The PERES FAMILY

SAM SHANKMAN

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By

SAM SHANKMAN



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Jacob J. Peres

INTRODUCTION

Mr. Shankman's portrait of the House of Peres is a truly moving and inspiring document. The life story of this unique family should be read by every American. Hardwig Peres and his gifted brother, the unforgettable Chancellor Israel Peres, have been outstanding citizens in their own community and have set an example as great Americans and great Jews.

Thank God for America which is truly the land of opportunity. It was in this environment of a free and untrammelled democracy that the elder Peres found new opportunities and built a great name for himself, which family tradition Hardwig Peres has nobly carried on.

It has been my privilege to know Hardwig Peres not only as the fine merchant, the sage of Memphis, and the defender of human rights and justice, but also as a great lover of his people to whom he has given the best part of his life.

The dominating philosophy of Hardwig Peres has been the Zionist hope. He was one of the first to be moved by the great master, Herzl. When Zionism was only a dream and a hope, Peres became one of its great champions in this country. It took a man of his broad vision, his invincible courage and his fearlessness to espouse the cause of Zionism more than 40 years ago. Today it is the only reality for our harassed people.

I am happy in the thought that Hardwig has been a champion of social and political righteousness. Every movement for human betterment has been his. On approaching

his 80th birthday, Peres is young in spirit. He is the eternal optimist who does not surrender despite the horrible cruelties that are being inflicted on his people in Eastern and Central Europe. A man of his deep convictions with faith in the ultimate destiny of Israel is inspiration to his fellow-men.

I send him my affectionate greeting. His name and the name of his illustrious family which Mr. Shankman has so vividly described will live in American-Jewish history. We need more such souls as Hardwig Peres.

May God grant him life so that he may long carry on for the benefit of his community and his people.

STEPHEN S. WISE

ABE FORTAS
Assistant Professor
of Law
Yale University

February 1, 1938

DEAR HARDWIG PERES:

Mr. Shankman's manuscript has moved me more than I can say. Always—since as long ago as I can remember—thoughts of you have induced in me a most peculiar mood. Among my earliest recollections is a memory of my mother pointing you out to me: "See that's Mr. Peres." For many years, I thought of you with awe—unreasoning, environment-and-mother-induced. Not until I entered Southwestern did I really meet you, and not until some years thereafter did I have the assurance and maturity to talk with you as boy to man.

No judgments are harsher, I think, than those of a youth and young man of persons who in childhood he regarded with awe. As this primitive emotion is subjected to the acid of intelligent observation, generally the glitter of the object wears away, and it is proved to be not gold. You alone have stood the test. Awe yielded to admiration; and admiration to respect and affection. I hold no man in greater esteem than you.

At my age, what a man prizes most is not deeds or beliefs; it is the quality of a person. At my age, a man holds suspect mere benevolence and goodness. Unless they are coupled

with a toughness, an earthiness of personality, he is inclined to be suspicious of their genuineness—to suspect that charity and good works are assiduously cultivated plants upon ordinary soil. I prize you above all men that I have known not because of the works which Mr. Shankman has described, but because of the rich personality in which they have their deep and tough roots.

Mr. Shankman's manuscript is a remarkable job. I have indicated on it a few minor verbal changes which I would suggest. His style is admirably adapted to the subject matter —simplicity is the appropriate method for dealing with noble subjects. I think that to the hundreds who have known you and Israel, Mr. Shankman's account will be the means of recalling the emotions which association with you inspired.

While reading it, I myself remembered many, many things about you—trivia that are so important; and I recalled my first memory of Israel Peres. It was some sort of occasion at the Arbeiter Ring Hall, if memory serves me faithfully. I must have been very, very young. Memory recalls that a small man, Israel Peres, clad in an unusually long, blackish coat with very small lapels arose to speak. I seem to remember most vividly just how he looked. The details that are stored in the mind—how unimportant they seem, yet what a testimonial they are of the importance in one's life of a person whom I never knew.

And many years later, in 1931, I think, after Israel Peres had been dead for about six years, I had evidence of his survival to persons other than myself. I was home for the summer, and I attended a hearing before a Master in Chancery. Two well-known lawyers were arguing a technical point of law. Apropos of something, one of the lawyers, in

the course of his argument, said: "As Chancellor Peres used to say, 'Don't stick your head in the lion's mouth unless you're sure you can get it out.'" How did it happen that six years after Israel Peres' death, his unwritten words were still quoted? How does it happen that after seven more years I remember these words?

I am grateful to you more than I can say for complying with my request for your picture. I hope for no more for myself than to exemplify in my own life the qualities which it seems to me to portray.

Affectionately yours,

Abe

FOREWORD

I confess that I am overjoyed at the completion of this brief biography of an unusual family.

It was many years ago, when I was in my 'teens, that I came to this city. I had neither kin nor friend. Not a human being was known to me within a thousand miles. A short while before, I had witnessed the end of the Russo-Japanese War and the October Revolution of 1905 followed by most horrible pogroms. I saw the migration of a homeless people to a new land. I worked in the sweat shops of New York and witnessed the struggle of helpless immigrants against greed and power. I saw mankind in its lowest form. Those few impressionable years filled me with horror and despair. I longed for beauty, goodness, and human kindness. Of course, I had heard of heroes. I had read of many noble souls that have left the world records of virtue, goodness, and mercy. But my boyish heart was not satisfied. I wanted and I looked for a living hero, who would personify a complete and normal human being who loved mercy, acted justly and walked humbly before his God.

I was indeed a happy boy when one day I discovered one who, to me, resembled the ideal hero. Not one who takes cities at the expense of human lives, not one who makes fortunes at the price of human misery, not even the legendary idealist of long ago, but a normal human being who lived his daily hours heroically. This was my real hero, and if through my efforts I can succeed in proving to some disillusioned human that we have heroes of peace that are

far greater than the proclaimed heroes of war, then I shall be amply rewarded for my effort.

My only regret is that of the one I know best I am, by the modesty of that man, permitted to say least. However, I shall preserve the records and some day when we of the present generation shall have dissolved into dust, some future student in quest of goodness may pick up my incomplete work and bring it to light.

SAM SHANKMAN

May, 1938.

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BIOGRAPHIES

CHAPTER ONE

In the annals of Portuguese and Spanish Jewry the name of Peres or Peretz (פרץ) as it is pronounced in Hebrew, has played an important part. There were some members of that family who held high positions in the court in the Kingdom of Aragon. There was one Juan Perez Sanches who tried to prevent the slaughter of the Marannos, or "new Christians," by plotting against Pedro Arbues, the chief Inquisitor of Arragon. The plot failed and King Ferdinand established the Inquisition in Arragon.

We have no positive proof that the Peres family of that period are the direct ancestors of the Peres family of Memphis, but we do have complete records that the Peres' fled the Inquisition and settled in Amsterdam, Holland, where they remained for two or three centuries. The tombstones of the Portuguese-Jewish cemetery in Amsterdam show that four members of that family died between 1617 and 1620, two of them named Israel Peres.

At the dawn of the nineteenth century we find Rabbi Joseph Peres of the tribe of Levi residing with his wife Sarah (Davidson) in the city of Haarlem, Holland. On February 15, 1830 a son was born to them, whom he named in Hebrew Jacob Ben Rabbi Joseph Peretz Halevi, which literally means Jacob, the son of Rabbi Joseph Peres of the Tribe Levi.

Rabbi Joseph, who was a highly cultured man, noticed the child's bright mind, and did not lose time in sending the boy

to school. He was only five years old when he started his career, but so great was his capacity for learning that before he was fourteen he had received his diploma from high school. The unusual record attracted the attention of the King of Holland; and to show his admiration for the lad's intelligence he rewarded him with a special stipend to attend the Netherlands Israelitish Seminary.

In the Seminary Jacob Joseph Peres repeated his feats of brilliancy. He graduated with highest honors. He received three diplomas: one as a teacher, one as a rabbi, and one for Hebrew Composition.

At seventeen he entered the University of Leyden, where before he was eighteen he edited and published a book of

LITERAL TRANSLATION OF HEBREW MARRIAGE CERTIFICATE

By RABBI MORRIS N. TAXON

"The voice of bridegroom and bride"
"The voice of joy and gladness"

On the third day of the week, the 18th day of the month of Iyar, in the year 5614 since the creation of the world, in accordance with our computation of time, here in the city of Haarlem, how the learned Rabbi Jacob, son of Rabbi Joseph Peres (the Levite), said unto the maiden Hannah (Eva), daughter of Rabbi Phinehas, (Chuts), "Be thou my wife according to the Law of Moses and of Israel, and I will labor (to maintain thee) honorably and to nourish and sustain thee, according to the practice of Jewish men who labor for the honorable (maintenance) of their wives whom they truly nourish and sustain; and I grant thee as spousal gift the sum of two hundred pieces of silver, due thee according to our Torah. I also bind myself to provide thee with food, raiment, and all thy necessaries, also to visit thee, after the manner of the world."

Thereupon, the said worthy maiden consented to become his wife, and brought unto him the dowry given her by her family, consisting

Marriage Certificate of Jacob J. Peres and Eva Chuts

of gold and silver, of ornaments and of garments, of furniture and of bedding, all of which the aforementioned bridegroom accepted in the sum of fifty pieces of silver. The bridegroom also agreed to add thereto and to give unto her (the bride) a like sum of his own, the grand total being a hundred pieces of silver. This man aforementioned, the bridegroom, to wit, said, "By virtue of this certificate I hereby accept the responsibility for the integrity of this dowry and of addition thereto, for myself, and for my heirs that will follow me, to compensate with the most valuable of my estate and possessions, which I do possess anywhere beneath the sky—that which I have bought already and that which I may buy hereafter—whether of land or of goods and chattels, all of which I hereby pledge as security and hold them subject to the collection of the above sum set forth in this certificate to wit, the amount of this dowry and of my addition thereto, and I even pledge the very cloak on my shoulders in payment, during my lifetime and after my lifetime, from this day forever."

Thus, did this man aforementioned, the bridegroom to wit, take upon himself, in accordance with this certificate the responsibility for this dowry and the addition thereto. This certificate is subject to strict enforcement the same as all certificates of dowries and the additions thereto that are customary among the daughters of Israel, which are executed according to the form prescribed by our Sages of blessed memory, and which is unlike a voucher or a blank certificate.

We have purchased the right of Rabbi Jacob, son of Rabbi Joseph Peres (the Levite), namely, the bridegroom, and have vested it in this worthy woman Hannah (Eva), daughter of Rabbi Phinehas, (Chuts), namely, the bride, to all that is written and set forth in the aforegoing—by means of an article with which the right and title may be properly purchased; all of which is thus established and remains in force.

Jacob Peres—Groom

Moses, son of Judah Levenstein (The Kohen) *Witness*

Isaac, son of Jacob Peres *Witness*

proverbs in five different languages, and where a short time later he published a Hebrew Grammar. During his four

years at the University he mastered twenty languages, half of which he could speak fluently. At twenty-one he became Rabbi in the city of Oss, Holland, and the king, who considered him his ward, came to hear his first rabbinical lecture.

In 1854, when he was twenty-four years old, he returned to the city of Haarlem, and married Eva Chuts, the slender little daughter of his one time scholarly teacher, Rabbi Bernard Judah Chuts. Rabbi Bernard Judah Chuts, who lived to a ripe old age of ninety, was described thus by one of his pupils, Rabbi Voorsanger of San Francisco: "Rabbi Bernard Judah Chuts was the head of a large congregation. He was a distinguished rabbi, a great teacher and a scholar." Thus two members of the most cultured and distinguished Jewish families in Holland were united in marriage.

After his marriage, Jacob Joseph Peres was elected minister for life at the city of Gauda. Here his first children were born, Joseph and Bernard. The little family was happy and had no desire to leave its native home. Little did the Levite suspect that his destiny would lead him to America.

In 1849 Morris J. Peres, a brother of Jacob Joseph Peres, went to California prospecting and found gold. He came back to Holland with five thousand dollars worth of gold nuggets laden in a belt strapped around his waist. Morris shortly returned to America, but before leaving Holland he pleaded with the young rabbi to come with him to the Land of Opportunity.

It was hard for the Peres family to leave Holland, for it was there that their ancestors had dwelt for more than three centuries, and it was there they had built up a name for themselves as rabbis, teachers, and scholars. It was there also that many of their loved ones slept. But the salary was



JACOB J. PERES
IN HIS EARLY TWENTIES



Mrs. Jacob J. Peres

small, the family was getting larger, and the Land of Freedom and Opportunity was beckoning to them; and Morris J. Peres in Philadelphia was urging them to come. So Rabbi Peres, his wife, and their children embarked for America.

They arrived in Philadelphia in 1857. Rabbi Peres was a scholarly man and not a gold rusher; he found stern realities facing him. His linguistic ability was his mainstay. He found himself at home in the English tongue, and he opened a school of ancient and modern languages. He kept the school for about a year, but it was not a financial success. In the meantime his family grew in numbers. Sarah and Hardwig were born.

CHAPTER TWO

There were very few Jews in Memphis until about the middle of the nineteenth century. The first congregation was organized in 1854, and in 1858 the organization known as "B'nai Israel," Children of Israel, advertised for a lecturer, reader, and teacher to lecture in English and German, and to lead the choir at a salary of $600.00 a year. It also advertised for a Shochet at $300.00 a year. Dr. Isaac Leeser, a prominent scholar of Philadelphia and friend of the Peres family, induced Rabbi Peres to accept the position in Memphis.

He assumed the many sided duties of Rabbi, Cantor, Shochet, and head of the Sunday School. The salary was not sufficient to keep the family in ordinary comforts, and he was forced to seek additional means of livelihood. He organized the Jacob J. Peres and Company.

The Rabbi was not an extreme Orthodox Jew, but he was conservative in his religious views. The officers of the congregation, on the other hand, were moving toward Reform Judaism. That displeased the Rabbi, and led to his resignation.

With a group of forty who followed him he organized a new congregation, Beth el Emeth. Jacob Joseph Peres became their spiritual leader and served in all capacities. However, the poor congregation was unable to support the young rabbi and his family. How to earn a living was the big problem. His commission business was gradually establishing itself, but to supplement his income he worked as a

BENEVOLENCE, BROTHERLY LOVE & HARMONY.

CONSTITUTION
GRAND LODGE, LOEB

Independent Order of Bnai Brith.

TO ALL WHOM IT MAY CONCERN.

This certifies that Jacob S. Peres whose name is written on the margin of this certificate in his own handwriting is a member in good standing of Joshua Lodge No 23 located at Philadelphia State of Pensylvania and working under a legal Charter duly granted by the Worthy District Grand Lodge No. 2 and that he is a Brother of the Degree entitled in case of sickness to the sum of ——— Dollars weekly to be paid to him by any Lodge of the I.O.B.B. wheran he shall deposit this Certificate and to be charged to this ——— Lodge No. in conformity with the Law of the Order.

We therefore recommend him to the Friendship and Protection of all Brothers of our Venerable Order.

This Certificate is to continue in full force up to the twenty first day of August 1866 (5626)

In witness whereof We have hereunto subscribed our names and affixed the Seal of our Lodge this twenty first day of May 1860 (5620)

Ch. Hochstadter Pr.

Sec. M. Weidmyer

ANNIVERSARY SOIREE.

Mr.

Yourself and Lady are respectfully invited to a Social Party at the Hall of the Memphis Club, Corner Second and Union Streets, on Saturday Evening, January 23d, 1864, at 7 o'clock, P. M., to celebrate the Third Anniversary of the Congregation Beth El Emeth.

Committee of Invitation:

H. BLUMENTHALL,
H. PHILLIPS,
L. ALEXANDER,
F. FELDMAN.

Committee of Arrangement:

DR. R. L. LASKI,
L. LYONS,
J. J. NEWMAN,
H. WRIGHT.

JACOB J. PERES, President.

bookkeeper, and gave lessons in oriental and modern languages.

How he found time to study law and pass the bar examination is hard to understand, but with his marvelous intellect he managed to do it. He organized the law firm of Peres and Micou. He regarded the legal profession highly, but he could not adapt himself to it. A different type of work lured him. Only the struggle for daily bread kept him from throwing himself completely into his favorite studies. Whenever he had a few moments to spare, straight to his study he went. He wrote and published an arithmetic, which was used in the public schools of Memphis, Chicago, and the state of Arkansas. He wrote and lectured on "The Philosophy of Language"; and he was engaged in translating Dutch literature into English. At the beginning of the Civil War he taught in Armstrong's School, and from his room a whole class marched to war.

This unique man—rabbi, lawyer, philosopher, author, lecturer, and business man—became a favorite among his fellow men. His handsome face, his kind eyes, his heavy brown beard, and his smiling countenance appealed not only to his fellow Jews, but to all who came in contact with him. In 1865, when he was thirty-five years old, he was elected president of the Memphis School Board. One can easily imagine what a magnetic personality he must have been, when he, a foreigner, a Jew—not a politician—was elected to such an honorable and responsible position. He was the first Jew to hold public office in Tennessee.

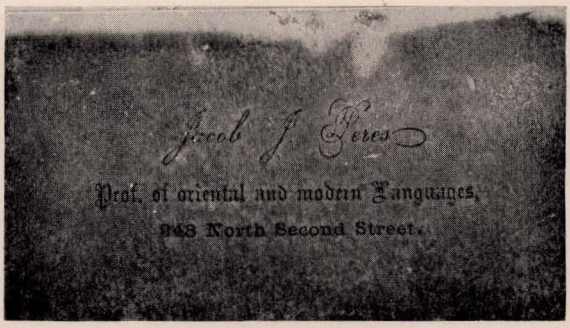
Memphis made no error in selecting him. Under his guidance the public school system was completely revolutionized. Three modern schools were erected: one on Jefferson Street, one on Linden Street, and one in South

Memphis. He instituted physical education throughout the system, and raised the standard of the curriculum. The annual report of the Memphis City Schools for the years 1865-1866 under the leadership of Jacob J. Peres is a book of 112 pages. It deals with every phase of a school system—houses, text books, attendance, teachers, salaries, and instructions to teachers. It points out evils and suggests remedies. The report is so complete that it is as modern today as it was seventy-two years ago when it was written. It is very interesting to compare the reports of his two sons, Israel who was president of the Board thirty-five years later, and Hardwig who held that position fifty-one years after his father's report.

The Civil War left the South in an impoverished state, and Memphis along with many other cities suffered severely. There was a long and hard struggle on the part of the Peres family. Six children were born to them in Memphis, but only one of these six, Israel, survived.

The Reconstruction period was at an end. The South was recovering from the ravages of war. Jacob J. Peres had reorganized his firm and was doing well. His boys Bernard and Hardwig were with him in the business. Relieved from the struggle for bread, he turned again to his literary work. He was revising his lecture, "The Philosophy of Language." He was translating a Dutch novel. The Smithsonian Institute furnished him a set of books for the study of Indian languages. For his linguistic ability he was gaining recognition. He was indeed happy at this period, for he was doing the things he loved best. But this was not to last long.

It was in 1879 that Jacob J. Peres reached the very zenith of his life. He was still young. His financial condition was improving. He was socially prominent. Many positions of

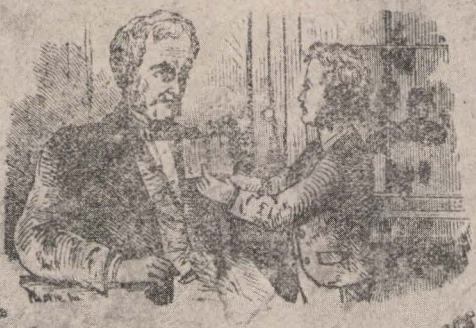


PROFESSIONAL CARD—PHILADELPHIA

THE CHILD'S ARITHMETICAL

EXAMPLE BOOK

OR



SLATE EXERCISES.

BY JACOB [illegible]. PERES,

MEMPHIS, TENN.:
SOUTHWESTERN PUBLISHING COMPANY, 361 MAIN STREET.
BARNARD & BARNUM, 38 BEAL STREET.
1869.

honor and trust were heaped upon him. He was held in esteem by all who knew him. His fellow men looked up to him with respect and admiration. It seemed, indeed, that he was a blessed man, until the Yellow Fever epidemic broke out. The city was in despair. Thousands of people were fleeing from Memphis, which was full of the sick and dying. Several of the Peres children took to their beds, and then Mr. Peres was stricken. He died a few weeks later at his post of duty. His wife, faithful companion and comrade, did not survive him long. Though she was busy with household duties and the care of her young ones, she could not for a moment forget the loss of her husband; and scarcely six months after his death she joined him in the Great Beyond.

A half century later C. P. J. Mooney wrote "Should Be Logical" in the *Commercial Appeal:*

"The Ku Kluckers of Birmingham made a fight on the principal of one of the public schools because he is a Jew. There was a big campaign. The Klan attempted to prevent the re-election of a Mr. Chadwick because he refused to vote to displace Bandman, the Jew. Life was too short for Mr. Bandman to worry longer, and he went to Pittsburgh, where he will continue teaching. The students of the school of which he was principal gave him a hearty greeting when he left.

"Funny about running Jews out of educational work. God Almighty directed the hands of Moses, a Jew, when he wrote some of the books of the Old Testament, which Christians profess to revere. David was a Jew, and so was Solomon, and they were scholars and poets. Whoever wrote the book of Job gave to Christendom and Judaism an epic in patience, the like of which has never since been written, and the Jew who wrote Ecclesiastes gave us something that is a tremendous preachment on the vanity of things human. Matthew, Mark, Luke and John were sufficiently educated to write the Gospels. So all these Jews we have mentioned contributed to the Scriptures something of knowledge and culture and education.

"And thus it runs through the ages down until these times. More of you might die of consumption and dyphtheria and from the ravages of certain interior germs, except for the educating work of Koch and Metchnikoff. Some poor wretch in Birmingham suffering under the attacks of germ-carrying diseases may be saved because of the past efforts of these two Jew scientists.

"Out of mind we recall a few modern Jewish educators. One of these is Professor Michelson of Chicago. He has done more educating as a physician than any other man during two or three centuries. Then there is Einstein, whose work in mathematics has sounded heretofore unexplored depths of truth.

"One of the first educators in Memphis was a Jew. His name was Peres. Two among the group were, one an Irishman and the other a Jew.

"If people want to hate a person it is proof of a desire to put that person out of business—to annihilate him. People ought to be logical even in their hates. If people do not want Jews as educators they ought to refuse to accept any contributions that Jews have made toward education. If we are to destroy Jews, let us destroy their literature, destroy the Old Testament, destroy the New Testament. The Lord inspired both books, but Jews did the physical writing.

"Then let us come down through the ages and destroy their contributions to science, to literature, to art.

"Jews have heavily endowed some American institutions, which are for the benefit of all Americans. They are also to be destroyed.

"People ought to be logical. It would often save them from foolish hates and foolish things."

Here is an extract from an editorial entitled "Those Who Serve and Pass" which appeared in The Commercial Appeal, Sunday Morning May 31, 1925:

"We have a great educational system in Memphis. Many years ago there were about two great teachers here. They brought their education with them. One had a schoolhouse in Court Square. Possibly some of the very old people went to school in Court Square.



Jacob J. Peres as President of the Memphis Board of Education



Israel Peres at the Age of Three

One of these teachers was named Magevney, the other was named Peres. One was an Irishman; the other a Jew. Today neither would be admitted if this nation's quota were full for the year. It's a good thing the bars to immigration were not put up before so many men of education were admitted."

CHAPTER THREE

During the Civil War and the years of Reconstruction when stringent economy was the constant companion of Rabbi Peres' family, he lost five of the six children that were born to them in Memphis. Israel, who was born August 27, 1867, survived. The mother, delicate by nature, was overburdened with household duties, and the loss of five children kept her in nervous anxiety and tension. Much to his regret, the Rabbi found himself compelled to take his boy Hardwig out of school in order that he might be of help to his mother and in the office. Sixty years later Hardwig said:

"I nursed Israel and changed his baby clothes, and we became as one."

The thought of having his boy out of school was pressing heavily on the Rabbi and he hoped to supplement the boy's lack of schooling by individual instruction. The father became the constant companion of Hardwig. He taught him the Bible in original Hebrew. He gave him a course in the Dutch language. He read with him Macaulay's essays and Sir Walter Scott's novels. He supervised his study of law. Hardwig had a great ambition to become a lawyer and orator, and his father shared these hopes.

When death came suddenly to the father it left Hardwig the sole protector of the family. He had an invalid brother, a young sister, and Israel, who was just twelve years old.

Hardwig abandoned all the cherished hopes for himself and wrapped his heart around Israel, who became his charge.



Israel Peres as a Young Boy of Eighteen

HOW

NAPOLEON BONAPARTE

NEVER EXISTED.

TRANSLATED FROM THE FRENCH

— OF —

J. B. PERES,

Late Librarian of Agen,

— BY —

ISRAEL H. PERES.

MEMPHIS:
PUBLIC LEDGER, PRINT, 15 AND 17 UNION ST.
1885.

He determined to make of his little brother that which he himself had hoped to be—a great lawyer and a great orator. From then on the two brothers became inseparable, both in body and soul.

The first years of Israel's life were unusually happy ones. Being the only survivor of six children he was the object of extreme love and affection. Literally born into his father's library, Israel, along with the rest of the family was guided and inspired into all branches of human knowledge. His father, trained as a psychologist, carefully unfolded to his family life as it is both in its highest and lowest forms, and skillfully inspired the family to noble actions and high aims. No man was ever turned from his table and many times he invited the most ragged tramps off the street to share his Sabbath meal with the family. On one occasion Hardwig asked, "Father, why do you bring to our table the most wretched human beings?"

The father replied, "First: because you should never let anyone go hungry; second: that you may understand poverty and not be too proud; third: that you may learn that wrong actions sometimes degenerate human beings morally, physically, and spiritually."

Filled with these impressions and with centuries of culture as a background, Israel was ready for higher learning. Hardwig sent him first through Memphis Grammar School and for four years to Professor Wharton S. Jones' private school, and in 1885 when Israel was eighteen, Hardwig sent him to Yale, where he entered the class of '89. That he was to become a student of mankind was evident even at this early age.

In June, 1885, he translated from the French and published a little book entitled *How Napoleon Bonaparte Never*

Existed. He was first attracted to the little book because the author was named J. B. Peres, but when we read the Translator's Preface we discover that the boy of seventeen years thoroughly enjoyed this Satire of Dupuis' theory that all modes of worship are derived from astronomy. His allusions to history and religion give evidence of a clear thinker who penetrated deeply into every subject he studied.

Physically, he resembled his mother. He was the smallest in his class. In his freshman year he weighed ninety pounds. His height was sixty and one-half inches; his chest twenty-eight and nine-tenths inches. During his four years of college he developed a bit physically: his weight increased to one hundred and six pounds; his height to sixty-two and eight-tenths inches; and his chest to thirty-two inches. But his mind developed in more enormous proportions. In June, 1889, he received his B.A. degree. During the summer he attended the University of Virginia Law School. In the fall of the same year he entered Yale Law School, from which he was graduated in 1891 with an LL.B. degree. Throughout the school years he distinguished himself in many ways. He won the class chess prize. He was awarded the Kent Club certificate in oratory, and a prize for debating. He received a gold medal for winning the three-legged race with Gifford Pinchot, who later became the governor of Pennsylvania. He was honored by his classmates, being elected vice-chancellor of the "Book and Gavel" an old Yale law fraternity.

Once, when a boy, he was asked, "What do you want to be, Israel?" He replied unhesitatingly, "I want to be a lawyer."

That was indeed his chosen profession, and with his keen



Israel Peres as a Young Attorney



Israel Peres and His Nephew Hardwig Posert

mind he determined to master it. In his junior year he won several honors, and the Betts prize for the highest mark in junior examinations. In his senior year he was graduated *Cum Laude.*

On his return to Memphis he joined the law firm of Taylor, Carrol, and Peres. He immediately began to accumulate a library that filled him with pride. Simple in his tastes, very moderate in his habits, and with Hardwig, who was then successful, as his partner in everything, Israel had very little need for money. At any rate money was of secondary importance. Knowledge was the passion of his life. Books, books, and more books were his companions morning, noon, and night. Besides law, he studied history, economics, literature, and social science. Gifted with unusual memory, the wisdom of all nations and all ages was at his finger tips. Whenever he was not at work, he studied every individual with whom he came in contact.

Besides the guiding hand of his father there was another powerful influence in Israel's life. When he first entered Yale, he met William Graham Sumner, that fearless educator, who for two generations molded the characters of all the youths who came to his lectures. Sumner had gained a world-wide reputation by his writings and teachings. His classes on Monday of each week, when he discussed current politics, were covered by the reporters of the New York papers. His teaching of Spencer's "Sociology" created a controversy with Noah Porter, president of Yale. Through his own contribution to sociology by his "Folkways" and "The Mores Make Everything Right" he gained world fame.

When the eyes of Sumner met those of Israel Peres, the two brilliant intellects recognized one another, and instantly

there was a mutual understanding that lasted throughout their lives. Their numerous correspondence makes an interesting study of the two great scholars.

In March, 1898 Israel, who by then was a deep scholar, applied to the Graduate School of Yale University for an M.A. degree in absentia. He wanted to study political economy under W. G. Sumner. Andrew W. Phillips, Dean of the school, replied in flattering terms:

"I remember you as if it were yesterday. I have read with much interest the article you sent me."

When Israel learned that Professor Sumner was no longer in political science, he changed his course to social science in order to study under his inspiring teacher. He received his M.A. degree in June 1899. Years later when Israel died, Herbert L. Harper wrote in the Commercial Appeal:

"Chancellor Peres was a student and intimate friend of Sumner, under whom he received the degree of Master of Arts in Social Science. No single influence exerted a greater intellectual stimulus upon Chancellor Peres' life than the profound and fearless teachings of William Graham Sumner. It would not be too much to say that Chancellor Peres felt and expressed Sumner's teachings in their completeness."

CHAPTER FOUR

The intervening years between 1889 and 1901 were Israel's happiest and most creative. During those twelve years he had written some thirty-five essays and delivered many scores of speeches. Many of these are completely lost. The only way we know of them is through newspaper comments and personal letters. The essays and speeches can be divided into six distinct groups. They are those written on educational, economic, Jewish, judicial, Masonic, and literary subjects. In the educational group there are the following: "School and Home," "Graduates of Public School," "School Administration in the South," "What Constitutes an Efficient Superintendent," and "Education." The succeeding essays pertain to economic subjects: "The Gold Standard," "Advertising," and "The Politico-Economic Status of Woman." The works on Jewish subjects are as follows: "The Penalty of a Race," "Welcome Independent Order of B'nai B'rith Convention," "Disraeli," "The Council of Jewish Women," "Russian Jewish Immigration," "Are the Jews a Chosen People?", and "Resolved That Immigration Be Restricted." The two essays of the judicial group are "The Dignity of Litigation" and "The Law of the Road." The following are in the Masonic group: "Corner Stone," "Dedication of Scottish-Rite Cathedral," "The Dedication of the Masonic Temple," "Tribute to the Late Rabbi Max Samfield," and "Theodore Roosevelt."

To these may be added the speeches delivered at his class

reunions, of which we have but one, " '89." An outstanding essay "Shakespeare" he delivered before a literary club at Jackson, Tennessee.

In December 1889, when Israel came home for the holidays, he wrote and delivered before the Young Men's Hebrew Association his speech "Disraeli." In June, 1891, just after his graduation from law school, he delivered before the Tennessee Bar Association an address on "The Dignity of Litigation." In this remarkable exposition on litigation he throws a new light on and proves convincingly that it is the duty of man to stand for his rights, because by so doing he builds respect for law and order which are the foundation of human society.

The next essay on "The Politico-Economic Status of Woman" was written and published for *The American Jewess* in Chicago in October 1895. In the following year he wrote "The Russian Jew" and debated on that subject in New Orleans. He was awarded first prize.

In all his essays and speeches he reveals his knowledge of man and history. All his conclusions are based on facts of man's development from the dawn of civilization to his own day. So clear are his conceptions and so logical are his arguments that on reading his essays one immediately feels that here is an intellectual who penetrated the depths of human knowledge and reasoned his way to truth. That he did not err in his judgment can be readily seen, for the ideals, principles, and teachings expounded by him two score years ago are now being accepted by most liberal governments in politics, economics, and education.

The only exception to the foregoing statements is in his article "The Council of Jewish Women" published in *The Commercial Appeal* in 1896. His doubts of Zionism and of

the ability of women to carry out a large project to a conclusion are later repudiated by his own action, for he joined the Zionist movement and supported Hadassah, the women's Zionist organization. Some years later Hardwig said that "The Council of Jewish Women" was written at the request of Mrs. Sonneschein, the editor of *The American Jewess.* It was done for fun in order to provoke discussion. He certainly succeeded, for it created a storm of debate.

CHAPTER FIVE

When Israel had reached his thirtieth year he was one of the best known and most popular men of the city. There was hardly a man on the street who did not know him. On his way to and from the office in the Court House he was stopped constantly. His hands were stretched right and left as he met the constant approaching friends who greeted him with broad smiles. As a conversationalist he was unique; and the most intelligent sought his company. As a speaker he was in constant demand by clubs, churches, and schools. His public speeches were calmly and plainly spoken, but daringly stimulating and deep in content. At times he illustrated his points with humorous stories (of which he was master). He literally had his audience roll from their chairs with laughter.

Phil Pearlman said, "Three times a week we would meet at the Y.M.C.A. and before and after our exercise we would surround Israel Peres, who would tell us wholesome humorous stories that would keep us rolling on the floor."

His many articles of that period, especially "The Penalty of a Race" which he published in the *Commercial Appeal* in February, 1898, spread his fame beyond the borders of Tennessee. Among the many letters of praise and comment is one from Rabbi Edward M. Calisch of Richmond, Virginia, who, though he questions the wisdom of bringing Jewish questions to the secular press, nevertheless praises the deep knowledge and candid expression of Israel. Dr.



Israel and His "Brother Mason" Brother John R. Smith



Rebecca Behm Peres

Max Nordau, co-worker of Theodore Herzl, upon reading his essays sent his thanks and "warmest approval."

That same year he was elected vice-president of the Department of School Administration of the National Education Association, and in July, 1900, he delivered an address before that body at Charleston, S. C. on "School Administration Problems in the South." That speech created such a stir that it was immediately published in pamphlet form and distributed throughout the nation. He had achieved a name as an able educator of national standing. So impressed were the delegates by his logic and wisdom that they resolved to make him president of that section of the organization at the next election.

I have previously mentioned that from 1889 to the end of 1901 were Israel's happiest years. That last year which was to end most tragically was the happiest of them. Up to this period he had not met a single reverse. He received all his degrees and he developed a large law practise which paid him well. He was surrounded with a host of friends and acquaintances. He gave free range to his intellectual faculties as a writer and speaker. He received local recognition by being elected a member of the School Board and then president of that body, a double honor because his father had held that position before him. Now came the greatest thrill of his life—he found his ideal woman. Indeed, she was ideal: noble, kind, and beautiful.

Rebecca Behm was an orphan girl. Her mother died when she was five and she was cared for by her cousins. She attended the public schools of St. Louis and came to Memphis after the death of her father at the close of the nineteenth century. She was a petite brunette, resembling Israel in stature as well as in culture and intellectual attain-

ments. Humorous and quick as a flash at repartee, she was the perfect complement for a man of the disposition, character and education of a great man like Israel.

The courtship lasted about a year, and the wedding took place March 12, 1901, at the Temple Children of Israel. It was an outstanding event of the city. The newspapers of that day gave considerable space to the description of the elaborate wedding of the outstanding couple. Rabbi Max Samfield officiated. Hardwig was the best man. Mrs. Henry Posert and Bernard Peres, sister and brother of the groom, and Mrs. Simon Hyman, sister of the bride, attended the couple. There are vivid descriptions of the gorgeous dresses, beautiful flowers, and other decorations, both at the Temple and at the home. Following the wedding ceremony the couple departed on their honeymoon. It was in a honeymoon spirit that Israel sat down to write his address for the National Education Association, which was to meet in Detroit a few weeks later.

The local committee of Detroit was making elaborate plans and preparations for the Fortieth Annual Meeting of the National Education Association. The committee had the full cooperation of the city administration, public institutions, and all public-spirited individuals. They printed a booklet with sixty-four pages, including a map of the city and surrounding country. It gave a complete description of the city and everything that was in it. It listed all the sessions beginning July 8 and ending July 12, 1901. It gave names and addresses and "Who's Who" of all delegates that were to attend that meeting. It included the greatest educators of that day and representatives of nearly all schools and colleges in the United States. Among them was Israel Peres.

School Board Journal

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AN EDUCATIONAL GATHERING AMID UNIQUE SURROUNDINGS.

(From a sketch by our special artist.)

The Second Session of the Department of School Administration, National Educational Association, held on board of the Steamer Sappho, Thursday afternoon, July 11, 1901. President Peres speaks on "What Constitutes an Efficient Superintendent ?"

Israel had his bride by his side when seated among the greatest scholars of America, to be elected president of the Department of School Administration.

It was during this meeting on Thursday, July 11, 1901, while cruising on board a steamer, on top deck with college presidents and university professors as his audience, that he delivered his most remarkable address, "What Constitutes an Efficient Superintendent." The audience responded with great enthusiasm and applause, and Israel and his wife were supremely happy.

What a tremendous influence his personality and speech must have had on his hearers can be seen from this letter that was written twenty-five years later. To be so impressed by a speech as to retain it a quarter of a century is so unique that we print this letter in full.

THE BRUCE PUBLISHING COMPANY
Milwaukee, Wis.

April 26, 1926.

Mr. Walter N. Ford,
President Lion's Club,
Memphis, Tennessee.

DEAR MR. FORD:

I have just received the Lions publication containing the "In Memoriam" on the late Israel H. Peres. It is the first information I have on the passing of this exceptional man.

I knew him years ago when he served as member of the Memphis Board of Education, and was elected President of the Department of School Administration of the National Education Association. In this capacity he distinguished himself as an able exponent of high ideals in American education.

His annual address was delivered under unique circumstances. The convention was held in Detroit during the month of July, and the department held its meeting on steamboat while coursing through the river to some pleasure island. President Peres delivered his ad-

dress to a fine audience on the deck of the steamer. The day was a beautiful one, and the address exalted the members to a finer appreciation of American citizenship. It was an able and eloquent effort.

I want to add this mite to the tribute that is paid his memory. Kindly forward this letter to the members of his family whom I do not happen to know. The last time I saw Mr. Peres at Memphis several years ago, he was living, as I recall, with his father. At any rate, if there are any near relatives, send this letter to them, and oblige.

Yours truly,

WM. GEO. BRUCE,
Editor American Education Journal

CHAPTER SIX

When the young couple returned from Detroit, they were busily engaged with hopes and plans. None of Israel's brothers had children. There was no one to perpetuate that name. Suddenly there came the great expectation. Israel and Rebecca were thinking and dreaming.

