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THE JEWS OF LATIN AMERICA

INCLUDING SOUTH AND CENTRAL AMERICA,
MEXICO, THE WEST INDIES, AND THE
UNITED STATES POSSESSIONS

BY

HARRY O. SANDBERG

Assistant Trade Expert, Pan-American Union,
Washington, D. C.

[Reprint from the American Jewish Year Book 5678]

PHILADELPHIA

THE JEWISH PUBLICATION SOCIETY OF AMERICA

1917

Charles L. Chandler
With cordial greetings
and best wishes
Harry H. H. H.
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THE JEWS OF LATIN AMERICA
INCLUDING SOUTH AND CENTRAL AMERICA, MEXICO, THE
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POSSESSIONS

BY HARRY O. SANDBERG
ASSISTANT TRADE EXPERT, PAN-AMERICAN UNION, WASHINGTON, D. C.

INTRODUCTION

Before entering into a detailed consideration of the Jews in the various countries of Latin America, it may not be amiss to indicate in a general way the social and geographic conditions of the lands to be discussed. Naturally countries where the development is of a higher quality, where ideas are progressive and climatic conditions favorable, draw Jewish immigrants in appreciable numbers. On the other hand, few Jews immigrate into countries which appear backward in development and which lack those elements that make life agreeable and effort profitable.

The countries to be considered occupy a territory embracing over 9,000,000 square miles, or three times the area of the United States. Although for the most part they are merely in the infancy of their development, they already boast a total population of 80,000,000. A number of them lie within the tropical belt, while others are partly in the north temperate, south temperate or semi-tropical zones. In Argentina, Chile, Uruguay, and Peru, where the climate in many places is not unlike that of the United States, it is but natural that the immigrant should find conditions in his favor. Hence one meets there sturdy, vigorous, industrious, and prospering Jews.

Extensive agricultural pursuits and cattle-raising on a large scale have created the riches of Argentina and Uruguay, while vast mineral resources are sources of the wealth of Chile and Peru. Mighty Brazil has prosperous states in its temperate southeastern section, where one finds a foreign population engaged in various productive pursuits. Colombia, Venezuela, Ecuador, the countries of Central America, and the islands of the West Indies, have populations that are largely Indian, negro, and mestizos. Their climate, except in towns located at high altitudes, is hot and humid; hence their peoples are not so active or vigorous as those in cooler latitudes. As a result we see in such localities neither the material development nor the numbers of European immigrants that are to be found in the first group of countries.

Immense as many of these countries are territorially, they are, with but two or three exceptions, but sparsely inhabited. Railroad and steamship facilities and other means of communication are not adequate, so that travelling is frequently attended with much hardship and inconvenience. Another feature which is characteristic of most of these countries is that they contain few large centers. The capital is usually the country's one big city, and is commonly located in the interior, high up in the mountains, where the climate is cool and the air invigorating and salubrious. From the capital city radiate the social, political, and economic activities of the country. Of the lands under review, Argentina, Brazil, Chile, Peru, Uruguay, Venezuela, Colombia, Mexico, and Cuba have a few fairly well populated towns in addition to the capital city. The coastal or port towns, especially those located on the Pacific side and in the tropic belts, are hot and humid; they contain but a small native population with very few foreigners

and only a handful of Jews. In the small interior villages or "pueblos," the native population of the lower classes pursue a simple, primitive mode of existence.

The official language of Brazil is Portuguese. In Haiti, French is the language of the land. In all the other countries of Latin America, Spanish is the official tongue. On the islands of Jamaica, Curaçao, and the Bahamas, English predominates, although German, Spanish, Dutch, and French are also heard.

Considering the number of countries involved, their large total population, and the vast territory over which they extend, the sum total of their Jewish population is small, about 150,000. The Ashkenazic or Central-European Jew constitutes nearly 80 per cent of this total. The other 20 per cent is divided between the Sephardim and the so-called Oriental Jews, meaning by that term immigrants that claim descent from the Spanish and Portuguese Jews who settled in North Africa, Turkey, Asia Minor, and contiguous lands in the fifteenth and sixteenth centuries. In the islands of the West Indies and the adjacent countries of Venezuela, Panama, and Costa Rica, the Jewish population is distinctly Sephardic, being composed of the descendants of families who migrated there from Holland where they had first sought refuge from their Spanish and Portuguese persecutors. Curaçao, which was captured from the Spanish in 1534, received a large number of the Jews fleeing from Brazil, while again some exiles sought refuge in Surinam and Jamaica.

In these islands as well as in the adjacent countries there are found to-day splendid types of Jewish men and women who claim direct lineal descent from noble families of old. They have entered into every phase of the national life of their

respective lands, and have prospered with them. As a class they are highly esteemed and respected. These people, who may be justly termed "native" Jews, often hold public office, serve their countries abroad, are occasionally honored with decorations, and appointed on diplomatic, official, literary, or scientific missions. They have kept their family ties intact, have seldom intermarried with Gentiles, and have preserved the best and most sacred of the traditions of the race. They live Jewish lives in the best interpretation of that term, and have attained a high social status, and members of such families, who have migrated to neighboring lands for commercial purposes, have carried with them the splendid influence and dignified prestige of their parents as well as the quality of their Judaism.

The Ashkenazic or European Jews are among the more recent arrivals. They constitute the bulk of the professed Jewish immigrants in Argentina, Brazil, Chile, Peru, the Central American countries, Mexico, and Cuba. In some of these lands, Russian and Roumanian Jews prevail; this is particularly true of Argentina, where the Baron de Hirsch agricultural colonies are established. In other countries, either the German or the French Jew predominates. There are also, as previously suggested, the so-called Oriental Jews from Turkey, Armenia, Syria, and the Balkan States. This class marks the most recent Jewish immigration into Cuba, Panama, Mexico, and even the various countries of South America. Their lot is perhaps not quite so fortunate as that of their Ashkenazic or Sephardic coreligionists. The fault is not due, however, to any conditions of the country in which they have chosen to seek their fortune. Rather may it be attributed to their own idiosyncracies. It is from this class

of immigrants that the itinerant merchant, or pack-pedlar, is mainly recruited. They trade with Indians and mixed-breeds, eking out a humble existence, and sometimes accumulating a little money.

Broadly speaking, it may be said that so far as it is possible for them to do so, the Jews in these various lands try to keep alive those bonds of unity which have ever characterized Jewish community life. Living, as many of them do, away from all Jewish institutions, removed from the currents of Jewish thought and life, with no religious or ceremonial customs to remind them of their ancient heritage and traditions, they yet keep alive their Jewishness. It is likewise pleasing to note that in the lands under discussion the racial or religious attributes of the Jews are seldom singled out for comment or otherwise unduly emphasized. It is equally gratifying to record that the condition of the Jews who have migrated to these sections during the last half-century is, in the main, favorable and encouraging. Regarded as strangers they occupy in the eyes of the native population the same status as do other European immigrants. The fact that they are Jews is of no particular moment to the native. If any comment or observation anent their belief or racial extraction is made, it probably emanates from the lips of the non-Jewish European residing in that country. There is, of course, this one difference in their economic activity: the Jews, except in the colonies specially organized for developing the soil, engage principally in commerce and trade, while other foreigners occupy themselves quite largely with cattle-raising, mineral development, and agricultural pursuits.

As to the relations existing among the Jews themselves in the various countries, the same lines of cleavage as exist in the

larger cities of the United States exist here also, although the lines are not so sharply drawn, while in matters of charity, worship, or other broad national movements, there is remarkable unity of action.

The politics of South and Central American nations are managed by the natives themselves, political offices being usually held by them alone. True to their Latin temperament and instincts, they are jealous of their rights and their sovereignty, and will not brook foreign interference in their internal affairs. Insofar as the Jews come to these countries from other lands, they, as foreigners, quietly pursue their commercial, financial, or other activities, avoiding political entanglements. Indirectly, however, it has fallen to the lot of some of them, through financial operations, to take no small part in the material development of the countries in which they live.

The Jews of South and Central America engage mainly in retail and wholesale trade. These activities cover practically every article and commodity, as, for instance, automobiles, cash-registers, kodaks, and other widely advertised lines of wares. The largest jewelry shops are usually conducted by Jews. Very often a merchant with a central place of business in the capital will have several branch stores scattered through the interior towns, in charge of younger men who have come to these countries not only to learn the language of the land, but also to study the needs and peculiar characteristics of the people as well as to receive a practical training in foreign trade, methods, and markets. Manufacturing, to a limited extent, is springing up in Argentina, Brazil, Chile, Uruguay, Mexico, and Colombia, the manufactured articles including shoes, clothing, cotton textiles, some woollens, furniture, and

a few other common necessities. The countries cannot, however, produce enough to supply their home needs, and are especially dependent upon Europe and the United States for machinery and for labor-saving devices. The industries are mainly in the hands of natives, aided and encouraged, in many countries, by the larger Jewish merchants.

Besides trading, many of the Jews do a banking and export business. The larger merchants advance money to plantation owners to aid them in gathering in their crops, or in bringing to market their rubber and hides. In turn they receive the products, and act as the planters' commission exporters. Thus a quasi-banking transaction springs up, many concerns maintaining special banking and money-exchange departments.

There are a number of Jewish professional men in Jamaica, Curaçao, Surinam, Venezuela, Colombia, Costa Rica, Argentina, and Brazil. In nearly all the other countries there are one or two Jewish physicians or dentists who have gone there from Europe or from the United States.

Despite all the favorable conditions and opportunities, one is impressed by two facts: the absence of Jewish women, especially among the Ashkenazic Jews, excepting, of course, in the agricultural colonies of Argentina; and the earnestness and frequency with which the men express the hope of returning to their native countries. As a result, the majority of Jews in these lands are bachelors, and look forward to the time when they will be able to go back to their own countries, though as a matter of fact only a very small number do return, the "tropical germ" being a most persistent one.

In these lands there are few Jewish organizations or societies. Nearly every country has some sort of charitable association for mutual help and for the care of the needy or

the stranded. Jewish cemeteries exist in over 90 per cent of the Latin-American states, and wherever possible, there is some sort of religious congregation. Argentina, Brazil, Panama, Jamaica, Curaçao, and Surinam have synagogues and temples, usually with their own rabbis. In the other countries the Jewish populations assemble for worship during the high holidays. On these occasions they employ a rabbi from the United States or Europe, or else some member of the congregation, well versed in biblical and talmudic learning, officiates as leader. Where there are no religious edifices, services are held in the home of some member, or in a public hall. The only Jewish hospital is in Buenos Aires. In Kingston, Jamaica, there is a Jewish charitable institution and hospital combined.

As a rule, Jewish children are sent to private schools in the countries in which they live. In a few of the capitals, where the educational system is well advanced, the children attend public schools. In the Argentine Republic there are special schools in the agricultural colonies conducted under the auspices of the Jewish Colonization Association. The instruction is both religious and secular in character. For university education and professional training Jewish young men usually go to Europe. Where there are synagogues and temples with rabbis, the children receive rudimentary instruction in the Jewish religion and in Hebrew. At other places the young acquire religious inspiration and teaching from their parents or grandparents and from the observance of the ceremonies of the faith in their homes. All the children are bi-linguists. They speak the tongue of their parents, and have, of course, a command of the language of the land in which they reside. At present, Argentina is the only country that has Jewish

newspapers. Here are published four such periodicals, two dailies and two weeklies.

Little is known about the large Jewish population scattered throughout these South and Central American countries. The true extent of their numbers cannot be determined. Some authorities place it as high as fifty to sixty thousand. And even if this number be added to the 150,000 known Jews, it cannot be said absolutely that this represents the entire Jewish population. For the difficulties in arriving at definite figures are very great, nearly all of the countries listing their immigrants by countries of origin. Many Jews enter these lands thus classified, and distributing themselves into interior towns and outlying districts, they neither come in contact with their coreligionists in the more thickly settled parts, nor do they have occasion to openly profess their racial origin. Consequently, in a census enumeration their identity as Jews is not disclosed. Sometimes, fearing prejudice on the part of the clergy or the natives, the Jewish immigrant keeps his religion a secret, or openly adopts the Catholic faith.

