

THE
CONQUERING JEW

JOHN FOSTER FRASER



THE
Conquering Jew

By
JOHN FOSTER FRASER



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THE CONQUERING JEW

CHAPTER I

A REVIEW

IT is well if at the outset I make clear that these pages are not written from a pro-Semite or anti-Semite point of view. Many books have been published about the Jews; but the majority are marred by over-enthusiasm or violence of opinion, and lack the judicial spirit which is necessary in contemplating a phenomenon which is also a problem.

To be quite frank, this little volume is the consequence of an accident. For a good many years now it has been my custom to visit different parts of the world to study and write upon the development, chiefly economic, of various countries. And wherever I have gone I have found the Jew a principal factor. Whether it be on the bourses of the European financial centres,

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or in the business of Broadway, or in the wheat markets of Russia or Argentina, or in the trade of Africa, north and south, there the Jew has always been prominent, quietly but restlessly obtaining grip of the commerce.

In a vague way, like everybody else, I was conscious that the Jew was "getting hold of everything," and I was perfectly aware that though personally the Jew was esteemed by those amongst whom he worked, there was an underlying dislike, which some people think is racial, but which is really economic. As a mere matter of personal interest, I began to make casual inquiry how far the Jew was really "getting hold of everything." I soon found I was delving in a field of startling facts. And when I accumulated my facts I was led, very naturally, into an inquiry of the why.

And this book is the outcome. It is written, so far as I know how, from an unbiased standpoint. Perhaps for that reason it will be disappointing to many readers: to the Jews themselves, always a sensitive people, because they will think justice is not done to them, and they will even resent some of my conclusions; whilst others who have come into contact with Jews in commercial

relations, and fail to admire them, will probably think I have missed many opportunities to expose evil traits.

But the Jew of to-day is what the world has made him. That is a fact which the critical Gentile knows, but is inclined to forget. It is a platitude that this age is the heir of all the ages. More than any other people on earth the modern Jews are the children of the ages. Therefore it is without prejudice and without enthusiasm—though frequently with much wonder, which often merges into unstinted admiration—that I have studied the reasons this little race, belonging to the Semite family, has attained the position it holds to-day and endeavoured to find out what is going to be the future of the Jewish people.

Mark the contrasts. Though belonging to an ancient Orientalism, the Jews are amongst the most modern of races. They are exploiters of other people, and they are exploited. They have amongst them many of the richest men in the world, as undoubtedly they have millions of the poorest. They reach the extremes in generosity and meanness. They are grossly materialistic, and yet have taught the world much in idealism.

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There are more men of genius among a million Jews than among a million Gentiles, but also there are more idiots.

There are differences in type: tall and squat, and ranging in feature from the refined, aquiline and cultured mouth to the negroid flat nose and pursy lips. The Jew is quickly acclimatised. The pot-bellied butt of the comic papers is the son of a family who has lived for generations in Germany, where national diet and sedentary occupation have left their mark. The Jews of Palestine, and the slim, cadaverous, ringleted Hebrews of Poland and Spain, more truly approach, or rather remain akin to, the progenitors of the race so far as we can learn. Climate, food, environment, are swift factors in the make-up of the Jew. The Jew of the third generation in England shows English characteristics. The Jew of the second generation in the United States has not a trace of dreamy orientalism about him; he is as spry and alert as any American of western European ancestry. So responsive to surroundings are the people that the Jew who lives in the rich West End of London—his family having taken probably three generations to get to that side of London—is two inches taller than the Jew who lives in the poor East End, where the Jews are of

the first and merging into the second generation; for it is mainly to the East End of London that Jewish immigrants from Russia go. The point I am making is, that the Jew, when he is in a minority and mixes with an alien people, begins to drop the characteristics of his own people, and adopts, generally unconsciously, but sometimes deliberately, the characteristics of the folk amongst whom he has pitched his tent.

We know of the tendency in modern Judaism to abandon the names of lineage, to become passive toward, if not to forsake, the old religion. We are conscious that the well-to-do Jew does not send his children to a Jewish school. In many of the capitals of the world the Jews eat forbidden foods; they keep no fast days; they sell on Saturdays—only the poor are orthodox! Slowly, but increasingly, there is inter-marriage between Jews and Gentiles. There were never so many Jews in the world as to-day, and yet it is to-day that the question is being asked whether the structure of Judaism is not going to crumble, and whether, within a few generations, the Jews, as a people apart, will not disappear and be absorbed by other races.

In Russia, where full liberty has been refused the Jews, the traditions of Judaism

are held most precious. Wherever the Jews are admitted to the freedom of nations the inclination is to break from the faith. An acquaintance with history shows us that so long as the Jew was oppressed he gripped close to the religion of his stock. Wherever he has been given equality he has slackened in faith and, except in race, is often as the Gentile.

In western Europe and in America the Jews are becoming denationalised. An attempt has been made to stem the tide by making accommodation with the twentieth century, by becoming up to date, by revising the Prayer Book, by using English instead of Hebrew, by having a sermon in English, even by the introduction of an organ.

Of the 12,000,000 Jews in the world it may be said that half the number—6,000,000—are poor, prolific, and staunch to their traditions. You will find them mostly in Russia and eastern Europe. There are 3,000,000 Jews in America and Great Britain, and these may be described as half-way Jews ; they are within the faith and occasionally go to the synagogue. Yet there are 2,000,000 Jews who acknowledge their race, but little more. There are 1,000,000 who are frankly agnostic. I use round figures, whilst per-

fectly aware of the manifold exceptions, but fully convinced that my figures explain the grouping in masses.

Now, I am certain—though the point is open to controversy—that if it had not been for persecution, the Jews would have disappeared centuries ago. And in countries where they were ill-treated many, many Jews assimilated with the general population to the general good. During the cruel Middle Ages the Jews decreased, not because they were killed off, but because they were absorbed. Italy absorbed untold thousands. Between 1290 and 1478 it is calculated that Spain absorbed 850,000 Jews. It was following these days that both Spain and Italy rose to pre-eminence—due, I am sure, to the admixture of Jewish blood. It was not a mere coincidence, for later on when the acknowledged Jews went to Holland that country rose in commercial eminence and Spain began to decay.

We may dismiss as guesswork the number of Jews in early Biblical times. The return from the Babylonian exile did not mean the return of all Jews. Probably not more than 50,000 returned to Judea, and they were the poorest. The wealthier remained. It has been computed that in 500 B.C.

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(allowing for those in Babylon and those in Egypt and Phœnicia) there were not more than 1,000,000 Jews. It is an error to assume that their heart's desire was to settle in Palestine; in fact, it has never been so. They were always keen traders, and they spread and multiplied along the shores of the Mediterranean, until at the beginning of the Christian era there were probably 4,000,000 Jews. Of these, not more than 700,000 lived in Palestine. There were 1,000,000 Jews in Alexandria. It was not the Romans who compelled the dispersal of the Jews. The diaspora began long before our era; it has never ceased; the Jews have scattered over the whole earth.

I have mentioned 4,000,000 as the number at the time of Christ. They are a prolific people. And yet towards the later Middle Ages there were not more than 1,000,000 avowed Jews. The conversions to Christianity and Mohammedanism were enormous—perforce, if you like. That is certainly the story of Spain: Jewish features are easily found in supposed pure Spaniards of to-day. It is the same story in Italy, except that there was little persecution, and therefore little emigration. Yet, although there were great Jewish communities, they dwindled until Italy

has, comparatively, a small Jewish population ; the race had been largely absorbed. And always, *always*, when a Jewish population was being absorbed by intermarriage into a nation, that nation rose to pre-eminence. I wish to accentuate that point.

However, although, generally speaking, it has been the persecution of the Jews which has preserved them as a distinct people ; and although we hear much about desire on the part of the Jews to keep their blood purity, the purity has been maintained, not because of orthodoxy, but because it was abhorrent to other peoples to become allied with the Jews. Indeed, where forced conversion, as in Spain, opened the way to marriage with Gentiles ; or, as in the case of Italy centuries ago ; or, as in the case of the rest of the world to-day, where the Jew is received on an equality, the strong move, dependent on the Jews themselves, is not to consolidate Judaism, but to break it. And this despite the fact that there are 12,000,000 Jews in the world.

Take the accepted figure at the beginning of the seventeenth century there were only 1,000,000 acknowledged Jews. The cause of that was largely due to persecution in Russia, Poland, Austria - Hungary, and Rumania.

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About then persecutions began to slacken, and Jews could be Jews without so much fear. In one hundred years Jews increased threefold. The increase since then has been tremendous, until to-day the number is 12,000,000. The number will further increase, but not much, because, to tell the truth, the younger and, as they believe, more enlightened Jews are not enthusiastic about their race: they regard their faith as out-of-date; they adopt English names as better for business, and, afflicted with the disease of social ambition, marry outside their own race, and generally "cover up their tracks." For centuries the Jews have been crying out against their ill-treatment and demanding that they be treated as equals with other people. Achieving equality will—if striking indications mean anything—be the key of their undoing as a distinct nationality.

Of the 12,000,000 Jews, 9,000,000 live in Europe, and of these 6,000,000 are in Russia alone. Half a century ago there were only 50,000 Jews in the United States; twenty-five years ago there were 250,000; to-day there are 2,000,000, and of these about one-half live in New York State. There are 100,000 in Massachusetts, Pennsylvania, and Illinois; there are only 50,000 in the western States.

Asia has a little over 400,000, Africa 300,000, Australia 20,000, Great Britain 250,000, France 100,000, Germany 600,000, Italy 35,000, Rumania 266,000, Austria 1,225,000, Netherlands 104,000, Canada 60,000, Argentina 40,000, Brazil 3,000. As part of the Asiatic total there are 180,000 in India, and as part of the African total there are 150,000 in Morocco. Palestine has 85,000. Wherever you go—China, Norway, South Africa, the West Indies—you meet the Jews. Considering the world's population of 1,600,000,000, the total number of Jews is insignificant, but their influence in the affairs of the world is colossal.

The capacity of the Jew for business success need not be argued. If one would find broad and well-defined causes, it would have to be written that he is more materialistic than other men: he has a tremendous will power, and his tenacity is unflinching. Though always an adroit bargainer and money-maker, it is to be noted that not until comparatively recent times has the Jewish race produced men of intellect. The reason put forward is, that when the Jew was kept to his purely Talmudic culture, he made no intellectual progress whatever. It was only when he began to free himself from his old laws, to learn beneath the tree of modern

knowledge, that he produced men of intellectual qualities. In the whole range of the arts, as well as in law and literature, the number of Jews is out of proportion to their number in the general population. In Great Britain there are a quarter of a million of Jews in a general population of 46,000,000—say one-half per cent. of the whole. Yet of the men who achieve distinction in England six per cent. are Jews.

The Jew has no genuine love of Nature. Whether he ever had I do not know, but doubt it. But even if his ancestors had the most exquisite affection for the beauties of Nature, it has been atrophied by the way in which for centuries the Jews have been chivvied, penned in pales, compelled to live in towns. Something has been done in recent times to stimulate a love of farming in Argentina, Canada, and elsewhere; but the fact remains that the Jew, as such, has no liking for an agricultural life. It is asserted that the Jew is more deceitful in business than the Christian—and when I write a thing like that, do not imagine I am unmindful of the honourable exceptions. Yet when we declare such a charge is true, it is our duty to remember that centuries of repression must have bred deceit in the Jews. Besides, generally

speaking, Jews are engaged in occupations more open to the practice of deception than are the mass of Christians. Again, when the Jew is a criminal his offence is usually fraud, whilst the Christian commits more crimes of violence. This does not mean that all Jews are fraudulently disposed ; it merely offers further evidence in support of the statements just made concerning hereditary traits and the opportunities for fraud presented by the businesses in which Jews are engaged.

The cruelty of the Middle Ages intensified the sharpness and resourcefulness of the Jew. In olden days he had little opening in finance except to lend money to the Christian, and he was hated because he wanted his money back with a percentage—just as he is hated to-day in Russia by the improvident Russian, who flies to him for aid and then denounces him when he demands repayment. To-day, the Jew is the capitalist who often supplies the means to establish Christian manufacturers. Remember that all modern commercial enterprise, represented by joint stock banks, trusts, syndicates, stock exchange speculation, even the great department stores, were originated by Jews. Nowhere is competition so keen as in the United States. Yet it is in the United States that the Jews

nave their greatest success. What we call the American system of finance was invented by Jews. Hundreds of thousands of immigrants arrive in the United States, and the Jews are the poorest of them all. Yet it is the Jews who become the richest men in America. There are 4,000 millionaires in the world. Of these, 125 have Jewish names. But there are many other millionaires with European names, but Jewish characteristics, plainly indicating their race.

I have referred to the manner in which Spain and Italy prospered when the Jews were in those lands, and the way those countries declined when there was a migration to Holland. It is significant that whilst the Jews were in the first two lands they had a great trade with the Levant, but that it waned and Holland secured it when the Jews went to Holland, although that country is much farther away. The reason Russia has not advanced commercially is chiefly due to the Jews not being allowed a free hand in trade; in plain truth, the Russian is afraid of the Jews. But Odessa, on the Black Sea, is open to the Jews. Many go there; they are 45 per cent. of the population and have 95 per cent. of the trade. Proof of my argument is found in both Germany and France.

German towns which expelled the Jews declined commercially, and towns like Hamburg and Frankfort, which admitted them, rose proportionately. It was not until the Jews were allowed to settle in Marseilles, Bordeaux, and Rouen that these cities raised their heads in prosperity.

It may be news, but investigation provides the truth, that the astounding rise of the United States is largely due to the Jews. Europeans have a habit of speaking about "American methods of business." What they really mean is *Jewish* methods of business as developed in America. All the modern conditions of finance for which America is famous are, as already indicated, Jewish in their inception. It is a custom to talk rather loosely about the independent development of the United States. America has attracted to its shores millions of the finest, most adventurous, sturdy people that northern Europe can provide; they brought the grit which spelt success. But America would not have stood commercially where it does to-day, if it had not been for the Jewish element and Jewish spirit. Behind many of the great trusts — smelting, tobacco, telegraphs, banking, wheat, trading concerns — you find the Jewish mind at work.

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Americans would do well to realise what they owe to the Jews. The first two voyages of Columbus were financed through loans obtained from the Jews. Jews certainly accompanied the great navigator, and there is ground for believing it was a Jew, Luis de Torres, who was the first European to set foot on American soil. Columbus had Jewish blood in him; his mother, Susanna Fonterosa, was of Jewish descent. The first traders in America most undoubtedly were Spanish Jews. They scattered through the West Indies; they started the sugar industry, and for long all the great sugar plantations were in the hands of the Jews. Brazil was commercially opened up in 1642 by a colony of 600 Dutch Jews. The foundation of California was chiefly effected by Jews. Other people went to settle in the New World for land. The Jews went for trade. They were comparatively few in number at the start; but they had a monopoly of the commerce. Wherever there were agricultural settlements, there were the Jews attending to the trade. When the United States went to war with Great Britain and secured independence, it was the Jews who raised the money.

The amazing increase of Jewish immigra-

tion into the United States has been within the last quarter of a century. There have been two reasons : economic pressure against the Jews in Russia and the glamour of America. Within the last ten years 932,000 avowed Jews have landed in the United States. The number of Jews who during that period have crossed the Atlantic is really much greater, for many of them have abandoned their faith, and, knowing the prejudice against their race, have dropped their names and taken German, French, or English names. So it is within the mark to say that the United States has received 1,000,000 Jews in ten years. The ill-treatment of the people in Austria-Hungary, in Galicia, has reduced the population of some of the towns by half, owing to the Jews emigrating to America. In 1899, severe legislation was put into operation in Rumania against the Jews. As a result, there has been a constant migration to America. Young men go first, and in time the other members of the family follow. More than half the Jewish arrivals in the United States get their boat tickets sent to them from relatives and friends already resident in America.

Sixty per cent. of the Jewish immigrants settle in New York. There are more Jews in

New York than in any other city in the world—more than in Jerusalem, Damascus, and all Palestine put together. Later on I will have something to say about the ruthless struggle of the Jews for existence in New York, the sweating, the racial dislike—but the Jew getting a grip all the time. Notwithstanding talk about all men being equal, there are more race distinctions in America than anywhere else on earth except India, and the distinction there is due to religion. In the United States the dislike of the negro is due to colour; the dislike of the Jew is economic.

From banking to the hire-purchase system, the Jew has laid the way. He laid the foundations of international capitalism. For business reasons many Jews pretend to be Gentiles, but their qualities are Jewish, all the same. Outside finance, there are certain spheres in which the Jews have the mastery—theatres, tailoring, tobacco, and furniture. They are distinguished as opticians, in gold and silver work, and at Amsterdam, the centre of diamond cutting, of the 10,000 people engaged in the business 8,000 are Jews. Yet it is a fair statement that the Jew dislikes occupations where he is likely to remain an employee. Discipline is irritating to him; he is always conscious that

it restrains his initiative. He is never happy doing physical labour; he abhors anything that savours of drudgery; he wants excitement, adroitness. His desire is to live on profit rather than wages. In places like London, New York, and Chicago the poor Jews are horribly sweated by men of their own race, but they look forward to being sweaters themselves. Here are the approximate numbers of Jews in the principal capitals:

New York	..	..	700,000
Warsaw	..	..	250,000
Buda Pesth	..	..	169,000
London	..	..	150,000
Vienna	..	..	147,000
Paris	..	..	60,000
Berlin	..	..	100,000

Allusion has been made to the tendency of the Jew of to-day to drop Hebrew. Western Jews speak Yiddish, which is a kind of bastard German with much Hebrew, and has been produced by the long periods during which the Jews were shut up in Ghettoes. Of course, there are many Jews who speak pure English, pure German, pure French, and the other European tongues. However, out of the 12,000,000 Jews it has been reckoned that 7,000,000 of them speak Yid-

dish as their mother tongue, though the move is towards a decrease, because liberty makes the younger generations take up the language of the country of their adoption. The Jews of the Near East of Europe have a jargon called Spaniolisch, a relic of the time their ancestors were in Spain. Roughly, there are 2,500,000 Jews settled in English-speaking countries. About half of these may be said to speak English as their mother tongue. Indeed, the whole trend of the youthful Jews is to despise the Yiddish of their parents and to speak English amongst themselves as well as in conversation with Gentiles.

But at this day, when Jewish influence in the world was never so great, the Jew is in a state of transition, abandoning his racial customs, paying the scantiest attention to Hebraic literature, intermarrying, with the consequence there are Jews, careful students of their own people, who believe that as a distinct people they will disappear within the next two centuries. No other race has so kept together during 3,000 years, but this has been more due to the oppression of their enemies than to kinship amongst themselves. During the long and harsh centuries of their ill-treatment they were bound together by

exterior causes. They found mental refuge in tradition and in Talmudic literature. As the door has been opened to them they have turned from their own traditions and toward Western culture. The "sour grape" theory is one that all mankind is disposed to adopt, however unconsciously. So, up to the eighteenth century, when the Jews were despised and excluded, the Jews retaliated by despising secular knowledge; indeed, their elders prohibited it: all necessary knowledge was in the Talmud.

Sometimes I read of the red-letter day in the history of this wandering nation, when the portals of the European universities were opened to the Jews. In one sense, true. It was, however, the beginning of the end of the Jews as a separate and individual people. Think of what it all meant to rabbinical learning. If we bring ourselves to realise the pain which would come to the hearts of the most honoured leaders in Christian thought on feeling that the new generation of clergymen and ministers were deliberately turning toward agnosticism, we will have some conception of the terror with which the old rabbis, soaked in the Talmud, saw orthodoxy threatened; how parents mourned when their sons were contemptuous toward what they

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held dear within their breasts, as the young Jews, with a startling avidity for learning, came under the influence of Western universities. Till then, the old-fashioned Jews kept to the practices of the fourteenth century in medicine and law. The modern Jew must live in the latest day of the twentieth century. His skill in medicine, his range in law, are world - acknowledged. The young Jew who is a professional man has been de-Judaised. His thoughts are on another plane from that of his progenitors.

All this has been gradual, like the rising of a tide, but certain and unstemmable. Few things are more pathetic—Zangwill shows something of it in his play, *The Melting Pot*—than the difficulty of the old Jew, with the cloak of his faith still about him, to get a glimmer of understanding of the mind of his son who joys in emancipated ideas. In parts of Europe, especially where for centuries there have been large populations of Jews, the old people cling tenderly, tearfully, to the customs of their fathers. Mournfully they watch the slow breakdown of the Jewish Sabbath, and what hurts most is the open ridicule of their children of the ancient customs, the dietary laws, the special garb, the special prayers. The young folk, eager for

modern education, look upon all these as antiquated. They have a craving for modern intellectualism, modern science, and shrink from being thought to belong to the old time. So frequently, when the young Jew goes to a country where freedom awaits him, he not only leaves the old land, but the old faith, and he forsakes the old name.

Notwithstanding the enormous increase of Jewry during the last hundred years, the birth-rate is beginning to decrease. A century ago Jewish parents had an average of from four to six children. Now the average is falling to from two to three. One cause is the later age of marriage; Jews are behind Christians in the marriage age. Thus we see there is an increase of population when they are poor and kept together; but when they spread and are rich fewer children are born. Prosperity, therefore, will also contribute to the undoing of the race.

The decreasing birth rate, however, is partly compensated for by the low death rate. Care of the children means that few die young—and there are no more attentive mothers than Jewish women. There is no drunkenness amongst Jews; great care is taken of the mother for months before the child is born; proper nourishment is always

provided for the offspring. Jewish women do not work in factories in anything like the same proportion as Christian women do in our great industrial centres; they do not marry so young, and their vitality is not undermined. The proportion of Jewish infants who die is just one-third of the number of Christian infants. Statistics demonstrate that Jewish children up to five years of age have a great advantage over Gentile children. Between twenty and twenty-five years of age the mortality amongst Jewish men is only half that amongst Gentiles, whilst that of Jewish women is one-third that of their Christian sisters. Thus—in the fighting years of life—the Jew has double the chance of getting through that the Christian has. After fifty years of age the two approach equality, and over sixty-five years it is the Gentile who lives the longer.

Then there is the matter of intermarriage—extremely rare until comparatively recent times. Social and religious differences kept the people apart; in some countries there was legal prohibition. Mixed marriages, however, are now on the increase. It should be marked there is a greater tendency toward Christian men marrying the Jewish women than for the Jewish men to marry Christian

women. Intermarriage is mostly confined to those long settled; new-comers rarely intermarry. For instance, in New York State, less than one per cent. of the marriages of Jews are with Christians. In Germany, where Jews are long settled, there are twenty-two mixed marriages compared with 100 purely Jewish marriages; whilst in a place like Hamburg—which owes its prosperity to Jews more than to Germans—there are no fewer than forty-nine mixed marriages compared with 100 which are purely Jewish. Despite the under current of anti-Semitism, mixed marriages have increased threefold during the last quarter of a century, chiefly due to the Jew abandoning his religion. In Austria, Italy, and Denmark one-third of the Jewish marriages are mixed. In countries like America and England, where mixed marriages take place, the children are reared as Christians in four out of five cases. It should, however, not be overlooked that fewer children are the result of the union in mixed marriages than in purely Jewish marriages of the same class; that the parents are less fecund. As a matter of fact, there is a tendency to sterility.

CHAPTER II

THE GENIUS OF THE JEW

THOUGH Jews are amongst the richest men in the world, we may as well dismiss the idea that all Jews are rich. If their dozen millions were reckoned as a nation and the total wealth was averaged it could be written that they are a poor people. Immense hordes of them, congested in Eastern Europe, are in a kind of chrysalis of poverty. Once they get free of their shell, get into the sunlight of liberty, they immediately begin to expand with the radiance of success. It is easy to point to poverty-racked Ghettoes in America and England, but the inhabitants are usually new arrivals.

But there is no handing on of impoverished conditions from father to son, from generation to generation, which is a characteristic of certain strata of Western people.

Take the English agricultural labourer : not well paid, a shrewd, capable fellow, though a slow thinker, as is natural with a man who lives in intimate association with Nature,

which works slowly. He is better off in material circumstance than the poor, shivering, cowering Polish Jew who is brought over to London from Libau, ignorant of everything English, and the ready prey of his brother Jew who sweats him in the tailoring dens of the East End of London. The agriculturist, limited in imagination, rarely hopes for anything better than his present condition, and if his children have ambition it does not soar high. The same may be said, though in a lesser degree, of the artisan classes. I am aware of the glib explanation that social conditions restrain the working classes of England, and that men of their status advance more rapidly in freer, newer lands. It is quite correct that men in these freer, newer lands make swift rise—not because they are better than those who stay at home, but because they are not restrained by tremendous competition as in England. Some of these new lands are paradises of the third rate; the men have first place there; in England they would have inferior positions because of the superior men who remain in England. The richest men in England are not the landlord classes; they are men engaged in commerce, and who—or their fathers—began at the lowest rung of the ladder.

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But whilst some poor Englishmen, through sheer ability, cut right ahead, it can be truthfully said that all Jews cut ahead once they get a chance. Immense masses of English poor are more or less contented with their lot, or, at any rate, accept it as something that cannot be changed. Every poor Jew is dissatisfied and knows that with opportunity he is sure to improve his position. And he does. Farm labouring stock will remain from one generation to another in the English shires, and are proud of it. The Jew never remains—he always moves. There are three steps of Jewish success in London. Old Moses, from Russia, lives in an overcrowded tenement off the Whitechapel Road. His son, Mr. Moss, will live in Maida Vale—the region most favoured by successful middle-class London Jews. His grandson, Mr. Moseley, will have a mansion in Park Lane—the Mecca of London millionaires. I know of no country—and I have roamed the world much—where the unfettered Jew, with his wits in contest with the wits of other people, does not get ahead.

Those who are closely acquainted with Jews must have noticed a certain dislike—and the Jew is not shy—to the prominence which they have in the public eye. They are eager

to prosper, fond of the ostentation which prosperity provides. Yet there is a shrinking from racial publicity due solely to a fear that their success is providing fuel for a spirit of anti-Semitism, which they ever fear. Accordingly, there is a distinct move—I had almost written a distinct propaganda—to minimise the financial power of the Jews, to insist on the poverty of Judea, and to hold that the number of Jewish millionaires is exaggerated. It is not an infrequent thing for the Jew to challenge you to give the names of more than twenty Jewish millionaire firms “who can act on the money market with millionaire force.” Again, within the inner body, there is a combat against the assimilation of the races to which I have referred. This fight is put forward by the rabbinical class, who naturally dread the consequences. When a man sets forward to argue that a certain thing is impossible, it is not unlikely that the thing is happening. On the relationship between Jews and Gentiles, Rabbi Joel Blau writes: “The difference of taste, of temperament, of a subtle something that is the striking result of racial divergence, are so thoroughgoing, that real intimacy is rarely possible. There may be mutual esteem and regard, but there will always remain a certain distance.

At best, I imagine the social relation between Jew and Gentile to be that of two neighbours each standing on his own plot with a fence between them. They may talk to one another across the fence; they may shake hands, smoke a pipe and what not, but the fence will always be there." That is perfectly true so long as the races are pure Jew and pure Gentile; there are most definite racial peculiarities. But statistics of intermarriage show that the fence is being broken down and the Gentiles are all the better for the Judaic leaven. The genius of the Jew, by contact and by assimilation, is of the most tremendous force in the modern system of trade.

The Jew is in the melting-pot. He is being disintegrated. His qualities are not being lost, but disseminated. That is the great race phenomenon in operation before our eyes. As the restrictions are removed from the Jews, as the whole world is opened to them, as they loom large in achievement, the more they accomplish, the more they depart from the true spirit of Judaism. But as a race, their pertinacity is so strong that although the individualism of the Jew may go, the genius, the things that count, the clear vision, the swift decision, the doggedness to secure what is desired, remain. In what goes to make

what is called "the man of the world"—alertness and knowledge—the Jew is the superior of the Christian. Put on one side the belief that the Jew is unscrupulous, tricky—very likely he often is, for if you repress a people for centuries it would be strange if they failed to be cunning—and recognise that in fair contest it is pretty certain that the Jew will outstep the Christian. Remember the special training which has been forced upon him. Take any well-known Christian firm in finance, commerce, or direction of manufactures, and you do not go back more than two or three generations before you have got to rural, feudal stock. That stock has been rural for centuries; it is generally accident which makes members of it urban. When the brain flower sprouts and produces the Gentile with the great commercial mind and a millionaire is the result, you are well within the range of common-sense prophecy in saying that the force will wane, if not completely disappear, in immediate generations. The family dies or its members are absorbed by the negligible multitude. That is the story of every Gentile commercial family that we can trace.

It is not the story which the Jew has to tell. By legislation, by brute force, by the strength

of soldiery, he has been cowed, kept under, permitted no outlet, compelled, as in the Russian pales, to depend on his own race, and wretched and toilsome has been his travel through the centuries. All that time he has been a town dweller, concerned in affairs of cities, harassed, robbed, resorting to subterfuge to outwit the grinding designs of his oppressors, and ever with his mind aflame, watching, scheming, passing through the harshest school to learn financial and commercial competence. He is not a "sport" in the trading world, as his Gentile competitor usually is; he is part of a plant with definite characteristics. All this has to be reckoned when we consider how the Jews are active in the marts of the world, altogether out of proportion to their place amongst the populations of the world.

Though facts will compel me to dwell on the part Jews play in finance, it is not in that field alone they have distinguished themselves. We find them to the front in intellectual movements, politics, science, arts. With brilliant exceptions—Benjamin Disraeli, for example—they have generally been concerned in anti-royalist and revolutionary movements, with advantage to their own race at the back of their minds. There is not a European Government that has not, at times, had distinguished

Jews in its Cabinet. Jews have given the world famous literary men. Amongst musicians they have long been to the front, and even Wagner is now known to have been a Jew. In the journalistic world they are prominent; indeed, few things are more remarkable than the way Jews control the Press in London, New York, Paris, Berlin, Vienna, and elsewhere. In theatre management and among playwrights Jewry is prominent. In art dealing the Jews are masters. In scientific laboratories their number is amazingly large, both as teachers and students. So in considering the Jew we must wander far beyond the Stock Exchange.

Some writers, Jews themselves, are wont to be rhapsodical about the future. As to-day they outnumber the Jews "of the days of the Kings" almost threefold, that there are now twelve millions of them after nearly three thousand years of persecution, is regarded as an index that in the dim future, on the basis of present statistics, "they will number at least as many millions as do the most enlightened Gentile people of to-day." That would be true were the Jews to remain a compact people; but that, notwithstanding the current belief that they are cohesive, is just what the mass of Jews in the most enlightened

countries are consciously or unconsciously working against bringing about. Leroy-Beaulieu says: "The race is growing better; physically and morally the Jew is growing stronger and becoming a new man as the shackles that weighed him down fall from his limbs." Leroy-Beaulieu says more than he realises. The shackles that have weighed the Jew down have not only been those imposed by the Christians; they have been those which have held the Jewish mind since Biblical times. As the shackles of oppression have gone, so have the shackles of ignorant tradition. The Jew is growing stronger, and he is becoming a new man, because under the influence of European culture he is becoming de-Judaised, and all the rest follows as a matter of course. It is the brain—the brain of a dominant race, strengthened through being checked, virile by very reason that its expansion has been confined—that has in it the race seed of alacrity, far-sightedness, and patient perseverance. In his florid way Leroy-Beaulieu gives a picture of the precocity of the Jewish mind. "It probably has its share in the success that attends Jewish boys and girls in all the schools and colleges that were open to them. We all know how many laurels these puny athletes carry off in the modest arena of

scholastic competition. Although they may rarely win a prize in our inter-collegiate tests, they are, on every field in Europe, amongst the swiftest runners in the race for classic honours. I have heard Germans urge this intellectual precocity of the Jews as a reason for debarring their children from the schools and colleges attended by other children. The struggle, they said, between the sons of the North, the pale Germans, with their blond hair and sluggish intellects, and these sons of the Orient, with their black eyes and alert minds, is an unequal one."

We can all agree with Leroy-Beaulieu that, as compared with the Jews, we are young, we are new-comers. In the matter of civilisation they are far ahead of us. It was in vain that we locked them up for several hundred years behind the walls of the Ghetto. No sooner were their prison gates unbarred than they easily caught us, even on those paths which we had opened up without their aid. The moral acclimatisation of the Jew is accomplished with wonderful rapidity. He is able to adapt himself to any environment. Leroy-Beaulieu adds: "There is in every Jew a secret power of metamorphosis which has often amazed me. The ease with which he transforms himself borders on the miraculous.

. This is especially noticeable in the East, where his faculties have full play. Hardly more than one or two generations are necessary to transform the most greasy, the most abject Oriental Jew, into an Occidental—a Parisian. Beneath an exterior that often seems dull, he has the nimblest mind I know. He adapts and assimilates himself to everything. This is his ruling faculty, as M. Taine would say. Were he to be removed to another planet, he would soon feel himself at home there. This power of adaptation is of great consequence in all things; this insignificant Jew, to whom freedom is a recent gift, largely owes to it the place which he occupies in the world. The Jew adapts himself to everything; he is fitted for everything; he feels at ease everywhere; consequently he succeeds in everything.”

The Jewish mind is lucid, distinct, clear, accurate. From a long line of forefathers engrossed in barter, traffic, calculation, figuring, the Jew has received his mental habit of taking nothing at its face value. The Jewish merchant is not easily taken in by words or good appearances. Leroy-Beaulieu rightly says: “There can be no doubt that the Jews, the so-called Semites, have given proportionately more men of talent to our Aryan

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civilisation than the so-called Aryans themselves. . . . The chance of discovering a distinguished man, a scholar, or artist, among a thousand Western Jews is three or four times as good as among a thousand Englishmen, French, or Germans."