"What will it be?"

"Surely a boy."

"What are we going to name him?"

"Hardwig, of course."

Rebecca never knew her mother. Israel remembered his but slightly. But the very name of Hardwig recalled all things in one: father, mother, brother, protector, adviser, and comrade. Yes, that was the prettiest and best name. They took Hardwig into their confidence. All three prepared the little cottage on High Street and turned it into a veritable heaven on earth. Everything was in readiness for the great moment. Rebecca spoke of the new little Hardwig who would carry on the traditions of the Peres family.

"What will he be? A rabbi? A scholar? A lawyer? I know. He will be like his grandfather. He will be all of these."

Nine months less three days brought the tense moment. Rebecca died and that which was to be little Hardwig died with her. Need I tell you of Israel? When they carried his bride out of his little heaven, Israel followed never to enter again.

"I want nothing out of there. Give everything away," he said.

Once again Hardwig assumed the part of mother and took his younger brother to his room. Yes, even to his bed, and tried to cure Israel's unhealing wound.

From that fatal day of December 9, 1901 Israel never fully recovered. He never remarried. He abandoned all literary activities and gave up most of his personal ambitions. He did not complain, but he gave himself completely to silent meditation and study of books and man.

I often wonder, how many books would he have written had Rebecca lived? To what great deeds would he have aspired had his child survived?

The newspapers, which a few months before had given ample space to the description of the wedding of the popular couple, were printing memorials to Rebecca Peres. Among the many beautiful expressions of sympathy was one sent to Israel by Walter Malone:

WHEN I AM BOWED WITH GRIEF

When I am bowed with grief, let me not say,
"Lord, I am cheered in mine adversity
To know that countless thousands in this world
To-day are bowed with burdens heavier
Than those allotted unto me." Let not
The selfish thought that hearts of others ache
With pangs more poignant than mine own, be made
A balm to soothe me to contentedness.
No, rather let me say, "Though I am thrall
To sorrow, it is comfort unto me
To know that countless others at this hour
Are glad of heart. I thank Thee that my gloom
Eclipses not the noontide of their joy."
O, brother, though my hearth be desolate,

Lonely and dreary, let my solace be
To know that in thy house is warmth and love,
Dancing and feasting, and the sound of mirth:
Yea, brother, let my worthier comfort be
To know thy path is bright though mine is dark.

CHAPTER SEVEN

It was five years before Israel partly resumed his former place in public life. On Thanksgiving day, 1905, he delivered a stirring address in the Synagogue on "The Two Hundred Fiftieth Anniversary of the Landing of Jews in America." In March 1906 he spoke masterfully on "Theodore Roosevelt" before the Scottish Rite Masons; and thenceforth he threw himself into public service unstintingly. He was a member of all four synagogues. He became a thirty-third degree Mason, and was active in all its work. He was active as a member of the Lions Club and held its presidency. He was a member of the board of directors of the Congregation Children of Israel, and a trustee in the Children's Home Society. He was chairman of the Art and Educational committee of the University Club of Memphis. He held offices in the Yale Club. He was active in the Memphis and Shelby County Bar Association, an officer of the Zionist organization of Memphis, and president of the Y. M. H. A. During the World War he was appointed special agent of employment service by the U.S. Dep't. of Labor. He also served as industrial advisor to the Draft Board of West Tennessee, and as a member of the local advisory board of the Draft Board of Memphis. He was a Four Minute man and a member of the Red Cross and Liberty Loan Campaign Committee. He delivered speeches by the score before practically every group in the city and surrounding territory. They are gems of oratory and logic. Only a few of them are preserved.

Why does he no longer put them on paper? Is it because he has lost ambition to become an author?

No one ever knew of the amount of money that he quietly distributed to various institutions. Out of the hundreds of newspaper stories, editorials, and comments made of him I find little mention of these deeds, because they did not know. It is only when I read his hundreds of letters that I have discovered his many noble deeds. They cover a period of some thirty-five years, and the extent of his charity reaches out to more than one continent.

He really and truly followed the precept, "Let not thy right hand know what thy left hand is doing." In addition to that, the example of his father that no man is too low to be given a helping hand, was carried out to the letter. He always distributed alms among beggars. Jack Bondurant wrote in the Press Scimitar:

"On one occasion a friend, after seeing him hand bills to some beggars, remarked, 'They are fakers. You are being stung.'

"The Chancellor replied, 'Well, I make believe that they really need it whether they do or not, and perhaps that is all that counts.' "

At this time he was living with his sister and brother. The home life was interesting and ideal. Dr. Henry Posert, his brother-in-law, and his brother Hardwig were themselves keen scholars and the three made a model philosophic group. The Posert children, who were then small, assumed the place that his own might have taken, and outwardly life seemed rich and pleasant, but Israel never forgot his Rebecca.

His law practice grew to large proportions. He was known as a keen lawyer and few of his profession cared or

dared to match wits with him. One of his colleagues, a learned and venerable lawyer described him as "a midget in body and a colossus in mind." There is scarcely any subject which he did not study, and above all he gave his time to the study of human nature and law as it was written and spoken among all nations and all peoples at all times.

It was on December 28, 1917, that Governor Rye appointed him to the unexpired term of Chancellor Fentress of the Tenth Chancery Division Part Two, and to which office he was elected to succeed himself by a large majority on August 1, 1918. It was in that capacity that Israel Peres displayed his nobility of character and knowledge of the law. There are many stories and anecdotes told about his judicial capacities that attracted national attention.

In *Case And Comment* under the heading of "Law and Grace" this story is told:

"A few months since, Chancellor I. H. Peres, of Memphis Tennessee, overruled, on legal grounds, the petition of the Convent of the Good Shepherd for a release of the lien of certain taxes. The petitioners showed that they had no funds out of which to pay the taxes, but were themselves suppliants for charity to aid them to carry on their work in the aid of the unfortunate. The opinion concludes with the following unusual paragraph: 'The court is aware of the fine function of petitioner, and as an official cannot assist them in this matter, and the petition is denied, and the tax declared as a lien, and must be paid to the government; but as an individual the court, for himself and brother, agrees to pay the amount set opposite here—$10—and suggests that any others charitably inclined chip in.'

"We may add that the entire amount necessary to pay off the taxes, was raised. The spectacle of a judge, in the goodness of his heart, personally raising the money in a meritorious case to pay off a judgment made necessary by his decision, is as novel as it is commendable."



Israel Peres, Mrs. Sarah Peres Posert, Hardwig Peres Posert



HARDWIG, ISRAEL, AND BERNARD PERES, DR. HENRY POSERT

To illustrate his universal knowledge Jack Bondurant in the Press-Scimitar of August 2, 1925 tells how "lawyers were certain of the 'expert witnesses' before they placed them on the stand in Chancellor Peres' court, for he was certain to demonstrate in an unassuming way that he had studied much and remembered much. Lawyers learned that the Chancellor was a scholar in more subjects than the law.

"A certain Memphis lawyer in a highly technical case before Peres introduced a maze of bacteriological evidence, which dazed the opposing counsel.

"Throughout the trial the Chancellor had leaned comfortably back in his chair. A witness, whose flow of technical words was marvelous to hear, took the stand, and at the first words the Chancellor leaned forward to listen intently.

"Several times he corrected the bacteriologist on very highly technical terms and when he handed down his opinion he casually mentioned at least fifty errors in the testimony of the experts.

"Every one of the errors was found to be as he said it was."

His decisions were carefully and individually studied.

"On one occasion," said a friend, "I was asked by Israel to walk down Main Street with him. We had a lady with us. When we came to the middle of a block he pointed to two electric signs, one above the other. He asked the lady, 'Can you read those signs?' 'Yes,' she replied. He took us around the block and asked us to read the signs from all sides. We wondered why he wanted us to read it. The next day we discovered that the merchant whose sign was below was suing the man whose sign was above, claiming that the upper obstructed the sight of the lower. The Chancellor came to get first-hand information before making decisions."

This was typical of all his decisions. He spared no time nor energy in studying the case before him. His knowledge of human beings helped him to penetrate the witnesses who came before him, and the more they tried to conceal their true natures, the quicker he detected it.

So thorough were his decisions that out of the many hundreds of cases that were tried before him comparatively few were ever appealed. Of the one hundred seventy-five cases that went to the Court of Appeals and the Supreme Court only ten of his decisions were reversed.

I am told that no judge had ever attained such a record. Almost without exception his conclusions were final.

That he was a daring fighter when ideals and principles were involved can be illustrated by the following incident:

It was during the height of the Ku Klux Klan revival that he was invited by some friends to address a mass meeting in Greenville, Mississippi, which was the very hot-bed of klansmen. They came by many hundreds, and the fiery cross was blazing nearby. His friends were disturbed. How was he going to meet the situation? He mounted the platform. Calmly he took his place. How typical was he of his people! Israel, the smallest of nations revealed to a hostile world truths everlasting, and here on this spot, Israel, son of Jacob, the smallest among the hostile men that surrounded him, rose, and with a clarion voice like a prophet of old, delivered his message.

". . . My father was an orthodox rabbi, yet I am as proud of him as if he were a president of the United States. My ancestors in days long ago proclaimed the universal fatherhood of God and the common brotherhood of man. These ideals are the very foundation of American democracy and I would not hesitate one second to make the supreme sacrifice for that great ideal as they did of yore. . . ."

Boldly he continued for one hour, expounding and comparing Judaism and Americanism; and at the end, the supposed-to-be unfriendly crowd cheered him as the hero of the hour.

CHAPTER EIGHT

Six years Israel Peres served on the bench. Then a severe attack of influenza so weakened his constitution that many times only his strong will power enabled him to continue a case. At times he had to excuse himself for a few minutes to relax. Nature was warning him; his family pleaded with him to rest—to recuperate from his arduous labor, both at court and at home, where he spent his entire time until small hours of the morning studying each case to appear before him.

Why did not this wise man heed the evident symptoms of a weakened heart? Surely it was not because of money, for he was completely indifferent to it. Besides, he was moderately wealthy. What, then, was the force that urged him on to daily tasks that were beyond his strength to carry?

His burden of responsibility did not end with his court decisions. To the many cases tried before him, especially where there were children involved, he devoted his entire efforts. He experimented successfully with some of them and evoked local and national comment.

In the Memphis *News Scimitar* of July 19, 1925 the following article appeared:

DIVORCE CHILDREN

"Chancellor Peres—he is a man wise not only in the law, but in the ways of human nature—says that it is the innocent child who is made the 'football' in divorce suits. 'A little child leads them on Sunday,' he says, 'but the little child doesn't do so much leading during the week.'



Israel Peres in His Office

"Who could speak with greater authority? Almost daily he is called upon to decide in the law's helpless way to provide for the future of some unfortunate 'divorce child.'

"Learned clergymen and statesmen warn that divorce is the greatest evil that faces America today. But back of divorce is a greater evil than unhappiness of two persons. It is the menace of the child of a marriage that has failed.

"Schools teach citizenship and loyalty to the nation, but how can we expect loyalty to the nation when future citizens have not been taught the rudiments of loyalty to the foundation of the nation—loyalty to the family home?

"Some divorces, of course, are unavoidable. One great church permits in its fold only legal separation in cases where it is absolutely necessary, and does not permit remarriage. Another great church plans not to permit remarriage after divorce. Both have studied the problem for generations—the first for centuries. They think not alone of the husband and wife, but of the children. With them the welfare of the child is paramount.

"Lawyers know that Chancellor Peres insists above all else upon provision for the child, and he watches to see that they are fulfilled. Those who fail feel the weight of the law.

"Chancellor Peres sees farther into the future than selfish wives and husbands."

In another issue of the *News Scimitar* the following appeared:

PERES' PLAN TO AVERT DIVORCE MEETS SUCCESS

An experiment on the part of Chancellor Peres was proven a success today when Chancellor W. Wightman Hughes dismissed, on request, a divorce bill filed by Nora Bena Kavanaugh and a cross bill filed by Robert T. Kavanaugh.

"The case first came into court before Chancellor Heiskell, who granted Mrs. Kavanaugh an injunction requiring Kavanaugh to stay away from their home. This injunction was granted March 11, 1925. The next day Chancellor Peres modified the injunction and said he

was trying an experiment of two persons wanting a divorce living in the same house.

"Within a week the couple had 'made up.' "

He had served on the bench eight years. He had one more year to complete his eight year term. He announced that he would not run to succeed himself. What was he going to become next? A Federal judge, a State Supreme Court justice, or was he just going to rest, write and dream? But already his friends were urging and working for him. Personal letters were coming to that effect. On July 14, 1925, the *Commercial Appeal* came out with a stirring editorial, "Character and Ability," mentioning him as one of the very few capable of succeeding Judge Ross to the Federal bench of the Western District.

What was Israel Peres thinking when he read that editorial? His heart was weak. For ten days after that article was written he continued to labor at his court. His last decision was written with pencil at home in bed. Lawyers and newspapers called it "One of Equity's Gems." It was photographed and published in the *Commercial Appeal* a few days after his death.

He was in court on Monday July 27, 1925. That night he was stricken with acute indigestion. It left him very weak, but he continued working. His last decision, which I have previously mentioned was written in pencil, was dated July 28, 1925. He was ill, but his condition was not considered hopeless. He was conscious and keen to the last moment. On Saturday August 1, at seven o'clock in the evening he closed his eyes and his heart beat no more. Hardwig was by his side.

CHAPTER NINE

Within a few minutes after the death of Chancellor Peres the city of Memphis was in a state of chaos. The streets were resounding with the voices of newsboys screaming, "Extra! Extra! Chancellor Peres Dead!"

I have before me one hundred thirty-eight articles, eulogies, editorials, and short comments written throughout the nation about the life and work of Israel Peres.

Special meetings were called by nearly every organization in the city. Among them was the City government, the Newspapermen's Club, Memphis Bar Association, Lion's Club, Yale University Club, Sam Schloss Lodge I. O. B. B., Elks, Zionists, Owls, Retail Credit Men's Association, O. E. S., Loyal Order of Moose, the P. T. A. of Lion's Open Air School, and all four synagogues of the city. These organizations passed memorial resolutions and attended the funeral enmasse. Every flower shop in the city had completely sold out its stock; and many orders could not be filled. Over five hundred letters, telegrams, notes, and cards of sympathy and condolence were received by the family within a few days; and the funeral was a long and silent procession.

Immediately after the funeral, under the initiative of the Newspapermen's Club, the Israel Peres Memorial Association was formed for the purpose of perpetuating the memory of that lovable character. The following is a declaration published by the founders of the Association:

"The death of Chancellor Peres was an irreparable loss to Memphis.

"With the attainments of a distinguished jurist, brilliant scholar, and outstanding citizen were combined that sympathetic human understanding which won for Israel Peres the lasting affection of all who knew him. He was deeply interested in the welfare of his fellowman, and never overlooked an opportunity to aid every worthy cause.

"Judge Peres was a firm believer in education as the remedy for the social, political and economic difficulties of the day, and was convinced that the diffusion of thorough knowledge among all classes would solve most of the problems of men. He burned the midnight oil to broaden his own learning, that he might be of greater public service, and he led the way by precept and example to the achievement of higher ideals.

"He gave freely his money, his time, and his life for the betterment of the people of this community; and it is altogether fitting that his name and works should be perpetuated in the form of an enduring memorial by a grateful and appreciative citizenry.

THE ISRAEL H. PERES MEMORIAL ASSOCIATION

"A number of the friends of Chancellor Peres felt that the life of this sterling citizen should be commemorated by a memorial that would speak to the world and to generations unborn the message of human sympathy and helpfulness which Israel Peres so energetically gave to us all; and it was believed that, if the subject were brought to the attention of the community, there would be a general outpouring of contributions from people in every walk of life, who would be glad to take part in such a tribute. To conduct the project in a business-like way, the Israel H. Peres Memorial Association was incorporated.

"The present goal of the Association is the procuring by public subscription of twenty-five thousand dollars to endow two or more four-year scholarships in Southwestern College at Memphis. The entire sum will be invested by bonded trustees and the income will be used to maintain at this college young men and young women from Shelby County who otherwise would not be able financially to obtain university educations. Under the plan adopted, the memorial will

be perpetual and students will be graduated from the College of the Mississippi Valley as long as that institution remains. It is, indeed, a splendid heritage for our children and their descendents for all time.

"Mr. Frank Hayden, President of the Union & Planters Bank & Trust Company, has been chosen as treasurer to receive contributions until the fund is raised, and checks should be made payable to him. It is hoped that the entire amount will be subscribed before August 1, 1926, in order that the first scholarship may be awarded for the next September term of Southwestern College."

Instantly the Association was joined by the Nineteenth Century Club, and then followed by forty-three other organizations. The newspapers proclaimed it as an ideal way of serving humanity under an inspiring name. The following editorial appeared in the *Commercial Appeal* April 8, 1926:

"There is a movement on foot in Memphis to establish a memorial to the late Judge Israel H. Peres. The association for that purpose is to be incorporated. The papers have already been drawn.

"Practically every local business and civic club and some of the fraternal clubs have become interested in the undertaking. Many of the most prominent men and women of the community are lending a hand.

"So far, the plans are only tentative. However, expressions of the individual members seem to favor a scholarship in one of the colleges.

"Judge Peres was deeply interested in educational affairs. Those fostering the memorial project are of the opinion that such a scholarship would be a more fitting monument to him than any marble or bronze expression of the esteem in which he was held.

"It would be a splendid thing if ambitious boys who for financial reasons are unable to pursue their studies beyond the preparatory schools were given the opportunity of a college course under the plan contemplated.

"The enthusiasm with which the proposition has been received is indicative of its success. Israel Peres lived his life in Memphis. He loved Memphis and Memphis people. He was sympathetic and gave liberally of his means to every charity.

"In the years to come the Israel H. Peres scholarship, if established, will endear his memory to poor boys born into the world after the life work of Judge Peres was ended.

"It is a most commendable undertaking."

On May 6, 1926 "A Wise Decision" appeared in the *News Scimitar.*

"The decision of the Israel H. Peres Memorial Association to establish a scholarship at Southwestern College in honor of the late jurist will meet with unqualified approval.

"In order to make the scholarship permanent it must be endowed. It will require $20,000 but there is no doubt that the fund will be readily available.

"Under the provisions of the association, the scholarship is available to a student of Memphis or Shelby County. The student must be deserving of the aid and unable to defray the necessary expenses of a college education. It is open to either boys or girls.

"It would not be an easy matter to conceive of a testimonial that would be more pleasing to Judge Peres. It is a helpful sort of thing; a thing that he was always doing. He lived a life of usefulness, charity, helpfulness and sympathy, and any work of that nature carried on in his name is merely an extension of his usefulness and a prolongation of his influence."

The Labor Review of June 11, 1926 printed an editorial entitled "Peres And The Printers."

"It was a graceful thing that Memphis Typographical Union No. 11 did at its meeting Sunday, when by unanimous vote it appropriated $50 to the proposed fund for a memorial to the late Chancellor Israel Peres.

"Israel Peres was perhaps better known by the printers of the city than any other man in public life, and he commanded their esteem and admiration.

"Before and after his elevation to the bench, Israel Peres showed himself to be not only possessed of great learning, but of a sympathetic

knowledge of the joys, sorrows, trials, and tribulations of the people, and he was at all times ready to lend a helping hand to those in distress whether it were in the way of friendly advice or financial aid.

"His knowledge of economic problems was profound, and he did not hesitate to throw the weight of his influence in favor of the oppressed.

"Israel Peres knew no class. He regarded every right-thinking, right-acting American citizen the equal of any other, without regard to financial status, and treated all alike. No more could be asked of any man, and this characteristic endeared him to the members of the union.

"In all civic movements for the advancement and welfare of the community he was a leader and effective worker.

"If he had a hobby, it was education, and it is fitting that a memorial to him should be of this nature.

"Being very much interested in education, Typographical Union No. 11 felt that in furthering the memorial it would not only honor the man deserving of all honor, but at the same time aid in promoting a worthy educational movement.

"We congratulate Memphis Typographical Union on being the first organization to make an appropriation for this worthy cause."

To illustrate the fact that Israel Peres died in his prime, when he might have devoted his brain and energy to more and more worthy purposes, I quote a portion of a letter from Felix Warburg, who was unaware of the sudden death of Israel, and whose letter is dated a few days after his death.

"On behalf of the Board of Governors of the Hebrew University, and at the suggestion of Dr. David J. Kaliski, Chairman of the Administrative Committee organized by the Zionist Organization of America, it gives me great pleasure to extend to you an invitation to become a member of the American Advisory Committee. I sincerely hope that I shall be enabled to enlist your services in this fine work."

Never in the history of Memphis was there such a desire by all classes of people to honor a man,—labor unions, bankers'

societies, business men's clubs, schoolmates from New York City, the Hellenic Community, fraternal orders, and every other type of organization—all combined to participate in the fund.

Once the organization was perfected, the newspapers through public subscription, and the civic clubs through private contributions have kept the fund constantly growing; and today the fund has passed its $20,000 mark, $10,000 having been contributed by Hardwig. One beneficiary of the fund, Abe Fortas, completed his college education with honors, and since has served as a faculty member at Yale University and as an important official in the New Deal. Two others are outstanding students at Southwestern today.

Anonymous friends of the Chancellor sent through the Yale University Press three hundred and forty-four volumes of rare books to Cossitt Library, of Memphis, for the purpose of honoring his memory. The collection is valued at over one thousand dollars. The following is an editorial taken from the *Press Scimitar* of March 23, 1935:

HIS INFLUENCE LIVES

"There is no better memorial to an individual than the gift of something that will enrich the whole community.

"Friends of the late Chancellor Israel Peres thru the Yale University Press have given 344 selected volumes to Cossitt Library as a memorial to the Chancellor.

"Few families in the history of Memphis have contributed so much to the cause of education as the Peres family.

"The late Jacob J. Peres served for many years on the board of education as did both of his sons, the late Israel, and Hardwig.

"Chancellor Peres already has another great memorial—a scholarship for worthy students at Southwestern.

"Libraries and schools go hand in hand in giving those who other-

wise would be underprivileged an opportunity to get an education and improve themselves and the communities in which they live."

From the governor of Pennsylvania came this letter:

DEAR MR. PERES:

I cannot begin to tell you how sorry I am to learn the sad news contained in your letter of August 6. Your brother Israel was for many years my warm friend and I his, and I am very deeply grieved indeed at his departure. May I ask you to give my deepest sympathy to the members of his family, and to accept them for yourself. Ever since we were in college together we have kept in touch, and I shall very deeply miss the contact with him which I have so greatly enjoyed through all these years.

Sincerely yours,
GIFFORD PINCHOT

In the *Memphis Times* of August 8, 1925, appeared "The Passing Of a Great Character."

"The passing of Judge I. H. Peres marks the end of one of the truly great characters of Memphis, and of the United States. He was a distinguished citizen of which all the people were proud. Both races had explicit confidence in him, and they all delighted to do him honor. He lived for the good of the people, and the advancement of all.

"Our people delighted to hear the very name 'Peres.' It carried with it a meaning and force far reaching in its influence. Wherever he spoke to our group, his advice once given, it was always taken, and found to be for the general good of the race.

"He was a broad, big-hearted man, so large that in his rulings as a judge, he saw no color in those who came before him in his court. Justice of his decisions was never questioned.

"He was a great scholar, a graduate of Yale University. Nature fitted him for the practise of law. His high ideals, erudition, ripe experience were the forces that made him chancellor, for he was not a politician.

"The world has been made better by the life he lived, and the service he rendered. His life is a fitting example for any young man who wants to be something, and to do something notable for humanity.

"We mourn his departure, we honor his memory and his name will live in the mind of our group, and age will not destroy it."

Ten years after his death, along with a Sister of Mercy, he was nominated as a hero of peace, an honor befitting and typical of the life of service he led.

HE SLEEPS UNAFRAID

Somewhere, along the busy street I see his dear form yet,
A form, though small as men are formed, I cannot soon forget.
He walked among the motley throng, where noise and heat held sway,
His smile a benediction that bloomed along life's way.

He was a man who knew mankind, the burdens which they bore
Lay heavy on his gentle heart, their problems vexed him sore:
He knew their needs, he loved their creeds, he helped them if he could,
He stopped not at their church or caste, their breeding or their blood.

A mind that soared to dizzy heights into the realm of thought,
A man whose brilliant brain our future history wrought;
But out of all his noble traits, the nearest to God's plan
Was that great love within his heart for his dear fellowman.

He sleeps! but ages yet shall roll their endless circles o'er
Before God's angels bare the scroll and time shall be no more.
And we who know shall not forget his love, his faith and trust
That blooms like gentle flowers from out the voiceless dust.

WILL D. MUSE

Written in memory of Judge Israel Peres

CHAPTER TEN

Hardwig, who is nearing four score years, is the last to carry the name Peres. Today, July, 1937, he looks like a man in his early fifties. He is of medium height and weight. He is unusually stately in posture and graceful in his movements. His hair is dark brown, streaked with gray. He is a decidedly Mediterranean type with keen dark eyes and olive complexion. His features are well-proportioned and there is not a wrinkle on his face or neck. He has a sonorous voice that is clear as a silver bell. His senses and faculties are perfect, and in his presence, one never thinks of an old man but rather of a young man filled with the joy of living.

He was born in Philadelphia, Pa. on January 6, 1859, and in June of that year, when Jacob Peres met his wife at the Poplar Street railroad station and led her to their little cottage on Alabama Street in Memphis, Eva carried the little infant in her arms.

The wooden house was surrounded with large trees, whose branches shaded the cradle of little Hardwig, while the mother with her sweet melodious voice sang Hebrew and Dutch lullabies.

Before Hardwig reached the school age, his fancy had been stimulated with songs and stories which his mother, who was a great reader had told him. When he was six he entered the Market Street school. On several occasions he, like many other Jewish boys, had to fight battles with his schoolmates because he was a Jew.

At twelve years, when he came to help his father in the brokerage business, he assumed duties that were far greater than the average boy could carry. The boy and his father became inseparable companions. In the morning they walked to work together. At noon little Hardwig could be seen with a large glass of beer eating lunch by the side of his father; and at night the two read and discussed every problem of human interest. By precept and example the father impressed indelibly on the boy's heart and mind the following principles: That if one wishes to succeed he must work hard. He must be honest in his dealing both with himself and his fellow men. He must be punctual, and must not waste his time nor his money. Above all he was taught that "when adversity comes, and it will surely come as it does to all men, and destroys everything that you have planned and built, do not be discouraged, but resume your work and build again."

When Hardwig was fifteen he stood his first test. His father paid him a small wage, and the boy saved it diligently. Every nickel, quarter, or dollar was carried to the bank; but after a period of three years, when the boy had accumulated over two hundred dollars, the Jackson Bank, headed by I. B. Kirtland, went down and his savings were lost.

Rabbi Peres was completely convinced that his son, at the age of fifteen, was mentally mature and he made him branch manager of the firm in New Orleans.

He was successful from the very beginning. To him the most complicated questions were very simple, and then, as now, he reduced the problem to its lowest terms and solved it immediately on the basis of common sense. Had he desired to spend his life for personal benefit only, he would have become a great financial and industrial genius. But



Hardwig Peres as a Boy of Eight



Hardwig Peres at the Age of Thirteen (Bar Mitzvah)

that was not his goal. The historic background of centuries of Jewish philosophy and ideals of the Talmud with its Mishnah and Gemara were unconsciously ruling the man. And whenever Peres, the business man and financier, clashed with Peres the humanitarian and idealist, the dreamer conquered and swayed the practical man.

When Hardwig reached his twentieth year, he was the pride of the family. His father and mother were delighted with his many fine qualities. With the exception of frequent headaches Hardwig was physically as perfect and handsome as Jewish lore described King David to be in his youth. He was wholesome physically and morally and spiritually. He was complete master of the brokerage business and was emerging from poverty. He was alert and had just won a debate over Max Boshwitz, who was a fine poet. He became known as the boy orator of the city.

In 1880, when both his parents had died and he became the responsible head of the family and the business, Hardwig became calm and serious. He began to seek the deeper meaning of life. His quest led him to history, biography, and philosophy. When he studied the records and legends of Israel, he fell in love with its ideals and his heart and mind were filled with hopes of a great future. From that day until now the destiny of his people became the ruling passion of his life.

CHAPTER ELEVEN

In 1882 when persecution and pogroms terrorized Russian Jewry, Hardwig was filled with compassion for his unhappy people. The desire to help and to find a solution to the problem challenged and vexed him; and though he felt helpless in finding a cure, he was convinced that Jews should strive for unity, for knowledge of their own worth, and should walk with dignity among their fellow men. Thoughts without deeds had no meaning for Hardwig. He proceeded to action.

He organized the Y. M. H. A. and became its first president. He became an active member in the Kesher Shel Barzel or Order of the Iron Link, a Jewish fraternal order. He was elected grand president of District #4. He consolidated the Jewish congregations so that they could build the first Temple on Poplar Street. He organized and became the first treasurer of the Jewish Spectator a weekly paper that played an important part in the cultural development of Southern Jews. And when the first refugees of Russian persecution arrived in Memphis, Hardwig became their trusted brother. All of them remained his grateful friends to the end.

Some years ago a mutual friend asked a young woman, "Why did you girls let Harvey escape from getting married?" The young woman replied rather angrily, "He was too spoiled!"

Years later, when an inquisitive friend approached him for



Hardwig Peres at the Age of Twenty



Hardwig Peres at the Age of Forty

his reason for remaining a bachelor, he replied, "Marriage is just an accident. It just did not happen. Besides, when my parents died, I already had a family."

His life was indeed a busy and adventurous one. Between the years 1880 and 1890 he accumulated about sixty thousand dollars. In 1890 the German Bank failed and his two hundred shares worth twenty thousand dollars were a total loss. The Compress Company burned and he lost a large sum in that enterprise. A cousin, Rose Lowenstein, had insisted on his taking her savings, and they were lost, too.

For a while he was very depressed and gloomy. How to pay back the borrowed capital was a problem that tormented him. He took out insurance as a protection. He roused himself with his usual energy and soon repaid the debt. He undertook other ventures which were more successful. He helped to organize the Manhattan Savings Bank, of which he became a director.

Unlike his brother Israel, Hardwig seldom wrote down or preserved his speeches, and the only records we have are the newspaper comments. But if we look through the files of the Memphis daily and weekly newspapers we are amazed at the number of talks and the wide range of subjects. For nearly sixty years there is hardly a week that passes without his name in some publication. Many times it appeared in all the local papers daily. A servant of humanity, he is available to all that need and call him.

Life moves on and he is in the center of it. He is the social preacher and all things interest him. According to his philosophy all evils come from the same source. Human suffering, poverty, ignorance, pestilence, and war are the results of greed, selfishness, laziness, immorality, and dishonesty. Therefore to him the cure is simple. Let everyone who

longs for a better world begin with himself and gradually spread to his neighbor, the undeniable truth that diligence, integrity, economy, morality, and neighborliness will cure all evils.

His sermons are delivered in colleges, in high schools, grammar schools, churches, synagogues, and before all kinds of social clubs. He is in constant demand within a radius of hundreds of miles. He speaks on all subjects of human interest, but his fundamental philosophy is always the same, industry, economy, and integrity.

To Israel Peres it was in law that man had attained his highest mark. But to Hardwig Peres it was commerce.

"Commerce is the greatest civilizer, and through it man will attain its highest goal," he proclaims.

His manner of speech and his forceful expressions challenged his hearers to deeper thoughts, and the comments and editorials on his philosophy is like a diary that covers a period of over half a century.

I am printing below an excerpt from the *Commercial Appeal* of March 19, 1916, because it is a typical Hardwig Peres speech, where his "honest, industrious, sober, and truthful" philosophy is expressed.

"In his address before the Credit Men's Association Saturday night on 'Salesmanship' Hardwig Peres showed that commerce is the basis of civilization. He said,

" 'We shall not enter into a history of the origin, evolution, and development of commerce. We must, however, recognize that all civilization is built upon trade. The intercommunication by the distribution of human products was and still continues to be the cause of the advance of mankind. The liberties of the common people were brought about by trade. In other words, it has not been the king, the noble, or the clergy that has been the essential in the civilization of the world, but it was commerce, the cream of which

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has always been taken, used and eaten by them. They always despised the trader, but invariably exploited him, and took good care to fleece him. It was not until commerce had grown strong and reared her proud head among the lesser element of human progress that autocracy and oligarchy began to be brushed aside and a world democratized.

" 'I have spoken on kindred subjects and have therefore developed these ideas in detail because any intelligent discussion of any subject connected with commerce is based upon the world-wide fundamental elements of human civilization and social progress, but they are so well known and have become matters of such everyday common knowledge that I am not flattering this audience when I say that it is taken for granted that it is thoroughly familiar with these propositions.

" 'In the primitive state the man hunted and fished and dug to keep from starving. He then found that it was more convenient and made him feel better if he got more than was necessary to keep him from starving, and very naturally he got a great deal more than was necessary, hence it was that he had a surplus, and this surplus he exchanged and bartered with other men and other tribes for other products which were not to be found in his territory, and then gradually came the buying and the selling as they went from place to place, and as traveling was difficult it was concluded that they would have one large selling and one large buying place at some central point, and thus came into being the great fairs, and along with the great fairs came a wider market, whereupon the bold and adventurous and the keen and the shrewd sent ships out to sea, bringing back the merchandise from far-away lands.

" 'They started out on these ships themselves and after awhile, when they waxed fat and strong and rich and powerful they looked about them and picked out first-class lieutenants and sent them away on ships to do the things that they themselves had done—these pioneer merchant princes. When their lieutenants came back they sent them to the great market places and these lieutenants (who generally married the daughter of the house) carried on the business of their employer, their friend and protector, and that is the reason that the lieutenants came into existence.

" 'They were men of young blood and fine energy, who had shown themselves in other walks of life honest, industrious, sober, truthful, and therefore they commanded the highest salaries and the highest prices and the best positions, and their principals were so satisfied with them that they did not write down all the things they had to do, but gave them discretion, because they had confidence in their strength and their wisdom and their prudence.

" 'So then very naturally arose the first great elements of salesmanship—honesty, enthusiasm and capacity and a consistent desire to work—and you can see from the picture that I have drawn the next great characteristic of a salesman. He knew what his boss needed and became acquainted with the merchandise that his employer needed. He not only became acquainted with it, but he studied his home market, he studied the market at the fair, found out what the buyers would want, and learned, of course, all about the merchandise which he intended to go for and bring back to sell. He also developed another characteristic of first-class salesmanship: he never sold a man goods that he did not need. He speedily learned that such sales made a temporary profit and a permanent loss of a customer. He learned, too, that selling a man what he did not need was thinking first of the profit and next of the duty to the buyer, instead of thinking first of his duty to the buyer and thereby subserving the interests of his employer. He also learned that when he treated his customer fairly, refused to sell him what he did not need and could not dispose of, and refused to overload him with the goods that he did need, that he was developing a bond of sympathy and confidence and mutual respect and was momentarily raising his employer's character and business in the estimation of the customers with whom he dealt, and more than that, he found that he, himself, was developing a commercial and a moral strength and that the ease and affability which are both characteristics of good salesmanship grew without any effort with the knowledge that he was dealing with the customer as he liked to be dealt with.

" 'He also took good care to impress upon his house that if nothing else, it was good policy to deliver what he had sold and his customers began to feel ashamed to reject what they had purchased, just be-

cause the market went down. In other words, a good salesman, by his own honesty and intelligent fair dealing gradually develops his customers into men who will not "welch" on their contracts.

" 'In the course of his experience he also found out that another important element of salesmanship was good health. He found that whenever he was not feeling fit physically his mind did not work accurately and he was apt to be petulant and apt to say sharp things, which, had they been left unsaid, would have made a friend instead of an enemy. He experienced the fact that when he did not feel well he was easily rebuffed and that when his customers said they didn't want to buy any goods he said "All right" and walked away.

" 'Another great thing he found out in his life as salesman was that he took on the character of his employer and the hue of his employer's business and that the atmosphere which the employer created in the home office was the atmosphere which he absorbed and which began to form his principles or lack of principles. He felt that whenever he was working for a boss who was straight and who diffused in his home office and in his plant a tone of high decency and dignity, that he himself, took on these attributes and felt proud and confident and happy in representing such an institution. He also found that when the head of the institution was so very shrewd that he was dishonest, that he expected sales no matter how they were brought about, that he was willing to send out inferior goods and refused to deliver when the market went up, carried on evasive correspondence with the salesmen and the customer, he felt that the life of a drummer was a hard, hard, life, and in order to make it easier, found himself doing or trying to do the same things that his boss did. In a word he found out that when the boss was good the salesman was apt to be first-class and that when the boss was a grafter, the salesman was apt to be a crook. The boss is the heart of the business, salesmen are the arteries of the business, and if the heart gives out, the salesmen fade away.

" 'One of the finest elements of a salesman is that he should be keen for a profit, but a reasonable profit upon every transaction. If the customer is intelligent, and most of them are, he knows that there must be a profit or there will be no movement of merchandise and he

is satisfied with this condition of affairs if he knows that the profit is reasonable and that there is no discrimination against him, and both will then heartily subscribe to the motto

" 'Count the day lost
Whose low descending sun,
Sees prices shot to hell
And business done for fun."

" 'If the principles to which I first adverted are true and they are true; if commerce is the basis of civilization; if it has nurtured human progress, social and political liberty; if it has fostered the very conditions of our personal well-being; our actual physical health and happiness by making it possible to enjoy wide liberty and the exercise of our many faculties and rights; if it has made life worth while living and increased its worth under the protection of the state, and it had done all these things; if it has become necessary to employ scores of thousands upon thousands of men to carry on the varied and intricate transactions of the commercial system as we have it today, why then is it not true that the efficient salesman takes upon himself the character of a missionary, of an evangel, and a high priest to keep alive the best traditions of commerce, the beneficent mistress whom he serves? Why is he not the great preacher of the great doctrine that the highest and honestest service to one's self and calling is the highest and honestest service to his fellowman and to the God who gave him being?' "



The Posert Girls, Eve and Grace

CHAPTER TWELVE

His quest for a solution to the Jewish problems led him to many books: *Rome and Jerusalem* by Moses Hess, *Auto-Emancipation* by Leo Pinsker, *Daniel Deronda* by George Eliot, and the novels of Benjamin Disraeli. The dreams and plans expressed in these had for some years stimulated Peres' fancy to believe that they might be of partial aid to the suffering people; and when in 1897 Theodore Herzl published *Der Yudenshtat,* Hardwig became an immediate disciple. From then on he led a ceaseless struggle in pioneering the Zionist ideal among the reformed, assimilating, and rich Jews. Rabbi Max Samfield in the Jewish Spectator attacked Zionism as a "perverted sentiment." In fact, all the instruments that he himself created or nurtured had turned against him in his hope for Zion. His rabbi, his congregation, his newspaper and even his brother Israel were for some time antagonistic to his Zionist aspirations. Hardwig was bitter in his lonely fight, and he formed a certain contempt for the self-centered, "moneyed men" and their hired servants who set themselves up as leaders in Israel.