As one reviews the histories of the several countries, one discovers amongst the early founders, their officials, their leaders, and generals the names of prominent Spanish and Portuguese Jews. To-day, after the lapse of centuries, these names still figure prominently in the political and social life of the countries. But no longer do the descendants either recall their Jewish heritage or profess that faith. This accounts for the scarcity of professing Jews in many parts of Brazil, although it is a historic fact that considerable numbers participated in the capture of Bahia and Pernambuco by the Dutch, and that later many others migrated to Brazil and formed settlements for sugar production and other activities.

SOUTH AMERICA

ARGENTINA

The most interesting and by far the most important of the Jewish communities in the southern hemisphere are those of the Argentine Republic. The highly developed character of that country, its favorable geographic location, its enlightened and progressive government, and its rapidly acquired prosperity stamp it as one of the greatest and richest countries of the western hemisphere. It is situated almost entirely in the temperate zone, the climate varying from very warm in the north to cold in the south. Here Europeans of all nations can pursue the lives they have been accustomed to, without risk to their health. The country's chief exports are wheat, Indian corn, linseed, wool, hides, dye and tanning woods, frozen meats, and live stock. With one-tenth of its arable land under cultivation, it is already one of the world's great granaries.

Argentina is the melting-pot of South America. Its immigrant population, composed chiefly of Italians and Spaniards, has blended with the native stock, and has produced a new type known as the Argentino. Up to 1913 there was also a considerable influx of French, Russians, Austrians, Syrians, English, Germans, Swiss, and Portuguese, but since that year the bulk of the foreign immigration has been mainly Italian, Spanish, Russian, and Turkish. Thus Argentina is essentially a white man's country. Rich and resourceful though it is, it is still in the infancy of its development. The second country of Latin America in territorial extent, it is a little larger than the section of the United States lying east of the Mississippi River, and while it has a present population of nearly 9,000,000, it could easily sustain 75,000,000. Being so thinly populated, it naturally encourages immigration. The individual

is welcomed, but the principal means relied upon to people the soil is the establishment of colonies, hundreds of which, in prosperous condition, can be found throughout the Republic.

Buenos Aires, the capital, ranks, after New York, Chicago, and Philadelphia, as the fourth American city in size, and is the second largest Latin city, giving precedence only to Paris. It has a population of a million and a half, and is increasing in size faster than any city in the United States, excepting perhaps New York or Chicago. Its avenues, parks, public buildings, docks, and steamship facilities compare most favorably with those of the great centers of the United States or Europe. It has many sumptuous clubs, has newspapers published in nearly every modern language, including Yiddish and Russian, and, like the cosmopolitan city it is, contains special colonies or districts of Jews, Italians, Germans, and so forth.

In this country of wonderful opportunities there are estimated to be 110,000 Jewish inhabitants. Of this total, 65,000 live in the capital, Buenos Aires; the remainder are distributed over agricultural colonies, such as those established by the Jewish Colonization Association, or are to be found in the other cities and towns of the country. It is a striking fact that 90 per cent of the Jewish population in Argentina is Russian, the other 10 per cent including Jews from Roumania, Turkey, France, Italy, England, and Germany. Of the Jewish population in Buenos Aires 50 per cent are engaged in commerce and trade, 30 per cent in agriculture and stock-raising, and 20 per cent in the arts and trades, in banking, and the liberal professions. Among the artisans and tradesmen are tailors, blacksmiths, masons, carpenters, bakers, and manufacturers of caps, shoes, mattresses, and furniture. The tendency of the younger men among Russian and Roumanian

Jewish immigrants is to rise above the station of their parents. As a result, the colleges and universities of Argentina include in their student body many of the children of these immigrants, and the nation's Jewish lawyers, physicians, dentists, and engineers are largely recruited from their ranks.

The presence of such a large Jewish population in the capital city is not surprising. Situated on the banks of the River Plate, the gateway of the Atlantic, Buenos Aires has, from its earliest days, enjoyed those elements which make for an important commercial center; during the past few decades it has exhibited an extraordinary growth, along with which there have come into existence corresponding opportunities, so that the same factors which are responsible for the large numbers of Jews in the commercial and industrial cities of the United States and Europe have likewise attracted the current of Jewish immigration toward Argentina and concentrated so much of it in her metropolis. As to participation by Jews in politics, it is not very marked in the chief city, but in the provinces, and especially where the agricultural colonies exist, it is more pronounced. There is one Jew in the Chamber of Deputies of the National Congress and another in the Chamber of Deputies of the province of Buenos Aires. As to trade matters, the Jews are especially influential in the export of cereals, one of the most important sources of the country's wealth, and some of the largest and most powerful cereal exporting concerns are owned by them. The social status of the Jews at the present time is quite modest. In business dealings they are, of course, thrown into close contact with their non-Jewish friends, but socially their intermingling is somewhat limited. But while the older generation keeps aloof, the members of the younger more easily assimilate and, readily assuming the

nationality of their new home, mingle much more freely, and even take a keen interest in political activities. The Jews have societies and organizations, charitable, social, religious, educational, and nationalistic, of their own. They possess their cemeteries, and while there is but one synagogue in Buenos Aires, there are numerous chapels and houses for prayer. This synagogue was constructed sixteen years ago, and is the home of the Jewish congregation which has officially existed as an organized body for fifty years, and is in fact the oldest Jewish society in the country. Its rabbi is Rev. Samuel Halphon who received his education and training at the Paris Seminary. The colonies also had a rabbi, a graduate of the Berlin Seminary, but he died several years ago. These colonies, which are distinctly Jewish in character, observe the Sabbath strictly, though such is not the case in the capital or in other large cities. In the provinces, Saturday is recognized officially as the Jewish day of rest, the authorities permitting Jews to work on Sunday instead. The high holidays are observed by the Jews in all parts of the country with appropriate ceremony and due solemnity.

Because of the favorable conditions of land, climate, and peoples, there are found here the usual number of Jewish women and children to be expected in ordinary statistical calculations. Under the auspices of the ICA, there was inaugurated, about five years ago, a school movement, called The Jewish Religious Classes of the Argentine Republic, for the purpose of "promoting and propagating moral and religious teaching and instruction" among the children. This movement under the direction of Rabbi Halphon now includes more than thirty schools distributed through the capital and the provinces. The expenses of this school work are defrayed by

the ICA and by the parents of the pupils. The same society, moreover, has established some seventy schools in the colonies, where the children receive both religious and secular instruction, the latter in accordance with the official program in force in the public schools of the state. These colony schools are maintained almost entirely at the expense of the ICA.

A Jewish event worthy of special mention is that relating to the hospital erected in Buenos Aires by the Ezra Charitable Society, as one of the public institutions which the several foreign colonies have contributed as permanent memorials of the Centenary of Argentine Independence. This hospital will contain fifty beds, the most up-to-date surgical and operating rooms, an out-patient department, and numerous other modern features. The execution of the general plans is under the supervision of a Jewish engineer-architect, Jacques Braguinsky. Exercises in connection with the laying of the corner-stone of this institution were held on Sunday, October 29, 1916. Among the distinguished guests present were Colonel Martinez Urquiza, aide-de-camp and personal representative of the President of the Republic, and the governor of the province of Entre Rios.

Another commendable activity is the effort which the Argentine Jews are making to raise funds for Jewish relief in the countries now at war. While there is no central organization for that purpose, the existing societies in conjunction with certain Jewish leaders have collected more than 100,000 pesos (\$42,450). Furthermore, during the month of February, 1916, the Buenos Aires Zionist Society convened a Jewish congress which was attended by representatives from all the provinces, and formed an organization to urge equality of rights for Jews throughout the world.

At present there are in Argentina five periodicals devoted to Jewish interests. Four appear in Buenos Aires; one weekly, printed in Yiddish, is published in Entre Rios.

There is a strong feeling that there are in this country many Christian residents of Jewish descent. It is highly probable that numerous Jews who participated in the founding of Brazil, and were later forced to leave that land, made their way into Argentina, and became merged with the natives. This feeling is strongly emphasized by the fact that many historic families of Argentina bear the same names as some of the exiled Spanish and Portuguese Jews.

As for the agricultural and other colonies, there is a different story to tell. The colonists usually migrate with their families and relatives and form a group by themselves. Hence while in Buenos Aires the condition of the Jew is about the same as it is in the large cities of other lands, in the colonies, the mode of life being chiefly communal, the colonists, as such, live apart from their immediate neighbors. There are about 23,000 Jews in the colonies that have been established by the Jewish Colonization Association. These settlements are located in the provinces of Buenos Aires, Santa Fé, Entre Rios, Santiago del Estero, and the Pampa Central.

In addition to these 23,000, there are 22,000 Jews who are distributed over the cities of Rosario, Mendoza, Bahia Blanca, Tucuman, Carlos Casares, Cordoba, La Plata, and Paraña. About 40 per cent of them are engaged in agriculture either independently or in privately organized colonies, 60 per cent in commerce and trade, and the remaining 10 per cent in the professions. As in the capital, over 90 per cent of the Jews in the colonies and other places are Russians. In these communities there are few wealthy members and few poor ones.

Socially they are highly esteemed. They have their own societies and organizations for mutual aid and for charitable purposes. At Moiseville, province of Santa Fé, with a Jewish population of 3693 colonists and 1957 non-colonists, there is a synagogue. In Rosario, also in that province, there is a Jewish community-building where are centered the civic, religious, and social activities of the 5000 Jewish inhabitants. Santa Fé, in the same province, has a Jewish population of about 1000. Other important colonies with their populations are: Mauricio, Pampa Central, colonists 1696, non-colonists 1309; Clara and San Antonio, province of Entre Rios, colonists 5559, non-colonists 2140; Lucienville, in the same province, colonists 1848, non-colonists 1147; Santa Isabel, in the same province, colonists 972, non-colonists 95; Baron Hirsch, province of Buenos Aires, colonists 1466, non-colonists 544; and Narcisse-Leven, same province, colonists 1824, non-colonists 461.

In all the colonies the Sabbath is strictly observed; where there are no synagogues or chapels, services are held either in rented halls or in private homes. The children receive adequate Jewish teaching in the schools already discussed. Instruction in Hebrew obtains throughout the colonies, while prayer books, translated into Spanish and Yiddish, and historical and moral booklets are generously distributed. The immigrants who settle in these rural districts are industrious and law-abiding. They come mainly from Southern Russia, and although they know little about farming when they arrive here, they readily develop agricultural aptitude. By diligent application they have proved themselves worthy of the help granted them by the Jewish Colonization Association and by the government. Cattle-raising and dairying are now being

developed by them to a considerable extent. Given a generation or two of opportunity and prosperity, and there is every reason to believe that both the Jewish immigrant and his children will prove worthy citizens, adding to the vigor and wealth, as well as to the intellectual and commercial development of the Argentine Republic.

In connection with the colonies, it may not be amiss to summarize briefly some of the salient facts published in the latest report of the Central Administration of the Jewish Colonization Association. First, in addition to the immigrants who come to settle in the colonies, there are others (including some of the colonists themselves) who purchase lands in the villages adjoining the colonies. They are erecting residences and places of business, in the hope of developing new centers of population where they can do business and build up little industries, attracting also the native population of outlying and interior districts. Examples of this are the village of Basavilbaso, near the Jewish colony of Lucienville, Dominguez and La Capilla, near Clara Cazès at San Antonio, and Moïseville Center, near the colony of that name. Another interesting fact is that during recent agricultural fairs and cattle expositions, the exhibits from the Jewish colonies have brought forth warm expressions of praise, while the press of the country has paid high tribute to the colonists for the progress they have made.

According to the Jewish Colonization Association's report, there were 26,648 Jewish inhabitants in its colonies at the close of 1913. Of this number 18,900 were agriculturists, and the remainder were engaged in other pursuits. This total represents an increase of more than 2680 over 1912. Moïseville, one of the colonies which suffers least from the fluctuations due to climate or locusts, enjoyed a reasonable increase.

