knowing no road in Judaism, having in his mind that everything hitherto forbidden was now free to partake of, and, once having come to that conclusion, no fence to check his demoralizing speed was left. He was a Mr. Freuder, originally from Minneapolis and an Hungarian by birth. No sooner has he assumed charge of the Bnai Israel than disagreement dissension and discontentment arose among the members and it threatened to overthrow the entire construction built with the sweat and blood of the pioneers. Freuder was soon dismissed, but his last act which was to declare himself a convert to Christianity, caused still more uproar in the Jewish community until a report of one meeting reads that not a single member would pledge himself to contribute toward the salary of a minister. He did it to spite the Jews of Davenport, but many even of the sound-minded among them, at the time, would not consider the fact that it was for the good of Judaism that he has thus exposed himself, and, instead, their indignation was directed against the religion of their fathers. But that was only a whirlwind which lasted but a few moments, and no sooner did the sun appear than the entire horizon looked as bright as ever. The climax of the unpleasant event was reached on September 11, 1892, during Mr. I. Rotschild's administration, who had filled the unexpired term of Louis A. Ochs after the latter resigned. That meeting was the most disorderly one in the history of the Davenport Jewry, for no business could be transacted and no officers were possible to choose.

Mr. M. Raphael, though old, undertook to pacify the disturbed minds and that great pioneer succeeded most remarkably in his undertaking, for soon the Jewish horizon in Davenport was brightened and the cloud disappeared.

Another great champion to fight the cause of justice to everybody was Mr. D. Rotschild, Sr., and, while the cloud was hanging to overshadow the glory of the community, he was the bright star to herald the future dawn of the golden period of unity and concord. Hitherto all such members who lived in Rock Island and Moline, Illinois, have not received an equal share of benefits in the Bnai Israel congregation, although they have paid dues as well as their Davenport brethren. When the Temple was built they also have contributed accordingly, and when they were not permitted to serve on the school board, etc., a general murmur was current among them and they were about to sever their connections with the Bnai Israel. Mr. D. Rotschild, Sr., took up their cause and championed it vigorously until he succeeded in gaining for them final equalization. Among the prominent members of the Illinois side of the Mississippi who assisted every undertaking of Bnai Israel are: W. A. Rosenfield, A. Rosenfield, Joseph Rosenfield, Mrs. Julia E. Rosenfield, M. A. Loeb, M. C. Rice, Rock Island, and Sol. Hirsh, Simon Hirsh and L. Rosenstein, Moline. The Rosenfield family, although geographically living in Illinois, are, and have been identified in all matters of religion and benevolence of Iowa, and theirs is another great name which has been glorified with wealth, honor and philanthropy during the course of events among the Jews of Iowa.

On February 19, 1892, Rev. J. Kahn was elected to direct the spiritual affairs of the Bnai Israel and from that day the congregation continued to proceed from strength to strength until it has become the leading Reform Jewish community in Iowa. Rev. Kahn served the Bnai Israel for three years, and after him, Rev. Maurice Thorner was elected. During the latter's first year Mr. D. Rotschild was chosen president of the congregation and Mr. Martin Silberstein became a factor in the Davenport Jewry. During the years 1897-1900, Mr. Joseph Ochs presided over the congregational affairs and his administration was marked with great success. The present minister, Rev. W. H. Fineshriber, who is still a young man, leads his flock, with extraordinary ability, according to the Cincinnati platform and enjoys the esteem of Jew and Gentile alike.

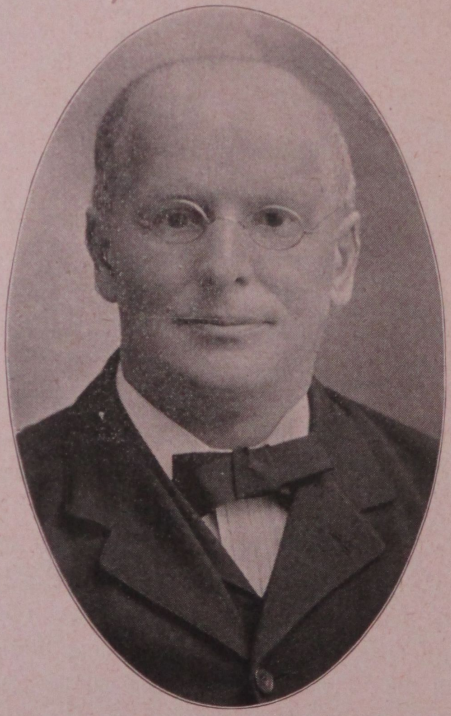
In commerce and industry the Davenport Jewry even excels Des Moines, for, according to the size of the population, the former has more merchants and men of wealth than the latter. There is a remarkable absence of artisans among the Jews of Devenport, for most of the newly arrived immigrants are resorting to peddling, although some of them are tailors, shoe makers, bakers and carpenters. The most prominent one in the Davenport Jewry to exert some political influence is Martin Silberstein, but there is, however, not one among them who cares for political jobs. In their relationship with their Gentile brethren they are equal to the Des Moines and Sioux City Jews and even closer, for they frequently exchange ministers and pulpits and the brotherhood of man cannot be closer

together than when the Jews listen to a sermon delivered in their synagogue by a Gentile preacher and when the Gentiles invite a Jewish Rabbi to preach in their churches.

Orthodoxy cannot gain any stronghold in Davenport, and the few orthodox Jewish families, who are uncompromising and are living in Davenport have to cross the Mississippi to Rock Island in order to enjoy good old fashioned Judaism. It is as hard for a Davenport Jew to be an orthodox as it is for a Rock Island Jew to be a reformer, and, whether Iowa or Illinois has the best of Judaism the future will chronicle.

Rock Island is a unique little Jewish community. It is a ghetto in the full meaning of the word. All keep Sabbath. Friday evening puts a holy garb over that part of Rock Island where stands the beautiful little schule. Through every window of a Jewish habitation lurk the Sabbath candles. Every maiden wears the identical blush of her ghetto sister in the hands of exile. One forgets he is in the rushing center of the Trio City when he comes into the little synagogue and beholds young and old gracing the Sabbath in a most orthodox way. Here again the European Jew sees the sacredness of ancient Judaism winking unto him from every bench, from the almemer, through the candlesticks—but, behold, the tapers of electricity which burst through the chandeliers marks the great change! The Jewry which now numbers about five hundred Jewish souls, was founded in 1881, by Mr. M. Morris, who came from Slabody, Province Suwalk, and when the outbreak in Southern Russia left so many of the Jews

homeless, quite a number of them came to Rock Island in search of a home and bread. Mr. Morris became the dealer, while all other Jews were "his peddlers." Since, Mr. Morris became an influential business man, while all the other Jews of



ISAAC ROTHSCHILD

Rock Island are faring quite prosperously. They teach their children as they were instructed themselves and for Jewishness Rock Island remains matchless among the smaller Jewish communities in America. Among the others who have taken care of

the weal of the Rock Island Jewry are, Simon Louis, Jacob Taxman, N. Baker and S. Silverman. The latter is of the old type Jewish teachers who sacrificed his health in his efforts to perpetuate Judaism among the young Americans.



MRS. ROSA ROTHSCHILD

There was not a single Jew, since the Davenport Jewry was founded, sentenced for any felony, and only four Jews were inmates of the Scott county jail during the years 1848-96. The

family love, singular to Jewish life, holds sway in Davenport also, and only three divorce cases appear on the records between the years 1865-1893. Only one case of insanity appears during the entire history of the Jews of Davenport and not a single Jew or Jewess were ever sent to a county or state asylum.

The Davenport Jewry has in its midst a niece of the late baron Berthold Auerbach, the poet—the only Jewish lady in Iowa connected with a titled family—whose name is Rose Rothschild (born 1846). Her husband, Mr. I. Rothschild (born 1844) is one of the foremost Jewish citizens in Iowa, and at one time was one of the wealthiest merchants of Davenport. He of all the Davenport Jewish pioneers, has the most romantic career back of him, but, notwithstanding the triumph of fate over his wealth, he retains his unimpeachable reputation and is, even today, one of the influential and most distinguished members of the Davenport Jewry.

Mrs. Rosa Rothschild, besides her remarkable distinction, is a lady of great esteem and very useful in every noble undertaking of the Davenport ladies.

On the whole the Davenport Jewish community is a model in itself and there are many families in Davenport, who, in the future, will be leading factors in the making of Jewish history in this glorious land.

CHAPTER XXI.

THE SIOUX CITY JEWRY, 1869-1903.

Sioux City—Classification of the Jews—Cemetery Was First Thought of Pioneers—Godfrey Hattenbach—Founder of Cities—The Cer Zedek of Iowa—Second Rally of a Religious Nature—Disinterment—Arrival of Persecuted Jews—Adventures of Orthodoxy—Ladies Inaugurate Movement to Build a Temple—Sioux City Jewry Starts on a Golden Career.

After the Civil War it came to pass, that zeal, indefatigableness, sound-mindedness, steadfastness, civilization, labor and craftiness formed an amalgamation and invaded the rocky hills, dreary valleys and cheerless plains round about an insignficant townlet bearing the name of a savage tribe and, in but one score and ten years, turned the entire dreadful panorama into pleasant heights, kingly dales and picturesque avenues adorned with palatial residences, magnificant structures rising far above the level of the Missouri; busy working plants producing fabulous wealth, prosperous business establishments combating each other in affluence and magnitude, immense school houses accommodating thousands of fairy-like youngsters in their pursuit of knowledge, tens of thousands of sturdy

men and beautiful women—all of whom testify the greatness, progressiveness, wealth and happiness which hold sway in the fair municipality known on the map as Sioux City, Iowa.

In that city, among sixty thousand others, dwell close to two thousand souls of the House of Israel. Some of them proudly bear the stamp of Americanism, others are still climbing to reach that summit, while still others are as yet in full possession of the token of the wandering Jew. Some enjoy the pleasure of purchasing and disposing of Sioux City's treasured soil, others are numbered among the princely merchants and captains of industry, while still others are happy to mend the cast off garments of Sioux City's privates and hire out the strength of their muscles for bread and home. Some worship Jehovah after the latest fashion, others are scheming a new design to suit the taste of the rising generation, while still others are continuing to worship even as the lark sings, without art, without a fixed scale.

The Mount Sinai Temple lurks through the fashionable residences on the heights, and the Adath Yeshurun synagogue is hidden among the plain dwellings on the brink of a dale.

It is very remarkable that the few Jewish pioneers of Sioux City should have thought of death before ever any form of an organization was considered. In Keokuk we have met the early Jews struggling to plant the seed of benevolence in their midst; in Davenport, we found them craving for Kosher meat; in Des Moines we beheld them longing for prayers and, strange indeed, in Sioux City we have to chronicle their anxiety about sepulchres. For, in 1869, when their entire number did not

exceed twenty-five souls, a meeting took place among them and its prime object was a cemetery. Mr. Godfrey Hatbenbach donated a certain lot, in "Coal's Addition" of that city. for the use of a Jewish burying-place, which was accepted and used as a cemetery till October 29, 1884. This incident, how-

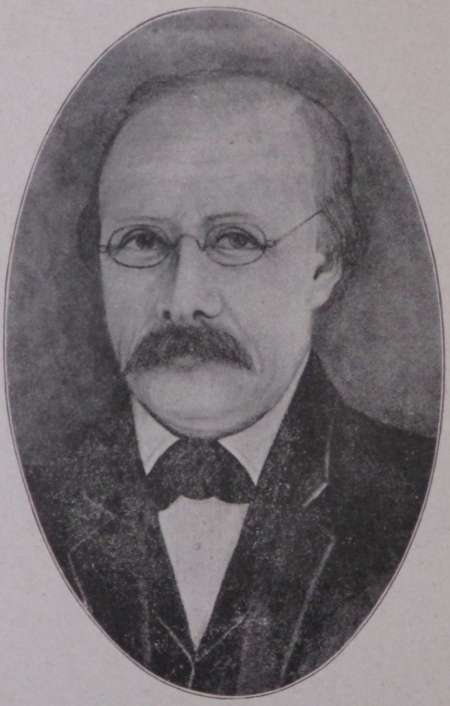


MT. SINAI TEMPLE—SIOUX CITY

ever, was of great importance to the Mount Sinai congregation, for it actually traces back its history to that year, notwithstanding the fact that no formal organization existed prior to 1884.