Zionism in those days was not a fashionable movement. Ambitious men did not look to it as a means to a career, especially in Memphis where there were so few Jewish immigrants from Eastern Europe among whom Zionism took root. The few old broken down bearded peddlers who came to the old dingy synagogue to dream of a rebuilt Eretz Israel found Hardwig in their midst. How well I remember the

contrast of the well-dressed handsome, cultured, well-to-do American Jew, and the stooped, depressed, sorrow-laden victims of persecution and pogroms. But he was their own, and he shared their joys and sorrows. He gained their everlasting friendship, and they looked up to him as a Prince in Israel.

That the love and esteem endured can be seen from the following letter that was sent to him many years later on his seventy-fifth birthday by one of the old Zionists.

January 6, 1934

Mr. Hardwig Peres,
Hotel Gayose,
City

DEAR MR. PERES:

Nestor of Southern Jewry and prince in American Israel, greetings and congratulations on your seventy-fifth birthday. May you reach the age of our immortal law-giver in full possession of your physical and mental faculties, and like him be a light and guide in our tremendous task of restoring God's people to God's own land.

May you live to see the full physical and spiritual regeneration of Israel in the Land of Israel in freedom, safety, and happiness, free from persecution and hatred, and thus see the end of the two thousand year old tragedy of our people in the prophetic fulfillment of "May the days of your sorrow be soon concluded." This is the fervent wish and prayer of your old sincere loyal friend.

M. JAFFE

In 1905 when the political machine in Memphis had reached a low level and the citizens were aroused, Hardwig joined the Jackson Club and became its president. He went to Nashville and brought about some important reforms in the City of Memphis Charter. Through the club's activities some of the politicians were defeated at the election, and there was a general house cleaning in the city government.

He was extremely successful in his private business and along with his enterprise grew his daily service to his fellow man at a cost of thousands of dollars.

During the World War he joined Louis D. Brandeis in his effort to save the Jewish colonies in Palestine.

He was elected President of the Memphis School Board in 1916 and like his father and brother before him he worked at it diligently, never missing a meeting in his five years of service. He studied the school problems carefully and came to certain conclusions. He recommended radical changes in the educational system which attracted national attention.

Hardwig's theory was that our present educational methods were based on the needs of a past generation, and that the half-yearly classes tended to keep the bright pupils down to the level of the dull ones. His theory was to have year round schools divided into four equal terms, three terms of which were to be required and the fourth optional to those who desired more rapid advancement. Every pupil should have the right to choose the most practical term for his attendance, so that in case of sickness or seasonal work he would not be retarded.

Following are some of the editorials printed on the subject. *The News Scimitar,* February 13, 1922.

VACATIONLESS SCHOOLS

In submitting his final report as president of the city board of education, Hardwig Peres took occasion to re-emphasize a conviction of long standing that the school term should extend over a period of 12 months instead of 9 months, as at present constituted.

Mr. Peres had advocated this change in policy on numerous occasions, but the suggestion has failed locally to receive the consideration to which it is entitled.

The New York *Herald,* however, was impressed with the idea advanced by Mr. Peres, and without advocating it, submitted the idea to its readers. As a result the Herald had received numerous communications from students of educational questions, many of whom approve his suggestion.

The economy in time, as shown by Mr. Peres, constitutes an important factor in the life of the pupil. There are, he says, twelve years in a child's life with three months' vacation annually, making a total of thirty-six months or three years lost in training for life work or for preparation for college or university.

During the three months' vacation the pupil forgets much of his previous nine months' work, and in addition there is a relaxation incident to anticipation of the vacation.

In all, Mr. Peres argues, the average school child loses not less than four years by our system of vacations. He points out further that the average American pupil is much older when he finishes school than the average European who completes the same course.

He is a firm believer in education, but believes that an education should be secured early, and that the pupils should be prepared to begin life's work early.

His theory is that substitute teachers would provide the regular teachers with opportunity for vacations, and that the school hours can be so arranged as to give the pupils ample opportunity for recreation in the afternoon.

His suggestion is too far out of line with the traditional school policy of this country to be accepted immediately; but its merits and originality are bound to attract attention and interest.

CHAPTER THIRTEEN

Love must be merited; and if that is a criterion, then the voluntary expression of a community numbering a quarter of a million people is sufficient proof.

The Zionists call Hardwig Peres their dean, but every other worthy organization prides itself in claiming him as its own. He is a member of all five synagogues, of B'nai B'rith, Masons, Shriners, Elks, Lions, Moose, City Club, and every other group that serves art, science, or benevolence. He is or has been president of most of them.

If I were permitted to tell even in a general way just a small portion of his benevolent deeds I would appear as a flatterer. Every organization in its publication has praised and blessed him for helpful cooperation in alleviating human suffering and eliminating prejudice and bigotry among men.

In 1911 he was elected president of Old Hickory Club. During the World War he was appointed by Herbert Hoover as food inspector for the southern region. He was a Four Minute Man; and he served the government without pay in many ways. When the Typographical Union and the employing printers could not agree, they selected him to be their arbitrator. When the American Savings Bank and Trust Company failed in 1926, thousands of people who had Christmas savings accounts were left without shopping money. Peres, who was not connected with that bank, joined Lloyd Binford and Abe Plough who advanced the

money so that all Christmas savings accounts could be paid in full and on time. This noble gesture not only brought cheer to thousands of homes, but it also increased Memphis Christmas trade by several hundred thousands of dollars.

The readers of the *Press Scimitar* in 1927 voted Hardwig Peres the most valued of Memphis citizens. In 1928 Governor Horton appointed him to help draft a new amendment to the State constitution. He was awarded the Newburger cup for being the outstanding Jewish citizen of Memphis. He was elected honorary president for life of the Congregation Children of Israel. He was elected as one of the trustees for the John Gaston Memorial Fund and with his aid and guidance an $800,000 hospital, the finest in the South, was built to serve the poor.

All people delight in doing him honor, even though he protests that he does not deserve it. When he hesitated to accept an honorary degree of LL.D. Dr. Charles Diehl, president of Southwestern University, wrote to him:

". . . My secretary showed me your recent letter to her, the latter part of which is all foolishness. I do not care how much formal college training you have had. The whole question is what you are and what you have accomplished. In our judgment you are in the number one class of the citizens of Memphis, and, willy nilly, you are to be made a member of the group who have been honored with the Doctor of Laws degree by Southwestern."

That he has the quality of leadership is recognized by all who come in contact with him. Again and again the national leaders have pleaded with him to come to some large meeting, but for some reason he never cared for such prominence.

"It is a pity," writes one, "that Hardwig Peres should just

remain in the South. He could have become one of our greatest leaders."

He even refuses to write, though his pen is sharp and many editorials have been printed from his ordinary letters.

I am reprinting a letter from the Secretary's report of District No. 7 I. O. B. B. May, 1929. The style and thoughts are characteristic of the man.

". . . I am somewhat at sea in regard to the civil rights of the Jews in Tennessee with reference to the Anti-Evolution bill. This is a general state bill and a few days ago, the legislature refused to repeal it. Great stuff, isn't it?

"Those who remember or are acquainted with the gigantic struggle of the 70's between Professor Huxley and Mr. Gladstone and also the heated controversy Professor Huxley had with Bishop Wilberforce, must look on with pity at the Lilliputian fight that has been going on in Tennessee ever since a Dayton schoolmaster expounded to his class the theory of Evolution. A coterie of clergymen would not brook the teaching of a certain principle in Biology that clashed with their preconceived notions of Cosmogony. The onlooker is bewildered by the spectacle. Why should Theology poach on the domain of Science? What has religion to do with it? Hasn't each its own sphere of usefulness? Religion deals with the highest aspiration of man; science deals with the ascertainment of certain facts. The one confines itself to the knowable, the other to the unknowable, the one to the finite, and the other to the infinite. Whence then this wrath, why this apprehension?

"All this hubbub, however, leaves us Jews perfectly cool. It is none of our concern. Judaism has never worried whether the miracles Moses is supposed to have performed in Egypt are true or not. The Jewish catechism does not insist on the truth of Joshua's dictum that the sun stand still. Judaism is founded on a code of moral laws, on right conduct, on tradition and rational conceptions that have entered the Jewish consciousness and have become part of his very flesh and bone. Judaism has always advocated the pursuit of the Torah. Now Torah does *not* mean Law. It means *summa scientia,* the whole

realm of knowledge. That's the reason we have in the Talmud trivial and serious things, facts and fancies, discussions that sometimes border on the blasphemous. But all this is in the interest of truth, to seek truth and love truth. Let us fondly hope, as neighbors of our Southern fellow-citizens, that this is only a short halt in their educational march, that it is a brief phase in the intellectual onrush of the awakened South."

"My hat off to this fine layman Jewish scholar and real Ben B'rith," comments the secretary in his report.



Mrs. Sarah Peres Posert at Eighty and Grandchild, Jackie Marks

CHAPTER FOURTEEN

Few are the men who are privileged to reap the rich harvest they once planted. Hardwig Peres is one of the rare few who in the fullness of the years are plucking the flowers they have sown and tended throughout their lives. He cast his bread upon the waters and it is coming back to him, multiplied, purified, and blessed.

As he is approaching his eightieth year he is surrounded by thousands of friends, who love, admire, and literally worship him. It is interesting to watch the people at the conclusion of any meeting at which Peres is present. From all sides they approach him to shake his hand, inquire of his health, or to offer to take him home. If he is the speaker, his presence on the platform is immediately felt by the audience. No chairman has to call for order when Peres rises to his feet. There is a voluntary hush and stillness that never fails. I have seen no other man inspire that solemn respect which he commands.

It makes no difference on what subject he may speak, there is always an enthusiastic response from the audience and comments on all sides. This is a typical description of a gathering at which he spoke, given by one of his friends:

". . . I found myself mingling with the crowds coming out of the Public Auditorium in Memphis, at the conclusion of a high school graduation exercise. Hardwig Peres delivered the principal address, and Hardwig Peres was the principal topic of conversation, among the hundreds of pupils and parents and teachers and their friends.

" 'He touches your heartstrings, does he not?' someone was heard to say.

—" 'Such a man, so lofty, such fine idealism!' was a remark from someone else, who might have been one of the teachers.

—" 'Soulful he is, chides you like a prophet of old, and yet he is so human withal, and so—,' came from another direction in the crowd.

—" 'Yes, and so witty, I could listen to him all day,' was the rejoinder.

—" 'They say he is a Jew.'

—" 'Sure, did he not say so himself?' "

It is not only at meetings that he impresses people. There is a continuous force that radiates good will wherever he is. I, personally, have been so inspired by him that I have written and spoken of him many times. About twelve years ago, seated in a park, I listened to a conversation about him. I could not resist the temptation to write it down. I called it "A Rare Personality."

It is an October afternoon in a city park by the river. The sun is setting, and the sky is full of beautiful colors. People are walking back and forth and are conversing. James and Mary, his wife, are watching the sunset. James discovers his friend, Hardwig Peres, in the distance.

"Do you see who is there?" inquired James of his wife.

"Yes, I see," she replied; "I could almost tell it was he by the change of expression in your face. Human faces always express the inner feelings of their souls, yours especially. I knew that you looked at something pleasant."

"That is true, Mary," he replied. "I always enjoy seeing him. But I am not the only one who feels that way. I have seen him on many occasions, and I never failed to notice that all the people seem to feel happier and brighter when he comes in. He carries an atmosphere of joy and peace with him wherever he goes. He has this divine gift which few people possess."

"You are just a little too fond of him," she said, and laughingly she added, "It is a good thing he is not a woman or I would be jealous. Really, James, what do you see extraordinary about him? He is just an all around success and people admire him for it. That is all."

James smiled as he said, "There are some things that the eyes alone cannot see. It takes the mind and heart as well as the eyes to behold them. It is true that his moral, physical, and financial achievements are some of his qualities, but that does not make a rare personality. Even his intellectual, cultural, and spiritual accomplishments are not unusual among some people. All these qualities are only part of him. He possesses some qualities that are unique and are deeper and finer than all the others."

"Do you mean his noble characteristics of simplicity, charity, and tolerance which are part of his daily life?" she inquired. Without waiting for an answer she continued, "Of course if one combines all these qualities with the addition of a smiling countenance, one cannot help being loved and admired by all those who come in contact with him. Indeed God has blessed him for his good deeds. I have never known one to be as stately and handsome as he is at the age of three score and ten."

James looked at his wife as he replied, "You have mentioned some facts which are parts of a whole, and all people can see them. But the thing that fascinates me the most is his daily life, and his ability to make that life one long song. His power to make all people who come in contact with him feel the music and harmony of his life, and to share it with him—that invisible power which makes men nobler, finer, and happier because they come in contact with him is the reason why I wish to perpetuate a record of the beauty of the life of this rare personality. Would it not be a great loss to humanity, if the life of this man should not be completely recorded? What a marvelous example it would be for those who might wish to follow and imitate this noble and successful life.

"If I were a great poet, I would write the greatest song the world has ever known. Not of a hero of armies or navies, not of a hero who through some happy chance had won world fame, but of a

most rare hero of the greatest art—an art of living a heroic and perfect daily life, for three score and ten years."

In 1926 I wrote for the *Memphis Hebrew* "The Ideal Man":

Have you ever been in a land of the oppressed? If not, you cannot fully appreciate the value of freedom.

Have you ever seen the weak trampled by the strong? Did you ever slip and fall? Did you ever see those around you laugh, while you filled with pain, tried to rise again? If not, then God has been good to you, for you had no occasion to lose faith in the goodness of man.

But if from childhood you have been roughly handled, if you have seen an apprentice asleep under a table, kicked by a journeyman's heel, if a short time later you have seen the same apprentice who was now a journeyman kick another helpless boy who was asleep under the same table where he himself was kicked so many times, if you have ever witnessed these scenes, you must have asked yourself the question, is man a noble creature?

I have seen man's cruelty in oppressed lands. I have seen the sweat shops with their rush for wealth and gain. I have seen the Grind Stone of profit with its utter disregard of human suffering, of health, or even of human life.

If you doubt the goodness of mankind because some of your present enthusiastic friends were so cold to you, when once you were poor and helpless, I am sure that you will regain your faith in the goodness of mankind if you will but come in contact with men like Hardwig Peres.

It is hard for a man to free himself of the conceptions of life that he formed in youth. I have been hardened in an oppressed and selfish world. I have lost some faith in the goodness of man, but through my contact with Mr. Hardwig Peres in the Zionistic activities, I regained my faith in the nobility of man. He has been an inspiration to me, and a constant reminder, that men are made in the image of God, and that the soul of a man is the gift of the Creator.

I have heard of his many kind deeds. I have seen him extend a helping hand to all kinds of people white and black, Jews and Gentiles, men and women. His forty years of service to the Zionist ideal are equaled by only two men in our territory.

I have heard many expressions of love and admiration for Mr. Peres. They are all interesting as they come from men and women in all walks of life, but I shall mention only two.

It was last spring that the Iten Biscuit Company gave an entertainment to grocer merchants. Mr. Peres was to be the speaker of the evening. As he entered, I heard someone remark, "There comes Mr. Peres." I turned around and I saw the young man who addressed these remarks to me.

"Do you know him?" I inquired.

"No, I have never met him," he replied, "but I have heard of him. He sure is a good man, and I hope to God that he will live a long time."

The young man's face was serious. His words expressed the feeling of his heart. His prayer was an expression of brotherly love for a man that he did not know personally.

It was about two months ago that I was at the public school in my neighborhood. I was talking with the principal about my children, the P. T. A., and about public-spirited people. We happened to mention the name Peres and the following are the remarks that the principal made: "Mr. Hardwig Peres was chairman of the Board of Education for several years. I have seen him at many board meetings. I have heard him among many good speakers, but Mr. Peres' logic was always superior to all others. You see, Mr. Peres comes from a family of cultured people and he has such large tradition to draw from. O! He is such a good man! I believe he always tries to do the right thing." The kind lady's face looked even kinder and sweeter as she spoke of Mr. Peres' goodness.

Now what makes this man an inspiration for goodness? What are the qualities or possessions that make people love and admire him? Is it his Jewels? No. He does not wear any. Is it his great store of knowledge? No, he is not a pedant although he is a scholar. Is it his wealth? No. Few people know of it although he gives of it freely. Well, what is it that makes people talk so reverently of

him? It is his kind heart, his human feeling, his humble ways, his open door, his constant readiness to help others, his hearty greetings, and his lovely smile.

It was a few weeks ago that I entered his office on some Zionist mission. He was sitting behind his desk, and did not see me. I heard him call his stenographer,

"Oh, Pearl, write a letter to Mrs. M. and mail this check to her." It was a letter and a gift to some orphan home.

"Will that be enough, Pearl?" I heard him inquire of her.

"Oh, yes, Mr. Peres. It will be enough to buy ice cream for a thousand."

I stood silently with bowed head and I said to myself, "This man is trying to sweeten the lives of as many people as he can."

I remembered the prayer of the grocerman, and inwardly I, too, prayed that God might spare him for a long, long time as a symbol of goodness and inspiration to others as he is to me.



Hardwig Peres Today

CHAPTER FIFTEEN

In January, 1928, the *Commercial Appeal* announced that Hardwig Peres had begun his seventieth year. The public which looked at the youthful appearance of Mr. Peres was surprised and happy that their most loved citizen was so unusually blessed. Scores of messages came from all over the country congratulating and blessing the "youngest" man of three score and ten. Rabbi Stephen S. Wise wrote on January 16, 1928:

DEAR FRIEND:

I had not an idea in the world that you were anything like seventy. I really thought you were, as I am, somewhere this side of sixty, but I suppose it is true that you are or were seventy a few days ago, and I am delighted to see the editorial tribute to you in the columns of the *Hebrew Watchman,* and also the beautiful lines about you, written by my friend and colleague, Rabbi Ettleson.

Will you not let me send you heartfelt congratulations upon the life which has begun so well? You must see to it that the next half is at least as good as the first half has been, and the first half has in truth been very good and blessed.

With most Cordial greeting and renewed congratulations, believe me,

Faithfully yours,
STEPHEN S. WISE

In a letter of January 10, 1928 Rabbi Elijah D. Stampfer of Baron Hirsch Congregation blessed him:

MY DEAR MR. PERES:

It was to me a pleasant surprise to read in the last issue of the *Hebrew Watchman* that you have already reached the age of seventy.

Judging by your lively as well as lovely disposition, I never took you for more than fifty. Socially speaking, you are, accordingly, that much old. Speaking, however, from the Jewish national, as well as the human philanthropic view point, you are ages old.

"The days of our years in this life are seventy years" (Psalma 90:10), King David once said. Our sages go a little further and imply in these simple words the following connotation: "The days of our years, out of every one of the years of the average person, one can hardly put together a day's time properly spent for the welfare of others." For you, Mr. Peres, the Psalmist would chant, "The years of the days in the noble peer's (Peres) life are seventy."

I wish you, my dear Mr. Peres, that you shall live long enough to partake in my seventieth birthday party and feel then even younger than now.

Admiringly and lovingly yours,
ELIJAH D. STAMPFER

"In Service At Seventy" appeared in the *Hebrew Watchman:*

"Hardwig Peres, the aggressive Zionist leader of Memphis, recently celebrated his seventieth birthday. The grand old man who never seems to age spent his birthday as he spends all of his time—in service.

"For more than fifty years, Mr. Peres has been a leader in Memphis and throughout these years—service—has been his dominant purpose. Long ago, he learned the lesson that in order to lead, one must place his shoulder to the wheel and work. And that is why, although Mr. Peres can afford it, he refuses to retire, and even in the early hours of the morning, one can find him at his desk.

"But Mr. Peres has not allowed his work to interfere with his other activities. He is a member of numerous clubs which have as their purpose the betterment of society. There is not a single worthy movement—Jewish or non-Jewish—which has received 'No' for an answer from this great giver. Truly, he has won the name of philanthropist thru service.

"However, despite his numerous activities and interests, Mr. Peres has always had a paramount interest in the rebuilding of Palestine,

and Zionism has been his ideal. There have been times in the many years which Hardwig Peres has been affiliated with the movement in which he has been the only worker for the great cause, but he did not lose heart, for he knew that the day would come when millions would rise to accept that cherished ideal of his—and that day has come.

"And so, upon this joyful occasion, we tender to you, Mr. Peres, our heartfelt wishes for the long continuance of your life of peace and prosperity, and to hope that throughout the many years you may continue to render that same noble service to your community, your people and your God."

Since then all his birthdays have been celebrated by hundreds of his friends. On his seventy-fifth birthday, all local newspapers had special articles, and the *Commercial Appeal* under the headline HARDWIG PERES LOVER AND DEFENDER OF HIS RACE paid him a glowing tribute. Under his photograph was the inscription "His friends go look at themselves in the mirror and then wonder how Hardwig Peres can remain so young."

Again Rabbi Wise writes:

DEAR FRIEND HARDWIG:

I am delighted to have the *Commercial Appeal* of Memphis telling that you are about to celebrate your seventy-fifth birthday. It seems quite impossible. But I have never had reason for doubting your veracity, so I take it for granted it must be seventy-five. All I can hope is that the next twenty-five years may be as joyous to you and as fruitful to your friends as the first seventy-five have been.

With affectionate greetings to you, dear young friend,

Faithfully yours,

STEPHEN S. WISE

Rabbi Harry W. Ettelson of Congregation Children of Israel expressed his feeling for Mr. Peres in a poem published in the *New Palestine.*

TO HARDWIG PERES

This happy day of days we greet,
Which rounds your five and seventy years—
Full years, with noble work replete
And love that blesses and endears.

Oh warm, indeed you've been of heart,
And generously have opened hand.
In public service played your part,
And for the right have taken stand.

You've proven to your own Faith true,
Yet broad have been towards every creed;
The day-by-day religion you
Have truly lived in word and deed.

And so, in full accord, we can
Unite to pay the tribute due
To you, as sterling upright man;
To you as staunch and loyal Jew.

God grant you added years of life;
An age of healthy hardihood
Like balmy Indian Summer, rife
With harvest store of every good.

(Tribute to a distinguished Memphis Zionist—Reprinted from *Memphis Watchman*)

This time there were more than one hundred messages that came from people from all walks of life: crippled children from hospitals, Salvation Army men, millionaires, working men, Jews, Gentiles, white men, and black men.

Federal Judge Harry B. Anderson wrote:

DEAR OLD FRIEND:

I was surprised to read in yesterday's *Commercial Appeal* that you are rapidly approaching your 75th birthday. I cannot refrain

from writing you a letter of congratulation. For three-quarters of a century you have added very materially to the better things in the life of Memphis. I think you are one man of whom it can be truthfully said that "this city is a far better place for his having lived in it." I have always regarded you as one of the men who really make for civilization, and then on top of my admiration for the things you have done, I have always liked you personally.

Therefore, I take real pleasure in felicitating you on reaching the three-quarter mark. I hope the next twenty-five years will be as happy and fruitful as the past seventy-five.

With kindest personal wishes, I am

Sincerely your friend,
HARRY B. ANDERSON

From T. O. Fuller, author, and educator of American Negroes came the following:

MR. PERES:

I note from the public press that you have just reached the seventy-fifth milestone in your very active and useful life. When I came to Memphis thirty years ago, I soon met the members of the Peres family who were held in the highest esteem by the people of Memphis.

As a family, you have always lived by the side of the road, and have always delighted to render friendly service to the passing throngs of mankind without regard to race or nationality.

May there be many more birthdays ahead of you, is the sincere wish of one who has enjoyed your valued friendship, and who has always regarded you as one of the first citizens of Memphis.

Yours truly,
T. O. FULLER

The Zionist Organization and the Jewish National Workers Alliance through me sent these greetings:

DEAR MR. PERES:

It was a happy coincidence that both the Memphis Zionist District and the Jewish National Workers' Alliance called on me to express

to you their greetings and good wishes on your seventy-fifth birthday. Knowing you as I do, it is indeed a pleasant task for me to perform.

Men as a rule reach their human spiritual perfection when their physical selves begin to deteriorate. But you are the only exception that I have ever known. I say this with all sincerity and positive conviction that if you have ever committed human errors—and all of us do—you have completely outgrown them and have risen to such spiritual heights as few mortals ever attain.

You, being my ideal man, I have studied closely and reverently for over a score of years, and on the occasion of your seventy-fifth birthday I cannot resist the temptation of telling you what the Zionist Organization and the Arbeiter Farband think of you.

Many are the qualities for which we love and admire you. Your very ancestors, dating back four hundred years, risked their lives and fortunes to rid Spanish and Portuguese Jewry of its first inquisitor. Others have spoken of your charitable deeds and accumulated knowledge and wisdom. I do not wish to repeat that which is already known to thousands, but I must tell you that your broad smile that greets the countless number who come to you for aid and advice has been a source of inspiration. Your familiar phrase, "Move your chairs closer, ladies and gentlemen," has always uplifted me spiritually.

But above all things, even the love of your race and your constant work in the Zionist movement—which as you know is so near and dear to me—there is one more quality that you possess that surpasses all others. It is a gift, that to my knowledge you alone possess, and that is the ability of unconsciously lifting men, women, children —with whom you come in contact—into a nobler and finer sphere.

I have seen gloomy individuals cheer and brighten in your presence. I have seen depressed and gloomy meetings rise as if by magic to worthy deeds and cheerful acts when you appeared before them. I have seen ill people forget their pains and take on new hope when you stopped by their bedsides. This, my friend, is the highest and noblest within you. Only a selected few are chosen by the Supreme Being and endowed with this divine gift.

Let me again, in the name of the Memphis Zionist District and

in the name of the Jewish National Workers' Alliance wish you many more happy birthdays.

Your friend,
S. S.

Following is a letter from a distinguished author and scholar, the rabbi of the Spanish and Portuguese Synagogue Shearith Israel in New York:

MY DEAR MR. PERES:

I have read with great pleasure and fullest assent of the acclaim given you on the occasion of your seventy-fifth birthday. We want to join your many friends and well-wishers throughout the country in extending to you our congratulations and our good wishes and our blessings. May you continue for many years to come your fine leadership and devoted service to our country, to Israel, and to the Land of Israel.

Mrs. Pool joins me in these felicitations.

Sincerely yours,
DAVID DE SOLA POOL

From the Salvation Army came the following:

MY DEAR MR. PERES:

The Salvation Army joins with your many many friends in wishing you a very happy birthday and many many happy returns of the day.

We wish to assure you of our sincere appreciation for the deep practical interest you have taken in our work for these many years.

We pray to God to continue to bless you and give you good health and strength to do the work so dear to your heart and that is—*service for others*. God bless you.

Yours faithfully,
FRED LADLOW, Major City Commander

The highest tribute ever paid a man in this section of the country was paid to Hardwig Peres on Wednesday January

23, 1935. The Zionists, the Senior and Junior Hadassah, the five Jewish congregations, the B'nai B'rith, and every other Jewish organization—thirty-two in number—united in honoring Peres with a testimonial dinner as a combination of Palestine Day and his seventy-sixth birthday.

It was a stormy night. The thermometer dropped to zero. It was sleeting and snowing. The streets were dangerously unsafe. Yet hundreds of people filled the Menorah Institute on that momentous night. Only a great love for a great personality could have urged young and old to venture out that night. Many speeches were made. An inscribed scroll was presented to him; and the outbursts of applause lasted for some time. When Peres rose in response, he radiated joy and goodness. He smiled as he said,

"Isn't it wonderful that I can still go on fooling people at my age?"

When the friendly laughter subsided, his expression immediately changed. His face took on a serious aspect as he commenced his address.

"I could not say that I do not merit such honor, because that would be an injustice to the deep spirit of affection which you have for me."

He delivered one of the finest orations on the Jewish hopes and aspirations in Eretz Israel that I have ever heard; and he pictured a beautiful land built on the ideals of the prophets with the Torah as a living constitution. To those who are afraid of being disloyal to America he said,

"I have been a Zionist for nearly a half a century and I have made no secret of it. Everyone, both Jew and Gentile, knows that I am a Zionist, but no one has ever questioned my patriotism to my city, state, or national government."

When he had finished, the gathering as one person rose to



Sara Grace and Kay Hahn, Great-Grandchildren of Jacob J. Peres



Hardwig Peres Posert, Jr., Great-Grandson of Jacob J. Peres

its feet and cheered, not just with applause, but with gleeful eyes that expressed the feelings of its hearts. And to me, as I watched him on the platform that unforgettable night, it seemed that a halo of spiritual light surrounded his countenance and hovered over that assemblage. To me it was a holy and eventful moment.

SPEECHES AND ESSAYS

DISRAELI

(December, '89)

In one of the purest examples of fiction, Grace Aguilar portrays to us Ferdinand Morales, a knightly noble,—handsome, grave, brave as a lion, tender as a woman, the general favorite of the people, the friend and intimate companion of his king and queen, Ferdinand and Isabella. He is sprung from the noblest Jews of Aragon, Andalusia, and Castile. These Jews silently, and of a necessity covertly, wielded an immense influence. They were to the world Catholics, but in their homes they did not forget the religion of their fathers. In the guise of Catholics they protected their co-religionists, helped to maintain honor abroad, and peace and prosperity at home. Spain was then among the first of European powers. All this was disturbed by what some are pleased to call "religious enthusiasm," but which enlightened people term "pur-blind fanaticism." Torquemada did not have the magnanimity of Caesar, the practicality of William the Conqueror, not the far-sightedness of Cromwell. He induced, nay forced, Isabella to sign the edict, and the inquisition blazed forth from its smoldering embers.

We know the rest. The sublimest Hebrew that ever lived could say—"Forgive them, Father, for they know not what they do." May we not reverently echo his words? Of such a class, of which Morales is a character sketch, are the ancestors of Lord Beaconsfield. During the Inquisition they took refuge in Venice. Here they changed their Spanish

name to the one with which the world has become familiar. In 1748, Disraeli's grandfather came to England. His wife was a mistake, but he managed, notwithstanding the unsympathetic error,—to amass a fortune, to have a pleasant time with his friends, and quietly die at the age of ninety. The son Isaac was, from his father's commercial standpoint, an utter failure; but we consider his as an ideal life. He loved retirement, his library, and all that that implies. Fame he did not seek, and—almost unknown to himself, unconscious of his increasing reputation, that fame came and knelt to him. He died as he lived—in his library.

Benjamin Disraeli was as much of an aggressive spirit as his father was of a modest, retiring disposition. It is my object to-night to speak more of Beaconsfield's character than to give an exhaustive array of biographical detail. Picciotto gives December 21, 1804, as the date of his birth. He himself gives 1805. His mother was the sister of the architect Basevi. At the age of twelve, he was baptized. Concerning the right or wrong of this action, it is not our province to argue. Religion is a personal affair with each individual, and sooner or later these questions must be settled by one's self and according to one's own conscience. There were many circumstances to palliate the step, if palliations be deemed necessary. What could then be overlooked could not to-day be excused, and we must not fall into the error of letting a prejudice decide the merits or demerits of an event of the past from the standpoint of the present. In the first place, his grandmother absolutely renounced Judaism; and in the next place, his father, though he did not formally renounce Judaism, did not affiliate with the Jew, and ridiculed the idea of considering the Mosaic laws of health and sanitary regulations as divinely revealed.

Besides, the England of 1820 had arrived at that pitch of civilization where the hatred for Jews was so intense and cordial that our hearts cannot but be stirred with admiration. But let us not be lost in admiration for such a scintilla of historic truth, lest we be guilty of giving too scant praise to that exuberant wave of religious toleration that dashed upon our shores as early as 1877, when Vermont first permitted Catholics to hold office. Further, his father's friend, Samuel Rogers, said that it was a shame that Disraeli's birth should prevent his then acknowledged talents gaining the highest civic honors. After all, his admission to the established Church was formal, for he never failed to defend the claims of his race, and Wyndham, Lyndhurst, Peel, O'Connell, and Derby were not more valiant champions than he for religious toleration; and this would not have been the case had the baptism been more than a form, for had it been otherwise, he would have doubtless followed the good old custom of oppressing more malignantly and despising more bitterly than he had been despised and oppressed. His novels teem with praise of the Jew, and had he been other than what he truly and inwardly was, the noble Montefiore would never have lent his presence to the concourse which met to do him honor when he returned to England, bringing "peace with honor" from Berlin—the crowning glory of his life.

He was a handsome youth, romantically pale, with black hair, bright eyes, nervous mouth, straight nose. His schooling was of short duration, and his knowledge was gained from his father, his father's library, and his ceaseless application to study.

As a boy he was filled with ambitious desires—he longed to do, to see, to be known. "To the brave nothing is diffi-

cult," these the words inscribed upon his banners in his first campaign. When still young there were visible in him those characteristics which animated his whole life. Keen, precocious, quick-witted, witty, sarcastic, thirsting for fame, confident in his own powers, observant, preferring to advance his own ideas than to follow the beaten path, and —above all, he had a wonderful capacity to adapt himself to circumstances and men.

In 1826 appeared "Vivian Gray," wherein these characteristics are observable. This was followed by a political satire, "Papanilla." This ridiculed all prominent and hitherto accepted ideas. This work, and "Ixion in Heaven" stamp Disraeli as a born satirist. Read these two, and "La Percelle," and did you not know better, you would conclude that the three were Voltaire's. After these publications he travelled two years, visiting all the lands of his boyhood's musings. Here he collected many materials for future use, and traces of oriental and continental travels are found in his works. In 1831 he returned to England, and through the medium of Lady Blessington's salon, he entered English society. Here he held his own with such men as Louis Napoleon, D'Orsay, Ct. de Morny, Lyndhurst, Lewis. He was successful in gaining these social honors which he cared for—not so much for themselves—as the good he might obtain from them. But that he thoroughly enjoyed the pleasure of society, notwithstanding that he did not make it his aim, can be gathered from those witty and interesting letters which he wrote to his sister Sarah, in which he describes his life during his first social seasons. Philologists have often arrived at a correct conclusion as to the characteristics of a people by an examination of its vocabulary. May we not make a study of an individual by an examination of his

letters? In these letters to his sister, the first characteristic which strikes us is the key-note of his life,—the foundation of his success—he was always after a result. In this he resembled Napoleon. He, too, was always after a result. I believe that he once put an end to a discussion at St. Helena by saying—"Why talk and complain? Above all, why quarrel with one another? There is no result in it!" Disraeli turned the least occurrence to advantage, and was thoroughly imbued with Sue's doctrine of despising neither friend nor foe, be they ever so small. That he was confident that he would succeed in life and that he was sure of his own powers is attested by the phrase in one of these letters. He writes that Peel, McCaulay, Sheil, and others, spoke—and after criticising them he ends with: "Between ourselves, I could beat them all."

In a speech given two weeks after one of his early defeats, he says, with his usual sang froid: "I am not at all disheartened. I do not feel like a beaten man. Perhaps it is because I am used to it. I can almost say with the famous Italian general who, being asked in his old age why he was always successful, replied that he was always beaten in youth." He had a system of making speeches founded on a maxim of his own: "The opportune is often preferable to the excellent." If he prepared a speech and concluded that after all the occasion was inopportune, he held his peace. But let a crisis come and, prepared or not, he leaps into the breach, and what he may at the moment lack in substance, he makes up with a stream of wit and sarcasm which rallies his party, confuses the enemy, and elicits from the House those cheers which brought the power he so loved. Do not imagine, though, that he was often unprepared, for he was an ardent student, and many of his nobler efforts in the House were the

result of patient research; yet, patient and laborious as was this research, it was not that calm, philosophic study of a Stein or an Humboldt—which has for its end truth—but it was that unquenchable desire for information with which, to use his own expression, he could "flabbergast and massacre" the opposition.

That he was conceited, vain, overdressed, loaded with jewels—that he did many things to merely attract attention —all these charges are made against him by enemies whose political rancor was sweetened by theological hatred. We admit his vanity, but if one carefully reads this correspondence, he can readily see the good-natured raillery which accompanied all those expressions of self-esteem. If in his younger days he was inclined to foppishness in dress, it was no more than the young men of his circle indulged in. It is the easiest thing in the world to criticise, but to do so impartially—this faculty is denied to most men. At all events, he was refined. We need elegance without affectation. We realize that within our own homes we should practice such propriety that we be not accused of affecting that which we have not. Let us not be different in our behavior at a social gathering from what we are at home. And when I say—let us practice propriety, I do not mean primness; far from it. When we indulge in those little kindnesses of word and deed and look, we are doing all which a generous nature could demand. In a word, be sympathetic —sympathetic in the broadest sense of that term—and the elegance and propriety will readily follow. We can be dignified without being supercilious. Even the Olympian deities agree with me there, and I am sure you would not wish me to bring forth better authority than those amiable creatures. No one denies that the huntress goddess was

much more liked than the haughty Juno. The firm, kind voice of Apollo gained more friends than the thunder-bolts of Jove. The modesty of Psyche and the common-sense of Minerva were more admired than the brazen indecorousness of Venus, and although Venus was a very nice girl and, in her palmier days recorded among her conquests such gallants as Mars, Adonis, and Anchises, her endless gossip and everlasting frivolity caused her to pass the latter part of her life with Vulcan. My friends, I have always been sorry for that Blacksmith.

Now let me speak to you of the nobility of Disraeli's character as evinced by his ideas of woman. To him woman was a being to be revered and respected—not a plaything to be begrimed by supposedly polite but really impertinent and inane flatteries. He was flattering to her in the thought that her soul could mount higher and that her existence did not depend upon such emptiness. To the love, the help, and tender solace, to the "prophetic sunshine of a smile" of some sympathizing woman, he attributes the success of most great men. He himself is an example, and the touching love he bore his wife, the harmony and domestic virtues which dwelt at Hughenden, have been memorably and beautifully recalled by Gladstone. "Reproaches of a gentle sister and the raillery of a laughing cousin," he says, "are needed to fit an uncouth and clumsy youth for the world." He did not think it brilliant, but vulgarly impertinent, to deal in two-edged phrases in the presence of woman, while in one's heart were the images of a sister or mother. For him at all times and all places, woman was an object of respect. He was, too, a lover of youth. "To be young and to be indifferent are not synonymous." The youths of a nation are the trustees of posterity. His cure for political and social

evils was an independent church, a stronger monarchy, and a purer representation of the people. With the first two we need not bother ourselves, but—and I now address those nearer of an age to myself—let us take the last and add to it purity of character, and then I think we will be on the road to the solution of some of the troublesome questions of to-day. By morality in our mode of living and uprightness in political struggles, we can elevate those who have no leisure for self-improvement. We should be an example to the youth of less fortunate classes. Let them see that our knowledge has purified both our intellectual and moral faculties —that our hearts, as well as our brains, have been improved. They will pause and reflect, and ultimately practice the morality that we do. And when a nation becomes moral, it has better chances for prosperity and happiness. I need not particularize to my younger friends. I feel that they comprehend and sympathize with me in my beliefs, crudely as they may have been expressed. Such is the principle now faintly shining, but which will soon throw its every ray of life-giving and purifying light on our social system. I may seem too confident, but I know whereof I speak. Such are the thoughts that press forward when we look at him through the medium of those letters to his sister.