The colonies of Entre Rios, however, have suffered a slight decrease due to a failure of crops during the past three years. Altogether there are 126,551 head of live stock in these colonies, including 24,482 milch-cows. In the province of Entre Rios there are a dozen creameries which supply their product to the River Plate Dairy Company, while the manufacture of cheese has reached an important stage in the colony of Clara. Each colony has its co-operative society for the purpose of purchasing supplies and selling its produce to the best advantage, as well as for the discussion of common problems in connection with its farms. Within the past year two young Americans, graduates of the National Farm School, one of them a soil expert, the other a dairy specialist, have gone to Argentina to assist the colonists with their professional advice.

There were registered at the port of Buenos Aires alone, in 1913, 10,049 Jewish immigrants. There were 8557 in 1909, 6581 in 1910, 6378 in 1911, and 13,416 in 1912, and these figures do not represent the total Jewish immigration into all parts of Argentina, Buenos Aires being the principal, but not the only point at which immigration into the country takes place.

In connection with this study of the Jews of Argentina, it is of special interest to note in passing an article which appeared in the Bulletin of the Social Museum of Argentina, November-December, 1916. This publication which is printed in Spanish is the leading periodical of contemporaneous thought, and in the quality of its articles and character of contributors, it is similar to the *Yale Review* or *Columbia University Quarterly*.

The article in question is entitled "La Inmigracion Israelita" (The Israelitish Immigration), and is from the pen

of M. Bronstein. It is an able treatise setting forth in convincing fashion the salient characteristics of the Jewish immigration into Argentina, and leads to the conclusion that these Jews possess the qualities which are considered necessary for a desirable immigration into that country.

M. Bronstein lays stress on the diligence and application of the Jew, as well as on his aptitude for work, his high moral standard, especially that of his home and the female members of the family, his obedience to the laws of the country into which he migrates, and on his physical fitness due to the purity of the race. The Jew in Argentina is therefore a valuable asset. In support of his contention, the writer quotes from high Argentine officials commending the Jewish agricultural colonies and their schools, the standing of Jewish children in the public schools, the Jewish boys in the Argentine army, and other phases of Jewish life, refuting the charge that the Jew lives in isolation and does not properly assimilate in that country.

BOLIVIA

Bolivia is in size the fourth republic of Latin America. Within its limits could be included the combined areas of the states of California, Nevada, Utah, Arizona, Idaho, and Washington, or the territory of all of Germany, France, Italy, and Spain. It lies mainly in the tropics, but much of it is high in elevation, and has a temperate climate. The heat is often excessive during the summer (our winter), and much snow falls in the opposite season. Electrical phenomena are frequent, with hurricanes, detonations and cracklings in the air, strangely colored atmospheric phenomena and mirages. There is a population of over 2,500,000, but of this number

nearly 80 per cent is Indian, mixed, or negro. The upper class is very cosmopolitan. Bolivia is distinctly a mining country; it produces more than one-quarter of the tin output of the world, and its other exports include silver, copper, bismuth, tungsten, rubber, hides, coca from which cocaine is extracted, Peruvian bark, and other medicinal plants.

The number of Jews in Bolivia is from twenty to twenty-five, the majority residing at La Paz, the capital, located at an altitude of 12,300 feet, which is the center of the mining district, the terminus of the railroads, and the chief business center. These Jews hail from France, Germany, and Russia. There are but three women and one child, the latter attending the American Institute of La Paz. One-half of the resident Jews are owners of business establishments, the other half being employed by them. They rank well financially, and a few move in the highest social classes. They mingle freely with the natives, but there is only one case of intermarriage among them on record. The oldest Jewish family has been in the country but a dozen years, as it is only recently that Jews have begun to arrive here. Of the older Jewish residents, two are men of high standing and education, and possess flourishing business establishments. The later arrivals are men of little or no culture, and keep small dry goods stores or money-loan and exchange offices. There appears to be no observance in La Paz of either the Sabbath or the high holidays, neither are there any religious organizations, synagogues, or other Jewish activities to be found in this country.

BRAZIL

Brazil offers us a great deal in the way of historical interest, as the history of the Jews in this country begins almost simul-

taneously with the history of the country itself. There are to-day Jewish settlements in various parts of the Republic, but there is an absence of important communities even at Rio de Janeiro. There are several Brazilian Jewish agricultural colonies, more or less successful in their development. But the total number of Jews in the country is only about 5000. Brazil is vast in area and possibilities. Within its boundaries could be placed all of the connected area of the United States with nearly enough space left for Germany. While a large portion of its territory is located in the tropics, it has several prosperous cities in the temperate zone, to the southeast. Its population of 20,000,000 outranks that of any other Latin-American country. Rio, the capital, rapidly becoming one of the show cities of the world, has a population approximating 1,000,000. It is noted for its beautiful harbor, splendid boulevards, handsome public buildings, and great newspapers.

When in 1548, the Jews were banished from Portugal, a number fled to Brazil, but even here they did not escape the persecutions of the mother-country. While the Inquisition was never officially established in this country, it is a matter of history that many Neo-Christians and Maranos were sent back to Europe for trial before the Holy Office. By the beginning of the seventeenth century the Jews had become numerous and wealthy, largely, it is said, through having been the first to transplant the sugar cane from the island of Madeira. In the second decade of that century, the Dutch, proceeding with their ambitious schemes of conquest, set out to conquer Brazil. The Maranos and Jews are said to have assisted the Dutch, in the hope of warding off the introduction of the Inquisition, and the Dutch, on their side, seem to have relied upon the large Jewish population for assistance. At any rate,

when their fleets arrived at the port of Bahia and at Recife (Pernambuco), they found their expectations realized, and under Dutch rule religious restrictions were removed, and the several thousand Jews already there were soon joined by several thousand more from Holland. Great numbers also came to reside at Tamaraco, Itamaraca, Parahyba, and Rio. Pernambuco, however, remained the great center of Jewish population, becoming famous in the old world and in the new for its large Jewish congregation. Then with the overthrow of the Dutch régime, the dark days came back, many a brilliant scholar, writer, poet, and philosopher suffering a martyr's death, while numbers drifted away from the fold to become absorbed in the Catholic population, so that the ancient Brazilian Judaism was practically wiped out. To-day one finds among the ruling families great writers, statesmen, and other prominent individuals who are descendants of these historic Jewish families, though very rarely do any of them acknowledge their Jewish ancestry.

The present-day Jews of Brazil, numbering about 5000, are all European immigrants or descendants of immigrants of the last half-century. They are found mainly in the larger cities like Para, São Paulo, Pernambuco, and Rio, and in the few agricultural colonies in the State of Rio Grande do Sul. At some points they are formed into communities and organizations; in others they are scattered through the population. Russians, Galicians, Roumanians, Germans, and Poles predominate. There is also a considerable number of Jews from the Balkans and from Syria among them, but here, as in other lands, the different elements seem to live somewhat apart. The proprietors of large jewelry stores and money-exchange offices, the important commission merchants, and tradesmen

have sprung from the Ashkenazic population, while the pedlars and small shopkeepers are recruited from the ranks of the Orientals. There are estimated to be in the capital about 2000 Jews, yet one hardly realizes that a Jewish community exists in this large city. There is one congregation having a rabbi and a synagogue. Some of the younger men and native-born sons are engaged in the professions of law, medicine, and engineering, and are even identified with the political life of the country. At Rio particularly there are many people noted for their distinguished public service, who are descended from Jewish stock.

At Belem (Para), an Atlantic port with a population of 200,000, there is a Jewish colony of considerable importance. Its members are numbered among the prominent business men and are found in the various civic organizations. The Jews there have their own synagogue and cemetery as well as several societies for social and charitable purposes. They mingle freely with the Brazilians, and many of them have intermarried. While the exact number of the Jewish residents here is not ascertainable, it amounts to probably several hundred, and includes several prominent bankers and a great many export and import houses. Many of the Jewish residents are voters, and one mayor of the city of Para was a Jew. Some Jews may also be found among the prominent lawyers, physicians, dentists, artists, in fact in all ranks and in all kinds of business and professions. The members of the community have come principally from southern Europe, although there are also a few from Germany, Morocco, Portugal, and countries along the Mediterranean. A number of them close their places of business on Saturday, but as that day is regularly a half-holiday, this peculiarity of itself seems of no particular

significance. They likewise observe the high holidays, and their marriages are generally performed according to Jewish rites, after the civil ceremony required by the law of the land. The children receive religious training in their homes and through the medium of the synagogue. On the other hand, in Bahia, there are very few Jews, and they appear to have taken up only a temporary residence. While it might not be fair to say that they try to conceal their racial identity, they certainly make no positive effort to profess it. There are no synagogues, associations, clubs, or communal activities of any kind in the place. Some few Jews who have settled here permanently have intermarried with native Brazilian women, and have adopted the language and customs of the country. Here, as elsewhere, the Jews are engaged in the various branches of commerce and trade.

São Paulo, the capital of the state of that name, is the second center of importance in Brazil, as well as one of the most modern of cities. It is the center of the immense coffee district of Brazil, and contains a large German population. Here there are very few Jews, and they have no organizations. It is said that most of the small number who do come here abandon their faith and marry into Brazilian families. Some of the oldest Jews here have been in this city for thirty years. They come mainly from Germany and Austria, and rank well socially as well as financially.

Santos, the shipping center of the immense coffee exports, has a population of some 40,000. Here there are about fifteen Jewish persons, five of whom are Americans and ten Europeans. All are engaged in commerce and trade, are well-off financially, and mingle well socially. The little group of fifteen assembles for religious services on the New Year and

on the Day of Atonement, and the few youngsters among them are said to receive Jewish training in their homes. The oldest Jewish family has been here about twenty-five years. Distributed through the states of Pernambuco, Alagoas, Rio Grande do Norte, and Parahiba, there are about two hundred and fifty Jews, 90 per cent of whom live in the state capitals. Of this number one hundred and seventy-five are of Polish, the remainder of Turkish birth. Practically all are engaged in their own businesses. As a class they are mostly small merchants and pedlars, and have no special standing socially or financially. In Pernambuco the Jews have now a congregation and a charitable society, but no synagogue or cemetery. The children are, however, brought up in the Jewish faith and are taught Hebrew. The Jewish influx into these regions is of very recent date, probably not over half a dozen years, and consists of Jews who formerly made their living in France as pedlars. Many of them have come here since the outbreak of the war. Following the establishment of the agricultural colonies in Argentina, the ICA entered Brazil in 1904, laying the foundation for several similar co-operative groups. These were settled on a scale smaller than that of the Argentine colonies. It cannot be said, however, that their success thus far has been encouraging. The first was established at Philippon, named after the Belgian philanthropist, in the state of Rio Grande do Sul, in an agricultural section largely populated by Germans. During the initial few years of their establishment they required a great deal of pecuniary aid from the ICA, but with increased experience in agricultural methods and close application to the soil, they are reaching a point where they may soon become self-sustaining. A second colony was established near the municipality of Passo

Fundo, in the same state, upon a large estate called Quatro Irmaos, consisting of 200,000 acres, to which were added 4000 acres purchased from the Government. The colony at Philippson is composed of seventy-eight families, with a total population of three hundred and seventy-eight souls. Of these, sixty-nine families are already installed, that is to say they are supplied with a homestead, a certain acreage, necessary farming implements, and the allotted number of cattle. The principal products of their farms consist of corn, tobacco, string beans, potatoes, and pistachios. A good deal of timber is also cut. At present the colonists find that the various crops when raised through their own labor bring sufficient revenue for self-support, and every effort is being made to encourage them to work the lands themselves, without calling upon expensive outside aid. Because of the high prices that potatoes bring, the colonists are being urged to extend their acreage in that crop. Cattle-raising also forms part of the farm activity, and from 300 to 500 head of cattle are sold annually. One of the distinctive features making for the more successful economic operation of the colonies is the co-operative buying and selling league by which the middlemen's buying and selling profits are eliminated. At Philippson there is a school with an attendance of about thirty boys and twenty girls. Two other schools have recently been installed for the accommodation of the children in the adjoining settlements. Health conditions are satisfactory, and the colony is giving attention to the organization of necessary improvements, the installation of baths, the laying out of a cemetery, the erection of a synagogue, and the establishment of a library.