Through a chain of incidents connected with the romantic career of Mr. Hattenbach the Sioux City Jewry—although very small in number during the entire period of activity

among other Jewries of Iowa—has been making Jewish history in several different ways. This fact also places Mr. Hattenbach among the leading Jewish pioneers of Iowa and the northwest.



THE LATE WM HATTENBACH

Godfrey Hattenbach was born in Darmstadt, Hess-Cassel, Germany, March 13, 1813, and at the age of twenty-six he landed in Baltimore, where he commenced his career in this country as a peddler and laborer of all manners of hard work.

Finding but little prosperity and still less delight in his various enterprises he came to Missouri (1848) and made a handsome fortune by peddling and subsequently by conducting a general store in St. Joseph, the town he assisted in laying out. During 1852-53, he was engaged in auction and commission business in Cincinnati, Ohio, but, havinge met with several reverses he came out West and settled himself in Council Bluffs, Iowa, where he established a general store. He was a genuine specimen of the wandering Jew and could not forbear too much sameness and tranquility, and whenever he could find something to invest his genius in he was ready for action without hesitation. He left Council Bluffs and came to a piece of territory on the bank of the Mississippi river about ten miles below Sioux City where a town was about to be founded. He plunged into the project at once and invested his entire capital as well as his energy, time and hard labor in building up the town which was named Omadi, Nebraska, (1855.) But even there he refused to remain longer than two years, and in 1857, he landed opposite Sioux City, on the Nebraska side of the Missouri river, and laid out the town of Covington, Neb. There he was greeted with bright prospects and, relying upon good hopes, he built a hotel and made preparations to establish himself permanently. But the natural elements were very cruel to him, for no sooner was he at ease that a storm swept his plant clear off of its foundation. He rebuilt the hotel and continued in Covington persistently. And another storm struck his inn. Cruel, indeed. He was left without means, disheartened and dis-

mayed. But his undaunted courage did not yield to fate's blows and, no sooner was he able to realize the shock than he was determined as ever to fight his battle for existence.

The fate of Omadi was inundation, a havoc storm lifted the Missouri above its shores and washed away the entire work of men. Covington was subsequently merged into the present South Sioux City, Neb.

Mr. Hattenbach became a fisher, out of which he made money enough to start the first billard room in Sioux City (1858.) Having again acquired a handsome fortune he concluded to return to Cincinnati, which he did. There he was engaged in the cigar manufacturing business for three years and, for some reason, again returned to Sioux City, where he remaine until his death. (August 12, 1879.)

While thus moving around, building, struggling, suffering, and triumphing, Mr. Hattenbach was blessed with six sons and one daughter, and that fair daughter of Judah was destined to honor the Iowa Jewry in a unique way. A most worthy young American, a descendant of a prominent Gentile family, named D. A. Magee, fell in love with her and, seeing no other way to make the young Jewess his own, Mr. Magee went to Cincinnati and became a full fledged Israelite according to the laws of Moses and Israel. Having entered the covenant of Abraham, he came home and imparted the news to all of his friends and relatives and told them that within their midst will he continue as a Jew. He might justly be styled the *Ger Zadek* (righteous proselyte) of the Iowa Jewry, for not only has he

proved his sincerity at the time he married Mr. Hattenbach's only daughter, but from the very first minute the Jews of Sioux City formed an organization even unto this day he continued to take an active part in all Jewish matters.

Subsequently the citizens of Sioux City honored Mr. Magee and chose him as the mayor of their fair city, for he became wealthy as a packer, and influential among Jew and Gentile alike. Appreciating this fact, the Iowa Jewry might well boast itself of the most worthy *Ger Zedek* in the whole history of the Jews of the United States.

During the years 1869-84, several prominent families located themselves in Sioux City, and most of them were successful in every one of their undertakings. No services were held, nor Orthodoxy in any form was resorted to prior to the arrival of a sufficient number of Russian and Polish Jews to constitute a mynion which, however, did not come to pass before 1892.

The first meeting held under the auspices of the majority of the Sioux City Jews took place on June 27, 1884, when the Mount Sinai Cemetery Association was called into existence. Those who took an active interest in forming the organization D. A. Magee secretary, while Sig Shulien and Ch. Wise Magee, J. M. Cohen, J. Feldenheimer, S. Greenwald, H. Heyman and M. Wise. Joseph Shulien was chosen president and D. A. Magee, secretary, while Sig. Shulien and Ch. Wise were appointed to secure suitable ground for a cemetery. On the 5th day of August following the association was incorporated and, as they have purchased a tract of ground adjoining

the Floyd Cemetery, the city council, on the above date, passed an ordinance giving the right to the Mount Sinai Cemetery Association to pass over and use in common the main avenue in that cemetery.

Between October 29th, and November 2nd, of that year the bodies of the old cemetery were disinterred and laid to rest in newly dug graves upon the new one, although at that time, as it was yet before th Pittsburg Confrence, disinterment was not practiced even among the radical wing of American Jewry. The Orthodox law permits it only in cases where to leave the dead in their original sepulchres would mean a desecration to them, otherwise the dead are not to be disturbed. The ground work of Reform constructed by the Sioux City Jewry commences deep, indeed.

A still greater record in the annals of the Iowa Jews was broken when the Jewish ladies have organized themselves (1884) with a view of raising funds and inducing their husbands to erect a house of worship. The Deborah-like women were quite a few in number when their Hebrew Ladies' Aid Society was formally declared ready for existence. The leading spirit of the wise movement was Mrs. J. M. Cohen and the charter members were: Mesdames J. Shulien, J. Marks, D. A. Magee, M. Wise, Sig. Shulien, (deceased) Ch. Wise and J. Feldenheimer. The main object of the ladies, however, was to help the poor and needy.

The second rally of the Sioux City Jewry, although full of vitality at its appearance, did not succeed in infusing the needed amount of life in it, for it soon sunk in a deep lethargy and Judaism was only thought of when the *Kadish* was recited over

the grave of a parent, brother, sister, child or relative. The Jewish spirit which kept them together was a mere ghost of little more consequence than a shadow. Everything they had gained during their childhood, everything their parents had imbued within them vanished form their memories, and nothing new could come and knock at their gates since no effort was endeavored prior to 1898, to form a congregation and engage the services of a minister. But, how wonderful has their indentity been preserved, notwithstanding all these!,

About 1888, some of the Russian refugees, who were still penetrating the globe in groups searching work, rest and peace, chanced to land in Sioux City, and from that time onward the Orthodox Jewry of that city kept pace with all the larger Jewries of Iowa. There possibly could not have been any form of compromise between the Americanized Germans or Germanized Lithuanians and the pauperized Russians or Russianized paupers at the time of the latter's arrival; for, although all of them were Jews, they, nevertheless, were as far apart as the poles in their religious convicions, mannerism and dress. The Chassidic immigrant would no more yield to partake of a meal which was not prepared according to the Mosaic dietary laws than would his more fortunate American brother consent to go to Russia and become prey to the remorseless mob of the czar's domain. They could neither eat nor worship together. Deep in the bottom of their hearts, however, began their unity. The Chassid pitied his American brother because the latter failed to wear fringes (*Zizeth*) or phylacteries (*Tphiliu*) as much as he himself was pitied for not having a place where to rest his head upon.

But the Russian, Polish and Roumenian Jews did not depend themselves upon the aid of their wealthier brethren—they have at once, went to work. And while they cannot boast of great wealth, they can, nevertheless, pride themselves in what they have accomplished in but one decade. The Orthodox Jews of Sioux City, on the average, are the poorest Jewish inhabitants in Iowa, yet they all are happy because of the liberty and concord they enjoy, because they are all making their livings without being in danger to be deprived of the little they have got, because they have considerably more than they ever could have in the lands of persecution. Yet, there are some of them who figure prominently among the business men of Sioux City, and if all who are from the same lands of torture and deprivation would not Germanize themselves, their average wealth would increase marvelously and among them would be found quite a number of the aristocracy of the Sioux City Jewry.

But despite of all the disadvantages, they are existing under one congregation and are climbing the steps of the ladder of progress with remarkable courage and steadfastness. In charity and in helping new comers who met with a fate similar to their own, they are foremost among the Orthodox Jews in Iowa, and their sincerity in retaining Orthodoxy as their standard cannot be questioned. Prominent among them are: the Krugers, Brodky, Barons, Prusners, Isaac Gottstein, son of Simon Gottstein, one of the pioneers of Des Moines, Hymon Levin and quite a few others. Most of the younger element are working in factories, shops, packing houses and the like, while some have resorted to farming and are doing quite well.

There are also many clerks, stenographers, tailors and shoemakers among them. Yet there is quite a large percentage of peddlers and more than a few second-hand dealers of all kinds among them. On the whole only praise can be bestowed upon their short career when their condition at the time of their arrival is taken under consideration.

The have, as small as their community was at that time, managed to maintain quite a scholarly Rabbi, whose name is S. H. Kaversky, now Rabbi at St. Paul, Minn., for several years. Their second minister who served them in the capacity of schochet and chazan is a son of the late Rabbi Rabbi Robinowitz of Chicago, Ill., who was considered among the greatest Yiddish-speaking Rabbis that ever came to America. But the more progressive element is endeavoring every effort to induce the congregation Adath Yeshurun to engage the services of an English-speaking Rabbi who could perpetuate Judaism among the young who were born in Woodbury county and know neither of ghetto Judaism nor of Chassidic jargon.

Reform Judaism in Sioux City begins with the dawn of the Jewish year 5659, (Nov. 11, 1898) and during the comparatively short time it has invaded every prosperous Jewish house in that city, and its effect upon the young generation is most wonderful. The Mount Sinai congregation belongs to the radical wing of Reform, having inaugurated Sunday services and sheltering not a single *Sepher Tovah* (scroll of the Pentateuch) in their Temple. Strange, indeed, that the Law of Moses should be banished from Mount Sinai. Yet there

can be found no other community where the Jews exhibit more proudness of their ancestry, more thoroughly Jewish traits than the Reform Jews of Sioux City.

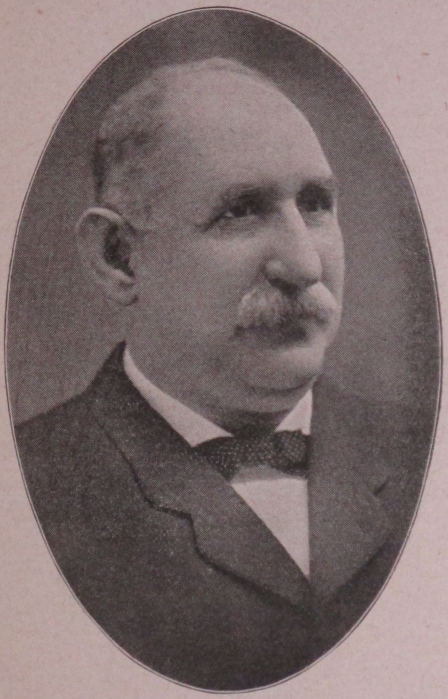
Their temple was built largely through the efforts of the ladies, and the man frankly admit that had it not been for the heroic efforts of the Jewish women no such place for Judaism in Sioux City would as yet have been made a matter of fact. Their first services were conducted at the Masonic Temple, which is, indeed, very complimentary to both, the Masons and the Jews.