Let us glance at him in the light of his works. Was he a statesman? He has been called a political adventurer. *Punch* pictured him as the political chameleon. It is easy enough to call names—it is not always easy to justify them. His action in the reform bill of 1866 I do not defend, but men have been called steadfast who have made graver errors. One's enemies always demand perfection. You must be a deity, or they swear you are an arch fiend. I am always reminded, when I think how Disraeli was criticised

by pigmies, of the Duc de Rogrelaw's delight when Marechal Bassompierre failed to win the beautiful Charlotte de Montmorenci. Says Frances Eliot: "There was a certain satisfaction in a man of his inches in seeing a giant like D. unsuccessful." I take it that Disraeli was a great statesman, if it is statesmanlike to uphold the institutions of his country, to continually labor for the betterment of the masses, to successfully manage the exchequer of a great nation, to foresee results which others do not, to advocate educational institutions and all organizations for the prosperity of his country. He foresaw, and—as far as in him lay—provided for the Eastern question. It was he who began the agitation of the Irish question as we have it now. It was his colonial system which strengthened England.

The sorrow evinced by the lower classes when he died, the grief of the queen and his peers, was not such as would be shown for a political adventurer. The kind and eloquent words of Gladstone in the House of Commons were not those which would have been uttered by that conscientious man in memory of a political chameleon.

Was this peculiar man a poet? Why not? True, he is not to be compared to the stately Pope—he does not touch the heartstrings like the burning Byron—he does not lift us out of this world with such lines as those of the passionate Shelley; but surely he may be called a poet who had such a vivid imagination and wrote "Ixion in Heaven!"

Where shall we place him as a novelist? There, as in other things, he is peculiarly himself. He is not the peer of Thackeray or Dickens. He falls far below Fielding or Richardson. He is more comparable with Bulwer than with any other novelist I know of; but his satire is more spontaneous and his political discussions and situations better.

One eminent writer has praised the political efforts in his works and says all the sentiment and feeling is "sham." Now it may be the height of temerity for me to differ with Mr. Justin McCarthy, but I deny the accusation of "sham." If the vivid imagination in Alroy and Fancied is "sham," then I give in. If the feeling in Vivien Grey and Fleming is "sham," I have nothing more to say. If the passion and feeling in Coningsby, Henrietta Temple, and Venetia are "sham," then I am silent.

Is Disraeli a representative Jew? By his own standard and according to his ideas on the Semitic question, so judged, he decidedly is. But he was not a representative Jew as Spinoza, Montefiore, and Benjamin were. What, then, is this Semitic principle which he continually thrusts before us, namely this: The Jews are God's chosen people; the first geniuses of the world in any walk of life that are especially spiritual; that their continual persecution forces them to ally themselves with secret societies in order to undermine Christendom; that they are a living example of the fallacious doctrine that all men are born equal, that their bias is to religion, property, and natural aristocracy; that they are the trustees of tradition and the conservators of the religious element. There is much truth in this, but are not all men examples of the fallacy of the natural equality of men? Is not the religious element planted in all human hearts? Are there not great actors, statesmen, warriors, writers, and geniuses in all walks of life among the people of other races? Because Daniel Manin was found at the head of an European insurrection, was that ground for the belief that the Jew was trying to undermine Christendom? May we not attribute Manin's action rather to a desire for justice

than a hatred of Christianity? Must not he who hates Christianity hate Judaism? I ask these questions not to disparage the brilliant work our co-religionists have done in the world, but merely that in an unnecessary amount of pride—we forget not that we are men. The other part of his Semitic principle is that ultimately the Jew will adopt Christianity. "It is no doubt to be deplored," he writes, "that several millions of the Jewish race should continue to believe only a part of their religion. Time, with different treatment, will remove the anomaly." He says that those Jews who did not accept Christ were none other than those of Palestine and their descendants, who did not hear of him until long after they had settled in the Western countries, and when the news was brought to them—they disbelieved. "It is, too," he again writes, "improbable that any of the descendants of the Jews of Palestine exist who disbelieve in Christ. When persecution ceases," he says, "then will those other Jews accept the remainder of their religion. As time passes," he further remarks, "the Jews will come to the crossroads—one to Semiticism, the other to Christianity. It is for the future to determine which will be taken." Such, ladies and gentlemen, is the Semitic principle which Disraeli believed in. On the other hand, the many ways in which he showed his goodness of heart, his charity, energy, his patriotism to his native land, the natural nobleness of his nature—in those senses he was a representative Jew, and I have nothing but words of praise for him.

With all his vagaries and eccentricities, was he a great man? By all means! He was as great in deed as in heart. He surmounted almost impassible obstacles. Steadfast to his friends—generous to his fallen foes. He took defeat

with equanimity. He accepted triumph with dignity. He was not great like Newton or Milton, but he was great like Benjamin Disraeli.

And now, before I close, I desire to give briefly merely a skeleton of his Parliamentary career. Before he entered the Commons in 1837, he had been defeated three times. In that year he was returned as a member from Metstone. In a few weeks after his entrance, he made that celebrated maiden speech on the subject of the "Spottiswood Subscriptions." I will spare my readers the oft-repeated story, and will merely say that the speech, as a speech, was not a failure, but that he was literally howled down by O'Connell and his henchmen. He had a sweet revenge. Every speech after that one was listened to with respect, and the House soon found out that they were not dealing with a man who was "inebriated with the exuberance of his own verbosity." In 1847, he became the recognized leader of the Conservatives. Three times he was Chancellor of the Exchequer, with Derby as Prime Minister, but Disraeli the power behind the throne. 1868 placed him where he had years ago determined to be—he was Prime Minister to Victoria. After giving way to Gladstone for some time, he was again, in 1874, called to the head of the nation, and in 1876 he was a peer of the realm. "At last his golden dream was out. He had reached a point in his career beyond which his ambition could not reach." As one writer happily expressed it, "the remainder of his career must be the lengthening of the point into a straight line."

All these honors he had gained by work and struggles almost unprecedented. His courage, his patience, singleness of purpose, and energetic perseverance bore him on to success. The eccentric person who claims our notice in the

political and literary world as Benjamin Disraeli, struggling against prejudice and hatred, ridicule and malignant criticism, leaves us as Lord Beaconsfield, Viscount Hughenden of Hughenden, K.G., and Prime Minister of England.

THE DIGNITY OF LITIGATION

(June, 1891)

Law is a department of sociology, and, to make a picture of the principal ideas embodied in the proposition, "The Dignity of Litigation," there is a temptation to prepare a back-ground of inquiries into the origin and development of society in its parts and as a whole. This would lead too far afield, and it must suffice to note a few generalizations which are fundamental in social organization, and which are necessary to an intelligent understanding of the doctrine that it is the duty of the individual, to himself and to the State, to assert his legal rights when violated.

Biology teaches that the life of man on earth is an exquisite struggle against nature and against other forms of life. The importance of this fact comes out into bolder and bolder relief as time goes on and social problems press forward with greater and greater intensity. The earth is nature's endowment to man. Out of it he must wring his support. The amount of that support is limited by the economic law of diminishing return which is, that "after a certain stage of cultivation has been reached, the soil fails to yield a proportionately increased return to new applications of capital and labor." On the other hand, the biological law of population is, that population is capable of

increase beyond any assignable limit. With each successive increase, there is an increased demand for food. The soil, however, is a fixed quantity, and, on account of the law of the diminishing returns, it becomes less and less able to feed the increasing population. Want and misery are the inevitable results of the unrestrained action of these laws. The restraining force is man's inventive power. Out of the struggle he emerges with improved agriculture, followed by the wonderful growth of machinery and organized industry. These two laws are the mainsprings of human history, which Prof. Tyndall says is "the record of a vast experimental investigation—of a search by man after the best conditions of existence." The conflict of these laws is "a guarantee that the task of civilization will never be ended, and that the need of more energy, more intelligence, and more virtue will never cease while the race lasts."

This struggle to subdue nature is a task beyond the power of individuals; but until she is subdued, human progress is impossible,—and to this end man is forced into social cooperation. Over the whole earth, men live and have lived together according to some habitually observed form of social order. As man advances from the primitive family to the patriarchal family, to the village community, to the military colony and feudal system, until he becomes the warp and woof of the "highly complex social organism" of today —under every form of government, from an absolute despotism to a representative republic—in all these periods of growth there appears some definite order which binds men together in certain relations, and which all are expected to obey.

At the foundation of this social order are the family, property, and contract. Whatever in these institutions is

essential, is universal, and is found in different forms whenever and wherever men live together in society. The family relations, conditions of ownership, and adjustments of contract are regulated by rules springing from experience, reason, and conscience of man. These rules are at first spontaneous practices, social and religious, which, when found conducive to the general welfare, are repeated over and over again. This is custom. As society expands, new interests arise, and inevitably clash with the old ones. A custom is disputed. At this moment begins the quickening of law. A decision is called for at the hands of an umpire. He rests his decision upon his own sense of right, upon what he and other individuals remember about the custom, and upon what is deemed best for the community. This decision becomes the first of a new range of customs running parallel with the old ones. It becomes, in its turn, a precedent, and is the true germ of law. When political organization takes place, and these decisions are given public recognition by an authorized judge, they take upon themselves the character of true law. Thus, behind the law must be the power of the State. For the existence of law are essential an organic community and a body of rules which are given "life, character, and effectiveness" by the will of that community. Therefore has it been written that the "main body of our law consists of rules springing from the social standard of justice or from the habits and customs from which that standard itself is derived"; or, as Dr. Lieber has tersely stated it: "Law is the expression of the will of human society constituted into a State."

There must be some constituting element of this immense social fabric—the State. Our age is imbued with the idea of law, and it is difficult to imagine minds that had no notion

of it. But there was a time when man was born to no "tutored habits, no preservative bonds, and therefore at the mercy of every impulse and blown by every passion," when justice was savage revenge, when love was not, nor yet had the spirit of God descended into the hearts of his creatures. Escape from this condition was a problem for the human race.

It has been pointed out that man was driven to social co-operation to facilitate his struggle for life. To effect this purpose, co-operation without organization and discipline is powerless. Cohesiveness is necessary. The primitive bond of kinship is not enough to give that degree of stability necessary to initial progress. There must be a stronger tie to bind the group together. The object of the group, then, becomes the creation of obedience, discipline, and organization. These are obtained at the cost of much pain and suffering. They are the outcome of concerted struggle against the passion and selfishness of the individual. Ultimately a "cake of custom" is formed, and the social status has reached that point whence progress becomes easier. Allusion has been made to the growth of custom and the difficulty of passing from custom to law. However, the social organism which does progress must retain that element which governs the individual organism, and which biologists term the law of differentiation. This is that tendency descendants have to be like their ancestors and yet tend to differ from them. This law produces species, and is an important factor in individual human development. In the application of this law to social organism, it signifies their power of adaptation to the new interests which the inventive genius and necessities of man bring into being; it signifies their ability to break up that "cake of custom" when the

time is ripe for such destruction; it is the measure of their capacity to grasp and conform to novel situations. The social organism which blindly obeys ancestral custom and sanctions the utter destruction of those who try to escape from the bitter tyranny of tradition, lack the leavening power of this law and becomes stagnant. Such has been the fate of all Oriental polities. Japan is fast rising to be a notable and successful exception. The solution of the problem of escape from the unfixed to the fixed state was the acquisition of law. To enable mankind to progress, the first requisite was a "legal fibre." Man early needed a polity and law to begin with—the quality of either mattered not. One example suffices to illustrate these principles. Before the Jewish people were submitted to the Mosaic code, they were an unfixed group. On the acquisition of law, they became stable, and rose to be a powerful nation. They halted before ancestral custom. They are scattered among the nations of the earth. Dean Milman eloquently writes: "If God was not the sovereign of the Jewish State, the law was; the best and only safe vicegerent of Almighty Providence to which the welfare of human communities can be entrusted."

The constituting element of society, then, is found to be law. The sum of it all is, that "the beginning of civilization is marked by an intense legality. That legality is the very condition of its existence, the bond which ties it together; but that legality, that tendency to settle a customary yoke upon all men and all actions, if it goes on, kills out the variability implanted by nature, and makes different men and different ages *fac-similes* of other men and other ages, as we so often see them. Progress is only possible in those happy cases where the force of legality has gone far enough to bind the nation together, but not far enough to kill out all varieties

and destroy nature's perpetual tendency to change." Walter Bagehot, P. & P., p. 64.

In the early age of the human race, law and religion were identical. The chief magistrate was also the chief priest. The life and growth of law has its analogy in the life and growth of religion. The development of the latter was a struggle similar to that of the former. Like the law, the religion which progresses must retain the law of differentiation. It must be firm in its denunciation of the things which tend to physical and moral disaster; but at the same time, it must be able to conform, like any other social element which becomes effective, to the actual, living, growing facts of human civilization. Diabolical tortures were inflicted upon the martyrs of Smyrna. The torturers represented a type of religion which makes an idol of tradition and turns custom into a fetish. This type has left the world a legacy of blood and tears, of hatred and sorrow. The sufferers belonged to a type of religion which, at the cost of misery and grief, tries to shake off the shackles of custom and tradition, to be in touch with man, and, with the law, to make for justice.

It is time to examine what is going on in a community of our own day. The thoughts, feelings, and energies of the vast majority are clustered around the social, the commercial, and the industrial life. Here, too, the law is regulating the family relations, maintaining the conditions of ownership, and sustaining business transactions. Here, too, man is born in a helpless state. Years of care and education are bestowed upon him by those to whom he is bound by natural ties, so that in the future he may be able to take care of himself. These years of experience teach him lessons of obedience and discipline. He learns that true success comes only with the help of others; that "refinement is possible only when leisure

is possible;" that the social existence is the essential condition of his moral and material welfare, and is essential to the attainment of his loftiest aims. It has been found that the mighty factor which keeps this social status intact is law. We have followed the silent, onward tread of the human race. It was without pause, without haste. It turned not back, and its nurse, with encircling arms, its conservator and servant, its protecting genius, is law. "Does not law, then, take upon itself an invaluable dignity—the dignity of preserving the community?" But it appears in the sequel that the life of the law is litigation. Does not litigation, then, take upon itself a still greater dignity—the dignity of preserving the law itself?

Society is not in that ideal state wherein each acts in accordance with the proud profession of doing unto others as one would be done by. The much vaunted attributes of primitive man still obtain. Unjust discriminations and savage selfishness still mar political, commercial, and social arrangements. Legal rights are still disregarded. We are still following after an ever-receding happiness at the expense of the happiness of others. Law is still a vital necessity. Through settled interests and what are called vested rights, the law has fought its way into life. The shadows of misery and woe have darkened its pathway. Its trophies are abolition of slavery, freedom of speech, of landed property, of conscience. "Every rule of law existed once only as a claim that was denied." Be it was or an action at law, the result of the contest is the same—a legal right, a rule of law. In both cases there is a moral duty to promptly assert legal rights when violated. That this is so in regard to war is well understood. Out of the inherent constitution of human societies, a State's moral right to exist depends upon the

faithfulness with which it performs its duties to protect its subjects, and, as an absolutely necessary incident thereto, its territory. In the due maintenance of its own existence lies its power to successfully perform its duties. It becomes, then, a State's duty of moral and physical self-preservation to repel any attack upon its own being. Let one nation unlawfully take from another a strip of territory. War ensues. At an outlay of much wealth and many lives, the land is recovered. It is apparent that, in the defense of the land, the nation defends its legal rights, its position among the nations of the earth. Everyone feels that, had the trespass been suffered without protest, the nation would have become a prey for all other nations. The great expenditure sinks into insignificance when the people think of the end in view—national existence. The attack upon its territory is an attack upon the nation's existence, and it becomes the nation's moral duty to defend its own being by the prompt assertion of its legal right to the peaceful possession of its land. There arises an intuitive feeling that what has been done has been rightly done.

What is true in regard to the nation and national rights, is also true in regard to the individual and individual rights. That the highest self-preservation of mind and body is the duty of the individual, is not denied; but that the means to that end is a manly resistance to violations of his legal rights is an idea too abstruse, too airy—nay, ridiculous. However, examine the statement with less impatience. The individual is a member of a complex society. He is invested with legal rights, and corresponding duties. In this age it need not be debated that mental, moral, and physical improvement is a duty which the individual owes to himself and to society. If mentally and physically capable, it is generally his duty

to secure his own maintenance, in order that he may secure that leisure which makes such improvement possible. Let another struggle arise over a strip of land between two farmers. Shall the one permit the encroachment, or shall he assert his legal rights against the other before a court of justice? Out of the land he gets his living. Take away his land, and there is taken from him the means of his livelihood. In the due maintenance of his own being lies his power to perform his duty of highest self-preservation. The attack upon his land is an attack upon his own personality. It is his moral duty, then, to himself, to promptly assert his violated legal right to the peaceful possession of his land. How much greater the duty becomes when the individual has other beings dependent upon him for their lives and their happiness! Surely, the idea that a vigorous assertion of legal rights is a means to physical and moral self-preservation, is, after all, not so ridiculous. The fact that the individual is aiding in the support of the institution of property rights; the fact that he may be battling for more than the money value of his land; the fact that he may be struggling for his individual, even as the nation for its national, existence—are ideas which soften whatever harshness there may be in the legal combat. In both instances, the result of the contest is law—that action, litigation, is the life of the law. Thus, in the assertion of his rights, a man aids in the building up of the law. But the law is the condition of his social, and hence of his moral, existence. In his rights he protects his moral being. Herein lies the duty to one's self to assert one's legal rights when violated or withheld. The reason for which the farmer firmly resists any unlawful encroachment upon his land, acts as a like incentive to individuals in other walks of life. The merchant is quick to repel an attack

upon his commercial credit, the physician will not permit an attack upon his skill, the lawyer jealously guards his honor. Each feels that in asserting his legal rights, he maintains the stability of his order, and protects the necessary conditions of his material and moral welfare.

Non-resistance is suicidal. The position which corporations hold in public opinion presents a strong example of the bad results which the abandoning of legal rights entails. $540,000,000. were expended in March, 1891, in the formation of new corporations. This indicates that there are advantages in co-operation, and that corporations do a large part of the business of the country. These corporations, like individuals, have legal rights and legal duties. The current idea is that they possess only legal duties. It is a matter of our personal investigation that corporations pay unjust claims, knowing them to be unjust; that many insurance claims are paid, although the insuring companies know that the claims are based solely on fraud and chicanery. On the other hand, there is a systematic scheme by which some corporations deter honest claimants from asserting their legal rights. The excuse on both sides is that it will cost less to pay the unjust claims than to litigate. Fact, however, shows that the reverse of this excuse is true. Corporations, to avoid hostile legislation, are obliged to pay hush-money to the political scavengers who infest our legislative halls. Their rights in the jury room are not respected. In short, corporations do not, in a large number of cases, get justice—because, by abandoning their rights, they infuse throughout the community a disregard for them. The reaction is that they buy legislation, and, whenever they can do so, they refuse to recognize the legal rights of others. This demoralization becomes widespread. Not only do the corporations

and individuals immediately concerned suffer these consequences of their desertion of their legal rights, but the evil permeates the whole country in the form of a lower standard of justice, a reckless disregard for legal rights, and a lower moral tone. The money, for the time being, may be saved, but the characters of the individuals, and therefore that of Society, is weakened, and "What constitutes a State?"

> "Not cities proud, with spires and turrets crowned;
> Not bays and broad-armed ports.
> No! Men, high-minded men,
> With powers as far above dull brutes endued,
> In forest, brake, or den,
> As beasts excel cold rocks and brambles rude;
> Men who their duties know,
> But know their rights, and, knowing, dare maintain.
> These constitute a State!"

The doctrine that it will cost less to pay unjust claims is untrue, and recoils, like every base rule of expediency, upon those who employ it.

What has been shown of international and municipal law is true, too, of criminal law. Upon the proper enforcement by public officials depends the life of criminal law. In other words, public officials of all grades have the legal right to enforce the criminal law against breaches of the peace and order of society. The results of neglect in this direction are familiar. After years of unpunished violations of law, at last there comes a brave man with the correct feeling of legal rights. He endeavors to stem the tide of illegality. For the law, the Southern chief of police gives his life. His death, the shock to the regular modes of legal administration, a pervading distrust of the ability of Juries "to administer justice and protect the lives of citizens," and angry threatenings

of war, are the consequences of failure to assert the violated law. Do not accuse the citizens of New Orleans of usurping the law. Rather say that whatever blame may attach itself to their action, falls first upon those whose duty it was to assert the national immigration laws, and then upon those whose duty it was to assert the violated local law of New Orleans.

What is true in regard to criminal, municipal, and international law, is true of all law. The whole law is but the sum of its several branches,—and what is true of the parts is true of the whole. When the thief attacks property, the slanderer reputation, the murderer life,—when the debtor refuses the creditor his just due, when a miserable wretch invades the sanctity of the home—this is arbitrariness rising up against and threatening the social order. It is imperative that such aggressions be strenuously resisted. It is not sufficient that the social elements be placed under the protection of abstract rules of law. Legal rules never applied are not only useless, but tend to bring the law into contempt. When property, contract, and the family are assaulted, the principles of law which protect them, and in them uphold the State, must be asserted in the concrete in actual suits at law. As the law in democratic countries is, for the most part, put in motion by the individual, it is his moral duty so to do when the law in his person is attacked. Legal rights are the law; when they are asserted, the law is asserted.

The doctrine contended for neither upholds malicious litigation nor a narrow spirit of contention. Where there are misunderstandings about business transactions; where there are unintentional violations of legal rights, and, above all, when those rights themselves are questionable, every effort toward an amicable settlement should be made. The

question in such cases is not one of personality, but one of purely material interest—a simple problem in arithmetic. Nor is it the amount at stake which should determine the question of asserting one's rights. The amount may be small, and litigation a duty; it may be large, and arbitration the proper course. The proper feeling of legal right is seen to best advantage in the Englishman. He best illustrates the idea that the assertion of legal rights, when arbitrarily violated, is an individual duty to himself. "Especially is it seen," says Dr. Von Ihring, "in the typical figure of the traveling Englishman, who resists being duped by innkeepers and hackmen with a manfulness which would induce one to think he was defending the law of old England. Who, in case of need, postpones his departure, remains days in the place, and spends ten times the amount he refuses to pay. The people laugh at him and do not understand him. It were better that they did; for in the few shillings which the man here defends, Old England lives. In his own country, everyone understands him, and no one lightly ventures to overreach him." How would an American act in his place? In the majority of cases he acts upon the current principle, as expressed in the *Atchison Globe,* that "there is sound foundation for the doctrine of forgiveness; if a man robs you, it is cheaper to forgive him than to go to law; if a man owes you one hundred dollars, it will cost you more than that to collect it"—a principle shown to be fallacious.

The duty of the individual to assert his violated rights has been clearly pointed out. It is also his duty to the commonwealth. The materials in the former case make it possible to briefly state the arguments in the latter. In the defense of his legal rights, the individual defends the law, and in the law he upholds those conditions which are indispensable to

the social structure. The duty to the commonwealth in the assertion or rights is thus obvious. To recur again to the energy with which the Englishman resists illegality,—what influence has it exerted upon England itself? To-day England ranks foremost among the foremost nations of the earth, and it is a matter of popular comment that no nation more conscientiously administers justice at home, or protects its citizens abroad with more dignity and fortitude. In England's past are the mile-stones of human liberty—magna charta, the petition of rights, the declaration of rights, the Catholic emancipation bill, removal of Jewish disabilities. Ages of political and social development are reflected in the promptness with which the Englishman resists arbitrary violations of his legal rights.

That the "law's delay" is often practically a denial of justice, that the method of legal administration is many times cumbrous and expensive, are facts which the lawyer has no reason to conceal. "Neither legal nor political institutions descended out of heaven, ready formed for the use of man." Both are the product of a long experience. The struggles of right with wrong, of justice with injustice, have made our heritage. The misery which the cruel social antagonisms of the past entailed, must not prevent an acknowledgment that these contentions were necessary conditions of social growth. And, likewise, the difficulties which the law encounters in its progress toward a perfect justice should not withhold the acknowledgment that these difficulties are conditions of the law's growth. Nor do these temporary embarrassments vitiate the principle demonstrated. What, it is asked, derisively, perhaps, do the parties to an action at law know or care about the ideal part of the lawsuit? Nothing, it may be; but there is consolation in the idea that,

whether they know or not, the ideal part does exist. It is possible that the natural laws which govern the universe are not understood by every one, but the force of these laws is not thereby destroyed.

To sum up, it must be assumed, if not readily admitted, that life is good and worth living. In its fullest length and breadth, this life is possible only in society constituted into a State. It is the "sovereign law, that State's collected will," which initiates and then preserves the social fabric. The law itself is kept alive by litigation. The preservation of the social and moral life of men is the true dignity of litigation.

"The individual human being," says Professor Amos, "can only discover for himself his aim, his vocation, and the true use of his faculties by association with others. That which steadies him and keeps him firm to his conscious or unconscious purpose, protecting all men against the imperfections of each, and each against the pressure of all, kind and yet unflinching, personating the past, the present, and the future, imperiously addressing all, yet whispering to each, is law."

THE POLITICO-ECONOMIC STATUS OF WOMAN

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The varied means of intercommunication, and the fact that knowledge of every description is relatively universal, make all discussions more pronounced, and questions take upon themselves a more vital and quickened form. Here-

tofore, whatever became matter of philosophic debate was confined to the learned few. Now fact, fancy, and theory are of general interest.

It does not follow that because of this relatively universal knowledge a greater number of individuals arrive at a correct solution of any given question. One reason is that side issues are taken up, and the main matter ultimately abandoned or forgotten.

Argument has been carried on very much upon the principle, a famous example of which was once given in the House by Congressman S. S. Cox: "Ireland has free trade; Ireland has snakes; *sequitur,* free trade causes snakes."

The Woman question has been given the same treatment. No statement of the case has been made from a sociological standpoint—from the broad standpoint of social economics. The editor and magazinist have wandered into by-paths. Madame Blanc and M. De Varigny, even, in their respective works touching the status of American Women, have given much information, but not the economic reason why Woman has reached such a high position in the United States.

There has been much clear, forcible, and interesting matter on the incidental issues of the question; but there has been no definite effort on the main issue, which is: What is the connection between the status of Women and the social status at any given point in the world's politico-economic progress? I shall try to make this plain.

It must be taken for granted that the great majority of readers are fairly conversant with the general biologic, economic, and social laws which have nursed, sustained, and impelled man from his crude, brutal state—to the point

where he becomes the central figure of the highly complex social organism of to-day.

The primitive relations of the sexes are substantially like those of the lower animals. The males of gregarious mammals fight for the possession of the females. Primitive man does the same. "It has ever been the custom among the Chippewayans for the men to wrestle for any woman to whom they were attached." (Hearne) A slave Indian desiring another man's wife fights with her husband, and among the Bushmen, the stronger takes away the wife from the weaker. (Hooper). The Dogrib Indians "fight for the possession of women just like stags" (Lubbock). The Queensland Australians have the same practices (Peltier). From these few instances it is readily perceived that marriage had not begun to exist. The Bushmen have no marriage ceremony except the agreement of the parties and consummation, (Sparman); nor have the Chippewas, Esquimaux, Aleuts, Arawahs, Veddahs, and Lower Californians. When the ceremony does begin to appear, it is trifling. Marriage by capture precedes marriage by feigned capture. The Toda union is established when the bride performs some slight household duty. (Spencer). Among the Port Dory people of New Guinea, the female gives her intended some tobacco. (Spencer). The Navajos sit on the opposite sides of a basket and partake of some food; sometimes the man and woman light a fire and sit by it. Such are some of the marriage ceremonies among lower groups. Marriage being lightly entered into, the relation is lightly dissolved. The Chippewayan divorce is nothing more or less than a "good drubbing and turning the woman out of doors." Tahiti divorce is merely a matter of consent. The

Pericui takes as many wives as he pleases, works them like slaves, and, when he gets tired of them, turns them off. Likewise the Tupis, Tasmanians, Kasias, and Malayo-Polynesians. Concurrent with this looseness of the primitive relations, there exists a system of morals and a condition of Woman which are extremely revolting from the point of view of modern civilization. Among the many savage tribes and groups, Lubbock mentions the Berbers, Kaffirs, North and South American Indians, Polynesians, Esquimaux, and Mongols—who surrender their wives and daughters to any stranger or friend whom they entertain. With the one it is a matter of courtesy; with the other, of friendship and good will. Chastity is unknown. Promiscuous and incestuous intercourse of every degree and horrible variety abound. Marriage as we have and know it, and the exalted ideas and feelings clustered round about—like unto preservative and protective genii—does not, when man is beginning his onward march, exist. It is a gradual evolution. Its struggle toward the best type is slow and difficult. The majority of the groups which present the above characteristics also present the rudest forms of social existence, and though there are exceptions it is found that the higher social types and the higher forms of the domestic institutions obtain side by side. The lower social types have no political organization, nor have they the family organization. The nomadic, pastoral, agricultural, military, and industrial are the principal economic stages of man's social development from his primal state, wherein his relations to man and woman are variable, unstable, and undetermined—to his present organized state, wherein we find all his institutions definite and determined. Throughout this evolution there have appeared concurrently and successively, polyandry,

polygamy, and monogamy. I cannot stop for specific example. The fact, however, is that monogamy is prevalent in the best social type; and the weight of social evidence and social authority is that social progress rests primarily upon the institution of the family, and that this institution is the best fostered and subserved by monogamy.

"We may regard monogamy," says Lecky "either in the light of our intuitive moral sentiment on the subject of purity, or in the light of the interests of society. In its oriental or polygamous stage, marriage is regarded almost exclusively, in its lowest aspect, as a gratification of passions; while in the European marriage—the mutual attachment and respect of the contracting parties, the formation of a household, and the long train of domestic feelings and duties which accompany it—have all their distinguished place among the motives of the contract, and the lower element has comparatively little prominence. In this way it may be intelligibly said, without reference to the utilitarian considerations, that monogamy is a higher state than polygamy. The utilitarian arguments in its defense may be summed up in three sentences. Nature by making the number of males and females nearly equal indicates it as natural. In no other form of marriage can the government of the family, which is one of the chief ends of marriage, be so happily sustained; and in no other does woman assume the position of the equal of man."

Society has developed into two systems of social organization; the one the militant system of organization—the other the industrial. Militant does not mean that the social type which is "militant" is constantly at war, but that it is placed in such social environment that as a matter of self-preservation it is necessary that it be in constant readiness to

resist and attack enemies—man or animal. The industrial system is the social organization in which life is spent in peaceful pursuits; where all the individuals are co-operating in the labor necessary to obtain a living. This industrialism exists from the slight degree where there is a mere exchange of services to the degree with which we are familiar—where commerce and the division of labor are wonderful to contemplate.

The two systems may co-exist in the same social unit (as in the European countries), but the one or the other predominates. Now, then, are different forms of domestic arrangement associated with the militant system of organization and the industrial system of organization? Let us examine, in giving an answer to that question, some social data in that behalf—beginning with the primitive groups and passing on toward social units which are more settled and complex.

The natives of Port Dory in New Guinea have a comparatively industrial community, are unwarlike, and are monogamous. The Land Dyaks are monogamous; the men do the heavy work; there is a division of labor, and some commerce. The Bodo, Dhimal, and Lepchas are industrial, and the women do the light work; they are monogamous. The primitive North American tribes were constantly hunting or fighting they were polygamous. Of the Iroquois who were monogamous, these "had permanent villages and cultivated lands." The Pueblos are industrial, and monogamous. Polygamy obtained among the Peruvians, Mexicans, Chibchas, and Nicaraguans who were militant and rigorously ruled. Savage militant groups captured women and warriors retained them as "additional wives and concubines." The Jews permitted several wives and con-

cubines taken in war. Tacitus announced that the German chiefs were polygamous. So were the Merovingian and Carlovingian kings and warriors. "After the Thirty Years War had produced in Germany so immense a mortality of males, bigamy was for a time tolerated by law." (Spencer). The exceptions to the rule are few, and are apparent rather than real, and it may be accepted as settled that the militant system of organization is characterized by polygamous family arrangement, and the monogamous family arrangement characterizes the industrial. Perceptibly are we thus drawn to the answer to the question which we heretofore indicated —what is the connection between the status of Woman and the social type?

We have just seen that polygamy marks the militant and monogamy characterizes the industrial system of organization. That polygamy implies a low physical and moral status of woman, and that monogamy is the basis upon which woman rises to her most exalted position, we shall not, we take it, be called upon to prove. Hence, the condition of Woman rises with the increase of industrialism and falls as militancy predominates. "It is natural that in a period when men are still perfect barbarians, when their life is nomadic and when war and the chase being their sole pursuits, the qualities that are required in these form their chief measure of excellence, the inferiority of women to men should be regarded as undoubted and their position should be extremely degraded." (Lecky)

And, when the social state leaves this period, becoming through the long evolution process gradually more settled and the militant type giving place gradually to the industrial type—wherein occupations of man and woman are more equalized and the division of labor intricate and ramified,

the gradual improvement in the status and treatment of woman, is, through all the varying stages, evident. Throughout social history, the fact is apparent that the approach toward industrialism is marked by the continued amelioration of the physical and moral condition of Woman. The reason is that when men are constantly engaged in warlike pursuits, the work of obtaining subsistence and all the menial rough work—falls to the lot of women. When industrialism takes place, the division of productive labor is more equalized, and man and woman become in the struggle for existence—companions; the woman's individuality is respected, and she is not considered, as in the militant type, a convenience.

Passing over the low savage types wherein "the cruelty to women is limited only by their inability to live and propagate under greater," (Spencer), let us glance, without special reference to the order of time, at some of the more prominent instances which bear out the truth of the assertion that Woman's status rises or falls as the unit of which she is part and parcel approaches to or recedes from industrialism. The Pueblos are described as industrious, honest, and peace-loving; the family arrangement is monogamous; they have a representative council, a relatively high industrialism, and the status of Woman is high. The young girls are not only not forced to marry whom they do not like, but are even permitted to do the "proposing." The Samoan is, to a great degree, the industrial type; the government is *quasi* constitutional, and industry has reached a point where there are journeymen and apprentices, and an "approach to trades-unionism"; the women do the lighter kinds of work; have property rights, and upon separation take half the property. The Fijians, conversely, present the militant social type. The

rule is an absolute despotism. The army is fairly thoroughly organized, and the lower classes are engaged solely in obtaining subsistence for the warriors. The chiefs have from ten to a hundred wives, and the status of woman is "little better than beasts of burden." The Egyptians, during the period of their progress when they were industrial, held Woman in high esteem. "In many respects, they had precedence over men," and there was a "high state of married life" Ebers. Greece and Rome need but to be mentioned to bring to mind Woman's condition—as the industrial or military activity predominated. The rights and privileges of Woman from the fall of the Roman empire through the nation-making time of Europe to the beginning of this century—were but insignificant. These periods were far from being peaceful. Industrialism, it is true did appear. Commerce gained new life, but the prominent characteristic of the several politics was militant.

For two thousand years, China—notwithstanding its industrial growth, has been militant in its social organization. State despotism and family absolutism co-exist; "wives are bought; concubinage is common among the rich; widows are sometimes sold as concubines by their fathers-in-law; and women join in all the hard work—sometimes to the extent of being harnessed to a plow." (Spencer) The contrast between the Japan of the past and the Japan of to-day brings out similar data. At the threshold of the nineteenth century appears that type of all militant type, and says to the Council of State: *"Un mari doit avoir un empire absolu sur les actions de sa femme,"* and during the Empire, the position of Woman declined and "it was not only in the higher ranks that this nullity of women existed. . . ."

The habit of fighting filled men with a kind of pride and

asperity which made them often forget the regard which they owed to weakness. (Vicomte de Segur). As before adverted to, when men are needed for war—females must take their places in the work of obtaining subsistence; and in essentially militant France and Germany, and in Austria and Russia, we find women engaged in rough, heavy, out-of-door work of all kinds.

Going to England, Woman is found in an easier, happier condition, and there is a great approximation toward an equality of the sexes. It is true, too, that in England the question of offense and defense is not so pressing.

In our country where, with the exception of the Rebellion, militancy has been practically *nil* and industrialism has reached the highest point, Woman has attained the highest point of her mental, moral, and physical welfare.

Again, an intense industrialism indicates a high degree of civilization, a high standard of living, and a fierce competition in the struggle for existence. Under such conditions the male of the respective classes in the social unit thus characterized, does not feel able to support the average family of five according to the standard of living to which he and the female have been accustomed. Hence the female is thrown more or less upon her own efforts for a subsistence—according to the greater or less degree of industrialism. Her faculties are brought actively into play, and social law forces her into all occupations for which she is adapted, and adapts her to those for which she formerly has shown no aptitude.

Another reason why in America Woman occupies such a pronouncedly prominent position and stands out in such bold relief against the panoramic industrial background, like a species, apparently new, separate and apart from any

which we have ever known of or seen, is due to the American habit of exploiting and utilizing to the utmost limit every force and power coming under their dexterous control. When a social unit has approached the point where industrialism predominates, man's antagonism to woman is a myth.

Interdependent they go forward *pari passu* with the evolution of the social organism of which they are a part.

For all these reasons, then, it is correctly contended that there is no new woman, and, catching the true sociologic spirit of the situation, we should not be filled with so much wonder on seeing the woman of the nineteenth century successfully entering every walk of industrial life.

THE RUSSIAN JEW

(May 26, 1896)

The resolution demands thoughtful and earnest consideration. A mind impartial and divested of preconceived idea should obtain in respect of its solution. It is natural for man to lend a sympathetic ear to the sorrow and heart-ache of his fellow creatures, especially when those in anguish are bone of his bone and flesh of his flesh.

Goldwin Smith and his less eminent disciples, and those who wish to let the world know that they are advancing propositions contrary to the general trend of thought on any given subject, affect to deny that the Jew in Russia is subjected to persecution. These denials are the products of fertile imaginations—the offspring of men with remarkable memories for things that never occurred.

Dr. Phillipson, in his *Old European Jewries,* in the chapter on the Russian Ghetto, has compiled the evidence. After a patient investigation, he states that murder, arson, rape, rapine, restriction, and persecution are directed against the Russian Jew.

I shall not, however, appeal to sentiment. I respectfully invite your attention to the argument from the facts.

I respectfully challenge the learned gentlemen who are championing this resolution to escape from the following statement: either on account of his religion, his morals, or for social-economic reasons. Their objections must fall within the three corners of this triangle. If from these three points of view they cannot make good their objections, they must abandon the field. I feel sure that such will be their course.