The beginnings of the second colony, that at Quatre Irmaos, were handicapped by the unexpected arrival of a greater num-

ber of immigrants than could be cared for properly, but this difficulty was solved mainly by the purchase of more territory and the establishing of settlements adjoining the chief colony. Quatro Irmaos colony now has a population of nearly eight hundred and fifty. This number is being steadily increased by the arrival of other immigrants who settle in the vicinity of the parent colony. The building of houses and the laying out of lands are still in progress. One difficulty, however, which the colonists are beginning to face, is that of a supply of unskilled labor. The Russian and Polish Jew is not proving himself adept at this kind of work. The colonists, inexperienced in farming and unfamiliar with climatic conditions, did not achieve great success with their crops in the first years of their plantings, but conditions are improving. Sanitary conditions, as a general rule, have been satisfactory. During the early months of 1913 the Brazilian Government assigned a health officer to this district, but with the rapid increase of its numbers, the colony itself secured a special physician for service in the vicinity. This colony, too, is planning the construction of a synagogue, is laying out a cemetery, building a slaughterhouse, and providing other necessary adjuncts for a comfortable communal life. They have also improved the means of communication by building a branch railroad which forms a link in the line connecting Rio de Janeiro with Montevideo, Uruguay. In addition to the ICA colonies, there are also state colonies established by the Brazilian Government proper. In these there are about two hundred Jews, and in the state of Parana there is a great number of Polish Jews. Visits to these settlements disclose a very low state of prosperity, but even at that, it is certain the Jews there must find conditions less onerous than they were at home. A number of these Poles

have gone into business of one sort or another, some working on the railroads.

CHILE

Chile, as large as the states of California, Oregon, and Washington combined, and with a population of 3,250,000, has a climate ranging from cold winter, at the Straits of Magellan, to torrid heat, on the Peruvian boundary line. There is a greater array of important towns in this country than is customary in Latin-American republics, and it has a number of well-developed local industries. Its principal exports include silver, copper, sulphur, vegetable products, wines, liquors, and, most important of all, nitrate. Santiago, the capital, which has a population of nearly 400,000, is often called the Paris of the Andes. Valparaiso, the principal seaport, is constructing wharves and docks, and working on other harbor improvements which will make it one of the finest ports on the Pacific.

The early history of the Jew in Chile is not a pleasant one. Persecution and auto-de-fés long darkened his existence, nor did his guise as Marano or Crypto serve to ward off the cruel intolerance of the times. Perhaps that is the reason why, though Chile is one of the most progressive countries of South America, and though its climatic and living conditions are favorable to Europeans, Jews have not flocked there in any great numbers. Altogether there are probably not over five hundred Jews in the entire country. Santiago contains nearly three hundred and fifty of this number. They come mainly from the Central-European countries, the majority from Germany, and may be found scattered in the cosmopolitan foreign colonies. The largest jewelry stores, money-exchange offices, and retail shops are of Jewish ownership, as are also some of

the important private banking interests. The prosperous Jewish members of the community are received in the finest societies. There are no central or organized Jewish activities, and it appears that the Jews here make no positive effort to reveal or profess their Judaic identity. There is no synagogue or temple; yet during the high holidays many Jews do assemble in worship at the home of some member of the community. There is in Santiago, as well as in many of the smaller towns, an increasing number of the so-called Oriental Jews, recent arrivals from the Balkans, Turkey, and Syria, who wander from place to place peddling their assorted wares. They live in the humbler sections, having little to do with the other Jewish residents.

COLOMBIA

Colombia, with a population of more than 5,000,000, borders on both the Atlantic and the Pacific. Within its limits could be placed the states of Texas, Kansas, Arkansas, and Louisiana, that is to say it has twice the area of the German Empire. Its principal products are coffee, cattle, hides, rubber, tobacco, ivory nuts, gold, platinum, and emeralds. The coast region has seasons resembling those of the tropics along the Caribbean, but in the interior there are four seasons, two wet and two dry.

In this country there are eighty Jews distributed as follows: Fifty-five at Barranquilla, three at Bogota, the capital, six at Cartagena, six at Cali, six at Rio Hacha, and the rest at various other points. Nearly all of them are engaged in commerce and trade. Several own private banking institutions, a few have come as agents for foreign commercial houses, others are agents of insurance companies, and two or three are

devoting themselves to agricultural pursuits including stock-raising. There are also a Jewish dentist and a Jewish optician. As a class, they rank well financially, mingle with the natives, and have intermarried to a considerable extent. When appealed to, they give freely to charitable causes, and during the present war have contributed to the Jewish Relief Fund through the Alliance Israélite Universelle. They have no synagogue, but do possess a cemetery. Being mainly of Sephardic tendencies, a number of them strictly observe the Sabbath-day, keeping their places of business closed on Saturdays. On the high holidays services are conducted at the home of one of their number. Some of the old families have been in the country for sixty years. The children receive a Jewish training at home, being usually sent abroad for their secular education. Colombia is noted especially for its culture and literary men, and it is not surprising to find that the Jews have contributed their proportionate quota of writers and poets. One of the finest contributions to Spanish literature is a novel entitled "Maria," from the pen of Jorge Isaacs. This novel, written in 1867, has been translated into seven different languages. It is now in its ninth edition, and is regarded as one of the classics of American literature. There are several descendants of the Isaacs family still living in Colombia.

Barranquilla, where the bulk of the Jewish population is centered, is an important seaport town, conducting more than half the foreign trade of the country. Here the greatest industrial development has also taken place. The majority of the resident Jews there are from the island of Curaçao; there have been added fifteen native-born, there is one Russian, and the rest are immigrants from Syria. In the community there are about twenty-five women and seven children. At this

port, the consul for the Netherlands is Mr. Samuel de Sola, descendant of a family whose members have figured conspicuously in the history of Colombia and Venezuela.

The Jews in this city were and are generally leading men in many enterprises. They contributed to the starting of the water works in 1877, a most important and useful undertaking for this whole city and its surroundings, and to the founding of the Banco de Barranquilla. Mr. Agustin Senior was president of the said water works for a number of years until his death in 1886, when Mr. David de Sola took his place until 1904, when he, too, passed away. In fact, in every work of progress, of charity, or the like, the Jews were and are always found ready to contribute with their knowledge and their means.

ECUADOR

A large portion of this equatorial republic is high in elevation, so that it has a temperate as well as a tropical climate. With a population of a million and a half, it is equal in extent to the combined areas of Missouri and Arkansas. The white population constitutes 40 per cent, Indians, in a primitive and subject state, making up the other sixty. Guayaquil, the most important city and the principal port of the country, is located upon one of the finest harbors on the Pacific. It has a population of 75,000, so that it is the most populous port, after Valparaiso, on the west coast. Quito, the capital, has a population of 80,000, and is an ancient city of great historic interest. The principal products of the land are cacao, ivory nuts, from which buttons are made, the famous Jipi-Japi hats, commercially known as Panama hats, rubber, coffee, cattle, and hides.

It is in Guayaquil that an interesting little body of fourteen Jews is found. It is quite a cosmopolitan group, two of them being English, two German, four American, one Belgian, four Algerian-French, and one a British subject from Gibraltar. There are hardly any women or children. The Jews are all engaged in commerce and trade, are well-to-do financially, but limit their social life to their own circle and a few native families. Some have married into Gentile families, and in these cases the children have not followed the faith of their fathers. The little community assembles for worship during the high holidays at the home of one of their number. Of interest in connection with this colony are the four American Jewish residents, of the firm of Levi Brothers, retailers and wholesalers of dry goods and furnishings. There are three brothers, one of whom is married to an American woman. They began business some five or six years ago with a small capital, and have built up an establishment that conducts an annual business of over a quarter of a million dollars.

The British Jews are engaged in the jewelry and money-exchange business, and own the largest jewelry shop in the city. The Jew from Gibraltar resides in the city of Riobamba, and is the proprietor of the best hotel in the entire Republic. He also keeps a restaurant at Guayaquil. One of the German Jews is a commission merchant, and is the consul of the Dominican Republic accredited to Ecuador. The other German is the municipal chemist of Guayaquil. The Algerian-French Jews are in the dry goods business, conducting their shops on a small scale. The Belgian is also a dry goods merchant, located at Quito, some three hundred miles inland.

PARAGUAY

Paraguay, situated quite a way back in the southern interior of South America, is small in comparison with its big neighbors, Argentina and Brazil, but there are few countries offering greater opportunities for agricultural development. It covers an area of 196,000 square miles within which could be placed together California and Maine. Its total population is now 715,000, Asuncion, the capital city, having about 52,000. For many years this country has gone through a succession of internal disturbances, which have practically decimated the population and left it actually short of males. There are about one hundred and fifty Jewish families living in Paraguay. This would give it an approximate Jewish population of six hundred souls, of which number about four hundred reside at Asuncion. The community is made up of Russian, Turkish, German, and French Jews, the larger part being engaged in mercantile and commercial pursuits. There are also a few physicians and lawyers among them. It is interesting to note that the Director-General of Statistics of Paraguay is a Jew. Two synagogues, one Ashkenazic and the other Sephardic, afford opportunity for religious worship. There is, however, but one rabbi from whom the children receive instruction in religious matters. A section of the cemetery at Asuncion is marked off for the use of the Jewish community. There is a Zionist society in Paraguay which has sent financial aid to the Jews in the war zone. There is also an agricultural settlement called Colonia Franca. The Jews of this country date their arrival from about fifteen years ago.

PERU

Peru, the close neighbor of Chile, is one of the richest countries historically, in all Latin America. Here flourished

the wonderful civilization of the Incas. Lima, one of the oldest capitals on this hemisphere, is proud of a university which was one hundred years old when John Harvard established the famous college that bears his name. The country is rich in rubber, guano, alpaca, wool, mutton, petroleum, sugar, and hides, as well as mineral products. The early history of the Jews in Peru is similar to that of their career in Chile. To-day Central-European Jews to the number of three hundred are scattered over the country. At Lima there is an American dentist, Dr. D. S. Castro, and also a Jewish Benevolent Society. Aside from the fact that the Jews are the leading merchants in the land, there is nothing of unusual interest to detail about their life or community. There are only a few Jewish women and children in Peru, and as in Chile, one finds here, especially in the interior, a number of Oriental Jews dealing with and peddling among the native Indians.

URUGUAY

Uruguay is a small country covering only 72,000 square miles, in other words it is about half the size of Montana, but it is one of the most prosperous and progressive of the Latin-American nations. It has a population numbering over 1,100,000, and is of exceptional agricultural fertility as well as of considerable commercial importance. Montevideo, the capital, is an attractive city of about 350,000 inhabitants. The country's exports include frozen, canned, and jerked beef, eggs, hides and skins, wool, hair, corn, flour, oats, and wheat—mainly stock-raising and agricultural products. It is only during the past twenty years that there have been any Jews in Uruguay, most of them having arrived within the last decade. The country has at the present time about 1700 Jews,

nearly three-fourths of them being of the Sephardic strain. Over 1500 of the entire number live in the capital city, and are, generally speaking, in moderate or comfortable circumstances. They belong mainly to the middle and working classes, the great majority being able to earn a good living. A few are fairly prosperous, although none are very wealthy. Montevideo, has, besides, a few wealthy merchants and bankers who are understood to be of Jewish origin, but who have practically no religious relations with the Jewish community of that city.

Less than two hundred of the entire 1700 Jews of Uruguay are women, while the children total four hundred and fifty. The greater part of the five hundred Ashkenazim have come from Russia. A few are of Roumanian and French (mainly Alsatian) origin. From Syria, Egypt, Turkey, and Greece have emigrated 1200 of the Sephardic branch of the race. About 60 per cent of the Ashkenazim, including several importers and wholesalers, are occupied in commerce, dealing in such commodities as jewelry, dry goods and furniture; 10 per cent are engaged in farming, though the agricultural colonies have not been markedly successful, and the remainder are employes, handworkers, and so forth. The Sephardim are generally less prosperous than their Russian and Roumanian brethren, about half of the Greek and Turkish Jews being mere employes as against 25 per cent of the others. Less than 10 per cent of these Greek and Turkish Jews are wholesalers, nearly all finding employment as commercial subordinates, handworkers, and small tradesmen. There are no factory workers among the Uruguayan Jews.