By an elaborate system of statistics it has been worked out that the average Jew has 4 per cent. more ability than the average Englishman and 2 per cent. more than the average Scotsman. Jews have done nothing notable as agriculturists. They are less distinguished than Europeans as authors, engineers, soldiers, statesmen, and travellers. They are equally distinguished with Europeans as architects, artists, antiquaries, in natural science, political economy, science, sculpture. They have superiority in the drama, medicine, commerce (chiefly finance), metaphysics, music, poetry, philology, and chess-playing. Mr. Joseph Jacobs ascribes the superiority to residence in cities, which is more conducive to intellectual life, an addition to commerce where head work is implied, and the care given by Jews to the education of their children. The reason they have achieved so much in music is found in that the home character of the religion makes music part of every home, and also was the

only direction in which they could gratify their artistic sensibilities. A frequent change of country helped in making them philologists, and also the fact that they have an additional sacred language besides the vernacular. In finance, greatness was thrust upon them. The world forced them to become financiers centuries before finance became a power. Their finance probably has something to do with their leaning towards mathematics. Metaphysics with Jews, as with others, is an offshoot of theology. Altogether, Mr. Jacobs shows the productions of Jewish intellect are abstract, the result doubtless of their long life in cities and exclusion from Nature on the one hand, and from the education which lies in handicrafts on the other hand. This leads us to expect great mathematicians and philosophers from them, but not great inventors, biologists, or painters, till they have had time to throw off the effects of their exclusion.

The Jew is rightly proud of what he has given to the world. As Mr. Madison Peters says: "He has given the only true knowledge of God. He has given Moses, who gave to the world the first Republic, and whose laws, after 8,800 years, still form the basis of the civilised world's jurisprudence. Jesus,

the ideal of the race . . . Jesus was a Jew . . . Putting aside the Messianic mission, this man is ours. He honours our race, and we claim him as we claim the Gospels—flowers of Jewish literature and only Jewish. Our Bible was written by Jews. . . . What would the world have been without the Bible? . . . It was the Bible . . . which lifted the people of Europe into a civilised condition . . . and for this great book on which men found their dearest hopes we are indebted to the Jews.”

The origin of the Jewish race is a mystery. What has been regarded by many as a mystery, the Jewish survival, is no mystery at all. Persecution has been the Jews' stronghold; without that he would have been extinct. I have quoted the proposition in earlier pages that if the present stream away from Judaism continues two centuries will bring us to the time when we will still have the Jewish spirit, the Jewish leaven, but that the distinct Jewish people will have gone. Absorption has previously threatened the Jewish people. I would be the last to deny that there may be a real Jewish revival, a kind of Judaic patriotism followed by nationalism, which would once more bind all Jews together and make it as hateful for a

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Jew to ally himself to a Gentile as it was abhorrent for a Christian to wed a Jew in old Ghetto days. I recognise the possibility of all this; but in fair consideration of the trend to-day, I do not see the slightest likelihood. Much faith is put in Zionism. Mr. Israel Zangwill has declared that to read the history of Israel is like reading a romance of perilous adventure written in the first person. "Again and again the hero may be divided from death by a hair's breadth, yet we know that he will always come through safely, since is he not here narrating? During the thirty centuries or so of his national existence Israel has been perpetually stumbling on the verge of the abyss of annihilation, yet always he has recovered his footing. But Israel's serial is to be continued, and who can say it will not end happily after all?"

We know that a century ago the condition of the Jews in Germany was deplorable. Not only were they abused, but they were trammelled by tradition. Moses Mendelssohn, a flaming light in philosophy and a proud Jew, broke through the curtains which had darkened his own people and revealed the meaning of culture to them. They began to drink like men who had long been traversing a parched

desert. To change the simile, the Jew jumped ahead like a dog freed from the leash. The startling progress of the Jews frightened the Germans, and gradually anti-Semite prejudice arose. Had that not taken place, I believe the Jew in Germany would have been quickly amalgamated with the Gentile. But the resistance drove him back upon his old faith, and the antagonism long retarded the assimilation which is now in progress.

Nowhere in the world do you find Judaism so undefiled as in the Russian Poles. But this is by no means due to the splendid stubbornness of the Jews; it is because Russia corraled them into particular districts and did everything it could to hinder them having free communion with Russians.

In the United States the Jew has the same rights and privileges as any other citizen, but the prejudice against him is universal and strong. He is doing his utmost to break it down, and it is the minority of American Jews who have any wish to maintain a distinction. Mr. Ezra Bruno has divided the Jews in the United States into three denominations:—

- (1) Orthodox, representing Judaism unpurified.
- (2) Conservative, representing purified Judaism without faith.

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- (8) Radical, representing neither faith nor Judaism—an inference verging on agnosticism.

As Mr. Bruno says, the modern "temple" in the United States is a lecture hall, with no logical right to be classified amongst the faiths, and the services are chiefly of a vaudeville kind. The average American Jew is always trying to get away from his descent, and would, no doubt, change his nose to an American model if he could. The American Jew, least of his race, displays any pride in his faith or ancestry. It is because he belongs to no special country that the Jew so "shakes down" to the conditions of any country in which he settles. His vitality is enormous, but is quickly dissipated, not lost, under free conditions. It is when he is driven back, in a way that would subdue the spirit of any other people, that he shows his recuperative powers.

Though the Jew is accepted with a friendly tolerance in England—there is no anti-Semitic feeling in Great Britain—I am sure the restless Eastern European Jew, when thinking of flying West, invariably has his eyes on America. He has heard so much of America as the land of liberty. And Judaism is quite in harmony with the spirit of Ameri-

canism. Because of the personal habits of the ignorant immigrants, but chiefly for economic reasons, the white-skinned American has a feeling of repulsion from the Jew. Yet the Jewish ideals, I maintain, are American ideals. The Americans get their ideals more from the Jews than from their Saxon forbears, as they would find out if they ceased to accept current jargon and traced realities back to origins. In their ideal, the Jews have a sound democracy; their ethics are an example to the world; they are virtuous, frugal, temperate; they love their homes, and are the best of parents. That they often fall short of their ideals is correct, but the same can be said of every nation.

All writers who have studied the question agree that if the Jews remained cohesive their force in the world would vastly increase. I do not, however, go so far as Messrs. Russell and Lewis, who, in their interesting little volume of essays on the Jew in London, say that if the race becomes absorbed into and merged in the general population of the countries where it dwells, its influence will be only such as that which the infusion at one time of Franco-Norman, or at a much later time, and to a smaller extent, of French Huguenot

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blood, had upon the population of England, the influence of a new and vigorous strain which, notable for two or three generations, presently passes away and is forgotten. The writers of these essays agree in thinking that the essential feature of modern Israel is to be found, not in its blood, but in its religion, and that its continuance as a nationality will depend on whether or not it clings to its religion. That is the one thing which really marks it off. "Strongly marked as the race is, it will dissolve like a lump of salt in water unless it clings to its religion, and the very fact that it has been better received and better treated in England than anywhere else in the Europe of to-day, exposes it to a more severe strain than it has had to experience before."

The Jew is more prone to hazard than the Christian. Business of a shrewd and cautious character, "bulling" and "bearing" on the Stock Exchange, money-lending, the getting of something for nothing, appeals to him. Whether it be the Jew in the tenderloin district of New York, in the Ghettoes of Eastern Europe, or in the mellahs of Asiatic Jewry, he avoids, as far as possible, earning his living by manual labour, and always schemes for increment. Jews are always patrons of gambling

dens. I remember reading in Mr. Charles Booth's great work on life and labour in London, of his finding a little Jewish boy in a very poor district playing pitch and toss all by himself, studying the laws of chance in this humble fashion. Although the love of games of chance is inherent in the Jewish nature, it is certainly not because the Jew lacks acumen and farsightedness. The skill of Jews as chess-players is known by the world. Three out of four of the great chess-players are Jews. Chess is an Oriental game; so it may be in the blood. A combination of science and invention is required in the chess-player, and the Jew has the qualities which are necessary to excel.

Further, the Jew specially is characterised by an extraordinary ambition, which influences all his actions and differentiates him—more particularly in the lower and working classes—from the Gentile. He will avoid, wherever possible, and with apparent personal loss, the position of an employee. I say apparent, because his mind is always in the future, and he is usually intelligent enough to accept a temporary loss for the sake of future gain. But all the time we know the Jew is unpopular. The causes are display, ostentation, love of luxury, desire to get the

best for his money, wonderful success in all circumstances, aloofness and suspicion of the Gentile, his absolute sobriety, reluctance to join trade unions, a tendency to work entirely "on his own," chiefly and generally displacement of the Gentile in nearly every case where the Jew enters into competition with him.

Though, as I have remarked, there is no anti-Semitism in England, one does occasionally run across resentment, not against them as Jews *per se*, but because as a class they do things which the rest of the population think inimical to their interests. For instance, I do not think it would be very difficult to get up a Jew hunt in the East End of London. The reason, believe me, is not because they are Jews, but because Jews will "pig it" in conditions which the workingman Londoner cannot stand. They will pay higher rents than the Englishman can afford, not because they have more money, but because several families will be content to overcrowd in a single house in a way the Englishman cannot stomach, with the consequence the Englishman is squeezed out from working-class areas and forced to live a distance from his work, whilst the Jew takes possession of the district. Two-thirds of the

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population of Whitechapel is Hebrew; in Stepney, most of the people are Jews. The late Canon Barnett, who spent his life in the East End, wrote :—

“ The poor Jew is, as a rule, more capable of thinking than the poor Gentile. He can shape an ideal in his mind with something of a poet’s power. Hence, he is able to work with intelligence and a success which does not always follow mere technical education. He has dreams which he can enjoy in his hours of leisure, without being driven to seek dreams through drunkenness. He has a sense of equality which gives him self-confidence, and enables him easily to take the place he gains in the world. He is very persistent. He endures hardships and faces opposition with a courageous perseverance. He takes up a new pursuit; he enters new conditions of life; he begins again and again after failures with an energy and resourcefulness, if not greater, certainly more patient than that of the Anglo-Saxon. These advantages are counterbalanced by disadvantages. The Jew is often timid and inclined to the subterfuge of the timid. He rarely tries frontal attacks, and his methods lead him to be suspected of duplicity. He likes making things easy for everyone, even for wrongdoers, and he is

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disinclined to rouse animosity by openly punishing his enemy."

The Jew is ever striving, striving, to rise to a higher social station. The Jewish workman will starve himself so that his children be well-fed, be well-clad, and have a superior education, and in my investigations in schools I have never ceased to be surprised at the quickness of Jewish children compared with their Gentile companions.

Throughout their history the Jews have been engaged in an unceasing conflict between tribalism and cosmopolitanism, which Dr. Wolf happily calls centripetal and centrifugal tendencies. Cosmopolitanism has won the day, though every now and then one hears of reactionary movements amongst the youngest Jews—a phase to be noted, but without significance, except that the pulling-back accentuates the fact of a haulage the other way. Though with the blood of the gambler in his veins, the cosmopolitanism of the Jew never stands in the way of his "playing for safety" in all his business undertakings. He gambles, he "plunges," but only in relaxation; in commerce and finance he makes his fortune, not by a grand *coup*, but by an aggregation of the little. The best, and also the easiest example, is the Stock Exchange. There are

enormously wealthy Jews; but the swift and dazzling accumulation of wealth, half-a-million made by reckless but stupendous manipulation of shares, invariably comes to the Christian—so called in contradistinction to the Jew. When the Jew does a big deal it is never a risky deal. He is invariably cautious, and he amasses his riches by steady accumulation, sometimes by small piles, sometimes by huge heaps, but always with knowledge how the transaction is going to turn out. More than any other folk, the Jews are self-possessed. They have mobility and a ductility of temperament exceedingly useful in adapting themselves to different circumstances. Their prudent plausibility stands them in good stead. That they are cunning—with an Oriental suspicion behind their words—is not to be gainsaid. Also I have cases in my mind of downright barefaced dishonesty; but I would hesitate to describe them as a dishonest people. We have known Jews of the highest integrity. That there are scamps by plenty amongst them is true; but I believe what gives rise to the general accusation of dishonesty is that the Jew has been crushed by the Gentile for so long that it is in his very blood to outstretch to make sure he is not being worsted in the bargain. Added to this

is the orientalism in traffic, the acceptance that it is quite legitimate to outwit the other man on the ground that he is endeavouring to outwit you. And yet this is not a Jewish peculiarity; it is one of the recognised rules of the game in modern finance—though it may have been learnt from the Jew. Further, whilst in business Gentile relatives often clash, Jewish relatives have a great confidence in each other, and that is a valuable asset in partnership. The solidarity of the Rothschild family is the most outstanding case.

The agility and receptivity of the young Jewish mind leads to the Jew being brilliantly successful in examinations; he gathers prizes with ease. The Jew, in all his relations with the outer world, suppresses sentiment and curbs emotion; sound common sense is the root element of Jewish psychology. His versatility is the outcome of the many rôles his people have had to play in their chequered career. The one new quality—a flower that has bloomed only since emancipation came to him—is humour. Some of our most humorous writers are Jews. The best satires on Jews are prepared by Jews. Most of the comedy writers of Europe are of Jewish blood. The fact that Jews control the theatres may have something to do with it, but this alone

cannot account for so many staged plays being from the pens of Jews.

Jewry emerged from the hazy past a tribe superior to its neighbours. A belief in their mission, together with a lofty idealism, never forsook them through twenty centuries. Their initial superiority soon found expression in trade, and at the beginning of the Christian era they were the principal merchants in the north African littoral. In their subsequent struggle for existence, borne with fortitude, their capabilities were accentuated. They were down-trodden, but they never lost their pride. Their religion provided them with an abiding hope. But Jewish genius fulfils the well-known tag about taking pains. Perseverance is their most valuable possession. A plodding steadfastness of purpose, relentless pursuit of a desired object, has really been the mainspring in conquering the world.

CHAPTER III

WHAT THE JEWS HAVE DONE

THE gregariousness of the Jews has done much to give them a prominence in the world far ahead of what their proportionate numbers would explain.

By race they are Asiatic, yet only 8 per cent. of the Jews to-day live in Asia. There are four times as many Jews in the United States as there are in all Asia. The British Isles were the first real refuge of the Jews, and harbour a quarter of a million, about $\frac{1}{4}$ per cent. of the inhabitants; but the United States has eight times the Jewish population that Great Britain has, representing rather more than 2 per cent. of the inhabitants. Seventy-five per cent. of the American Jewish population has arrived within the last generation. Over 17 per cent. of all the Jews in the world now live in America. Nearly a quarter of the world's Jews live in English-speaking countries.

The Jew concentrates on those parts of the globe where there is social and industrial

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activity. Of the English Jews—all told, fewer than those in the Polish city of Warsaw—more than half live in London, and half of the remainder are to be found in Manchester, Leeds, and Liverpool. Of the 75,000 Jews in Canada nearly half are concentrated in the commercial city of Montreal. Of the thriving community of 50,000 in South Africa, Johannesburg and Cape Town are responsible for a third. There are seventy-eight towns in the world with a population of more than 10,000 Jews, and the town must be very large that has a minimum of 10,000 Jews. It is within bounds, therefore, to say that ten of the twelve million Jews in the world are to be met with in great cities.

The immediate conclusion is that Jews flock to trading centres. But there are other reasons. It is laid down by their religion that the sacred functions of public worship must be performed in the presence of ten males above the age of thirteen. That has some influence on creating Jewish communities. Sometimes wonder is expressed why Jews get possession of certain trades and leave others alone. For instance, the Jews control the fruit and tobacco businesses. Strict Jews do no business on the Saturday; therefore a Jewish ironmonger, if he closed his shop on

the Jewish Sabbath, would be compelled by law in most countries to close it also on the following day, the Christian Sabbath. First of all, he wants to avoid having to observe two Sabbaths in the week, and as the sale of fruit and tobacco is permitted on Sunday he can keep his shop open on that day, and therefore, still assuming that he is a strict Jew, he need only close on the Saturday. That is the kindest of interpretations why he has specially fixed upon the fruit and tobacco businesses. Probably the more accurate explanation is that he is not a strict Jew, keeps open on the Saturday and also on the Sunday, and thus gets seven days' trading in his week instead of six, with which the ordinary Christian who has not focused his energies on these two businesses has to be content.

The movement of precious metals throughout the world is under the influence of Jews. It is rightly said that no big war can be waged except by the financial assistance of the Jews. No national or international loan can be floated if the Jews care to act together and stop it. To a considerable extent the rate of exchange between countries is regulated by them. Though the New York Stock Exchange has Jewish members, only a little more than

10 per cent. of the total, this is mainly due to the American financial Jew concentrating in the foreign market, where he can exercise all his skill and ingenuity in accommodating or manipulating prices in international dealings. Go into the foreign market at Berlin and Frankfort, and you will find that considerably over half the members are Jews. I have mentioned the great international firm of Rothschild. But there are also to be counted the Jewish financial firms of Montagu, Sassoon, Raphael and Stern in London; Camondo, Fould, Perier and Bischoffsheim in Paris; Gunzberg in Russia; Bleichröder, Warschauer and Mendelssohn in Berlin; Kuhn, Loeb and Co., Lazard Frères and Seligman in the United States—to mention a few of the principal firms. The example set by the Rothschilds is followed. Jewish financial concerns do not always lose their identity in joint stock companies, though they originated joint stock companies. The Jewish hands retain personal control.

Amongst European banks and firms run by Jewish capital and controlled by Jews are the Dresdner Bank, and the Handels-Gesellschaft, the Crédit Mobilier of Paris, Bischoffsheim, and Goldschmidt. The greatest bullion brokers in London are Jews. In the United States,

President Wilson nominated a Jew, Mr. Paul Warburg (of Kuhn, Loeb and Co.), to be one of a committee of five to see that the system of banking throughout the United States was carried out according to the decision of Congress. Many Jews are among the bankers of San Francisco. The Nevada National, the Anglo-Californian are under Jewish control. The Lord Chief Justice of England (Mr. Rufus Isaacs, a stockbroker before he took to the law and became Lord Reading) is a Jew. The President of the British Local Government Board, Mr. Herbert Samuel, and the Secretary to the Treasury, Mr. Montagu, are Jews and cousins. Mr. David Leventritt, Justice of the Supreme Court of New York, was a Jewish shoemaker before he learnt law. Many King's Counsel in England are Jews. The greatest international lawyers of modern times—Jellinck in Germany, Lyon-Caen in France, and Asser in Holland—are all Jews.

Amongst architects there are many Jews ; but the name of George Basevi, who designed the Fitzwilliam Museum at Cambridge, stands out. It was Professor Morris Loeb who founded the Association of Harvard Chemists and became director of the chemical laboratory at the University of New York. Pro-

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fessor Meldola, at the end of 1918, got the Davy Medal for research in synthetic chemistry. Mr. Gordon Solomon, prominent in the ranks of analytical chemists, the introducer of saccharine, is Chevalier of the Legion of Honour. Dr. Ehrlich, the discoverer of salvarsan, probably the greatest and most serviceable discovery for the benefit of the human race ever made in medicine, is a Jew. On my table before me as I write are stacks of notes about Jews who have distinguished themselves in many walks of life. Originally I had intended giving them as evidence of the way the Jews conqueringly marched forward; but several pages would become a catalogue of names which would first tire the eye and then bore the mind, especially as the general reader, whilst admitting the eminence of the positions and the significance of the list, could not be expected to know that the mathematical writings of Professor Felix Klein of Göttingen have obtained for him an international reputation, that Dr. Mark Aurel Stein was knighted for his archæological explorations in Kashmir and Chinese Turkestan, that Sir David Salomons was one of the pioneers in automobilism, and so on, sweeping the whole gamut of achievement interminably.

It would be easy to give a long list of Jewish newspaper proprietors on both sides of the Atlantic, and of famous Jewish journalists from de Blowitz downwards. Max Reinhardt has revolutionised the business of stage-manager. But I want to direct attention to paths along which the Jew is seldom expected to be found travelling. Take soldiering. It is only within recent years that the Jews have been permitted to fight for their country. Now the Jew is not a fighting man—though some of the worst hooligans in our great cities are Jews—and although physical courage is not a strong point, he has again and again shown—as in the great European War—that he can be a patriot whilst remaining a genuine Jew. During the great European War many hundreds of English Jews readily volunteered for service. In the South African War 125 Jews were killed, a relatively large proportion. In endurance the Jew has good reason to be proud. Mr. Emil Lund, of Jewish-Swedish extraction, walked right through Africa from the Cape to Cairo. Jabez Wolffe, who has accomplished such prolonged swimming feats in the English Channel, is a Jew. There are many well-known Jewish aviators. On several occasions Jews have been the owners of horses which have

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won the Derby, "the blue ribbon of the turf."

In Freemasonry the symbolism is peculiarly Jewish. In both America and England there are a number of lodges formed exclusively of Jews. Whilst there is only one Grand Lodge in England—high office, up to Grand Senior Warden, has been held by Jews—each State in America has its own Grand Lodge, and eighteen of these have been presided over by Jewish Grand Masters.

In providing popular restaurants, pleasant, often cheap dinners, with music, the Jew has accomplished wonders in all the capitals of the world. If sometimes we complain of the decay of home life and the growth of "the restaurant habit," it is the enterprise and competition of the Jew which have made restaurants attractive—he brought imagination to play in the surroundings of the culinary department. The working classes are indebted to the Jew for cheap clothing. Formerly the not-so-well-to-do had to wear the cast-offs of their better-to-do neighbours, second-hand clothing. Nobody denounced the Jew sweater in the tailoring business more than the Gentile working-man, though probably he would not have been able to have bought the cheap new

suit he is now wearing if it had not been for the sweater.

There are comparatively few agricultural workers among Jews. This is largely the result of the way they were restricted in the Middle Ages by not being permitted to own or lease land, nor to own slaves or live in the country and work the soil; the result was that within the last eight centuries they could not, even if they wished, engage in agriculture. For the third of a century Jewish idealists have been spreading a propaganda to encourage co-religionists to till the soil, especially in their ancient home, Palestine. There have been emigrations to Palestine, colonies have been started, and these have been partially successful. Many efforts have been made by philanthropists to induce United States Jews to engage in agricultural pursuits, mostly a failure, though there are many Jewish farmers in the United States. I have seen fairly well-to-do Jewish farmers in Canada. The Jewish Colonisation Society has taken many Jews to Argentina, and, although lacking the special qualities which go to the making of good agriculturists, they are much better off than they were before they emigrated. An instructive article on Jews in Agriculture appeared in an American

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publication several years ago. It was there pointed out that Jewish farmers lose their interest in the field of agriculture where only manual work is required of them, and where success lies only in reaping the fruits of manual labour. But as soon as they have to use their brains in calculating and planning, as soon as there is a demand upon a keen intelligence, then the Jewish farmer begins to like his work. The reason for most failures in farming among Jews was this: they were started out in lines of agriculture which were unsuited to their nature. Every race has its peculiarities in farming, not only in the kind of work it can do best, but in the methods and implements employed. The American farmer, the Eastern European farmer, the Frenchman, the South American, every other people—all have their own methods, and those methods are the result of temperament, of environment, of inheritance. In Argentina the Jews first tried to adapt themselves to the prevailing agricultural conditions, in the raising of cereals chiefly. This is one of the most primitive forms of agriculture, and means simply manual labour, and thus does not satisfy the Jewish farmer's individuality and nature. The result was that the Jews did not become successful till they

took up a line requiring more thought. It may be mentioned that the Argentine wheat trade is controlled by four Jewish firms.

The writer I have quoted rather excuses the failure of the Jew as a farmer because farming is too simple. Where Jewish farmers "go in for dairying, which is more complex in its nature, requires more brains and intelligence," they are successful. He declares the same general fact can be observed in Palestine. The German colonies are more advanced than the Jewish in the production of cereals, but as soon as you take orange growing, or vineyards, or the raising of fruits, almonds, and other things, "which require more brains and intelligence in their cultivation, then the Jews are away ahead—not only of the Germans, but of all other races in Palestine." The Jewish mind applied, as it is beginning to be applied, to the important field of agricultural science, must lead to immense benefit.

Jews have held the highest offices in public life. Disraeli, as Prime Minister of England, is an outstanding figure. Of the Lord Mayors of London, five have been Jews. Jews play an important part in the municipal government of England. In England, indeed, you find Jews in the Privy Council, in the House of

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Lords, in the House of Commons, on the bench of the High Court. The chief protagonists of Continental Socialism were Jews — Karl Marx and Ferdinand Lassalle. In every European legislature the Jew is to the front. Notwithstanding American prejudice a number of Jews have been elected to the legislatures of the State and Federal Governments.

Joseph Wertheimer, who devised the kindergarten as a definite system of education, was a Jew. It was a Russian Jew, Dr. Zamenhof, who invented Esperanto. The Jews have endowed universities, and left vast sums for the advance of education. They have been great philanthropists, not only to their own poor, but to others. It was a Jew, Mr. Mosely, who equipped the principal hospital at Natal during the South African War. From Baron Hirsch downwards great sums have been devoted to the relief of the indigent, regardless of their religious belief. All over the Christian world are workmen's dwellings, hospitals, orphanages, founded and endowed by Jewish benefactors. On this immediate subject I check my pen. I have no intention to over-paint the Jew; but, in forming judgment on the character of a people, we must, in justice to ourselves as well as to them, bear their virtues in mind.

CHAPTER IV

THE JEW IN AMERICA

WHEN the Jew is charged with being an interloper in America he can reply to the Saxon that he was in America first. Columbus was partly a Jew. The great voyage of Columbus would have been impossible without Jewish help; it was Louis de Santangel who advanced money for the expedition. The story about Queen Isabella selling her jewels was a later invention. A number of Jews accompanied Columbus—I have recorded the story of a Jewish foot being the first to land on San Salvador—but there is positive evidence that the first man who started American trade was Gabriel Sanchez, a Spanish Jew, who got permission from King Ferdinand to sell cattle and grain to the Indians.

Here is a coincidence. The Jews were expelled from Spain on August 2nd, 1492. It was the next day that Columbus sailed west to the land which may become the principal home of the Jews in the world. He took with him astronomical charts and nautical instru-

ments which had been made by Jews. The man who discovered tobacco was a Jew—Luis de Torres.

We sometimes reckon the real history of America from the arrival of the *Mayflower*. In strict fact the Jews had developed the American sugar industry long before anyone who sailed in the *Mayflower* was thought of. That was the beginning. To-day every fourth person in Manhattan is a Jew! What will be the end?

During the War of Independence American Jews were on both sides; for many Jews remembered they had grown wealthy under British rule. On the other hand, Colonel Solomon Bush fought under Washington, and Hyam Solomon gave his whole fortune to assist America. At that time there would not be more than 4,000 Jews in the country, mostly well-to-do traders. I do not think that persecution drove them or their fathers across the Atlantic. America was not such a land of liberty. Indeed, in some States, just as in England at that time, Jews were debarred from holding public office. In the Civil War there were over 7,000 Jews in the two armies.

To-day the American Jew, to the number of over 2,000,000, is right in the centre of the picture. He has had to fight hard for a place,

and he has won. The Jewish invasion has frightened many Americans, until there has grown a considerable body of opinion in favour of closing the gates of Ellis Island to the shoals of immigrants that yearly seek asylum in the United States.

In a later chapter I will describe the part the Jew is playing in the financial and commercial activities of modern America. At this point I want to deal with the Jew himself—what is happening to him as a consequence of an environment dramatically dissimilar from that of his people in other parts of the earth.

I know Jewish Russia and I know Jewish America. Without elaborating the point, the conditions of life are as the Poles asunder. In broad outline the Russian Jew is the same as the Russian Jew of the last generation. But transfer him across the Atlantic, and, except in facial type—and that is softening—he is like a man of another breed—taller, with different ambitions, and in the vast majority of cases with a quite different outlook on life. The past is dead; he would bury it; his gaze is on the future.

But it is a mistake to think the Jew lands in America blithe of heart and full of hope. You have only to see a crowd of Jewish immi-

grants, to be struck with their misery. Do not put all that down to the oppression to which they have been subjected elsewhere. They have passed under the harrow; but the old land is that of their birth, where they have left their kin, and the new world, with its new language, is strange and incomprehensible. They are an impressionable and emotional people, and there surges up in their breasts a great home-sickness. The youngsters, with the adaptability of youth, soon shake that off; but with their elders—though prosperity may come—it frequently abides throughout their lives.

To the devout, orthodox Jew nothing is more pathetic than the way the hustling, go-ahead young American Jew sneers at the "back numbers" amongst his own race, becomes Mr. Lewis instead of Mr. Levi, or Mr. Cowan instead of Mr. Cohen, and has no reverence for the God of Israel. Hebrew becomes a dead language. The young Jew laughs when it is thought he still abhors ham.

And yet behind the mind of the new generation of apparently happy, certainly successful, American Jew, there is sadness. Ambition—ambition, always ambition—that is one of the stars which guide his being. There are so many fields into which the Jew

has to walk to become master, that the closed gate to social recognition is a fact which bites into his character. He has forgotten that he is a man of the East, where ostentation is the symbol of power, and power is acknowledged by the kotowing of those amongst whom he lives. The blood of the East is still in his veins. He has power in America, but there is no kow-towing. He is democratic in his sentiments, but not in his nature. When he proclaims the common brotherhood of man, he is asking that the social gate now closed against him in so many quarters shall be open to him; not because he wants equality, but because he desires to be master in the social world, as he is showing himself master in so many other spheres. Many an honourable Jew will, I doubt not, dispute the accuracy of this distinction; but if he does, it will be because he has lived so long in the atmosphere of the West that he is unconscious of what is bred in the bone of his Eastern race.

In all the nations we call Western, in Europe, America, Australasia, the Jew is fighting a ceaseless battle for social recognition, and is met with the quiet, sullen steadfast resistance of the people of other races. This has an effect on the de-Judaizing of many Jews. Circumstances, perfectly natural and

excusable, have weaned them or estranged them from Judea, and they "cut the painter."

But whilst the wealthy Jew complains of social ostracism, and protests against the artificial barriers erected against him by Gentiles, whom he accuses of snobbishness, he practises upon others the very things he resents when applied to himself. The prosperous Jew becomes a caste, and there is no indignity to which he is subjected by the self-satisfied Gentile that he does not inflict upon his own poor, unsuccessful co-religionists. When we talk about the ill-treatment of the Jews, we cannot allow to slip out of our mind that in the cruelty of modern industrialism, overcrowding, sweating, the most heartless treatment of Jews is chiefly at the hands of other Jews. It is another case of "what is bred in the bone." The sensitive strain is ever for mastery, if not over Gentiles, then over other Semites.

In America are to be found all kinds of Jews. There are those who have been called "Oriental Occidentals," reared in a Jewish atmosphere, filled with Hebrew mysticism, who, although they outwardly ignore their faith, are, more or less consciously, so saturated with race that they really are very near to the

faith of Abraham. They consider themselves enlightened Jews, and the advocates of Zionism are mainly drawn from their ranks. Then there are those who are called "Compromisers"—numerous in the United States—who would reconcile ancient Judaism with modern thought, an amalgam which is disliked in strictly Jewish circles. These compromising Jews, who would make the best of the world as they find it, are the people who, whilst by no means repudiating their own people, are ever striving to seek companionship amongst Gentiles. Such a Jew does not desire to marry a Gentile; he wants to mix with the Gentiles as a sort of proof that the Jew is quite as good as the Gentile, that indeed they meet on level terms. Besides, such a Jew gets satisfaction from being able to show his less-favoured brethren that he can enter portals which are shut to the rest. Few things gratify a Jew more than the feeling that he is "taken up" by well-to-do Gentiles. Thirdly come the brand of American Jews, who have been described as "Occidentals," who "go the whole hog," as it were, who are Americans first and last—and as for being Jews, that is of no more account than that the men who have their offices in the same block have British or German names. He has cut adrift

from tradition; he will intermarry with a Christian, not because she is a Christian, but because she is the woman he loves; he does not bother his head a little bit about Zionism; he does not care whether the Hebrew faith continues or dies; he is an American who happens to come from Jewish stock. The old Jew thought everything should be subordinate to the faith. The Jew I am describing, though neutral towards the faith, has modern ideals, and all his ambitions are distinct from any association with Judaism, and when he has a triumph he may be proud it was achieved by a Jew—but the pride comes after he has the triumph as a man, as an American, and that it was secured by a Jew is an after-thought.

The American Jew is of higher stature than the average Jew in the European country from which his father came. Though there is a disposition towards sterility in intermarriage—generally ascribed to the two bloods being antagonistic, though I suspect artificial causes are the reason, as it is not the poorer classes who intermarry—the marriage rate amongst pure Jews in America is much higher than amongst those of Saxon and Teutonic, or even Latin blood; and fertility amongst American Jews, especially amongst

those of the immediate generation, is higher than amongst any other class. Besides this, there is the flow of European Jews, chiefly Russian, into America: there is never a day when there are not numbers of Russian Jews on the Atlantic with their eyes turned westward. The *Jewish Chronicle* (London) wrote (May, 1914): "Even in vast America this constant infiltration creates agitation and dissatisfaction, and nobody can say when the door at Ellis Island will be placed ajar, and then, perchance, closed altogether. That is a prospect not to be contemplated without keen anxiety. The great yearly influx, laying one stratum of Jews, so to speak, upon the other, adds constantly to the enormous Jewish population across the Atlantic, building up a considerable Jewish aggregation there, increasing perpetually the fascination of what will finally emerge from the great 'melting pot' into which this Jewish material is constantly pouring. Some of us would give not a little for a peep into the American Jewry of 2014. That apart, the pity of the Jewish immigration into the States is that it leaves the total number of Jews under the heel of the Tsar much where it stood before. For the 74,000 that have gone, natural increase brings another 74,000. The whole problem forms a

sort of puzzle of the sieve, perplexing, tantalising, heartbreaking, and, in its futility—Jewish.” The death-rate of the Jews is little more than half the average in America.

Though I have accentuated the inclination of the American Jew to forget there is such a place as a synagogue, I know I can be directed to the three thousand congregations in the United States, increasing in proportionate numbers far more than any other denomination. This is explained by the never-ceasing Jewish immigration; but it is not so long ago since the *American Hebrew* said it could be shown that this increase of congregations does not at all equal the increase in Jewish population from immigration. Most of these congregations are composed of fresh arrivals or Jews of the first American generation.

Now, it is quite true, as Mr. Ezra Brudno has said, that conspicuousness has ever been the great misfortune of Israel. The tiniest speck on the Jew shows as distinctly as a large blot on other people. Everything the Jew does or abstains from doing is carefully noted by his Gentile neighbours. Perhaps this showiness is due to a characteristic trait of the Jew, or perhaps it is the fault of the insidious outlook of his neighbour. The fact

remains that the Jew is always in sight. During the last score of years, emigration to America has been abundant from all European countries, from Germany, from Italy, from Hungary, from Roumania, from Russia. Still, comparatively small as is the number of Russian immigrants, the Russian Jew has become conspicuous. The flood of Germans, Poles, and Italians is mentioned only as a matter of record; but the Russian Jew is pointed out apprehensively, almost alarmingly: "Let us deal wisely with them, lest they multiply."