During the years 1899-1902, Rabbis Ellinger and Leiser have officiated, both of whom resigned much to the regret of their constituents. But, forsooth, the golden period of the Mt. Sinai congregation dawned when Rabbi Eugene Manheimer, son of Professor Manheimer of the Hebrew Union College, was chosen as its spiritual guide. The youthful Rabbi has even gained the admiration of the Orthodox Jews and he, in return, takes care of the latter's children, for the Orthodox Jews have no Hebrew school whatever.

The officers and leaders of the congregation since its inception were: Sig. Shulien, Ch. Wise, A. L. Frieberg, the anly Jewish attorney in Sioux City, J. M. Cohen, Julius Pappe, B. Davidson, D. Davidson, I. J. Trauerman, Dr. M. E. Silver and D. A. Magee.

Mr. Ch. Wise was born in Cincinnati, Ohio, September 28, 1848, and is quite a pioneer in Iowa, having come to Sioux City in March, 1867. He was also the first Jew in Iowa

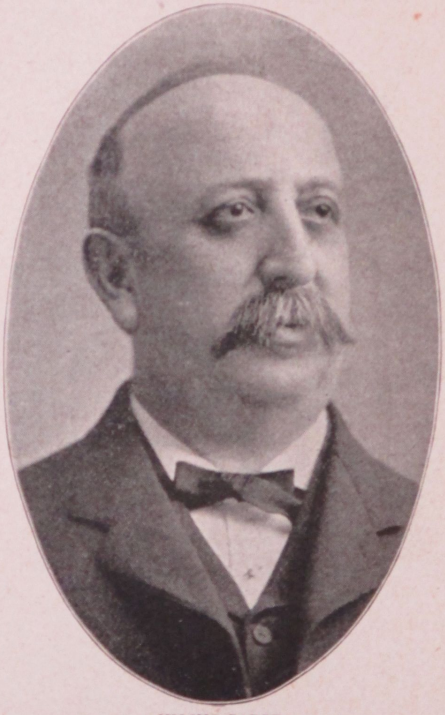
to take up the packing industry as a vocation in life. He is blessed with wealth and honor and belongs to the Jewish aristocracy of Iowa, for the late Senator Bloom of Iowa City, was his brother-in-law.



CHARLES WISE

Mr. Sig. Shulien is the most prominent Mason among the Jews of Sioux City, and the entire Shulien family hold an honorable position among the wealthy class of the Iowa Jews.

Mr. Julius Pappe is one of the remaining few pioneers of the Jews of Iowa, whose career has been a credit to the Jews at large. He was born in 1852, and came to his uncles at Fort Madison when but a mere youth. He was the Grand Chancelor of the Order K. P. of the state of Iowa, and served three



JULIUS PAPPE

terms on the Sioux City school board, four years of which he was president of the board.

The Jewry of Sioux City is as yet in its infancy, but it has plenty of mettle to make for itself a stronghold of both Orthodox and Reform Judaism in the northwest.

CHAPTER XXII.

KEOKUK, BURLINGTON, DUBUQUE AND OTHER ORGANIZED AND SEMI-ORGANIZED JEWRIES IN IOWA, 1873-1903.

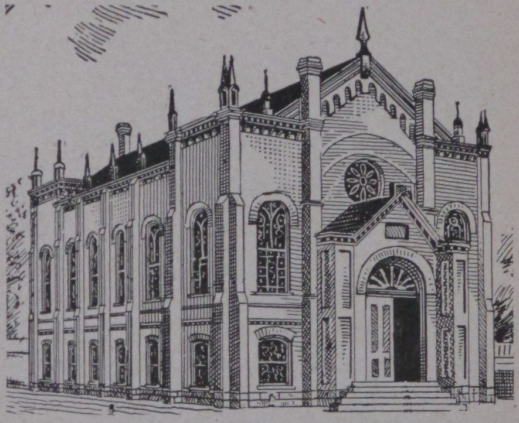
Decline of Oldest Congregation—Judaism Suffers in Burlington—Cradle of Iowa Jewry Holding Its Own—Muscatine—Centerville—Cedar Rapids—Oskaloosa—Ottumwa—Council Bluffs—Unorganized Mynionim—Religious Statistics of all Iowa Jewries.

KEOKUK, at the conclusion of the Civil War sheltered the largest Jewry in Iowa, and, in everything Jewish, it has, at that time, excelled its sister cities of Iowa, Nebraska, Colorado, Minnesota, both of the Dakotas and Kansas. In fact the history of the Jews west of the Missouri river begins in Keokuk. But, "everything is depending upon fortune, even a Sepher Torah in the temple," runs a Talmudic maxim, and the truth thereof is best illustrated in the career of the Bnai Israel congregation of Keokuk today.

The "golden age" of the Keokuk Jewry comprises the space of time between the years 1872-95; the same period marked also the flow and ebb of that city's commercialism.

The soul of the Keokuk Jewry were the godly ladies, who, immediately after the reorganization of the Bnai Israel, form-

ed a benevolent society, aiming, at first, to leave on that field of humanity nothing undone. But, as God bestowed His blessings upon all of the children of Israel who lived in and about Keokuk, the Jewish mothers concluded to inaugurate a movement with another sacred mission as its stronghold, which was to establish a permanent House of God. About that time (1872) the ladies had a fund of $800 in their treasury and,



KECKUK TEMPLE

realizing that that sum was a handsome start for a successful result, they voted to purchase a lot whereon to erect a synagogue and present it to the Bnai Israel congregation. Their husbands embraced the golden opportunity of setting themselves to work earnestly and give Judaism a suitable home. Their broad-minded and big-hearted neighbors, the Christians, too, responded most liberally to every invitation extended to them to attend charitoble gatherings given under the auspices of the ladies of the Bnai Israel congregation. And, thus, the task was most successfully carried to a happy conclusion.

The Bnai Israel Temple was completed in 1874, and dedicated during the same year. The cost of the magnificent structure was $12,000, and is, even unto this day, the finest synagogue in Iowa.

The following ministers have filled the pulpit of the Bnai Israel synagogue since it was erected: Marcussohn, Suggenheimer, Blaut, Swede, Strauss, F. Becker, Joseph Bogen and Tesler. The latter while in Keokuk, studied medicine and subsequently married a daughter of Mr. Louis Solomon the Civil War veteran, and is now a physician of prominence in St. Paul, Minnesota. Dr. Tesler was also the Hebrew teacher of the short lived *Talmud Torah* of Des Moines.

In tendency and conduct the Bnai Israel has continued on a conservative platform although many drifts away from Orthodoxy were taken in recent years. However, when the tide of radicalism inundated the historic Judaism of many communities, Keokuk also comes in for a goodly bulk of the flow.

But Time and Fate dealt overwhelmingly cruel with the historic Jewry of the northwest, and, alas, much of the old glory of that community has disappeared along with the bygone days. As soon as the Iowa prairies, hill and vales were harnessed by belts of steel and iron, as soon as the whistle of steam and the current of electricity have broken through the inland air of the Hawkeye state, the river-front towns yielded their birth-right to their younger sisters; and, no sooner have those towns lost their prestige as centers of commerce and industry, than many of the Jewish merchants and artisans had to seek other fields on which to spread their industrious wings.

Many Jewish families, who had raised their children in the picturesque Keokuk, to their deep sorrow, had to tear away their young ones from their playmates and nativity; for, the town had absolutely too many merchants with but remarkably few chances to increase in commercial and industrial importance. But this, by no means, is illustrated to reduce the town to insignificance, for it is a city of nearly twenty-five thousand inhabitants with quite a number of enterprises; yet it is mostly looked upon as a residential city, and for that, Keokuk is, indeed, most excellent.

Today the number of Jewish souls in Keokuk, including two Russian-Jewish families who lately settled there, does not exceed eighty. And, because of their small number, no regular minister has been engaged for the past several years, and it is, indeed, a pitiful sight to go through the magnificent synagogue and realize that the work of so many pioneers, of so many heroic efforts, is at the verge of doom, because of the lack of numbers. The artistic synagogue, the old Sepher Torahs, the old M'gilah (scroll of the Book of Esther) half eaten by rats, the two wooden tablets with the inscription of the Ten Commandments thereon, (which is the masterly handwork of Henry Hirsch, the only Burlingtonian taking an interest in Judaism) as well as the sad but picturesque little cemetery including all other belongings of the Bnai Israel, tell many valuable tales, and an interesting chapter of the Jews and Judaism in America. The dumb articles speak volumes unto us; from them we learn about the dreams, sentiments, taste, intellect, progress, woes and joys of the heroic sons of Israel who

have braved every element, defied every danger, climbed every height, crossd every depth in making a path, aye, a secured path, for their successors!

BURLINGTON has kept up its irreligious sentiments and radical disposition most remarkably, and any compromise between its Jews and Judaism ended in ultimate futility. They, too, have fortified themselves against death by purchasing an acre or so of Des Moines county soil and consecrated it by depositing the remains of those who were born Jews. Outside of a Jewish grave yard there is no sign of Jewishness among the living sons of Israel in that busy city. They seem to have rooted deep in their hearts an antipathy for Judaism, and, while very cordial, talking of everything else, they are apt to turn their shoulder upon everyone who might approach them on the subject of Judaism. The contrast between Keokuk and Burlington is most striking. . In the former we meet a handful of Jews bewailing the fate of Judaism and struggling to do their utmost in preserving it, while in the latter we find quite a prosperous community of pioneers and their children who would not even join the Bnai Brith society which Mr. Henry Hirsh is struggling to keep up; in the former we hear expressions of hope that, in some future day, when thrifty Russian and Romanian Jews will settle themselves there, the Bnai Israel will again flourish, while in the latter the only hope entertained is, that in some future day, when the old will be laid to rest in eternity, the young also will remember to keep the cemetery in good order.

But even Burlington, once upon a time, had a congregation, Judaism and a minister which fact must not be ignored. It

was in 1873,—that eventful year in the history of the Jews of Iowa—when Messrs E. M. Eisfeld, J. Shroeder, Solomon Hershler, Ben and Sigmund Eisicles, Jacob Epstein and a few more have gathered themselves together in solemn conference and organized a congregation. The purchase of a cemetery and the organization of a B. B. lodge followed during the subsequent two years, and for a while the sudden rally seemed to contain vigorous vitality. The services of a Rev. Hecht were also engaged, but everything was short lived, and only the cemetery was left to tell the tale. Recently an effort was made by Miss Florence Hirsh, daughter of Henry Hirsh, to conduct a "Sunday School" for the benefit of the Jewish young who have no sort of religious training, but even that failed. There are many among the grown-up children of the pioneers who would feel much happier had they had the opportunity of gaining some knowledege concerning the sublimity of Judaism. Alas, the straying sons and daughters of Israel seek the path of God, but find it they can not!

Yet, notwithstanding all these, the Jews of Burlington are, and have been, successful merchants, patriotic citizens, good neighbors, charitable, honest, leaders in politics, lovers of education, brave as pioneers, potent factors throughout the history of that flourishing town, prominent in social circles, large contributors to every public institution, law-abiding, peaceful, foremost in every reform movement, patronizers of music and art, admirers of genii and beauty and fair in their dealings.

About 1890, several Jewish families of Russia settled themselves in Burlington, and, as soon as they could number ten males over thirteen years of age, they have organized them-

selves into a congregation and chartered it under the name of *Anshai Isaac*. A kind of a schochet, who also conducts a meat market and grocery store, is their spiritual leader; but so far but very little progress was made by the Anshai Isaac, for they are still un-Americanized and their conduct among themselves is anything but creditable to them. The only sensational trial among the Jews of Iowa that ever came before a court was in Burlington among the recent Jewish immigrants and the records preserved in the Burlington Press is indeed a stain upon the career of that Iowa Jewry. However, things among the new Jewish settlers are becoming more favorable. Materially and in relation to their neighbors, the Burlington Jews are doing quite well, and Messrs. Naiman, Kabaker and Gross are numbered among the leading merchants of the town.