From what I have heard of the Roscoe Conkling of the great State of Mississippi, and of my venerable and eloquent friend from Louisiana, I am assured that their retreat will be orderly. Like Beaconsfield, they will endeavor to bring "peace with honor."

For the American Jew to object to the immigration of the Russian Jew on account of his religion, borders on the ridiculous,—if it did not contain so much of the tragic. After the fall of the Holy City, a long night began for the Jew. When the world was coming forth to the Renaissance, all things were changing; but for the Jew there was no change. Outcast and alien, hunted by Church and State, to him there came no starlight nor sunlight—not even mellow Hope. Toiling and suffering through the ages, he patiently endured,—and only the "lamp of God was a light unto his feet."

"Because I fear the one Lord God, I fear among the many —none."

"Endure dispraise for hearing Him whose name is One."

Thus they kept alive and preserved through endless torture the idea of Monotheism, the principle of unity, the principle destined to dominate the universe.

The Russian Jew, closed up in the Ghetto, deprived of all access to other learning and culture, has turned to the Talmud and Rabbinical dialectics, and is today preserving this essential of Judaism. His religion and ours are alike; the outward manifestations alone differ.

The Russian immigrant is the mainstay of Judaism in America. He may cling blindly, nay, fondly, to the orthodox *regime,* but his sons and daughters ultimately ally themselves to the reform school. They attend the temples and synagogues of America, which but for them would be empty.

His influence and his tradition transmitted through his children to the American Jew, is stemming the swift tide of indifferentism which is sapping the life-blood of Judaism in America—that indifferentism justly flung in our faces by the non-Jew as a reproach. They are the truly religious. "It is the noble and conscientious, the brave," says Dr. Harris, of Temple Israel, in Haarlem, "who suffer the slings and arrows. The sleek, the prudent, the cowardly-cautious push them forward to preach by example Judaism's one lesson, and to bear the brunt of its hostile reception." Nay, rather pray that the Russian Jew come to us to make our Shema Yisrael the masonry of the Jew the world over—a living, pregnant eternity.

The persecution of the Russian Jew had its beginning because of his religion. The moment that information came

that the Christians in Armenia were being murdered and plundered because of their religion, the voice of the entire Christian world was raised in protest; and yet, in the same breath, are we to say to the Russian Jew, our own blood, hounded because of his religion; "You shall not come if we can help it!"

Such fratricidal ostracism is vile and degrading. Surely we could not subscribe to an admission of contemptible selfishness by arguing that an influx of Russian Jews might increase the subtle ostracism to which the Jew is subject in America.

During the middle ages, the German Jew, on account of persecution, went to Poland. Russians seized Poland, and the German Jew became a Russian Jew. Does it not strike you as grotesque that the Russian Jew who had risen from a small estate and Americanized his name, should be casting about to find some excuse for excluding the Russian Jew from America, and all this in the face of passing events?

Four weeks ago, the Austrian Emperor twice dissolved the municipal council because anti-Semites were returned, and he considered religious persecution injurious to the welfare of his empire; and Ahlwart, the infamous German "Civiliter Morteus," was frowned down by the entire religious and secular press in America for trying to foster religious hatred. The Irish Catholic, the Lutheran, the Presbyterian, the Episcopalian, does not think it due his self-preservation to discourage his people from coming to America, and for the American Jew to discourage the immigration to America of the Russian Jew on account of his religion is an anti-climax at the dawn of the Twentieth Century.

For the American Jew to even entertain the discussion is well-nigh preposterous, if not criminal. But the Jew is the

Jew's worst enemy. They always try to pull each other down, and, if success comes in spite of such conduct, the victor is hysterically hailed as a Jew. Witness the Disraelis, father and son; and coming close to home, Dr. Felix Adler.

Can objection be successfully urged against the Russian Jew on account of his morals? I have not the time to enter into the differences between the intuitive and formative school of morality; nor is it essential in this discussion. I am content to abide by the rule formulated by Herbert Spencer. The conduct which tends to the preservation of mental and physical well-being is moral, and that which tends to their destruction is immoral.

Does the Russian Jew come within the rule? The home is the cradle of all morality. To the Russian Jew the home has become doubly sacred; first because he is a Jew; next, because he is a Russian Jew. Nowhere has the Ghetto reached that degree of refined and exquisite cruelty as in Russia. Nowhere has persecution been so unrelenting and bitter. Through all of this suffering, and because of it, the family tie was strengthened and "domestic purity shone the brighter, for in the family the Russian Jew was a free man." This moral purity was not sullied in spite of all the disadvantages of situation, and the virtues that crowned the life of man,—here found constant cultivation and application.

To survive the treatment of the Ghetto, the Jew was forced to be better than his environments. The ten commandments were ever respected by him. Murder was unknown, chastity universal, wife-beating unheard of. Theft and arson by the Russian Jew did not occur. Moral! When the Holy Czar was king enough to tell the Russian Jewish girls that in order to remain with their parents in certain districts they must enroll themselves as prostitutes, they had the moral

courage to do so; and because every one of them refused to ply the trade, they were torn away from their mothers and fathers and, in spite of the sequent poverty and degradation, preserved unsullied their virtue—their souls.

Charles A. Dana, a man whose fame and position is secure, who had nothing to gain and nothing to lose, wrote that the Russian Jew, from the standpoint of industry, sobriety, and morals was the best immigrant who comes to America. Such conduct makes for mental and physical well-being. One need not fear that the American Jew, nor America, will be contaminated by the advent of the Russian Jew on account of his morals.

Objections on account of his religion and morality have been disposed of. Is there any reason from the standpoint of social economics why the Russian Jew should be discouraged from immigrating to America? This is a broad field, and suggests division. First: Should he be discouraged from leaving Russia? That depends upon his condition of existence there. Is his existence there happy? Happiness is the power and opportunity to develop and exercise all the faculties to the fullest extent. Has the Jew in Russia this opportunity? If not, will he ever have?

The Ghetto of Frankfort and the Iudenstadt of Prague, the Roman Ghetto, are now matters of history. There remains, however, the Russian Pale of Settlement, "more horrible," says Dr. Phillipson, "than ever any Ghetto of earlier days." In 1882, the noble and great-hearted Ignatieff was the prime instigator of what is known as the May Laws. These were an unmixed joy to the Russian Jew. Millions of Jews were cooped up in a small section of the country. They were driven from their homes, where they once were

permitted to dwell in specified territory. These laws were so constructed in regard to the distinction made for several classes that ultimately all the Jews were huddled together. In Berdicheff, in Kief, in 1890, were 40,000 Jews. In 1891 again, 20,000 more were forced there. "The spectacle of their poverty and squalor was something too sickening for words. The whole place, with its filthy streets, its reeking half-cellars under overhanging balconies, and its swarming throngs packed in the narrow thoroughfares on the lookout for food, made a picture hardly human. Pennell states that in August 1891, in Berdicheff, there were 90,000 Jews." (Phillipson)

Berdicheff is but an example of a hundred other towns in the settlement. They are forbidden to buy lands in the places where they are forced to live; they may not lease lands, nor may they be farmers. Russian presents neither for its own people nor for the Jews—any appreciable commercial advantages.

Confiscation and robbery of Jewish property is Russian official pastime; to outrage Jewish maids and matrons were Russian pleasantries; to murder protesting sons and fathers, a Russian practical joke.

Educational advantages do not reach the Jews as a class. Such is the present status of the Russian Jew. Under such a regime, can there be opportunity and power to develop all the faculties? Certainly not. Will he ever have? Never. Pride of race, love of justice, and perhaps an itch for controversial writing, have led many to believe that the Anglo-Saxon will one day change the political complexion of the dominant Slav. It is a fond but idle dream. There will ever be two races, the Slav and the Saxon. They will ever hold

each other in check. The one will never conquer the other.

"The condition of Russia has seemed to many alarming, and an upheaval has been expected which would overthrow the despotism which has so long existed. The government has been described as an anachronism, and the peril in which it is placed compared to that of sitting on a safety valve. The policy of the mighty empire has been unsparingly condemned, and the interference of other European States invited to alleviate the condition of its oppressed subjects. The eventual success of the Revolutionary party and the final overthrow of the autocracy have been confidently predicted. This alarm and prediction have existed many years. Russia still stands strong and isolated.

"Europe is delicately balanced, and Russia's strength and resources great. European and other foreign interference is highly improbable. Her encroachments may be checked. She has nothing to fear from invasion."

The Nihilists cannot effect a revolution. Why? Revolution demands numbers and urban population and a Bourgeoisie. The Nihilist party is small, composed for the most part of restless and ambitious students in love with Democracy. The Russian peasant, stolid and indifferent, will never be reached. Those acquainted with Stepniak's description of the Russian Mir will bear me out in this.

"There is no Bourgeoisie in the proper sense of the term—none like that which made the French revolution."

Stepniak: "Furthermore, Schusselberg and Siberia are wonderful remedies for disaffection."

The Bureaucratic autocracy is complete, stable, and well knit. For hundreds of years there will be no change, and the condition of the Russian, much less that of the Jew, will never be ameliorated. The result is that we surely should

encourage the Russian Jew to escape from the land of modern mines, the great, white, Russian Czar.

Ah! But where shall he go? "Human History," wrote Professor Tyndall, "is the search by man after the best conditions of existence." The best condition is that in which one has the greatest chance for intellectual improvement and material welfare. America gives that chance. So far as the Russian Jew himself is concerned, from the sociologic view, we must encourage him to leave Russia and come to the United States. On the other hand, would his advent injure America, or the American Jew? If so, self-preservation bids us discourage his immigration. First, as to America.

America has no established religion deemed necessary to the welfare of the State, and no injury can result on that score; and besides the Russian Jew is not a propagandist.

The principle of the American immigration laws should be, and practically is, that every healthy person not a criminal and willing to work—should be encouraged to come to America. Great as is the material improvement of our country, we still have untold acres and stretches of territory which could and should be made to yield sustenance to our growing population. Every healthy Russian Jew not a criminal and willing to work should be encouraged to come here to aid in this task. But the Russian Jew will not farm, say the critics. Where is the proof? Look at Woodbine, New Jersey, and Doylestown, Pennsylvania to the contrary.

It is expected that the Russian Jew can throw off the effects of fifteen hundred years of Ghetto life in five minutes, or five years, or ten years! Those who do so do not know biology. Give them the chance, and you will have in America, a population of Jewish farmers, shoemakers, saddlers, bakers, weavers, and artisans of all kind scattered over

our great country, as was found in Germany after they had been given the privilege to buy land and enter the manual trades. American agriculture would be benefitted.

In America, the central consisting element is law. Law-abiding immigrants should, therefore, be welcomed. The fact is that the Russian Jew seldom, if ever, commits a grave offense, and is rarely guilty of a misdemeanor. His Talmud taught him that "The law of the land wherein ye dwell shall be your law." The anarchists and loafers do not recruit their ranks from the Russian Jew immigrants.

In the event of war, would the Russian Jew be loyal? He is the best soldier Russia has in her army, notwithstanding her black ingratitude. I have adverted to the fact that the Russian and German Jew is practically the same stock. Are we to forget the loyalty of the Jew in the Revolutionary war, the war of 1812, the Mexican war, and the civil war? Have we forgotten that intellectual giant of the Confederacy, the loyal adviser of Jefferson Davis, the immortal Judah P. Benjamin!

Will the Russian Jew have an injurious effect upon American public life? Every one can see how severe a strain is put on Democratic institutions by the influx every year of 500,000 untrained Europeans. These strangers enjoy political power before they share American opinion and before they have thrown off European notions. They follow blindly the leaders of their race. They have no judgment of their own. This lasts for some years—probably for the rest of life with those who are elderly; but the younger sort, working among Americans, when they have imbibed the sentiments and assimilated the ideas of the country, are scarcely to be distinguished from the native population. This peculiar gift which the republic possesses of quickly

dissolving and assimilating the foreign bodies thrown into her mass, imparting to them her own qualities of orderliness, good sense, self-restraint, a willingness to bow to the will of the majority, is due to the all-pervading force of public opinion which the new comer, as soon as he has formed social and business relations (and goes to the public schools), breathes in daily till it transmutes him.

This from Bryce's American Commonwealth. If this is true of the untrained European, it is doubly applicable to the Russian Jew, whose religion and law are practically one.

From every important point of view, then, America cannot be injured by the advent of the Russian Jew. He is a decided advantage. The American Jew, therefore, cannot be injured. The only sane criticism to be made is the injury the Russian Jew does to himself from a social and sanitary standpoint. It is his voluntary congregating when he first comes in certain quarters of our large cities. Centuries of Ghetto life accustom the Russian Jew to seek his own when he comes. They speak his tongue—they sympathize with him. The American public understands this, and feels that time will cure it. Let not the American Jew lose his manhood by becoming timid and alarmed for the belief that such congregating may engender adverse remark on all Jews.

Systematic charity directed to spreading the Russian Jewish immigrants remedies the matter. It has been done, it can be done, and it must be done. The greatest of charitable orders, now that it has settled its insurance matters, can take up the work and make it, like everything it attempts, a success—a success which will be to it a crown of glory.

The eccentricity of dress and manner is too trivial to be noticed in a serious discussion.

On psychological ground, let me ask the affirmative a

question: What will be the effect on the non-Jewish public opinion if a representative assembly of American Jews blazon to the world that it does not consider its Russian brothers fit to enjoy the blessings of a free country?

"America," says Professor Bryce, "has still a long vista of years stretching before her in which she will enjoy conditions far more auspicious than any European nation can count on, and that America marks the highest level, not only of material well-being, but of intelligence and happiness which the race has yet attained, will be the judgments of those who look not at the favored few for whose benefit the world seems to have framed its institutions, but at the whole body of the people."

Should it be the deliberate desire of the American Jew now enjoying these ennobling conditions, to prevent the Russian Jew from reaching out and seeking upon these transcendent opportunities for development and happiness?

THE GOLD STANDARD

(October, 1896)

Primitive man, living in the forests and in the caves, existed daily on what he could find—animals, herbs, berries, fruits. He seldom sought more than he needed, and consequently had no surplus. A step forward was made when he hunted for more than was necessary to sustain life, and swapped it for something another man had which he wanted and did not have, and which that other man had and did not want. This was a direct exchange of product for product, and is barter.

The next step occurs when one man, though ready to barter, considered the product which he had of greater value than that of the other man, and demanded some other product which he did not immediately need to make the trade even. That product was compelled to be something which every one in the community, be that community never so small, used and needed at some time; also that such product when divided would lose none of its exchange power and value; and furthermore, should be practically of rare occurrence as a natural product so that it would be subject to fluctuation, in its exchange power and value in the least possible degree. Thus, then, money was first used as a "makeweight or boot" in barter, and stood as a measure of exchange value of a part of a product.

Advancing again, men found that if money could stand as the measure of value of the part of a product, it could stand for the whole product, and thus take upon itself another function, that of a medium of exchange. As man advanced from the primitive state to the patriarchal or pastoral state, to the village community, to the military colony and feudal system, until he becomes the "warp and woof of the highly complex social organism of to-day," we find that he used as money cattle, salt, iron, copper, silver, gold,—passing always from the less valuable to the more valuable; and that as commerce diversified and intercommunication extended the further attributes of the money substance which became absolutely indispensable were durability, portability, and universality of value. These last mentioned attributes were developed from the fact that as a civilization advanced, the wants and products of man increased in number and variety, and the demand for a common denominator possessing all these attributes became imperative, especially that of uni-

versality of value. It is easily deducible that as the commerce between nations increases, this universality becomes more and more imperative and indispensable. The natural basis of money, then, springs from the needs of man. "The inventive faculty of the race contrived the use of money in trade, just as it contrived the use of wheels in transportation. Both contrivances have been developed from rude beginnings into the perfect servants of specialized industry that they are today. The development proceeded under no impulse but that of urgent need and the demands of trade." (Trenholm P.M., 31).

In the progress of man from the primitive social state to the position which he today occupies, the constructing and maintaining factor has ever been law; yet money existed by consent and custom before municipal law in its concrete form obtained, and when the municipal law first took cognizance of the people's money, it did so merely by recognizing the material established by the common consent of the people as the money substance and gave it form and stamp (i.e., coined it), to indicate Definiteness of value; and further, when by force of economic law there comes a change in the money substance, the municipal coinage law must adapt itself accordingly to indicate Permanency of value. These two qualities, Definiteness and Permanency of value, are natural, economic, qualities essential to a money substance, and municipal law is concerned only with pointing them out as a convenience for the people.

Alexander Hamilton understood these economic truths. He stated in his report in 1791 to Congress, which report was the basis of our first coinage law, that "there is scarcely any point in the economy of national affairs of greater moment than the uniform preservation of the intrinsic value of the

money unit. On this the security and steady value of property essentially depend."

Robert Morris stated at the same time that the only superiority of coined money over bullion was that "it saved the delay and expense of assaying," the standard of coins being presumed to be just, i.e., based on the market value. And Thomas Jefferson warned them that in the coinage of metals into money, the market value should be the guide and not an arbitrary, legal ratio between them. Hamilton recognized that the attributes essential to a money substance, which I have called attention to, was possessed by gold to a greater degree than silver, but felt satisfied that no harm would ensue in coining both metals "if care be taken to regulate the proportion between them with an eye to their average commercial value." The word used is "regulate," and regulate is used in the Constitution of the United States. Congress shall have the power "to coin money and regulate the value thereof and of foreign coin." It does not say that Congress can *make* value, but regulate it. And says Mr. Cooley, "Under the power to regulate, the legal value may be changed at discretion. As the relative values of the different metals change from time to time, it becomes necessary to employ this power with a view to uniformity in standards, since otherwise the coin of least intrinsic value in proportion to its legal rating would in time drive the other from circulation. Any considerable change in the legal standards for any other reason is not to be expected, and, as it would operate to change the value of all existing credits, would be tyrannical." (Constitutional Law, pp. 79 to 81)

There is no warrant of law, then, for the Congress of the United States to coin gold and silver except at their commercial ratio. I have said that Congress cannot make value.

If it could, why do we have taxation? If it could, why does not Congress pay the President, Senators, Congressmen—all its officers, build post roads and battle ships, and put up public buildings, without levying taxes? Because it has been unalterably written by the hand of economic law that exchange value cannot be created by a stroke of the pen. It was tried in Rhode Island in 1785. In that year, the people of that State demanded a Paper Money Bank to lift them suddenly from the poverty and distress which were their lot immediately after the Revolutionary War—into a fancied prosperity. They were unwilling to patiently work and strive to rehabilitate their fortunes by the slow processes which the immutable laws of economics demand of men. They petitioned the General Assembly to establish a paper money bank. They were met by the counter petitions of a staunch and patriotic minority. Being twice refused the paper bank, people made it an election issue. They won. They got what they wanted. In 1786 the General Assembly created a Paper Money Bank of a capital of $500,000. Any man who had real estate was allowed to borrow money on it in an amount equal to half its value. The last tax list was taken as a standard of values of realty. At the end of fourteen years the amount borrowed was to be paid into the treasury. "Many from all parts of the state made haste to avail themselves of their good fortune, and mortgaged fields strewn with stones and covered with cedars and stunted pines—for sums such as could not have been obtained for the richest pastures. They had, however, no sooner obtained the money and sought to make the first payment at the butcher's or baker's than they found a heavy discount was taken from the face value." (John B. McMaster). And why was this discount? Because the paper money was is-

sued upon the credit of property which, if sold in the open market, would not bring—in exchangeable products—the face value of the money which it represented. The paper money had no exchange value of its own. It had no permanence of value. It did not indicate to the people a power to redeem at its face value. The resources behind the money paper were not sufficient to inspire in the people confidence that ultimately they could obtain the full value of the money in the exchangeable products of that community, or anywhere else. That is the reason why, the very instant the new money was put into circulation, it depreciated. Sellers refused to take it at its face value. Buyers refused to stand the discount. Then the General Assembly passed a law to the effect that any person who refused to take the paper on the same terms with specie should be fined $500.00. The result was that merchants and traders bartered their goods, closed up their stores, and went out of business. To avenge themselves, the farmers refused to bring their produce to market. The streets of Newport and Providence were filled with idle people, stores were closed, and each blamed the other for the ruin and disaster. In Providence a famine was threatened and averted only by the Government supplying corn and bread—which it had to buy with metal money. In Newport a riot was precipitated by an attempt to force grain dealers to sell their corn for the paper bank money. In two months after the establishment of the paper bank, matters became so desperate that the paper money bank people forced the General Assembly to pass an Act doing away with the ordinary process of law with regard to offenders against the bank, and providing that within three days after complaint made by anyone against a person for refusing to accept the paper money for commodities, that person should be tried without

the intervention of a jury—before a court of five, three of whom should constitute a quorum. Their decision was to be final, and immediately carried into effect on pain of imprisonment. This second Force Act was brought up for construction by the refusal of a Newport butcher to accept the paper money in payment for his meat. The decision of the Court was that the Acts were void. The enraged General Assembly then prepared a Test Act, by which all who refused to swear to support the Paper Bank should be disfranchised and debarred from public office and also certain employments. Even this General Assembly was afraid to at once enact this as a law and left it to be decided by the people. The people overwhelmingly defeated it, and that was the last of the Paper Money Bank. In 1787 the General Assembly repealed these forcing Acts, and ordered the State Treasurer to pay off one-fourth of the State debt in this paper money which had been paid in for taxes. This paper was then worth six to one as compared with coin. Gradually in this way the State debt was paid off and creditors of the State had to take this paper or get nothing, i.e., forfeit their claims. The last payment of the State was made in 1789 when the paper was worth twelve to one as compared with coin. This was repudiation pure and simple. It took the people of Rhode Island many years to gain the ground they had lost in industry, trade and material progress, and reputation for honesty.

The experience of Rhode Island, in its endeavor to legislate the value into money and prosperity into the community, is a practical illustration of the fact that an important element in money is the confidence which the people repose in the currency. Without the confidence of the people in the money of the country, the functions of the money are

paralyzed, trade totters, and ruin reigns. Whether or not any particular form of money commands the people's confidence depends upon the manner in which the Government regulates its laws in respect of money. When the money substance is a precious metal having exchange ("intrinsic") value of its own, when this value is stable and definite and permanent, and when coinage laws omit to arbitrarily fix standards—in a word, when the coinage laws are most nearly adapted to the natural laws which fix the money substance and standard, then the public confidence in that money is steadfast and strong under the most trying conditions. When the coinage laws substitute a nation's credit for a part or all of the money in circulation, substituting that credit for a part or the whole of the actual exchange value of the money, then the public confidence in that form of money depends first on the faith of the nation's intention to pay, second—on the continued power of the Government to apply its resources to pay, i.e., the stability of the Government, and third—upon the nation's resources to pay. These are the three factors which make up a nation's credit and which must win confidence.

Why do the gold certificates, silver certificates, silver coin, national bank notes, currency certificates, greenbacks and coin notes of the United States circulate freely at their full face value? Simply because the people of the country and the whole world have the utmost confidence in the intention, continued power, and ability of the United States to redeem them on demand in gold. Before 1879, greenbacks and national bank notes did not circulate at par because Congress had not made provision for redemption in coin; and even after such provision was made by the Resumption Act, the people lacked confidence in the Government's ability to do

so. But as soon as $50,000,000 of coin bonds were issued and disposed of, and $70,000,000 of gold were accumulated, greenbacks and national bank notes rose to par. So, then, the law of Congress was not alone sufficient to restore confidence in the Government's credit, but a commercial transaction—an economic operation—was necessary to indicate the Government's ability, as the law indicated the Government's willingness, to redeem its promise. The confidence reposed was the enduring belief that the Government of the United States would redeem its paper promises in gold.

All understand what is meant by keeping one's bank account good. Whatever be the number of checks and deposits, at the end of the business day there must be either a balance in one's favor, or one must have nothing and owe the bank nothing. That is all that concerns either the bank or the individual. The balance must be settled in money one way or the other. When there are several banks in a commercial community, these banks receive deposits and checks of other banks from their depositors, and pay checks indiscriminately and make demands on each other for balances. When there is a Clearing House, it takes care of all these transactions, and all balances must be settled in money. The same thing occurs in transactions among the several communities—the transactions being always ultimately settled in money. Thus exchanges are carried on among the merchants of Memphis without the use of money; and between the merchants of Memphis and those of the other cities of the Union—without the use of money; and so are the transactions between the merchants of the United States and those of foreign countries carried on by bills of exchange—all balances being ultimately paid in money. It is seen at a glance that whatever the Memphis merchants considered as money would

be sufficient to settle their balances; but what the Memphis merchants considered as money might not so be considered by those of New York, Chicago, San Francisco, Boston, or New Orleans. So, then, to settle these balances, there must be a substance considered as money by all these. And the same holds true as between the merchants of the United States and those of the rest of the commercial world. The Memphis Clearing House is the focus where centers all the transactions, and where the balances must be settled between the Memphis merchants. Whatever is there considered as a standard of value for settling balances must rule as to the Memphis transactions. Whatever settles balances in New York must rule as to the transactions of the United States—for New York is the trade center, the focus. Whatever settles balances in London must rule as to the transactions of the world, for London is the world focus of commerce. The world balances in London are settled in gold, and when the United States owes the foreign world, the United States must ship gold enough to London to even the millions of exchanges that took place. The payment is made in gold, and the gold is weighed, and the price of gold in the world's open market decides the question as to whether or not enough gold has been sent to settle the balance.

What does all this mean? It means that "When several kinds of money are circulating in the community, all balances must be settled in that kind only which is available for the settlement of outside exchange, and that only what is available to settle balance at any money center is good money throughout the entire area within which exchanges are focused at that center." (Trenholm)

There is no preconcerted plan about this. It arises from natural law. The seller and creditor cannot take from the

buyer and debtor what his Memphis bank will not take. The bank cannot take what the New York Clearing House will not take, and New York cannot take what London will not take—to settle balances. London cannot take what the common consent of the commercial world will not take in the settlement of balances.

I shall now make plain why the commercial world will take only gold to settle these balances. I have heretofore given the attributes of money. In briefly re-stating them, I give Jevon's requisites.

1. *Value,* that is, the money substance itself must have exchange power, or, as it is usually termed, intrinsic value. That means that the money substance, if not stamped with the Government indicia, must itself have the power of being exchanged for other commodities.

2. *Portability,* which means that it must be easy to handle.

3. *Indestructibility* the meaning of which is too obvious for detail.

4. *Homogeneity,* i.e., the natural product must always be the same.

5. *Divisibility,* i.e., when divided, each fraction must have the same relative exchange power compared with the whole, as another equal fraction.

6. *Stability of Value,* i.e., its exchange power must be subject to the least possible fluctuation over the greatest period of time. This is the characteristic of a money substance which makes it the best as a measure of stored values.

7. *Cognizability,* i.e., it must be recognized among all persons engaged in exchanging commodities as having those other qualities. All these qualities combined would make the ideal standard of value. Accordingly, in primitive communities, the object most prized was used as the money

substance. Different communities used different substances. Intercommunication was practically *nil,* and the fact that different communities used different substances had no bearing on the progress of trade. As soon as means of transportation was effected between two communities, there arose trade between the two; and then arose the necessity of selecting a money substance which both communities prized. And further, as commerce and transportation facilities increased, so increased the necessity—as one after another community was drawn into the commercial circle of selecting a money substance prized by all. So we find that varied and many different substances were successively used as a medium of exchange and a standard of value, until the vast world transactions demanded silver and gold as media—for these came in the process of time to gradually combine all the money qualities in the highest degree, relative to the desires and conduct of men with reference to them. They were the most universally desired and sought after. They were valuable, portable, divisible, and stable in the highest degree. As man progressed, each change from the less valuable to the more valuable money substance encountered opposition; but, as sure as the immutability of nature's laws, the changes did come. Those nations which did not conform to the change became inferior commercial nations. The world progressed from rock salt, wampum, furs, cowries, cubes of tea, iron and copper, to silver and gold as inevitably as it substituted steam for horse power on land, for sails on sea, gas and electricity for pine knots and candles, and from "the old and unsatisfactory devices to the present systems of post office, police and fire department organization and equipment." (Trenholm); and just as surely and inevitably is the world reaching gold as the money substance

and standard of value instead of silver. Why gold is more valuable than silver is because the world's supply of gold is less than that of silver, and the demand for gold has not decreased. Gold is more portable than silver. One can carry more exchange value in gold in his pocket than silver. It costs less to ship gold to London than silver. It takes up less room. The freight is less. Gold is more stable than silver, because there is more silver than gold to a given demand. The higher in the scale of industrial development a country is, the more valuable must be the money substance. Silver suffices economically as a standard of value in Central America, South America, Asia, and Mexico because their industrial development is comparatively small. Gold alone suffices as a standard of value in England, the great nations of Europe, and, last but not least, our own great country—wherein industrialism has reached its highest point.

All the scientific principles heretofore laid down are the warrant for Mr. Cleveland and Mr. Carlisle for construing the word "coin" to mean "gold" when that word occurs in the bonds of the United States. For this construction, history will render them their due praise, notwithstanding the poisoned shafts of political prejudices, disappointed ambition, and personal hatred now indelicately and ruthlessly hurled at them. It is due to this construction that the United States is retained on a gold basis, her honor unstained, her credit unimpaired.

I have stated that the reason why all the forms of money in the United States circulate at par with gold was because the people had confidence in the Government's intention to pay and ability to pay its promises in gold—the world's standard. So far as the existing amount of promises is concerned, that confidence is not misplaced nor shaken. The

proposition to freely and without limit coin silver at the ratio of 16 to 1 with gold means that the United States shall coin at its own expense the world's silver, and deliver to the owners an order for 100 cents' worth of commodities in exchange for fifty or fifty-one cents' worth of one commodity, supplying the deficit by its own credit, substituting the Government's promise to redeem in gold the other 47 cents. The coinage at this arbitrary ratio would increase to an unlimited amount these promissory notes calling for 47 cents. The confidence in the Government's intention to pay, under these conditions, might still remain firm; but the confidence in its ability so to do would be shattered because of the unlimited drain and consequent exhaustion of its resources. Then, as in Rhode Island in 1786, the butcher, baker, landlord, and clothier will demand a discount. The fall will continue until the bullion price of silver in the world's open market is reached. Then, under the operation of Gresham's Law, the United States will reach a silver basis, and may take her place in the world's march of civilization in lockstep with the inferior commercial nations, Central and South America, China and Mexico, and other silver countries where wages and the standard of living are low, and commerce but a faint reflection of the energetic trade carried on by the gold countries of the world.

It is scarcely necessary for me to state that in the United States there is the greatest degree of industrialism, and that here has been reached the highest round in the "specialization of employments." Here all are forced to work for a living, or are dependent for sustenance upon those who do. What we must strive for, then, is the best condition in which to sustain and advance that level of industrialism which we have reached. That condition depends first upon

law, which gives permanency and stability to the social fabric; next we must be at peace among ourselves and foreign powers; and then we must have a form of currency which will, in the highest degree maintain and facilitate our commercial transactions among ourselves and with foreign powers.

Ultimately, the entire civilized and industrial world is approaching the gold standard as a basis for its money. Not on account of any magic property in gold, not on account of some preconcerted plan on the part of bankers and brokers, but on account of the inevitable and immutable laws of evolution and economics, is the world destined to reach a gold basis; and, by reason of these same laws, when the experience of man has found something more stable and more valuable than gold, be that something what it may, then will gold make way for that new material; but not until such new material be found will the change take place. And further, the economic history of the world teaches us that men never go back permanently to a degree of civilization lower than the highest point they have reached, and this law is the earnest of the statement that the world will never go back to a silver basis. There is a natural predilection of man for gold, and the world's supply of gold affords man the opportunity to exercise that predilection.

THE COUNCIL OF JEWISH WOMEN

(December, 1896)

Lest it be possibly surmised that I am not conscious of the position to which woman has advanced in the social fabric, I shall relate a few generalizations drawn from a

paper by me prepared for the October, 1895, number of the "American Jewess," on the politico-economic status of woman. In respect of the condition of woman in the Nineteenth Century, and especially towards its close, the question is, it was shown, what is the connection between the status of woman, and the social status at any given point in the world's politico-economic progress?

Society has developed into two systems of social organization: the one the militant system of organization,—the other the industrial. Militant does not mean that the social type which is "militant" is constantly at war, but that it is placed in such social environment that, as a matter of self-preservation, it is necessary that it be in constant readiness to resist and attack enemies, man and animal. The industrial system is the social organization in which life is spent in peaceful pursuits; where all the individuals are co-operating in the labor necessary to obtain a living. This industrialism exists from the slight degree where there is a mere exchange of services, to the degree with which we are familiar—where commerce and the division of labor are wonderful to contemplate.

It was further pointed out that polygamy marks the militant, and monogamy characterizes the industrial, system of organization; that polygamy implies a low physical and moral status of woman, and monogamy is the basis upon which woman rises to her most exalted condition. Hence the condition of woman rises with the increase of industrialism, and falls as militancy predominates.

Again, an intense industrialism indicates a high degree of civilization, a high standard of living, and a fierce competition in the struggle for existence. Under such conditions, the male of the respective classes in the social unit thus

characterized, does not feel able to support the average family of five according to the standard of living to which he and the female have been accustomed. Hence the female is thrown more or less upon her own efforts for a subsistence, according to the greater or less degree of industrialism. Her faculties are brought actively into play, and social law forces her into all occupations for which she is adapted, and adapts her to those for which she has formerly shown no aptitude.

Our own country affords an exalted example of this social law. In America, industrialism has reached its highest point; and in America woman has attained the highest point in her moral, mental, and physical welfare. Catching the true sociologic spirit of the situation, one should not wonder on seeing the woman of the nineteenth century successfully entering every walk of industrial life.

But the Council of Jewish Women cannot as an organization claim the dignity of being one of the results of the social forces above indicated. The individual members must share in the general advancement of woman. The organization has no reason for existence. Social law did not demand an organization of Jewish women in America for any purpose which is not now being cared for in other channels. I am not sure but the organization came into being as a result of that ethnological characteristic of the Jew, to wit—imitativeness. The Jewish women, along with the other women, recognized the fact that the nineteenth century was distinctly woman's century, and in imitation of the non-Jew, they got up an organization.

The funny part of the transaction is that the organization was gotten up, and then it resolved itself into a committee of the whole to hunt up some excuse for its existence. Some captious critic might ask "What are you here for?" and the

Council must have an answer. For three years the committee of the whole sat, and at last it arose in New York, in November, 1896, and reported to the chairman of the first Convention of the National Council of Jewish Women that it had found a reason for existence: "Faith and Humanity!" This sonorous motto, doubtless to be impressed upon the badge which is "to cost not more than fifty cents" is mere words. Striven for by an isolated and barren organization, they appear painfully ridiculous. The upbuilding and advancement of the human family is the work of the combined efforts of man and woman, seeking under the guidance of sociologic law for better conditions of existence.

The Council of Jewish Women meeting once a year for a social chat on a large scale—a gigantic Kaffee Klatch so to speak—can accomplish no practical results either for faith or humanity. The literary features of these annual conventions or of the local Councils might probably increase faith among the Jews and give a great many poor Jews employment to keep them from being objects of Charity. For instance, the ladies prepare dinners and discuss subjects like "The development of religious ideas among Semitic Nations," "Public Relief and Private Charities," "Intermarriage," "Spinoza's Philosophy," and other subjects which only trained intellects can satisfactorily discuss. In twenty-four hours, men like Spencer, Huxley, Tyndall, Summer, Fiske, White, Kidd, Starke—have been distanced by the imitative the Council of Jewish Women. But, notwithstanding these brilliant literary and scientific efforts on the part of these ladies, a doubt is still lingering as to practical benefits to result therefrom in the cause of faith and humanity.

It is fair to state the testimony of the Council's own witnesses explanatory of this grandiloquent motto, and as to

the reason for its existence. Its eminent corresponding Secretary states that "the aim of the National Council of Jewish Women is to encourage in its members a deeper study of the Bible, our religion, history, and literature, and of the best means of helping our fellows." Its purposes are "to bring about closer relations among Jewish women, to furnish by an organic union a medium of communication, and a means of prosecuting work of common interest, to foster united efforts in behalf of Judaism by supplying means of study, and in the work of social reform, by the application of the best philanthropic thought." (See circular letter sent out prior to the great annual convention.)

The eminent president of the New York section says: "This working for our religion can be the only reason for our existence . . . in matters philanthropic and educational, we shall always join our Christian sisters. For this we need no organization; it is for a better knowledge of our history, our religion, and ourselves as Jews, that this Council was called into life." (See address of the president of the New York section before the convention.)

The eminent president of the entire organization states: "We realized from the first that a Jewish national organization had but two purposes for existence—religion and philanthropy."

Philanthropy which is taken care of locally does not require a council of Jewish women, who are in evidence so far only by essays and discussions. The Council surely does not contend that it is *in esse* to keep alive Judaism, to study Jewish literature and the Bible! To meet once a month locally and once a year in general convention, to read essays, deliver recitations, read a chapter of Graetz and of the Bible, and have symposiums of the Ten Commandments. This method

of keeping alive Judaism, studying the Bible and Jewish history and literature, produces ephemeral results, and is obviously childish.

Further, Judaism is not in a dying condition, by any means, and though some ceremonials and practices may be falling by the wayside in the world's progress, the great principles of Judaism still obtain and ever will. As long as the Jewish character and training can produce Rabbis of the brain and moral force such as the Rabbis of the world possess, so long will Judaism flourish without the aid of a self-constituted nurse and preserver in the shape of a Council of Jewish women.

I know of no national Council of Methodist women—trying to preserve Methodism and philanthropy; no national Council of Catholic women, trying to keep alive Catholicism and philanthropy; no national Council of Episcopal women, posing before an intelligent people with the pretended aim of fostering Episcopalianism and philanthropy,—nor of a national council of women of any other denomination banded together for the ostensible reason of fostering a particular denomination and philanthropy; nay, there is not even a national council of Christian women combined for philanthropy and Christianity. No, it remains, unfortunately, for my sister Jewesses to make a spectacle of themselves for no other reason than to see their names and pictures in print.