Before the war, Germany was the nation with which the foreign trade of the Jews of Montevideo was principally

carried on. At present the United States, Spain, and Japan absorb the bulk of their overseas commerce. The great European war, it may be stated in passing, has created no animosity among the Jews of this community, perhaps because practically all of them have originally come from countries opposed to the Central Powers. The relations between both branches of the race, too, seem to be very cordial, though they worship apart, the Ashkenazim renting one and the Sephardim two halls, which serve as meeting-places for worship. These halls are leased by the year, and hold about two hundred persons each. There are no synagogues in the country, nor are there any rabbis, services being conducted by shohetim. Hardly any of the Montevidean Jews close their places of business on Saturdays, but all observe the high holidays by attendance at divine worship and the abandonment of all work on the Day of Atonement. About 25 per cent of the children receive some sort of religious instruction, the Ashkenazim from a person sent from Buenos Aires by the ICA and the Sephardim from one of their own elders. Neither are there any periodicals devoted to Jewish interests in this country.

Though the Jews here mingle freely with the native population, intermarriage is almost unknown. As to the professions, there are two Jewish dentists in Montevideo, and many of the young men are now pursuing law, medical and other professional studies at the University of Montevideo and the National School of Commerce. Naturally the Jewish immigrants take no part in politics or in the government of the country, but their children, born or raised on South American soil, may confidently be expected to identify themselves with local interests. At the present time perhaps ten Jews hold subordinate posts in Government departments, customs, etc. There is

no Jewish hospital in Montevideo, but the Jews do have their own cemetery there.

Both of the two prominent Jewish societies at Montevideo are recognized by the Government. The oldest, the Sociedad Hesra, is a mutual aid society organized nine years ago. The Sociedad Hebra Keducha, which owns and administers the cemetery, has been in existence a little over a year. Both of these organizations appear to be due chiefly to the initiative of the Ashkenazim, although the Sephardim are also admitted. There are likewise two or three recently initiated clubs, organized by the young people for social and athletic purposes. Some funds have been collected for the purpose of aiding the Jewish war sufferers, the money being usually remitted through Jewish organizations in Buenos Aires, although direct remittances have also been made, the Sephardim remitting to their families and relatives in Turkey whenever practicable. The Zionist movement is also represented here, funds being occasionally collected for this purpose, and Montevideo Jews having been represented in Zionist congresses at Buenos Aires.

VENEZUELA

Venezuela's broad expanse is nearly twice that of Texas and Louisiana combined, and the country contains a mixed population of over 2,500,000. Its principal products are coffee, cacao, balata gum, rubber, hides, skins, cattle, and asphalt. In this republic there are between four hundred and fifty and five hundred Jewish residents. Because of the proximity of Curaçao, only fifty miles distant, a number of Jews from that island have settled here and established branch business-places, while others have come from Surinam, Gibraltar, and Morocco. Venezuela divides itself naturally into three zones: agri-

cultural, pastoral, and forest; and since one-fifth of the population is engaged in agriculture, about 60 per cent of the Jewish immigrants have scattered themselves over the rural districts, individually or in groups of from two to ten, and are engaged in supplying the wants of those sections either as shopkeepers or as pedlars. The majority of the Jews, it will thus be noted, are engaged in commerce and trade, a few owning large stock farms in the interior.

In Venezuela, as elsewhere, the older families, those who have been in the country from thirty to forty years, are well-off financially, mingle in the best society, and occasionally intermarry with non-Jews. The largest number of Jews at any one point is the community at Caracas, situated 3000 feet above sea level. Here there are about one hundred and seventy-five Jews, and they include the principal merchants, exporters and importers of the city. The Government has conferred upon several of them the Order of Bolivar for meritorious services of a commercial or civic nature. There is no synagogue in Venezuela, but negotiations are now in progress for the establishment of a cemetery. During the more important holidays the Jews come into the capital for religious services, many of the older homes being then thrown open for ceremonial celebrations. Last year the Moroccan colony, at the conclusion of the Yom Kippur services, collected about \$400 as a contribution to the French Red Cross.

PANAMA

So much has been written about Panama since the United States constructed its great waterway, that it is probably one of the best-known of Latin-American lands. One fact, however, should be borne in mind, namely, that the Canal Zone

through which the mighty canal passes is separate and distinct from the Republic of Panama, though the line of division in each of the two terminal cities on the isthmus is but a single street. In the Republic of Panama there are about five hundred Jewish residents, four-fifths of whom live in Panama City, the remaining hundred residing in Colon. Like the entire population of Panama, the Jewish colony is thoroughly cosmopolitan in its character. There are about 25 per cent of "native" Jews here, descendants of those who in former days left Curaçao. These represent the aristocracy of the community, are well situated financially, and mingle in the finest Panama society. Another important group, the Syrian Jews, comprise about 15 per cent of the population. The remaining 60 per cent is made up of English, French, Turkish, American, Prussian, Portuguese, Egyptian, German, and Austrian Jews. Well-defined tendencies are noted in the distribution of their activities. The "native" Jews are the owners of the important commission-houses, and have large holdings in the public utilities of the country. The Syrians, also residents of long standing, are the medium-class merchants of dry goods, notions, etc. The Turks and Egyptians constitute the pedlar class or are small store-keepers. The hotels, moving picture theatres, furniture stores, haberdasheries, and shoe-shops have fallen into the hands of the American and Central-European Jews, especially since the invasion of the American canal builders. A few Jews have gone inland, into the Chiriqui Province, to engage in farming and stock-raising. There are several Jewish dentists, lawyers, opticians, and probably a Jewish physician in the colony. Of the old Panama families a number have been honored by the Government. One of them is the present consul at Bordeaux, France. Several are the

accredited consular representatives of foreign governments at Panama City. At one time the mayor of Panama City was a Jew.

Both at Colon and at Panama City there are organized congregations. In Colon there is an attractive little synagogue, the congregation being known as the Agudas Achim; it is Sephardic in character, though supported by both the Ashkenazic and the Sephardic Jews. Services are conducted on Friday nights as well as on Saturdays. Although the Jewish community at Panama City is nearly four times as numerous as that of Colon, it has no house of worship, though there are two congregations in the town. There is a well-laid-out cemetery in Panama City and another at Colon. There are also several societies organized to aid poor and stranded Jews. Two features of Jewish life worthy of mention have come to the notice of the writer. At the end of the fast on Yom Kippur, one of the hotels in Panama City, owned by a Russian Jew from New York, keeps open house for the Jewish soldiers and other employes on the Canal. In Colon, the older residents construct a large community Sukkah to which they invite all Jews who are without home or friends. The home life of the Jews of Panama contains much that is sweet and beautiful, and the children are reared in a delightfully Jewish atmosphere.

CENTRAL AMERICA

GUATEMALA, SALVADOR, HONDURAS, NICARAGUA, COSTA RICA

This entire region lies within the tropical belt, and the physical and climatic conditions are nearly the same in each. They have but two seasons, wet and dry. During the former, from May to November, it rains every day, while from November to April dry and even weather generally prevails. The

products from each of these countries are practically the same, namely, sugar, bananas, coffee, cacao, rubber, mahogany and other woods, chicle, indigo, Peruvian balsam, gold and silver, hides and skins. Guatemala and Costa Rica, with coast lines on both the Atlantic and Pacific sides, and each with a trans-continental railroad running from one border to the other, have frequent steamship communication with Europe and the United States, being as a result more progressive socially, physically, and commercially. Though Nicaragua and Honduras also touch on both oceans, the absence of cross-country railways has kept their eastern and western sections apart, the intervening interior lands meanwhile remaining little developed. Salvador, on the other hand, with but one port of entry on the Pacific side and with irregular and infrequent steamship communication with the outside world, enjoys an unusual state of progress, due in large measure to its sturdy, vigorous, and superior population.

GUATEMALA is but a five days' sail from New Orleans. It is a beautiful country about the size of the states of Kentucky and New Jersey combined, and has a population in excess of 2,000,000. About 60 per cent are pure Indians, 25 per cent half-caste and negro, the balance descendants of old Spanish or modern Europeans. Guatemala City, the capital, is picturesquely situated nearly 5000 feet above sea-level, has a brisk, invigorating climate like that of New England in springtime, and has trolley cars, telephones, electric lights, automobiles, good hospitals, attractive parks, and imposing public buildings, all combining to make life there pleasant and comfortable.

About seventy-five Jews live in this city, fifty of whom are merchants engaged in various lines of trade, money-exchange,

and banking. The remaining twenty-five comprise the few women and children and the young men engaged as clerks. The most prominent Jews in Guatemala are the Stahl family, owners of the firm of Schwartz & Co. One of the brothers, Maximo Stahl, organized the first and only cotton mill in Guatemala and indeed in all Central America. It is located at Cantel, not far from the city of Quetzaltenango, and here have been installed modern spinning looms, the little Indian boys and girls being trained to operate them. Stahl is also the first to have introduced American-grown cotton into Guatemala. The firm of Schwartz & Co. was established more than thirty-five years ago, for the past thirty of which it has been doing the bulk of the Government banking and financing. The majority of the Jews in Guatemala are Germans who came here either directly from Germany or via the United States. There are also a few French and Turkish Jews, and a Jewish physician from Austria-Hungary. As in most tropical countries, few of the Jewish men are married, and those who have families send their children to the United States or to Europe to be educated. The colony has an aid society, and through the payment of nominal dues together with voluntary contributions a substantial fund has been realized. This is used to assist any member in trouble as well as to maintain the special cemetery ground which the organization has acquired.

SALVADOR is a little smaller than the state of New Jersey, but harbors only 1,225,000 inhabitants. About 250,000 of this number are of pure European descent, and there is a very large percentage of light native stock. Nearly every available acre of land is under cultivation, so that the country is generally cheerful, prosperous, and productive. Altogether there

are not more than sixty Jews in the country, about 90 per cent of whom reside at the capital city, San Salvador. The greater number are engaged in commerce and finance. While the German element predominates in Guatemala, in this country the French Jews are in the majority. There are also several American Jewish families of Russian descent, a number of Dutch and a few Oriental Jews. The most prominent man in the little colony in Salvador is David Bloom, who migrated from San Francisco more than thirty years ago, and in financial circles occupies very much the same position as Don Adolph Stahl in Guatemala. Another interesting Jewish concern is that of Rosenblum Brothers, who came from San Francisco. This firm has the exclusive agency in that country for such commodities as the Eastman Kodak, National Cash Register, Burroughs Adding Machine, and other well-known lines. The largest stores are owned by French Jews.

HONDURAS, about the size of the state of Mississippi, has a population of 650,000, mainly Indians and mestizos, with a very few Spanish descendants of pure blood. Travel into the interior is accomplished mostly by mule or ox-cart, as there is little railroad mileage. The so-called North Coast, on the Atlantic side, is the center of extensive sugar and banana cultivation carried on by American capital and labor, so that in the towns adjacent to the plantation lands there is a large number of Americans. In Honduras, there appears to be only one Jew, living at Tegucigalpa, the capital, Sr. Ernesto Lazaro, Gerente del Banco de Comercio.

NICARAGUA, about the size of the state of New York, has a population of 600,000, with a predominating number of Indian and mixed peoples. The absence of cross-country railroads has kept the interior from enjoying full development, while

years of internal strife and disturbances have likewise had a generally retarding effect. In the capital, Managua, and at Leon and Granada, the other two principal points, there are about fifty Jews, of French and German origin. Through long residence, probably forty to fifty years, these people seem to have lost their religious identity, so that there is no such thing as a Jewish community. Neither Saturdays nor the high holidays are observed. Teodoro Tefel is the dean of the one-time colony. He has lived in Nicaragua upwards of forty years, and is one of the most prominent private bankers, importers and exporters, as well as coffee-plantation owners. Two of his sons have been sacrificed on the battlefields of Europe during the present war. Here and there on the Atlantic coast are a few American Jews from New Orleans who have local commercial and plantation interests.