Burlington shelters the most distinguished Jewish physician in Iowa; his name is Dr. H. A. Lerpziger, originally from New York. He enjoys the esteem and friendship of all citizens and his reputation as a physician and art of oratory is admired by a host of friends.

Captain Charles Willner of Company H, Iowa State Militia, is another Jew who does credit to the Iowa Jewry. By profession he is a lawyer and has an immense acquaintance throughout his district.

Edward L. Hirsh is also a promising young attorney and, in addition to his flattering start, he, of all other Jewish young men, expresses hope that Judaism would some day come to stay in Burlington.

Indeed, Burlington has mettle enough to create a Jewry of no mean consequence, and, if they only would take the initiative step, their mistake of the past would be lost in the glory of a golden future.

DUBUQUE, though the cradle of the Iowa Jewry, however, could shelter no Judaism in its midst, because of the lack of numbers; but be it far from drawing a parallel between her and Burlington. The Dubuque pioneers founded a congregation in 1862, and for a time it was a vigorous element among the rest of the Iowa Jewries. The Levi's and several other prominent pioneers were the leaders of the short lived congregation. It lasted for about seven years and had the good fortune of engaging worthy ministers. Among the three gentlemen who guided the spiritual welfare of the Dubuque congregation was Rabbi H. J. Messing, who subsequently had a golden career in St. Louis, Mo. Since 1869, the Dubuque pioneers held services during many holiday seasons and have managed to give their children as much knowledge of Judaism as their fathers and teachers had instilled in themselves.

In wealth and esteem the Dubuque Jewish pioneers stand second to none of the Iowa Jewries, and from among their children there arose none to discredit their fathers and mothers.

But the Dubuque Jewry will have to be what the Russian and Polish Jews will make of it. A goodly number of them are already making headway toward a division, that is to have two congregations.

During the flow of immigration a score of families landed in Dubuque and, as it has been the mission of the Russian Jews in all other towns where they have a sufficient number,

they have organized a congregation and named it *Knesseth Israel.* (1894) At the lapse of a few years their number increased so that they could count twenty males above thirteen years of age—a sufficient number to establish two Mynionim—and being from different sections of Russia and Poland they deemed it best to have two congregations, two *schooltim* and two sets of officers. The name of the second K'hilah suggests a lack of police force in the oldest Iowa city, and, more than that, it is the most unique name among the 760 Jewish congregations of the United States and Canada, for it is: *"The Jewish Protection Club."* An orthodox Rabbi, who recently was called upon by the Dubuque Jewry to get things in shape among the *Schochtin,* however, claims, that the latter congregation needs that name for its protection against the more numerous *Knesseth Israel.*

Thus we have a fair illustration of the development of the Russian Jewish communities in this country; for, there are many more new communities in Iowa and elsewhere throughout the United States, which have religious differences of similar nature, which history cannot pass over without chronicling the fact that such conditions exist only for a brief period and never lead to seriousness. They that come from the lands of persecution are the last to be a mischief making element; but, their sole comfort in exile was during the hours of prayer and devotion, during Sabbath and holidays, they are endeavoring every effort to preserve their religion in this country also in an identical manner.

MUSCATINE has an organized Orthodox Jewry with all the necessities belonging thereto. Charles Fryer, L.

Rubenstein and Oscar Weintrauber landed in that beautiful little city in 1882, and when their number increased they have organized the congregation *Bnai Moses* (1890) and, notwithstanding their common poverty during the "early days," they have managed to build a little synagogue, buy two *Sepher Torath* and engage the services of a minister who acted as schochet, chazan and teacher. They number about fifty families and are blessed with many and good children. For a time nearly all of them continued as peddlers, but now a number of them are engaged in various business enterprises, and are doing quite well. Mr. J. Bleeden, whose services were engaged immediately after the formation of their congregation, continues among them as their schochet even unto this day. S. L. Cohen, Charles Fryer and Greenblatt Brothers are among the leading merchants of Muscatine, while M. Isaacson, L. Diamond and B. Goldstein are the leaders in congregational and charitable work among the peaceful, hard working Jews of that growing city.

CENTERVILLE, too, comes in for its share of glory among the Iowa organized Jewries, and it certainly deserves a goodly bulk thereof. That honorable little Jewry was founded in 1881, by Messrs. A. Greenspon, H. Chapman and Sam Friedlander, and, after the lapse of a decade their force was strong enough to organize a congregation. In 1892, the congregation Bnai Israel was chartered and funds for a synagogue were raised. Mr. R. Israel was the first minister of Centerville, who remained there several years, and was succeeded by a Mr. D. Cohen. Their present minister is Mr. M.

Levinsohn, and the little Khilah is growing in every branch of usefulness. They number about thirty families and are blessed with the largest percentage of school children of all the Jews of Iowa, for they have fifty children in the public schools, five in high school and two in college, something no twenty-five or thirty families of any other community can boast of.

CEDAR RAPIDS has made quite an aggressive move during the past decade and shelters a well-to-do little Jewry in its midst. Some Jewish stragglers came to that town as early as 1860, but Oscar Solomon holds the record of being its first permanent Jewish settler. The Wolf family, which is figuring largely among the Jewish manufacturers of Iowa, are quiet pioneers in Cedar Rapids; so are the Wilner Brothers. But there was no form of a Jewish congregation among them, because of lack in numbers, prior to 1895, when a dozen or more Jewish families, mainly from Poland, reinforced their number. In that year a congregation bearing the significant name of *Eben Israel* was chartered, and ever since they are growing in numbers and wealth. They have a schochet, who is also the Hebrew teacher, and constitute a handsome little Jewry of families. Most of them are in business and occupy prominent positions in several branches of the commerce and industry of Cedar Rapids.

OSKALOOSA, the home of the Frankels, is quite a Jewish center of late. During the years 1890-95, a score or so of Jews of Southern Russia established themselves in that town as peddlers, junk dealers and second-hand dealers, and have organized a mynion. Later on several Lithuanians and

other Jews of the Ashkenazic branch came there and, as the geographical and religious differences kept them separated in the land of their captivity from their Southern brethren, they have, here too, remained separate and formed a mynion for themselves. They, however, manage to keep one schochet. As regards religion they are pious and have not yet moved one iota from their early training. Some of them have already managed to form an amalgation with fortune and are at the heads of well-paying enterprises, while all others are getting along fairly.

OTTUMWA owns a unique Jewry. There are Russians, Lithunians, Romanians, Gabicians, Polish and Germans among them, and, yet, their entire number is less than a half hundred families. Among them are such who yet put on two different phylacteries every morning, or at least, if their statement is not mixed with hypocracy, they believe in doing so. But what is still the strangest is that among them are individuals who believe in no Judaism at all. One individual owns a Sepher Torah and had built a mikvah in the cellar of his house, and whenever he takes a notion he leaves the entire congregation destitute of everything. The main trouble with this kind of Jewish communities is, that some self-appointed authorities, who are out through the countries to gather funds for some Jewish institutions of Jerusalem, Russia or New York City, when they come to just such towns they will act as rabbis and decide questions of grave importance which practically undermines the welfare of the Jewry for the next generation. Such individuals have been the cause of the downfall of many little Jewries in the northwest as well as the cause

of much trouble among the Orthodox Jews of the larger cities in this section of the United States. The Ottumwa Jews are mostly in the junk and second-hand business, but there are quite a few shoe makers, tailors and laborers among them. One of them, Mr. Friedman, is holding a prominent position among the leading merchants of that promising city.

The German Jews at one time were quite numerous at Ottumwa and a congregation existed there for several years; but since 1884, most of the pioneers died and the young who were left after them, for various reasons, removed to other cities and towns where they established homes for themselves and thus does Ottumwa too, bear witness to a splendid record made by several Jewish pioneers. The Sox and the Adler families appear to have figured quite prominently among the early Jews of Ottumwa. E. P. Adler, manager of the Davenport Times, was born in Ottumwa and Jacob B. Sox is today one of the foremost merchants of that great Iowa town.

COUNCIL BLUFFS, which has been the home of many Jewish pioneers, has, for a long time, looked for its Jewishness across the river to Omaha, Nebraska, and what Davenport was for the Rock Island Jewry, Omaha was for the Jewry of Council Bluffs. Lately, with the arrival of many Russian and Polish Jewish immigrants, a congregation was organized and a movement was inaugurated to build a synagogue. Their success in that resourceful town was remarkable during the past few years and the time is at hand when Council Bluffs will shelter one of the largest Jewries in the state, if only their rate of increase from Omaha and other sources will not diminish.

Julius Chernis, S. Freidman, Louis A. Bergman, J. Stein, Samuel L. Maman, L. Rosenfield, M. Solomon, H. Gilinsky and several others are merchants of prominenece, while all others are tailors, laborers, junk dealers and peddlers—all of whom have every reason to bless Iowa.

Among the unorganized Jewries who conduct services during *Rosh ha Shanah* and *Yam Kipur* are: Marshalltown, Fort Dodge, Mason City, Clinton, Cedar Falls, Boone, New Hampton, Waterloo and Grinnell.

There are now nineteen organized Jewish congregations in Iowa, who maintain twenty-one ministers at a cost of $15,500 annually. The total membership of all Iowa congregations runs up to 1,240, but usually among the Orthodox congregations there is a great percentage of Jews who are in sympathy with Judaism in every detail but are not members of any synagogue for one reason or another. The total membership of the four Reform congregations of Iowa is 169, but even the reformers have more than double that number of adherents who regularly visit their temples.

The unorganized *mynionim,* which are scattered about in nine different Iowa towns and cities, comprise a Jewish population of 1,000 Jewish souls, while the nineteen congregations are located in cities of which the Jewish population is a little over 11,000. The amount expended for religious purposes including religious schools, by the Jews of Iowa during the year 1902-03, aggregated the gross sum of $31,575. This, however, does not include the expenditure of the unorganized communities of which no record is kept and no information possible to obtain.

Judaism in Iowa is yet in its stage of development and forms only a small fraction of the great American Jewry, but its influence will reach far and wide in the near future when more unity and a closer relationship will exist among the various faction of all Iowa communities.

CHAPTER XXIII.

JEWISH CITIZENSHIP IN IOWA.

The Jew in Politics—Peer of Iowa Jewry—Career of Senator Bloom—Jewish Commissioner of Emigration—D. L. Heinsheimer—Other Jewish Office Holders in Iowa—First Orthodox Jewish Male Child of Des Moines Gains Prominence—The Only Jewish Captain of Iowa.

The Jews, notwithstanding the disadvantages the world has kept them under for thousands of years, have always proved themselves equal to every opportunity, and no sooner was the iron wall between them and liberty shattered than they have most wonderfully performed every task of righteous citizenship. The Hebrew nation was the first under the sun to recognize the rights even of the smallest minority, to inaugurate equal rights for the stranger and citizen, to rule with the consent of the ruled, to protect the liberty of the individual as well as of the community and enjoy as much liberty as the word itself suggests. When the rights of human beings were taken away from them by the sword of the cruel and sceptre of the tyrant, the Jews have managed to conceal their agon· and continued to exist, knowing that no wrong has ever been invented for everlasting duration. When the first edict of

equalization was read before the delighted host of Austrian Jews, it was only the sound of the first letter of the word LIBERTY, which echoed in the thoughtful minds of the free sons of Israel; they knew that that was yet far behind of what the principles of liberty, promulgated by their ancestors of yore, provided for mankind. But their outward joy was equal to the sentiments of that age, and nothing in their manner suggested lack of appreciation, although deep in their hearts there was still lodging a pitiful longing for liberty in its entirety.

When the first Jewish citizen of the newly inaugurated government of the Thirteen States, found himself once more, after having nourished the breasts of a people which had continued in captivity for seventeen centuries, a new men, he was not stricken with the reaction which usually follows the emancipation of an enslaved or subjected class; instead, he found therein a fountain of pure water to still his thirst with after an aimless wandering through numerous deserts. The same was true with every Jewish citizen of every newly organized state of this great land.