Faith and humanity! Why, that is the work of the whole world! And as for religion, if the National Council of Jewish Women will take the trouble to read Prof. Benjamin Kidd's "Social Evolution," it will see that there is no danger of religion ever being eliminated from the world. A National Council of Jewish Women is not needed to conserve

religion as a whole, nor Judaism in particular. It is learned from Jewish history that woman did not take a noisy part in Judaism, though accorded all opportunity to show her faith, and still Judaism lived. I am sure that the National Council of Jewish Women is thoroughly familiar with Schechter. To say that the future of Judaism is in the hands of the Jewish Women is sentimental, not even "respectable" nonsense,—unless is meant the future good conduct of their children. Judaism does need the loving aid of Jewish Women, but not in national councils—replete with verbose addresses and reports and resolutions—which mean nothing. It is in the home, a little council, not a national council, where the Jewess wields her mighty influence for Judaism. In the home let the child be taught all that tends toward righteousness; in the home, let the young boy and girl have an environment which speaks in tender and firm accents for all that is good and noble. Let my Jewish sisters go to the synagogue and teach their boys and girls to go, instead of worrying over jack pots. Let them cease to say biting things about one another, and to carry the idle rumor upon willing lips to still more willing ears. Judaism is more practice than faith. Let my Jewish sisters practice keeping the Sabbath Day of the Jew holy (if that be considered an essential in Judaism), instead of passing a resolution to that effect in National Council of Jewish Women in convention assembled once a year, and obeying it never. The Mrs. Mendola De-sola is fresh enough in your minds to recall to you that she was really about the only consistent Jewess in the Convention. She objected to the re-election of the president because she did not keep the Sabbath Day holy, and inasmuch as it was bruited to the world that the National Council of Jewish Women stood for Judaism, and they had resolved to keep

the Sabbath, the Council ought to elect a woman to the presidency who kept the Sabbath. As a matter of course, this being the most consistent and logical position, it was rejected by the National Council of Jewish Women. To add insult to injury, the president said to Mrs. Desola that she was out of order because she was proposing another candidate. There was no warrant of parliamentary law for the decision. But this, however, is rather incidental.

"Faith and Humanity" they are flung to the breezes, and refused to pass a resolution of sympathy for the suffering Armenian Christians and invited thereby bitter remarks in the public press, and although I see in Horatio W. Adams' short article in the New York Sun of November 23, 1896, in regard to this matter, his Jew-baiting propensity, I must confess that he was given a legitimate opportunity by these foolish and misguided women, to display it. This instance itself ought to be sufficient to show that the National Council of Jewish Women is fostering not Judaism, but sowing the seed from which the Jew in America may reap a terrible harvest. They dropped the word "National" from their name, making it surely appear that they wished to be considered Jewesses more than American women. To raise the smoldering embers of religious hatred and ostracism, to endanger our happy liberty in this, our own country, by such pranks under the guise of fostering Judaism and studying Jewish history and literature, is criminally reckless and reprehensible. The Jew must be on the defensive. The plain reason is that he is in the minority. His conduct must be such as to elicit the good will and admiration of his neighbors, and be careful not to afford an excuse for anti-Semitism to display itself. The intimation given in the last presidential campaign is a pregnant sign as to how the Jew

should conduct himself, and the Council of Jewish Women is on the same plane as the Hebrew Gold Standard Club and the Silver-Star-Giving Jews of Chicago.

The Council of Jewish Women would do well remaining at home with their husbands and families to teach their children Jewish history, but more American history; Jewish literature, but more American literature; Biblical lore, but more practical virtue and the duties of American citizenship; teach them that the Talmud says that the law of the land wherein ye dwell shall be your law; teach them patriotism, and refrain from instilling the spirit of clannishness and exclusiveness, as was the spirit of the Convention of November. This is to be accomplished not in conventions nor by essays. No one can preside over the home and attend to its countless duties as well as the mother, and when she leaves her home affairs to "convene," she misses her aim and neglects her duty. Quiet persuasion at the hearthstone is the truest influence. "Let religion cease to be occasional," says Emerson, "and the pulses of thought that go to the borders of the universe, let them proceed from the bosom of the household."

In casting about for a *raison d'etre* for the Council of Jewish Women, I was surprised to see Zionism suggested by the able editress of the American Jewess. No one doubts her superb ability—her intellectual power. I believe it is not too much to say that she is head and shoulders above any other Jewess in America in mental equipment, yet she was surely nodding when she suggested Zionism. If such a wild and chimerical scheme were even possible, a lot of women loaded with essays could never accomplish it. Mrs. Sonneschein ought to know that woman runs to detail and is, in the vast majority of cases, unable to generalize or map

out a plan of action to accomplish a large purpose. I refrain from any comment on the "Eagle of Judah." The Council of Jewish Women, when one thinks of reasons for existence, might as well have added Zionism to their Religion and Philanthropy, Faith and Humanity.

After all, I may be wrong in taking the good ladies seriously. Perhaps I ought to be amused, not chagrined, at their Quixotism. Perhaps they, and their volubly disclosed great aims and purposes, should be taken in a Pickwickian sense.

Nature not only abhors a vacuum—she also refuses to maintain the useless. The Council of Jewish Women must sooner or later, fall by the weight of its own uselessness—lodged in memory as a fantastic dream. It is but another, though vastly less important indication of the great spirit of unrest and discontent which seems at present to be underlying society. It is but another evidence that the men and women we see are "whipped through the world, harried, wrinkled, anxious—all hacks of some invisible riders."

This is a good place to stop. I am tempted so say just a few words more. The Council of Jewish Women is really so devoid of aim and purpose that it has not brought into line the Jewish women of this country. It has a membership of but three thousand, and is three years old. This leads me to believe, though on account of absence of reliable data I decline to state it as a fact, that the Council of Jewish Women is not representative, meaning hereby that the leading Jewesses in the various cities of the Union, i.e., those prominent in local charitable works and in literary and social life, are either not members—or are not prominent in its Councils. Of course there are some.

A pronouncedly preposterous feature of the Council of

Jewish Women is that most of the members belonging to an organization—the alleged purpose of which is to see that Judaism does not disappear—are allied to the Reform School of Judaism. They are, as a matter of fact, irreligious and indifferent to Judaism, preferring the theater to the synagogue. The Spanish and Portuguese Jews do not, perhaps, merit this stricture. There is no staunch and abiding conviction in the movement. If the ladies are anxious to study the Bible, let them go to Sunday School. If they want to help the Rabbis to keep alive Judaism (I don't understand how the Rabbis have kept it alive to date, without a National C.J.W.) let them join the synagogues or temples. If they are burning up with thirst for knowledge of Jewish literature and history, let them study it at home daily, and not make a periodically spasmodic pretense thirty days apart, and once a year extra "for good measure." The whole scheme is a fad and an "Ad." and a piece of personal vanity and puffing.

Still, it is a much more harmless amusement, and a better occupation than cards and gossip. It is not so reasonable as a sewing circle, for there at any rate the ladies can make babies' lingerie and kindle anew the love for home and its fond ties. There they would be near home. There they could perhaps learn to drop a womanly tear over tender thoughts, thoughts and actions drawn out by Eugene Field's

> "Last night, my darling, as you slept
> I thought I heard you sigh,
> And to your little crib I crept,
> And watched a space thereby;
> And then I stooped and kissed your brow
> For oh, I love you so!

You are too young to know it now—
But some time you shall know.

Some time, when in a darkened place
Where others come to weep,
Your eyes shall look upon a face
Calm in eternal sleep;
The voiceless lips, the wrinkled brow,
The patient smile, shall show!
You are too young to know it now—
But some time you shall know.

Look backward, then, into the years
And see me here tonight—
See, O my darling, how my tears
Are falling as I write—
And feel once more upon your brow,
The kiss of long ago!
You are too young to know it now—
But some time you shall know."

PENALTY OF A RACE

(February, 1898)

I have for some years been of the opinion, and it is now my mature judgment, that the position of the Jew in the social fabric is essentially biologic. That is to say, that if any other set or group of people had had the same historic experience as the Jew, that set or group of people would undeniably exhibit the same characteristics as the Jew possesses; it would be disfigured by the same vices which mar our people, and would shine resplendent with the virtue and genius which have made the Jew the wonder, envy, and glory of

the Caucasian race. There is nothing miraculous nor supernatural about the Jew's status, it follows—except the miracle that the great Architect of the universe has not yet given it to all His passion-blinded children to see and to comprehend the divinity of His laws through the instrumentality of which He will, sooner or later, cause the children of men to worship Him as the one Almighty God—not only in faith, but in deeds.

Anti-Semitism may be defined as envy of the Jew by the non-Jew. The Gentile does not now hate the Jew because of theologic and religious differences. He does not drive himself to neurasthenia by endless worry as to the salvation of the Jew's soul, according to any pet method of salvation to which he may be partial. He knows that this code is observed both as an individual and as part of the public—to a greater degree by the Jew than by any other people. You seldom hear animadversions in the style of "You old Presbyterian," "You mean Methodist," "You dishonest Baptist," "You hard-hearted Episcopalian"; but in the place of these evangelical indicia, there is pronounced some proper, or it may be, improper, name—and reference is made to the individual. When such phrases are in evidence, reference is had to doctrinal and creedal distinguishing characteristics, not the individual. "You old Jew!" refers not to the Jewish religion, dogma, nor creed,—but to the Jew as a Jew, simply because he is a Jew and the reference is ladened with all the cancerous and gangrenous hatred, artistic ill-will, and cumulative envy of the ages.

I cannot but approvingly quote the words of Mrs. Rosa Sonneschein, admittedly one of the most mentally superior of Jewish women in America, upon this subject:

"One God, one truth, and one law for all men is pro-

claimed by the liberal men of all creeds, from the pulpit and from the platform; in the halls of legislatures and the chambers of justice that echo is felt in millions of hearts, and humanity will cling to it, even if Judaism should perish from the face of the earth. Therefore we have fulfilled our religious mission. The Jew is not persecuted today on account of his faith. The prejudice has turned against the race, and is of a political nature. They regard us individually as Jews—collectively as a group of people perceptibly different from others, who belong together; an historical group of people, who could not be extinguished in spite of the most cruel persecution and torture. The result of such reasoning is Anti-Semitism and Zionism."

Mrs. Sonneschein believes, too, that Anti-Semitism can be eradicated by Zionism. I must respectfully dissent. To free the Jew from the load of calumny and oppression which has been heaped upon him since the destruction of Jerusalem's temple—the Jew must be physically destroyed or absorbed by intermarriage. When such a condition obtains, the Jew will disappear from the earth, which, like an impartial loving mother, has received his tears of sorrow, his cries of pain, and has given back as a sign to her other children—his paeans of triumph.

When the Jew ceases to be a rival for earth's happiness and honors, then will anti-Semitism cease; it will cease, for then its foundation will have crumbled into nothingness. Zionism is not the panacea—surcease of sorrow comes with utter annihilation.

In Russia, Roumania, Galicia, Bukowina, and Bulgaria, legal restrictions reduce the Jew to the condition of a proletariat and an economic nullity. In these countries, the misery of the Jew is physical. In western Europe, the misery

of the Jew is moral. Nordau, in his eloquent address before the Zionist Congress at Basle, said this moral misery which the Jew suffers "is a peculiar misery which the Jews do not suffer as human beings, but as Jews, and from which they would be free were they not Jews." Such is the social race prejudice and hatred exhibited in Western Europe. A social outcast and a pariah—only because born a Jew.

The Germans, the greatest of Jew-baiters, boast of being autochtons, and look down upon the Jew, be he ever so learned, so delicate, so refined, as a foreigner and an interloper; whereas the fact is Caesar found the Jews resident on the German Rhine, having all the indicia of the then civilization, before the ancestors of the German Gentiles, the present Jew-baiters, were roaming wild in the forests, clad in boar-skins, chasing the aurochs.

Scholarship in Germany is captained by the socially outcast Jew. Heine and Geiger wrote and Nordau writes the German language in a manner never equalled by a German Gentile,—and they are German Jews.

In truth, Moses Mendelssohn was the first German to originate a classical German style. He was the pioneer of modern German classical literature. Mendelssohn was a German Jew.

Dr. Friedlander, a German Jew, was the first man to popularize and render comprehensible the philosophy of the sage of Konigsberg.

The greatest scientific lights of which Germany boasts so loudly have been and are Jews. The greatest pupil Virchow produced was Cohnheim, a Jew, and when he died, the Anti-Semitic German Government was forced to turn toward another Jew to succeed him. They offered Weigert his chair, provided Weigert would increase his brains by

apostasizing, which he promptly refused. Lewinsky, Barnay, and Keins are great German actors. They are Jews.

The press and finance are wielded by Jews in Germany. Germany's greatest Christian ecclesiastical historian was a Jew, named David Mendel, known to Jew-baiters and Jew-haters as Neander. It is a queer thing that it took a Jew to awaken the religious life of Germany. We have it on good authority that Neander contributed more than any other single Christian scholar to the overthrow, on the one side, of that anti-historical rationalism—and on the other, of that dead Lutheran formalism, from both of which the religious life of Germany had so long suffered. To the delineation of the development of historical Christianity, he brought a generous and sympathetic, yet broad and impartial, intellect. Germany's greatest financier, Bamberger, was a Jew. So much for German Jew hatred and German autochthonism.

I might go on in this strain, indulging in a useless deluge of Chauvinism which might be pleasant to Jewish ears, but serving only a cumulative evidence of the Jew's remarkable vitality and success—the basis of anti-Semitism. His vitality and success are due to the persecuting Christians. It is their fault, and the Jew's misfortune. Prof. William Brewer has often repeated that the Gentile has forced the Jew into a corner and squeezed out his great vices and developed his virtues.

Another point of view. There are nations which give the Jew all civil rights and privileges simply as a matter of political dogma—not because the consciousness of the State obliges the course. England is the exception. Long before her statutory enactment disenthralled the Jew from social, political, and economic restriction, the English people met the Jew on equal social level.

America gives the highest civil rights, the broadest religious liberty,—and in America the Jew is subjected to a silent social ostracism.

Freedom should come from within—not without. Jews should never try to force themselves across this silent, invisible, impregnable barrier. They are not wanted. They should regard decency and their own self-respect. If they try it, for instance, by apostasy, known by my Jewish friends as "Geschmat," they leave Judaism with rage and bitterness; but in their innermost heart, although not acknowledged by themselves they carry with them their own humiliation, their own dishonesty and hatred toward Christianity which has forced them to a lie. The Gentile distrusts and scorns them secretly as renegades; the real Jew despises them for their moral cowardice. They are not beasts because they have wings; they are not birds, because they have teeth. They are bats. The bat of Aesop.

Hatred of and intolerance toward the Jew, did not exist until the Christian Church became a body politic under Constantine, so-called "The Great." In this connection it is worthy of remark, because it is a fact, that the Catholicism represented by the learned and gentle Leo lifts its voice against the iniquity and uses its influence to stay the murderous blow of anti-Semitism. The Christian nations cannot civilly, ethically, politically, not economically defend their barbaric cruelty practiced in all forms, physical and moral, through hundreds of generations, upon the Jews.

In the face of this virulence, it is a strange contradiction in terms and in fact, explainable only psychologically, that since the beginning of Christianity every Jew that has achieved success and fame has done so by and through the aid, assistance, and pure and staunch friendship of a Chris-

tian; and this, too, in spite of the covert obstruction of the Jews themselves.

Some of this Yudenhetze, or "rishus," is due to the Jew himself. Often he is a little too loud, both in tone of voice and in dress and manner, forgetting that he should be careful. The Gentile is not charitable enough to consider him as but one man. The Gentile idealizes the one man and makes him the whole race, and what he observes in one common, loud-mouthed ignoramus he attributes to the entire Jewish population of the world.

There is no heroic sentiment prevalent among the Jews. I maintain that no expedition for polar explorations such as have graced this last quarter century, would be gotten up by Jews—simply because they "can't see anything in it."

They are prone to suspect their fellow-men, and especially fellow-Jews, and to asperse their purest motives. One cannot address a cheery "good-morning" to some Jews without being at once suspected of some dire scheme, some dark plot to steal their mother-in-law, or some other valuable possession. They are wanting in gratitude. You may do for them favor after favor, important or unimportant, business or social; with them it moults no feather. For the most part, their sense of gratitude is obliterated by an intense commercialism.

Another unfortunate fact about the Jew is that the Jew is the Jew's worst enemy. They never fully and fairly help each other to rise. They always try to pull each other down. But if a Jew, in spite of his conduct, rises into prominence, every Jew hysterically yells to the world, "He is a Jew!" and claims him as his own. Why does he try to pull him down? Because each Jew thinks he knows it all as well as any other Jew; that he is entitled to as much, if not more,

than any other; that all the *seichal* of the world is lodged under but one head-covering, and therefore he will not let the other get ahead of him if he can possibly help it. This is not a mere statement. Jews have persecuted Jews with a maliciousness and ferocity which mantle with the blush of shame the face of every right-thinking man—Jew or Gentile. Listen to the roll: Moses, Joseph, Uriel Acosta, Maimonides, Spinoza, Mendelssohn, Isaac Disraeli, Benjamin Disraeli, Geiger. How can we expect justice from the God when we are merciless to each other? What Jew is helping Dreyfus except his own devoted blood relations? None! Zadok Kahn, the grand Rabbi of France, truckles to the government that gives him place and salary, and is silent. Rothschild, who controls the continent; Sassoon, who rules the Orient, could set him free: and they callously look upon the greatest Christian crime of the nineteenth century and see a truly noble Christian come to the rescue. Oh, the spirit of Montifiore, canst not thou rebuke these impious Jews!

While we are *entre nous* confessing our faults, we have another ugly trait. There is too much ignorant criticism of our Rabbis. One objects to the subject, another the length, of the lecture; another to the delivery; another to the pronunciation; another to a penchant for fromage-de-brie,—and still another insists that a Rabbi ought to eat Rocquefort.

The most objectionable conduct on the part of many Jews, especially German Jews, is the sneers and unkind remarks in respect to Russian and Polish Jews. During the Middle Ages, the German Jew was a victim of anti-Semitism and persecution, and he went to Poland. Russia seized Poland, and the German Jew became a Russian Jew. Does it not strike one as unwise and grotesque for the Russian Jew, who has risen from a small estate and Americanized his name,

to foster Jew hatred against his brother Russian Jew! Money cannot change your origin nor your birth-place. The Russian Jew must be assisted—not hounded—by other Jews.

Some Jews have an idea that when they have a little money they are Reformed Jews. Reformed Judaism in this country means simply that the Jews are too busy and indifferent to adhere to the customs of their fathers. Reformed Judaism in this country is not the Reformed Judaism of the old country, which was the result of the intellectual contest of such great minds as Holdheim, Geiger, Phillipsohn, Jellineck, Herzberg, Goldsmith, Sutro, Leham, Rappaport, Graetz, Luzzatto, masters in Jewish theology. "But," says Dr. Friedman, "Reformers in America did as they pleased, and many ignoramuses made bold to sling mud at the old Judaism."

Aye, so it is! Traitors to our religion, traitors to each other, the non-Jew will take up the cry "Conspuez Zola!" and change it all over the world to "Conspuez le Juif!"

I have pointed out some of the faults which feed anti-Semitism. They are not great enough to merit the mental, moral, and physical agony, cruelty and pain with which the non-Jew chastens us simply for being, on the average, a superior people. The meek and lowly Nazarene, whose commands they daily violate, will forgive them—the Jew still suffers. After all, both Jew and Gentile, when to our hearts content we have cursed each other, when we have refused to exercise in the right direction our God-given faculties, when we Jews have dashed venomously at each others' throats, in order to gain a doubtful standing in the eyes of non-Jews; when the Gentiles, after being taught by the life and lessons of Christ, "Peace on earth—good will to all men," have practiced a persecuting hatred so vindictive

and fiendish as to blanch the brazen countenance even of his Satanic Majesty—after all this, I say, the Great Father above, with a tear for our unrepentant, rebellious, and uncharitable souls, will wash away all our strife and bickerings; and the last sad refrain, as gradually we recede from the world's great fight, our quickened fancy wafting us back to our happy childhood, falling softly upon our grateful ears—like unto the tinkling of tiny bells, will be:

> "Our bugles sang truce, for the night cloud had lowered,
> And the sentinel stars at their watch in the sky,
> And thousands had sunk on the ground, overpowered,
> The weary to sleep and the wounded to die."

SCHOOL ADMINISTRATION PROBLEMS IN THE SOUTH

(July, 1900)

Immediately it is well to impress upon the mind of our country that school administration problems in the South do not materially differ from those in other parts of the United States, the exception being the problem of the education of the negro. It must be borne in mind, and constantly, that school systems are not ready made in Heaven and dropped down among us for our use; they are a growth and evolution from the primitive to the more and more complex, each phase keeping step with the advance in arts and sciences, and with the advance in the general social growth. The influence of climate, topography, psychic, and industrial status, and the secondary influences accompanying these are to be considered in arriving at correct conclusions on the subject. Certain it is that every school system is a

product of the community in which it exists, and is formed by the average consciences, wealth, and intelligence of the community.

SCHOOL BOARD

The school board, committee, or directory is the first proposition. At a meeting of a certain school board, which was discussing a question touching matters educational, one of the members, with a ludicrous show of pride, stated that he was not an educator in any way, shape, manner or form, and if the people elected him for that purpose—they made a mistake.

It is an unfortunate fact that persons of this caliber are considered eligible for places on school boards. With the board, and when I say board, I mean everybody charged with the duties of carrying on the management of the public schools, lies the progress or regress of the system. Men should be placed on the board who have at least one line of vision outside of the perspective of their own peculiar business in life. They should be educated men, cultured, and a degree from a first class college or university should not be a badge of disgrace, but rather a *prima facie* index of capacity to do the work required of a board.

A board should select teachers, text books, and superintendents, and should be men of sufficient mental and moral make-up to make these selections intelligently, without political compulsion or sentimental constraint. If the board exists simply to dole out places, provide funds, and furnish buildings, and look pleasant, the community can well exist without them, and a mayor and board of aldermen or city fathers can as well exercise its functions.

Aeons of ages ago, the hoary statement was born, "you

must have practical men on the board." The implication born at the same time was, that a man with an education beyond the general average is neither a practical nor a business man, but by some strange paradoxical reasoning—he is considered neither the one nor the other. The time has passed when an elaborate and detailed explanation of the absurdity of such a statement is needed. The correctly educated man is a business man and a practical man. His advantages free him from a medieval fear of healthy progressive methods, and prevent him from being engulfed in a wave of fadism. He is trained by the experience of others, and loses neither time nor material in experimenting on his own account. He can separate the good from the bad, the useful from the useless. He can assist progress and does not retard it. Best of all, he can be taught, and is confident that the wisdom of the ages is not lodged alone in his head.

Another hoary contemporary of that statement is, "We don't want any theoretical man." The best minds of the century have blotted out the "theory" business, and "theory" and fact are so well commingled that there is no definition of "theory" which can stand under a strict analysis. The history of civilization teaches that the so-called "theorists" have brought the world together and have spread the human race all over the habitable globe.

In the South, the problem is the selection of men suited for school board work, but as above intimated, the problem is not peculiar to the South. The North, East, and West have gone and are going through the same throes. The South is behind-hand somewhat, not because she lacks material, but she has not reached that point in the specialization of industries where men are more and more forced into

particular lines of work. In a word, she is agricultural at present rather than manufacturing.

In a Republican form of government, it is nearly impossible to keep any of its agencies free from politics. Politics in the school board is more an annoyance than an evil. There is generally a concert of action, notwithstanding political difference, in questions affecting the public good, yet it is as well to have the board as decently free from politics as is possible. The ordinary pothouse politician who wields the destinies of a board, is not generally a man of education or culture, though this may not prevent him from being a genial gentleman; and if the community is educated to that point where it will brook no interference by the local bosses in school matters, then the standard of the school board and its scholarship will be raised, and it will become what its name indicates, and not merely a set of perfunctory ministerial officers.

Another remedy would be to cut off all salary and compensation of members, and insist that the members select teachers, superintendents, and other employes on a system of merit, and not a system of "pull." Men should be put upon the school boards throughout the South who are educated, and who are not abashed at the idea that they are educated; men who are living in the present and whose best thoughts are not always attuned to the sounds of a rapidly receding past. We need men who are interested in education for its own sake; men who can perceive the inestimable benefit coming from education to the community; men who take interest in live educational topics, and who are able to distinguish a Blue-back Speller from a Loomis Trigonometry when they meet them in the road.

MONEY

Here again the industrial status wields the greatest influence. The wealthy sections of the country are not so much hampered in this respect as the South. All over the country, the people are less averse to paying a school tax than any other. The management of the funds is a more difficult problem than getting them. Ornate buildings are commendable, but plain buildings, comfortable and sanitary, with plenty of room, air, and light, and more money for teachers' salaries, is much more commendable. Many city governments have an idea that schools are side shows in the municipal circus. This is erroneous. The schools are the basis of our best and most intelligent citizenship, and it is the best interest of the municipal authority to foster them. They will always merit the esteem and affection of all citizens for hearty support of, and co-operation with, school interests by laying aside as much money as they can out of their budgets for school purposes.

More buildings are needed, so that too many children are not crowded in one room; and more teachers are needed, so that one teacher shall have on an average twenty or twenty-five children in a room instead of fifty or sixty, as the case now is; and the advantage of such a condition is too obvious for detail, especially before this audience. All this consumes cash, and after every tax is laid, which makes for the protection of the community, the next highest tax should be for the schools.

TEXT BOOKS

The South is now being made the new battle-ground for the uniform text-book idea. The uniform text-book system is contrary to the policy of the State and the community.

It is a step towards regimentation and centralization; it eliminates the board, teachers and superintendents. In every social unit, it is a fact that where there is a military government based upon regimentation, the same system obtains in the home, in the administrative, in the ecclesiastical, and in the educational departments. This is foreign to the principle upon which a free public school should be based. In our respective communities, boards should be given the utmost latitude in the selection of text-books and the management of schools. It is no answer to say that boards of education may not know what to do. In most cases this is true, but the people can easily select men of mental training to carry on the schools in a satisfactory manner. The utmost and freest competition exists as to supplying the school children with text-books. The fittest survive in that line, as in any other department of commerce. Inasmuch as the people of every community elect their directories and boards, they should be given full power, so that if anything goes amiss—they may be held responsible to the people who elected them. It is not a salutary measure for the central power of the State to interfere with local methods of education. Neither from an educational standpoint nor from a standpoint of saving money, in the States where it has been tried, is the uniform text-book system a success. It is a well-known fact that the elective courses in all colleges and universities in the land are being widened day by day, and required studies are becoming diminished. This is simply individualism in educational methods. The uniform text-book is like compulsory insurance, and like all other State aiding schemes.

The insistence of uniformity has been well illustrated by a French minister of education who once boasted that at a

given hour all the boys in France were saying the same lesson at the same time, and out of the same text-books, and reminds one also of the revolutionary regulations in France, one of which was that upon a certain appointed fete, mothers at a specified time were to regard their children with tender eyes.

The children are entitled to the best text-books that the market affords, and these can only be obtained by a full and free competition in the open market. Every first class teacher, every first class superintendent, and any man who knows anything about the science of education and the art of text-books, and who is willing to take notice of the strictly commercial strain running through the uniform text-book system, has condemned it, and will condemn it, and should use every effort to keep it from finding a lodgment in his State.

TEACHERS

The power of successfully teaching lies almost wholly in the personal magnetism and individuality of the teacher. Knowledge is necessary, but skill, tact, and temperament, and power of imparting that knowledge, are just as important,—and without them the knowledge will be well-nigh useless. As with the text-book, so with the teacher,—the children are entitled to the best the market affords in full and free competition, and the selection of teachers should not be hampered by genealogical or geographical lines. Teachers should be selected who are fitted by previous training or previous experience for the position, and if there should be a vacancy and an application therefor come from a person with speaking credentials as to competency, the

applicant should be selected, no matter from what part of the country the applicant hails. Professionally trained teachers should always be employed, and the demand for the professionally trained teacher grows with the growth and development of the school system.

The time will come when in our High Schools in the South, each department of study will be presided over by a teacher professionally trained and experienced in that particular study, and we will not have the farce, or rather the educational disadvantage and detriment to the pupil of having one teacher spend thirty minutes on a Latin lesson and then rush frantically across the hall to teach geometry for fifteen minutes and then breathlessly turn his attention to thirty minutes of Greek instruction. We understand that the school system is a growth; we understand that the school has developed from the primitive step by step to the more complex, but understanding these things—we do not positively take hold of the situation and decide that the management be carried on in a way determined by modern method. We are too content to leave conditions as they are. We still take young ladies just graduated from the High School and make teachers of them before they have had the experience and the mature intellect so absolutely necessary for so difficult a position. It is true that they are put through a course of *quasi* training, under a system known as aid teaching, but this does not meet all the requirements of the present day. No person should be elected to the position of a teacher in the public schools of the South until he or she has had a normal school training. If we cannot get trained teachers from our own section of the country, let us get them from somewhere where they are trained in normal schools.

The South has first class normal schools and educational facilities, and it should be the duty of men and women who intend to teach and apply for positions in the public schools, to attend these Normal Schools in the South or somewhere else. They should not have the assurance to insist on being a teacher unless they are trained for that position. A person has no more right to practice the profession of teaching without previous training and study, than to practice law or medicine, or any other profession. The High School courses in the South have by no means as yet reached the highest standard, and unless one be born a teacher, one is not competent immediately after graduation from those High Schools to teach, and it should not be expected that they are to be given places simply because they have graduated. The old system is a waste of time, work, and energy, and is a positive detriment to the pupil, although the best attainable, until we reach the Normal stage.

But while I insist on high class ability and thorough training for the profession of teacher in the public schools of the South, I do likewise insist on behalf of those teachers that they be paid higher, much higher, salaries than they are being paid for the strenuous and immense amount of work that they do. Competent service can only be obtained by a competent price, and there is no profession that gives more for what it gets than that of teacher. The average annual pay for public school teachers in the South ranges from $82.00 to $275.00 for males, and from $76.00 to $238.00 for females, the lowest being in North Carolina and the highest being in Texas. So, then, the teacher problem resolves itself into an awakening on the part of the public to a demand for trained teachers, and a willingness on the part of the public to pay higher salaries to obtain them, and the fact may as

well be remembered and put down as absolutely indisputable, that first class teachers will not give their services for third and fourth class pay.

SUPERINTENDENT

After all, the life-blood of the school system is the superintendent. He is the main-spring. He is the fountain. From him come energy, aptitude, ambition, progress, life and success; or from him emanate a dull conservatism and provincialism, content simply to be pushed along by the general growth, development and environment. The superintendent, most of all, should be a man of liberal and broad education, a man of letters, of mental strength and power, a man of the present and not of the past, and he should be a man who is willing to, and does, take an interest in educational matters, and who will make a study of the science of teaching and education; and no man should be elected to be a superintendent of any system of schools who is not competent from every point of view suggested.

He should have the hearty co-operation of his Board, and his position, so far as they are concerned, should depend upon his fitness therefor, and not upon personal predilection and maudlin sentimentality. He should be a man of sufficient skill, capacity, and personality to constrain a Board's favorable decision upon any recommendation upon any subject he may make. He should be relieved of all matters not pertaining to education *per se*. He should not be worried about funds, buildings, grounds, furniture, or any other matter which can be attended to by a ministerial officer or employe. If he is a man of superb ability, he should be given absolute sway as to teachers, text-books, and discipline; and if he is a man of but average ability, the community should

see to it that the Board with whom he is associated is composed of men who know something at least of educational matters, so that the superintendent can take some pride and pleasure in conferring with them upon such subjects, and who can give an intelligent revisory decision. But finally, each community has a superintendent of public schools of a caliber and mental equipment which it demands and pays for, and the community must cast the blame on none but itself if the schools make no material progress.

CURRICULUM

Along with the intense specialization of industry comes the specialization in educational courses. The best curricula of today are made up of four general departments, to wit: first, the classic, which is a preparation for a collegiate course, ending in the bachelor of arts degree; second, the scientific, which is a preparation for a collegiate course, ending in a bachelor of science degree; third, a course considered the best preparation for a business career; and fourth, a course including manual training whereby a preparation is made for the mechanic arts and professions. Given a good superintendent, the curriculum becomes a pleasure and not a problem. He can map out an up-to-date course. An imperative demand is, however, that in any course the pupil be not given too many studies at once. The most pitiable sight on a street car in any of the larger cities of the South, is to see a child some ten or twelve years old loaded down with a book for each year of its life. It is forced to study a portion of each one of those books for a succeeding day's recitation. Children's curricula should be so arranged that they would not be compelled or required to have more than one or two studies to prepare at night. The schoolroom is

the place for preparation and instruction. Curricula should also be substantial. That is, they should not be clogged with matters or studies which do not make for the solid foundation upon which to build a future cultured mind. Fad and fancy should be omitted.

There should be a concerted effort on the part of the superintendent and faculty of the Southern schools to advance their curricula, and especially their high school courses, to the point where the average graduate from such high school course will be able to stand the entrance examination for admission to the high grade colleges and universities of the land. At present this is not a fact, except in a few cities, and in some cities there seems to be a religious horror of such a state in educational progress.

Inasmuch as the South is gradually approaching that point in her economic status where the agricultural is giving way to the manufacturing phase, the necessity for manual training schools to prepare Southern children for the walks of life attendant upon such conditions—is patent. School officers in the South have been asking for manual training schools for the last ten or fifteen years, but the sense of the community has not yet been awakened to the necessity for their presence, and I doubt very seriously that this sense will be awakened until population becomes denser, wealth greater, and pecuniary loss stares them in the face. It is a difficult thing for men to take time by the forelock, and none the less difficult is it for a community. Experience is a good teacher, everybody knows, but every one thinks that experience is a good teacher for everybody else.

One word about the course which is supposed to prepare a man for a business career. It might seem that in separating the two courses, I have followed the popular misconception

that the business man need not be educated like the professional man. This is a grave mistake. The most successful business men in the world have been those who are educated men, and the world has progressed so far on this point, that in some of the Eastern reports it has been decided that a college education is a necessity for which an infant's estate or his guardian or his parent is liable upon a contract therefor, and the law is simply a concrete embodiment of the entire opinion of the community.

THE NEGRO

I doubt very seriously if any set of men in the world could have dealt so valiantly and successfully with negro education as has been done in the South. When the social and economic condition of the negro in the South is taken into consideration, and when it is further remembered that at the close of the war, the white man in the South was heartbroken and pecuniarily paralyzed, and when it seemed that adversity had settled down upon him never again to be lifted, and when in the face of all this there was lodged upon him the charge of the black man, the slave labor which he owned and which was his economic curse, to be taken care of and lifted from ignorance and superstition and sloth, when all these things have been taken into consideration, the progress that the South has made with the negro problem as to education is simply a marvel. It must be remembered that the best way to solve the negro problem in the South is to let the South alone, and if there are any suggestions to be offered to it, let them be offered in loving kindness.

The burden of taxation in the South is borne almost wholly by the white man, and part of the proceeds of this

taxation is given up to the education of the black man, and this must be remembered. If there is any part of the school population in the South for whom there should be manual training more than the higher branches of learning, it is the colored pupil, and if he will turn his attention to the learning of the mechanic and agricultural arts, he will be more content than if he apply himself to the acquisition of an education which necessarily, notwithstanding all the moral denial of the question, makes him forever discontented with his lot. Intensive education can never break the biologic, moral, and social barriers which limit his position in this country's economy. In the vast majority of cases the time, energy, and money expended fall short of the money to be attained, namely, the improvement of the race. His salvation lies in the highest form of education, and that is preparation for that business by which he is to make a living. His best fields are agriculture and the mechanic trades. This is nearer the solution than Latin, Greek, mathematics, and philosophical vagaries.

There is no point of view from which progress in education in the South has not been made, and there are no words of praise nor any statement to be made to actually picture the moral strength and worth which have carried on this intrepid conduct. The concrete results shown in the statistical reports all over the South are more eloquent than any well-rounded phrases or periods which can be gathered together in a paper of this description. The other sections of the country would do well to study closely and sincerely what the South has done for the black man, so far as his education is concerned, before making unwarranted or useless criticism upon it.

I do not claim for this paper elaboration or analysis. I

have simply written out with prentice hand suggestions concerning some of those needs in the Southern schools which I consider vital, and from the discussion of which by the master hands in educational matters much can be learned.

The outlook for the coming years is bright and promiseful. The common school systems of the South as well as the other portions of the country meet approximately the demand for the every day pursuits in which most men spend their lives. Normal schools are growing, from which we shall get trained teachers; the old time curricula are giving way to the new; trained and skilled specialists will appear in each department; the standing of the colleges of the country is becoming higher and higher each year, and as the standard of those institutions is raised, so will be the standing of the common and the high school.

It has been said that no soldier is more intrepid or braver than the American soldier. I attribute this to the form of government of his country, and the lessons of obedience, morality, and patriotism which are instilled in his youthful mind in his school days; and these lessons are the crowning glory of the common school system of the United States.

DEDICATION AT ONE OF THE PUBLIC SCHOOL BUILDINGS

This school house is dedicated to the liberties of the people not only of this City but of our whole nation which stands for a system of education which has for its basis right living and right conduct, for these things are the very essence of liberty and are embedded unalterably in the very heart and soul of the Constitution of the United States. There is no salvation for any community or any nation with-

out an intelligent education, but an intelligent education is of no value except it bring all righteousness and sympathy and a spirit of cordial cooperation and harmonious effort towards the best things in life. There can be no education, be it ever so technically high and correct and intensive, be it ever so efficient, of any permanent value if it leaves out of account the human sympathies and that spirit of self-restraint which gives strength and vitality to the freedom we enjoy. Our education can mean nothing and our liberties can mean nothing unless we are willing to use them for the benefit of others; neither liberty nor education can mean anything for us or our country if we do not eliminate from them all ideas of selfishness. No education can be of any lasting benefit to us or our country unless we understand that *RIGHT only* makes might, that though might temporarily triumph, RIGHT and TRUTH are the real watchwords of human progress. In this sense and with this solemn and sacred feeling we come to dedicate this building and we dedicate it with all our heart and affection and with due reverence to our Creator who has given us the privilege to build and dedicate to Him.

WHAT CONSTITUTES AN EFFICIENT SUPERINTENDENT

(July, 1901)

He must be a man of mental and moral integrity, swayed by neither his likes nor his dislikes in the performance of his official duty; a man whose every characteristic breathes a present wholesomeness, and not a musty antiquity; whose every decision about matters in his province, if not correct

or satisfactory, is at any rate, considered by the most hostile critic as strictly impartial. The least suspicion of his mental and moral integrity in the discharge of his duty renders him unfit, if not fatally dangerous to the purity of the school system.

He must have a broad and liberal culture. He, himself, must be thoroughly educated. He is supposed to be, and ought to be, an educational leader, and this he cannot be unless he be an earnest and assiduous scholar. Without scholarship and culture, he commands neither respect nor confidence, except from those who ingenuously burn incense on the altar of crass and conspicuous inability, and his admiration of his high trust results in no permanent good to the system.

He should be a teacher—should have grown up in the teaching profession. By his character, teaching, power, sympathy with and comprehension of pupils, by his will, tact, study, and kindly and confident bearing, he should command on his merit, step by step, promotion to the high calling of a superintendent. His position should be reached because of his recognized ability. He should gain the top by earnest work from the bottom upwards, as is done by the great captains in industrial and other professional departments of life.