The questions have to be faced: Is there cause for grave apprehension? Are the Russian refugees a menace? Are they inferior to other immigrants? It is fair to hear what the Jew himself says on the subject. I go to Mr. Ezra Brudno again: "The immigration of German Jews dates back more than half a century. They, like the present refugees, fled from their native land, not so much because of their inability to gain a livelihood as from inhuman persecution. Massacres were no more rare in Germany then than at present in the Tsar's domain, and on their arrival here they took up peddling and engaged in business similar to that of a Russian immigrant. History repeats itself. Portuguese

Jews, who had settled here long before the Germans, and had succeeded in more than one way, looked down upon those uncouth immigrants. With the blood of martyrs in their veins, they considered themselves superior to their German co-religionists. In fact, they were far superior, not only materially, but also intellectually. They possessed culture, while the German Jews had only the superficial polish which money lends. But gradually and slowly these German immigrants, with their somewhat offensive manners, have gained a firmer hold in the country. They outnumber the Portuguese Jews and force them back, so to speak. Furthermore, the Germans prospered. If nothing else, German Jews knew how to make money, and they have made money in great abundance. With the achievement of financial success came influence, and influence brought arrogance, also in great abundance. They copied American manners, and adopted American materialism. And although their refinement was not of the kind that culture or heritage brings, it was not inferior to that of the average American; but their incessant pursuit of wealth has stunted the growth of their intellect. With very few exceptions, unlike the Jew in Germany, they have made

slow progress in art or letters. It is almost a reflection upon the German Jews in the United States that during a century they have not produced a single man of letters or artist of note. Even their rabbis are mostly Austrian, Bohemian, Polish, or Russian."

Mr. Brudno declares that with the advent of Russians the German Jews put on airs, and following in the footsteps of the Portuguese Jews, formed a seclusive colony for the sole purpose of excluding the new-comers. "*Ich bin ein Deutscher*," one of them would say superiorly to the Russian or Pole, as if his nationality alone entitled him to special recognition. With something like anger he goes on to declare that this silly, vain pride, harmless as it may appear to the Gentile reader, has been the cause of almost irreparable injury to the Russian American Jews. In fact, this was the primary cause of the apprehension that the American people felt at the increased immigration from Russia. "It was no other than the German-American Jew who had poisoned the American Press with the venom of distrust against the Russian refugees."

See how these Jews hate one another! During the last quarter of a century hundreds of thousands of Russian Jews have landed in America. Mr. Brudno shouts: "Their

German co-religionists offered them material help, but they raised the Russian Jew with the left hand only to knock him down with the right. They humiliated him on every possible occasion, and made him feel inferior. For fear that immigration might hurt their social standing, the German Jews tried to impress upon the uninformed Americans that the Russian Jew is of a lower caste. This action against their own flesh and blood was not so much the result of hatred as of unpardonable egotism. It was the rebuke that the rich gave to their poor relations. Being a foreigner, the Russian Jew has had none of his own kind to defend him, and, being a Jew, no one else would take up his cause. And the German Jew—always busy in making money—nodded his head and smiled. These very Jews, in whose ears still rage the echo of persecution, jeered and sneered and snubbed their haunted kindred.” Mr. Brudno reminds us that the majority of the Russian Jew immigrants belong to the common people; they are artisans and small traders; they are not criminals seeking a refuge. “The smooth-shaven American,” Mr. Brudno proceeds, “may regard contemptuously this foreign-looking individual, with his untrimmed beard and Semitic visage. He may even haughtily

sneer at this humble competitor and loftily discuss the advisability of expelling him from this country as an undesirable citizen. And if this young American—son of an immigrant himself—is philosophically inclined, he may advance apparently good reasons for excluding the Russian refugee: he is too shrewd and cunning; sometimes he resorts to trickery, and does not assimilate with Gentiles. . . . For argument's sake, grant that some of these immigrants are cunning; grant that thousands of small Jewish tradesmen sometimes make sharp 'deals.' Will a million of such 'sharpers' trick the people in half a century as much as the one embodiment of greed and trickery at the head of a great Trust? Has it ever occurred to the American that the greatest flood of Russian Jew immigration, possessed of the most insidious sharpness, cannot and will not outwit the common people in one hundred years half as much as did the notorious Tweed gang, none of whom were Jewish refugees? And what about Wall Street and Lasalle Street, and the tens of thousands of bucket-shops all over the country—and the manipulators of these thievish tricks are not Jewish immigrants." Mr. Brudno quite correctly shows that the Russian immigrant is without the failing of

drunkenness; he is not a murderer or a burglar; his crimes are limited to "cunning, if you will."

It would be idle to slur over the anti-Jewish feeling which exists in the United States. Religious tolerance is a boast of the American people; the equality of man is a cardinal principle of political liberty. Yet the antipathy to the Jews is only surpassed by the general recognition that the negro should be kept in a state of perpetual inferiority. The Jew, steeped in tradition and the Talmud his only inspiration, keeping himself to himself, if he be at all conscious of the antipathy in America, reckons it as something outside himself, as the attitude of all non-Jewish folk, not to be taken into account when the material advantage of his present position is thought of. But to the emancipated Jew, who has slipped from the old ties because of his association with Gentiles, the consciousness of the antipathy often burns like a hot iron into his soul. It is not objection to his religion. The ordinary American has too full a knowledge of how much of his own ethical life is dependent on teaching drawn from the same source as the Jews. It is not the sallowness of skin, nor physical characteristics, nor even the alien personal

habits of some Jews which ruffles the temper of most Americans ; for the shudder remains when the Jew has a clear skin, when his Semitic features are gone, and when in culture he has nothing to learn from his American critic. It cannot be the ostentatious and vulgar display of wealth, for whilst it is the poor or suddenly rich Jew who is prone to gaudiness in attire and adornment, the tendency of the very rich Jewish classes in America is to be subdued, in comparison with the flaunting of dollars by some of their Gentile neighbours. The American has an admiration for the from-shoeblack-to-millionaire type of citizen ; he is unstinted in his praise of the man who lands without a dollar and closes life's game by owning a railway. He is joyful that in America such things are possible. And yet can it be said that the average American is honestly glad when the Jew is the winner ? The existent feeling against the Jew in this country of fierce relentless competition is principally because he is more fierce and more relentless.

But I think we have to look deeper than even economic competition to find the reason for the anti-Jewish sentiment. Those of us who are egotistical enough to believe we are broad-minded, very likely have streaks of

prejudice in our nature of which we are unaware, and which we would deny if suggested by others. So, just as tradition often hangs around the Jew, though he believes he is far away from it, there exists in the American mind, however free from racial resentment, a subconsciousness that the best of the Jews are crafty and covetous. Craftiness in the Jew has been cultivated by Christian treatment. It is easy to point to trickery and dishonest Jews, but in doing so we lay ourselves open to *tu quoque*. Every country, said a great German statesman, has the Jews it deserves. Dishonest Jews have never had the esteem of other Jews.

Superficial causes are factors which determine us in most things, and in these can be found the cause of American dislike for the Jews. The German Jew, with his podginess, his waddle and hooked nose, is the butt of the comic press. The Russian Jew, with his whipped-dog look and his cringing obsequiousness, arouses more contempt than pity. Jew mannerisms, his guttural pronunciation, his awful English, make one alternately laugh and feel indignant. Other races have these oddities, and though not so emphasised as in the case of the Jew, they do not stir the same feeling. Let us admit that the great majority

of Jews in America—and, all things considered, it would be strange if it were not so—are wanting in manners and are deficient in good taste, disabilities which bar social communion with Americans of their own class—though precisely the same accusation can be heard in European society against Americans. Just as Americans snort wrathfully when Europeans presume to say they are ill-bred, the Jew feels bitter on being informed by an American that he has no manners. Do not let us forget the description of the old lady who said that “vulgarity is what other people are guilty of.”

Jews are usually poor when they arrive in the United States; the acquisition of wealth improves their material position, but gives no culture to their minds; their money, and the security it gives, makes them self-assertive. It is my good fortune to know Jews who are not to be surpassed by any people in what is generally called “gentlemanly conduct.” But as, by accepted standards, the new rich Jew is frequently a buy-you-up vulgarian, we can understand why many hotels are closed to him. The cultured Jew could do much to remedy this, not by denouncing the hotels, but by getting his brethren to cease the cause of the closed doors.

Besides, one of the Jewish virtues, the close family affiliation—preferable to the hotel habit of family life—fosters other faults besides bad manners. “It serves to perpetuate objectionable idiosyncrasies and narrows the sympathies. Not all the lavishness with which the Jew contributes to charities can give him the true spirit of altruism, so long as his interest is so strongly centred in his family.” Further, the Jewish adoration of the child makes it excessively self-conscious, and the result is a high-strung youngster, lacking in physical courage and with an overweening sense of self-importance. The superficial causes of objection to the Jew he can remove for himself, and will, I am confident, as he has done in the old-established families of English Jews. But the Jew will remain shrewder; he will continue to be thrifty; he will bring into play the qualities which achieve practical success to a greater degree than the Americans, and this will always excite envy. So long as he is distinct, and not merged in the American people, he will have to face the antipathy which has envy as its parent.

Because Jewish parvenus arouse objection, it is the duty of the Gentile to be careful not to accuse all Jews of vulgarity, because

his eye is offended by the garish and flamboyant Jews who cross his path. We are all disposed to generalise. The writing of this book would be impossible if I had not recognised before I took up my pen that I would be compelled to generalise—fairly, I trust, but still, generalise—but we can do something in being just to the individual. In strict truth, it cannot be said that amongst the mass of Americans a kindlier feeling is being shown towards the Jews. Professor Richard Gottheil considers that the present relation of American Jews to social circles will become more difficult than not. He sees an increase of social ostracism, and more restrictions to their reception in clubs, schools, and hotels. The idealism of the Jew often counteracts the materialism of the American, and the aloofness of the Jew is modified by the camaraderie of American democracy. “Perhaps in some distant epoch Americanism may be influenced by the ideals of Judaism. It is possible for the two sets of ideals to be conjoined in the same person. We have it in many eminent examples of American Jews.”

Hermann Struck, the noted Jewish artist, interviewed by the *Jewish Chronicle* (London) on his impressions of America, considers social ostracism there worse than in Russia. “Where

else in the world, I should like to know, would you find one of the leading non-Jewish commercial magnates say of one of the leading Jewish financial magnates: 'I only know him up to such and such a street,' the street denominated being the border of the stock-dealing area of New York? But this social ostracism has one excellent side. It has compelled the Jews to concentrate largely upon the wants and necessities of their own people. I was astounded to see the evidences of the wonderful charity organisations in America. There is nothing like it in the world." Dr. Max Nordau wrote: "I see that America is growing more and more important for us, because America will wield a great influence on the character of the Jews that will settle there. They are taught to cultivate a deep-felt respect, an inward worthiness and pride, and they are taught to demand their human and citizen rights; but chiefly they learn organisation. I believe," the great Jewish thinker concludes, "that American Judaism will be the first in the world to create a Jewish national organisation which will be a model for the Jews in other countries. The United States will educate the Jewish people to become a political force, able to utilise its own power for its

own interest as a defence against its enemies." These are serious and significant words.

The Spanish and Portuguese, the most "aristocratic" intermixture in America, at first held themselves aloof; but as the Germans came in greater numbers and made success commercially, they were obliged to mingle with their humbler brethren. They have given the much-needed element of culture to the German Jews. At present, as I have pointed out, the German Jew shows much of the aloofness and hauteur to the Russian Jew that he, in his turn, received from the Spanish and Portuguese Jew. It is merely a question of top dog. But the Russian possesses a "strength of intellect and a reserve of knowledge which will outshine and outstrip the accomplishments of the German," said Mr. C. S. Bernheimer.

The American Jews support all their own charities. In New York alone they have nine hospitals, twelve old folks' homes and retreats, and fifteen orphan asylums. There are six hundred institutions for unfortunate Jews throughout the United States. Politicians of every grade have arisen amongst the Jews. They make great sacrifices to provide education for their children, though at some colleges a dead set is made against them and

university clubs are frequently closed against them. Though subjected to constant rebuff, they see beyond it and know the goal they are aiming at. They are genuinely appreciative of their citizenship, though they know there is a social pogrom against them by other liberty-loving Americans. The New York Charity Organisation Society says that out of nine thousand cases of itinerant beggars in the city only three hundred were found to be Jews. This organisation mainly confines itself to Manhattan, where at least one-fifth of the population is Jewish. Not only are they less numerous, but the secretary of the Society says that they are more easily transferable to a more honourable means of livelihood than the rest of the professional beggars of New York. The habit of industry is so ingrained in the Jewish nature that the idea of following begging as a profession is alien to the Jewish mind, except, strange to say, in the case of men who once held a superior position to the working man. It is from this class that the professional "schnorrer" is mainly recruited.

Dr. Magnes, in a sermon in reply to an article in *McClure's Magazine*, complained of the way in which Jews are exploited by politicians, magazine writers, and sensa-

tional preachers. "If a magazine editor wants to sell magazines, he either praises the Jews unduly, or insults their good name. If a political party wants to make capital, it does not scruple to use slanderous matter concerning the Jews, and after spreading these stories, winds up with fulsome praise of the Jews' good qualities. We are regarded by every doctrinaire as so much bacteria, on which all sorts of experiments can be made. What we Jews demand of the people round us is, that we be allowed to work out our own salvation."

A Jewish woman, Miss Lillian Wald, started one of the most important developments of the modern educational system—the work done by nurses in the public schools. In 1902 she obtained the consent of the Boards of Health to begin the experiment with one of her Settlement nurses. To-day there are 140 school nurses in New York, in what is called the Department of Child Hygiene, and the movement has spread to many American cities. She was also one of the first to help in pointing out the evils of child labour, and to assert that there should be laws to keep children from working.

Making all allowance for the set speeches of public men on public occasions, their views

are worth recalling. Speaking of the Jews, President Cleveland said: "Few, if any, of those contributing nationalities have directly or indirectly been more influential in giving shape and direction to the Americanism of to-day. What our Jewish fellow-citizens have done to increase the material advancement of the United States is apparent on every hand." President Taft wrote: "Everyone who lives in a community like that of my home city, Cincinnati, knows that none of the great charities, none of the theatres, none of the societies for art, artistic development, or music could live if it were not for the support of the Jews. . . . I believe, and I am proud of the fact, that the Jews of America enjoy an equality that they have in only a few other countries of the world. I do not mean to say that there are not racial prejudices here. I do not mean to say that there are not social clubs and other places where the small-headed men who occasionally get into a directory manifest their greatness by using a black ball and shutting out men of importance in the community." In 1910 a Jew was elected as Secretary of State for New York. Greater New York sent four Jewish members to the House of Representatives, and there are two Jews in the Senate. Altogether there

are twenty-four Jews in Congress. Jews have represented the United States in the diplomatic and consular service in Turkey, Bucharest, Egypt, Tunis, and elsewhere. The most remarkable thing about the connection of Jews with Freemasonry in America is that during 1906-7 five Jews were at one time at the head of as many State Grand Lodges. The introduction of opera into the United States was largely due to the instrumentality of the Jews.

Up and down, appreciated and reviled, accepted, rejected, and yet advancing like a mighty flood—that is the story of Judæa in America. At the present rate of progress, by 1980 there will be 7,000,000 Jews in the United States. Not Palestine, but America seems to be the Promised Land, with New York as the New Jerusalem. Jews are part and parcel of American life to an extent little realised by Americans themselves. A magazine writer notes, “A New York citizen living in a handsome residence designed by Arnold Brunner, may lay down the latest novel by Abraham Cohan, go to the 'phone, improved by Emil Berliner, and inform his partner that theatre tickets have been procured for David Warfield's new play under the management of David Belasco; after which he will return

to his chair and read the *Times* until his wife returns from Altman's, without realising that he has been in any way indebted to the Jews."

But what of the future? I reckon from census returns that there are nearly a quarter of a million more Jewish males in America than females. The unattached Jewish male, coming as a young immigrant, soon becomes an ardent American, salutes the flag, and sings, "Hail, Columbia!" It is possible he will marry a Gentile girl. We hear about "the miracle of assimilation." But I agree with Mr. A. E. Zimmern (*Sociological Review*, July, 1912) that to the looker-on it far more resembles a spiritual death than a miracle. You cannot bestow the Puritan spirit on a Jew by waving a flag before him. What you probably do is to destroy what was the highest and the best emblem before he left his native land. You can kill out that deep-seated feeling of reverence in the Jew for all his ancient traditions. "There is all the difference in the world," said a young Jewish philosopher, "between an American Jew and a Jewish American. A Jewish American is a mere amateur Gentile, doomed to be a parasite for ever."

An American Jew is a type. But as he is

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changed from his fathers, so his sons will change from him. It sickens the heart of the jealous Jew when he thinks his people will be merged in the American people. The elders wrap their phylacteries round them and moan. But a new Jew does not wear a phylactery. He fraternises amongst Christians when he has the opportunity. He intermarries. Social ostracism will disappear. The day will come when his descendants will forget their Jewish origin. The old men will cry, "Woe, woe!" But America will be all the better for the influx of Jewish blood.

CHAPTER V

AMERICAN JEWS AND THEIR OCCUPATIONS

OF the 2,000,000 Jews in the United States, half are to be found in New York. New York is the largest Jewish city in the world. The range of the children of Abraham stretches from the sweated new arrival to the opulent banker.

American commerce would be thrown out of gear if the Jew suddenly ceased activity. There is not a business, a trade, or a profession which is not influenced by the Jews. New York is a Jewish world unto itself, for here are to be found all types of Jews, all phases of Jewish thought.

Whilst New York has its million, Chicago has 100,000, Philadelphia the same number; 75,000 are in Boston, 50,000 in St. Louis—wherever there is money-making there is the Jew.

The Anglo-Saxon-Teutonic race in the United States tends to diminish. Other races tend to increase. One of the most careful students of race development, Professor Wer-

ner Sombart, has calculated that in a hundred years the United States will have a majority of Slavs, Jews, and negroes in its population.

Already the Jews have the practical monopoly in some trades, and are swiftly invading others. As tailors, shirt-makers, cloak-makers, furriers, and allied trades, they have everything in their own hands. They are skilled in furniture making and in house decoration. They are expert in what may be called the gentler manufactures, jewellers, watch-makers, producers of electrical appliances. They are prominent in all professions, education, medicine, the arts. They conduct huge department stores. As middlemen their competition is so keen that it is hoped the consumer gets an advantage. You find them busy on the stock and cotton exchanges. They have a grip on the real estate business.

Whilst in other countries the Jew is often a moneylender—indeed, in Europe it is rare to find a moneylender who is not a Jew—moneylending is not a characteristic of the Jew in America. Indeed, it may be said that the American Jew is a borrower, always keen to get the loan of money with which to extend the area of his business.

We occasionally use the phrase, "Rich as a Jew." Lumping all the Jews in America

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together, they are not rich as a class. The influx of practically destitute aliens keeps down the average.

Generally speaking, the Jew is rather shy of having to do with anything which suggests a trust. He likes to be a banker or a lawyer or a dealer in clothing, jewellery, or cigars. He is a petty storekeeper; but amongst his people you find a Siegel, a Straus, and a Bloomingdale. Among the beef kings are Sulzberger, Nelson Morris, and Schwarzchild. Jews are pawnbrokers, but they are also financiers, like Speyer, Seligman, Loeb, and Schiff. There are five Guttenheims amongst the smelters of Colorado. Twenty-five per cent. of the silversmiths of America are Jews.

The Jew does not often grow cotton, and he is not in textile manufactures; but in the clothing business he sweeps the field. In tailoring, boot and shoe making, and fur preparing the Jews—roughly $2\frac{1}{2}$ per cent. of the population—have 45 per cent. of the business; but though the Jews do not grow cotton they take a big hand in controlling the cotton market.

The Jew, therefore, is in almost everything. It has been said the Jews somewhat resemble a department store: you ask what you want and they give it you. Amongst

Russian Jews alone there are in New York City nearly 500 physicians, over 1,000 druggists, 400 dentists, 500 lawyers, and 75,000 skilled labourers. The theatres are controlled by Jews. Ever since Lorenzo da Ponte started Italian opera in 1880, America has been dependent on the Jews for music. Rubin Goldmark, the musician, is a Jew; so is Henry Mosler, the painter; so is Ephraim Keyser, the sculptor. Amongst judges there come the names of Leventritt and Hirschberg, of the New York Supreme Court, and Sulzberger, of Philadelphia. Amongst doctors one thinks of Abraham Jacobi, of New York, and Jacob Solis Cohen, of Philadelphia.

There are at least two hundred and fifty Jewish millionaires in America. It is useless even to guess the amount of Jewish capital invested in the United States; but it is known that in the wholesale trades the Jewish New York merchants do a billion dollars of business in a year. The Jewish names in Broadway are as numerous as in the Whitechapel Road of London. The banking house of Kuhn, Loeb and Co. are the financial representatives of 22,200 miles of railroad and over \$1,800,000,000 stock. There are just on one hundred Jewish newspapers and magazines in the country. The "Jewish Encyclopaedia,"

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the greatest work of reference in any language, was projected by Dr. Isidore Singer. Jews are owners of some of the principal American newspapers; there are Jewish editors and many Jewish journalists. The Jews of New York have \$600,000,000 worth of real estate, and the Jewish bankers have a capital of at least \$400,000,000.

For a few minutes look beyond New York. In Chicago, for instance, there is Julius Rosenwald, the head of the great department store of Sears, Roebuck and Co., which does an enormous mail business and spends \$8,000 a day in stamps. Mr. Rosenwald gives enormous sums in philanthropy. Jews have contributed to the endowment fund of Chicago University. Their original contribution of \$85,000 at a critical moment saved Mr. Rockefeller's \$600,000 from being lost. There are eight Jewish professors and occupants of chairs. Six Jews have served on the Chicago School Board.

Out of a population of half a million Boston has 40,000 Jews, mostly Russian. There are many native-born Jews engaged in mercantile and manufacturing pursuits. There are several physicians, lawyers, and musicians, but the majority of the Hebrews are carpenters, plumbers, masons, etc. About the

same number of Jews reside in Baltimore (Maryland). Atlanta has furnished two Jewish members to the Legislature of Georgia. David Meyer, an early settler, was instrumental in organising the public schools system of Atlanta. The 2,000 Jews are largely engaged in the manufacture of paper boxes and other goods made from paper; also furniture, machinery, and cotton goods. A cotton mill owned by Jews has the distinction of making bags from cloth woven in the same building in which the cotton is spun. At Cincinnati the clothing industry is mostly in Jewish hands. There are 20,000 of the race who maintain two Jewish newspapers. Three members of the Senate and four members of the Legislature are Jews. In Louisville the Jews control the ready-made clothing trade. The same remark applies to Cleveland (Ohio), where there are also cloak manufactories. The Jews possess the cigar trade. Many of the legal profession are Jews. At New Haven, Hartford, and Detroit there have been enormous increases in the Jewish population.

San Francisco has a Jewish colony of over 20,000. Jews have played a prominent part in the organisation of California. In San Francisco are the brothers Seligman, eminent

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in finance. In Sacramento are Louis Sloss and Lewis Gerstle, founders of the Alaska Commercial Company. The Hellman and Newmark families are representatives of the Jewish pioneers in South California. There are the three brothers Lazard, now the international banking house of Lazard Frères (Paris, London, and San Francisco). The Glaziers and Wormsers, now of New York, were among the industrial and financial openers of California. Moritz Friedländer was one of the grain kings of the country. John Rosenfeld is one of the exploiters of the great coalfields of the North-West of Canada. As the Jewish successor of the Hudson's Bay Company, he has developed the seal fisheries of Alaska and the mineral resources of that territory. The San Francisco *Chronicle* is owned by a Jew, Mr. H. de Young. The Mount Zion Hospital at San Francisco owes its origin to Jewish inception and donations. Baroness Hirsch gave \$5,000 and Mr. I. W. Hellman contributed \$100,000. It is the only free hospital in California open to all irrespective of nationality or creed. Jews furnish a considerable percentage of the student bodies of the two Universities, and, as a result, they are becoming prominent in the legal, journalistic, engineering, and other professions.

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Philadelphia had as a resident the late Mr. Joseph Fels. The leading German Philadelphia paper is owned by a Jew, Dr. Morwitz. *Der Demokrat* has several Jews on its staff. Louis E. Levy is the director of a company which owns several influential papers. There are something like 100,000 Jews in Philadelphia, mostly Russian and in the garment trade, growing prosperous. Many members of the race are influential in the life of the city, in finance, music, and the fine arts. At Paterson (New Jersey), the centre of the silk trade of America, an increasing number of Jews are employed in the mills. They are beginning to get a fast hold in the building trade; but there is constant trouble with the trade unions, as Russian Jews are not inclined to join. The 20,000 Jews in Pittsburg are prominent in the professions and commerce. Most of the tramway men are Jews, and an enormous number of new arrivals from Russia and Poland are engaged in the making of cheap cigars.

Roughly, there are 60,000 Jews in the Southern States. They own big paper mills, and some great cotton manufactories, though in this branch are mainly prominent as cotton brokers. It is amazing the way the Jews are getting a grip on the grocery dry goods,

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tailoring, and shoemaking businesses in the South. There is no anti-Jewish feeling. Six Galveston institutions have Jews at their head. The Universities have Jewish professors. The Jews hold high rank as Freemasons, and those that are clubable are welcomed in the clubs. Indeed, I could make a grand tour of the whole of the United States, and it is doubtful if there would be a single place where the Jews were not "making good."

Remember always that the young Jew is ravenous for knowledge. The proportionate attendance of Jewish children at school is far ahead of that of their Gentile little friends. The Jews have 450 educational institutions of their own. In the Universities Jewish professors are always to the front. At Harvard University there is a Semitic Museum, erected through the generosity of Jacob H. Schiff and others at a cost of \$80,000. There are three lecture rooms for Semitic instruction and a Semitic library, and an Assyrian room containing Assyrian, Babylonian, and Hittite material. The Menorah Society at Harvard has done a good work in promoting friendship between Russian and German Jews. A quarter of a century ago it would have been difficult to have found a Jewish teacher in a public school. To-day there are no people

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who have such a prominent place in the scholastic profession as the Jews.

It is reckoned that in New York City there are over 10,000 clothing establishments, employing 100,000 workmen, and with a capital not far short of \$100,000,000. There are 500 shirt waist manufactories in New York, with 40,000 women and girls, mostly Jewish, and the capital is at least \$50,000,000. The Jews in Europe have long been dominant in the tailoring trade. A generation ago Americans had most of the trade in the United States, with a few German Jews on the outskirts. The Russian Jews have completely swept them aside. They got the business by underselling, starving, sweating, being content with the smallest return. It was the Jew who became the contractor. In the dread story of relentless industrialism there are few blacker pages than that which records the manner in which the Jew boss has ground down the miserable Jew immigrants who have come within his power. Competition was persistent and intense; wages were cut to the last cent; the fight for the trade was cruel, but it was victorious. To-day the Jews have practically the monopoly in clothing the male population of America. The clothing business represents something like \$600,000,000

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a year. Great stretches of New York are now occupied by Jewish clothiers. At midday, when Fifth Avenue is crowded, it seems as though all Judea were let loose.

The Jews are rapidly becoming the greatest owners of land. Mr. Burton J. Hendrick, in an illuminative article in *Munsey's Magazine*, some time ago, showed that nearly all the new purchasers of land in New York are Jews. This people not only clothes the masses, it also shelters them. One needs only to read the real-estate transfers published every day in the newspapers to learn the extent to which the Jews are acquiring the land. The *Real Estate Record and Guide* annually publishes a bulky volume containing a complete list of all the property holders in New York. This book amounts to an almost continuous catalogue of Jewish names. There are comparatively few Smiths, Robinsons, O'Briens, and Murphys; there is page after page of Cohns, Levys, Kahns, and Rosenthals. Outside of the great New York landed families already referred to, the largest individual property holders in New York are men bearing such names as Appell, Bachrach, Bittenweiser, Fleischmann, Frankenthaler, Hyman, Jarmulowsky, Lese, Löwenfeld, Mandelbaum, Ottenburg, Sulzberger, and Weil.

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Only a few years ago a considerable number of these present-day millionaire proprietors were carrying packs on their backs or trundling push-carts. And they are large holders, not only in the East Side tenement district, but in all parts of the city, including the high-class business and residential sections. The chances are, says Mr. Hendrick, if you wish to lease an apartment in almost any part of New York to-day, that you will pay your rent to a Jewish landlord. There is not the slightest doubt that in a few years the Jews will own the larger part of Manhattan Island, the richest parcel of real estate in the world.

Apparently, huge capital is required to operate in property. The Jewish new-comer has not the means, but he scrapes and economises until he has a small bundle of dollars. Then he leases a wretched tenement dwelling, lives himself in the worst rooms, lets the others, makes a profit, and then proceeds to a bigger enterprise in leasing. At the end of a few years he can purchase a tenement house, though he will burden it with mortgages. With struggling and squeezing he will become complete owner. In Europe, as I have said, the Jew is a lender; in America he is a borrower. Most of the rich present-day Jews of the United States have built their fortune on

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judicious borrowing, but always shrewdly seeing the way to return the money with a considerable margin for themselves. By foresight, or out of the shrewdest speculation, the Jews are becoming the principal owners of New York City.

In the hearts of many Jews is an anxious desire that their people should take more to agricultural pursuits. I have sufficiently explained how in the centuries that have gone the Jews could not get access to land even if they had wanted, which is doubtful. But there is a distinct pressure in modern Judaism to get more settlers on the soil. The congestion in the towns is a flaming advertisement to the Gentile world of what the Jews are doing; there is a fear at the back of many Jewish minds that it is this which excites resentment and may cause trouble. So, as in other parts of the world, there is a distinct endeavour in the United States to develop a Jewish farming community. In New England are many Jewish dairy farmers. In Minnesota, Oregon, Colorado, and Arkansas are Jewish farmers, industrious, and useful members of society. There is a Jewish Agricultural and Industrial Aid Society, and there has been developed a credit system which is most serviceable. Indeed, American farmers, as a

whole, are realising the advantage of such a system to all of them. At Albany is the Jewish Agricultural Experiment Station, incorporated to establish and support agricultural experiment stations in Palestine and other countries, and to promote the advancement of agriculture in arid regions throughout the world. The Jewish Agricultural Aid Society progresses, with steady enlargement of its field of operations. The *American Hebrew* declares that agriculture among Jews in the United States has developed with unceasing progress in spite of great difficulties. Ten years ago the movement was at a low ebb, but to-day Jews are entering the field of agriculture with all the equipment necessary for success. There are few States, if any, in which there are not some Jewish farmers, while in some of the eastern States they are numerous enough to constitute well-defined Jewish communities. New England homesteads deserted by native Americans have been turned into prosperous farms through the efforts of Jewish immigrants, and much virgin land has been reclaimed by Jewish pioneers who have settled upon Government land in western States. The society issues a publication, *The Jewish Farmer*. At Daylestone, Bucks County, Pa., there is a National Farm

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School, with the object of training Jewish lads in practical and scientific agriculture—four years' tuition for nothing. The problem of how to keep the young people on the farm is being tackled by lectures in the winter, and by giving scholarships by which children of Jewish farmers can attend winter courses offered by the agricultural colleges of their respective States. Whilst something is being done in other countries, the United States has the most important agricultural colonies. The American Jewish Year Book gives statistics showing that the total number of families is 8,718 and persons 18,590; farms, 8,488; acreage, 487,265; value of land, \$22,194,385; value of equipment, \$14,166,329; and these are only the farming families with whom the Jewish Agricultural Aid Society has come in touch in one way or other. According to the United States Immigration Commission, this represents only 75 per cent. of the Jewish farmers in the country. The Year Book adds: "The movement of the Jewish population to agricultural regions is bound to become increasingly important."

One half of the students in Columbia University and three-quarters of the undergraduates in the College of the City of New York are Jews. These young fellows are

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invading the Civil Service ; they are elbowing the American-German-Irish competitors on one side. They win the prizes fairly in examination, for they easily out-distance the Gentiles in knowledge. Mr. Hendrick says they have already obtained absolute control of certain city departments. They fill nearly all medical and laboratory offices, in which New York employs a fair-sized army. They have captured a great majority of the engineering jobs. They hold most of the minor legal positions. They are the city's searchers, process-servers, and law examiners. Most of the municipal office-boys are youngsters from the East Side ; the stenographers and typewriters are nearly all Jewish girls ; the bookkeepers and holders of minor clerical positions are nearly all Jews.

The great department stores, such as we know them to-day, have grown out of Jewish brains. The names of Straus, Altman, Stern, Bloomingdale, Siegel, Greenhut, tell the story of the amazing stores in the great cities, most of which have, within the last generation, sprung from the humblest of beginnings. The Jews are masters of the whisky trade in America. Eighty per cent. of the members of the National Liquor Dealers' Association are Jews. It has been shown that 60 per cent.

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of the business of distilling and wholesale trade in whisky is in the hands of the Jews. As middlemen they control the wine product of California. Jews visit the tobacco-growing States, buy up nearly all the leaf tobacco, so that the great tobacco companies have to buy the raw product from them. The Jews have a grip of the cigar trade. The American Tobacco Company manufactures about 15 per cent. of the cigars smoked in the United States. The Jews provide the rest. It will be seen that the Jew lays his hands on those businesses which require the smallest outlay at the start. The mighty concerns, which fulfil orders from the Atlantic to the Pacific, mostly began with peddling from door to door.

Many of the greatest American banking houses were established by Jews. The railroad field in America, extending from the Mississippi River to the Pacific coast, and south from the Missouri River to the Mexican line, is now largely dominated by the Jews, chiefly the firm of Kuhn, Loeb and Co. Mr. Hendrick reports that among other properties the influence of this firm extends to the Illinois Central. This Jewish house is also the largest single power in the Baltimore and Ohio. It is also influential in the Southern Pacific. It is by no means without power

in the great railroad system built up by Commodore Vanderbilt—the New York Central. A year or two ago the whole Gould system escaped, at the eleventh hour, from falling into the hands of Kuhn, Loeb and Co., and George Gould rescued himself only by appealing for help to another Jewish banking house, that of Speyer and Co. Had the United States Supreme Court not interfered, there is every likelihood that the same combination would have taken over the larger part of the railroad mileage of the country.