The Jews of Iowa enjoy the distinction of having had one of their brethren to join Iowa citizenship during its territorial days, as it was pointed out in a previous chapter; and not only was he the first of among the Jews but even of all the whites who at that time sojourned in its midst, was he first to be naturalized. This distinction belonging to the late Mr. Alexander Levi of Dubuque, is the most remarkable and creditable in the history of the wandering nation in this land.

As citizens of Iowa and the United States, the Jews are not surpassed by any foreign class; for, not only are they law-abiding, peaceful and staunch patriots, but even in taxation and in other points combating the morality and usefulness of a citizen are they most distinguished.

Politically they are of a less noise making nature than any other class; neither are they office-seekers to a tiring degree as is the case among other foreign classes who are supposed to control certain amounts of votes. Practically all the Jewish business men, after performing their sacred duties of voting, and voting after their own righteous convictions, have not a single moment to spare for political discussion, much less do they think of divorcing themselves from their businesses and hunt game in political forests and fields. The practice in some larger Iowa Jewries to organize "Hebrew" clubs is only the initiative step of some who have not yet acquired the full meaning of citizenship. Naturally there are always several so-called leaders who rival to boss the "members," but even they are harmless to the cause of citizenship in Iowa, for they know not yet the thousand and one different ways of the American "ward politician" and, therefore, can produce but amusement. However, even their influence is felt in political quarters, and are sometimes controlling a city job worth $40 or $50 per month. But, as already stated, the Jewish business man, manufacturer, or financier, is entirely a stranger to any political organization of questionable motives.

Notwithstanding all these, during their career of three score and ten years, the Jews of Iowa can well boast of several

sons who were honored by their fellow-citizens, and who, without exception, have been worthy of the honor bestowed upon them.

The peer of the Jewish public men in Iowa was the late



THE LATE HON. MOSES BLOOM

Senator Bloom of Iowa City. He was a true model of the golden career of Israel in America, and his adventures are as full of interest as the romantic incidents which mark the sublimity of the history of the Jewish people.

Moses Bloom was born at Westhaven, Alasace, March 28, 1834, and, as his father was a merchant of moderate means, the lad was given the benefit of a common school education and some knowledge in Hebrew. At the age of sixteen the youthful adventurer left his native land and his kindred and crossed the Atlantic with but a store of hopes to his name. Landing in New York, his thoughts were at once concentrated on one subject—the subject of making a living. For one year he struggled in the great metropolis in several differ ent enterprises, but he only could count himself as his sole possession of America's good. He was proud of his French nativity, and the thought of yielding his shoulders to the weight of a heavy pack was very displeasing to his fancy; but he could see no other way, could find no other opening for some sort of a promising future.

Hagerstown, Maryland, was his headquarters for nearly three years, and while there he penetrated several counties of that state and of Pennsylvania,carrying a heavy pack and studying at the same time, the mannerism, language, condition and prospects of the American ruralists who practically constitute the greatest and foremost class in this country. He had no other kind of schooling in this country, but that was sufficient for his genial mind, and in the future it came in very handy. His manhood was shaped close to nature, and his habits were acquired in the greatest section of morality and abstinance in America—on the American farm. When the temptations of youthfulness are most apt to drag the youth downward, he found himself in most stern and sincere environments, where infidelity has no home and evil finds no rest.

But he claimed more than common sense, morals and honesty in return for his ceaseless toil, he was ambitiuos to partake of earthly bliss as well, and he was determined to get it, honestly, too.

About that time he heard of the great openings in the West —the section where but recently the savage was hunting for prey. Thither he concluded to direct his steps, with but little hesitation, and, soon his feet fathomed the pathless prairies of the youthful Iowa. And, he was just the kind of man Iowa pioneers looked for to trade with.

The old Iowa capital, Iowa City, he selected as his future home, and there, amidst the Johnson county early tillers, he built his nest and made himself comfortable. His modesty, honesty, fidelity and fairness soon attracted more than local attention, and the path of a glorious career was cleared for him.

He married in 1860, but hardly a year of joy elapsed before his heart was filled with the burden and care of doing his utmost as a patriot in preserving the Union. Hitherto he was known to the people of Johnson county as an honest, upright merchant, who strove for their good opinion as well as for his business, but how astonished were they to see him forsake every one of his thoughts and devote himself entirely to the cause nearest his heart, to the cause his country began to pursue. The patriotism of Mr. Bloom was an inspiration to thousands of others, and not a murmur was heard, in and about the immediate vicinity over which his influence had been spread, about the strenuous policy of the ad-

ministration, notwithstanding the numerous dissensions which sprang forth in many other places of Iowa during the Civil War. And he was, politically, a democrat, which added more to his glory in being such a staunch Federalist.

His political career, which, be it said to his glory, he never aimed at, dates back to 1873—that memorable year in the history of the Jews of Iowa. In that year his townsmen elected him by a big majority to the mayorality of their city—an honor singular in itself, this being the first time an office of that kind was held by a Jew in the northwest. Mr. Bloom was indeed, equal to the situation, and Iowa City was ready to thrust the honor upon him again. But he modestly refused to accept the honor.

In 1875, he was the unanimous choice of his party to represent them in the State Legislature, but his republican opponent was chosen by a majority of 17 votes—that being the only defeat sustained during his lifetime. In 1877, his party again nominated him, despite his repeated protests, and, this time, he was elected by a flattering majority.

That Mr. Bloom was at once recognized as a leading factor in Iowa affairs is best illustrated in the fact that as soon as he entered the Legislature he was appointed to serve on four different committees, namely: on Public Buildings, Insurance, Police Regulation and Suppression of Intemperace. He was determined and steadfast in his convictions, for, on one occasion, he voted with the small maority of 3 against 97.

To the struggling Jewish peddler he was a source of protection and deliverance. Whenever some member, upon the

request of the rural merchants, introduced a bill to inflict a heavy license upon the peddlers, Mr. Bloom championed the cause of the latter and always succeeded in his efforts.

Mr. Bloom was not an orator, so to speak, but his charming personality, his modesty, his convincing expressions and impressive gestures gave him at once the sympathy of his hearers and he carried every heart with him.

Now it came to pass that the democrats of Iowa convened at Council Bluffs to nominate executive officers for the state of Iowa, and the entire convention hall echoed the name of Bloom, and cheer upon cheer followed when he was nominated Lieutenant-Governor of the head state of the Upper Mississippi Valley. Never before in the history of the Jews in the northwest did any member of the people of Israel figure so prominently before a state convention of a great party. But Mr. Bloom, for reasons best known to his silent grave, declined the great honor at the very minute his career reached the summit of success.

In 1887, he was elected to the State Senate, where he was one among the prominent members of that distinguished body of Iowa's representing citizens, and where he succeeded in compromising many strifes of grave importance.

Mr. Bloom was a prominent Mason, the founder of the Teutonic lodge of the Independent Order of Odd Fellows, Grand Chancellor of the Odd Fellows of Iowa and a director of the Johnson County Savings Bank, of which Governor Kirkwood was president.

As a philanthropist Mr. Bloom made no distinction between Jew and Gentile, race, or denomination and, while his

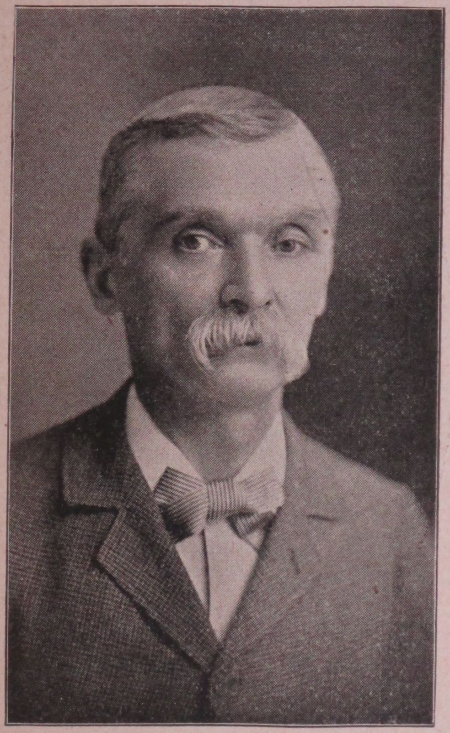
attention was mostly directed toward the weal of the commonwealth of Iowa, he, nevertheless, managed to take care of as many charitable and benevolent matters as were of sufficient importance to call for his attention.

As a Jew he was liberal in his views, for as he came to this country at a tender age and followed so many different branches of human enterprise, he has left nothing behind him to suggest his conservatism or radicalism in practicing Judaism. He was married twice and was blessed with a family of twelve children, seven of whom survive him.

On June 14, 1893, amidst flowers and sunshine, when Nature is at her best, he yielded his soul most peacefully and was gathered unto his fathers.

During the days of development in Iowa, there was another Jew who gained prominence and received an appointment to an office of trust in 1871. The gentleman is now one of the prominent members of the Davenport Jewry, and his name is Louis A. Ochs. It was when Iowa was sorely in need of people, of people who were capable of becoming good tillers of the ground and useful members of the commonwealth that the Governor appointed Mr. Ochs Commissioner of Emigration for Germany. His field of labor was confined to Northern Germany and he, therefore, made his headquarters in Hamburg, where he did splendid service for about a year. After returning to Davenport he was re-appointed to represent Iowa in the eastern states with headquarters at New York. Mr. Ochs continued to serve Iowa in that particular branch of usefulness till the office was abolished by the State Legislature.

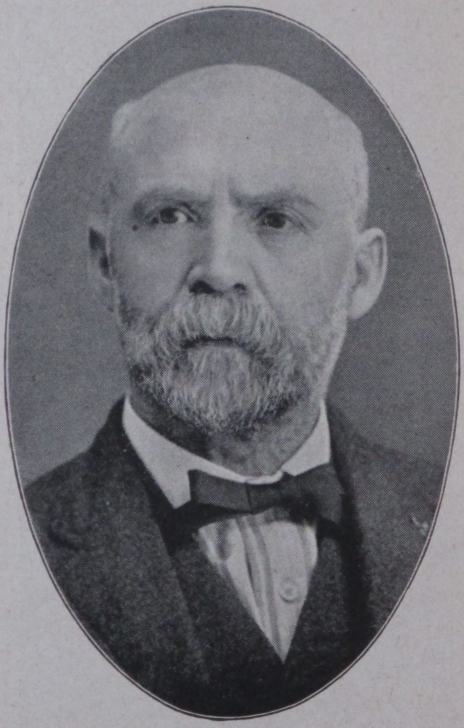
Another noted member of the Iowa Jewry is Mr. D. L. Heinsheimer of Glenwood, Mills county. He is a great financier, probably equal to the late Mr. Frankel, an influential re-



MR. LOUIS A. OCHS

publican politician and a man of considerable knowledge and ability. He was born at Eppingen, Baden, March 19, 1847, and his parents brought him to Cincinnati, Ohio, when he was

but six years old. He received a common education at the Cincinnati schools and at the tender age of fourteen was left an orphan. Having to work his own way, he came to Glenwood, where his uncles were established in business and



MR. HEINSHEIMER

started to clerk for them. His resourceful mind was soon discovered by his uncles and by all who watched his progress.

After ten years of work and experience, he started a small business for himself (1871) and later he took in his brother,

Albert, as a partner. Since then he has been prosperous in every one of his undertakings: he is president of the Mills County National Bank; has been a stock raiser and horticulturalist for the past twenty years and owns a large business establishment besides.

Politically he is a republican—something very rare among prominent Iowa Jews—and has had a long and glorious career in Mills county, and even in district and state politics. He was a councilman, president of the board of education for twelve years, the mayor of Glenwood for one term and also filled other local positions which his fellow-citizens could honor him with. In 1892, he commenced to gain state-wide recognition and became a factor in Iowa republican circles; he was chosen unanimously to represent Iowa in the Republican National Convention in that year, and was elected presidential elector for Iowa in 1896.