COSTA RICA is one of the most beautiful, enlightened, and progressive countries of all Latin America. It has a population of 411,000, largely of European descent, many of pure Spanish blood. It is in fact almost a white country, and is at once healthful and attractive. San José, the capital, is a charming modern city with a population of 40,000. Among its many splendid public buildings is a million-dollar national theatre, regal in its appointments and mural decorations. In this land of smiles, sunshine, and flowers, there are about ten Jewish families, numbering possibly fifty souls. They hail mainly from the Danish and Dutch West Indies, and speak English as well as Spanish and Dutch. Family ties are kept pure. The younger set intermarry in their immediate circle, and the result is that there has grown up a little community very much like one big family. Each one is a cousin or in another way related to the other. They are inclined to be

pious, close their stores on Saturday, and in their homes conduct Friday-night services. They are engaged in trading and banking. Three families stand out prominently in this community: the Robles, Sasos, and Sasals. Through inter-marriage all others are more or less related to them. Among them are a physician, an oculist, and a dentist. Of interest is a young physician, Dr. Louis Schapiro, formerly of Milwaukee, now in San José, who is Director of the International Hygiene Commission, a department of the Rockefeller Foundation for the elimination of hook-worm in the tropics. This young man is doing wonderfully successful work.

BRITISH HONDURAS.—Belize, the capital of British Honduras, is the center of the mahogany and chicle markets. All but five hundred of its 9000 population are colored. In Belize there are four Jewish residents, all English subjects, engaged in trade. Two of them have married native women. They stand well in the community, and one of their number is an influential member of the Legislative Council.

MEXICO

Mexico has been very much in the public eye during the past seven years. This land, which enjoyed such a splendid reputation for progress and prosperity under the administration of the late Porfirio Diaz, had awakened the interest of the entire world in its forward movement. Its vast area could easily include that of the German Empire, France, and Great Britain combined. It has a wonderful variety of temperate climate upon its plateaus and of tropical warmth in its valleys and sea-coast. The population of 16,000,000, largely native Indians, includes several hundred thousand foreigners who at one time were engaged in developing the country's

remarkable resources and almost unlimited possibilities. Mexico City, the capital, with its 450,000 population, was in its balmy days of quiet and prosperity one of the most beautiful capitals in the world, but the chaotic conditions which have existed during the past few years have been responsible for the exodus of the greater part of its foreign element. In those trying times, most of the Jews left, so that it is quite impossible to obtain with any degree of accuracy information concerning the present Jewish population. During the years of peace and order, Mexico had a Jewish population estimated at one time as amounting to nearly 15,000. Of this number, nearly 65 per cent were German, Austrian, and American Jews, with a few French. A good many of the Americans came and went, keeping in constant touch with their homes. Nearly all of them were well-to-do. The vast majority resided at the capital city, while many travelled and traded with the other industrial and commercial centers of the Republic. When conditions became intolerable, a great many of the American Jews returned to the United States. Of the Europeans, those who had acquired sufficient wealth to enable them to live on their income continued their residence, while others seized the opportunity to do business with the various revolutionary factions. As to the remaining 35 per cent, composed of Roumanian, Turkish, and Syrian Jews, their lot was far from enviable, especially during the social upheavals. While a few kept small shops, the bulk of them were peddlars, dealing in rugs, silks, clothes, notions, and trinkets, those who peddled usually coming by way of Vera Cruz and then going about among the more important cities along the line of the National Railways. There seems to be but a single instance of an Oriental Jew who had a place of business in Mexico City, and

his partner was of Spanish origin. This class prefers to settle in the coastal and warmer towns and to deal with the native peons. Having little in common with their Ashkenazic brothers, they did not mingle much with them. During the days of turmoil, these pedlars suffered considerable hardship, due to their lack of knowledge of the Spanish language, as a result of which ignorance numbers of them were apprehended and executed as spies by different revolutionary factions. Their shrewdness and business acumen, however, enabled the more fortunate to make a fairly comfortable living, some even accumulating quite a little money.

According to a statement by Bernard Gallant, a young Russian journalist of New York, there is no unity or organization amongst the Mexican Jews. Gallant, who was associated with the Mexican Government for the past few years, has recently returned from his third tour through Mexico. In all his investigations he has, he claims, failed to discover any synagogues, temples, or other indications of Jewish activity. The only ones who frankly admit their Judaic belief are the Oriental and the Balkan Jews, while the European as well as the American Jews apparently desire to conceal their Hebraic extraction. As their interest in the country is merely commercial, they concern themselves very little with the spiritual phases of life. They rank well financially, although none of them has amassed a fortune.

Despite the fact that Mexico is a Catholic land, there is no hostile feeling shown toward the Jews, the better class of whom enjoy many social privileges. At present there are very few Jews left in the country. The moving-picture king, now a naturalized Mexican, is an Austrian Jew. He was the first to introduce the "movies" into that country, owns the largest

and most modern theatre in the capital, and is interested in a chain of moving-picture theatres all over Mexico. With the outbreak of the Madero revolt he left his business in the hands of his family, and joined the campaign of Francisco Madero, taking an active part in the early revolution and contributing generously toward the support of the cause. When the President asked him what he could do for him in return for his services and support, the Austrian-Mexican Jew replied that the Jews of Mexico City had no cemetery of their own, and he asked for and obtained the grant of a plot of land for that purpose.

In Mexico one hears that the Madero family is descended from the Portuguese Jewish family of that name. The same is intimated of the Pesqueiras who have likewise been active in the political dissensions. José Y. Limantour, financial genius of the Diaz administration, is a descendant of French Jews. Diaz himself, though of Indian descent, is said to have traced his ancestry back to the De Haas families of historic interest.

Mexico was one of the first colonies of Spain to introduce the auto-de-fé in which a number of illustrious Maranos perished. It was in Mexico that Luis de Carabajal, originally from Spain, settled as Governor of Nuevo Leon. His nephew, also of that name, was born in that country, and was the first Jewish author in America. Many of the prominent families of Mexico to-day bear names which can be traced back to historic Spanish and Portuguese families, adding strongly to the belief that numbers of the Jewish race must have either abjured their faith to escape trial and torture or become lost through amalgamation. To-day Mexico feels the need of some stimulating force from outside, and Carranza is giving serious

consideration to the project of inviting Jews from Russia to colonize this land. With peace and order restored, Mexico would be a land of countless opportunities. The Jews are in certain quarters considered the very material required in the country for reviving the country's industrial and commercial growth. Merchants in all fields will be wanted soon. Mexico also has an abundance of rich soil that has long been idle, while there are plenty of natural resources awaiting the magic touch of development.

THE WEST INDIES

The West Indies constitute a chain of islands varying in size from Cuba, larger than the state of Pennsylvania, to small islets of only a few acres in area. They stretch in a wide curve from the Florida coast to the northern shore of South America, beginning at the northwest with The Bahamas and terminating at the south with Trinidad. Considered as a whole, the climate of these islands is decidedly healthful. The rainy season sets in about June, and lasts through November or December, with a break in August and September. But the days when the sun does not shine at all are very rare, the nights are beautiful, while the magnificent natural scenery is staged among picturesque reefs and brilliant, blue waters of transparent clearness. A study of the present-day status of the Jews in these lands reveals several interesting features. Each of the islands at one time numbered Jewish people among its early settlers, the numbers growing into flourishing communities, and becoming important factors in the material development of the different regions. During the past half-century, however, these numbers have begun to dwindle, so that to-day only a few of the islands can claim a Jewish com-

munity of any size. This change may be attributed to unfavorable political conditions, earthquakes, and volcanic eruptions, or to the desire of the younger men to leave the narrow confines of their own homes in order to seek independent fortunes in adjacent countries.

CUBA

Cuba, with an area equal to that of the state of Pennsylvania plus six hundred square miles, has a Jewish population of about 1000. This island is of unusual historic interest, for it was here that the Jew, Luis de Torres, who accompanied Columbus in 1492, settled and died. On account of the Spanish influence which prevailed over the West Indies in the early sixteenth century, Jewish men and women suffered the same persecution as did their coreligionists in the mother-country, many a noble and prosperous Cuban Jew having died a martyr to his faith, while there sprang up a considerable colony of Maranos and Crypto-Jewish families. Indeed not until 1881 were Jews permitted legally to reside on the island; and it was only toward the close of the Spanish-American war that public religious services other than the Roman Catholic were tolerated. It may also be of interest to know that during the Cuban war for Independence, Lewis Fine, a Jewish resident of Key West, Florida, rendered valuable services to José Martí.

While there are estimated to be about 1000 professing Jews on the island, there are many indications of an equal number who either do not profess their Judaic extraction or have become lost in the native population through intermarriage or indifference. About half of the known Jewish population resides at Havana; the other half is distributed over Santiago

and other cities. About 10 per cent come from Central Europe and the United States. The remaining nine-tenths hail from Roumania and other Balkan States, Greece, Turkey, and Syria. There are approximately one hundred and fifty women and sixty children in its population. The Jews are credited with having developed the two great national industries, sugar and tobacco, but their activities are now centered largely around retail-stores and peddling. The proprietors of the larger dry goods and haberdashery shops, the chief tobacco exporters, and wholesale grocers are members of the Jewish faith. The largest department stores are also owned by Jews, the principal one belonging to Charles Berkowitz. The first to introduce moving pictures into Cuba was a Smyrna Jew, Mauricio Soriano, representing Pathé Frères. There is also one large Jewish fruit grower on the island.

The Jews are fairly prosperous financially, and mingle freely with the native Cubans with whom they sometimes intermarry. With but few exceptions, however, their social life is limited to their own circles. The community has three Jewish organizations: the United Hebrew Congregation, the Chevet Ahim Congregation, and a Y. M. H. A., each with headquarters at Havana. The first of these is composed mainly of American and Central-European brethren. It has its own cemetery, permission to establish the burial ground having been secured through the influence of President Roosevelt. The Chevet Ahim Congregation is larger, being made up of Oriental or Sephardic Jews. This group holds weekly services in a modest one-room synagogue. Fifteen years ago there were but very few of these Orientals on the island. Having prospered in the new atmosphere of religious and civic freedom, they have encouraged their friends and relatives to join

them in the new land of liberty, so that their numbers have considerably increased. Though this congregation is not a rich one, it has given freely to Jewish charities at home and abroad. The third and youngest of the societies is the Y. M. H. A. Despite the considerable Jewish population and the increasing number of women and children, there is little religious activity in Cuba. Whenever the services of a rabbi are required, such an official is invited to the island from Florida.

DOMINICAN REPUBLIC, HAITI

These two countries, adjacent to Cuba, offer little of interest in the way of a study of the Jewish people. In the Dominican Republic there are hardly more than thirty-five persons of the Jewish faith. In most cases they have married native women and their offspring are being brought up as Catholics. At one time there is said to have been a considerable Jewish colony in the Republic, which came over from the Danish West Indies, but they were unfavorably impressed with local conditions and soon left the country. The few Jews who are on the island are settled at the capital, Santo Domingo, and at Puerto Plata, an important seaport. They are all engaged in mercantile pursuits, and appear to be of financial responsibility.

Haiti, the negro republic, numbers about fifty Jews in its population of nearly two million. Of these, ten are Egyptians and forty Syrians, all naturalized English, French, American, or Italian citizens. Included in the community are about half a dozen women and eight children. They rank well financially, but socially keep to themselves. There is no synagogue in the place, but the community observes the high holidays, one of their number, Albert Bigio, officiating at all religious ceremonies. Being of Sephardic tendencies and of a pious bent,

they see to it that their children receive some sort of Jewish training in their homes. They reside mainly at Port-au-Prince, the capital, the oldest residents having been in that country about twenty-two years. In some other parts of the island there are a number of Jews whose origin and history are unknown. They do not openly profess their faith, they intermarry with non-Jews, and seem disposed to conceal their racial identity. Of historic interest is the fact that a considerable portion of the native population of Jeremie is of Jewish descent. This little town of 35,000 inhabitants was the birthplace of Alexandre Dumas the Elder. A colony of Polish Jews is said to have settled there many years ago, but the present residents do not profess Judaism nor practice any Jewish rites.