The amusement of America is almost completely in the hands of the Jews—at least 90 per cent. of the operatic, theatrical, vaudeville, and kinema entertainments are provided by the Jews. They enter the business, not because they are actors who have become managers but because there is money in it. There are half a dozen big theatrical firms whose controllers are all millionaires. There is one firm, the Schuberts, who own, lease, or control nearly twenty theatres in New York, and outside have an interest in quite eighty more. There are Jews who have done excellently on the artistic side of the stage; but this counts for nothing compared with the complete triumph of the Jew on the managerial side. Men like Charles and Daniel

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Frohman and David Belasco have done a great work in elevating the drama, in making artistic adventures for the sake of cultured audiences, whilst by no means sure that the financial side will be satisfactory ; but it may be said that the vast majority of Jews in the American theatrical business are there as commercial men without any pretensions to higher virtues. Firms like Klaw and Erlanger started to corner theatres ; they brought other big firms within their ring ; they extended the range to small towns. In plain speaking, a huge trust was created. An actor or actress had little chance outside the ring, because it monopolised the best houses. The syndicate bought up plays, staged them sumptuously, and provincial theatres had no opportunity of presenting popular drama to their patrons unless they worked in conjunction with the ring. The real competitors the ring has to face are other Jews, the Schuberts ; they are the only people who have driven a wedge into the Klaw and Erlanger combination.

Below the hill on which stand the Jews who have become dazzlingly wealthy by operating in so many phases of American life are two million other Jews, nearly all animated with the same ambition and spurred by the same desire of success. It is the lamp which

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burns in the soul of hundreds of thousands of poor American Jews. Work has no terrors for them. No job is too mean or too ill-paid to begin with. The Jew is frugal and temperate. The American Jew sells whisky to the Gentile, but he does not drink it himself.

The way the Jewish population is increasing and prospering in the United States is one of the phenomena of the world. There are plenty of unscrupulous Jews in America, but they are no more unscrupulous than many of their Gentile competitors; they succeed because they are mentally more skilful than the others in sharp dealing. In fair contest, in fair trade, the victory is with the Jew. "Everywhere," Mr. Madison Peters has written, "the Jew is disciplining his reasoning powers, and learning how to do better work which ensures that success which clamour and complaining never win. It is not strange that the Jew is winning; it were strange if he did not win. If the Jew continues as he has begun he will hold the future."

In America, so in other countries, the Jew is advancing and the Gentile is retreating. The Jew lands in America charged with vitality. He quickly comes under the influence of his new environment, and soon manifests more energy than the American him-

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self. He becomes proud of being an American, and not so proud of being a Jew. The past is nothing to him; the future is everything. He will forget his fathers in the East, and very likely his grandchildren will deny there is any Jewish blood in their veins.

CHAPTER VI

THE JEW IN GREAT BRITAIN

NOWHERE does the Jew receive better treatment than in Great Britain. There is not a single disability. Anti-Semitism does not exist.

Of course, it is not unusual to hear a harsh opinion about the way the Jews are laying their hands on the commercial direction of London and other cities, and there is an occasional shrug of the shoulder at the position of Jews in society. But this is individual opinion—as it might be expressed concerning certain classes of Englishmen—and does not represent any movement of antagonism against the race.

Neither of the two great political parties ever says anything against the Jews. This may be due to appreciation—or a fear of alienating the Jewish vote. Both Liberals and Conservatives have leading Jews in their ranks. Benjamin Disraeli, afterwards the Earl of Beaconsfield, rose to the high dignity of Prime Minister. The present Lord Chief

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Justice of England is a Jew. There are Jewish members of the Government. There are Jews in the House of Lords and in the House of Commons. The late King Edward rather went out of his way to show his friendship for the Jews. They are good citizens, are liberal supporters of national charities, maintain their own poor.

It might be possible, as I have previously suggested, to raise a Jew hunt in the East-end of London, not from any dislike of the Jews as such, but because they are new-comers, who in the struggle for existence undersell the British working man, and, by overcrowding certain districts, compel the Londoner to live some distance from his employment. This is where the personal element comes in. But the British working man, in the mass, has no antipathy to the Jew. He recognises his qualities and concedes that if he cannot get a living in another country he is entitled to make an endeavour in England.

From high finance to street peddling the Jew is markedly in evidence in London. There are all sorts, from the waddling, hook-nosed, guttural victims of the sweating shop to the tall, well-made, cultured gentleman whom you cannot distinguish from an Englishman. There is no resentment against the

success of the Jew. The doors of Grosvenor Square are not closed against him because of his race. The only bitterness is against the money-lenders, but not because they are money-lenders, and are rapacious in squeezing dry the unfortunate or the fools who come within their grasp. It is because in this particular means of earning a livelihood they are in the habit of dropping their own names and, for business purposes, adopting the most honoured names in the country. It is difficult to understand how anybody can be deceived; yet the person hard pressed for cash is more likely to seek the assistance of Mr. Henry Cholmondeley than of Mr. Henrick Cohen, especially as he offers his aid by writing on the most expensive note-paper, and writes from a fashionable address in Mayfair.

London, including its far-flung suburbs, has a population of nearly 10,000,000. But though there is a sprinkling of Jews everywhere, the majority congregate in particular areas—the Whitechapel region when they are poor, the Maida Vale and Hampstead areas when things are prospering with them, and the immediate neighbourhood of Park Lane when they are abundantly affluent. London is so enormous that there are hundreds of

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thousands of folk who have never been in particular districts ; indeed, would have some trouble in telling whereabouts they lay.

The Jews who live to the west of Charing Cross are English Jews, and have adopted English ways. But to the east of the Mansion House, where the new arrivals settle and where the poor are, there are places so foreign it would be hard, were you not conscious beforehand of the fact, to believe you were in England. Nearly every shop has a Jewish name on the signboard. Many of the shop advertisements are in Hebrew. The hoardings, where the things we ought to purchase are heralded, bear the familiar pictures, but the letterpress is in Hebrew. There are Russian-Jewish banks. I have been to a theatre in the East End where the play was in Yiddish, the performers Jews, the audience Jews, and I have felt I was the only Gentile in the building. There are four Yiddish daily newspapers published in Whitechapel. One journal has a daily circulation of 12,000.

On the Jewish Sabbath most of the Jewish shops are closed. On Saturday night, when the Jewish Sabbath is over, the main streets are thronged with people speaking no English. There is something pathetic about the weak-framed, pale-faced old Jew, often in an anti-

quated frock coat and a more antiquated silk hat, shuffling along with his frau.

Young Judea, however, is full of life and enthusiasm. The young men are a little arrogant in manner and showy in costume, and the good-looking Jewish girls are a little more venturesome in dress than English girls. I have never walked in this part of London on a Saturday night without being impressed by the Eastern nation nesting in the greatest city of the English-speaking world. On the Sunday morning there is no Sunday calm, the place is noisy with traffic; the shops are open; the Jewish hucksters are bawling their wares.

There are 60,000 born Russian and Polish Jews in London to-day; there are their families; there are the Jews of the second and third generation. They have taken complete possession of certain parts of London, and the Englishman has been ousted.

The Jewish invasion is one of the great factors in London's development. There is scarcely a field of commercial operation where the Jew is not active. One sometimes wonders what would be the consequence to London if the Jewish element were suddenly removed; the struggle to find the answer bemuses the mind. Of the 250,000 Jews in Great Britain,

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it has been reckoned that 150,000 of them live in London.

As in the United States so also in London, the work of tailoring has passed almost entirely into the hands of the Jews. The English journeyman tailor is a more finished workman than his Hebrew competitor—and the best work in the best shops is by Englishmen. But the Jewish contractor—supplied by those Leeds firms which make a special business in manufacturing cheaper wools—“scoops the market” in ready-made clothing. And it should also be borne in mind that many shops of English tailors really do no more than sell the cloth, cut out, and fit on; all the actual work is done in the houses of poor Jews who work under a fellow-Jew, who collects the work, distributes it, and returns it. Coat-making is confined to a compact colony of Jews living mostly in the neighbourhood of Whitechapel; whilst trouser and vest makers are spread all over the metropolis. Why there is this peculiar division of labour I do not know. The contractor, the middleman between the shopman and the worker, probably finds it cheaper and more expeditious to specialise and subdivide. The slower and more efficient English tailor has difficulty when in antagonism with the mechanism

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of Jewish organisation. Where tailoring is carried on in the East End is the most overcrowded part of London. There are 227 persons to the acre. There is excessive congestion in workshops and dwelling-houses, and the Jew gets the houses because he will pay a bigger rent than the Gentile; and he makes money by sub-letting to families of his co-religionists, who will live under conditions which the Englishman finds absolutely impossible.

During recent years—and I can speak from personal knowledge—there has been a considerable improvement in the state of the East End workrooms, which still go by the name of sweat-shops. The Jew contractor, unlike the majority of English employers, is constantly personally overseeing his work-people. The new-comer from Poland generally finds his way into one of these rooms; this is natural, for he is amongst his own kind. The great endeavour is to be a little master: to get the tailoring for one or two shops, and then get cheap labour to do the work. There is always the same motive, the desire to live by profit instead of by manual labour. The Jew undercuts the English tailor in price; then he undercuts other Jews.

Now and then we hear complaint of the

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way the Jews reduce the wages of an industry to the starvation line. There is a good deal of truth in that, but we must be on our guard against exaggeration. We recognise that in cheap tailoring, cheap cabinet-making, cheap shoemaking, and the manufacture of cheap cigars, the Jew has chiefly created a business rather than filched it from somebody else. Therefore the Jew in his competition grinds the Jew much more than he does the Christian. It would appear that "rapid production through minute subdivision of labour forms rather a stage in the evolution of employments to which Jews naturally gravitate than an evil of their creation."

In the cap trade Jewish women are engaged, though there are also some Gentile women. With few exceptions the Jews have the fur trade in the City as well as in the East End. The cheapest kind of umbrellas are made by Jewesses. The poor sort of "sew round" shoes and slippers are made by Jews under wretched conditions—in Spitalfields, Bethnal Green, Whitechapel—often huddled together in foul, underground rooms. Carpet slippers are the product of Jew operatives. An increasing number of Jews are in the the East End furniture trade. The majority are cabinet-makers; some are carvers and

upholsterers; a few are chair-makers and polishers. Some of the most advertised firms are Jews. Male cigarette makers in London are foreigners, and most are Jews. All these employees are at the lowest end of the Jewish scale. We have to go to the Rothschilds and other Jewish bankers to find the other end.

It has been said that the Russian or Polish Jew represents the concentrated essence of Jewish virtue and Jewish vice, for he has, in his individual experience, epitomised the history of his race in the Christian world. Every Jewish lad who lands from Libau in the London docks has the mechanical faculties of the intellect; his powers of reasoning and calculating have been cultivated. So there has come into the labour market a race of workers to contest matters with those who in the main are content to be manual labourers. Where quickness and endurance rather than skill and strength are needed, the Jew is more than a match for the Christian worker. And always he has his eye on the goal of financial achievement; he does not understand what is meant by being content with a competence.

When you find his competitors complaining of his methods it is because, being an Oriental and out to win, he is not always loyal, and integrity is not one of his virtues. The

Jew is often dishonest ; that is, he will deliberately reap advantage from the ignorance of his customers. Trade unions have not been successful amongst Jews, because Jews will undersell one another in order to get a job, rather than all refuse to work unless wages are increased.

The housing question in the Whitechapel neighbourhood has reached such a pitch that there are large blocks of buildings where "No English need apply" is a common legend. Whole streets are being bought up by Hebrew syndicates, whose first act is to serve notice on all Gentile tenants. Messrs. Russell and Lewis, in their "The Jew in London," state that some landlords will not let to Jews, while others invariably prefer a Jewish tenant because a higher rent can be obtained from him. Rebuilding is an important factor, and whenever houses are rebuilt or replaced by tenement dwellings the proportion of Jews sensibly increases. Lucas Street is specially noticeable in this connection, the west side, owned by Jewish landlords, having a percentage of over 60, as compared with 20 on the other side. Perhaps the most noticeable instance is the London County Council dwellings at Shoreditch, more than half the inhabitants being Jewish. A few years ago

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there was established the Four Per Cent. Industrial Dwellings Co.; the object was to provide the industrial classes with maximum of accommodation at a minimum rent, compatible with paying 4 per cent. on paid-up capital. The chairman of directors is Lord Rothschild. That the rise of house rent in the district inhabited by Jewish immigrants has resulted in the crowding out of the native residents is demonstrated statistically. The apparent predilection of the Jewish immigrants for the congested districts, despite higher rents and poor accommodation, has been a riddle to the sociologist and a problem for the philanthropist.

But let us travel westwards in London. Many of the chief bankers are Jews. The Rothschilds have the premier position. Messrs. Stern and Co. are a very old-established firm of bankers and financiers. Recently Lord Michelham—then the head of Stern and Co.—seceded from the parent firm, taking Colonel Hunziger into partnership, and started under the title of Herbert Stern and Co., Cornhill. Messrs. Sassoon and Co. are leading merchants and bankers. There are so many Jews on the Stock Exchange that it is sometimes referred to as the high temple of Judea. In politics, law, theatrical management, journalism, the

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Jew occupies a position altogether out of proportion to his numbers.

There are half a dozen Jewish peers, over twenty Jewish M.P.'s, and over forty Jews are members of London municipalities. Mr. Robert Sebag-Montefiore is Chairman of the Education Committee of the London County Council. In art dealing Jews lead the way : there are the firms of Duveen, Wertheimer, Gorer, Crichton, and Otto Gutekunst and Gustavus Mayer. Raphael Tuck and Sons and Hildesheimer are amongst the principal high-class printers. Lyons and Co. have revolutionised the restaurant business in London ; they have 150 refreshment places, and a staff of 10,000 ; all the partners in the firm are allied by family ties. Abdulla and Co., Litsica Marx, Ardath, Weingott and Oppenheim, Salmon and Gluckstein, and others who have so much of the tobacco trade of London in their hands are all Jews. The Shell Oil Co. has Sir Marcus Samuel as managing director. In the leather business are Adolph Frankau and Stettauer and Wolff. The fruit market of London is under the thumb of the Jews. Big timber merchants are Jews. In small grocery shops are sold enormous quantities of jam, with the name of the shopkeeper on the label, but no name of the manufacturer ; as a matter of

fact, nearly all this jam is made by one firm of Jews. The big fur stores are usually run by Jews.

Take some of the great stores and drapery establishments. There is Harrods; there is Dickins and Jones, which has been bought by Harrods; there is D. H. Evans and Co. Harrods has three Jewish directors, and the same three are directors of Evans. It is a fascinating occupation to take the "Directory of Directors" and trace the same Jewish men in active control of great businesses, which, so far as the public are concerned, seem to be engaged in vigorous rivalry. A great deal of the work you find in the big furniture houses of the Tottenham Court Road comes out of Jewish factories. The largest dealers in waterproof goods, lace, and blouses are Jews. The importation of sponges is almost wholly in Jew hands. In science, chemistry, mathematics, literature, and art the Jew is always prominent.*

Leeds has a large tailoring interest with a Jewish Master Tailors' Trade Association. The Jews number about 20,000 out of 428,953; the third largest Jewish community in the United Kingdom. About 1,800 belong to the Amalgamated Jewish Tailors, Machinists, and

* See chapter on "The Jew in the World of Art" (p. 277).

Pressers Trade Union. The ready-made clothing industry (Leeds) has attracted some 8,000 Jews within the last twenty years. As elsewhere, these people may be almost said to form a foreign colony in the heart of an English town. Leeds has now its Jewish quarter just as the East End of London has. They have settled down in a district called "The Leylands," and have taken such complete possession of it that in the public school of the locality 75 per cent. of the children are Jews. The streets in "The Leylands" are beginning to assume distinctly foreign characteristics. There are 1,200 men employed under the sweating system in Leeds. Women and men would seem to be in the proportion of about 6 to 4. We get thus a total of 3,000 people employed by the sub-contractors in the clothing trade of Leeds.

In Leicester the well-known clothing firm of Hart and Levy are Jews. In Manchester Jews live in one quarter, and are largely engaged in the cotton trade with the East and the North coast of Africa. In both Birmingham and Bristol Jews are to be found in the coat-making industries. In Dublin the Jewish population, about 2,700, includes a number of cultured Jews who have taken highest distinctions at Trinity College.

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In Limerick there are about 300 Jews in a population of 45,806. The growth of Glasgow Jewry dates from the 'nineties, when persecution caused extensive immigration. The Scotch have been displaced, as in Stepney; the value of public-house property has gone down. The living condition of Glasgow Jews is better than it was; there is more housing room all round. The occupations are varied. A great number are tailors, but it cannot be said they dominate the clothing industry in Glasgow.

One of the most important institutions in London is the Jewish Board of Guardians, established to systematise the distribution of relief to Jewish poor; for, previously, charity had been administered indiscriminately and without investigation. The first meeting of the Board was held at the Great Synagogue Chambers in 1859. A most interesting volume from the capable pen of Mr. Laurie Magnus was issued a few years ago to commemorate its jubilee. The Industrial and Loan Department of the Board is important. Its origin was simple. In 1861, through a gift of money by an anonymous donor, ten sewing machines were given to the Board with the object of providing means of employment for the poor. It was hardly imagined that the result would prove so large and so valuable. The

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machines were so manipulated as to multiply themselves. They were lent to selected borrowers, who were allowed to buy them by payments of 2s. a week until the whole cost was defrayed, when they became the property of the borrowers. With the proceeds of these machines more were bought, and so on, until in 1864 the number had increased to twenty-six. They went on increasing. At the same time the homes of those who borrowed them were visited and watched, and a spirit of resourcefulness and independence was fostered in the borrowers. The self-respect of the lessees was maintained by keeping them aloof from the general recipients of relief; and a large class of poor, probably amounting to 1,000 persons, has been enabled gradually to become self-supporting. At that time the tailoring trade had been thrown into confusion by the introduction of machinery, and the Board helped these respectable tradespeople with a plan which was soon imitated by others. When the system was adopted at a later date by Messrs. Singer themselves, the actual loan of machines was discontinued by the Board; but out of the Work Committee, originally formed to supervise these machines and the workrooms for training Jewish girls as needlewomen, first established in 1866,

grew the whole Industrial Department of the Board.

In 1872, what had hitherto been called the Work Committee changed its name to the Industrial Committee, and was given power to apply the moneys then and to be at its disposal to two additional purposes: (1) the loan of tools and implements to carpenters, cabinet-makers, shoemakers, printers, bookbinders, and other mechanics on the same basis as that on which the loans of sewing machines had been granted to tailors and umbrella makers; (2) giving security for tailors and mechanics, enabling them to obtain work from warehouses and workshops. A sum was also devoted by the committee to apprenticing boys and girls to trades other than tailoring and cigar-making, the exclusion of these two trades being due to the fact that no premium was required for apprenticeship to either of them, and to relieve the congestion of labour it was thought desirable to encourage Jewish youths to follow other trades than those two. Large donations were made to the funds by the late Baron de Hirsch, and bequests were received in memory of the late Baron Lionel de Rothschild.

In the eleemosynary work of the Board the principle was insisted upon of no relief

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without inquiry, and an endeavour was made to deal with what was regarded as the root evil of all Jewish poverty—the Jewish home itself. In 1861 a Visiting Committee was formed in connection with the Board, and about the same time the Board began to consider the question of training Jewish nurses for the sick poor. In 1862 two medical officers were appointed to the Board, and in their first report it was stated that the chief causes which were injurious to the health and destructive to the lives of the poor of the Jewish community were insufficient food and clothing, a neglect of proper standards of personal and domestic cleanliness, bad ventilation, overcrowded dwellings, and deficient light; and they stated that many lives had been saved which but for the bounty of the Board might have been lost. In 1865 the Board resolved to appoint a sanitary inspector to visit the homes of the Jewish poor and report on the state of repair and the defects of their dwellings, and to carry out the views of the Medical Committee, as advised by Mr. Nathan Joseph. The benefit of this action was reaped in 1866, in the summer of which there was an outbreak of cholera. Sir Benjamin Phillips was Lord Mayor that year, and contributions from the Mansion House Fund

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were received by the Board for the relief of sufferers from the disease.

In 1869 the Board had begun to suspect that many attendances at its surgery were in reality applications for charitable aid, and the question was raised in the report of that year whether, when general hospitals and dispensaries were freely open to them, it was necessary to continue a surgery for supplying medicines to Jewish poor. The situation became so grave that the medical officer to the Board was hardly distinguishable from an ordinary relieving officer. Means were therefore taken, without seeking to interfere with the first application made by a patient to the doctor, to reduce the amount of promiscuous medical relief, which was prejudicial to the Board's general principle of raising the standard of self-help among Jewish poor. In 1873 it was decided to discontinue outdoor medical relief, as it had been received by many persons who did not require it, but whose illness was simply poverty.

Suggestions were devised for the improvement in the dwellings of Jewish poor, and it was noted that the congestion of Jews in certain districts was beginning to be relieved by their distribution outside the so-called Jewish quarter, and on these lines of watchful care

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for the interests of hygiene and good housing, the committees of the Board continued their labours. In 1879 the Board resolved to effect a reform they had for some time contemplated, viz. to avail itself of the facilities given by the State for the dispensing of drugs and medical advice, and after a tentative period of six months—April to October, 1879—in which was tested the expediency of substituting the medical relief provided by the State for the special medical relief by the Board, the Committee recommended this system should be permanently adopted. In 1882 it was decided not to re-elect the Medical Committee, and its functions were transferred to the Executive Committee. In 1884, however, there was a Royal Commission to deal with the question of the housing of the poor. Articles in the Press criticised adversely the sanitary conditions of the quarters inhabited by Jewish tailors in the East End of London, and the Board decided to reappoint a Committee to deal with this matter, called the Sanitary Committee. It was helped by the influence and personal co-operation of Sir Nathaniel de Rothschild, afterwards Lord Rothschild. An important part of its work was a correspondence with the Whitechapel District Board of Works, showing the sanitary

defects in that area, the means required for their amendment, etc. The Committee were of opinion that this led to some general improvement in sanitary efficiency, and better regulations as to water supply, but complained of the lack of sufficient parochial inspectors. For several years the work of the Sanitary Committee was concentrated in discovering defects in the homes of the Jewish poor and insisting on their reform. In 1891 the Executive of the Board (who had taken over the functions of the disbanded Medical Committee) presented a report on the subject of medical relief, which reaffirmed the conclusion that there is nothing specially Jewish in the dispensing of medical aid, that the parochial medical relief in parishes containing Jewish residents was adequate for existing demands, that the inquiries instituted by such infirmaries and dispensaries did not entail hardships on the poor, but tended to check the undue growth of pauperism; in short, it was held desirable to encourage the Jewish poor to attach themselves to provident dispensaries. Finally, they found the only point in which the medical treatment of Jewish poor was defective was that of nursing, and a remedy for this was provided by Mrs. Lionel Lucas, who equipped and maintained

a nursing staff at her own expense till 1906, when she procured additional resources, and who has efficiently conducted this department herself.

Extensive hygienic measures were adopted by the Sanitary Committee, and the Board were the first metropolitan non-medical charity to enter the crusade against consumption, which meant a great increase of administrative labour and expense. The principal efforts of the committee were towards specific measures for arresting the spread of disease, and two lady health visitors, who were qualified sanitary inspectors, were appointed by the Board, as well as an additional junior health visitor to deal with cases of ophthalmia and skin disease. In its efforts to equip the Jewish poor with the means of helping themselves to become a valuable section of the population, the Board of Guardians have been brought, at times, into communication with various departments of the State, and as the question of the Poor Laws was at that time being considered by the Government, the Board took advantage of the fact to try and get amendments in clauses affecting the Jewish poor, because the Jewish community had to bear the burden of the Poor Law, in the benefits of which they did not share. Mr.

Alderman (afterwards Sir) David Salomons, M.P. (one of the first Jewish M.P.'s), Mr. Sampson Samuel, Lord Rothschild, and others assisted in these efforts. Except for concessions in regard to "kosher" diet in work-houses, and the admission of separate utensils for cooking the kosher meat, which the Guardians undertook to purchase, the result of years of efforts of the Jewish Board of Guardians to secure for the Jews a share in the benefits of the poor rates to which they contributed is not very noticeable, and it would seem that the Jews in England must themselves mainly bear the burden of Jewish refugees from the Continent. Constant watchfulness is used by the Board over all legislative proposals likely to affect the Jewish poor.

According to Mr. Joseph Jacobs, it appears that of all marriages between English Jews $7\frac{1}{2}$ per cent. are between first cousins—a proportion five times as great as that of other inhabitants of London. The assertion is often made, and as often denied, that Jews suffer more from deaf-mutism, idiocy, etc., than other people owing to the frequency of consanguineous marriages. Mr. Jacobs proves that many marriages which seem to be between cousins—the name being the same—are really not so; the fact of the name being the same

is due to the paucity of surnames amongst Jews. He states it is the fashion among English Jews to remedy this paucity of surnames by adopting others of similar initial, e.g. Montmorency for Moses. Doubtless consanguineous marriages are more frequent among Jews in England than on the Continent. Mr. Jacobs says: "Probably $7\frac{1}{2}$ per cent., and certainly 6 per cent., of all marriages between native English Jews are between first cousins; and nearly one-tenth of all English Jews are the offspring of consanguineous marriages."

Cambridge and Oxford have both Hebrew congregations and synagogues. Jewish life at the Universities reveals nothing of the Ghetto. Jewish students do not form an isolated community; they are not restricted to one House or College, but are scattered all over the University. As it is by its social life—for which Oxford and Cambridge are admittedly unique—that the schoolboy may be turned into a man of culture, it will be seen how advantageous this is for the Jew, who has been for so long restricted within narrow grooves. There is always the danger of his being drawn away from his faith. At Cambridge Jewish religious services are held regularly, for the most part by students

themselves, for there is no regular minister. At Oxford, on the other hand, there is practically no Jewish life. When a general meeting of the congregation is called, often only two members respond.

In every walk of life the British Jews have acquitted themselves as good citizens. When the great war broke out in 1914, though Jews had not won a reputation for physical courage, the Jews, both by enlisting and service to the nation, proved their whole-hearted devotion to the British Empire. So race prejudice is non-existent. As Mr. A. H. Hyamson points out in his "History of the Jews in England," with the removal in 1858 of the last bar to the full emancipation of the Jews, every road in the State was opened to members of the Jewish community, and there is none that has not been traversed. Every Parliament since the time of Baron Lionel de Rothschild and Sir David Salomons has had its professing Jewish members, many of whom have attained high office. Sir George Jessel was Solicitor-General, and afterwards Master of the Rolls. Lord Pirbright was Parliamentary Under-Secretary to the Board of Trade, and Under-Secretary to the Colonies. Sir Julian Goldsmid was a Deputy Speaker of the House of Commons. Sir Rufus Isaacs was Attorney-

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General, and became Lord Chief Justice. Mr. Herbert Samuel became President of the Local Government Board. Mr. Montagu became Secretary to the Treasury. Several professing Jews have been raised to the peerage; several have been sworn of the Privy Council; and a number created baronets. The Council of India and the higher branches of the Civil Service at home and in India have their Jewish members. Sir Matthew Nathan has been entrusted with two Colonial Governorships.

CHAPTER VII

THE JEWS IN THE BRITISH DOMINIONS

IN every part of the British Dominions the Jews have full citizenship. The Colonies gave them emancipation earlier than the Mother Country; indeed, since 1832 Jews have been able to sit in the Canadian Parliament. From the first Jews received equality in Australia.

The outrages on the Jews in eastern Europe, from 1881 onwards, caused an influx into Canada of Russian, Rumanian, Galician, and other Jewish immigrants who not only swelled the communities already established, but formed new settlements throughout the Dominion. Agricultural colonies were established at Assiniboia, Hirsch, Oxbow, Wapella, and elsewhere, mainly through the generosity of Baron Hirsch, who also largely subsidised them. A Jewish minister who recently visited these settlements speaks hopefully of their future. He says there are about 130,000 acres in process of cultivation under the direct supervision of the Jewish Colonisation

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Association, and having a population of close upon 3,500. In his opinion, the Jewish immigrant cannot fail to succeed if he will only work at first under an experienced farmer and familiarise himself with the conditions in the country.

I have myself seen the Canadian Jew putting forth a great endeavour to succeed as a farmer. In Winnipeg the very early settlers had commercial relations with the Hudson's Bay traders; but the first permanent Jewish settlement dates from 1878. This community had its numbers increased by the settlers from eastern Europe, many of whom obtained employment in the colossal undertaking of the Canadian Pacific Railway. Here, as in other of the newer lands, the Jew does not hesitate to hire himself out for all kinds of manual labour. He may be found working as an engineer, a stonemason, a bricklayer, a blacksmith, or a carter, employment which he will never undertake in the Old Country. In Winnipeg, which has had a phenomenal development, the Jews have taken their share in the rapid rise and prosperity of the city. They have helped to develop its commerce and industries, and are large holders of land. A Yiddish weekly is called *The Canadian Jew*.

Montreal, the most important centre of Jewish population in British North America, has a Yiddish daily newspaper and an English Jewish weekly, *The Jewish Times*. Here also the Jews have shown activity and are well represented in municipal, social, and commercial life. Many Russian and Polish Jews come to join the community, and most of them soon emerge from the condition of extreme poverty in which they land. Montreal has its Jewish quarter or Ghetto; but this is inhabited by a constantly moving population; for as they emerge into better conditions and pass on to better quarters in the city, they make way for newly arriving immigrants. Toronto has nine synagogues, and also its Ghetto. It is situated in that part of the town called the St. John's Ward, and is extending itself west and south. It possesses a "Cosmopolitan Club," where the Hebrews meet to deliberate on the affairs of the Dominion; and, in imitation of that in New York City, a Yiddish theatre provides drama given in Yiddish.

On the whole, the Jews in Canada are fairly prosperous. Some are making money and working up for themselves positions of importance. Besides the leading cities already mentioned, there are Jews in Berlin (Ontario),

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Belleville, Brantford, Calgary (Alberta), Chatham (New Brunswick), London, Magnetowan (Ontario), Ottawa, Quebec, Regina (Saskatchewan), St. Catherine's, St. John, Sydney, Sherbrooke, Vancouver, Woodstock, Salt River (New Brunswick), Yarmouth, and Yorktown. The Jew is swiftly increasing his influence in Canada.

In the land of the kangaroo, where the spirit of democracy has invested all things, the Jew has never found anything but freedom. While the Jewish communities in Australia are not large, they have borne their part in her political and commercial development. Some are engaged in agriculture; but, finding that commerce and trade offered the quickest results, the majority are merchants and small traders. They have been prominent in the raising of sheep and cattle. The Mother Colony, New South Wales, contains the oldest Jewish colony in Sydney. This was followed by one in Victoria and, much later again, by one in Adelaide, South Australia. Queensland followed on, and the youngest established community is that of Perth, Western Australia. But it has been reported lately from there that the increase in the Jewish population, both by new arrivals and by ordinary natural causes, has been so

marked during the last five years that very soon it will be the third largest community in the Commonwealth.

When gold was first discovered at Coolgardie, in 1896, there was such an influx of Jews that their numbers and means together permitted the building of a synagogue; but subsequently the community thinned down so that it found itself unable to continue paying the debt on the building, which has now been sold to a Masonic body.

In all the leading cities the Jews are taking a prominent part in civic life. Jews have been mayors of nearly all the capital cities, and many of them occupy the important position of magistrate. In Victoria two leading industries, coal and the cultivation of beet for the production of spirits and sugar, owe much of their development to the untiring efforts of a prominent Hebrew of that State. A relative of the Montefiore family played a prominent part in the foundation of the State of South Australia, and also served in the Legislative Assembly. The Adelaide Chamber of Commerce has been presided over by a member of the race. A Jew of this State had the distinction of being Premier for a short period. Melbourne has a Jewish paper, as

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has also Sydney. The towns of Karridale and Boyanup, in Western Australia, owe their existence to the enterprise and energy of a Jewish lumber merchant. Generally speaking, the Jewish population of the Commonwealth consists mostly of immigrants. It is found that 79·7 per cent. of all the Jews in New South Wales live in the city of Sydney; 60 per cent. of all the Jews in South Australia live in Adelaide; and 57·5 per cent. of the Jews in Queensland live in Brisbane.

About 1870, when gold was discovered in the Otago district, the Jews made their appearance in New Zealand. Although this initial immigration has never been very largely followed up, the early settlers of the race have been powerful in helping to shape the destiny of the islands. Many of them have presided over Chamber of Commerce meetings; and it was principally due to the vigorous policy of public works followed by a prominent Jew, who was Premier for some time and subsequently Agent-General in England, that the North Island was opened up. The Jews have supplied much of the impetus which has developed commercial enterprise in this dominion. They are active in journalism, and several Jews own and edit newspapers. In the war with the Maoris a number

fought in the British ranks; and it was a member of the Hebrew race who offered to sustain half the cost of a battleship to be presented to the Mother Country.

It has been assumed by some critics of Jewish dominance in the mining industries of South Africa, that the Semitic race only made its appearance on the scene at the period of the boom that set in after the discovery of gold and diamonds. The assumption is far from the truth. The directors of the Dutch East India Company, who for one hundred and fifty years were responsible for the administration of affairs in the Colony at the Cape of Good Hope, included Jews among their number.

The industrial awakening of the whole interior of Cape Colony can be traced to the assiduity of those early Jewish pioneers who landed on South African shores in the early part of the nineteenth century. Many industries bear witness to this, but more especially the trade in hides, wool, mohair, and merino which has had so much to do with the prosperity of the Cape in recent times. A leading firm of Jewish brothers, by fostering the cultivation of the Persian goat, built up a business in wool and mohair, with ramifications all over the world, from which many

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other industries have sprung. At that time the Dutch inhabitants of the Cape, purely an agricultural people, were leading an arcadian life, tilling their fields and feeding their flocks, ignorant of the possibilities of wealth contained in the earth, on the surface of which they were toiling for a bare existence.