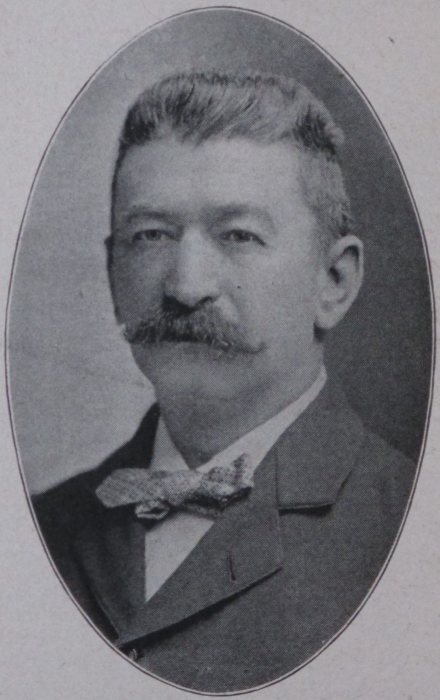
Mr. Heinsheimer continues to hold a prominent position among the foremost Iowa citizens and, among the Jewish pioneers of Iowa he figures most prominently.

There were several more of the Iowa Jews who have been distinguished politically, but, as some of them have figured mostly in other fields, mention has already been made of them in preceding chapters of this work.

The Des Moines Jewry was never craving for political honors, and, besides Mr. Krouse, who was the first school director of the first school of that city, there were only two others who held political offices, neither of which, however, was the gift of Polk county or, of the Des Moines municipality. It was during Cleveland's second administration that Mr. Moritz

Stern, brother-in-law to the Sheuermans, was appointed Revenue Collector, and the late Louis Arenberg, Postmaster of East Des Moines.

Mr. Henry Riegelman of Des Moines, however, is the most



HENRY REIGELMAN

widely known politician of the Iowa Jewry today. He has a state-wide reputation and was the late unsuccessful candidate of the democratic party for the office of State Treasurer. He

was born at Marion, Indiana, April 10, 1854, and received a liberal education. In 1870, he came to Des Moines, where he continues to be a leading factor in its West Side Jewry.

The first prominence Mr. Riegelman gained among the Iowa democrats was during the Boies campaign, when he was made chairman of the Polk county democratic committee. During that campaign he showed remarkable ability in politics which led to his appointment to the Democratic State Central Committee. During the Bryan campaign of 1896, he was chosen Chairman of the State Central Committee, but, indeed, Mr. Bryan dragged all the greater or lesser lights to a never-to-be-forgotten Waterloo, and, with the rest, Mr. Riegelman participated in the glorious defeat of that remarkable "silver year."

Mr. Riegelman is interested in local philanthropic work, is president of the local lodge of the Bnai Brith and is a very popular man among Jews and Gentiles alike.

His father, Mr. Moritz Riegelman, who was a leading member of the Bnai Yeshurun, during its early days continues yet among the living, much to the delight of his prominent son as well as of his entire family.

The present assistant city solicitor of Des Moines is a young Jewish attorney born of Orthodox Jewish parents, besides this, he enjoys the distinction of having been the first Jewish male child of among the Polish Jews of Des Moines. His name is Moses H. Cohen, son of Ben Cohen. He completed his course of education in Iowa schools, and has a

bright future before him. Politically he is on the right side of Iowa, that is, a republican, and during the last campaign he was chairman of the Seventh congressional district of Iowa.



MARTIN SILBERSTEIN

The most distinguished foreign young Jew of Iowa is Captain Frank E. Harris, who is now stationed at Fort Monroe, Virginia. His father is a peaceful and hard-working old gentleman, who once upon a time was also a Talmudic student named Morris Harris.

Frank Harris was born at Orlie, Province Grodno, Russia, November 16, 1868, and came to Des Moines in the fall of 1877. His days of study were marked with unusual hardships, a detailed account of which would be a repetition of a biography of some Lithunian poor boy who made his way through the greatest European schools. But young Frank was possessed of a military frame and genial mind, and to develop and combine them both was his sole ambition. His teachers advised him to enter West Point, and, indeed, he wanted it, too, but how could he, without political influence, receive the appointment? Minister Conger of China, who is an Iowan, and at that time was in Washington as a congressman from the Seventh Iowa district, heard of the lad and recommended him very favorably, which ended in his final appointment.

Captain Harris has succeeded in gaining the friendship of his superiors as well as the esteem of his subordinates since he entered upon his active career, and his future is, indeed, still brighter.

Thus, after a glimpse in the lives of several Iowa Jewish citizens of all grades and conditions who have managed to make for themselves a clear way to the greater avenues of human undertaking, it is at once convincing that in every instance the Jew has had to start from the very bottom, and when he has once cleared a small path and removed the thorns and thistles therefrom, he continued steadfastly without being corrupted by the bewitching temptations which are in great abundance on every step of the public men of America —a fact which is a credit to themselves, a benefit to Iowa citizenship and an honor to their fellow-citizens and co-religionists—the Jews of Iowa.

CHAPTER XXIV.

PHILANTHROPY IN THE IOWA JEWRIES.

Charity Versus Z'dakah—Scientific Charity—Peer of Northwestern Philanthropists—Ladies' Societies—Zionism—Statistics.

The sublimest characteristic of the people of Israel is its charitableness. "Even those who are themselves depending upon society for support must give alms to the still less fortunate," is an ancient law in Judaism. The hope of a Jew, in wishing himself to be blessed with wealth, is to be able to distribute more charity than the other fellow. With the Jews charty is a duty as much as tax paying. The Hebrew for charity in common use is—Z'dakah, but the word literally means *righteousness*. If one is a miser and refuses to give to the poor he is severely blamed, but if he gives accordingly he is not praised. He simply performs his duty. The one who gives and the one who does not give are likened unto two individuals, one with a nose and the other without a nose.

"Scientific charity" in a modern sense, was something unknown to the Jews, although the ancient system of taking care of the poor according to the accounts of the Talmudists was

much better and more helpful to the poor than the subsequent plan adopted in the various ghettoes. The highest grade of charity among the Jews at all times was, that neither the donor nor the beneficiary shall know where the money goes and whence it came. (*Mathan B'saither.*)

In the ghettoes, charity was a matter of course, and no form of boastfulness or fashionableness was attached to the trail of poverty. Israel has never danced or masqueraded in order to help widows, orphans, sick, hungry and distressed. He never had to unpack the entire amount of lavishness the human being is still in possession of, in order to feel like throwing away a coin for the sake of the needy. The distressed mother in Israel whose babe sickened and needed medical attendance was never sent to "see the lady of the investigating committee." Every Jewish woman with a Jewish heart, was a benevolent society in every sense of the term, although she could not by herself play cards, call "meetings," read and listen to papers on "the failure of organized society to avert poverty," arrange and be present at "sociables," "musicals," "fairs," "dances" and "teas" for the sake of alleviating earthly sufferings. All these she attended, when the occasion called for such, for the sake of pleasure and amusement, which was, indeed, coming to her. The Jewish mothers and sisters have always had a tear, a smile, a kind word and above all an helping hand for those who were stricken by the cruel hand of fate.

But, are we not progressing? Can the world remain in its ancient garb? What "fun" would there be if everything should continue in the same monotonous, dreary way? In-

deed, shall we not flee on our forward march with the swiftness of the flash of an electric current? "We shall and we must" was the cry of modern civilization, and, indeed, we did.

Today everything is fashionable, or, rather, mimicry. The society which spends mostly breath, attaches as much importance and pomp to its proceedings as the organization which governs a nation. The individual who belongs to a charitable organization, or happens to be its officer puts on the air of a Caesar resigning the thrice offered crown when he answers a call for help.

Such is universal in this blessed land, and the ever-assimilating Jew is no exception.

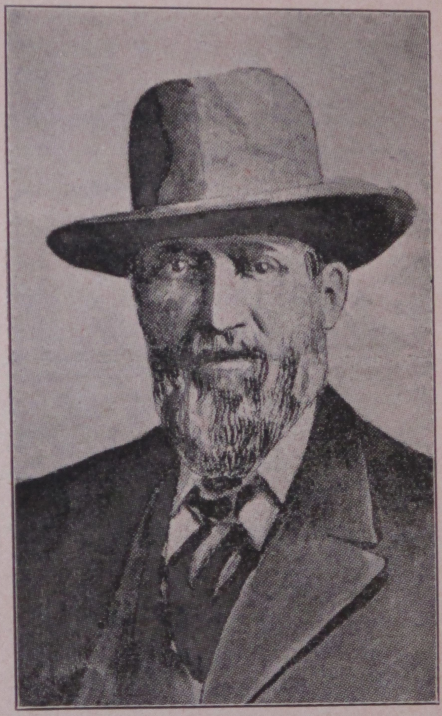
There are in this country thousands of local Jewish organizations of every description and nature and the good accomplished, notwithstanding, the unique motives employed by them, is certainly great. There are dances, masquerades, and every other sorts of gayety for the sake of charity among the Jews, too. And, as the years roll on, it is quite becoming to see a Jewess perspiring in a latest dance for the sake of aiding those of her sisters and brothers who need coal, bread, medicine, shelter or clothes.

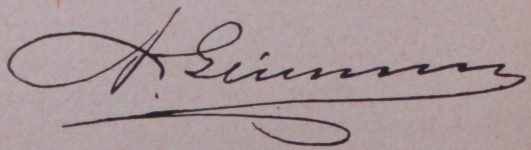
The Iowa Jews are no exception in this respect, and everything commendable, or reprehensible, can be found in the larger Iowa Jewries as well as in New York, Chicago, Philadelphia, Baltimore and Boston. Yet there remains one fact to be chronicled, that, notwithstanding the numerous innovations which were introduced throughout the American Israel in raising funds for charity, the Jewish people has retained its liberalism and the Jews, even unto this day, are ambitious to be able to give, and to give plenty.

The Iowa Jewry was erected upon a foundation of benevolence, and its members are even unto this day the beloved children of Zion. The first Jewish organization, as it was pointed out in a previous chapter, was, "The Benevolent Chrildren of Jerusalem" of Keokuk, and today there are more charitable organizations among the Jews of Iowa, though their number does not exceed 15,000, than in the city of Boston which has a Jewish population of more than thrice that number. Besides there are individuals whose charitable contributions annually amount to thousands of dollars.

The peer of the Jewish philanthropist west of the Missouri river, Mr. A. Slimmer, lives in an Iowa town. The latter is a philanthropist with genuine Jewish ideas. He gives because he considers himself the trustee of a certain amount of money given to him by Almighty for the sake of the real needy. The biography of Mr. Slimmer would, if a detailed account of all his doings and adventures was given, fill a volume of interesting literature; but, as this work is limited to history only, nothing but a glimpse in his career can be given.

Mr. Slimmer is a pioneer of Iowa and his business was chiefly confined to stock raising and dealing, and other pursuits of agricultural nature. He was successful, chiefly because of his sterling honesty and unimpeachable truthfulness. There is not another man in the entire state of Iowa who has enjoyed as much of the confidence of the people whom he dealt with as Mr. Slimmer. His first philanthropic effort was to alleviate the sufferings of the aged and infirm. To that end he contributed a sum of money toward the erection and maintenance of a Home for Aged in the city of Des Moines.





Iowa Jewry's Philanthropist

Since that time he has established a *Moshab Z'kanin* (home for aged) in Chicago, and bequeathed his own mansion and a sufficient sum of money to maintain a hospital for the sick of Waverly, Bremer county, Iowa, where he resides.

Mr. Slimmer was never married, but he certainly leaves a name, better than sons or daughters. Thus far his donations to various institutions aggregate an approximate amount of $250,000.