The superintendent should be superior to the teacher in mental power, culture and experience, and, if the reverse is true, there is a "mal-administration of forces" which works a positive injury to the public school system, and tends toward regress instead of progress. If it should be a recognized fact that the corps of teachers know more about the art and science of teaching and the needs of schools and pupils than the superintendent, the evil results of such a situation are

patent to the most casual observer, and especially to those who interest themselves in public school matters.

To quote the learned Cook, of the Illinois State Normal, the superintendent should be "An educational expert and not waste his time in mechanical detail." His supreme delight should be not in looking after school furniture, buildings and grounds, but his greatest interest should be in his profession and in the science and art of pedagogics and education. He should be a trained professional expert before he is elected to office, and his experience should not be permitted to be gained by years of experimenting and routine contact with teachers and pupils. In a word, he should be the master of his position in every respect. He should lead; should be capable of increasing the efficiency of his teachers by reason of his knowledge and capacity.

He should be a man who has done something for education and who is known, or is making himself known, to the great body of high class educators in the United States. He should be an authority upon some pressing problem or some educational matter of moment, and should be recognized as such in the educational world; a man who is looked upon in his profession as a student. He should command from his colleagues an enthusiastic admiration for his ability as an educator and manager of a system of schools, and not evoke a smile of good-natured toleration. To this end he should re-inforce his study by attending Educational Association meetings. An idea developed at the National Educational Association meeting in Charleston in 1900, in connection with superintendents, it matters not to what section of the country they belong, was that they should attend such meetings in order that they might give ideas to others who are there, if they have any to give; or, if they have none, to

catch an idea from those who have. This proposition was strongly advocated. The live, up-to-date superintendents of the United States are, to a large degree, the life and brains of educational associations, especially the National Educational Association, which indicates that the modern superintendent, who cares to succeed beyond the dollar and cent idea, must be a man who can mingle among men for the purpose of exchanging views. There is something inspiring in coming in contact with such men, strong and virile, and to hear them discuss in a practical manner the best thought on leading educational topics.

It is proper that a superintendent in his monthly or periodical report should present the number of pupils in attendance, the percent of attendance, and percent of tardiness; but it should also contain matters concerning the educational status of the system of which he should be the vital part and which, from time to time, come up in the administration of high office. The greatest farce on earth is to hear or read the report of a superintendent which gives the number of pupils in attendance, the percent of attendances, and percent of tardiness, adding not a word about curriculum, the advancement of pupils in character, training, and learning; nothing about methods, not a bit of original advice about the change, adoption or rejection of text books, not a suggestion as to the fitness or unfitness of teachers, not a spark of intellectual fire, not a quickening thought, not an inspiring idea; nothing but figures—figures up and down—all in a row. A superintendent who is content with such a report has neither capacity nor ability beyond place and pay, and expects to retain his position—not because of his capacity—but by reason of "pull." Such a superintendent, no doubt, looks upon a gathering of the National Educational Association as itself

a farce, and would not deign to descend from his lofty self-sufficiency to mingle with superintendents who have been eminently successful in their chosen profession, who have worked, studied, learned, taught, observed, and progressed, and who have done something vital for education in the United States.

The American School Board Journal, edited by Mr. William George Bruce, some few years ago sent out for discussion the question whether the superintendent should have full power and control in the selection of teachers, text books, and curriculum, or whether such matters should be left to him with a revisory and final decision by the Board. I was then of the opinion that the answer to this question depended entirely upon the personnel of the board and the personality of the superintendent and upon the facts surrounding each particular case; that it was impossible to answer the question flatly in the affirmative or negative, because a large number of superintendents did not come up to the full measure of their great calling. But I am a firm believer in one man power. I believe that the superintendent should be a man of such culture, mental power, and strength of character, educative fitness, and managerial capacity, strict impartiality and utmost fairness—that the whole educational part of the school system can be left solely under his control without the fear on the part of the board or the community but that his selection of teachers, text-books, curriculum, method, and management will be based on merit and only on merit, and that the schools of which he is head will, year by year, substantially and permanently progress. This is not an ideal picture. It is a situation which can be attained, if the tax-payers who work hard for their daily living and to pay their taxes to support schools,

will demand for the position of the superintendent a man who is trained absolutely in his profession along the line hereinbefore indicated, and, for this reason, his election should depend on his fitness and the faithful performance of his duty, and not upon the past records of war and politics. These two considerations should especially be divorced from the election of the superintendent, no matter how much of politics there may be in the election of the school board, or any other municipal agency having the care of the schools.

I take the liberty to incorporate in this paper the editorial comment of the Charleston News and Courier of July 13, 1900:

"One man, for example, is made superintendent because he performed good service for his country in the war that closed thirty-five years ago. It may be that he could not write an English sentence to save his life; that he doesn't understand the multiplication table; that he has no acquaintance whatever with the history of our institutions; that he is without the least executive ability, and yet he fills the most important office in the country, because he must have a place, and there is no other office to which he can be assigned in the distribution of loaves and fishes.

"Such men should be left out of the schools, and all such considerations as the foregoing should be divorced from the election when it comes to filling the superintendency, either of the County or of the City schools."

A superintendent should be a student of political and social science. He should understand the philosophy of the development of individuals, nations, and races. He should understand the possibilities of his own section. (Menhenall of the National Normal.) If he does, he can make his schools keep pace with the social progress from the primitive

community to the highly complex social organism of which we are today a part.

To summarize: the superintendent is the life-blood of the school system. He is the main-spring; he is the fountain. From him come energy, ambition, progress, life and success; or from him emanate a dull conservatism and provincialism, content simply to be pushed along by the general growth, development and environment. The superintendent most of all should be a man of liberal and broad education, a man of mental strength and power, a man of the present and not of the past. He should be a man who is willing to, and does, take an interest in educational matters, who is making a study of the science of teaching and education, and no man should be elected a superintendent of any system of schools anywhere in the United States who is not competent from every point of view suggested,—for it is he, as much as—if not more than any one in the land, who controls the destinies of the coming generations, and "his brains and morals should be the best attainable."

THEODORE ROOSEVELT

(March, 1906)

Delivered before Scottish Rite Masons

It is conceded that when one rises in a body of Scottish Rite Masons on the beautiful Rose Croix anniversary to the toast, "The President of the United States," one is met with a deeply responsive sympathy—the earnest of our patriotism and of our loyalty to the office and to the man.

We stand for what is just, right, and true. We stand for constitutional liberty, public honesty, and private integrity.

We stand for a square deal. Yes, we stand for a square deal even for the man who is too weak to be square with himself, too faltering to be square with Tennessee Consistory No.1, or too paltry to be square with anybody.

We believe, with our distinguished ex-president, Mr. Cleveland, that public office is a public trust—one to be administered according to the rules of the highest civic and personal virtue.

When we recall these articles of faith, there is instantly brought to our mind's eye the strong, good face, the manly form, and wonderfully powerful personality of Theodore Roosevelt, the President of the United States—of the whole United States—and every man, woman, and child in our broad and beautiful country.

We believe in Theodore Roosevelt! We believe in him thoroughly, and implicitly trust him, because he is the straightest man of his age, because we know he believes in us and desires all of us in our respective spheres and stations of life to "make good." Like the lovable Lincoln, whose worthy successor he is, he trusts in the body of the people, where—in his opinion—there is more than enough honesty, common decency, common sense, and vigorous manhood to see our country safely through the present patent economic struggles to a higher industrial plane and nobler standards of conduct.

The press teems with stories of graft, ranging all the way from the petty pilfering of a Deputy Sheriff's and Constable's raid on some negro crap game, to the sale of property and rights of the people by pretended representatives of the people to the combined and lustful money-power of the age. This is no new phase in the world's existence. 'Tis the divine William who limns the purse-fat times,

when Virtue did perforce of Vice, beg leave and favor to do good. Not so with our President! He has never begged anybody's leave to do good. It is he who has made the fight for a square deal. He has awakened the public conscience. His powerful step has led the way toward integrity. He has made it fashionable to do the right thing—for he has sense enough to know that there are some people who would be willing to do the right thing if it were fashionable, and they would quit stealing—if that were fashionable! Amid all the evidences of public and private corruption, theft, and moral filth, he has bade us be patient, so we may learn and know that the world is not half so black as it is painted, and that the people are growing better and nobler and stronger, in spite of some excrescences on the body politic. It is he, who, to use the phrase and thought of a well-beloved friend, is "the apotheosis of honesty of the twentieth century."

His character is as fresh and unstained as the bloom on the brow of innocent maidenhood. His conduct is as wholesome and unerring as the coming and going of the seasons. His example as a father and head of his family is a delight and pride to American manhood. Born to the purple, he laid aside its protecting folds, and with an honorable and laudable ambition to spur him on, he unfurled his banner to the breeze—with its motto *"Noblesse oblige"!*

Among all the wild temptations of a fiercely tempting time and environment, he stands untouched and unsullied, head and shoulders above the best. His cup of happiness and achievement is justly overflowing, and his heart can desire only the continued respect and affection of his fellow-citizens. These will be his more and more and deeper and deeper as time unfolds the lofty simplicity of his character,

and his sincere desire to help his country and his fellow-man.

While he lives he will never pass from the public eye. When he drifts into the great unknown, as in nature we all must do, and his age shall have passed into history, some one, analyzing our time and men and offices with calm and impartial spirit, will place him on an eminence far and high above, and yet the central figure of, the turmoil and mighty contests which surrounded him, and with full-hearted admiration point to him as "A combination and a form indeed, Where every god did seem to set his seal, To give the world assurance of a man!"

God bless Theodore Roosevelt—The President of the United States!

AT THE 1889 CLASS REUNION

1909

In the twenty years since we graduated, I have never seen the number 89 but what your faces came before me.

Be it on the printed page, hotel check, mile-post, room door, whenever and wherever it appears, '89, by a tender association, which, thank God, will never fade nor grow dim while for me the world lasts, brings back to me that place where we began to grow up together, where we were trained by a most lovable set of men to be Yale men and taught to take up life's work with a Yale man's grasp and comprehension.

Each time I saw it you were limned in closer and bolder relief and as the days and years went by my affection for you broadened and deepened.

Wonderful figures! Wonderful number! No words, no symbols are so beautiful, none mean so much as '89.

I have stood in the forefront of a modest success, and Yale and Yale '89 stilled the spirit of vainglory and spurred me on to continued endeavor. I have stood among the ashes of mingled grief and defeat, and a seared heart has turned back to Yale, to Yale men, to Yale '89, where it found strength to bind up its own wounds and face again the duty of right living and clean fighting.

No man can ever know except by personal experience the wealth of light and hope and moral power and, above all, the common sense, sanity and sand which Yale gives to her loyal sons.

The spiritual uplift which the Yale training gives to a man capable of receiving it is an incalculable benefit not to be defined, particularized, nor measured by base standards. It develops all his fine potentialities as a member of society. It makes for the best type of citizenship and manhood. It constrains him to emulate the highest examples of public decency and private righteousness. It makes him afraid not of capital letters, to use a phrase of our well-beloved Sumner, but afraid only of sanctimoniousness and afraid of wrong doing.

Between the right and the wrong in the State, in scholarship, in business, in domestic and neighborhood life, the Yale man has no choice. The compelling influence of the men who walked and worked under the shadows of the dear Yale elms directs our footsteps ever and unerringly in the right way. As the King can do no wrong, so the Yale spirit can brook no wrong. Thus it is that when the King acts basely he is no longer a King, and when a Yale man consciously falters—he is no longer a Yale man.

I am not given to adjective nor to varied or perfervid phrase, but I say to you that all the wealth and power of the

world could not buy from me my Yale heritage. When I say that, I feel that I may speak for every Yale man, who, as President Dwight was wont to say, is of us and not merely with us.

It is hard to over-estimate my happiness in being again with '89, and as I look into your kindly faces, touched with the deep spirit and tender emotion of the occasion, I feel that my glance embraces all of you in a high and affectionate friendship.

GRADUATES OF PUBLIC SCHOOL

(1913)

In all periods of social growth there is a definite order which binds men together in certain relations and which all are expected to obey.

This definite order is that intense legality which marks the beginning of civilization, which is the very condition of its existence, the bond which ties it together.

This legality must be expressed in organization based on discipline and obedience, without which human progress is impossible.

The object in all these periods of growth is the creation of that organization, discipline and obedience and is obtained, at the cost of much pain and suffering, in a concerted struggle against the passion and selfishness of the individual.

This is the basis of my late statement that the history of social progress discloses the various forms of government under which men have lived in their endeavor to fulfil their earthly destiny; that in all the various forms the effort has been to exercise the greatest number of their faculties, to

the limit, with the least interference, governmental or individual, compatible with social stability.

Man cannot exist without society. Society cannot exist without government. Government cannot exist without discipline and obedience. Discipline and obedience cannot exist without education. The worst form of government is better than none and a sufficient amount of individual liberty must be sacrificed to whatever power is necessary to protect society against anarchy.

As the welfare of the race is paramount to the welfare of the individual, so is the welfare of society paramount to that of the individual; but government has no right to encroach upon individual liberty beyond what is necessary to social stability and the continuous adjustment of the rights of government on the one hand and individual liberty on the other is the constant task of man living in society constituted into a State.

It results that in proportion as a people are ignorant, debased, indecent, dishonest and corrupt, the power necessary to government to protect society from destruction must be stricter and stronger, greater and greater and individual liberty becomes less and less; and as a people become intelligent, upright, decent and honest, the power necessary to government to maintain social order decreases and individual liberty increases.

How easy it is then to comprehend the great duty of education and with what religious energy and zeal we should create and accept every opportunity and means to spread education everywhere and to everybody, for it is the basis of our individual liberty and happiness; and I am convinced that God has blessed the United States in its common school system and has given us the grace to understand that

we should never cease to improve it until His kingdom shall come.

My heart goes out to those Puritans who, while cleaning the wilderness and fighting the Indians, took time to pass a law that as soon as a township numbered fifty houses, one should be appointed to teach all the children to read and write, and when it numbered one hundred it should set up a grammar school: To William Penn, for the first lesson which he taught the colony which he founded was "Educate the people"; to Washington for his sane advice, "Educate the people"; to Thomas Jefferson, for his first care was "Educate the people"; and every morning as I pass this school on my way to work and see the hundreds of boys and girls, laughing and talking, light hearted and gay, going to their duties and pleasures, my heart goes out in gratitude to our school teachers who are giving their life and intelligence to their high calling; and as the thought lingers I am refreshed and find new courage to face the forces of evil.

And now fellow students of the class of 1913, what you have learned here may be much or little according to the degree in which you have applied yourselves to your studies but none of you have nor can have missed the influence of association with your classmates and your teachers. From the studies you have gained knowledge; from this association you should have gained wisdom which is the spiritual side of your education. From this association your tendencies and characters have been forming and solidifying and you must have learned by this time, or you have missed much, that to serve society in any capacity is an honor to any man and to serve it in a manner promotive of its moral advancement is his highest dignity.

So you have in your keeping the honor of your family,

your school and your state: see to it that it never be sullied and that you be a credit to all.

You may not have the personal love and affection of every one in this audience. You do not expect that. But you have that higher sympathy of every right thinking man and woman in this whole country, built upon their hope for you as men and women going forth to make homes and be fathers and mothers and to take up the work of civilization and in this sense, you take with you their loyalty and trust, their love and affection.

SHAKESPEARE

It must be conceded as reasonable that you do not expect to hear from me anything which you have not heard before, or what you do not already know. Countless scholars,—sane and insane—using the words in their original meaning—sound and unsound; countless critics, a few guided by their power of natural analysis, too many circumscribed by their own peculiar prejudices in art and literature, have poured out upon the ages their estimate of the Reader of the Human Mind.

So many sided, so many phased, so intimately knowledgeful of all the realities, so all encompassing that he touches large and small and sometimes the mediocre, surely you cannot anticipate with any hope of realization that I can bring to you any news of any new thing or any new thought of the Master Builder.

In the 5,000 years of the data of civilization but a few master minds stand out as beacon lights leading the world from the amoeba to God—just a few who have permanently revolutionized either the political or intellectual trend of the human race.

The author or authors of the Bible with the stroke of a pen turned the world from an idolatrous, low-planed polytheism to a reasonable, understandable monotheism, from economic anarchy to economic and municipal law.

Homer changed a chaotic folk-lore and minstrelsy into the channels through which has flowed with ever widening stream poetry which has brought peace and solace and beauty to the tired and aching heart. The Iliad and the Odyssey pointed the way.

Alexander, in his wide swath of conquest, gave impetus to the spread of Greek culture and learning and a foundation for the graces of life.

Copernicus, with his colossal mental strength, started the world on a new political and economic and scientific journey, the end of which, when reached by men, will indeed be the new freedom.

Darwin, with unremitting toil, with gentle heart and marvelous insight, has carried man to a nobler interpretation and conception of a nobler and more loving creator; and Shakespeare has made literature. His influence consists not merely in the apt diction of his thoughts which appeal to the cultured, but in the elementary truth of his ideas, plain even to an unlettered man and true even in the breast of a savage. Hamlet's soliloquy, Anthony's oration, Lear's lamentation, Macbeth on life and death, all simple elementary truths grasped and believed by the simplest mind. You can prove this for yourself by reading the book, and you can see it for yourself in the persons represented in the play that these ideas are correct. The personages are not parlor puppets representing traits, but they are hewn out of boulders, cyclopic, representing not a type, a group, a family nor a class, but a species itself; ambition, ingratitude, love, hatred,

the orator's power. Each force he typifies is like an elementary force of nature, pluria in uno; like a sun ray which a spectral analysis shows to possess many colors. For instance, Macbeth is ambition incarnate. The modern dramatist would show you a politician eager to advance to power and place; a society woman eager to shine; a financier thirsty for gold, but Macbeth's ambition, embraces all of these.

A discussion as to his culture or learning is superfluous. Genius consists in rapidly combining impressions into associated ideas. They can only arise from subconsciousness, where they are stored, hence the greater the genius the more has been stored there. It is for this reason that Prof. Taine is correct when he said most of Shakespeare came from within himself.

Before passing in this short talk to the particular point or argument which I shall try to make, that is the quality of the mind of Shakespeare, let me say one word about whether Shakespeare was Shakespeare and whether he wrote Shakespeare. Many a large case and the solution of many a large problem turns upon one salient fact. I believe that Shakespeare wrote Shakespeare, and I believe it because there is no unreasonableness in the proposition, and further, because Ben Jonson lived when Shakespeare did, and Ben Jonson was smart enough not to be fooled, and Ben Jonson writes like a man who knew of what he was speaking. This is an intelligent, contemporaneous, truthful witness and his direct statement as a matter of law should overrule all subsequent conjectures.

So many have striven to analyze Shakespeare's mind. Why they have done so I do not know. What necessity there was for it I do not know. What demand for a bed rock

analysis of his mind there was cannot be explained except upon the theory that the world was utterly amazed when after his death it came to know him and marveled that one man could encompass in his comparatively short and busy life all the knowledge of the human mind and heart and portray it in poetry unsurpassed and unattained; marveled that one man could thus be all things to all men; marveled at its beauty and its bigness; its appeal to the high and low, to the learned and the simple, to the religious man and to the irreligious, each according to his power of vision, each taking a new spirit or solace, new hope, new joy; astonished that one man should "know life in all its moods" and had viewed it from every point; dumbfounded to see that "To him the soul of mankind was like a vast cathedral organ and like the consummate master he ran the whole gamut of human sorrow and joy."

Has any one ever lost a child? If so, did not Shakespeare speak to him:

> "Grief fills the room up of my absent child,
> Lies in his bed, walks up and down with me,
> Puts on his pretty looks, repeats his words,
> Remembers me of all his gracious parts,
> Stuffs out his vacant garments with his form . . .
> My life, my joy, my food, my all the world!"

Is there any one who loves the gay out-doors? If so:

> "I know a bank where the wild thyme blows,
> Where oxlips and the nodding violet grows;
> Quite over-canopied with luscious woodbine,
> With sweet musk-roses, and with eglantine."
>
> "The sweet south
> That breathes upon a bank of violets,
> Stealing and giving odours."

The brook that

> "Makes sweet music with the enamell'd stones,
> Giving a gentle kiss to every sedge."

Is there any one who loves flowers and the coming of the flowers in the springtime?

> "When daisies pied and violets blue
> And lady-smocks all silver white
> And cuckoo-buds of yellow hue
> Do paint the meadows with delight."

And now is there patriotism for England as in the olden days? Then listen:

> "This England never did, nor never shall,
> Lie at the foot of a proud conqueror,
> But when it first did help to wound itself."

> "This royal throne of kings, this scepter'd isle,
> This earth of majesty, this seat of Mars,
> This other Eden, demi-paradise;
> This fortress built by Nature for herself. . . .
> This blessed plot, this earth, this realm,
> This England . . .
> This land of such dear souls, this dear, dear land!"

Is there any one whose heart is gentle and mindful of those who serve them:

> "Thus are poor servitors,
> When others sleep upon their quiet beds,
> Constrain'd to watch in darkness, rain and cold."

Is there any one who is a missionary and willing to lend the helping hand to any never so low:

"Some soul of goodness in things evil,
Would men observingly distil it out."

Is there any one urged to sound the trumpet blast for the highest ideals in life? Then let him remember:

"What is man,
If his chief good, his market of his time,
Be but to sleep and feed?"

And yet in the face of this call to a higher life he thinks:

"We are such stuff as dreams are made of."

Is there no sermon in

"Give me that man
That is not passion's slave, and I will wear him
In my heart's core, ay, in my heart of hearts."

These are but a few of the countless evidences of this vast man's vast knowledge and mind, and perhaps then it is small wonder after all that the world has paused and wondered and endeavored to know his mind with as keen and as powerful intensity as the desire of the human race for immortality and to know God, and so then it is that we may say:

"His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world 'This was a man!' "

Men have thought of Shakespeare with Ben Jonson as an improviser, with Milton as fancy's child, or Arnold as inscrutable, yet the world has felt the naturalness of Shakespeare's well poised genius. He has never dwelt apart, his

mind can be only reasonably explained upon the reasonable basis that it was a normal thing, normal in kind if not in degree. His limitless imagination has always been acknowledged. I am not competent to discuss art nor those airy ideas and factitious arguments and theories in the discussion of art, but it does seem that life itself was Shakespeare's art and this explanation if correct that he was natural and observed more and wrote his observations in such a way and such manner and such form that never while the race lasts and the English language is spoken, will what he wrote be blotted out. He was natural, comprehensive and had certain imperfections. Coleridge considered him like an ark which compassed in a single mind the seeds and pregnant forms that make all worlds and to know whatever hate, love, ambition, destiny or the firm, fatal purpose of the heart can make of man. But this, true as it is, ignores the short-comings of his workmanship and sometimes the limitation of his thought, and therefore perhaps inconsistent with any theory of natural inspiration. "All men observe not so much the world outside but in themselves, since what they see is at best their conception of what they see."

Coleridge would make Shakespeare's independence of knowledge gained by experience, make this great intellect freightened once for all with all the infinite fortunes and aspirations of the race, and that neither study nor thought nor travel could add one little weight to his knowledge. This proposition would make Shakespeare's mind abnormal. It would not picture to us the mind as we know it and it would take away from that very quality of Shakespeare's mind his immense contact with and dealing with and portrayal of the realities of life as he saw it, which is the first fine mark of Shakespeare's thought and art. Most criticism is

willing to explain Shakespeare's comprehensiveness at the cost of his naturalness. The Germans have made of Shakespeare a sort of standard of omniscience and if he had any faults it meant no more than that the God perchance was sleeping or on a journey.

Hazlitt in his well-known characterization of Shakespeare's mind, wrote:

"The striking peculiarity of Shakespeare's mind was its generic quality, its power of communication with all other minds so that it contained a universe of thought and feeling within itself and had no one peculiar bias or exclusive excellence more than another. He was just like any other man, but that he was like all other men. He not only had in himself the germs of every faculty and feeling, but he could follow them by anticipation intuitively into all their conceivable ramifications through every change of fortune or conflict of passion or turn of thought. He turned the globe around for his amusement and surveyed the generations of men and the individuals as they pass, with their different concerns, passions, follies, vices, virtues, actions and motives, as well those that they knew as those they did not know or acknowledge to themselves."

Now, to a certain extent, all this is true, but if we stop with that, if we refuse to look at the men, at his times, at his work, at his development, how could we approach the man and his work as a man with that full joy of understanding and mutual harmony? How could we understand the magnificent depths of his genius with any mental power of our own if we blindly subscribe to this description?

We know that Shakespeare was a man of action, busy with other affairs, that he was prodigiously industrious, that until he retired to Stratford-on-Avon he had comparatively no leisure. We know that he was a good actor, fluent of speech, quick-witted, never at a loss for a word, but for the radical

secret of his mind we perhaps must look to our own experience to make him a man like we are, to feel that he was a man like we are and be able to admire him and respect him and love him and stand in awe of him for his natural power and genius, to know him as an elder brother whose shrewd comprehension was the greatest of all we have ever experienced or read of.

How do his plays affect us? We understand them perfectly whether they are read to us or whether we see them played. Nobody was ever puzzled by one of his plays. Nobody ever has to stop to find out what he means. No doubt he was thoughtful and had the power of clear vision and power of particular analysis, but he does not put the analyses in his plays; he does not argue the thought for us that he has in his mind. He puts it all down as a result, and he puts it down so plainly that we can see it at once. This is so, and if it is so it is not the work of a superhuman intelligence, but a normal intelligence intensified. He was like a fine lawyer, well grounded, who upon a state of facts unfolded to him, can immediately see the answer and the reason, because of the rapid operation of his subconscious store of legal knowledge and experience with the actual business of life combined with the association of ideas. Just like a child, too, who startles us often with proper conclusions. You see a baby turn away from one man and put his arms around another. Why? Rapid operation of the subconscious atavistic knowledge. And in one aspect of Shakespeare's mind this is a fine explanation. Indeed, this idea explains a great deal and avoids the worry and the tremendous amount of "brilliant scholarship" in reaching after "sources."

Hawthorne wondered that the poetic genius could thrive in the small Stratford home where there was no privacy.

Prof. Erskine, from whom these ideas are taken—and often his words—says that Hawthorne's meditative genius could not have grown up there, but for Shakespeare's mind there could be no better school. At all times and places his mental process was normal. He needed no privacy for a penurious inspiration, but in the very heart of noisy roystering Southwark could reflect the life that crowded in upon him and doubtless the lack of seclusion in his father's house fostered the gift. Indeed, privacy and leisure would have probably meant starvation for his art.

It is no miracle that in a few years, filled with distractions, he produced in such succession so many plays; had he enjoyed unstimulating quiet, perhaps only by a miracle would he have produced any plays at all. His business was to live, not to write, another proof of the naturalness and normalness of his mind.

He illustrates, says the same author, the usually forgotten truth that the greatest poets, normal and not too self-conscious, are men of action. Like Dante or Milton or Scott, he responded to life in other ways than through poetry only and set so great value on the other ways and so little on the poetry that we are forced to think him the least conscious and the most naive of artists.

His mind dwelt upon this earth; his mind dwelt on this life. He pictured and could picture only what he saw. His life was filled with action. His belief that he would finally rest in the arms of his Maker was childlike and bland and he never bothered himself about what might be or might not be. He essayed it but once or twice and left it alone, content to act and do and say his best right here. Perhaps then, this is the greatest of all philosophy.

Shakespeare had a gift of language, an immense vocabu-

lary. He had a natural endowment for language. He was so busy and he had so many ideas, and he could take from others and change a work over so wonderfully and make everything his own, and for this he needed and therefore developed the power of making words for himself. Still, others of his time had this same capacity, but more limited. He had, too, the faculty of vitalizing the words he used, even if they were ordinary words, and making them sound different. For example the word "waft" in this passage:

"On such a night stood Dido with a willow in her hands, upon the wild sea bank, and waft her love to come again to Carthage."

And the word "vast" in "In the dead vast and middle of the night." And thus "Age cannot wither her nor custom stale her infinite variety."

One cannot find these words so in one's own vocabulary. We may have felt and seen, but we never used these ordinary words in these kinds of combinations to make them have such a peculiarly intense meaning. What ordinary man would think of describing the stillness of midnight and the utter silence of it by the word "vast"? But as soon as you read in Shakespeare the line, "In the dead vast and middle of the night," you not only see it, but you can feel it, you actually breathe it and can feel it folding around you like a blanket. You can stretch out your hands and almost take part of it in your hand. This is his clearness, his immediateness, his accuracy. It is spontaneity unspoiled by careful weighing and consideration of particular meanings.

Again Prof. Erskine:

"Certain childlike ages, notably the Elizabethan, have rediscovered language, have toyed with it and manipulated it, even distorted it, and Shakespeare, the supreme child of a childlike age, when his

interest was diverted from word play to the spectacle of life, energized that life with unrestricting abandon into language curiously haphazard and uneven, but at its best a matchless symbol or incarnation of life itself."

Of course this idea that Shakespeare's mind was a normal thing and in many respects was the result of spontaneous action and utterance does not mean that Shakespeare was a sort of automaton who had no sense of the quality and design of his work. He certainly always knew what he was doing and knew what he wanted and what he intended, but the fullness of his vision and his genius was a very large part of his product. We do not believe that he consciously approached the writing down of all the wise things he said. We do not believe that he was conscious of his own profundity and carried the secret of it to his grave. If such were true, it would make him omniscient. Untenable as the doctrine that Bacon wrote and produced these dramas and kept the secret of it for two centuries, it is still more believable than that Shakespeare could have been consciously omniscient and yet keep the secret to himself, and, not only that, write a great many shallow lines to hide the fact.

The truth of it is he was great beyond compare and normal in his greatness, and he wrote so much and so often and so industriously that he would not have had and did not have the time to be a thinker and touch every phase of earthly life as he did. He had an unlimited power of imagination and observation, and he observed and wrote down every phase of life.

The point made is that Shakespeare's mind was of a naive quality; that which saw directly, immediately, unerringly all things that came before it, and with the aid of his powerful imagination and almost prophetic gift, surpassed any accom-

plishment that went before him or probably will ever come after him; that his mind was of the supremely normal kind; that it put things down as they were and made them sink forever and forever into our innermost consciousness; that his mind and capacity were not perfect, for otherwise the world could never have approached him so understandingly as it does; that he had a normal mind like our own (provided we have sane minds), but it was transcendently normal. It was a sanus, transcendently an understanding mind as near the mind of God as God wished to make it.

ARE THE JEWS THE CHOSEN PEOPLE?

Address delivered in 1904 before the Young Men's Hebrew Association, by Hardwig Peres

Will an impartial and dispassionate inquiry into historic data vindicate the assertion that the Jews are the chosen people? Will the assertion bear close scrutiny as to the past? May we rightly assume it as to the present? What assurance have we for the future? To claim it as a distinction, the answer must hold good for all time, or we are guilty of a mere boast.

To be on equal ground in the discussion, and to avoid the mere bandying of words, let the word "chosen" be defined as used in this text. It is used here to signify the select, the best. That is to say, God chose the Jews to be the select, the best among all of the earth's peoples, and made them so to accomplish his purpose and designs for man. He chose the Jews as the instrument by which he would lead man from the lowest to the highest plane of human existence. Do not confound this meaning of the word "chosen" with the idea of chosen made to signify favored. God did not

intend the call in that sense. He did not intend to relieve the Jews of the operation of natural law; to be relieved of the natural struggle for existence. He did not intend to relieve them of the ills that flesh is heir to. No, he chose them from the peoples of the earth and made them the select, the best, simply as His agents, conscious or unconscious it were difficult to determine, to work out man's destiny.

If the distinction is clearly kept in mind, we shall be spared the excusable confusion of the sincerely mistaken, the vaporings of the self-sufficient, and the consumption of time by the blandishments and the harsh blatherings of the vulgar notoriety-seeker.

If God has chosen them for such high purpose, He must save them from annihilation. He must plant in them such elements and characteristics as will inevitably and undoubtedly enable them to withstand the trials and sufferings and persecutions which were to Him fore-known; and when, in spite of warning and His all-encompassing love, they proved refractory and disobedient, a stiff-necked and rebellious people, strayed from the path marked out for them, yet to preserve them for His great use, He must and does, again and again, save them from destruction. He has implanted in them these necessary elements and characteristics, and He has saved them. He has made them in this sense His chosen people.

"If ye will obey my voice and keep my covenants, then shall ye be unto me chosen from all the people. And ye shall be unto me a kingdom of priests and a holy nation." 2nd Book of Moses, Chap. 19, verses 5-6.

Thus Jehovah spake, and then gave them the rules of conduct and a moral canon whereby they might and must become the "best," the "select." To grasp the sublimity and

grandeur of this event, let us pause for a moment to picture to ourselves this awe-inspiring scene. It was well chosen by the Master Mind that laid the foundation of this solid and lasting structure. At the foot of a solitary mountain, whose peak is lost in the sky's white, fleecy clouds, lie scattered the tents of a rude people just emerged from bondage. As far as the eye can reach stretches a desolate waste. Not a blade of grass, not a straggling bush, not even the light fluffy sound of a fluttering wing or a scurrying fowl, breaks the leaden monotony. All is silent, sombre, ominous.

Suddenly there thunders forth a voice which awakes the moral consciousness of a nation, and whose echo still resounds in the ethic code of the civilized world. God has given the Jew his ten commandments.

This moral code sank deep in the breasts of the people. Surrounded by barbarity and a lewd worship, they held apart without faltering—to the monotheistic idea, to a pure worship, and to humanitarian laws.

The conceded familiarity with Biblical lore renders it useless for me to detail. Their morality permeated every walk of human existence; their family life became pure; they drifted into monogamy. The Jew of to-day is proud, as the Jew of old, of his pure, unsullied domestic hearth. His only joy and happiness have always been in the bosom of his family. They strictly excluded intermarriage with surrounding nations. The result is that to-day the Jew is probably the only one who can, if he will, boast of the purest blood. It also accounts for the fact that he has always suffered less from epidemics than any other nation. Medical science confirms this assertion. It has even attracted the attention of the layman, and in the Middle Ages, when filth repeatedly caused pestilence and death, the Jews were accused of

poisoning the wells because they remained untouched while their neighbors were decimated.

The moral code of the Jews has always been a practical code, and therefore lasting. It prescribed what was possible, and never demanded the impossible. It does not command to hold out the left cheek if the right be stricken, but it teaches virtues that ennoble the mind and elevate the soul. It inspires him with the highest type of courage—that is, to die as a martyr wherever his religion is in jeopardy. Equally the Jewish ethics forbid him to shed blood, and the swagger of soldiering has always been foreign to him, because he believes in peace and education; but when he is forced to fight, his whole nature is aroused, as history records in the wars in Syria, Assyria, Rome, Arabia, France, Germany and America. Has any nation produced a nobler type of heroes than the Maccabees, and in modern times—the Neys and Massenas? In other words, in wars of rapine, rape, and murder—the Jew holds himself aloof; but when home, country, and liberty are at stake, the meekness of the Jew changes into the fury of Judah.

There is probably no other race that excels or equals the Jew in frugality, economy, and industry combined. These qualities are found singly in others; thus the peon is frugal, the coolie is industrious, and the Chinaman economical—simply because their intellectual status is low and their sentiment sphere is restricted. But the feeling of the Jew is intense, and his intellect is wide and keen. He has the sensuality and the imagination of the Oriental, and a brain sharpened by his Talmudic ancestors. Though he knows and could enjoy the good things of life, he abstains from them when his means are limited,—and this probably explains to a great measure the pomp and luxury of a certain

class of our co-religionists when they have become wealthy. But then they often refuse to be called the chosen people, and choose to be—and generally are—looked upon as nondescripts.

Naturally, the man that is frugal, economical and industrious will rarely be exposed to temptation and still more rarely become involved in a situation where his moral fibre might be warped. Hence the unanimous opinion among his foes that crime among Jews is rare. Theft, murder, forgery, adultery, arson—are practically unknown terrors in the Jewish family.

The Jew with his cosmopolitan spirit, who has owned a country every inch of which he had to conquer, a nation of law-givers, of princes, priests, and prophets, who shone at the Court of the Ptolemies, who adorned the Arabian thrones of Damascus and Granada, and whose familiar steps resounded in mighty Rome and ancient Babylonia, who, even in slavery, produced such collossi as the pyramids and the coliseum,—has been restricted to the narrow strip of his family life. No wonder that he clings to it with all the tenacity of a miser. In it, for it, and by it—he lives, breathes, and has his being. Cut him loose from this safe mooring, and the Jew loses his identity and is eternally lost in the sea of hatred, hostility, and ignoble oppression. Only thus can we understand the Jew's antagonism in intermarriage.

The Jewish family! What a pathetic picture it awakens! What though the world be cold and grim and gray! What though an unbridled and thoughtless world jeer and scoff! His home is his haven.

"In dreams she grows not older,
The land of dreams among,
Tho' all the world wax colder,

Tho' all the songs be sung;
In dreams shall he behold her
Still fair and kind and young."

And to the Jew, the chosen, the martyr, great Jehovah's instrument for man's regeneration, comes the solace—

"From the sad years of life
We sometimes do short hours, yea, minutes, strike;
Keen, blissful, bright, never-to-be-forgotten,
Which through the dreary gloom of Time o'erpast,
Shine like fair, sunny spots on a wild waste."

So far, we have spoken of the Jewish morals in practice—for they speak the loudest; but let your attention be called in a few words to Jewish ethics. From that memorable day when the foundation was laid amid thunder and lightning of Mount Sinai—to the present time, there has been reared a structure which stands indestructible and commanding. If Greece had the genius of beauty, Rome the genius of Government, then Israel had the genius of morality and religion. Jewish Morals are the mighty fountain from which all nations drank freely. They form the largest branch of Jewish literature, and it has been constantly exploited by Christian writers for their instruction. Yes, a whole book was translated literally into Latin and became a book of Christian edification. Allusion is made to the celebrated "Fons Vitae" or "Ain Chayim."

Special pleading is not necessary to secure the Jews' claim to superiority in his moral code and conduct. His intellectual ability is no less manifest to him who is familiar with Jewish history. The greatest books are the Bible, Shakespeare, and Homer—and certainly the Bible is easily first.

For naivete and simplicity, beauty of diction, depth and variety of emotion, sublimity of thought, and absorbing interest—it is unrivalled. The Bible is the first book to attempt a plausible cosmogony. It contains all forms of literature. No book has surpassed the Psalms in lyric beauty. In Ruth we have an idyl, where every page exhales the balmy air of fresh green fields. As a romance, nothing can surpass in interest and feeling the Song of Songs. For worldly wisdom, we look to Ecclesiastes. Job gurgles with the eternal problem of wickedness unpunished and goodness unrewarded. This is the first book in the gigantic literature of the Jew. It has its worthy successors in Babirol, Jehuda, Halevy, and Heinrich Heine.

In science the Jew not only distinguished himself in every department, but he has the specific merit of having acquainted the western world with the science, art, and literature of Rome and Greece, and the mathematics, chemistry, and medicine of the Arab through popular and correct translations. In fact, at one time they were the only repository of learning. In philosophy they present an unbroken line from Philo to Spinoza and Mendelssohn.