The discovery of the first diamond on the Kimberley fields was the beginning of a new era for South Africa, which was to sweep away much of this pastoral simplicity. In search of possible wealth, emigrants came hurrying from all parts of the world, and among them many Jews. Railways were planned and built; townships sprang up. Until 1886 the Jews were the largest ship-owners and leaders of the sealing, whaling, and fish industries. They were also among the pioneers of the ostrich farming industry. The rush to the Kimberley diamond fields was followed seventeen years later by the discovery of the riches of the Witwatersrand. All sorts and conditions of men flocked thither. The Jewish population of Johannesburg became large. From the inception of the city they formed an integral part of its political, social, and commercial life. A Jew has presided over the deliberations of the Town Council, and another has been elected a

member of the Legislative Council. In Kimberley, except that the numbers are much smaller, the same conditions obtain. Indeed, throughout the whole of South Africa the Jew is on a very good footing. No discrimination is made, and he takes a not inconsiderable part in public life. Jews have been elected to the Union Parliament and to the Senate; they serve on the School Board, and quite a number in the mayoral capacity.

The Jews had their full share of the troublous times consequent on the outbreak of the Boer War. There were seven Hebrews among the sixty-four reformers imprisoned at Pretoria in 1896, and over 2,000 fought on the British side, displaying conspicuous gallantry.

Bloemfontein has not a large community of Jews—something under 1,000; but their position in the Orange River Colony has always been an extremely good one. In Natal a Jew was among the earliest pioneers of sugar planting and cultivation. Here a Jew took his seat in the Legislative Assembly long before the restrictions to Hebrew representation in Parliament were removed in England. In the Transvaal a Russian Jew, who, by establishing factories of every kind of commodity, accumulated great wealth, and

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was on an intimate footing with the Dutch generals and President Kruger, played no inconsiderable part in the negotiations for the cessation of hostilities and the establishment of peace in South Africa after the Boer War. Mr. Zangwill attributes the prosperity of the Jews in South Africa after the boom to the fact that the Jew as an emigrant will do manual labour which he will not undertake as a member of a highly civilised community. In South Africa he was not ashamed to take off his coat and work with the pickaxe in the diamond or gold fields, thereby developing that muscular strength of which the confinement of Ghetto life has deprived his body. But the great fortunes won by Jews in South Africa have been the outcome of traffic in gold, diamonds, and ostrich feathers. They have much of the wholesale trade of the Dominion in their hands, and a great part of the retail trade. Though there is some feeling against the inrush of poor Russian and Polish Jews, it is fully admitted that Jewish organising and financial abilities materially aided in making South Africa the rich country it is to-day.

In an address delivered in 1912 before the Jewish Historical Society, Mr. Sidney Mendelssohn showed that from earliest times the

Jews have had a hand in shaping the destinies of South Africa. The Jews did much in getting emigrants to go to that country. Important business houses were established at the Cape by Jewish firms between 1840 and 1850, and some of them have greatly assisted to develop the resources of South Africa. Of these may be mentioned Messrs. Aaron and Elias de Pass, who started in Cape Town about 1846; became large shipowners, controlling fishing, sealing, and whaling industries, and exploiting the guano deposits of Ichaboe and other islands off the coast of Namaqualand and what is now known as German South-West Africa; engaged in sugar planting in Natal; and were the first people to manufacture ice in South Africa. They became the largest shipowners at the Cape. When the diamond fields were discovered some of the younger members of the family joined the diggers, acquired claims in the Kimberley and other mines, and became members of the Mining Board, justices of the peace, and obtained great wealth and influence.

Then there is the firm of Mosenthal Brothers, established about the same period, whose branches throughout the eastern provinces greatly aided the farming industries.

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The development of the trade in hides, wool, and other commodities, which played such a large part in the prosperity of the Cape towards the end of the nineteenth century, was brought about to a large extent by the energy of these three brothers, Julius, Adolph, and James Mosenthal, and their successors. Julius Mosenthal's book, "Ostriches and Ostrich Farming," published in 1877, is about the best work on the subject written. He was Austrian Consul for Cape Town; and at the end of 1857 was elected on the Legislative Council for the eastern provinces, being the first professing Jew to fill this position in the Cape Colony. He was afterwards appointed Consul-General for France of the South African Republic. Joseph Mosenthal was elected on the Legislative Council in 1861. They were one of the first firms to open out on the diamond fields, where they engaged in diamond mining as well as in their ordinary business.

The Jews have always been prominent in public life. The Hon. Simeon Jacobs, C.M.G., was one of the most prominent South African Jewish colonists in the early part of the second half of the nineteenth century. He was admitted an advocate of the Supreme Court in 1860, and afterwards appointed Attorney-General for British Kaffraria. Sub-

sequently he became Solicitor-General for Grahamstown when the eastern province of the Cape Colony was administered by a separate Lieutenant-Governor. In 1874 he was made Attorney-General of the Cape Colony, which position he filled till 1877. He was made a Puisne Judge of the Supreme Court of the Cape Colony in 1880.

Martin Liliensfield and other Jews were already established as merchants in Hope-town, in the neighbourhood of the diamond fields, when in 1867 diamonds were first heard of in South Africa. Mr. Mendelssohn says it is not true, as is sometimes alleged, that the first diamond discovered at the Cape was found by a Jew. The first diamond we hear of was picked up by the child of a man named Daniel Jacobs, who was, however, not a Jew, but a trek Boer, or Dutch immigrant farmer. It was shown to a trader, who took it, according to certain authorities, to several Jews in Hopetown and Colesberg, but none of them would give a penny for it. It was eventually bought by Sir Philip Wodehouse, the Governor of Cape Colony. Many Jews flocked to the diamond fields, and some time after, among prospecting parties from different parts of Africa, came Mr. T. B. Kisch, from Colesberg, who with his three companions

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discovered the great Kimberley mine, the richest diamond mine yet located. Mr. Mendelssohn remarks that when the Jewish capitalists of South Africa are sneered at, and charged with having profited by the toil of the early pioneers of the diamond and gold fields, it may also be told that "a Jewish prospector—working with pick and shovel, like the others—found the great mine, the discovery of which was the first step in the modern advancement and progress which has led to the establishment of the great Empire of South Africa of to-day."

Among other distinguished Jews in South Africa, Alfred Beit, the philanthropist, was not born a Jew, though of Jewish race, but was a supporter of Jewish and other charities. Barnato, the great speculator, came from the East End of London, and was a financial genius. Sir Sigismund Neumann, Sir George Albu, and Senator Samuel Marks were all pioneers who have left their mark in South Africa. Sir David Harris "made the name of Jew honoured in South African warfare." Sir Lionel Phillips has been prominent in politics, and Mr. Alfred Mosely in educational progress. George Garcia Wolf and Barnato, each in his turn, was senior Member of Parliament for Kimberley.

During the early Spanish occupation of the Island of Jamaica the Jews were oppressed, and strove to conceal their identity under the name of "Portugals." Cromwell's ambitious British colonising policy came to their rescue, for when the island was conquered by Penn and Venables the Jews were encouraged to develop their resources and their industrial aptitudes. A policy was inaugurated which carefully differentiated between the Spaniards and the Jewish settlers. In the first half of the eighteenth century the whole of the sugar and vanilla trade of the island was in their hands, and they prospered accordingly. Later, in the reign of William III. their success and wealth aroused the jealousy of other West Indian merchants, who sought by all the means in their power to have them expelled; but the attempt was completely abortive. Jamaica enjoys the distinction of having led the way for all British possessions in abolishing Jewish disabilities. In 1881 an Act was passed giving them equality of civil and political rights, and, as a result, not long after the appearance of the edict, quite a number of Jewish names appeared in the list of civil and military offices.

Jews were probably among the first colonisers of Barbados. In 1661 they petitioned

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the King of England for permission to live and trade in Barbados and Surinam. In 1802 an Act of the Barbados Legislature was passed which removed all restrictions on the Jews and conferred equal rights upon them.

In a later chapter I will deal with the Jews in the Eastern possessions of Great Britain. Here, however, it is sufficient to emphasise the fact that in every British colony and settlement the world over there is the Jew to be found, sometimes humble and struggling, sometimes ambitious and successful; but wherever he goes, increasing, putting his mark, gaining power, introducing industries, capturing trade, but always patient and industriously moving toward the goal of financial prosperity.

CHAPTER VIII

THE JEWS IN GERMANY AND AUSTRIA

IN Germany, which first inaugurated retrogressive measures with respect to modern Jewish emancipation, the Jews are numerous and, on the whole, wealthy and influential. Dr. Ruppin, in his statistics, places the mass of German Jews in the status of the well-to-do *bourgeoisie*, and another writer confidently asserts he never met a poor native-born German Jew.

Most investigators are agreed that the anti-Semitic outbreak in the land of the Hohenzollerns, while covertly a religious movement, was, in reality, an economic one. After the conclusion of the Franco-Prussian War and the payment of the enormous indemnity by the French, the circulation of money in Germany was plentiful and business brisk. A fever of speculation took possession of all classes; but when the resulting depression and inevitable crisis followed, came the discovery that, with their customary business acumen, the Jews had not only contrived to

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weather the storm by which so many capitalists had seen their savings swept away, but were actually in possession of the security pledged on investments. The disappointed investors were at no pains to conceal their rage that much of the wealth of Germany had passed into the hands of the Hebrew. He was accordingly hated as much as he was feared.

Other reasons for the dislike of the Jew in Germany will appear if a moment's consideration is given to the caste prejudices which still linger in many German towns and country places, notwithstanding that the levelling-up process is as actively at work there as anywhere else in the world. In the country where it is an accepted axiom that "the Army is the Nation," the caste feeling existing among the nobility is amply shared by the official classes, and intensifies the dividing line between these and the rest of the population—the intellectual *élite*, the *bourgeoisie*, and the Socialists.

First of all comes the nobility, still cherishing its ancient traditions, which are more or less treated with contempt by another social division, the learned or professional class. These, in their turn, are arrogant to all who have not great pretensions to learning, and

only condescend to receive the painter or novelist upon whom the hall-mark of success has been set. Then we have the bureaucracy related to the landed gentry, and possessing great influence in the nation's affairs—also very exclusive. The banker, however wealthy, is not considered the equal of the member of the Civil Service or the courts of law, who enjoys, by virtue of his office, high social rank. Into this clique of frigid tradition comes the Jew, brilliant, audacious, determined to succeed. The aristocracy, richer in ancestors than money or brains, have every reason to dislike the Jew, with his display of wealth. Blind to his ability, they see in him only the vulgar parvenu. If they yield to the temptation to enter into competition with him, mortgaged estates result. The intellectual and official classes equally detest him, and view with ever-increasing fear and distrust the inroads he makes on their preserves. But it is impossible since his emancipation to exclude him, because, by his success in examinations for which his intellectual gifts are eminently fitted, he breaks down all barriers, and makes all positions his.

Again, the Jew is blamed for the social revolution through which every country has passed or is passing. He is accused of

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creating the conditions which, in reality, he has only been quick to appreciate and exploit. The simple life of the provincial German is fast changing. Formerly, if there was intellectual superiority, that sufficed for the worthy provincial, and the lack of anything approaching luxury was neither missed, nor was it coveted. The standard of comfort was simplicity, and "plain living and high thinking" was the order of the day. But the Jew, with his superior wealth, has stirred up envy, hatred, and malice where once was content. He is increasingly powerful in all the centres of commerce.

In the health resorts and seaside places where, in bygone times, the Teuton and his family were wont to take a holiday with a strict eye to economy, all is changed. Prices have gone up, and simple pleasures no longer charm. Everywhere is the Hebrew to be met, driving the best horses or showy motor-cars with his women-folk dressed in the height of fashion. The best hotels and most comfortable villas appear to be monopolised by him. For, to this type of Jew, nothing but the best in material comfort appeals.

If a special reason be sought for the rapid and widespread dislike and fear of the Jew in Germany, it may be found perhaps in the

absence of any established court of taste and manners. The society of Germany, spread over a vast area, can offer no solid phalanx of defence to the intruder, who sets up his own standard and parades his new-found freedom to the disgust of the more sober-minded.

It was inevitable that, with the rapid march of events in Germany since the Union, the unworldliness and seclusion of the provincial towns, which was a characteristic part of the old life of the nation, should pass away. The causes of this change lie far deeper than the emancipation of the Jews; but since, concomitantly with this emancipation, came the new social power wielded by capital, it is not difficult to appreciate how the aristocracy, whether of birth or of intellect, viewed the invasion. The arrogant pretensions and exclusiveness in which they had enfolded themselves began to shiver, and the instrument of destruction was the Jew, his brains and his money.

Though it is hardly possible to appraise the services rendered to Germany by the Jews in financing the national spirit, nothing of this is remembered. Wounded vanity and a sense of personal loss loom too large on the horizon.

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In Berlin the Jew has won for himself a position in which he is now far too powerful to be ignored, and certainly not slighted with impunity. The greater number of Jews have crowded into the capital city. The constant Jewish immigration into Berlin causes anxiety to the Government. It has even become a source of apprehension to those of the race already well established there. As to whether they are "mixing," now that many restrictions have been removed, and are gradually becoming a part of the German nation, is a difficult question to decide. On this point authorities are not in agreement. My own conclusion is that amongst the middle or trading class the blending of the races is rapidly proceeding. In an earlier chapter I have shown how, in Jewish-made towns like Hamburg and Frankfort, mixed marriages are considerably increasing in number. Germans themselves have provided much of the science which developed the industry of this country, but the business qualifications to exploit it have been chiefly with the Jews.

A pamphlet has been written by the editor of a German psychological review to prove that the German Jews are as much an integral part of the nation as any of the other races living on the soil and speaking the language.

Another writer demolishes the theory that the Germans themselves are an unmixed race, and points to the influence exerted by the Old and New Testaments in shaping the thought and character of the German people. A third writer denies the truth of the assertion commonly made that the Hebrew shows German tendencies in art, philosophy, or politics. His point of view is that, allowing for the existence of certain oriental tendencies ingrained in his blood, these do not, by any means, constitute the whole man. The German Jew of to-day, surrounded as he is by German influences—German thought, German art, German ideals—must, of necessity, respond to the elements which have formed his mind.

In Austria, the land where, Russia excepted, the greatest number of Jews in Europe is to be found, the anti-Semitic movement is the same as in Germany, with a difference. Austria has nearly always been anti-Jewish. There has been no acute crisis, however, to give the movement prominence. Moreover, there is such a striving and clashing of races in the Austrian political arena that the Jew does not appear so outstanding a quantity. But his power and influence make themselves felt.

After the Constitution of 1867 a movement

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set in in which the Jew's energy and quickness of mind to make the most of the political facilities offering themselves gave him an advantage over the slower-thinking Austrian. Consequently, his importance and power grew from day to day. Meanwhile, crowds of poor co-religionists came pouring in from Galicia and Hungary. It was not long before Vienna might have been called a New Jerusalem. As in Prussia, so in Austria ; the Jews' display of wealth and luxury in the restaurants and theatres aroused fierce resentment on all sides. The outcome of this feeling against the Jews was the formation of an Anti-Semitic League and the presentation of petitions to the Reichstag with the object of limiting the power of the Jews in every conceivable direction. Dr. Lueger, the Burgomaster of Vienna, toured the country on foot, stirring up animosity against the detested race. As was to be expected, such a retrogressive policy was barren of results, although an anti-Semitic party was formed in Parliament. It does not appear to have justified its existence. On every side are signs that anti-Semitism is on the wane. The principal organ of the Conservatives not so long ago announced definitely that " the great majority of the Conservative party had become con-

vinced that an anti-Semitic plank in its platform could no longer be justified.”

The importance and influence to which the Jews of Austria have attained tells something to those who look beneath the surface of things, of the lack of initiative on the part of the pleasure-loving Austrian—of his supine policy of standing by and looking on while the industrious Jew gathers in the harvest. So in the Austrian Empire the Hebrews not only preponderate in finance and speculative commerce, but at the Universities and in all the learned professions they are securing the best prizes.

Now whilst in the trading class of Germany the Jew is accepted, in the middle classes of Austria he is more disliked than anywhere else. The clear cause is his superior ability, resulting in greater prosperity. The Jewish shopkeeper is invariably more civil and more anxious to please than his Gentile competitor, whose manner is somewhat condescending. Again, if not successful, the Jew is quick to change his trade before even the Christian would have become aware of his failure.

Before the union of Austria and Hungary business went slowly, and the work done, if not brilliant, was good. Later, when most restrictions on commercial competition were

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withdrawn, a race of what one writer happily terms "meteoric traders" arose. The *modus operandi* was to take a showy shop in a small town and advertise ready-made goods at low prices. The native shopkeeper, unable to compete, found his trade spoiled. Meanwhile, the "cream" having been absorbed, the "meteoric trader" moved on to pastures new.

Everywhere the Jew wins "hands down." He always means to succeed. The Austrian is not continuous in industry, and is inclined to be indifferent. It is perhaps unfortunate that the Austrian cannot increase his own initiative instead of blaming the Jew. He showers hatred and abuse on him, and says his methods are unscrupulous. There is room for doubt, however, whether, at any rate in the towns, the Hebrew is more grasping than the Gentile. In the agricultural districts there seems to be more real ground for complaint. In Galicia, Hungary, and Bohemia, the countries where the Jew is mostly concerned with, though not engaged in, agriculture, the peasant shows a good deal of antipathy. It is said that in the rural districts many of the peasants are entirely under the thumb of the village usurer, who forces credit upon them in order to get a mortgage on their bit of land, and

ultimately drives them away. The better class of Jews acknowledge that these village usurers are a pest, and should be abolished as much as possible.

The Jews of Galicia are numerous and proportionately poor. The last census showed that they form about 11 per cent. of the total population, while in the cities they form the majority. Intellectually, most of the Galician Jews are in a condition similar to that which prevailed among the Western Jews in the first half of the eighteenth century—they learn nothing but Hebrew and the Talmud. Here and there a Jew will engage in farming to the extent of keeping a cow or a small herd; but, as elsewhere, the Jews crowd into the towns. Few have a really assured existence; the majority come under the head of the casual class. Wages are low, and a Jewish artisan or shop assistant earning ten shillings a week is an object of envy. In Galicia large landowners are often Jews and cultivate their estates themselves, whereas the small Jewish landowner prefers to find a tenant and follow a trade himself. The superior Jews are as well represented in education as in other parts of Austria. Jewish scholars form 21 per cent. in the public schools; physicians, 25 per cent.; and lawyers, 48 per cent

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It has been said that there is no country in the world except Russia where the Jews are so hated as in Austria. Yet here, in every branch of intellectual art they are as plentiful as ants and quite as busy. They form, in round figures, about 5 per cent. of the total population; but their numbers in the Universities as students and professors far exceed their proportion to the population. In Vienna University 40 per cent. of the students are Jews and of the professors 80 per cent. In Budapest University the proportion of professors is one-third. In the intermediate schools of Austria 77 per cent. are Jews. The Jew is an enthusiast for education. A striking example of this will be found by comparing the figures given by the State Department of the Hungarian Government—the proportion of the inhabitants of Hungary, of the age of six years and over, who can read and write being :

Jews	88.08 per cent.
Evangelical	82.26 „
Reformed	75.52 „
Roman Catholic	68.26 „
Unitarians	64.95 „
Greek Catholics	28.85 „
Greek Oriental	20.88 „

The Hebrew, as usual, tops the list. Indeed,

Hungarians are so well aware of the Jews' partiality for intellectual pursuits that, if a person is spoken of as having won distinction in science or any branch of learning, the question, "Is he a Jew?" follows almost as a matter of course.

At the Prussian Universities the greater number of Jewish students go in for medicine; jurisprudence comes second, and philosophy attracts the fewest. The Jews in Germany form only 1 per cent. of the total population, though they furnish more than 6 per cent. of the professors and private teachers, both in the faculties of law and philosophy, and 10 per cent. of those in the faculty of medicine.

The study and practice of medicine has always been strenuously cultivated by the Jews. Especially in German-speaking countries are they distinguished in this profession. Berlin, Göttingen, Strasburg, Dresden, Leipzig, Breslau, Heidelberg, all produce men renowned as anatomists, pathologists, and gynecologists. Professor Ehrlich, of Frankfurt-on-the-Main, has an international reputation in bacteriology. One writer has suggested that the Jewish race succeeds especially in medicine because it has no great generalisations and calls for the exercise of much common

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sense, which bulks largely in the Jew's character. In Hungary the most distinguished physicians are Jews.

When we look at the abnormally high position the Jew holds in the professions, it cannot but strike home what an intellectual grip he has. What do we find him doing in the law? This, very naturally, as a profession which holds within it infinite possibilities of money-making and going ahead generally, appeals greatly. Jews as judges, lawyers, and barristers, form more than two-thirds of the whole profession. It is thought that their Talmudic studies have prepared them for the unravelling of knotty points. One of the greatest international lawyers of modern times was a German Jew. As the Civil Service and administrative profession has for generations been looked upon by the official caste in Germany as a closed borough, the Jewish invasion aroused deep-seated aversion among the ousted ones. Diplomacy, from the fact that its ranks are still largely recruited from the privileged classes, has not yet been invaded by the Hebrew. But this is not so with the lower branch of the same service. Consulships are keenly sought after and very often filled by Jews. It is not so very long since Britain was represented in this direction

at Berlin, Frankfort, and Vienna by foreign Jews.

The Jew gives quite a good account of himself in the Austro-Hungarian Army. Some years ago the proportion of Jewish officers and men to Gentiles worked out at about 3.9 of the total force. The office of Director of the Army Medical Department, the highest medical military position in Austria, was held by a Jew, and several have risen to the command of fortresses and garrisons. About 3,000 Jewish soldiers were reported to have died for the Fatherland in the Franco-Prussian War. Many thousands of German Jews fought in the Great European War; but in Prussia no Jew is allowed to rise above the rank of common soldier.

The success of the Jew is a continual subject of astonishment to his less gifted competitor. However anti-Semitic a country may be, it is impossible to curtail the irrepressible Hebrew's activities. Mostly in Germany and almost entirely in Austria, Jews are dominant in commerce. In Germany they do not go in for manufacturing, but in Austria many leading manufactories are directed and owned by Jews. They rule the markets and direct finance. It is said that many manufacturers would be compelled to put up their

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shutters were it not that Jewish money comes to their aid at critical moments. In Germany they have aroused animosity by introducing the department store, which is to some extent interfering with the small trader. From the time that Perier, the French Jew, subsidised the first railways in France and then in Austria, the race has kept the command of this class of industry, and in Austria nearly all the railroads that do not belong to the State are in Jewish hands.

In a recent election for the German Reichstag the number of professing Jews as candidates was small. In Berlin, despite its very large Jewish population, there are no compact Jewish constituencies, as in London. Jews were particularly prominent in the Hungarian election (1910) for seats in the Reichstag. The Government was at pains to conciliate the Jews. For the first time in the annals of the Hungarian elections, election appeals were issued in Yiddish, and the order compelling Jewish tobacconists to open on the Sabbath was rescinded.

Such an untiring intellectual spirit as the Jews display means they are well represented and successful in journalism. The anti-Semites declare that both in Germany and Austria, but more especially in the latter,

the Liberal Press is entirely under their influence. The two leading Radical papers in Germany, the *Berliner Tageblatt* and the *Frankfurter Zeitung*, are owned and edited by Jews.

No account of the Jews in Germany would be quite complete without a reference to the famous house of Rothschild. The city of Frankfort, with its intensely picturesque old Judengasse, has Jewish associations dating back to 1800. But its modern history is inseparably linked with the phenomenal rise of the Rothschild house, whose founder, Mayer Rothschild, was born in Frankfort about 1748. His five sons dispersed themselves to the different capitals of Europe and established that system of international finance which, until the rise of the American and South African multi-millionaires, gave them pre-eminence in wealth. Much of their success was due to the solidarity of their family connection, which enabled them to issue loans simultaneously in the capitals of Europe.

CHAPTER IX

HOW THE JEW STANDS IN FRANCE

SOON after the Roman conquest the Jews began to settle in both northern and southern France. Their very earliest history is a fairly peaceful one; but with the gradual growth of the power of the Church, which openly made war upon the race, and the introduction of the feudal and guild systems, the comparative liberty came to an end. An era of persecution, alternating with edicts of banishment and recall, set in, which was only to attain finality with the diffusion of ideas respecting individual rights inaugurated by the French Revolution.

Instigated by the Church, and influenced by the prevailing ignorance of the times, which confounded the Jewish race with the Moslems and supposed them to be in secret relations with one another, the Crusaders included the Hebrews in their war upon the enemies of Christianity. The communities of Anjou, Poitou, and Bordeaux were savagely attacked, and when victims refused baptism at the

hands of these fanatic robbers, they were trampled to death by the hordes of the Crusaders, and their homes robbed and destroyed. By an order of the Council of Bezers, in 1246, Jewish physicians, who had had the monopoly of the healing art in Europe, were forbidden to attend Christians. Successive kings banished them, seizing upon any property their victims were unable to carry away, such as fields, houses, vineyards; and then, a little later when the royal treasury had become depleted, the exiled ones were graciously permitted to return, paying enormous taxes as the price of the privilege of reinstatement.

The outbreak of the plague in 1322 was seized upon as a favourable opportunity for cancelling many accumulated debts, and thousands of Jews, accused of causing the "black death" by poisoning the wells, were burnt *en masse*, and with the annexation of their goods there disappeared the evidence of the indebtedness of their accusers. In the year 1394, in the reign of the mad King Charles VI., an edict of general expulsion went forth, and the whole of France, which had expanded her territory considerably through annexations and the marriage dowries of princesses mated with the kings of France, was cleared

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of Jews with the exception of Bordeaux. The Bordelais Jews being at that time under the dominion of England, escaped the edict, but were subject to robbery by the nobles and ill-founded accusations by the people who disliked them.

Several centuries later the Jews began to creep back to France singly and in small groups, and when Alsace was annexed the Jews there, of whom there were many, came under French rule. Their treatment at the hands of the great Louis was little better than that they had experienced under Austrian dominion. However, time gradually modified public opinion. Voltaire, though he rather disliked the race, could not dissociate them from the humanity he was always advocating. Montesquieu, his sympathies thoroughly aroused by the barbarities suffered by the race in Portugal, voiced his reproaches in his famous "Esprit des Lois." The effect of the teaching of these two philosophers on the moral sense of men can be traced in the better treatment of the Jews, culminating in a law to give them a legal right to live in the land where they had only existed on sufferance, which was passed in the early days of the reign of Louis Seize, despite a petition to the King for banishment

from Alsace engineered by the clergy. The movement in favour of toleration had grown too strong, and the reactionary measures of the Church were discountenanced. In 1784 a Royal Commission was appointed to revise the laws concerning the Jews, and consider the removal of their disabilities, but another than he was to bring the French king's good intentions to fruition.

The closing years of the century witnessed the outbreak of the French Revolution and the fall of the Bastille. Everywhere flamboyant speeches were being made by the protagonists of freedom and equality. Even the most self-seeking of these demagogues were dimly conscious that they could not advocate Liberty, Equality, and Fraternity, and specifically exempt Jews from the benefits to be conferred by the policy of universal love and brotherhood which was to follow on the murder and violence then in vogue. The National Assembly was besieged by petitioners seeking redress from long-suffered wrongs, and the Jews were not slow to seize this opportunity to put forward their petition for equality. Mirabeau, a leader who took the highest place among his fellow-councillors, espoused the Jewish claim to justice. Public opinion gradually began to veer round; but

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it was not till nearly two years had elapsed, and Talleyrand had thrown his eloquence into the scale, that the Hebrew cause prevailed and the French Jews were formally enfranchised.

Still more remained to be done, and when Napoleon had grasped the helm of State, the unstable condition of Jewish affairs and the uncertainty of their position was brought to his notice. Like another born organiser, Cromwell, Napoleon shrewdly realised the value of the Jews; he lent an ear to their grievances. He called together a council of representative Jews who should acquaint him with the facts. Napoleon's centralising tendencies are well known, and the outcome of his inquiries was that he conceived the idea of organising the Jewish communities on a legal basis. The system of consistories inaugurated by him in 1808 is still in force at the present time.

The re-establishment of the monarchy brought no retrogression with it for the Jews. For this their enemies could not be blamed. They had loudly proclaimed, in answer to Mirabeau and other supporters of the liberty of man, that the emancipation of the Jews would be the signal for a massacre of Christians, or, at any rate, that they would make

use of their freedom to ruin the country. As in every other country, these prophecies proved false. Since their partial emancipation under Napoleon they had made such good use of their freedom that the Bourbons could find no excuse to undo his work. No longer poor down-trodden pedlars and usurers, scattered about the country, whom every official could insult with impunity, they amalgamated themselves into communities. If not already wealthy they were on the road to wealth. They were engaged in commerce and industry, helping to build up the prosperity of the country; they swiftly rose to high positions in the army and liberal professions, and held distinctions in the arts and sciences.

The rapidity with which, once unshackled, the Jews of France—of whom more than 60 per cent. cluster, like bees in a hive, round Paris—have, despite deep-rooted prejudice in some circles of Parisian society, won affluence and position is amazing. Only those familiar with their phenomenal rise in other lands and at other periods of the world's history, due to possession of those special characteristics which make for success, can judge of it fairly.

The power of the Jews since the establishment of the Third Empire increased steadily,

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and was swelled by an irruption of the German element driven from Germany by the anti-Semitism there.

Renan, the high priest of idealism, openly declared his belief in the services rendered to the human race by the Hebrews, and emphasised the fact that progress and civilisation throughout history owed enormously to their labours. He stated that as a rule the enemies of Judaism stood confessed as inimical to progress. Yet, even while these sentiments were finding an echo in the hearts of all lovers of justice, the seed was being industriously sown for an agitation against the Jews, closely resembling those of an ignorant and fanatic past against which Renan had been inveighing.

The jealousy to which the success of the Jews in Paris had given rise was eventually voiced by a M. Drumont, before unknown, who in 1886 launched a book called "La France Juive," in which he informed the citizens of Paris that all misfortunes, past, present, and to come, must be attributed to the Machiavellian designs of the Hebrew race whom they had been so imprudent as to shelter. This was the torch that was to set the tow of anti-Semitism afire. Nor did it fail of its object. The undoubted ability of its author, its extravagance and wealth of unsubstantiated state-

ments, and the ferocity of its attack on the wealthy Jews of position, sufficed to give it a wide and ever-increasing hearing. As an instrument of further propaganda, a newspaper was founded under the title of *La Libre Parole*, with Drumont as its editor, and this had an immediate success. The exposures of the Panama scandal, in which a few Jews were involved, by venal politicians, added fuel to the flames. The names of those Christians responsible sank into insignificance, and only the Jewish promoters were brought into prominence. The belief that Panama was a Jewish affair was, and is, still firmly implanted in the minds of the middle classes, who were the principal sufferers from that financial fiasco, and was responsible for much anti-Jewish feeling in Paris and France generally.

The cry of "*A bas les Juifs!*" once successfully raised, those interested in stirring up Jew hatred did not neglect to fan the fire. Writers with powerful pens joined the campaign, and their abuse of the Jews did not lack for virulence or ingenuity. One went so far as to assert that the immorality of a certain section of French society was due to the baneful effects of introducing a Jewish plutocracy into Parisian circles. The seed sown in the early days of this anti-

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Jewish campaign matured in the Dreyfus affair, which, from small beginnings, politically speaking, was to eventuate in a crisis which was to hold the world breathless and shake French society to its foundations. The trial of Captain Dreyfus, a Jew, on a charge of high treason, and his condemnation to life imprisonment in an unhealthy French colony in 1894, caused little stir at the time. His family were unremitting in their efforts to get his case reopened, on the ground of the innocence that the captain himself had never ceased to protest. Bit by bit, rumours began to be circulated that this Jew had not had a fair trial. It was asserted that the Court, which had been held in secret, had made use of documents, on the strength of which he had been condemned, and of which neither the accused man nor his advocate had had any previous knowledge. Later, Lieut.-Colonel Picquart stumbled accidentally on the fact that the handwriting of Major Esterhazy, an officer with not too good a reputation, bore an extraordinary resemblance to that on the document which had been one of the strongest *pièces de conviction* against Dreyfus. The controversy began to rage. The accusers and judges of Dreyfus identified themselves with the whole army, and by degrees France

became divided into two camps—Dreyfusards and anti-Dreyfusards. The Conservatives, who sincerely believed in the guilt of the Jewish officer, were cajoled by the promoters of the anti-Semitic campaign in the Press into accepting as a further article of faith that the defenders of Dreyfus—who honestly thought his case a miscarriage of justice, and, therefore, wished it reopened—were a syndicate financed by the Jews, and composed of all the enemies of France. Slowly, as the dispute waxed fiercer and fiercer, the original central figure faded into comparative insignificance, and the conflict assumed a political, a social, even a spiritual significance. In the words of a well-known writer, it was “the battle of absolutism against revolution, of dogmatism against criticism, of the Church against the scientific spirit, of authority against liberty.”

The further developments of this extraordinary affair are well known. How Zola awoke the world of France to the dishonourable dealings of some of the accusers of Dreyfus by his now famous indictment beginning “*J'accuse*”; how the military party attempted to back up its tyrannous actions with documents which the forger, Colonel Henry, was compelled to acknowledge as the work of his invention; and how, after arrest,

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he committed suicide in his cell; how this crime precipitated the very event it had been committed to prevent, i.e. the revision of the Dreyfus case, is now all old history. The Second Council of War found the prisoner guilty, with extenuating circumstances, upon which judgment a free pardon followed almost immediately. Yet even now peace was not restored. In 1904 the revision of this decision was ordered, and its judgment annulled. Dreyfus was at last rehabilitated. Promotion and decoration with the Cross of the Legion of Honour followed. Zola, who in the interim had met with a tragic death, was interred with great honour in the Panthéon; Picquart, whom military intrigue had driven from the army, was reinstated in a higher rank, and soon after became Minister of War.

All this time the promoters of the Jew hunt had been actively at work, endeavouring to persuade the French people of the dangers that lurked in every corner and attended the spread of Jewish power and prosperity; but with the acquittal of Dreyfus and the exposure of the frauds to which the military party had stooped to secure his condemnation, the wave of anti-Semitism which had swept the country some years

before lost much of its strength. Drumont had been returned to Parliament for Algiers, and with twenty other Deputies tried to form an anti-Semitic party. Their arguments fell on ears that were deaf. Slowly, for lack of nourishment, French anti-Semitism began to die down.