BRITISH POSSESSIONS

JAMAICA

Noteworthy indeed is the status of the Jew on the island of Jamaica, the largest of the British possessions in the West Indies. Here he occupies a position of dignity and honor, social as well as commercial. It is especially gratifying to record that he has enjoyed the same degree of importance since the early colonial days of the seventeenth and eighteenth centuries. This island has been of interest to the Jews from very early times. When the English conquered it in 1655, a considerable number of "Portugals" lived there, the Sephardic Jews having used this name as a precaution against possible Spanish persecutions. The Dutch capitulation of Brazil augmented this settlement, while the numbers were still further increased by accessions from Surinam, by direct immigration from England, and later by newcomers from Curaçao and

Germany. Reflecting the high state of prosperity of the Jamaica Jews is the fact that in the seventeenth century they bore the bulk of the taxes of the island, although their total number could not have exceeded eighty. During the first half of the eighteenth century, when Jamaica was a far more important center than it has been ever since, practically the entire foreign and intercolonial trade of the colony was in the hands of Jews.

It is also pleasant to recall that this country led the way for the other British possessions to abolish Jewish disabilities. This enfranchisement was accomplished as early as 1831, and in the short period of the next seven years many Jews were appointed to civil and military offices, the number of Jewish officials and office holders continuing steadily to increase, so that in 1848 eight of the forty-seven members of the Colonial Assembly were of the Jewish faith. So influential and highly esteemed were these assemblymen that the Legislature, of its own accord, and by a decisive vote, adjourned in that year over Yom Kippur out of respect for them. In 1849, Dr. C. M. Morales was elected Speaker of the Assembly.

The island of Jamaica is about half the size of the state of New Jersey; its population is about 850,000. Its vegetation is as famous as its scenery. Sugar is the principal product cultivated, but its exports also include oranges, bananas, tobacco, and Peruvian bark. At the present time there is on the island a Jewish population of about 1500. As previously intimated, the country at one time contained as many as 2500 Jews, but many of the younger men have migrated to other points, seeking broader opportunities. The majority of the Jamaica Jews now live at Kingston, the capital, a clean and well-kept little city of 50,000 inhabitants. In Port Antonio,

the principal town on the north coast, there are four Jewish families, but even in this little community one finds an illustration of their varied activities. Of the ten adults in question, three are engaged in trade, the leading department store being owned by one, two occupy high political positions, one is a lawyer, another is a physician, and the other three are commissioned officers now serving in the trenches. Practically all the Jewish families of Jamaica are "old families," whose ancestors settled there in early colonial days, their names indicating English, German, Portuguese, Italian, Spanish, and French origins. Although this is essentially an agricultural country, there are very few Jews engaged in that industry. Commercial, professional, and political pursuits have attracted all but a few, and Kingston being the center of politics and trade of the island, nearly all have congregated in that city. A fair estimate would give 90 per cent of them as occupied in commerce and trade, and the remaining 10 per cent as engaged in the professions and politics.

While they mingle freely with Gentiles, socially and commercially, intermarriages are not encouraged and are of infrequent occurrence. They maintain their own synagogues, temples, and charities, yet it cannot be said that they are exclusive in any invidious sense. In Kingston there are two synagogues, one of the United Congregation of Israelites, the other of the English Israelites. The former maintains a special rabbi, the latter a reader.

The Jews of Kingston maintain a Hebrew Benevolent Society, a Gemiluth Hasadim Society, and their own burial grounds. The Benevolent Society was established in 1851, immediately after the epidemic of cholera. At that time out-

door relief only was given, but in 1863 it was determined to establish alms-houses. This charity is supported by voluntary contributions. There are about thirty-five inmates in the home, chiefly aged persons and young children. The Gemiluth Hasadim Society has been in existence over a century. It provides for the burial of the dead besides giving relief to respectable Jewish poor outside of the home. Over \$10,000 has already been collected for a war relief fund for Polish Jews. In addition, the Jews have contributed most liberally to all other war relief funds raised in Jamaica. There are no Jewish publications on this island.

The home life of the time-honored families on the island is particularly delightful. One is impressed with the sweetness and harmony that prevail. As a rule the families are large. The girls are educated locally and in England, principally in music and other arts. The boys either enter commercial life at an early age or are educated for the professions in Canada and England. The tremendous overseas trade of Jamaica (which amounted to \$26,621,476 in 1914) has been built up with Jewish co-operation and initiative. Practically every important article of trade is represented by some prosperous Jewish firm, and in certain lines, notably textiles and wearing apparel, Jews dominate the market. On this island one never thinks of the Jewish inhabitants as Jews until attention is drawn to that fact. They are primarily British, politically and commercially; in religion and domestic life only are they Jewish. A list of celebrated Jews in Jamaica, past and present, would be too extensive to chronicle in a survey of this character. In recent years many Syrian Jews have settled on this island.

BERMUDA

On the island of Bermuda, a favorite winter resort, there are but few Jewish residents, all of them living at Hamilton, the capital. This community of nine, if it may be dignified by that term, consists of one family, two young men who make periodic visits to the island in the interest of American manufacturers, and three other Americans. The one family, which is Canadian by nationality, consists of husband, wife, and two small children. The father is engaged in the restaurant and café business, and also conducts a moving-picture theatre. As to exports, this island is noted principally for its output of juniper or cedar, used in making lead pencils, and for its early vegetables and for Easter lilies raised for the New York markets.

THE BAHAMAS

In the Bahamas there appears to be but one person of the Jewish race, a Miss Amelia Dorothy de Frees, residing at Nassau, New Providence, the seat of the government. This lady was born in London, and belongs to a distinguished family, one of her brothers being a major in the royal flying corps, and another a lieutenant in the Indian cavalry. Miss de Frees, a lecturer of ability and a journalist of prominence, has contributed to some of the leading periodicals of Great Britain, Canada, and the United States. Her chief interest is in the application of art to civic life. A curious fact about this island is the existence of a very small cemetery for the interment of Jews in the city of Nassau, adjacent to St. Matthews Church. This would seem to indicate that at one time there must have been a Jewish community on the island.

BARRADOS AND TRINIDAD

Trinidad, as far as can be ascertained, contains no Jewish people at all—at least none who profess or claim to be of Jewish extraction. Barbados numbered Jews amongst its earliest colonizers. In fact at one time the Jews controlled the extensive sugar works and conducted the major portion of the foreign trade there. As far back as 1679, Bridgetown, the principal city, had a synagogue, and during the palmy days the Jews contributed generously to Jewish causes in other parts of the world, sending donations toward the construction of the synagogue at Charleston, South Carolina, and also toward that at Philadelphia. The Jewish colony at Barbados even had a well-organized religious school. To-day, however, there are very few Jews left on the island. The few that are there have become part of the English colony, and have lost their identity as a separate community. They are well-off commercially, and rank high in the social life of the island.

FRENCH POSSESSIONS

GUADELOUPE AND MARTINIQUE

On these twin islands there are practically no Jewish residents. In Martinique, the birthplace of the empress Josephine, there are probably half a dozen men and women of Jewish extraction, but they do not profess their Judaic descent nor associate themselves in any way with Jewish interests. The absence of a Jewish population in Martinique is rather singular, for during the seventeenth century there was quite a prosperous Jewish colony there, and, though at times they had to endure the persecutions incited by Jesuit leaders, later their disabilities were removed and the colony grew in number

and prosperity. It is very probable that the frightful eruption of Mt. Pelé in 1902 was responsible for the departure of the few Jews who survived the catastrophe.

THE DUTCH POSSESSIONS

CURAÇAO

Another spot in the West Indies replete with historic associations as well as present-day interests is the island of Curaçao, only fifty miles from the coast of Venezuela. It is a small place, the total area being two hundred and ten square miles, or three and one-half times that of the District of Columbia. Willemstad, the capital, a quaint old Dutch town situated on a fine harbor, constitutes the most important section. The total population of the island is 30,000, and while some are occupied in farming, the majority are engaged in commerce. This town is a free port, and is the great entrepôt and exchange depot for all the West Indies. As a result, all languages are here heard and spoken. Incidentally it may be noted that the famous orange-peel liqueur is not made in Curaçao, but in Holland. It is here that one of the first real Jewish communities on the Western Hemisphere settled, far back in the middle of the seventeenth century. The land assigned to these settlers was situated on the northern outskirts of the capital in the district still known as Jodenwyk. The first effective settlement, however, began in 1654, when the conquest of Brazil by the Portuguese resulted in the expulsion of the Brazilian Jews and their dispersion to the West Indies. Large numbers came here bringing with them considerable wealth and laying the foundations of a commercial

development and supremacy which has been retained to the present day by their descendants and successors.

The community life of the Curaçao Jews began definitely in 1656, when they organized a congregation, the Mikveh Israel, under the direction of the Spanish and Portuguese community at Amsterdam. In 1692, having outgrown the little wooden building where they held services, the congregation erected a synagogue, consecrating it on the Eve of Passover. The next few decades witnessed such a steady growth in the Jewish population that it was found necessary to enlarge the house of worship, which to-day, after a lapse of nearly two and a quarter centuries, is pointed out as one of the landmarks of the town, and as the oldest Jewish synagogue in the New World. The Jewish settlement increased so in prosperity that at the end of the eighteenth century Jews owned most of the property in the district of Willemstad. In those times as many as fifty-three vessels are said to have left Curaçao in one day, bound for Holland and laden with goods which were for the most part the property of Jewish merchants. When the Shearith Israel Congregation of New York or the Jews of Newport appealed to these merchants for aid, they responded promptly and liberally. In 1865 there was organized a reform congregation under the name of Emanu-El, and the following year its members dedicated a temple of their own. Although the Curaçao Jews enjoyed every right, privilege, and distinction, and at one time (1750) numbered over 2000, this number has now greatly diminished. At present, there are only about six hundred left, while twenty-five years ago there were nearly twice that number. Several of the old families, as well as many of the younger element, have migrated to Panama, Havana, Venezuela, the United

States, and Europe. Unlike most of the other islands of the West Indies, Curaçao has no "native" population.

In former years, the synagogue and the temple both had rabbis, but at present the religious activities of each is carried on by a reader, the Dutch Government paying the salary of the minister of the synagogue, and also contributing to the maintenance of the temple minister. The Congregation Mikveh Israel conducts its services according to the Portuguese ritual. It is moderately "reform," having an organ and choir. The Temple Emanu-El is more reform in character, following the rites of the temple of that name in New York. As is natural in a community of this character, some merchants always close their places of business on the Sabbath, and all the great holidays are strictly observed.

No hostility of any sort against the Jews exists. The delightfully Jewish atmosphere permeating this settlement is probably responsible for the absence of intermarriages. There are a number of charitable institutions on the island, and a religious school for the children holds classes on Sundays. There is also a Jewish cemetery. The Jewish community of Curaçao has responded fittingly to the call for help from the Jews suffering in the warring countries. Over 90 per cent of the business establishments on the island being owned by Jews, Jewish men are naturally to be found occupying high political offices, serving as bank presidents, and engaged in the professions of law, medicine, dentistry, pharmacy, and journalism. Only a few of the Jewish residents are engaged in agriculture, and these have specialized in stock-raising. In the Colonial Council, a legislative body consisting of thirteen members who are appointed by the queen of Holland, there are five Jews. The queen has conferred high honors upon a number of Jews

in recognition of loyal as well as distinguished services, while, because of their high commercial and social standing, the Governments of Austria-Hungary, Denmark, Norway, Brazil, Portugal, Belgium, Spain, Guatemala, and Costa Rica have seen fit to designate certain Curaçao Jews as their consular representatives on the island.

SURINAM (DUTCH GUIANA)

Surinam is situated on the north coast of South America. As one of the old colonies of the Netherlands, its history has been closely intertwined with that of the mother-country and the other Dutch colonies. At one time Surinam had a large, prosperous, and influential Jewish population numbering several thousands. From this possession many of the younger men migrated to other parts of South America and the West Indies establishing themselves in business, and thus in many parts of the New World one finds numerous families who trace their ancestry back to Surinam households. In late years, however, the Jewish population has been decreasing, so that in 1915 there were less than 1000 Jewish inhabitants in the place. When they were more numerous, the Jews occupied prominent positions of trust and responsibility, being the owners of the largest places of business, while official and professional life was also well represented by them. Even to-day, despite their decreasing numbers, the Jews of Surinam form an important part of the population, and may be found in many positions of importance. The majority live at the capital city, Paramaribo—Jewish influence is strongly felt here, and there are several Sephardic congregations and synagogues, as well as other distinctly Jewish organizations.