Mr. Slimmer has a store of philosophic utterances at his command which he never conceals. From the numerous letters received of him the following extracts are well worthy of preservation:

"The world is not very largely interested in the limited work and act of any one person, for, at best, all any one can do will furnish but the smallest portion of the grain toward filling the great responsibilities we owe to our fellow-men."

"To make life a success, a few cardinal principles should be adopted and strictly adhered to, and all other good points will then follow in the wake of such course without any further efforts."

"Never hesitate to acquire an enemy for cause, as time servers have neither true friends nor real enemies."

"Make punctuality to meet all your obligations one of the most sacred of duties, as no class of business can withstand the injurious effect from indifference to this rule."

"Locate wherever you will, engage in any business you desire, you are liable to be benefited to the extent you will adhere to the afore mentioned."

Mr. Slimmer seeks no credit for his deeds, boasts of nothing he does, knows of no distinction between race or denomination, avoids fame as much as possible, blames the newspapers for giving him so much *undeserved credit*, gives to such institutions which are not generally in the habit of begging, loves the truth, offers advice freely and is interested to further the cause of humanity with everything at his command. He is now advancing in years, but he bears his age gracefully and has the good wishes of thousands of his fellow-men.

There were, and there are, many Jews in Iowa who have, accordingly, benefited their immediate neighbors with their kind-heartedness and philanthropic ideas, but Jewish philanthropy in Iowa is mainly confined to the good the different organizations have been, and are, doing.

The formation of all of the existing local charitable organizations in the organized Jewries of Iowa has marked with the usual zeal, hardships, heroic efforts, little strifes, "benefis," "entertainments," "dances," and good work among the poor and needy.

The burden of taking care of the local poor and needy rests upon the different ladies' societies; but such is the case in communities which are more or less in sympathy with Reform tendencies, while in several strictly Orthodox localities the poor are being cared for in a medieval fashion. On the whole there is but very little poverty or distress among the Jews of Iowa, and the entire work, so to speak, commences when a new family moves in. The wealth of the Iowa Jews, while not as fabulous as is understood to be, after a close investigation, is well distributed. In the city of Des Moines with a Jewish population

of over 4000 souls, there is not a single family, living there for six months and over, which is not self-supporting; the same condition is prevalent in every Iowa Jewry.



MRS. D. GOLDMAN

The first ladies' society in Iowa was organized in Keokuk (1869) its leading spirits were: Mesdames, S. Klein, Marcus Younker (now of Des Moines) R. Vogel) and L. Solomon.

The second ladies' society was organized in Des Moines (1874) and, remarkable indeed, the same lady, Mrs. D. Goldman, is its leading spirit even unto this day. Mesdames, M. Strauss, A, Shauerman (deceased) Tinie Younker, Celia Hirsh L. Hirsh, A. Polasky and B. Apple have carried on the good work of the ladies' society which now is the oldest in the state. There are now in Des Moines two more ladies' societies mainly of Orthodox Jewish ladies, among whom Mesdames J. R. Cohen, F. Gottstein, Sam Cohen, R. Marks, L. Davidson, L. Ginsburg and F. Brody are figuring prominently and do excellent work.

The Davenport ladies have, indeed, been the leaders of the societies of the Iowa Jewry. They were organized in 1883, and have a golden career behind them. Mesdames J. Raphael, Rosa Rothschild, F. Silberstein and H. Meyer were the first officers and continued to be active for many years. Mrs. Silberstein continued as secretary for ten years and she with all the rest served the cause of benevolence most admirably. She died July 17, 1903. The present leaders of the Davenport society are: Mesdames D. Rothschild, J. Raphael, W. Fineshriber, H. Coffman and many other ladies of the distinguished Jewry of Davenport.

Of the Sioux City ladies, because of their splendid work for Judaism in their city, an account was given in the chapter dealing with Sioux City. But there is now another growing ladies' society among the Orthodox Jews of that city, and their work is very commendable.

Besides their religious organizations the Jews of Iowa belong to numerous fraternities of national and international

fame as well as to social and educational clubs which are entirely inter-denominational, and yet, nothing in respect to Jewish organizations is left undone. Particularly strong among the



MRS. SILBERSTEIN

Jews of Iowa appears the great Jewish order I. O. Bnai Birth, (Sons of the Covenant) of which trace is found in Iowa long before any other fraternity gained footing in its territory. The good which the B. B. has done for the American Jews

as well as for the cause of Jews and Judaism the world over remains matchless in the history of Jewish organizations. Today it is the greatest Jewish organization in the world, and its good work will yet play an important part in solving the Jewish question in Russia and Roumania. The workers of th B. B. in Iowa are: Martin Silberstein of Davenport, Moritz Stern, Henry Reigelman and S. Josph of Des Moines, Henry Hirsh of Burlington, D. Carvaloh of Keokuk and several others throughout the state.

Zionism, that sublime movement which has the resurrection of the Jewish nation as its cardinal principle is most widely spread among the Jews of Iowa. Their work in that direction is purely philanthropic, but it has done more good for the development of the Orthodox Jewries than numerous other causes and movements could have done. It has roused the Jew of every grade to self-consciousness, to self-respect and to a higher standard of life. It has awakened the slumbering love for Judaism, for Jewish culture and for Jewish principles within the hearts of thousands, and has saved countless of young who otherwise were brought up indiffierent to their sublime history and ancestry.

Political Zionism founded by the sainted Dr. Theodore Herzle in 1895, has sent forth its rays of light into the most obscured ghettoes, and its ringing voice mixed with woe and exultation, fatigue and triumph, pleading and protest, reached the ears even of those whose ambition was to continue onward until no sign of Jewishness shall be left. Zionism has called the Jewish nation again into existence.

The ardent Zionist workers of Iowa are: The Barons, Krugers and Prusners of Sioux City; F. Brody, C. Silberman, R. Marks, Mrs. Kampinsky and Mrs. Levinson in Des Moines; D. Grinspan in Centerville; I. Chterniss, Council Bluffs; G. Cohen, Cedar Rapids; Mr. Kaplan, Burlington, and many others scattered throughout the state.

There are thirteen Zionist societies, eleven fraternal organizations, four social clubs and eight ladies' societies among the Jews of Iowa. The total cost to maintain the thirty-six organizations during the year ending 1903, was $6,242, including the money raised for Kishineff.

But the philanthropic work of the Jews of Iowa neither begins nor ends with these organizations; there are hundreds of Jews who belong to many institutions outside of Iowa and are interested in charitable work of the East, particularly in the Cleveland Orphan Asylum.

Mr. A. Rothschild of Davenport is quite a philanthropist and is greatly interested in homes and hospitals. Mr. Rothschild writes: "I was born at Eberstadt, Grand Duchy of Baden, Germany, March 10, 1852, and came to Muscatine in June, 1868. I made my home with my uncles, Rothschild Bros, who were established in business in that town since 1856. In 1887, I moved to Davenport where the business of D. Rothschild Grain Co. was established."

"I think the Jewish people is more fit for commercial or professional purposes than any other human pursuit, but, owing to the overcrowded ghettoes in the East, agriculture is very commendable for the new immigrant."

"I believe that orphan asylums, homes for the aged and infirm and hospitals are the most deserving of our charities."

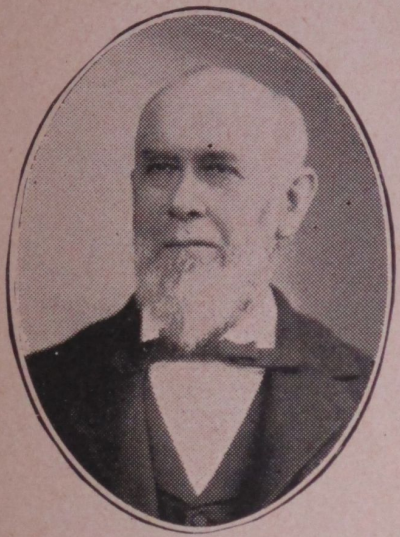


D. ROTHSCHILD

Mr. Rothschild is a trustee of the Cleveland Orphan Home, president of the Bnai Israel congregation of Davenport, a man of magnetic personality and a prominent citizen in Iowa.

The late A. Sheuerman of Des Moines was also a Trustee of the Cleveland Orphan Home and one of the philanthrouic Jews of the State.

The philanthropy of the Jews of Iowa can never be figured out minutely, for there are a number of Jews in Iowa who give alms and it never comes to light for those donors wish it to be



ABRAHAM SHEUERMAN
Courtesy of Register and Leader

Mathon B'saither. One thing remains certain that no other fifteen thousand people in Iowa or anywhere in the world can boast of so much as the Jews of Iowa can, and no other class which has come with nothing to its name has accomplished even one-half in every branch of human pursuits as the Jews did anywhere in this country.

CHAPTER XXV

EDUCATIONAL AND INTELLECTUAL PROGRESS IN THE IOWA JEWRIES.

Ghetto Education—Products of Russian Hashkelah—Career of a Bard Ends in Iowa—Young Israel of America Pillar of Jews and Judaism—Jewish School Children in Iowa—Friendliness of the Press to Iowa Jews.

Israel became "a people of the book" long before civilization broke through the wilds of the Occident, and ere the great races of today had learned to appreciate raiment and dwelling Judah had already bewailed the loss of priests, judges, prophets, kings, heroes, poets and nationalism. Israel's "pillar of fire" was —INSPIRATION, the true offspring of godly wisdom, and his "pillar of cloud" was—REASON, extracted from the essence of exhausted study. The Hebrews, long before they beheld the scenes of the Holy Land, have fortified their souls against idolatry, and before ever they had a taste of the "milk and honey" they willingly digested the Torah.

When cruel dispersion came and scattered the God-chosen nation throughout the four corners of the earth, there was still left a handful of sages to keep Israel together by saving

the Torah from the hands of its enemies, and, ever since, the magic tie of Israel's sacred literature would not yield the wanderers to the destructive elements to tear them asunder.

An *am ha Oretz* (illiterate person) was the object of scorn in every Jewish community, and the pious sages of yore placed him second only to a heathen. The lullaby of the ghetto was: *Torah, ist die beste S'chorah,* (Learning is the most profitable merchandise.) The dignity and rank of a family in Israel was esteemed according to the number of scholars it could boast of, not according to the amount of dollars it could count.

A scholar, even though he be of illicit birth, was to be honored before an ignorant high priest; in the days of the Talmudists, a heathen who studied the Law was equal to a high priest.

When the rays of sunshine were checked by iron walls and the window-panes of Israel's humble dwellings could only reflect gloom upon the innocent faces of the children of the ghetto, there was still another light illuminating the genii of Israel, it was the light of learning, of knowledge and, it broke through the barred gates more than once to spread cheerful light throughout the Dark Ages.

Illiteracy could possibly make no headway in the narrow streets of Israel's *Hinom* during the European persecutions, for every son of Israelitish parents had to be instructed in Hebrew that he might at least know to recite the *Tphiloth*; (prayers) but continual oppression, poverty, homelessness and seclusion have jeopardized Israel's traditional love for refinement and reduced the masses of the Jewish people to rudeness,

rusticity, coarseness and shabbiness. Superstition, too, found many adherents in the ghetto, and secular knowledge was, for a long time, divorced from the Jewish masses.

The Mendelssohnian era in Germany and the dawn of Russian *Hashkolah* put an end to the notion of the ghettoes that only ancient literature of a sacred source is to be pursued everlastingly by Israel, and, at once, the Jewish youths directed their ambition toward the tree of secular knowledge. The Jewish woman, too, was emancipated, and their mission became something more than being brought up as a reproductive organism of the ghetto. Life became more European-like in the hitherto medieval quarters of the wonder-working people, and the cry from thence echoed a burning thirst for learning.

But anti-Semitism and hideous laws put a revolving sword at the gate of Israel's new paradise; only three percent of Jewish students could enter the higher institutions of learning in Russia, whereas the outpour of the ghettoes could have taxed the capacities of every college and university in that country.