To account for its equally sudden decline, the most widely divergent causes have been put forward. No doubt it was due in part to the general disquietude of a century which witnessed the sudden uprising, growth, and maturity of progressive ideas and conflicting interests. There can be little question that the great change brought about in the first half of the nineteenth century, by the transference of capital from landed estates to industrial and stock-jobbing flotations and concerns, is responsible for much of the outcry against Jewish wealth. An organised attempt to wrest the control of capital from Jewish financiers was made in 1885 by a circle of financiers, who formed themselves into a combine called the Union Générale. Their endeavour to oust the Jewish capitalists, such as the Rothschilds, the Periers, etc., from their predominating position proved a disastrous failure. To the widespread disappointment of this abortive effort much

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hatred of the Jew is attributable. It has also been suggested that the *bourgeoisie*, anxious to divert attention from their own steadily growing wealth and position, drew the red herring across the trail, and endeavoured to make scapegoats of the Jews.

While anti-Semitism in France, as an organised campaign or political movement, is dead—for the present, at all events—things have a way of happening with dramatic suddenness. There is no guarantee that it may not break forth afresh, as the Jewish question has a habit of doing—in its essence invariable, but presenting on the surface a new face. A French writer, M. Urbain Gohier, has been at the pains of presenting in a pamphlet, entitled, "La Terreur Juive," an elaborate account of the positions filled by the Jews in Paris and other parts of France at the present day. In a foreword he avers himself safe from suspicion of anti-Semitic prejudices, since he had at the time of the Dreyfus *affaire* imperilled his success in life for the sake of championing the cause of justice and liberty. Nevertheless, not only the title of his pamphlet, but the manner of its writing, demonstrate clearly that he is at much pains to propagate among his readers a wholesome fear of a Jewish invasion.

To take in detail some of the professions and occupations in which the Jews bulk so largely :

The Army.—During a period of about the last ten years there were to be found eight generals, 14 colonels, 21 lieutenant-colonels, 68 majors, 107 captains, 86 army doctors, and 20 commissariat officers. (“The Jewish Year Book” states that the number of Jewish officers in the French army has been on the decrease for some years, Jews being unwilling, since the Dreyfus affair, to devote themselves to a military career.)

Navy.—Jews are rare among combatant officers, but many join the naval construction and other branches of the service ; in the Administration des Poudres they are quite numerous.

Magistracy accounts for more than one hundred, distributed among the Court of Appeal, the less important courts, and the Justices of the Peace.

Conseil d'État.—Here Jews form one-sixth of the total personnel.

Préfectures.—It is not possible to ascertain whether any of these are Jews, but statistics give the names of twenty-five of the race as employed on the special staff of the officials.

Ministries.—Fifty Jews are mentioned as

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members of the special staff of assistance to ministers—such as chefs de cabinet, sous-chefs, secretaries, etc.

Education.—Two hundred and two Jews occupy positions as Professors of Faculties or Colleges specially nominated by Government; two have attained the coveted posts of Inspector General of Public Instruction; while four are Inspecteurs d'Académie, having the control of elementary teachers of several departments.

Mines and Survey Departments.—The State nominates the chief engineers of these, among whom are thirty Jews.

Assistance Publique, or Poor Law Boards, which has jurisdiction over the whole of France, contains many Jews, who are also to be found in the Bureaux de Bienfaisance (Relief Committee), the Enfants Assistés, and in the Administration of Prisons and Funds of Public Schools.

Police Administration.—The Jews hold important posts.

In connection with the foregoing it may be of interest to quote from an article of M. Picquart's, who, during the time of his exclusion from the army, contributed to a Swiss paper, the *Gazette de Lausanne*, his views on the state of the Jewish question at that

period. He complained of the profit that a number of ambitious men were deriving from the movement he had initiated for the rehabilitation of Dreyfus, and said (March, 1906), "The spoil in the time of M. Waldeck-Rousseau, as also under his successors, was considerable. The greater part of it, moreover, consists of increased revenue for the Israelites, who have literally indemnified themselves for the ostracism with which they were afflicted during the acute period of the *affaire*. Whereas, at the time of the crisis, those who did not seek refuge in anti-Semitism, or anti-Dreyfusism, were dismissed from all important posts, from all good situations, especially in the army, to-day we find them in the highest places, and provided with the most influential appointments. Not so long ago, we even witnessed the phenomenon—the realisation of which would have seemed impossible in 1898 or 1899—of two Jews, co-religionists of Dreyfus, occupying the position of Chef de Cabinet, the one at the Ministry for War, the other at the Ministry of Marine—that is to say, in the two Departments to which is entrusted the defence of the nation."

Conseillers du Commerce Extérieur de la France.—These are the officials appointed by the Government to watch over French

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interests in foreign commerce, and eighty-three Jewish names appear on the list.

Politics.—Under the present Republic three Jews have climbed to the lofty position of Minister: Millaud, at one time Minister of Public Works, succeeded by Raynal, afterwards Minister of the Interior; and Klotz, who was Minister of Finance.

Press.—The number of Jews connected with the Press of France is very large. M. Urbain Gohier goes so far as to say that out of forty daily Parisian papers there are scarcely ten without some Jewish editors. Certain Conservative, and even Radical, papers have a staff largely consisting of Jews. The list of the staff of the Socialist anti-militarist paper has been given to the public on several occasions, and has been shown to consist of nothing but Jewish names.

Finance.—For close on half a century prior to the outbreak of anti-Semitism the Jews had been quietly working their way up unnoticed in finance and commerce. In 1848 the Jews commanded the Bourse. Emil and Isaac Perier made themselves contractors on a very large scale and, supported by the guarantee of Rothschild and other Jews, they began to build railways. They were responsible for the Saint Germain line and the

Chemin de Fer du Nord, besides having a large share in the laying down of Spanish, Austrian, and Russian lines. The Chemin de Fer du Midi was opened in 1857, at Toulouse, with great enthusiasm. These two brothers had a large share in founding the Crédit Foncier and then built up the Crédit Mobilier, a society which subsidised many useful enterprises and railways. With the introduction of railroads on the Continent, prominent Jewish financiers were closely concerned—the Periers with those of Northern France, the Bischoffsheims with those of Belgium, and Baron Hirsch with those of Turkey. It was Baron Bleichröder who operated the transfer of the milliards from France to Germany after the Franco-Prussian war.

Some of the great vintages of Médoc belong to Jews. The famous vineyards of Château Lafitte and Château Mouton, rival and adjacent, belong to different members of the Rothschild family. Baron Erlanger possesses Leoville, and M. Isaac Perier the Château Palmer. Other less well-known vintages also own Jewish proprietors.

In philosophy, science, and art the French Jews are distinguished. I mention the leading philosopher of the day, M. Bergson, of the Sorbonne. The director of the Paris

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Observatory, famous as a scientist and inventor, is of the Hebrew race. Many of the foremost physicians and surgeons of Paris are Jews. Also many artists. Among dramatists and authors, Jewish names predominate, more especially because they are responsible for the most daring and startling themes which are treated on the Parisian stage.

Speaking of the present condition of Judaism in France, a writer in the *Jewish Review* says: "The general feature that distinguishes western Jewry is moderation in devotion and in observance of traditional customs. The prevalent and growing tendency due to social and economic forces is to divorce religious practice from daily life, to exclude it more and more from the home and confine it to the synagogue. The synagogues are more ornate than in the East, but except for New Year's Day and the Day of Atonement, mostly present a doleful array of empty benches." The secession of the modern Jew from the traditions and pious habits and customs of his forefathers is deplored by his co-religionists of more spiritual temperament, who scarcely appreciate that this secession must inevitably be the price he pays for his success in the world of progress.

A quotation from M. Albert Guérard, a

thoughtful writer and lecturer, who seems to hold the scales of criticism fairly evenly balanced, will serve, perhaps, to place the Jew of France where he really belongs. M. Guérard says: "The typical French Jew is neither the wealthy banker nor the sordid dweller in the Ghetto; he is an artist and a scholar. The French Jewish roll of fame is brilliant, whether as philologists, archæologists, musicians, actors, dramatists, or authors. A few cosmopolitan families are fabulously wealthy and bear Teutonic names, and this in itself suffices to arouse hatred and jealousy. It may be noted that the old aristocracy, ultra-Catholic though it be, has no insuperable objection to the matrimonial annexation of Jewish heiresses; and that the spokesman of society and the Church, the editor of the *Gaulois*, is a Jew." It is not probable that the Jewish question will ever be a national danger in France.

CHAPTER X

RUSSIAN AND POLISH JEWS

It is a commonplace that Russia is the largest European country. It has an area eighteen times that of the British Isles, and it extends from Germany to Asia and from the Arctic Ocean to the Black Sea. It measures 2,000 miles from north to south and from east to west. Yet this vast land is but thinly populated. At the last census its inhabitants numbered only 178,859,900. About one-half of the entire Jewish race lives in Russia; yet their proportion is but 8.9. Nevertheless, as we shall presently see, the policy of the Russian authorities, by confining these six million Jews within a restricted area, brings about a terrible state of congestion, with all its attendant evils.

After careful consideration of the Jewish question in Russia in all its bearings, with a desire to come to an impartial conclusion, one main fact seems to stand out which, if grasped and its significance appreciated, will

throw much light on this extremely difficult problem.

The Russians, taking them not as individuals but as a race, are still in a condition of evolution. It is a very old saying, "Scratch the Russian and you will find the Tartar." The aristocrat, despite his polish of French culture, displays a love of ostentatious luxury immoderate in its expression. The peasant, who little more than fifty years ago was a serf, subject to punishment by the knout at the caprice of his overlord, has not yet developed those qualities of independence which it was hoped his emancipation would assist to develop in him. Nor, it must be confessed, does he give many signs as yet of emerging from his mediæval ignorance. How far the Government is responsible for this does not concern the purport of this book; but that the moujik, who constitutes about 80 per cent. of the total population, is improvident, illiterate, and superstitious is a sad fact which has a far-reaching influence on the fortunes of the Jew in his land.

The late Harold Frederic, who undertook a journey through Russia on a mission of inquiry, has given us in his "New Exodus" a pen picture of what he saw. He prefaces his remarks with the assertion that through-

out his tour he contrived to evade the official eye, and shows that his views remain untouched by the glamour of the bureaucratic magic lantern, by means of which some other writers he mentions were enabled to view things in a more roseate light. He says: "It was a Russia of dark and hopeless ignorance, of drunken incompetency, and frank and even smiling contempt for everything of thought, word, or deed that we call honesty. I saw it in cottages, in fields, in churches, camps, and market-places; and everywhere, depressing as the picture was, it furnished the background to a still more sinister scene, that of a whole race being hunted from its homes, despoiled of its possessions, hounded by the Cossack, and plundered by the tchinovnik—all unpitied by anyone."

As a united nation, Russia has no history and no past. For more than a century after printing had spread to every country in Europe, Russia had no knowledge of it. Nor had she any place among the Christian peoples of Europe when Louis XIV. reigned in France, at that time foremost of all nations in art and arms. In the seventeenth century Holland, Sweden, Poland, England, Spain, and Austria all had, from time to time, their finger in the pie of European politics. But Russia,

who was perhaps awaiting the advent of that curious conglomeration of simplicity and cleverness known to posterity as Peter the Great, and whom Abbott calls a "highly gifted barbarian," remained entirely aloof from western cultivation, and knew nothing of its progress.

Peter the Great had dreams which, however, his subjects, who wanted to remain Asiatic, scarcely shared, of making Russia a power in Western Europe. His ideals, though often ruthlessly carried out—as witness the building of the city of Petrograd on piles driven into the marshes, a colossal enterprise entailing a terrible sacrifice of human life—were high in their aim and patiently and strenuously adhered to. His early love for and interest in boats and boat-building eventuated in the foundation of the Russian Navy; but this rate of progress was not maintained after his death, and, since then, the history of Russia and, incidentally, the history of the Jews within her gates, has been one of alternate progress and retrogression, subject, as any empire still under autocratic rule must be, to the effects of the individual temperament and proclivities of successive rulers.

As in most other countries, the Hebrew

was an early settler. Armenian and Georgian records show that after the fall of the first Temple Nebuchadnezzar deported many exiles to Armenia and the Caucasus. National sagas and legends reveal their influence in the Caucasus during the early era when the Khazars were an historic figure upon the borderland of Europe and Asia, and accepted the Jewish faith. At the end of the eleventh century Poland drew a stream of emigrants from Germany, attracted by the protective policy adopted towards them by Boleslas the Pious, and continued by Casimir the Great. Under the ægis of the enactment known as the *Privilegia Judæorum* (1357) they prospered and multiplied until, in the eighteenth century, a great number were occupying Poland and the Russian frontier. The year 1782 brought a change which in its results was to have a weighty bearing on the future of the Jews, and indirectly affect the future development of the new world by wholesale emigration to America. Russia laid hands on the Poles, whose appeal to Europe for protection was disregarded. A policy of alternate concession and repression led to revolutions, and a final rising by the nobles in 1863 saw the end of the hopes of the Poles. The Russian Emperor promised at the beginning of the

Great European War, 1914, that the ancient autonomy of Poland would be restored—that the country divided between Russia, Germany, and Austria would be reconstituted into a separate national entity. At the time of his demise Alexander II. had been meditating some form of constitutional government, but this project was abandoned.

The Jews had been fairly happy under Polish rule. On the third partition of Poland the Muscovites obtained as their share the ten Vistula provinces. This annexation gave into Russian rule about one-half of the entire Hebrew race. Thus the Russians, with immature notions of how to govern, added another burden to the political ship.

The Jewish troubles in Russia, due, apart from side issues, to repressive government, seem to be in the main things for which the Russians had chiefly themselves to blame. The laws of 1882, which drove the Jews out of the villages in which they had settled, surrounding themselves with such poor household goods as they could compass, were harsh. No Jew was allowed to live in an ordinary village or own land. The congestion within the "Pale"—a region outside which the Jew must not live without special permission—had been further augmented by

decrees of expulsion from large cities, especially from Moscow, and would probably be insupportable were there not a constant stream of emigration, mainly to America. It seems, however, that there are villages, called "miestechkoes," in which Jews have the right to reside; and it is a significant fact that, in every case, these *miestechkoes* have become commercial centres for outlying peasant villages. If a Jew wishes to move from the Pale to a city for any purpose whatever, he has to get special permission from the authorities. This permission is strictly limited. It has a maximum run of two months, and then is only granted to allow the Jew to attend to business which imperatively demands his presence, such as a lawsuit.

Those not obliged to live within the Pale number less than half a million, and include: (a) Merchants of the first guild, i.e. merchants paying a very high business licence, the permission lasting only so long as the payment of the licence is continued; (b) the professional class—doctors, lawyers, etc., graduates and students of the university; (c) master artisans working at their trade, if *duly* qualified in their craft.

How, as has been alleged, some 6,000,000 of people fettered in this manner, and handi-

capped at all points, manage to exploit a nation some 170,000,000 strong, is an interesting question. The Russian and Polish Jews are blamed for not engaging in agriculture. The Russian system of village communes prevents the Jew from being an agriculturist. In addition, the Russian peasant would strongly resent his working on the land, and consider it an encroachment on his preserve. Jews were accused of deriving an unlawful profit from the drink traffic. Drink the moujik was determined to get, and he manufactured for himself the kvass which escaped the Government tax to which vodka, beer, and wine, sold by Government monopoly, were subject. The peasant expended about one-tenth of the total earnings of himself and his family in drink, and the Government made him pay for it about 180 per cent. beyond its cost. The Jew made a living as middleman in the drink traffic. That is now stopped, because the Emperor has abolished the vodka traffic, an event which will have immeasurable results on the character of the people.

Depressed and dirty as they are, the Jews of Russia and Poland are still a democratic people of higher culture than the mass of the Russian population. The Jew at his very lowest—and it has been conceded on all sides

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that among the poor Jews of Russia and Poland the most degraded type of Jew is to be found—is still intellectually greatly superior to the moujik, and contrives, by hook or by crook, to compass superior conditions of living.

The evils consequent on overcrowding within the Pale can well be imagined if the reader will recall the horrifying reports of inquirers into the congested districts in London. Abbott emphasises very strongly the right of the artisan to carry his labour and his tools to any place where they may find remunerative employment. Yet within the Pale how is this possible? If he cannot use his craft he must do what he can. Poverty and squalor go, as a rule, hand in hand. Within the Pale the Jew is what not God but Russia has made him. Harold Frederic called attention to the Russian Government, with its vast bureaucracy, essaying the stupendous task of maintaining an absolute personal supervision over every individual human unit in a mass of 170,000,000, and that through often the least capable agents to be found in the world. Ruppin says, "The lack of manufactures and trade on a large scale in Galicia, and their backward state in Russia, Rumania, and Turkey, have made

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it impossible for the Jews of these countries to make the best use of their talents ; so they eke out a miserable existence with petty handicrafts and peddling, and—the supply of shopkeepers and artisans already far exceeding the demand—compete with one another murderously.” This competition is aggravated by Jews being confined to the Pale, and prevented from sharing in the life of the Greater Russian Empire. The hardship which this entails on the Jews can be numerically established by comparing the number of Jews engaged in their special callings within and without the Pale area. Take, for instance, four similarly constituted governments—Witebsk and Mohilev within the Pale area, and Pskow and Smolensk outside it. To every 1,000 of the general population we have :

<i>Engaged in</i>	<i>Witebsk and Mohilev</i>	<i>Pskow and Smolensk</i>
Hawking . . .	52.9	19.5
Tailoring . . .	24.8	11.8
Carrying Trade	6.8	1.7
Teaching and Education	6.0	2.8

As we are dealing with callings directed

to local markets, and the Jews make two-thirds of the total numbers engaged in these callings, we see that the specifically Jewish branches of trade have two and three times the numbers engaged in them within the Pale, as compared with those outside it, and we can imagine the overcrowding in these callings. Besides this, there are within the Pale any number of Jews with no fixed business—broker one day, clerk the next, teacher the next. In a special study of conditions in Odessa, we read that of 150,000 Jewish inhabitants no fewer than 48,500 are supported by feeble communal charity; 68 per cent. of the dead in Odessa have pauper burials, and a further 20 per cent. are buried at the lowest possible rate. It is not without reason that Leroy-Beaulieu says: "I can certify that nothing in Europe is so poor; no beings earn their crust of rye bread with such bitterness as 90 per cent. of the Russian Jews."

The outbreak of hostilities against the Jews, which I witnessed, apparently dates from about 1881. The pogroms were a species of riot, and in the case of those which have so fatally affected the Jews, appear to be secretly stirred up with a political motive—in this case, of driving the Jews out of the country, with

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the alternative of complete assimilation or extinction. Curiously enough, a pogrom took place at Orscha, a town of 14,000 inhabitants, of whom 50 per cent. are Jews, almost immediately on the proclamation, on October 18th, 1905, of the Constitution. It began with the exhortation of a priest to the "faithful" to purge the city of the alien; and soon the house of the rich Jew was sacked, and men and women within were burned to death. A week after Russian freedom had been proclaimed by the setting up of a Parliament, the pogrom ended. What happened at Orscha that October was typical of many other towns where hundreds of Jews suffered the fury of the populace.

But in Poland, whose boast it was that no pogrom could occur, a distinction must be drawn. The Jews are not particularly favoured; but the Poles are a race of a higher civilisation than the Russians, and, having themselves suffered persecution and humiliation, had sympathy with the Jews. Yet pogroms, even here, could not be entirely averted. Warsaw had one as far back as 1881, Lodz in 1892, and later one occurred at Sedlitz, though this may be entirely credited to undisciplined soldiers.

Siberia is now completely closed against all

Jews with the exception of criminals and occasional political exiles. In 1897 the native Jewish population of Siberia totalled 80,550, or about 0.5 per cent. When compared with the Jew of the Pale, the nature and character of the Siberian Jew will be found to be quite different, and very probably this is the outcome of environment. The cold but dry and healthy climate, added to the sense of absolute solitude produced by the curiously isolated position of the land, is probably responsible. Here he is free and equal with the Christian peasant, who does not look on the Jew as an inferior being, and he has a right to his vote as a peasant. This assimilation necessarily implies that the Hebrew shares the defects of the Siberian peasant; he is illiterate, but tries to provide a Jewish training for his children. This is a matter of difficulty, as there are few good teachers among the Siberians, and the laws against the immigration of Jews prevent any entering the country. However, the Jew in Siberia is not long satisfied to be an agricultural labourer. He is determined to be his own master, and at the first opportunity sets up a stall. The next step is to buy superfluous food from the peasant. All the time he saves money; before long he is a village capitalist.

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According to a fairly recent computation the number of Jewish artisans in the twenty-five Governments of the Pale and Poland, 500,986, constituted 18.2 of the Jewish population of that territory. On an average, of the twenty-five Governments of Western Russia one-tenth to one-fifth of the Jews were engaged in handicrafts. Statistics in the "Jewish Encyclopaedia" further show that, with the scarcity of artisans among the peasant class, and the increasing demand in the villages for cheap manufactured articles, the Jews are an important factor of the economical life of western Russia. The following indicates the percentage of Jewish artisans in the different trades in the Pale :

Boot-making, shoemaking, etc.	. 17.0
Building and ceramics	6.8
Carpentering, cabinet-making, etc.	9.9
Chemicals	0.7
Clothing, etc.	38.7
Food preparations	11.6
Metal working, high grade	4.1
Metal working, low grade	5.7
Paper-making, paper box making, etc.	2.8
Weaving, spinning, rope-making, etc.	3.7

A glance will show that one-half of the Jewish artisans within the Pale are engaged in the manufacture of clothing and boots. Most

of the Jewish weavers are concentrated in Western Poland and Lithuania.

The present condition of Jewish handicrafts in Russia approximates to that of German handicraft at the beginning of the nineteenth century. The instruction in trades is instilled in a very old-fashioned way. The evening schools at Prusk, Byclostok, and Warsaw are inadequate for their purpose, and much overcrowded. Yet, in the larger cities, where there is a demand for the better and more highly finished article, the best tailors, shoemakers, joiners, watchmakers, etc., will be found to be of the Hebrew race. The income of the Jewish tailor is very small; much of his profit goes to the middleman and the money-lender. Jewish tailors in Poland earn on an average from 250 to 300 roubles per annum; shoemakers from 150 to 200 roubles. A rouble is 2s. 1d. in English money, or 50 cents in United States money. The highest wages paid to embroiderers vary from 8 to 12 roubles a week. As a rule, the incomes earned are insufficient to support the family, with the result that great poverty and consequent horrible insanitary conditions exist. The only remedy would be to allow the Jewish artisan free movement to enable him to find a market for his labour. In addition to the

artisans, there are about 2 per cent. of the Jewish population engaged as day labourers.

The city containing the greatest number of Jews is Warsaw, the capital of the Russo-Polish Government, and formerly the capital of Poland. The next in importance of numbers is Lodz, also in Russian Poland, now termed the Manchester of that country. It has grown rapidly, and this industrial growth is largely due to the Jews, as well as to the German immigrants, who have introduced numerous hand-looms and spindles in almost every household. Being content with small profits, they have been able to compete with the largest manufacturers in Russia. Some time since, as a means of keeping pace with the keen competition from abroad, the Hebrews made a cheap imitation of "woollens" by shoddy made from waste of cotton and woollen goods, which had been hitherto discarded.

Odessa, the third city on the list, has been an important factor in the cultural life of the Jews. Here we have the two extremes, some of the very poorest and yet many of the richest and most highly cultured of the race, commonly ascribed to the fact that the local government has always been favourably disposed to the Jews in Odessa. As a result, at the present time, the influence of the Jews

in this city is quite outstanding. Two out of the three leading daily papers are owned and staffed by Hebrews. In the teeth of Government opposition, and even prohibition, three Jews occupy chairs in the University of Odessa, and the only medical men there of any eminence are Jewish. Up to the year 1892 the race was particularly active in promoting municipal business, but since then its right of voting in local government elections has been withdrawn. The staple trade of Odessa is the exportation of grain, in which Jewish capital and labour are largely employed. More recently, owing to the growing competition of neighbouring ports, some of this capital and labour has been diverted into industrial channels. The "Jewish Encyclopædia" says that in this city the Jews control 15 important banking houses, 105 large manufactories, 560 commercial houses, and 140 Jewish firms are concerned in the grain exportation trade. Joint-stock companies engaged in the manufacture of sugar and the distilling of spirit owe much of their prominence to Jewish industry.

Among the richer class, we find that Jewish interest in lumber, in agricultural produce, in the export of grain, flax, butter, eggs, fruit, wines, and tobacco is considerable. Wherever

possible, Government contracts have been monopolised by the more astute and open-eyed Hebrew. Jews are everywhere prominent in the trade in grain, and have established branch offices in the principle centres of grain-growing districts. At the railroad station small dealers will be found established. They pay up to 95 per cent. of the value of the grain shipped, deposit the bills of lading in a bank, and then send an order for sale to the agent at the port. The large number of the Hebrew race interested in this trade includes buyers, commission agents, bankers, brokers, etc. In the lumber trade the general practice of the Jews is to make a deal with the landowner for the standing timber. They afterwards manufacture from it every sort of article in request on the home and foreign market.

At the large fairs held in Russia, like Nijni-Novgorod, which form an important and picturesque part of the national life, the Jew is an outstanding figure. He supplies the peasants with such domestic necessities as salt, sugar, kerosene, and textiles, often receiving in payment the farm produce grown by the moujik. With the gradually extending growth of the railway, these fairs are declining in importance.

The great authority on Russia, Sir Donald

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Mackenzie Wallace, says that of the recruits to the group of subject nationalities the Jews are the most numerous, probably because they have most reason for dissatisfaction. At the same time, they have never aspired to political independence. Always they have been well represented in the revolutionary movement, and many have joined in very dangerous Terrorist enterprises, sometimes losing their lives as a punishment. The Bund, which is their own Social-Democratic organisation, was formed in 1897, and was joined to the Russian Social-Democratic Labour Party in 1898, on condition that it should retain its independence on all matters exclusively affecting the Jewish population. Its official title is the "Universal Jewish Labour Union in Russia and Poland." It has a weekly organ called *Sovremenniya Izvestiya* (*Contemporary News*), conducted with much ability; and it is the best organised section of the democratic group. This is quite natural, seeing the Jews are so much more business-like than the Russians and, through centuries of oppression, have become very clever at eluding the vigilance of the authorities. Sir Donald Mackenzie Wallace states that "if a National Assembly were created in which all the nationalities were represented according to

the numbers of the population, the Poles, roughly speaking, would have thirty-eight members, the *Jews twenty-four*, Finlanders twelve, the Armenians and the Georgians two, whereas the Russians would have about four hundred."

A recently enacted measure, which will probably affect the poor Jews, is the abolition of the "Mir" (village commune), as a consequence of the revolutionary movement of 1906. A writer in the *Contemporary Review* speaks of it as "the most daring and revolutionary legislative act since the emancipation of the serfs." It is intended to abolish the communal land tenure, a system which has had a considerable influence on Russian history and character.

It will be seen from the foregoing that—although the number of Jews in the Russian Empire is so small in proportion to the entire population that, if evenly distributed throughout the Czar's dominions their presence would be almost unnoticed—their forced aggregation in towns of only one-fifth of European Russia has produced an intensity of communal life, preserved intact the orthodox observance of religious customs and the spirit of national culture, and created permanent problems of economic distress.

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So far in this chapter I have presented the case from the Jewish point of view. But there is also a Russian point of view which should be set forth. If the Russian dispassionately spoke his mind, I think he would admit that his dislike of the Jew is not so much racial and religious—though these play great parts—as a recognition that the Jew is his superior, and in conflicts of wits get the better of him. I have a great admiration for the individual Russian, his simplicity of soul, his reverence, his genuine brotherliness, his wide-eyed wondering outlook on life. In his literature and his music he has given the world a glimpse of the poetic and the mysterious in his composition. But when you reckon the Russian in the field of commerce, where nimbleness of brain has its special function, he does not show well. Wander through the land and you soon find that the men who have the control of trade hail from the Baltic provinces, bear German names and speak German, or are Jews.

The Russian has done little to develop his own heritage. It is the foreigner, or the alien in race resident in Russia, who has done all. That great wonderland of Siberia, a twin country to Canada, with precisely the same agricultural possibilities that Canada

has, is striving toward prosperity. The Government has been doing a benevolent work ever since the transcontinental railway was built to stimulate trade. Enormous progress has been made, but this has not been accomplished by Russians but by people of other races. The plain truth is that the Russian is neither an agriculturist nor a trader.

The educated travelled Russian, who appreciates the advantages of western institutions, and frankly would like them to be adopted in his own country, is often checked in his advocacy by realising that speedy adoption would be the undoing of Russia. Here I confine myself to the case of the Jews who have absorbed a love for western ideas. The Jews have been badly treated, and it is well within the mark to say that in the revolutionary movement the Jews have been the brains of the conspiracy. Because the Jew is a money-lender, and exacts his pound of flesh from the improvident Russian, he is hated. He is kept out of certain towns because the Russian trader would have no chance to live against Jewish competition. In free towns like Odessa, as I have shown, the Jew monopolises business; and frequently, from a high commercial standard, his tactics are not above reproach. Except to a limited extent, Jews

are debarred from Russian universities because the Russian youth is no match for the Hebrew ; yet despite all the restrictions, the prizes are invariably won by Jews. They have the political instinct, and are the pioneers of political thought adverse to the present system of government.

If traced back to their origin, the periodic explosions against the Jews, though frequently represented as religious, are due to the Jews securing the upper hand in some matter which rouses animosity in the Slav nature. There are many Russians who believe that were constitutional government established on liberal lines, such as exist in Great Britain, the sure consequence would be, by their superior intellect, that the Jews would become the dominant power in the Empire. It is dread of this happening which influences many enlightened Russians from joining in the propaganda for wide measures of political freedom. They deem it better their native land should bear the ills it has imposed by brother Russians than give an opening for others, that they can only surmise, from an alien people.

Nowhere is Judea so distinct as within the Russian Empire, not because the Jews have clung tenaciously, out of love, to the

traditions of their race, but because the Russians have never given them opportunity to do otherwise. So long as these two races remain separate, but within the same fence, the majority owing their strength to numbers and the minority, intellectual or latent with intellectual force, kept in subjection, Russia will always be confronted with a problem the true bearings of which other nations are not likely to understand.

Nothing is easier than for the irresponsible author to weigh issues and pronounce judgment. I appreciate that; but Russia will never play her due part on the stage of the world till she utilises to the full extent the brain power within her borders, which is mainly in the possession of the Jews. It should be remembered they are Russians as well as Jews, and more thought be given to their qualities as Russians than to accentuating their differences as Jews. If the restraints of the Pale were removed, there would be a period of commercial unrest whilst the inferior was giving place to the superior. That would be the price which Russia would have to pay, and it will most certainly pay, one of these days, though the event may be long delayed. But that it will be to her ultimate advantage I am most firmly con-

vinced. Judea will also pay a great price. The last stronghold of Jewish thought and tradition is in Russia. Yet, just as in every country where the Jew has received freedom the tendency on his own initiative has been to be de-Judaised, the result of emancipation will be that he will become less a Jew and more a Russian, until in time the distinct Jew disappears.

I fully understand that to the strict Jew such a prospect is abhorrent. He would bow his head and cry, "Woe, woe!" at all the hopes of his race perishing. The glorious heritage for which he and his sires have waited for so many centuries to disappear as a dream—that is something to make him shiver with dismay! That half the Jews in the world should ultimately forget the faith of their fathers, and be absorbed and assimilated in and among the one hundred and seventy million Russians, would seem to be the last punishment inflicted by Jehovah.

Yet, as one who stands aside, endeavouring to contemplate the future in the interests of the world rather than of an individual race, I see no cause for repining at what the centuries hold in store. Judaism will go; it is going already in every land where the Gentiles do not cabin it. That the process

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will turn the other way, that the faith will be revitalised—dear though the thought is to devout Hebrews—is beyond contemplation. Every nation that has absorbed or is absorbing the Jews has profited. The modern world is leavened by the Jews. Russia will be all the greater when the Jew has full liberty. The bonds which hold the Russian Jew to tradition will slacken and fall away. He will assimilate with the Russians as he is doing with other peoples. His spirit will impregnate and diffuse throughout the Muscovite race. It is dangerous to prophesy, but conclusions concerning the future can be drawn from the past and the present. The Jew could conquer Russia, but not in the way he sometimes thinks.

CHAPTER XI

THE JEWS OF SOUTHERN EUROPE

It is scarcely possible to deal with the Jews of Southern Europe, as they are to-day, without casting an eye upon the history of the Middle Ages in so far as it affected the Jewish race.

Italy was at that period the centre of art and letters and learning. In Italy the Hebrews played no inconsiderable part, and in those cities which were commercially important, their influence, open or hidden, was paramount. Broadly speaking, the period up to the early part of the fifteenth century constituted their palmiest days. It was Jewish blood which had much to do with producing an artistic Italy.

As the Roman Church increased in power the Jews became the objects of recurrent outbreaks of fanatic persecution, usually occurring when their wealth aroused cupidity. Despoiled of the fruits of their industry on the flimsiest pretexts, they were then driven

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forth with ignominy. Yet, in every case, no sooner were they gone than depleted treasuries and diverted commerce caused the good citizens of Venice, Padua, Parma, Leghorn, all the cities where their influence had been beneficial to growth and progress, to look around for the cause. Pocket interest rather than an accusing conscience prompted revocation of the edicts of exile. The Jews invariably responded to the call. The game began again, *da capo*.

Coming down to modern times, the Jews, during the vicissitudes attendant on the protracted struggle of Italy to throw off the foreign yoke and obtain constitutional government under one sovereign, naturally shared the varying fortunes of their compatriots. Until to-day, in the land where Mazzini first preached the liberty of the subject and aroused in the heart of the Italian an unquenchable desire for freedom which was to find its culmination in that United Italy for which Garibaldi fought, the Jew has equal rights with the Christian. Indeed, anti-Semitism is unknown in Italy. The Italian Jew lives in peace and harmony, with full scope to develop his life in whatsoever direction may seem good to him.

In contrasting Spain and Italy as regards

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treatment of the Jews, the balance is enormously in favour of Italy, a country where the oft-told tale of persecution loses much of its ferocity and sanguinary character. Yet, at the worst, between the periods of pronounced hostility, they enjoyed the favour of powerful princes, and during these times of protection their industry and aptitude for trade contributed in a large measure to the commercial prosperity of those cities in which they had taken root. Their prominence was out of all proportion to their numerical strength. Leghorn grew rapidly from a small fishing village to the status of a rich and powerful centre of commerce. For this the scholarship, energy, and ambition of the Jews was largely responsible. Their connections with the East were found to be extremely valuable in building up trade here as well as in Venice, the commerce of which throughout history has been chiefly transit. The Venetians welcomed the Jews, who developed their business in the Orient. They also found the utility of the loan banks that were instituted in Venice, at Padua, and elsewhere by the Hebrews. These banks were originally started to lend money to the poor ; but it was not long before their operations were enlarged to include the merchants and traders, and finally even the Government

itself was glad to apply for financial help to tide over rough times.