THE UNITED STATES POSSESSIONS

Porto Rico

The Jewish population on the island of Porto Rico consists of about six families with a total of twenty-five members. They came to the island from the United States shortly after the American occupation, and have established themselves in various lines of activity. Among the more influential Jews in Porto Rico are the Hon. Adolph Grant Wolf, son of Simon Wolf, of Washington, D. C. Mr. Wolf is a justice of the Supreme Court in Porto Rico, having occupied that position for over ten years. Another Jew is a superintendent of schools on the island. During 1914-1915 the assistant attorney-general of Porto Rico was Robert Szold, Esq., now in the Department of Justice at Washington. The other Jewish residents are proprietors and hotel-keepers, builders, artisans, and shop-keepers. The Jews in general are fairly well-off, and some of them are welcomed in the finest society of the island.

VIRGIN ISLANDS

The United States Virgin Islands, which up to a few months ago were known as the Danish West Indies, enjoyed the distinction at one time of being the commercial metropolis of the West Indies. They are made up of three islands, St. Thomas, St. John, and St. Croix. With the abolition of slavery on the islands in 1848, the agricultural activities of St. Thomas were practically abandoned, but its splendid harbor and superb strategic position make it a shipping center of no little importance. To-day the majority of the 11,000 population, mainly negroes, depend on shipping activities for their living. Some sugar is still raised here. The famous bay-tree from which Bay Rum is made, grows on the small island of St. John,

population 900. St. Croix, with a population of about 20,000, is an agricultural and pastoral region. Its principal export is the renowned St. Croix rum. About the year 1850, St. Thomas had a Jewish settlement amounting to five hundred. These controlled the commerce of the island, were the prominent men of the country, and held high offices in the local government. Since then, however, their numbers have been diminishing; to-day there are not more than sixty Jewish residents on the island, about twenty each of men, of women, and of children. In 1796 the Jewish community organized a congregation known as "Blessing and Peace," and erected a synagogue. In 1803 this was destroyed by fire, to be replaced by another, in 1812, and ten years afterwards, a still larger building was constructed. The growing population made it necessary to provide other facilities and a decade later still an attractive and commodious house of worship was erected on Center Hill, the population having grown to sixty-four families. To-day this same synagogue serves as a house of worship for the present congregation which carries the old name and also for the Gemiluth Hasadim Society. This congregation is Sephardic in its tendencies, since the original settlement consisted chiefly of Spanish and Portuguese Jews, who came from Curaçao and parts of the Spanish Main. Since the demise, several years ago, of the old hazzan, David Cardozo, a young native, Moses D. Sasso, has been officiating at religious ceremonies. The community maintains fine Jewish homes and the children are given a splendid Jewish education. Charity is dispensed through the Gemiluth Hasadim Society. Many of the individual families have been aiding friends and relatives in the warring countries. With

the development of commerce in the early part of the nineteenth century other Jews have joined the settlement, migrating thither from France, England, Germany, and Russia.

In the Danish West Indies the Jews have always occupied prominent positions, socially, financially, commercially, and politically. In addition to being proprietors of the largest business establishments, they serve as directors and managers of the great steamship companies maintaining docks and offices here, act as consuls for foreign countries, and up to the taking over of the possessions by the United States, they held many important civil offices. Of the old-time residents a number have left honorable memories. Thus the Moron family, whose last male member died four years ago, occupied prominent social positions under the Danes. Abram I. Sasso was an expert accountant in these islands, held the position of Government Accountant, and assisted in liquidating the affairs of the old Bank of St. Thomas. At the time of his demise, in 1900, he was a member of the Colonial Council. Mr. Maurice Petit is the present manager of the West India and Panama Cable Company. He is a descendant of a French family of Bordeaux, and on his mother's side of an English family, both of whom lived here as far back as 1840. Early in the last century a member of the Jewish faith, Major Wolff, head of the militia corps, was appointed Stadthalter, or governor, of the island, and Judge Reimund Baumann, who, as Government Secretary, assisted in the transfer of the islands to the United States, is of Jewish origin. There is no doubt but that under the stimulating sway of the United States the business interests, and so the general progress in these islands, will take a long step forward during the next few years.

THE PHILIPPINE ISLANDS

Ever since the United States took over the Philippine Islands, hundreds of Jews have been travelling back and forth either in connection with official service, the army or navy, or for commercial purposes. But aside from this transient population, there is on the islands a resident Jewish colony of nearly five hundred Jews, over two-thirds of whom make their home at Manila, the remaining third being distributed over the several other islands. This aggregation of five hundred has its regular proportion of women and children, and is made up of about three hundred Russian Jews, mainly from the United States, about fifty each from Germany, France, and Austria, the remainder having come from other countries. The Philippine Jews are engaged in a variety of activities. Commerce and trade claim the attention of the majority, one is a director of a large bank, several are engaged in the insurance business, the schools and universities include in their faculties several Jewish teachers and professors, while there is quite a number of professional men. In the University of the Philippines, a Jewish physician occupies the chair of bacteriology; Colonel Joseph N. Wolfson, an attorney, is one of the most prominent men on the island. Socially and financially the colony ranks well. Despite their considerable number, they have no Jewish organizations or Jewish activities, but the holidays are observed with appropriate services, a rabbi being brought for the occasion from the Chinese coast.

THE HAWAIIAN ISLANDS

This group was formally annexed to the United States in 1898, and two years later was constituted as the Territory of Hawaii. Out of an estimated population of 328,856, there are

probably less than 40,000 pure white inhabitants in the territory. Sugar and pine-apples are its staple industries, while other exports include coffee, honey, hides, sisal, bananas, rice, wool, tobacco, cotton, and rubber.

At the present time there are about eighty Jewish people on the islands, most of them living at Honolulu, the capital; they are engaged in business, principally exporting and importing. Most of them lived on the island before the United States took possession. There are about a score of women and a dozen children. The community includes twenty Germans, two British and one Armenian, the rest being Americans. They all take an interest in the political activities of the island, and rank well financially and socially. While they have no societies or organizations, they arrange to take care of any poor or needy cases. During the high holidays services are conducted in some hall, a rabbi being engaged from the Chinese coast. Under such circumstances the children do not receive any special Jewish training. Since the outbreak of the war, the Jews of Hawaii have contributed liberally to various non-sectarian relief funds.

CONCLUDING OBSERVATIONS

With the exception of the colonies in Argentina and Brazil, we have seen that agricultural and pastoral pursuits engage the interests of but a small proportion of the Jewish inhabitants in all of Latin America. Commerce and trade, banking and finance, the liberal professions, and more recently pack-peddling appear to be the gravitating points of their economic activity. Around these groups there has developed a class of artisans, but these are to be found only in the few big South American cities, where the Jewish population numbers its

thousands, or in the vicinity of the agricultural colonies. What now does Latin America offer as a future territory for Jewish settlements? And how about the political stability of those lands? Answering the second question first, it is but fair to state that the reports of revolution and social unrest have in the past been grossly exaggerated. With but few exceptions these countries have been comparatively free from political disturbances. Cases of sporadic outbreaks have had no serious effect upon the country or its business. The countries of South America are now, politically speaking, fairly stable. The countries of Central America have been at peace for the past five years. The island republics of the West Indies, under treaty arrangements with the United States, are assured of political quiet. Those islands under European domination have seldom witnessed internal strife. Even Mexico, which has been all but torn asunder by the chaotic events of the past seven years, is now pulling itself together for a new start, and already numerous Jews are migrating to that country, ready to participate in the commercial upbuilding which will certainly eventuate after the close of the war.

As to the future opportunities and possibilities for the Jew in Latin-American countries, two facts should be borne in mind: these countries are in no sense industrial or manufacturing lands; and nearly every one would welcome foreign immigration to develop the fertile soil or to exploit the vast mineral resources.

But in the absence of organized industry and enormous factories, there are no such opportunities for artisan labor as exist in the United States. In the mines the work is of a hard and rough character. The native Indian, the sturdy Italian, the Pole, the Spaniard, and the tropic-seasoned negro here dominate the labor market. While there is a shortage of labor

of this kind in nearly every country, experience has demonstrated that Jews are not physically or temperamentally adapted to this class of work. The soil is an outstanding attraction, but here again a situation not altogether new to Jewry presents itself. As is well known, the Jew is capable of enduring hardship and toil, and is accustomed to sacrifices, and although he could, with proper agricultural training and experience, develop into a prosperous farmer and estate-owner, it seems that he will actually stick to the soil only so long as he is compelled to. The moment he finds his economic condition improved, he is ready to leave for the nearest city to engage in commerce or to settle in business near his former agricultural abode. As for the younger generation, but a small portion of it remains on the land; all are attracted to the city by the lure of the broader life possible in the liberal professions.

In the larger cities like Rio de Janeiro, Buenos Aires, Santiago, Montevideo, Havana, and Mexico City, the Jewish artisan might be able to establish himself successfully, but he would find himself greatly handicapped by lack of knowledge of the language of the land, by unfamiliarity with the peculiar ways of the Latin, and possibly by the competition of artisans from other Latin countries of Europe. Commerce and trade, then, beckon to him with impelling power. Here he finds himself master of the situation. In this field he is able to compete successfully with the native population as well as with the other European traders. The past history and the present status of the Jew in those lands has demonstrated this.

To the poor Jewish immigrant it cannot be said that Latin America offers great prospects. Except in co-operative groups or colonies, farming would not prove profitable. A single year

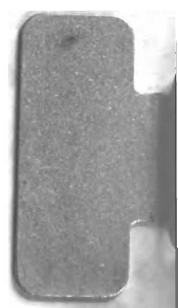
of drought, a plague of grasshoppers, a season of torrential rains, or some seismic disturbance that would devastate his crops, would leave him disheartened, penniless, and helpless. Besides, the land that he would receive from the Government might be off the beaten paths of travel, so that he would be left very much alone, away from large centers, and apart from his own kin—conditions of existence to which it is difficult for Jews to become reconciled. In groups, however, they fare much better. As has been pointed out, the packpeddler is beginning to arrive in Latin America in noticeable numbers. Of this class it is unnecessary to say much. Their experiences in other lands and the heights to which they have risen from humble beginnings are well known. Will they fare so well in Latin America? They are conducting their peripatetic negotiations with poor, backward, ignorant Indians, whose needs are little and whose possessions are still less. But leading a simple, frugal existence, the pedlar may manage to eke out a fair living, possibly a little more, may open a little shop, and eventually establish a business of some profit.

For the man of means and capital, however, Latin America is a tempting proposition. Railroads must be built, docks and wharves constructed, mines developed, electric lighting systems installed, cattle raised, plantations cultivated, ports and cities sanitated. These works call for scientifically educated and specially trained men. Foreigners find remunerative employment in such branches of activity, but advantageous business connections are usually made not directly with the country in which these developments are taking place, but rather with those countries or concerns which are furnishing the capital and facilities for carrying out the works in question.

In conclusion it is fitting to reflect a moment on one feature which this study has brought out. It is the number of Jews in

Latin America who have been lost to Israel through inter-marriage assimilation, removal of civil and religious disabilities, as well as through the indirect influence of a potent priest and church. That such causes have for centuries made deep inroads into the solidarity of the Jews in other lands cannot be gainsaid, but the presence of such influences in modern times may be attributed in a large measure to the fact that these small groups of Jewish pioneers lack adequate contact with Jewish communal and spiritual life. They sorely miss those invisible yet powerful currents which keep alive the sacred traditions and noble heritages of the Jewish race, and not being able to secure them, frequently drift, if not in the first generation then in the second, into foreign folds and alien alliances.

The writer wishes to express his grateful appreciation for the co-operation which he received in gathering this data from various United States consular and diplomatic officers as well as from prominent Jewish men and women in many of the countries under survey. With but few exceptions, the officials of the United States Government have responded promptly to the request for specific facts, and have maintained that splendid reputation for efficiency which has characterized these branches of the service. While the writer was familiar in a general way with the past history and present status of the Jews in these Latin countries, he was in a number of instances dependent for specific facts and figures upon his correspondents. It is but fitting that a word of appreciation be also said on behalf of Mr. Emanuel Weintraub, of New York, a student at George Washington University, Washington, D. C., who, in a secretarial capacity, gave lavishly of his time to the preparation of this survey.



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