Let us pause here to explode a theory often advanced in regard to the Jew. That specious argument is often made that the Jew's wonderful superiority is due to persecution; that under the operation of social law—any other people similarly treated and environed would emerge with the same faults and virtues and resultant superiority. It is false, and without foundation. The persecution one has in mind when this argument is made is totally and wholly different from the persecution which has been so lovingly laden on the Jew. Sects, groups, parties, classes—have been perse-

cuted for an idea. It was temporary and territorially restricted. But the rage against the Jew embraced his body and his soul, and it extended from one end of the world to the other. Time brought no healing balm, no tender word, no respite. Space held out no protecting arm. It began on the throne, and descended to the vilest hovel. The infamous Constantine was emulated by the unkempt rustic, the ignorant understrapper, and the lowest blackguard. A badge of honor and enterprise was it for everyone to bark at the heel of the Jew. No nation or race on earth has been thus so universally and so uninterruptedly hounded down, and emerged—not only unscathed by, but superior to, his enemies. Egypt, Rome, Greece, Assyria, Babylonia, and some minor Occidental nations, faced the hostility of a new empire and perished. The Jew faced all and still lives. Only to the Jew has God vouchsafed the power of such endurance. How is it that the great Lombroso, most keen in scientific research has observed, and without refutation, among a great many peoples whose civilization is old, the unerring signs of decay and degeneration in their material, moral, literary, or scientific status, or all combined, as in the Spanish, the French, and Italian.

It shows that though capable of great effort, these civilizations lack the physical and moral fibre for sustained effort. Not so with God's chosen people. In them there is always a latent force which manifests itself as soon as the political or social arena widens for the display of their hidden powers.

But if any proof was still wanting to put the stamp of selection upon the brow of Israel, it will be found in the grand crisis of its existence. Whenever the hand of the oppressor deemed to be heavy on the Jew and according to all human experience—only a supernatural power could save

them from certain doom, God arose and lifted them up higher and greater than ever before.

When the Pharoahs had crushed the proud descendants of Jacob and reduced them to bondage, and it looked almost as if they would soon lose their identity, there came the man of iron will, the philosopher, the law-giver, the political economist, the statesman, Moses, and knitted them together into a nation of priests, and gave them a land flowing with milk and honey.

Again the chosen people fall from grace. Again they are captives in a strange land. Dark clouds settle over them. Their knowledge of the Bible is gone. Their own tongue is almost forgotten. Everything points to a speedy obliteration. Behold, Ezra, a second Moses, appears. He gathers the remnants of Judah, brings them back to their own soil, and, like Antaeus, Israel revives on the strength-giving touch of mother earth.

Next a crisis of greater moment. The previous struggles involved only their physical existence, but at the time of the Syrian dominion, their religion and morals were in jeopardy.

The vain Antiochus, with his eagerness to spread Neo-Greek culture, that degenerate offspring of true Greek culture, not only resolved to destroy Judah physically, but Judiasm as well. Corruption had crept in so deep that the high priests had gone over to the enemy. This enemy had a veteran army, trained and led by the best Greek generals, considered the greatest masters in the science of war.

To oppose them rose a small select band, led by a priest and his sons. It seemed that such an unequal struggle could only end in disaster and annihilation; but Almighty God again makes good his promise, and again the chosen people are saved as if by a miracle.

Jehudah Makhabi, with a force of six thousand men, repulses an army of seventy thousand, and re-conquers Jerusalem.

When Jerusalem was destroyed by the Romans, the Jews recognized their peril. It was not any more the fear of political and social independence, but the preservation of their moral and intellectual life, their culture, the continuity of their development. In other words, there were endangered all the qualities that constitute the racial entity, and God again watched over His chosen people and produced a Jachanan Ben Zaccai. He at once grasped the situation. He recognized that Judah's mission from now on consists not in the rehabilitation of the temple, but in erecting a moral and social edifice, solid and everlasting—the school. He therefore retired to Jabne and opened an academy for the study of the Holy word. The ultimate outcome was that gigantic structure known as the Talmud and commentaries. It has supplied the mental pabulum for the Jews in the dark days of the Dark ages, and it is still an inexhaustible mine for the scholar of to-day.

The Renaissance came and the human mind awoke from its long slumber. It assumed new vigor and soared higher and higher, and reached the high water mark in the nineteenth century. It left the Jew who was groaning under oppression, far below the standard, shut up in the Ghetto. He neither was nor had part in the life around him. The aspirations of the nations around him, their aroused national feeling, stimulated by the study of the humanities, left the Jew untouched, because his enemies kept it from him. Yea, being used to the jargon, its very language was foreign to him. His enemies pointed with scorn to this conglomerate body outside of the body politic. They considered him an

inferior being, beyond the pale of civilization, and unworthy of any political right. The Jew had either to identify himself with the learning around him, or remain a Pariah.

Then again, God, with his all-protecting care, turned his face to Israel, and there arose another Moses—Moses of Dessau, and the chosen people were again saved. He initiated modern Judaism; he gave them a language; he opened up to them modern literature, and through his power the walls of the Ghetto began to crumble. He widened the scope of their faculties and broadened the measure of their existence; and once more the Jew set his eyes upon the stars.

Organized wealth presses heavily upon the lives of the world's toilers. There appears no rescue. God uses his chosen people again. Marx and LaSalle blaze the way for redemption; and labor leaders, great and small, consciously or unconsciously, turn to them for inspiration, for hope, for light, for relief.

Last comes a world crisis. Europe is armed to the teeth; America is ready and resolute. Christianity and the Christian people cannot subdue the terrible fires of conflicting commercial interests. Strange and miraculous events take place. There comes a Jew—DeBloch. He writes a book of some four thousand pages, a complete sociology touching every conceivable question affecting the civilized world, and the czar calls a Peace Conference at the Hague. While Herzel and Nordau raise the standard of the lion of the tribe of Judah, and from Zion's mount will come the voice—the only voice which can call together the east and west, for it alone comprehends both—the voice of Israel to bring peace to the world. Thus has God put his finger upon them, and made them the chosen people.

THE DOCTRINE OF MASONRY

At DeSoto Lodge Reunion

I am sensible of the compliment which your fraternal courtesy bestows. I comprehend in its every phase the subtle stirring within the body of the Lodge which renders the kind welcome. May I say, with due regard to the amenities, with that commendable trepidation which shrinks from indelicate trespass upon hospitality, that the tribute accorded me marks here a step in Masonic progress most acceptable to the Great Grand Master which is in heaven, who maketh his sun to rise on the good and on the evil and sendeth rain on the just and the unjust. To the Bible we turn for all our Masonic inspiration and philosophy and ethics. Guided by its substance the real Mason has absorbed the spirit of truth and fairness and has discarded dogma and the letter which killeth, he has tried to live away from the dry husks of profitless debate and has drawn to his heart human sympathy, devotion, and loyalty. You have heard that our ancient brethren held their Lodges on mountains and other high places, not only that they might be safe from cowards and eavesdroppers, but because they thought that the sacrificial incense rose quicker and purer to the object of their worship.

So now we look back to the spiritual mountain tops and high places. There the great and solemn happenings occurred which made Masonic history, and lifted us nearer to God.

On Ararat alighted the dove with the olive branch to tell the world that God's anger was appeased. From Sinai's proud and lofty peaks came the law, which is the substance of our present practical code. On Horeb, Sinai's other ridge,

God put His hand before His face that man might not be utterly bewildered by His exquisite brightness. On Pisgah's heights Moses bade farewell to the people whom he loved, and went to his long rest with high honor, "The hill-side for his pall."

Rose from Mount Carmel Elijah the prophet in the pillar of fire to meet his Maker face to face.

Then Lebanon, with stately cedars, the charm and beauty of all earth's forest home.

And how shall you forget the little ridge on the east of Jerusalem, near the valley of Jehosophat. Here the Apostles are said to have composed the Apostle's Creed. Here Jesus taught the Apostles the Lord's prayer; here He was sorrow-laden and grief stricken; here the Jews mourned over the loss of the City.

As if the Mount of Olives did not hold enough of distinction and despair, there was another eminence just outside of and to the northwest of the Golden City. Its Hebrew name was Golgotha, which meant "skull." It was so called either because it was a place of public execution or that the mass was shaped like a skull. The Romans called it Calvaria. We know it as Calvary. Here occurred the world's tragedy. Here Christ, the best, the victim of the church and of politics, and not of his people, was crucified, suffering an agony, the poignancy of which we feel today. It seems that all God's world was dark and spiritless. The gloom was heavy and overspreading. There came no light except His white life and His white heart. Yet in importance and benefit to the world these mountains are as nothing compared to that nameless mount "set apart," says the good book, where Jesus preached His deathless sermon. "Ye have heard in the aforetime that it hath been said, thou shalt love thine

neighbor and hate thine enemy. But I say unto you, love thine enemy, bless them that curse you, do good to them that hate you, and pray for them that despitefully use and persecute you."

"Blessed are the merciful, for they shall obtain mercy."

"For if ye forgive men their trespasses, your heavenly father will also forgive you, but if ye forgive men not their tresspasses, neither will your father forgive your tresspasses."

"Therefore, all things whatsoever ye would that men should do unto you, do you even so to them, for this is the law and the prophets."

This doctrine harbors neither intellectual mediocrity nor mental mendacity. It has no place for hate nor prejudice nor intolerance. It does not protect the malevolent spirit which considers itself elect compared with an honest and sane mind which may subscribe to a little more or less than the government standard. If you have love and sympathy and kindness and are blessed with the divine spirit of fellowship as He was you may rightly say you are His disciple. If in your character you have not these elements, you must not claim for yourself such honor. He taught God's mercy is for all—for you and yours, for me and mine.

DEDICATION OF SCOTTISH RITE CATHEDRAL

Our age is imbued with the idea of law, and it is difficult to imagine minds which had no notion of it. But there was a time when men were born to no tutored habits, no preservative bonds—at the mercy of every impulse and blown by every passion. This was nature unconquered, and escape from this condition was a problem for the human race.

This struggle to subdue nature was a task beyond the

power of individuals, but until she is subdued human progress is impossible; and to this end, man is forced into social cooperation. Over the whole earth men live and have lived together according to some habitually observed form of social order. As man advances from the primitive family to the patriarchal family, to the village community, to the military colony and feudal system until he becomes the warp and woof of the highly complex, industrialized, social organism of today, under all forms of government from an absolute despotism to a representative republic,—in all these periods of growth there appears some definite order which binds men together in certain relations and which all are expected to obey.

At the foundation of this social order are the family, property and contract, and whatever is essential in these institutions is universal, and is found wherever and whenever men live together in society. Upon them is built the mighty fabric of our marvelous present civilization. Out of the slow but sure evolution of these institutions have come the Aladdin-like triumphs of human genius and invention, until man stands proud and erect, facing the East, with the sunlight of God shining full and fair upon him.

In the beginning, men came together in social intercourse because of fear of an unknown power whose lightnings flashed, whose thunders rolled, whose stars shone, and whose earth darkened to their awful consternation—now we are joined together in the sane worship of Almighty God, whom we no longer fear, but whom we endeavor to obey because of filial affection.

Upon these broad principles we come together and have laid the corner stone of a building dedicated to His service and to the use of man.

In this Cathedral—beautiful edifice that is to be—are centered all our hopes, our trials, our anticipations, our bright ambitions of a quarter of a century; they were not base nor tawdry, but our high effort to body forth in permanent form, to be seen and known of all men, the house and the symbol of what we sought and for what we stood!

We rival no institution which makes for righteousness; no man whose life is an open book; no system, cult or philosophy striving to bring men nearer together to raise them in moral force and strength nearer and nearer to their Maker.

We are not following any will-o'-the-wisp doctrine nor ethical chimeras. We are taking men as they are—not blindly subscribing to the absolute equality of men in the face of widely different races and peoples, histories and civilizations—and we are teaching the duty of men to lead lives of virtue, work and study, with the view of increasing the standard of private and public citizenship, of private and public honesty, and thereby deserve the name among the nations of the earth of an honorable and God-loving Republic.

We believe that we can aid in the accomplishment of this purpose by the growth and spread of Scottish Rite Masonry, and we will ever be ready and eager to lend our influence to all men who are striving to bring about an intelligent and discriminating fraternalism which will minimize the necessity of war and foster the principle of arbitration and amicable adjustment among the nations of the world. Thus only can we march onward toward industrial success and happiness.

So much for our attitude toward the outside world. I cannot refrain from a note of congratulation among our-

selves and gratitude to the body of York Rite Masons from whom we spring and from whom we derive our support.

This is the first birthday of our Cathedral. Let us celebrate it in honor and happiness, and ever remember that a small home with contentment therein is better than a palace with discord. Whatever differences of opinion we may have had as to the advisability of the present building of the Temple are now merged in one grand, concerted effort to complete the work already started and hand it down to our successors as a monument to the genius of Scottish Rite Masonry.

In this hour of dedication and rejoicing, let us bear witness to the counsel and affection, the hopes and faith, of the loving brethren who have gone before—they who, from their safe place in realms above, can say with like rejoicing: "Behold, I lay in Zion for a foundation, a tried stone, a precious corner-stone—a sure foundation."

TRIBUTE TO THE LATE RABBI MAX SAMFIELD

As we gathered to witness and to listen to the solemn, sane and simple midnight funeral service in the Scottish Rite Cathedral over his body, one remarked: "This night Dr. Samfield will have nothing to say," and the instant comment of a friend was: "And yet, tonight he speaks loudest."

Indeed, as he lay there in that plain pine box, silent, stark and stiff, the echo of his many kind words, his many learned discourses, his brilliant responses to toasts, especially the eloquent address delivered to the Knights of the Rose Croix about ten years ago on the Paschal Lamb, which brought tears to the eyes and joy to the hearts of his hearers, his ad-

vocacy of the brotherhood of man and a simple monotheism stripped of idolatry and technical theology, was loud and manly.

His was a gentle and useful life. So far as he could discern and know every human being was a child of God and therefore his brother or sister. Thus it was that his words of wisdom and comfort, his aid and his sympathy were given without discrimination of race, creed, or conditions.

His character was positive and fine. There was no fictitiousness in his ministrations, his spoken word, his friendship.

There must necessarily have been something great and appealing in the make-up and character of a man whose death is deplored by a whole community. There must have been something keenly spiritual in the soul of the man for whom praise and affection and respect were unanimous and sincere. Certainly he was not perfect, though there was, after all be said, little to criticize in his life and his work among us. So the criticisms during his eventful life were few and far between, superficial and pitiable.

His influence and example were always for good and they brought the people of this city closer together and did much to banish misunderstanding and narrowness. He meant much to Judaism and the Jews. He gave the Jews a standing in Memphis. He walked uprightly in the light, in righteousness and broadmindedness, and because of this the voice of prejudice was to a large extent stilled or changed to a murmur of admiration.

Yet withal he was neither time-server nor trimmer. His convictions were firm. He always was arrayed openly on one or the other side of questions affecting the welfare of his

people, his city, his state, all of whom he loved so well. He was never neutral.

Few men whose lives count for anything are neutral. He knew and believed, as all great men have believed and known, that civilization is the result of continued victory of right over wrong in all the departments of human struggle. Accordingly his good right arm and great heart were always with the right as he saw it and be it said he always saw clearly. The master Italian describes thus the state of the neutrals in Inferno:

> This wretched state
> The sorry souls of those endure
> Who without shame and without honor lived.
> They are commingled with that cariff crew
> Of angels, who neither rebels were,
> Nor true to God, but for themselves.
> In order not to be less beautiful,
> Heaven drove them out; the deeps of Hell receive them not
> Lest damned souls should glory over them.
> Mercy and Justice disdain them:
> Speak not of them, but look and pass.

So for the right he was ever ready to fight and ever willing to palter with the wrong. He died poor, only in worldly goods.

Goodbye and good night, good man, good rabbi, good husband, good father, good friend and brother, and may our Father who is in Heaven have you in His holy keeping.

WELCOME I.O.B.B. CONVENTION

There is a lonely river in the midst of the ocean of mankind. The mightiest floods of human temptation have never

caused it to overflow, and the fiercest fires of human cruelty, though seven times heated in the furnace of religious bigotry, have never caused it to dry up, although its waves for 2000 years have rolled crimson with the blood of its martyrs. Its fountain is in the gray dawn of history and its mouth is somewhere in the shadows of eternity. It is the Jewish race. Thus spoke our friend Senator Vance.

Again the river rolls red with the blood of its martyrs drawn by the sword of Germany, Austria, Poland, Hungary, Russia, and the gleam of that sword is glinting in lands heretofore not thus lighted. Too often the Jew helps to burnish this sword stupidly by affecting in a lordly manner bitter class distinction within its own fold, thus furnishing the Burton Hendricks the chaste chance of damning the Jew with faint praise.

In each generation, says the Seder service, an enemy has arisen to destroy Israel, but in each generation the hand of the Lord has delivered him.

You are welcome, thrice welcome, as brothers and soldiers in the hand of the Lord to save us from the myriad enemy of this generation—to save us not by the sword but by an undivided allegiance to our Country, by righteousness and loving kindness and a greater and still greater faith in the God of our fathers who has never forsaken us.

SCHOOL AND HOME

Ever since public education and the public school system have become important factors in our country's social development, there have been many discussions as to the relation between the home and the school and their relative duties and obligations.

This short paper will not rise to the dignity of a discussion; it will simply repeat what has been said. It may not repeat elaborately nor will the matter be put so well; but it is hoped that it will do some good to recall some few plain truths.

First, it is to be always remembered that the children were not made for the schools—the schools were made for the children. Much trouble may be avoided if this truth is kept always to the forefront of any discussion about schools. As soon as the teachers absorb this idea, there is a natural and sub-conscious tendency on their part to adapt the school to the average pupil, and to take a little more care and exert a little more patience with the pupil who is not average, but who is below average. The pupil who is above the average is generally well provided for by a system of sliding scales of promotion and that great spur—judicious praise and encouragement.

There is a great deal said and written here lately about juvenile delinquents and the cause and remedy. After the matter is considered somewhat a little calmly, we will find that the delinquents are not so much delinquent as their adult masters. The word "environment" like Charity, has been made to cover a multitude of sins, and since the biologists and social evolutionists popularized the word it has been worn to a frazzle.

Juvenile delinquency depends wholly on economic cause. The environment which produces the delinquency is the outcome of the unequal distribution of the products of the earth, which includes, of course, the monopoly of machinery by the few. When a child has not the "environment" to get a good hot bath in the winter time and a good cold bath in the summer time, and clean clothes, and plenty of the nourishing

food which it needs for its young body, it is apt to be "delinquent." Its adult masters would also be delinquent under similar circumstances, only more so.

These truths are not brought home so forcibly to teachers in the South and other comparatively sparsely settled communities; but in centers where population presses on subsistence, which it so cruelly does in some portions of our country, the teachers are face to face with grave problems, touching the making of good men and women for the commonwealth, and they are meeting those problems bravely and successfully. The best, the most cultured, the most refined, the most highly capable teachers, men and women, are drafted to the truant schools, the backward schools, and the probation schools, and they are scientifically solving the difficult task of giving to the children home influence and school influence at the same time. The so-called "cures" out of these schools are largely in the majority and, according to the best reports, are growing up to be as good, if not better, than the average pupil. These teachers struggle with boys and girls who have no home "environment" or a vicious home environment.

Nearer to our native heath, the teachers suffer from a milder form of delinquency. They suffer from the fact that a large number of children "boss" the home and parents and have no idea of subordination to proper control. The parents must not shift the responsibility of teaching and insisting upon truth and orderliness and proper obedience on the school teacher. A parent who permits continuous and uninterrupted impudence, pertness, disobedience and unchecked wilfulness, to say nothing of needless indulgence, need not expect Good Conduct Reports from school and then become offended when the teacher sends home bad reports. Lack of

concentration, lax study habits, refusal to abide by or constant violation of reasonable disciplinary school rules, may sometimes be traceable to "Adenoids" and near-sightedness and difficult hearing, or the consequences of some insiduous disease (and of course these exceptions are not to be overlooked); but most of it is due to the fact that in fairly well-to-do communities the children are suffered to do pretty much as they please. The parents should see to it that they assist vigorously and earnestly in teaching discipline and, above all, truth and politeness, and the teachers will do the rest. The teachers have done so in the past, and they may be relied upon to do so in the future.

The teachers are not angels, but their pay is scant and they stay on the job regularly, and although they may have a whole lot to learn—the parents have got something to learn too, and the remedy for delinquency is for the most part in their hands.

RESOLVED: THAT IMMIGRATION BE RESTRICTED

ARGUMENT FOR THE AFFIRMATIVE

The question for this afternoon's discussion is the resolution that immigration be restricted. We have been assigned to insist upon the affirmative. Let us confine ourselves closely to the real issue. Let us not confuse the proposition that immigration should be restricted with the proposition that there should be no immigration.

We are not discussing whether immigration should be prohibited but, given any state, at a given time, should it restrict immigration by establishing certain rules, regulations and requirements for the admission of aliens. Going at once

to the heart of the question, the following unassailable argument presents ifself:

Primitive man had three enemies, nature, wild animals and other primitive men. He bent all his energies to get something to eat to keep alive. Then he turned his attention to keeping what he got. Next, the problem of life developed when the invention of getting more than was immediately necessary and laying it aside for a rainy day, suggested itself. Here is the point where the civilization of the Twentieth Century took its root, and if this primitive man had not kept his enemies from getting what he had thus laid aside, there would have been no social progress. Next, he took a female and constructed a home. Thereupon he protected this home as he had formerly protected himself and thus developed the primitive group. The primitive group was made up of these homes banded together for self-protection and the males kept all enemies and disturbing influences off of their territory. Then these groups formed larger groups and so on throughout countless ages until there obtained the intricate modern state.

These modern states act and must have acted and must in the future act in principle as did the primitive group and groups. They must do all those things which tend to their preservation and insist on all such rules, regulations and requirements for those within and those desiring to come in, as will in the highest degree conserve their assets natural and acquired. For thus only, may their lives be easier and the struggle to live lighter.

They must keep out all persons and influences which weaken their economic, physical, mental and moral power. They have learned from experience, slow, hard and awful to

contemplate, that self-preservation is not only the first law of nature, but is the first law of an exalted altruism. They have learned that a sick and helpless nation is no more benefit to itself than a sick and helpless man to himself. They have learned that unless one is able to help one's self, one is unable to help another. They have learned that in order to work out its destiny, it must take the first and highest-grade care of itself; and after it has performed that duty fully, broadly and intelligently in respect of itself, it may hold out its strong arm and sympathetic heart to assist and help those who have unfortunately not been able to successfully meet the struggle for existence, which is an insistent and never-ending problem.

This principle is stated by Marburg: "If it is urged that a liberal humanity dictates that our shores should continue to be a refuge for the oppressed of all nations, a sufficient answer is, that an enlightened and progressive nation serves the world best by a due regard for its own interests."

Biology teaches, as is above hinted, that the life of man on earth is an exquisite struggle against nature and against other forms of life. The importance of this fact comes out into bolder and bolder relief as time goes on and social problems press forward with greater and greater intensity. The earth is Nature's endowment to man. Out of it he must wring his support. The amount of that support is limited by the economic law of diminishing return, which is that after a certain stage of cultivation has been reached, the soil fails to yield a proportionally increased return to new applications of capital and labor. On the other hand, the biological Law of Population is that population is capable of increase beyond any assignable limit. With each successive increase there is an increased demand for food. The soil, however, is a fixed

quantity. On account of the diminishing return it becomes less and less able to feed the increasing population. Want and misery are the inevitable results of the unrestrained action of these two laws. The restraining force is man's inventive power. Out of the struggle he emerges with improved agriculture, followed by the growth of machinery and organized industry. These two laws are the main spring of human history which Professor Tyndall says is "the record of a vast experimental investigation—of a search by man after the best conditions of existence. The conflict of these laws is a guarantee that the task of civilization will never be ended and that the need of more energy, more intelligence and more virtue, will never cease while the race lasts."

The task of any modern state, then, or of any state at any time, is thus an unending and arduous one in preserving its territory and its people. This is the foundation of its life and progress. For the progress of this state, it is necessary that its people have room to stand and work and have protection from all outside interference, which would interrupt its task of civilization. Its people must have room to stand and work and have protection from violence and disease and unlawful dispositions, for such would not only interrupt their work but weaken their mental and physical power and hamper their progress in their struggle toward higher planes of existence.

The fundamental goal in every civilizing process is the definite increase in the margin of existence. This means more leisure; more leisure means more refinement. More refinement includes a broadening of all sympathies and a development of all humanities.

Hence, if a state had its borders full of its own, then no one

can reasonably object to a rule prohibiting any other person coming into the territory, be he ever so fit, at the risk of its own people. If the state was healthy, no one could reasonably object to a rule which permitted a stranger to come into the territory, but required that this stranger be free from contagious or vital disease which would threaten the health of its people, incapacitate the stranger from making his own living, result in his becoming a public charge, increase the burden of its people and by so much, retard the civilizing process in this state. If the state was law-abiding, no one can reasonably object to a rule that criminals and delinquents and abnormals should not be permitted asylum here to increase the burden of the state, make it less law-abiding and thus be crippled in this civilizing process.

The whole civilization of England and America, its laws and its liberties, all is built on that natural rule that a man's home is his castle and his person is sacred. This is but another way of stating that self-preservation is the basis of human progress.

Self-preservation does not exclude the idea of charity, of loving kindness and helpfulness and generosity, but one must attain and preserve one's own life and strength in order to be able to gather sufficient capital, moral and material, to be in a position to exercise these virtues. A man who cannot swim, cannot save you from drowning, and a country which unrestrainedly permits its territory to be filled with the criminal and the delinquent, the ruffian, the shiftless, the diseased cannot save its own from economic disaster and moral failure.

This sufficiently answers affirmatively the question, "Should immigration be restricted?" That is, should a country make reasonable rules, regulations and requirements

for the admission of aliens. Our own country is a prime example to use in applying the doctrine for which we contend. In homely but straightforward phrase, the question resolves itself into this:

"Should the United States make it reasonably hard for aliens to get into the country, or should they make it so hard as to make it practically prohibitive?"

From what has been said, the premise is firmly established, that there should be restrictions on immigration, but what these restrictions should be, constitutes another question. We contend that as our country is not overpopulated and by no stretch of the imagination can we point to a time when it will be overpopulated, it is not necessary to prohibit unconditionally immigration. Not all the country is being developed and made to yield crops, so that it is well to permit all men sound of mind and body to come to assist in the task of its development, to help work. There should be all reasonable restriction surrounding immigration and all these restrictions should be but variant expressions of the same rule, viz: KEEP OUT EVERYBODY WHO WILL HURT US AND LEAVE IN EVERYBODY WHO WILL HELP US.

We do not discuss any particular restriction, but only demand that it be tested by this standard. All arguments in favor of unrestricted immigration are built on a misconception of the real question at issue. No one contends that the United States, for instance, is in such a condition that it must prohibit immigration of any kind because there is no room for its own people, but the essence of it is, granting that there is sufficient room, to support a greater number of people, shall they let any and everybody good, bad, and indifferent, without any requirement except their own sweet will, come into the United States? Such unrestricted immigration

should not be allowed. It is suicidal economically and morally, and contrary to the primal law which God has implanted in the human breast for the purpose of working out the salvation of man.

It will be well before we yield to unrestricted immigration, to take up the problem of distribution of congested centers to see what cure we can discover for all the grave problems that demand solution because of the artificial distribution of wealth through artificial economic regulations. We have the problems of crime, poverty, disease, child labor, white slavery and countless other evils, the result of the unequal distribution of the world's products, to adjust, and the addition of every undesirable citizen within our borders, makes these problems harder to meet and to solve.

Unrestricted immigration means endless work without results, and immigration surrounded by reasonable restrictions, tends to the happy development of our country. America has the highest moral and economic standard of living and as Americans, we want in the words of President Wilson, "American life kept to its standards and then we are all upon a common ground, not of those who criticize immigration but who declare themselves Americans and insist that the standard be kept high."

What are and what are not reasonable restrictions present questions of much interest. Still the solution would always depend upon whether they came within or without the rule of aid or injury. And it would be profitable to discuss at some future day whether there should be qualifications as to

Race
Religion
Education

Capital
Numbers
Periodicity

As to health and delinquency the time for dispute has long since passed. Not even the least informed debate this. But as to the main issue, should a country safeguard itself by sane restrictions on immigration, whereby it protects not only its own people but indirectly protects the ignorant and helpless alien from the cesspools of crime and poverty and despair? There can be but one honestly logical answer,—Yes.

EDUCATION

No one unless one violates the canons of good taste by taking oneself too seriously, expects to say anything about education which is new to the average modern audience who are willing to listen to anything about it. The subject is too wide. It is divided into departments too numerous to mention but it may be permitted to speak briefly concerning a few fundamentals—merely to bring them again to our minds so we may not forget their importance.

No man nor woman who loves his country, whose heart is responsive to the demands of human happiness should or can minimize the essential fact that the salvation of the human race depends upon education. A really sane education originated with the first needs of man and developed along with the change and development of man in his rise from the least to the highest point in his progress. True education always changes with the changing needs of man. It must conform. It conforms to the government of the country or social unit.

The government conforms to it. Their reaction upon each other is such that it is difficult without careful analysis to say which is cause and which effect. Does government shape education or does education mold the government? Does the one or the other make the type or are they both contemporaneous, concurrent effects of various social causal forces at any given time? Certain it is that government and education are so closely connected, so bound up the one with the other from the beginning of the history of man until now, that a study of one means a study of the other. And one thing we learned beyond peradventure of a doubt, that the underlying principle of their connection is this: The freer the government the greater the diffusion of education among the people and the more restricted the government (meaning the less number of people who carry on the government), the more restricted is education among the people. So at a glance, my friends, you can see the vital connection between Democracy and Education. Where a few men—as an oligarchy, or one man—as emperor or king or czar, or a set of men—as a caste, arrogate to themselves what the people shall be taught, then woe to the people.

If a few men may lay down the standard of what shall constitute an education and then say who shall receive this education and then again say who has it not shall have no voice nor part in the government, then indeed the lot of the rank and file is pitiable and abject; then indeed may the rulers dress in purple and fine linen and live on the fat of the land and the rank and file "do the work."

The rise comes when more and more people say what shall be called an education and more and more people shall have it. Then will greater and greater number have the opportunity to take part in the government, then will more and

more be in a position to develop all their faculties and share more and more in the blessings which the perseverance and energy and inventive genius of man has produced for the benefit of mankind as a whole. I am not afraid to plant myself squarely and firmly on universal education no matter what it costs. If a government as big and supposedly free as ours can without the twitch of a muscle or the blink of an eye spend 2,000,000,000 dollars to drain Podunk Creek, then we can well spend 2,000,000,000 dollars for education so we will not in the future spend another 2,000,000,000 dollars to drain another Podunk Creek.

If the governments of the world would spend as much money on education (scientifically and properly mapped out and pursued) as they do on armaments, then one of these days the people would learn enough political economy and social science to know that the different peoples do not have to cut each others' throats or blow each other to kingdom come to produce and sell goods.

If more money is devoted to education than wasted on unbusinesslike and unscientific government, there will be a rise in the standard of living and a fall from the high cost of living. More education means more conservation of the nation's resources. It means then, more food and clothing, more health and nurture, more ease and leisure, more marriages and more children and more happiness, more human decent existence.

Yes, true education looking to all sides of man's many needs will solve our problems.

Yes, I have the moral spirit to say to you my belief that universal education is the world's panacea and although it comes on so slowly, it is coming even as our God will some day cause His face to shine upon us.

DEDICATION OF CORNER STONE, MASONIC TEMPLE

The history of social progress discloses various forms of government under which men have lived in their endeavor to fulfill their earthly destiny.

In all forms the effort has been to exercise the greatest number of their faculties to the limit, with the least interference, individual or governmental, compatible with social stability.

The form is not as important as the spirit in which its affairs are administered.

"A king or privileged class ruling in accordance with tradition, and trying to act for the best interests of the people, will give a larger measure of freedom than is possible under a democracy whose members have no respect for the past and no higher aim than their own selfish advancement."

Accordingly, Aristotle divided governments into two kinds: The one, wherein the welfare of the whole body of the people is paramount, which he called legitimate government; the other, wherein the welfare of the governing body is paramount, which he called illegitimate government.

Government by consent of the governed exists only when the welfare of all its people is the only aim of the governing body and when the governing body recognizes itself as a part of and not separate from all the people. This does not exist in a monarchy, an aristocracy, nor in an unrestrained popular government such as existed in France during the Revolution.

To set up a purely representative parliamentary government which could carry out the expressed will of the ma-

jority and protect the minority was the aim of the framers of the American Constitution.

To this end they devised a legislature whose sole duty it was to enact law; an executive whose sole duty it was to execute it; reducing the connection between the two to a minimum to prevent usurpation and providing an interdependence for effective work; and a judge whose sole duty it is to construe the law and keep the other two within the limits and spirit of the written constitution.

Either the President, Congress or the Court, with the aid of the people, could ignore the constitution in whole or in part but the whole body of the law of the United States is the expression of that self-restraint of the people which safeguards our life, liberty and property and it is the judicial department of the United States which represents the restraint of the legislative and executive and the common sense and self-restraint of the people of the United States.

It is this self-restraint which we must accept and do accept as our responsibility upon which responsibility rests the preservation of our political freedom. It is this self-restraint, too, upon which rests our moral, social, religious and intellectual freedom.

The struggle toward the establishment of self-restraint, in other words, this constant setting up of a corresponding duty and responsibility side by side with the demand and growth of every right runs through man's entire social development and is the basis of his social structure. It explains the vivid message of that bold Puritan fighter for the peoples' liberty and freedom:

"None comes into this world with a saddle on his back neither any booted and spurred to ride him."

To the spirit of this self-restraint we consecrate this corner stone upon which another and a new Masonic Temple shall arise.

Its form is unimportant as compared with the spirit in which its affairs shall be administered and its high purpose be accomplished.

It is the responsibility which we must accept and do accept then, to govern its affairs in accord with the honorable tradition of our order.

We owe our institution a debt which it is our duty to repay and we must accept and do accept the responsibility so that we may rightly bear the name of Free and Accepted Masons. She has given us freely and generously of her age, her tradition, her honors and protection. We need be neither rich nor famous, nor endowed with genius to repay this kindness. We need only be upright and honest, sincere and temperate; indeed we need only be gentlemen and we shall then have been faithful to our trust and discharged our debt of gratitude to the order of Freemasons over the whole world.

Let us hope that this Temple shall never house the cheat, the slanderer, the hypocrite or the coward. May it never be defiled by the lip-server, the time server, the Philistine. May it never be contaminated by the morally and masonically indecent and unclean, for we build this Temple to our God, our Country, our State, our friends and neighbors—all our friends and neighbors of all creeds for we believe that our God is the God of all. We build it in the memory of the Past, in love of the Present, and in fond hope for the Future; for as there has been no wrong-doing in the past, no shrinking from duty which has not left its malign influence upon us, so there has been no life which has testified

to righteousness, no act of self-denial and self-restraint but what lives in the present and will continue in our future unfolding life and abide with us always.

Such is the freedom of choice, the responsibility and duty of self-restraint of all men and masons to live their daily lives honestly and uprightly; to mollify prejudice, mitigate animosity, and restore good will.

Under such sanction and with contrite heart we lay this corner stone of the Masonic Temple of our beloved City of Memphis. God bless our City and all its people. God bless Masonry and this Temple.

May He cause the light of His countenance to shine upon it.

> "May His greatness flow round our incompleteness
> Round our restlessness His rest."

TRADE AND CO-OPERATION

Delivered before Advertisers Club

The land and the waters are man's basis of existence. The shore and the coast line, the mountain range and valley, the climate and the soil, the flora and the fauna, determine his growth and distribution over the surface of the earth, control his color and his stature, his weakness and his strength; mark his submission and resistance to the impartial and unemotional laws of nature; fix the standard of his life and death; initiate his struggle for existence by countless experimental conducts through countless ages which results in varied civilizations; set for him his task which will never be finished, the search for the best conditions of existence.

Though severely impartial, Nature nevertheless is kind and always wise—wise beyond the ken of man, so she taught him adaptability to environment to such an extent that he became lord over all the earth and everything therein.

Then she taught him barter, exchange, trade, commerce, and the division of industry upon which is built the civilization of the world.

Trade is the greatest civilizing factor. It peopled the earth, brought nations together, created and inspired all literature, science, art and invention, prose and poetry, customs and habits, manners and laws since man walked upright and will continue to create and inspire these evidences of man's miraculous achievements until the end of time when he will rest at last in the bosom of the great God, our common Father.

Our national character, our race ideals, our political theories, our morals and our religion are the product of our economic needs, or the motor reactions which become habitual as called forth by those economic needs. This is Professor Patton's statement. Closely analyzed it means that a free, fair and reciprocal trade, makes a free, fair and reciprocal people whose conduct must be of gentleness, of honesty and decency, public and private. Neither is there any doubt that low income means low morals and as income increases, morals increase. It is the duty of the hour then, ever increasing and ever present, to foster trade and business and protect it from artificial restrictions, so that less and less people will have their economic energies and life crushed out of them and more and more people will have a chance to make a living, with the result that our standard of living will widen and rise and our country and the whole world go

forward many steps to a reasonable happiness and well-being.

Our watchword then, must be trade and co-operation, and the stream of commerce must be kept clear of all injurious obstacles. It must be kept clear and clean and no element should be injected into it, which could in any wise disturb its natural and healthy flow. One of the instruments by which this condition can be obtained, is advertising, which has gained such an immense and wonderful hold upon the face and imagination of the business world, and above all things advertising in all its aspects, in its every channel, must be absolutely fair, wholly honest and entirely decent. I can remember the day when a person reading an ad in a newspaper or on a bill-board would laugh at it and say to his companion, "that's nothing but an ad," indicating that no statement therein was worthy of belief and that everything connected with it was a lie out of the whole cloth.

I can remember the day when if a merchant advertised that he would sell a bargain or sell goods at a reduced price, that he was considered a man of a great deal of impudence if he thought that anybody believed him. I can remember the days when advertising of every description was looked upon as a huge joke and the apotheosis of the situation took place when the consensus of opinion crystallized in the proposition that an ad was not expected to be believed. But happily, through the influence of men who have initiated and grown up with the business, these things have changed and the merchant and the ad writer and the newspaper have so conducted themselves and the idea has developed to such an extent that there are few if any, advertisements anywhere which are not given full faith and credit and the reliance upon the advertisement in this day and generation, is not

misplaced. And it remains with the merchant, the ad writer and the newspaper or publisher, not only to keep up this high standard, but to improve it along with the other arts and sciences, so that it will remain the beneficent element in commerce which it has become.