While the Jews appear to have been the only people who understood the art of trading in money, or were willing to take the risks involved in this class of business, an antipathy to money-lenders grew and spread. The lending of money at interest, trading in it, was—though with what subtle object is somewhat obscure—included in the decalogue of mortal sins, and was accordingly denounced and prohibited by Mother Church. In practice, this position was found to be untenable. In the absence of loans and middlemen commerce became hampered and did not thrive; so the restriction, although it continued on the statutes, was practically a dead letter, and the people, possessing neither sufficient cleverness nor nimbleness to make a success of a business demanding these qualities, continued to employ the Jews as usurers, and the interest grew in proportion to the insecurity of the deal. Besides, having all the money-lending in their hands, the Jews got most of the trade, and with it a great deal of money, and the power that money brings in its train.

Among other contributing causes to the Jews' immunity from persecution in Italy was

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the commercial genius of the Florentine and the Venetian. These Christians were as alert in driving a bargain, and had as far-seeing an eye for possible developments and profits in the future as had the Hebrews. As the Church grew in power and more sure of her own position, she entered upon the persecution of the Jews as a policy; but, as Abbott in his "Israel in Europe" points out, a curiously anomalous state of affairs came into existence. The Italians were tolerant of the Jews. Pleasure-loving, they realised that the Jews contributed to provide the material ease and comfort which appealed so strongly to them—in this respect differing greatly from the Spaniard, who in his attitude towards the Jews pretended to be concerned with the affairs of the soul—and thought it was good to let well alone. So, while the Popes in the Vatican were issuing their Bulls which consigned so many unfortunate Jews in other lands to suffering at the hands of priests, and delivered them over to the fury of the ignorant populace, in Rome itself, in the very shadow of the place where these edicts were drawn up, the Jew was living in comparative peace and harmony.

Israel was early in the field in Spain, probably before the fall of the Roman Empire.

To swell the number of the very early settlers came the captives sold out of Palestine by the Roman Emperors, as well as voluntary emigrants. Communities and synagogues grew apace, and the Jews in the Iberian peninsula were a happy and a fecund people. But, as early as 589, the Council of Toledo began its oppression of the race by forbidding them to own Christian slaves or to fill any important office, thus inaugurating a system of persecution which, with the exception of the period during which a portion of Iberia became subject to Mohammedan rule, and in which they prospered, continued with more or less severity until the final expulsion from Spain in 1492.

Under the Moors—really a coalition of Arabs, Syrians, and Berbers—they had equal liberties and opportunities, and their intellectual development, influenced by the Greek culture which the victors had brought with them, and lost no time in establishing, progressed apace. Abbott goes farther and asserts that “It was mainly through the instrumentality of the Jews that this Arabic re-suscitation of Hellenic philosophy and science was transferred from Islam to Christendom.” The establishment by the Jews of the school of Cordova, followed by those of

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Toledo, Barcelona, and Granada, brought a throng of students by whom, in those dark ages, these centres of philosophical and scientific knowledge were acclaimed as beacons giving light where all around was ignorance. Jews were absorbed by the hundred thousand in Spain. It was then that Spain was in front of the world's history.

Jewish and Arabic physicians existed simultaneously in Egypt and Sicily. From Sicily they drifted to southern Italy and took root in Salerno, which became celebrated as the leading school of medicine. It is clear that most of the medical knowledge which existed in Italy and Spain in mediæval times should be attributed to Jewish physicians. By their acquaintance with rudimentary hygiene, taught them by their religion, they gradually lifted the art of healing to the position of a science, substituting the use of medicine for the incantation of formulæ and gradually substituting for superstition such scientific knowledge as they possessed.

The fifteenth century was yet young when Jew baiting came into fashion. Between the Church and the ruling princes the ball was kept going. If a king showed some inclination to a mercy which the gold of the Israelite had been lavishly poured out to obtain, the

Church had no mind to mitigate the severity of the sentence. Imprisonment, followed by loss of all their goods, and not infrequently death at the stake to follow, was the lot of those who refused baptism. The latter alternative was accepted by thousands whose flesh was not strong enough to face the tortures. Thus, towards the close of the fourteenth century, arose the sect called the Maranos or Crypto-Jews, numbering some 100,000, who in Portugal are often referred to as Neo-Christians. This was the name given to the Jews who, at the sword's point, became converted to Christianity, or rather its profession; for, at heart, the majority remained inalienably devoted to the traditions of their forefathers. These wholesale conversions marked the history of the Jews of the Iberian peninsula, for they were the immediate cause of the introduction into Spain of the Inquisition, and of the subsequent expulsion of the Jews from that country.

Notwithstanding continual tyranny, the Jew, with the usual perspicacity and *flair* for industrial opportunities, which was as much one of his outstanding qualities then as it is now, somehow contrived to keep ahead. His co-religionists upon whom the ecclesiastical hand had fallen too heavy might go to the

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stake or to ruin. If the storm spared his own body, or he bent to meet it, on he went with dogged application. The occupations in which the Hebrews engaged were many and various. They traded in cattle, timber, silk, spices, slaves, and corn. They dominated the textile trade as merchants, but at that time, in deference to an old tradition which forbade weaving to them, took no part in the manufacture of the cloth and wool they sold. They were heavily taxed on any sort of excuse. In Portugal, in the thirteenth century, they were taxed to support the fleet. The story of the drama marches relentlessly on to its close when, as the finale of the machinations of the Spanish Inquisition, the curtain was finally rung down on an empty stage. The Holy Office was left without victims, for they had all been expelled. For twelve centuries these unfortunate folk had inhabited the land whence they were now driven out. The number of the exiles has been variously computed, but a modest estimate puts it at 160,000. Abbott says: "The Spanish Jews had served the State in the highest capacities, had won universal fame in art and science and literature, and had become to the rest of the world's Jewries an exemplar of that harmless combination of piety

with culture which was nowhere, outside Spain, so prominent a feature of mediæval life." The same writer points to the Nemesis which has undoubtedly overtaken Spain in the decay of her power and grandeur, and says, "the life of Spain went out with the Jews."

The Spanish Jews of to-day are a negligible quantity, and are settled in Madrid. It was so late as 1858 that, when General Prim was in power, through the intervention of a wealthy Jew in London, the revocation of the edict of expulsion was granted; but few Jews have availed themselves of it.

In Italy, as we have seen, the case is entirely different. The Jews have in quite a special degree identified themselves with the national life. They fought freely in the War of Independence, and shared in the general benefits which Victor Emmanuel's success secured for the nation. In number they are but 45,000, or 00.10 of the total population, chiefly distributed in the cities of Rome, Milan, Turin, Florence, Leghorn, and Venice, and enjoy prominence in civic life out of all proportion to that number. Ruppin, calling attention to the large proportion engaged in the Civil Service and liberal callings, and the higher percentage living on their own incomes,

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which he places at 9.26 of Jews as against 2.86 of Christians, shows the higher level of material prosperity among the Italian Jews than the Gentiles. Paradoxical though it may seem, it has been the considerate treatment of the Jews in Italy which has kept down the number. The real explanation is that the well-treated Jew disappears in the general population by forsaking the religion of his race.

All that has been said of the Jews in Spain in mediæval times applies in its broad outlines to those of Portugal, where they were living contemporaneously. Yet here the thunder of the Church, if it reached them, had by no means so devastating an effect upon their fortunes. The ruling classes, unable to dispense with their services, yet afraid openly to defy the Church, publicly denounced them and privately protected them. Until after the expulsion of their co-religionists from Spain, no active measures were taken against them. The marriage of Isabella, daughter of Ferdinand and Isabella, with Emmanuel of Portugal, and the subsequent institution of the Inquisition at the instigation of Ignatius Loyola, precipitated calamity upon the heads of the Portuguese Jews, and from that time onward trouble dogged their footsteps. The charming Isabella had no mind to let the feud

die out. A too-zealous bigot, she brought with her from Spain the heritage of an envenomed hatred against the Jews, and made their expulsion from the land a condition of bestowing her hand upon its ruler. The king, much perplexed, called a Council. Such strong measures were deprecated. The Portuguese advisers had sufficient wisdom to foresee the economic results of suddenly withdrawing from the country its chief merchants and financial advisers. The result of the deliberations was to make the compromise of prompt baptism or deportation. Heartrending scenes ensued as children were torn from their parents and forcibly baptised. Many unfortunates chose a self-imposed death rather than conform, if only outwardly. Even baptism availed but little, as these Christaos Novos, or Neo-Christians, found. They were wealthy. "Trifles light as air" sufficed as an excuse to rob and pillage them. The massacre of Lisbon in 1506, stirred up by a Dominican friar, accounted for thousands by torture and fire. Many years later, King Sebastian, bribed to the extent of 250,000 ducats, graciously accorded the Jews permission to leave his inhospitable shores. Here, again, we find retributive justice. Many of the deported Portuguese went to Holland, and so developed

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its trade that it was not long before the Dutch were avenged by injuring Portuguese interests.

At the present moment Lisbon is practically the only part of Portugal that harbours Jews. They are about five hundred in number, mostly of the better class. Many are merchants and shipowners, and a few are distinguished in the learned professions. Since the fall of the monarchy and the weakening of the ecclesiastical power, the position of the Jewish race in Portugal is greatly improved. The Republic has recognised the community as a legal corporation, and they may now possess land and funded property.

Greece has not many Jews. They scarcely form 00.84 of her population. But they enjoy absolute religious freedom, and participate in all the rights and privileges of Hellenic citizens. In modern times the majority of the Athenian Jews reside close together, and earn their livelihood by peddling and handicraft, while the wealthier class are mostly of German descent. Corfu, the most northerly of the Ionian islands, has a Jewish population of three different origins: Greek, Spanish, and Apulian. Many of the Corfu Jews are dealers in oil and manufactured goods. Others engage in manufacturing umbrellas, hats, shoes, and other articles of domestic use; others,

again, are printers and tailors. Owing to adverse industrial conditions, many are now emigrating to Egypt.

The story of the Jews of to-day in the Balkan States is chiefly concerned with Rumania, for their numbers in Bulgaria (76,000) and in Serbia (15,780) are but few, and their influence small amid the general population. To grasp at all the intricacies of the Jewish question in Rumania, and the extent of the prejudice against them, it is needful briefly to review the condition, economic, political, and social of this somewhat extraordinary country. Supposedly a constitutional state, the real control lies in the hands of one class. These are the nobles. There is no middle class. The total population is, in round figures, five and a half millions. Of this, five millions are peasants, of whom 78 per cent. are totally illiterate. As an agricultural people, with the mediæval attitude of mind towards trade, they regard it with a lofty disdain, and the commerce of Moldavia, the northern portion of Rumania, is entirely left to Jews. Yet such is the antagonistic attitude of the Government to the Hebrews, they are quite unable to utilise the commercial talents of the Jews. The restrictions imposed on them are too hampering; so, in

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the main, the Jews are poor and have not risen above the small tradesman or pedlar. They live mostly in the principal towns of Rumania and in Jassy, the former capital of Moldavia. They form one-third of the population. In Galatz, the chief grain port, whole streets of them keeping shops may be found. They trade as tinsmiths, glaziers, shoemakers, hatters, tailors, etc. No Jew however, is allowed to own land, so he leases it and employs labour to till it. Many of the better-class Rumanian Jews do this.

By the famous Treaty of Berlin which Beaconsfield—whose sympathies were actively employed in favour of the race whose faith his ancestors professed—did all in his power to promote, complete religious liberty for the Jews in Rumania was made a condition of independence; but by different subterfuges Rumania has consistently succeeded in evading its obligations, and in spite of protests from other Powers, has unceasingly harried the Jews until it seems now as if the complete extinction of the race is the policy. The situation is ever becoming more difficult. All the weight of Rumanian legislation, all the fanaticism of an ignorant populace, is bearing on the unfortunate Jews and making life hideous to them. An organised movement is on foot

in America among the Jews to make the question of the Rumanian Jews an international one. Hundreds of thousands of Rumanian Jews have emigrated to the United States.

In Bulgaria the Jews enjoy the protection of the authorities. The north is peopled by Russo-Jewish colonists, who are mainly engaged in agriculture. They have won a certain amount of fame in the army, and have shown conspicuous bravery in the recent wars. Statistics show that they mostly inhabit the cities, the proportion being 96.49, as against 19.89 of Christians. About 45 per cent. of these inhabit Sophia, Rustschuk, and Philippopolis. In Serbia, also, the conditions are quite good. King Peter is friendly to the Jews, and they enjoy complete equality of civil and religious liberty. Yet this freedom does not, in Serbia, extend itself to social intercourse. As yet, the Jews have no share in public life or government. A few are successful in law and medicine.

CHAPTER XII

THE JEWS IN LESSER LANDS

THE success of Holland as a trading nation dates from the time the Jews, driven from the Spanish peninsula, settled in the Netherlands. The Dutch recognised kindred spirits in the Jews, and also desired them for their wealth and keenness in trade. Besides sharing their hatred of the Spanish tyrant, they were anxious to receive them as settlers; but at first their dread of the Inquisition, and then the opposition of their own Protestant clergy, whom long and bitter fighting with Catholicism had not inclined to tolerance, were big obstacles to be overcome. However, as the Republic grew in power and toleration, Amsterdam threw open her gates to the first community of Portuguese refugees. These were mostly merchants and persons of ability and wealth. They had brought their goods with them to the Dutch shores, and at once resumed their former relations with foreign traders and their connections with Morocco and the Levant. Suspicion against them was,

however, by no means allayed. The secrecy in which the refugees, so long accustomed to being hunted and driven, conducted their meetings for worship and prayer attracted attention and excited distrust, and finally the soldiers descended upon them to search for signs of Catholic worship. When all had been satisfactorily explained, their domicile, under certain restrictions, was assured to them; they were permitted to establish a synagogue. The news of this freedom to worship Jehovah after their own fashion spread, and very soon more refugees began to arrive from Spain and Portugal. In 1615 they were officially recognised as traders and settlers. A Hebrew printing press was set up. Reinforced by a colony of German immigrants, evicted from their own country through the devastation caused by the Thirty Years' War, Amsterdam became the head of a numerous and prosperous Jewish community, which was to take a leading part in the development of Holland.

The wonderful story of how the burghers of the Netherlands during their war with Spain not only advanced intellectually but built themselves into a naval and commercial power, is too well known to need reference here except in so far as it affected the Jews.

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The Hebrews took their share in the growth of the world-wide field of commerce, and in the colonisation which was a feature of Dutch expansion. Colonies were established in New York (or the New Netherlands, as it was then called), the West Indies, Guiana, Brazil, Cape of Good Hope, India, Ceylon, Java, Sumatra, and even in a part of Australia. With the geographical knowledge that the immigrants from Spain and Portugal had brought, added to their acquaintance with the languages of these countries, the Jews were of the greatest use to the Dutch. After the taking of Brazil there was a demand for craftsmen to go there and settle, and many of the respondents to the appeal were Jews. The Jews of Amsterdam lived in their own quarter, though it was not a Ghetto like that of Frankfort. Many of those from Spain were physicians.

Holland, in the course of her history, gave birth to many great men. Perhaps the greatest was Baruch Spinoza, the Jewish philosopher, excommunicated from his synagogue for apostasy, but whose genius was to exert an influence on the thought of the world. The simple Jew of Amsterdam, whose love of truth was so great that he could not adapt himself to the standards of the world, retired into obscurity and earned a modest livelihood by

polishing lenses. But his teaching, anathematised by every religious sect of that day, let in a flood of light upon the phenomena of Nature. Later, with the return of William III. as Stadtholder, came exceptional prosperity and favour for the Hebrew race. This ruler even went so far as to employ them in his negotiations with foreign kings. At this time there were over 2,400 families of Portuguese Jews so wealthy that their residences were described as palaces. The German Jews became prosperous by diamond cutting, of which they retained the monopoly till 1870. The Jews had enjoyed religious liberty; but their civil rights were restricted and depended on the favour of the ruling powers. With the advent of the French Revolution, however, they gradually became emancipated and took advantage to enter the army and the universities. A law of 1887 gives them the right to celebrate their Sabbaths and holy days in peace. They may rest on Saturday and trade on Sunday, and the prisoners of Hebrew faith may work on Sundays instead of Saturdays. In our own time most of the provincial towns have been deserted by the Jews for Amsterdam, where they have a large share in the diamond-cutting industry. The lower class live principally by retail trading; and in the

provinces the cattle trade is chiefly in their hands. It is unlikely that Holland would ever have attained the place it did in trade without the aid of the Jews.

It is thought that so far back as the second century the Jews of Belgium, then called Gallia Belgica, carried on commercial intercourse and traded between different parts of Asia Minor and the central countries of Europe. Tongres and Tournai seem to have been the first places of settlement where the early comers were received by the tribunals on an equality of footing. The irruption of the Vandals did not mar this state of tranquillity; it continued down to the rise of the feudal system. Belgium gradually became separated up into small kingdoms and duchies, each having a despotic sovereign. This inaugurated an era of robbery and massacre, in which the defenceless Jews suffered heavily. Later, during the reign of John I., their condition improved, and there were communities of Jews in Brussels, Mechlin, Antwerp, Bruges, Ghent, Tournai, Liège, etc. Their numbers were greatly increased by the refugees from France when Philip le Bel expelled them from that land. The massacres and persecutions consequent on the outbreak of the Black Death made such a holocaust that few

were left after the plague had swept the country about 1370; for some centuries later any record relating to the Belgian Jews of the Middle Ages seems to have been lost. Unlike their co-religionists of Holland and Spain, they do not appear to have played any part of importance in the development of the country; they lived quietly as physicians, bankers, and handicraftsmen.

In nearly every Belgian town streets are to be seen to-day that bear testimony to the presence of the Hebrew race at an early period of its history. Always a *Jodenstraat*, or *Rue des Juifs*, exists. Traces of the position and influence of the Jew who was at the head of the community in Brabant at the time of the massacres in Brussels, can be seen in the name, "*Maison de Jonathan*" in the centre of Enghien, and a vast plain outside the walls of the same town is called "*Jardin de Jonathan*."

Holstein, which belonged at one time to Denmark, is the region where the first traces of Danish Jews are to be found. A letter is extant in which Christian IV. invited the Portuguese Jews of Amsterdam to settle in his dominions, and assured them of freedom to exercise their religious rites. This is thought to be the beginning of the com-

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munity. About the close of the seventeenth century German Jews began to arrive in small numbers, and though the merchants complained of their competition, the Government did not interfere, and appeared well disposed towards the immigrants. Since the middle of the last century most of the race have been concentrated on the capital, Copenhagen, and have contributed in no small measure to the development of the country. Many of them are physicians, writers, manufacturers, and merchants. The favourable conditions under which they live in Denmark have contributed to mixed marriages. Since 1849 their last civic disabilities have been removed, and they now have absolute political equality with Christians.

The Jewish population of Norway is not large, some 600 in all. When Norway was united with Sweden, a unity now broken, there was a law forbidding any immigration of the Jewish race. This was repealed in 1857, and a few Russian and Polish Jews took advantage of the permission to settle there. They enjoy civic liberty and are, on the whole, quite prosperous. Those in the capital, Christiania, engage chiefly in commerce. A number in Bergen and Trondhjem trade in fur.

Records of the seventeenth century go to show that Jews of that period who wanted to settle in Sweden were obliged to join the Lutheran Church. Their petitions for religious liberty were refused more than once; but after the death of Charles XII. the Swedish Government became embarrassed financially, and upon applying to the Jews for loans were met by demands which to some extent they were finally compelled to grant. The privileges exacted by the Jews were doled out in concessions and edicts spreading over a number of years. The authorities were desirous of encouraging the richer members of the community to live amongst them, but did not desire the presence of the itinerant peddling class. So a restriction was made that no foreigner should be allowed to start in trade unless he could show himself possessed of £150. The Jews were also forbidden to intermarry, and restrained from dealing in liquor and drugs. About the year 1838 there seems to have been quite an uprising against the "Mosaiter"; but, in spite of clerical opposition, anti-Semitism gradually died away, till to-day in Sweden the race have civic equality, as well as the right to acquire real estate, while the bar on intermarriage has also been removed.

Thus wherever the Jew goes, though the contest may be long, he wins.

There is no authentic record of the presence of the Hebrew race in Switzerland earlier than the thirteenth century, when there seems to have been a stream of immigration from Alsace, Nürnberg, Ulm, etc., and settling chiefly in Basle; but also, and especially that from France, in Neuchâtel and Vevey. The Jews of Switzerland were primarily under the immediate protection of the Holy Roman Empire, for which they paid a fee. They paid taxes to the city for the right of residence, but this was always limited to a carefully specified time, at the expiration of which a renewal had to be obtained. Some places made a pretence, when they found they were unable to get on without the Jews, of admitting them to the rights of citizenship; as a fact, they did not participate equally with other citizens, and were always at the mercy of the authorities or the proclivities of the ruling bishop. During the Middle Ages they were exclusively the money-lenders. The rate charged at first was fixed by law at the rate of two pennies per week in the pound; later it was reduced. All classes—the nobles, the citizens, the clergy, and the peasant—looked upon the Jews as their

brokers, and hated them in consequence. They were socially ostracised, and were compelled to wear the "Judenhut" as a badge of their race; but this indignity was relaxed in the case of certain physicians, the majority of whom came from Italy.

They were tolerated because of their wealth, and then persecuted and dismissed from the city for the same reason. Whenever the citizens became too heavily indebted to their brokers, and knew not how to discharge their obligations, they looked around for a pretext to get rid of their creditors. Charges of ritual murder, well poisoning, were easily started, and the mob could always be relied upon to take up the hue and cry. In the confusion attendant on the riots the promissory notes could be burned and the debts cancelled; but the little Republic found itself unable to dispense with their services in times of financial difficulty, and the Jews, after banishment, were more often readmitted into Swiss cities than elsewhere. Notwithstanding their isolation, the fact that the Jews were the great possessors of medical knowledge gave the Hebrew physicians a position and a certain security of tenure, and in some cases they were appointed town physicians by the Councils.

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A long and bitter struggle preceded the emancipation and civil enfranchisement of the Jews. It was not until as late as 1872 that they obtained full civic rights. They are now free politically, but in many towns are still banned from certain social circles. The Cantonal University and Swiss Polytechnic School in Zurich have many students of both sexes. The majority of these are Russian, and the professorial staff and private teachers are Jews. This city has a good many Jewish merchants, while the Russian and Polish immigrants earn their livelihood at peddling. Several of the professors at the University of Geneva are Jewish. Others are engaged in commerce and the larger number in clock-making, the staple industry of Geneva. The Jew is slowly closing his grasp on the industries of Switzerland.

It is asserted that as early as 1548 Portuguese Jews transplanted the sugar-cane from Madeira to Brazil. However, it is indisputable that nearly all the large sugar-cane planters of Brazil during the first half of the seventeenth century were Jews. Very few Jews are in modern Brazil, not more than 8,000, but all doing well.

Many Jews were in Mexico during the Spanish occupation. In recent times Jews

have again migrated to Mexico. For a short time a Jewish journal was published in the capital city. The number is now estimated to be about 10,000, mostly Syrians, Moroccans, and French Alsatians. At Curaçoa, in the Dutch West Indies, the Jews are among the leading citizens. Forty-four out of fifty-two firms on the two principal thoroughfares are Jewish. The leading lawyers, physicians, editors, and druggists are Jews.

A great colony of Jews is to be found in Argentina. Four-fifths of the Jewish population in Buenos Aires are from Russia. In 1891 Baron Hirsch purchased 62,000 acres in the province of Buenos Aires, and founded the colony of Mauricio. By the end of the year 2,200 emigrants had been dispatched to the Argentine. The same year Baron Hirsch founded another colony, at Moiseville, in the province of Santa Fé. In 1894 the colony of Clara (named after the Baroness Hirsch) was founded in the province of Entre Rios. Many of the colonists did not understand farming, and were unable to bear the hardships of pioneering work, and eventually left. By 1895 their number was considerably reduced. From then onwards the number increased again, till by 1910 there were 2,108 families (14,289 souls), besides 1,205 other

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families, numbering 6,826 souls, who came upon their own initiative to work as farm labourers. The total population of the Argentine colonies is nearly 4,000 families. These colonies cover an area of over 500,000 hectares, or about 1,250,000 acres. The system of settlement is a combination of the farm homestead system which prevails in America, and the village system of continental Europe. Clara, for example, is made up of some twenty villages. One of the most important agricultural industries engaged in by the colonists is cattle raising. This was made possible through the foresight of the Jewish Colonisation Association, which put a large part of its land into alfalfa. This not only provides excellent fodder, as well as pasture for the live stock of the colonists, but it is otherwise a profitable crop, as it sells at an average of \$15 (silver) a ton. The colony of Moiseville alone sells about 20,000 tons of baled alfalfa a year, besides the seed, which is sold as high as 60 cents a pound. The colonists also raise wheat, flax, barley, corn, oats, tobacco, and vegetables. Dairying is also conducted on an extensive scale. One of the early colonists, who is also conducting a creamery, owns 700 milch cows. The stock of the colonies number about 200,000 head, and the total gross income of

all the colonies is \$15,000,000—and this is in spite of much damage through drought and locusts. There are good educational facilities: there are fifty schools, with 155 teachers and 3,538 pupils. Agriculture is one of the most important subjects taught in these schools. There is a Jewish population of 80,000 in the Argentine, of which one-third are to be found in the capital; and, Mr. Elkan Nathan Adler remarks, judging from the analogies which Buenos Aires, with its rapidly increasing population of 800,000, presents to New York, it would not be surprising to find a Jewish millionaire as frequent there a generation hence as he is now in the United States. Four Jewish firms have the complete mastery of the Argentine wheat trade.

CHAPTER XIII

THE JEWS OF THE EAST

PALESTINE, that land in which are centred the hopes and desires of a portion of the Jewish race, is one of the most disappointing countries I have ever visited.

The transformation from the prosperity enjoyed in the reign of Solomon, and from the conditions under which, later on, great Greek cities flourished, has astonished most travellers who had anticipated much. They find these sites covered by a few straggling and struggling villages, on which desolation and poverty have laid a heavy hand. Seeking for a cause for this, many writers have not hesitated to impute the air of sadness and gloom which permeates the land to the ever-impoverishing influence of Islamism. But, more recently, scientists have been inclined to ascribe the transformation to an alteration in climatic conditions, of which a great lack of water is the most outstanding.

Jerusalem offers more of interest from its wonderful historical associations than from

any archæological beauty of its buildings. It is reached by rail from Jaffa. Within the city the streets are narrow, crooked, and steep, few permitting of wheeled traffic. Many exclude the sunlight altogether. The sanitary conditions are bad. With the exception of the Spring of Siloam, there is no natural water supply.

A feature of Jerusalem is its marvellous cosmopolitanism and the extraordinary variety of the tongues spoken within its gates. They have been recently computed at more than forty-five.

For centuries, up to 1837, the Jewish colony in Jerusalem was but a small one. Earthquakes at Safed and Tiberias were responsible for some immigration of dispossessed Jews, and from that time it has gone steadily forward in growth. A writer in the *London Times* recently announced that while, not so long ago, the Jews in Palestine hardly numbered 500, so rapidly are they increasing that to-day they form 60 per cent. of the 80,000 inhabitants of Jerusalem. The poorer Hebrews live within the city gates in their own quarter, where they suffer much from overcrowding and lack of proper sanitary conditions and sunlight and air. The children look old before their time, and the infant

mortality is great. The better classes live outside the walls, where the conditions of living approximate more to modern ideas of comfort. The roads are wider and more cared for. Here are to be found the consulates, the more important schools, the monasteries and hospitals; and here, too, dwell the more prosperous Moslems.

Jerusalem is the only place in the Orient where Yiddish is spoken to any great extent. Here the Russian Jews may be seen wearing the fur caps which they needed in their native land to protect them from the bitter cold of the steppes, but which look incongruous and uncomfortable in a tropical heat. It is now a city with no export commerce whatever, if we except the trade that is done in olive wood souvenirs of the Holy Land, in which the Jews take a large part. Indeed, the carving of olive-wood boxes, crosses, etc., and the pressing of flowers upon cards that are sold in the bazaars, is almost entirely done by Jews. There are between two and three thousand engaged in handicrafts, and a few in money-changing. One is a banker. Any Jew prosperous enough to run a store is a rare bird. Up to a few years ago the poverty among the Jerusalem Jews was distressing; many of them subsisted on the charity of their

co-religionists abroad. Of the several streams into which this charity was diverted the one called "Halukkah" was the most far-reaching. "Halukkah" is the term applied to funds sent by pious Hebrews for the support of poor scholars in the Holy City, who in return for the help afforded pray and study at the holy sites for the good of the souls of the benefactors. Money sent in this way has a tendency to be misapplied and to get into the wrong hands. In any event, it has had an extremely pauperising and demoralising effect. To counteract this, and endeavour to make the Jerusalem Jews more self-supporting, great efforts have been made and commercial schemes started by the Jewish Colonisation Society and L'Alliance Israélite. Recently a weaving factory has been established and a process of dyeing introduced, while experiments have been made in planting tobacco in the Valley of the Jordan, all of which have met with a fair measure of success.

The lace made by Jewish hands in the Holy Land is beginning to rival laces with an already established reputation for delicacy of texture and beauty of design. The Bezalel School of Arts and Crafts is doing a great work by infusing new spirit into the rising generation of Hebrews, and prompting them to

extend Jewish interests in Palestine, and trade is gradually developing. Unfortunately, however, the work of L'Alliance Israélite is not very much favoured by the Turkish Government. This want of sympathy is attributed to a lack of tact and *savoir faire* on the part of a former director, and has no fundamental basis. A technological school has been founded in Haifa, and American interest has established a dry-farming experimental station in Palestine.

From all this it will be seen that this land of desolation may yet be retrieved. There is foundation for the favourable report of a Jewish diplomat, who, recently returned to America from a tour of inspection in Palestine, said: "I was transported with joy at the sight of the colonies. One must go to Palestine to acquire a correct impression of the Jewish people. One must see the land, admirably cultivated, the gardens filled with flowers, the well-planted vines, the pretty avenues, and the well-kept roads. Hundreds of Jews are at work in making the land fertile, and they have the satisfaction of knowing that success attends their effort. One cannot but be struck by the Russian girls, who, soon after their arrival in Palestine, are transformed into bright young women. The Hebrew

language is spoken everywhere, as, indeed, the language of our ancestors—the language which we have neglected—should be.” He further advised that those Jews who are leaving Salonika in great numbers should settle in Syria, and especially in the vilayet of Adana, which had every appearance of prosperity and a flourishing commerce.

This gentleman’s optimistic views as to the desirability of Syria as a place of colonisation for a very large number of the Jewish race do not seem to be shared by all concerned. The Zionist Movement, inaugurated to promote the realisation of the Hebrew’s dream throughout the ages—the return to his native land after more than 1,800 years of homeless wandering—suffers, as do many movements with idealistic aspirations, from lack of unanimity of opinion among its supporters. Many distinguished Jews, while most desirous of centralising the race in some land they might call their own, are by no means sure that the Holy Land offers, in modern days, the conditions essential to the successful establishment of a self-supporting Jewish State. Sites in other countries, particularly in British East Africa, are under consideration by the Jewish Territorial Organisation, of which Mr. Israel Zangwill is president. However things may

eventuate, the Hebrew revival, though it had its origin in Russia, has obtained its most remarkable development in Palestine. The Jewish renaissance is scarcely more than twenty years old, but is making its influence felt in Jewish communities in every part of the world.

Damascus owes its importance to its geographical situation, which is particularly favourable to commerce. Caravan routes from many different directions converge at Damascus, and contribute to make it a great centre of trade. It is intersected by two mountain streams, and the rich vegetation these produce make it a veritable oasis in the desert. It has fine synagogues. The majority of the Jews are engaged in handicrafts, such as engraving on copper and wood, weaving, carpentering. A few have the distinction of being bankers, or are employed in the administration. But by far the greater number are illiterate, and live in poverty. Much commercial importance attaches to Aleppo, a walled city on the road to Bagdad and southern Persia. In the sixteenth century it lay on the great trade route to India, and still, on account of its opportunities for trading, is the resort of many Jews. Jaffa, thirty-five miles from Jerusalem, was in ancient times

Jerusalem's only point of communication with the Mediterranean. Here the Jews, numbering some 8,000 out of a population of 18,000, have their own special quarters.

The Jews of Cairo and Alexandria have naturally shared in the growing prosperity of Egypt. The number of synagogues which formerly existed in and around Cairo testify to the importance of the Jewish community in this city, which, indeed, has been more continuously inhabited by the Jewish race than even Damascus. The old Jewish burial ground on the bank of the Nile, with its flat, white gravestones, is another silent witness of the Jews' long occupation. Alexandria, at one time the centre of Hellenism, with no superior in culture, and the greatest Jewish city in the world, is now the great entrepôt for the trade of Egypt. Its staple export is raw cotton. The Jews take a leading part in this trade. No restrictions are placed on their activities, with the result that their condition is satisfactory and their trade with Europe—England in particular—large and growing.

Some Egyptian Jews are bankers and merchants in Cairo; they are also represented among the lawyers and court officials; quite a number are artisans. The languages

spoken by them in Egypt represent many nationalities, and include Syrians, Turks, Rumanians, Russians, Austrians, Germans, Italians, and French, and they manifest all the diverse characteristics and customs of these countries, so that the Egyptian Jews are a mixed people amongst themselves.