The woeful stories of the disappointed and despaired Jewish students is imprinted upon the stones of the streets of every European metropolis where the fatigued, famished and unfortunate young heroes of Israel have aimlessly wandered about in search of education and recognition.

The next move of despaired Israel was—America. But, alack! in this vast land of activity and materialism but little delight greeted the idealists of the European ghettoes. Hundreds of the forlorn grand-children of the ghetto have wasted their strength in sweat shops, in swamps, in prairies, in fac-

tories and in hospitals. Those who dreamt of becoming jurists, physicians, journalists, authors, mathematicians, professors and orators were compelled to confine themselves in dungeons of cobblers, tailors, cigarmakers, second hand dealers, butchers, paper-hangers and all other mean work known to the crowded districts of New York, Philadelphia, Chicago, Baltimore, Boston and Pittsburg, and yet, many of them have survived everything and reached the summit of their ceaseless ambition at last. Aye, the martyrdom of the products of the Russian Hashkolah could not wholly be described even though a volume of adjectives, picturing tears, hunger, sickness, revolt, despair, infidelity, vain efforts, exile, torture, failure, consumption, Denver and Death, be wasted in chronicling it.

A distinguished specimen of that forlorn generation has had the good fortune of being deposited beneath the surface of Iowa soil. He was a Mashkil of rare talents, and a poet, too. His name was A. Markson.

His cradle was Pillvossok, (about 1864) the town which has contributed many good families to the Iowa Jewry. Like all other children of that townlet he was sent to *chedar* at the age of five and the *Malach* (angel, ghetto Santa Claus) whose dwelling was above the ceiling of the filthy little room, which was kitchen, bed-room, dining-room, parlor, library and school, was very kind to little Markson and threw down a *Kopek* (Russian penny) upon his alphabet. Alas, the *Malach* never again appeared to him!

He studied the Bible, Talmud and Poskim (super-commentaries upon the Talmud) for several years, but his ambition was directed to secular study, which was indeed a hard task

to undertake. He managed to master the Russian language and some of its literature in addition to acquiring the Hebrew and part of its new literature. Seeing that in Russia his case



A. MARKSON

was hopeless, he crossed the border line and settled in Koenigsberg, eastern Prussia. But in that metropolis were scores of Jewish youths like him and all they could manage to obtain

was, a garret, one meal a day,a constant dread for the *Schutzman* (German policeman) lest his race and nativity be discovered, difficult study and final disappointment. He, nevertheless, remained there several years and after finding out, like all others before him did, that Germany will not tolerate the presence of foreigners, particularly Russian Jews, he turned his face and lifted his hands toward America.

Mr. Markson mastered, Yiddish, Lithuanian (a sanscritic dialect), Polish, Russian, German and Hebrew, and here, he found himself a mute, a greenhorn. He found America an *Olam Hophuch* (a world of contradictions). The great M'uchas (one of high birth) is confined fourteen or fifteen hours daily in a sweat-shop, while the *Yungatz* (vagrant) disowns all his former acquaintances and looks proudly upon the *greene* from his large establishment on Broadway. The worthless being is said to be *worth* thousands, while the real worthies are said to be *worth* nothing.

But the stomachic problem was more enigmatic to the bard than any other puzzling questions and he soon forgot everything in his hunt for a piece of bread. He peddled, clerked, married, lived in Omaha, and finally kept books for Mr. Jacobs at Ames, Iowa. He wrote some good Hebrew poems too, but the little prosperity which Iowa showered upon him during his five years' sojourn upon her soil was insufficient to restore his ruined health, and, after being confined in Mercy Hospital of Des Moines for several weeks, his career was completed and death relieved him of all burdens. And on a very gloomy day, when snow, frost, wind, cloud and cheerlessness echoed the

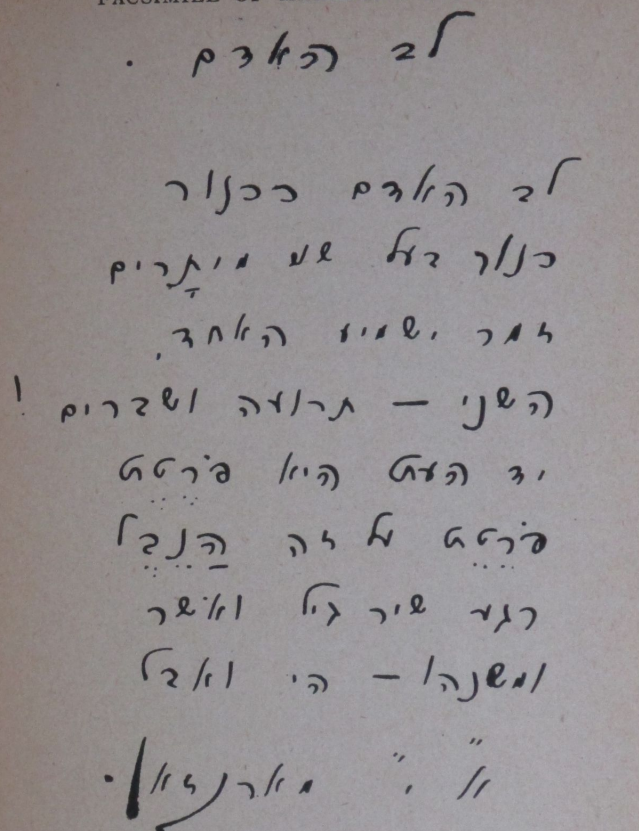
melancholy tune of Nature's harp, a handful of Des Moines Jews laid him to rest, (1903) little realizing that his grave marked the end of the most interesting chapter in Israel's history.

His poems were mostly published in a periodical named *ho-Ibry* (the Hebrew), which has now ceased to exist, and the few which are unpublished are of little merit.

In Iowa, his death marked the end of the European sort of education among the Jews, and very soon the entire generation who have witnessed the scenes of distress in Europe will make way for young Israel who were, and are being, brought up in America's public school.

The young generation of Iowa's Jews is a promising one, indeed. Judaism will have to be what they make it, and Israel will be respected according to the progress they will be able to boast of when their fathers, the pioneers, will be no more. And, it is indeed, gratifying to Jews and Judaism that young Israel in America is a promising lot. Upon the countenance of the boys and girls who were born on Iowa soil and are nourished upon its fat, no traits of forced humbleness, no sign of physical demoralization, no trace of ghettoism can be discovered. They are a sturdy lot, aggressive in every way and proud of Americanism. They are eagerly speeding to the Iowa school houses, and their entire hope is concentrated on one subject—study. Their Jewishness begins with profound respect for authority, great desire for knowledge, with studiousness, genius and endless love for music. All Iowa school principles, who were consulted for candid opinions on the Jewish

FACSIMILE OF MARKSON'S POEM



MAN'S HEART

TRANSLATION

Unto a fiddle, man's heart is like
A violin of strings but two ;
One, jovial song, mirth, doth strike,
The other—weeps, rends hearts in two.

Upon the fiddle, Time's hand doth play.
The odd bow, she moves with grace and speed ;
One second, the air is joyous, gay,
The second—filled with woe, tears, indeed.

school children, when statistical data was being collected for this work, are unanimous in praising their behavior, studiousness and brightness.

There are twenty-four counties in Iowa where there appears not a single name of a Jewish school child on record; the counties are: Audubon, Cass, Clay, Dickinson, Emmet, Greene, Hancock, Howard, Humboldt, Ida, Kossuth, Lyon, Monroe, O'Brien, Osceola, Pocahontas, Shelby, Taylor, Union, Wayne, Winnebago, Worth and Wright. But there are a number of Jews in those counties who are engaged in commercial pursuits; they are mostly single men or late immigrants whose families are as yet in the lands of Darkness.

In the seventy-five counties where the Iowa Jewry is scattered about there were enrolled during the school year 1903-04, according to reports from the proper authorities, 2,343, Jewish school children, including those who are attending high schools, colleges and universities. Polk county (Des Moines) has 347 males, and 368 females, or a total of 715, Jewish children in its public schools, high schools and colleges. The Bremer school in Des Moines had enrolled 119, and the Braynt school 114, Jewish children. The above named schools are located in the center of the Jewish settlement on the East side, but practically speaking there is no *ghetto* to speak of in any large Iowa city.

Among the children of the pioneers whose school days are past, are a class of educated men and women who are the pride of the Iowa Jewry and figure largely among the intellectual circles of Iowa. Among them are nine physicians, eight law-

yers, eighteen school teachers, and three college professors, most of whom were born in Iowa and more than half of them are of Russian and Polish Jewish parentage. *

But the educational and intellectual progress of the Jews of Iowa was not wholly confined to the young, for even their fathers and mothers have advanced marvelously, and it would be in vain to search for ghetto types among the Jews who have had the benefit of Iowa environment for the past twenty or thirty years. With his habitual cosmopolitanism, the Jew has readily and willingly adopted himself to everything good in Americanism and, at the same time, retained whatever good there is in the traditional Jewish characteristics. The Jew has gained the dignity of an American gentleman and retained the prestige of his race most wonderfully.

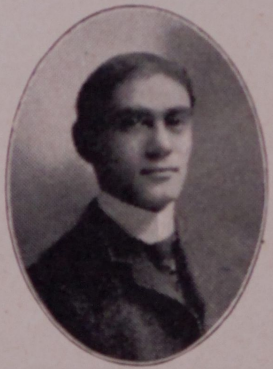
Iowa journalism was also a field for several Jews whose ingenuity has contributed no mean share to elevate the standard of the press. The foremost among them was Samuel Strauss, son of M. Strauss of the firm of Lederer, Strauss & Co., of Des Moines. He was most successful as the owner of the "Leader" and subsequently when he consolidated with the "Register," he succeeded in making "the Register and Leader" what it is today, that is, one of the most powerful and influential papers in Iowa.

Mr. Strauss has recently removed to New York where he purchased the New York Post and, as he is a great manager,

* One of the professors is Mr. Steiner, of Grinnell. He is a brother to the editor of the Zionist organ, "Die Welt" of Vienna, Austria, and the author of "Tolstoi, the Man." Mr. Steiner is the instructor of Christianity at the college and frequently occupies the pulpits of the most foremost churches in Iowa.

a noted orator and above all a Jewish patriot, he will figure prominently in making Jewish history in this country, for he is still a young man.

There are several other Jewish young men and women interested in journalism and have very bright prospects. Among the foreign Jews are also several who at intervals contribute to the Hebrew and Yiddish press, but as yet none of the talented men and women of the Iowa Jewry have earned their bread from journalism with the exception of a very few.



SAMUEL STRAUSS
Courtesy of The Daily News

Music and art is well represented in the Iowa Jewries, but only three young women have made a profession out of their accomplishments, one of whom broke away from her parents, friends and people in her zeal to follow music. But upon the rising generation rests everything.

The press generally is very liberal in its treatment of Jewish subjects, and whenever a calamity befell upon the Euro-

pean Jews, such as the Dreyfus case, the Kishineff massacre, and all other important events, was treated with the utmost kindness toward the downtrodden people. In fact, the Iowa press, should it have been owned by Jews, could not have accorded better treatments to the people of Israel generally.

Indeed, in every walk of life, in every avenue of human enterprises which the Iowans have been fortunate to pursue with distinction, the Jewish citizens were alongside of them and assisted in rolling the mill stone of Iowa's golden career upon the summit of happiness and concord.

There possibly can be found no better example of the brotherhood of mankind than when we behold men and women of different country and clime, race and belief, working in harmony to enhance the commerce and industry, to purify the community from vice, to uplift the standard of morality, to promote the welfare of society, to protect the principles of good government, to propagate concord, to eliminate prejudice, to alleviate sufferings and to create the most happiness.

Surely, Providence destined DeSoto, a son of the inquisitionary Spain, the country of blood and flame, to die searching lands for the free and homes for the poor.

THE END.