A recent Jewish traveller in Yemen, the south-western corner of Arabia, with the British possession of Aden on its fringe, has contributed to the *Bulletin de l'Alliance Israélite Universelle* an interesting account of the community of Jews he found there. At times they have enjoyed power and prosperity; at others, including the present, fortune seems to have deserted them. They favour the Arabs in customs and habits, but can be differentiated by their Hebrew type of face. They are industrious and religious; their timidity is the natural outcome of the oppression they have suffered. The capital of Yemen, which belongs internationally to Turkey (but of which much is under the dominion of the independent Imam, and some parts subject to small chieftains), is Sanaa, lying 7,000 feet above sea level. Of the number of some 15,000 Jews in Yemen, nearly one-fourth live in Sanaa, where, the Turk being master, they enjoy unrestricted freedom in trade and per-

sonal liberty. Some ten years ago thousands of them, their ranks previously weakened by famine through drought, suffered annihilation by reason of a revolt of the Arabs against Turkish rule. The survivors are mostly occupied as shopkeepers, artisans, and pedlars; formerly many worked with the Arabs at agriculture, but none do so now. A few of the poorest have emigrated to Palestine, and have joined the agricultural colonies there.

Tripoli does not seem to have had Jewish inhabitants or settlers in early times. Indeed, in the great emigration of 1492 it was specially avoided by the refugees; it was then a part of the dominions of Ferdinand and Isabella. It was not till Tripoli came under Moslem rule that the Jew took up his abode in this part of northern Africa. The community now numbers about one-third of the total population, has sufficient schools and synagogues, and pays a large tax for exemption from military service. They are, as might naturally be expected, not very advanced intellectually, and much given to superstition.

The existence of the Jews in Tunis—formerly one of the Barbary States of North Africa, but now a dependency of France—since the beginning of Christianity, has been attested by the discovery made by Prud-

homme at Hammam-al-Latif, in 1888, of a Jewish monument dating from the opening of the Christian era. The early history of the community is somewhat chequered. With the dawn of the eighteenth century, however, their status began to show signs of improvement, and a succession of beys of more enlightened view gradually removed the disabilities under which they had been labouring. About 1855, however, a Jew was arraigned on a charge of blasphemy, and finally executed. This act was so vehemently resented, not only by the Jews but also by the Christians, that, before peace could be restored, Napoleon III., to whom appeal had been made, dispatched a man-of-war to ensure obedience on the part of the Tunisian ruler to the demands of the French Government. As a result of this interference by France, a Constitution was granted by which all Tunisians, without distinction of creed, were to enjoy equal rights with the Mohammedans. Although other Jewish communities in the Regency are to be found in the towns of Bizerta, Gerba, and Susa, the bulk congregate in the city of Tunis, where they are mostly engaged in commerce, and the poorer ones in peddling and handicrafts. A few Jews follow the liberal professions, and others make

a success of finance. Despite the low level of sanitary conditions prevailing, the death rate among the Jewish community is very small, 0.75; that of Europeans is 5.18, and among Mussulmans, 11.80.

The original Jewish settlers in the French colony of Algeria appear, to judge from the names of epitaphs, to have come from Italy, and to have been largely reinforced by refugees from Spain. The Spanish Jews, vastly superior in education and culture to their North African co-religionists, soon changed the state of servitude appertaining to the "refugee" for that of master. They were differentiated as wearers of "birettas," while the original Algerian Jews were known as wearers of "turbans." The race was exposed to fanatical outbursts.

The subsequent conquest of Algeria by the French freed the mass of the Algerian Jews from Turkish rule, and at first things were well for them, their knowledge of Arabic and superior education and intelligence being welcomed by the Government in its efforts to establish its rule. The Algerian Jews are largely merchants and petty traders; but in contradiction of the accusation that they monopolise trade, statistics show that the large proportion work at handicrafts.

Under the rule of the Romans and Vandals the Mauritanian Jews—Morocco was anciently part of Mauritania—multiplied exceedingly, and finally grew so powerful that the Church Councils of Africa became uneasy, and began to take measure to curtail their liberties. Morocco was, possibly from its proximity, another of the countries to which the Spanish Jews fled, and by the time their numbers were augmented by the addition of the refugees from Portugal, the native Jews, as well as the Mohammedan population, began to entertain fears that the land would not provide food for so many. Nevertheless, with the passing of time, the superior ability and more modern methods of the Maranos did not fail to have a beneficial effect upon the commercial prosperity of the Moroccan kingdom, and their position was thereby rendered more secure.

The Shabbethain movement in Turkey spread to Morocco, where the Hebrew community was much affected by its rise and melancholy collapse. They suffered persecution in Fez and Mogador, and later on, to escape the fury of the storm, many embraced Islamism. Sir Moses Montefiore, supported by the British Government, interested himself in the fate of the Moroccan Jews, and under-

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took a journey to demand personally of the Sultan protection for the Jews and Christians. Theoretically, his mission was successful: he secured an edict granting equal rights; but practically, the Jews' privileges depend on the attitude towards them of local administrators, and they seldom obtain justice. They are continually involved in the disputes between Mohammedans and Christians, and their unprotected condition invariably invites attack. As a result of the bombardment of Casa Blanca by the French marines, the Moors attacked and robbed the Jewish quarter.

In Mogador the chief trade has fallen into Jewish hands. The system by which Government officials are exempt from injustice at the hands of the Moors has led to bribery, and these posts are often bought. They are much sought after by the Jews, who without this protection are, in Morocco, liable to every sort of indignity. They are, indeed, only tolerated because in commerce they are indispensable, and in most unfavourable circumstances have the faculty of acquiring money of which, on the flimsiest pretence, they may be despoiled.

Brusa, or Broussa, a city of Anatolia fifty-four miles from Constantinople, sheltered the

first Jewish colony in Turkey of which anything is known at the present day, although tradition tells of one in Thessaly at the time of Alexander the Great.

During the reign of Sultan Murad I., in the latter part of the fourteenth century, the Turks extended their dominions into European territory, and thus the Jews of Thrace and Thessaly became subject to them. This change to Moslem rule benefited the Hebrews greatly, for the Mohammedans, as has been the case all through history, evinced more sympathy with them, and showed more toleration for their religion, and behaved more justly to them than did the Byzantine Christians. Many writers describe this forbearance and favour to the economic foresight and acumen of the Turkish rulers; but Abbott takes another view, and attributes this policy of toleration, manifested by Mohammedans to the Jews, to religious sympathy. The Jews showed their grateful appreciation for this freedom to practise their rites by endeavouring to learn the language of their conquerors, and making efforts to adapt themselves to the new conditions. Adrianople began to flourish, and to its schools came students, not only from all parts of Turkey but also from Russia, Hungary, and Poland.

With the accession of Murad V. to the throne came a long period of peace and prosperity for the Hebrew race, lasting over two hundred years, an epoch unique in their history. They seem to have had the fullest liberty to come and go as they pleased, and to have been permitted to engage in any kind of commerce which seemed good to them.

Almost immediately after the conquest of Constantinople by Mohammed, all Jews were recalled to the city and encouraged to build synagogues and schools. They were also employed as soldiers. A little later in this reign a Jew held an important administrative position, and had his seat at the Turkish State Council.

The condition of the Turkish Jews of the fifteenth century presents the most striking contrast to that of their co-religionists in Germany and Spain—in fact, in Europe generally. Turkey offered to harbour the unfortunate refugees from the West, and after the terrible expulsions from Spain and Portugal, numbers of the victims who survived the Inquisition and the subsequent dangers of famine, shipwreck, and plague, took refuge from the persecutions of European Christians in the land of the Moslems.

Sultan Bayazid II., who had sufficient insight to appreciate the business capacity of the race, made them specially welcome. As a matter of fact, they just supplied a want in the land of the Turk. The Turks were, as now, fine soldiers, but lacked interest in, and consequently capacity for, commerce. The development of their national resources had, therefore, been much left to the Christians, whom at the same time the Turks mistrusted, fearing the effect of their alleged sympathies with foreign Powers. Quick to seize the situation and take advantage of it, the Jews, given a free hand, soon established themselves as the business agents of the country which had so wisely supplied them with the strongest incentive to further its interests. Spanish Jews settled chiefly in Constantinople, Salonika, Adrianople, Nicopolis, Jerusalem, Safed, Damascus, and Egypt, and in Brusa, Tokat, and Amasia in Asia Minor. Constantinople became almost a Spanish-Jewish city, and the ruling language Spanish, which continued pure for almost a century afterwards. The community of Smyrna was founded at a rather later date. To all these cities the Hebrews brought the ingenuity, industry, and commercial knowledge for which the race is remarkable, and many hitherto unknown industries

were now introduced into Turkey. They instructed the Moslems in the art of making gunpowder and cannon and other implements of warfare. In the subsequent successes of the Turks in Europe, of which not a little must be imputed to the knowledge of the Jews in modernising their weapons of attack, those who look beneath the surface of things and are prone to investigate causes and effects, will trace the shadow of Nemesis following up the mediæval persecution of the Jews.

Not only was their influence great in war. By their outstanding position in commerce they obtained, through their relations with foreign countries, an intimate knowledge of current events which gave the highest among them the power of pulling the strings in the background, and a predominance in diplomacy which the representatives of those countries that had erstwhile driven them forth with ignominy found themselves compelled to recognise.

The stability of the Jews in Turkey, however, notwithstanding the prosperity and influence of the richer members of the community, was slowly undermined. Always, as the hidden canker at the root, was the hostility of the Christians. Besides, it had no

sound foundation, but rested solely on the attitude of individual rulers towards the race. Another contributing cause was the lack of unity among the Hebrews themselves. They were composed of so many different nationalities, and inevitably had dissimilar customs and opinions which, with characteristic tenacity, they made no attempt to assimilate. As a result, the bright era which seemed to have dawned faded, and in the eighteenth century the picture becomes once more a dark one.

In 1756 the Jewish quarter in Constantinople was almost devastated by fire. Wars with Russia and a co-existent low state of civilisation, by affording the race no opportunities of development, reduced the Jews of Turkey to a depressed and illiterate condition. The mass of them at the present day still live in the cities in cramped quarters in a dirty condition, and are untaught. To remedy the unfortunate state of their co-religionists in Turkey, l'Alliance Israélite, having its headquarters in Paris but generously supported by branches in Germany and other European countries, has worked valiantly since its inception some years ago, and with slowly growing success.

Constantinople has a population of some-

thing over a million, out of which 55,000 are Jews. The majority of these are in a humble condition of life, earning their livelihood as petty traders, porters, fishermen, and boatmen. One small industry, that of cutting cigarette papers, they have made entirely their own. As the healing art is one in which the Hebrews always succeed, it is not surprising to find more than twenty doctors among the very small proportion of professional men. Prosperous bankers and wholesale merchants—but none of these quite in the front rank—are of Turkish-Hebrew race. At Pera several Jewish firms manufacture novelties known as “articles de Paris.” Anyone requiring ready-made clothing in Turkey must procure it from a Jew; here, as elsewhere, this trade is peculiarly the monopoly of the Hebrews, and, in this case, mostly Austrian Jews. Many of them engage in the jewellery and goldsmith’s business, and thrive as money-changers.

Adrianople in the eighteenth century was vividly described by Lady Mary Wortley Montagu in her account of her travels among the Turks, and she makes special references to the Jewish colony there. “I observed,” she says, “that most of the rich tradespeople are Jews. That people are in incredible power

in this country. They have many privileges above all the natural Turks themselves, and have formed a very comfortable commonwealth here, being judged by their own laws. They have drawn the whole trade of the empire into their hands, partly by the firm union amongst themselves, partly by the idle temper and want of industry of the Turk. Every bassa has his Jew, who is his *homme d'affaires*; he is let into all his secrets and also his business. No bargain is made, no bribes received, no merchandises disposed of, but what passes through his hands. They are the physicians, the stewards, and the interpreters of all the great men. You may judge how advantageous this is to a people who never fail to make use of the smallest advantages. They have found the secret of making themselves so necessary that they are certain of the protection of the Court, whatever Ministry is in power. Even the English, French, and Italian merchants, who are sensible of their artifices, are, however, forced to trust their affairs to their negotiation, nothing of trade being managed without them, and the meanest among them being too important to be disoblged, since the whole body takes care of his interests with as much vigour as they would those of the most con-

siderable of their members. They are, many of them, vastly rich."

Smyrna, a city which, in consequence of the war between Turkey and Venice in the time of Sultan Ibrahim, became the centre of the trade in the Levant, is chiefly remarkable in the history of the Turkish Jews as the birthplace of the false Messiah, Shabbatai Zevi, the Zionist. About 1665 this man, who was the son of a poor poultry dealer in the Morea, of Spanish descent, created a flutter among the Hebrews of all countries by his announcement of his Messianic character, which he declared had been revealed to him in a dream. The news flew like wildfire among the expectant race, and had an extraordinary and far-reaching influence. For a time the Pretender prospered, and imposed successfully on the credulity of his co-religionists and Moslems alike. Later, the suspicions of the Turks were aroused, and the false Messiah was thrown into a dungeon. When he saw that all was lost, and was face to face with the alternative of embracing Moham-medanism or death, he quickly chose the former and abjured his faith—openly, at least—thereby causing the most intense grief and shame to thousands who had been duped. But some of his followers, including his wife,

followed his example and embraced Islam. Traces of this Shabbethain movement are still to be found in the existence of a sect called Dönmehs or Cryto Jews. Many of these are to be met with in Salonika and other Ottoman cities, but particularly in the former place, where the Shabbethain movement was especially fervent. Salonika, in West Macedonia, one of the principal seaports of south-eastern Europe, harbours about 75,000 Sephardic Jews from Spain and Portugal, who still speak a corrupt form of Spanish called Ladino. Magnesia, a town with about 2,000, not far distant from Smyrna, has a school founded by l'Alliance Israélite, which has done much to improve the intellectual and moral status. The poorer Jews are taught to make Smyrna carpets, which are much in demand. The power to engage in this industry is much appreciated by the employees, for formerly Jewish women could only earn wages by gathering in the grapes and tobacco crops.

The Jews of Bagdad number several thousand, and a recent traveller speaks of their condition as a fairly happy one. They live, all huddled together, in one quarter of the town; but they are under no compulsion to do so. Formerly the trade of Bagdad with

India was largely in the hands of the Hebrews. Some thirty years ago the town was attacked by plague, and the Jews then left the city and camped in the wilderness. Here again l'Alliance Israélite has done its elevating work among the poorer classes. It has founded good schools for ordinary education, and is also trying to educate the boys of Bagdad along industrial lines. The Sassoon family, which originated in Bagdad in 1798, gives much-needed financial support to these institutions, and has a specially organised foundation to spread and encourage the study of English among the Jews here.

The land of Persia has been connected with the history of the Jews ever since the days of the Babylonian captivity. Lord Curzon says: "They are usually compelled to live in Ghettos or separate quarters of the town. They have suffered from time immemorial from disabilities of occupation, dress, and habits, which have marked them out as social pariahs from their fellow-creatures. The majority of the Jews in Persia are engaged in trading in jewellery, in wine and opium manufacture, as musicians, dancers, scavengers, pedlars, and in other occupations to which is attached no respect. They rarely attain to a leading mercantile posi-

tion. In Ispahan, where there are said to be 8,700 Jews, and where they occupy a relatively better status than elsewhere in Persia, they are not permitted to wear the kolah, or Persian head-dress, to have shops in the bazaar, to build the walls of their houses as high as a Moslem neighbour, or to ride in the streets. In Teheran and Kashan they are also to be found in large numbers, and enjoy a fair position. In Shiraz they are very badly off. At Bushire they are prosperous and free from persecution. As soon, however, as any outburst of bigotry takes place in Persia or elsewhere, the Jews are apt to be the first victims." Teheran, the capital and commercial centre of Persia, is situated about seventy miles south of the Caspian Sea. It harbours about 5,000 Jews, who are, as elsewhere in Persia, largely traders, silversmiths, and petty dealers. The chief physician to the Shah Nasr-i-Din was a Jew.

The Jews of Bokhara, whose mother-tongue points to their Persian origin, suffered much in former centuries from Mohammedan fanaticism. Lord Curzon, in his book on "Russia in Central Asia," writes: "The Jews . . . are a singularly handsome people of mild features and benign aspect. Confined to an Oriental Ghetto, and from long, cruel

persecution in Bokhara, they still exhibit, in their prescribed dress and appearance, the stamp of a peculiar people. The head is shaven save for two long locks hanging in a curl on either temple; they wear a square, black calico bonnet trimmed with Astrakhan border, and a girdle round the waist. To my astonishment, I met with one who could speak French." Franz von Schwarz, Director of the Meteorological Institute of Teheran, in his book on Turkestan, published in 1900, says: "Just as, in Turkestan, usury is almost exclusively in the hands of the Indians, so the Jews of Bokhara devote themselves to commerce and industry. Nearly all dyers, especially the dyers of silk, are Jews, their occupation being easily recognised by the colour of their hands, which is always blue. The native apothecaries and doctors are nearly all Hebrews. The Bokharian Jews are as cleanly as the Sarts, eminently modest and polite, and produce, on the whole, a more pleasing impression than the Sarts." It is impossible to describe how the Jews of Bokhara have hitherto been treated in all the Central Asiatic khanates, and in part, even to-day, in the independent states. In Bokhara no Jew is permitted to wear a turban or belt. He must gird himself instead with

a rope, and must wear a fur cap of a prescribed shape. They are monogamous, and renowned for their large families. Notwithstanding all oppression, they are wealthy, and have already acquired ownership of a number of houses built in the European style.

The Jewish race is not largely represented in British India. To judge from the last census they number only 21,000 out of a population of 280,000,000. The majority of these inhabit Bombay. The Jews of India comprise both whites and blacks. The former are racially pure and count among their ranks the so-called "Jerusalem Jews" of Cochin, who have been reinforced by co-religionists from Europe. The black Jews are descended from converts from the Hindu race and the offspring of mixed marriages. The Jews of Cochin claim their descent from those who took refuge at Malabar after the destruction of Jerusalem. A Dutch traveller in the latter part of the seventeenth century refers to the fine stone houses the Jews occupied, and the good position they held as merchants and usurers. The world-renowned house of Sassoon was founded and built up by David Sassoon, who fled to Bombay as a refugee from persecution in Bagdad. This firm had for a long time dominated the trade with

China in opium. The Jews in India speak different tongues, varying with the country from which they originally hailed. Arabic is spoken by the Jews from Bagdad, Syria, and Southern Arabia; Persian and German are also heard among them. In Calcutta the Jews are in the front rank in commerce; several Hebrew houses have an international reputation. The richer Jews live in the best part of the town; the older ones still wear Arabian dress, though the coming generation affect modern ways and customs.

There is a small colony of Jews in China, almost lost in that vast country. Throughout mediæval times, European Jews were ignorant of the fact that any of their co-religionists existed in Chinese territory until a Catholic missionary reported the existence of a settlement at Kai-Fung-Fu, the ancient capital of Honan, and of a few scattered about in other parts. These probably came originally from Bokhara. A fact of enormous interest to antiquaries and Jewish historians was the discovery of an ancient Jewish synagogue at Kai-Fung-Fu, which, though several times restored, still contained the ancient records of Jewish settlements.

CHAPTER XIV

THE JEW IN THE WORLD OF ART

SOMETIMES, in weighing the qualities of the Jew, I feel inclined to divide him into a series of compartments with concrete divisions. We are all a compound of various personalities, which we are more inclined to recognise as a curiosity to ourselves than to admit to our friends. But in the case of the Jew the divisions are marked. There is no more materialistic creature on the earth than the Jew: grasping, calculating, unemotional, remorseless, and with none of the marrow of pity in his bones. The Jew, however, can also be a mystic, dreamy and tender; a visionary with exquisite ideals, impracticable, loving, swayed by the most delicate intuitions.

There is no Jewish literature or art, nothing that one can point to and say, "That book breathes the spirit of the Jewish race," or "That picture is an example of Jewish art." Looking at these people from the standpoint of the twentieth century, they have nothing to give the world that is distinctive.

There is no Jewish music alien to other music, but which stirs the soul of the Jew, as national music gets hold of the Russian, the Italian, the Norwegian, and the Scot. Indeed, in art the Jew is the child-prodigy of his environment.

I remember being at Tlemcen, in Algeria, the ancient capital of Arab culture in the West, and where there is a considerable Hebrew colony keeping to the forms of their faith as strictly as Jews in any part of the world. It came as a little surprise to me that the Jews whose acquaintance I made in Tlemcen had absolutely no ear for what, in a general phrase, may be called European music. The music they understood and appreciated was that dear to the North African Mohammedans, which may have, and possibly has, charms for the Oriental, but which the average European fails to admire. Still, the real wonder would have been if the North African Jews, having lived in that region for twenty hundred years, had not attuned themselves to the lilt and the cadence of Arabic airs which they have been hearing for twelve hundred years. So it is everywhere. The music composed by the Jew in Russia has the Russian atmosphere. Wagner was colossally German, but he was a Jew. Most of the negro rag-time tunes, that



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we know could have been born nowhere on earth but in the United States, are written by Jews.

What applies to music applies to literature and to painting. The Jew swiftly absorbs the characteristics of the country in which he is settled, just as he comes to develop a physique characteristic of his new country and a frame of thought which is typical of the people amongst whom he lives. There may be but one generation between the Jew of Damascus and the Jew of Chicago, yet what centuries of difference in mind there is between the two men!

But the inquiry may be advanced: What would have been the course of European art if there had been no incursion of the Jews? The yeast is not the bread, but the yeast is an important factor in the production of the bread. The Jews were Semites; and if we carry our consideration to purely Oriental countries which have received no more than a surface association with western civilisation, we will find no relationship between the Oriental and the Occidental, though historic fact shows that the Jews provided a link, but not a bridge. In following Jewish history one comes upon too many remarkable instances, all on the same line, for us to dismiss them all

as nothing beyond interesting coincidences. In the modern world, with its intricate commercial ramifications, all the nations that have played a formidable part have done so with the Jews taking a leading part—in strictness the Gentiles have copied the Jews, rather than the Jews imitating the Gentiles. So we must not forget the fact, referred to on an earlier page, that Italy led the way in art when the Jewish strain had well entered Italian blood. Spain's artistic days were when hundreds of thousands of Spanish Jews were absorbed under compulsion. The Dutch never showed there was anything artistic in their composition till the Jews had been long settled amongst them. When we talk about Russian art we generally mean Polish-Jewish or Bessarabian, where there is a considerable admixture of Jewish blood amongst the Russians. Most of the great German and French composers have some Jewish blood in their veins. So, whilst we are quite right in asserting that the Jew as an artist has no individuality that can be described as Jewish, we can speculate, because the speculation is suggestive, on the trend of national art in the western world, if it had been without the yeast which the Jews have supplied.

I have heard it argued that the Jew is not

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creative; that his skill lies not in invention but in exploitation. Sufficient evidence of exploitation can be provided to make this argument a truism. I will go so far as to admit that whilst the Jew is gloriously brilliant in innumerable paths of life, he is not original. To those who would seize upon this sentence as one which overthrows what I have been endeavouring to explain with some elaboration, I would point out that the Jew is an evolution. He starts equipped with particular racial abilities, and though his father may have lived at Vilna or Minsk, he adapts himself to American or English ways quicker than an Italian or Austrian would. His faculty is adaptation, which is evolution with a difference; and whilst he exercises racial traits which assist in the power to conquer, it is not on original lines, except in so far as they are original because they are Jewish.

Proportionately, there are far more illiterates amongst Christians than amongst Jews. Various explanations may be provided. The most patent is that the Jew has a desire for knowledge—sometimes for its own worth, as in the case of the Christian; but generally because he is shrewd to appreciate its value in commercial undertakings. Then there is

an enormous section of the non-Jewish population engaged in purely manual employment, in which anything of a literary nature is not required. On the other hand, however poorly educated a Jew may be, he engages in pursuits which require mental abilities rather than muscle, and the tendency is that he gradually becomes better educated. Educationally, therefore, the Jew never sinks; the Christian does so very often.

Whilst I have given the names of a number of Jews who have been prominent in the intellectual world from the literary point, it is to be admitted there is no long gallery of Jews who have won abiding fame as authors—though, of course, the Old Testament may be quoted. In past times the Jew, standing alone as such, has had little chance to reveal his literary equalities. He was an outcast; he had no audience willing to listen to him except his own people; and the whole weight of Talmudic teaching through the middle centuries was pressing to restrain mental activity rather than to encourage it. The greatest Jewish novelist of modern times, providing flights of fancy as distinct from sedulous compilation, was Disraeli. Extraordinary, picturesque, and suggestive though his work is, it is more than a little doubtful

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whether Disraeli would be read to-day if he had not become Prime Minister of Great Britain. In literary investigation needing care and enormous industry, the Jew has no peer. Many times I have gone to the "Jewish Encyclopædia" for my facts in this volume; and though an encyclopædia is not usually to be reckoned in the ranks of fascinating reading, I confess that frequently I have been fascinated with the stream of information it provided. The man chiefly responsible for it is Dr. Isidore Singer, and he, like so many modern Jews who have made their mark in the intellectual world, is of Hungarian birth.

In speculative philosophy, the emancipated Jews—those who have escaped from the trammels of their faith and who have plunged, waist deep, in modern thought—have contributed much for which the rest of us are all the better. The personality, rather than the depth, of the philosophy of Henri Bergson has brought him before the public in recent years; he has certainly captivated France, and has been made an officer of the Legion of Honour. The accepted Shakespearean authority of the day is Sir Sidney Lee, whose name was formerly Lazarus. One of the most profound of living historians is Dr.

Marcus Braun, of Breslau. We remember what Heine accomplished in poetry. Probably the first Jewish poet to-day is David Frischmann, a German Pole, and who just falls short of taking a place amongst the great poets of the world. Everybody acquainted with Russia knows how much the literature of that country is indebted to the influence of Jewish writers. We know the sort of stuff which the common people of America and England prefer to read, and it is a significant indication of taste that the poor Jewish immigrant, as soon as he knows our language, inevitably turns to more cultured fare than satisfies Christian folk of his own class. Paul von Heyse, the poet and novelist, who won the Nobel prize, was a Jew on his mother's side.

In no field have the Jews been more fertile than in drama. We understand the Jew taking hold of the business of providing amusement in our great centres of population: there is money in it. Possibly the Jewish theatre owner is inclined to favour playwrights of his own race; but that must be a very small part of the reason the stage of to-day is supplied with so many dramas, comedies, and operas from Jewish pens. In recent times—and only in recent times—the

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Jew has developed as a humorist; the freedom and success which have come to him have awakened a vein of mirth in him that had lain absolutely dormant through the centuries. What is not a little singular is that plays in which the Jew is frequently held up to laughter are written by Jews. Sarah Bernhardt is a Jewess. Three of the best-known English playwrights — Sir Arthur Pinero, Israel Zangwill, and Alfred Sutro — are Jews, and there are a number of others only less prominent. The French theatre depends largely for its plays on the productions of MM. Bernstein, de Porto-Riche, Pierre Wolff, Tristan-Bernard, André Picard, and Nathanson. Oskar Blumenthal is in the front of German playwrights and theatrical managers. Arthur Schnitzler is famous as a dramatist in Vienna.

Dr. Joseph Klausner has enriched Hebrew literature by an excellent biography of the Jewish poet Ischernichowski. London University is represented in the House of Commons by Sir Philip Magnus. Hermann Gollancz is Goldsmid Professor of Hebrew at University College, London. Dr. Israel Abrahams is Doctor of Literature at Pennsylvania University. One of England's chief art critics, Mr. Marion H. Spielmann, is a Jew. One of

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the principal weekly contributors to *Punch* is Mr. Walter Emanuel. Mr. S. L. Bensusan, who writes so delightfully on travel, is one of the race. Dr. Ludwig L. Zamenhof, the originator of Esperanto, was born in the Pale of Russia. Professor Hermann Cohen, the greatest living Kantian philosopher, recently retired from the Chair of Philosophy at Heidelberg. Dr. Karl Joel, Professor of Philosophy at Basle University, was Rector Magnificus in 1918.

It is almost inconceivable the debt which the world owes to the Jews in music. Germany, which boasts so much of its love for music, has had its taste fostered by the Jews. In a lesser degree the same may be said of England. The extraordinary musical development in America is directly traceable to Jewish support. The strenuous efforts of American Jews has made high-class music genuinely popular in the United States. Paderewski, like Rubenstein, is a Jew. So is Mr. Landon Ronald, the principal of the London Guildhall School of Music. So are Sir Frederic Cowen, the composer; Isidore de Lara, whose music is popular in every European city; Miss Alice Liebmann and Kreisler, the violinists; and Mark Hambourg and Emil Sauer, the pianists. Jews bring into

music the emotional feeling of their race. They are resourceful in interpretation. They are quick to absorb the local atmosphere, as it were. So it is, whether we have the mystery of Russia or the irresponsibility of America, in music production it is generally the Jew who gives it to us.

Much has been done by the Jew in the realm of painting; but it has been on conventional lines. I know of only one Jew, Mr. Alfred Wolmark, who shows distinct originality in his work. The Jewish painter follows tradition; he keeps to the well-ruled lines. The work is excellent, but as it lacks originality Jewish artists complain that rich Jews patronise all other artists except those of their own race. However, Mr. Frank Emanuel's picture, "A Kensington Interior," was purchased by the Chantrey Bequest; and Mr. William Rothenstein's "Jews Mourning in a Synagogue" hangs also in the Tate Gallery, the gift of a Jewish donor. All the best sculpture in Russia is the work of Jewish artists, and Marc Antokolsky acquired a world-wide reputation for the originality and excellence of his work. Josef Israels, the famous Dutch painter, was a Jew. Léon Bakst, who has done so much to revolutionise the costume of women, is a Jew expelled from Russia and resident in Paris. Jusif Paen,

the Russian Jew whose work has attracted attention at the Paris Salon, has tried to bring into existence a school of Jewish art ; what he has only succeeded in doing is to band a number of Jewish artists to confine themselves to Jewish subjects. In the London Royal Exchange are two fine panels, one by Mr. Solomon J. Solomon, R.A., and the other by Mr. J. H. Amschewitz.

Jews are good patrons of art. Mr. Israel Salomons has a wonderful collection of Jewish book plates ; Lord Swaythling has a notable collection of pictures and old English silver ; and Mr. Behrens has some of the finest engravings in the world.

Though in what may be termed the artistic and literary world the Jew has not soared to the loftiest heights, he has displayed, in the comparatively short span that world has been open to him, an amazing fecundity of ability. On the commercial side of art—dealing—the Jew has shown foresight and strict judgment, which has enabled him swiftly to outdistance those who belong to other races.

That the distinct Jew will ever be ranked amongst the “masters,” I doubt. Not that he lacks the true strain, but because he only shows it when he is free ; and freedom with him generally means de-Judaism. He will accomplish great things in the realm of culture ;

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but just as he did so in Italy by losing his identity, he will repeat his achievements in ever-widening circles, though his personality will have disappeared, and the nation into which he has been absorbed will reap the honour.

CHAPTER XV

THE SUMMING UP

IN all frankness, I am not at all sure there is any need for this chapter. A summing up is usually an excuse for a writer to underline and accentuate the points which he has been elaborating at length in preceding pages.

But I do not want the simple proposition I set out to demonstrate to be lost in a fog of discursiveness. In all the history of his race the Jew never occupied so commanding a position in the world as he does to-day—so commanding that the Gentile sometimes shivers when he marvels what will be the consequence. When the Gentile thinks—and does not put himself out of court in an explosion of exasperation against the Jewish wave of triumph—he is a little afraid. He admires the Jew but he does not like him. He casts his eye round the commercial world and, reckoning by what the Jew has done, arrives at a swift conclusion of inevitability that the Jew must master the earth.

I have shown, however, that the modern

Jew is as rapidly casting off his Judaism as opportunity will permit. So to-day the Jew, wrapped in the glory of world success, is really attending his own funeral. The more liberty he has, the more he commingles with other people, the less of a Jew he becomes.

Wide-read and watchful Jews are quite aware of what is going on. Some mourn, some shrug their shoulders, some are glad at the emancipation, which means they will go into the melting pot of humanity and be valuable to the whole, though they will dissolve as a racial entity. Their death as a race is as certain as anything can be.

There are over 12,000,000 Jews in the world. If the present processes continue, I doubt whether in a couple of hundred years there will be any people who will be Hebrews in the strict sense of the description as we understand it to-day. The race will have become absorbed by a multitude of nationalities. This will not be because the Gentile has whistled to them, "Come and link up with us." It will be because now the door is almost wide open the Jew will lose his individuality amongst other people, which has always been his disposition unless debarred by persecution or the unwillingness of Gentiles to allow them to enter into fellowship. It

is a thrilling chapter in the history of peoples that the Jews, through so many vicissitudes, should have kept together. When, however, the Jew talks about the splendid cohesion of his people through centuries of trial, he is either ignorant or he is talking nonsense. The Jewish race has been cohesive; but this has not been due to the loyalty of the race to their tradition, but to the seclusion forced upon them by their enemies.

We talk and write about the persistence of the Jew. Resistance, however, is the quality which has distinguished him. The attacks upon him have made him strong. Conciliation, friendliness, would have caused him to disappear centuries ago.

Those people who are imbued with anti-Semitism, who desire to crush and exclude the Jew, are engaged in strengthening and consolidating the Jew race. Any attempt to ostracise the Jew only results in binding him closer to his faith and his race. Anti-Semitism does not obliterate the Jew; it stiffens him as a Jew. The enlightened countries, in extending freedom to the Jews, are, quite unconsciously, the genuine anti-Semites; for they are removing the bonds which hold the Jews together, and by dispersal and association and amalgamation with other races,

seeing to his fusion and ultimate disappearance. The Jewish leaders who cry for equal treatment and the banding together of all Jewish peoples to maintain the purity of the race, are seeking for things which are contradictory. However sorrowful they may be over the fact, persecution has been their stronghold, and with the departure of persecution the Jew—and I mean the strict Jew, whose faith is the very soul of his life—begins to depart also.

The present is the most momentous point in the history of the Jewish people. Amongst the great nations of the world all the shackles imposed on the Jews have been withdrawn or are falling away, and the only thing against them is a film of sentiment in particular sections of the populace. Like a bird released from a cramped cage, the Jewish race has spread its wings and flown far. To-day is the hour of triumph with the Jew. He was never so numerous, never held so strong a position in the world. Reckoning numbers with influence, he belongs to the supreme race.

Yet at this very moment, when it seems he has only to close his hand and hold the entire commerce of the world in his grasp, a kind of galloping disintegration is in force

which I do not believe can ever be stayed unless the non-Judaic people once more throw the Jews back upon themselves. I dismiss any possibility of that happening; the world is too far advanced to resort to repression and persecution again. Whilst there are, and will long continue to be, noble Jews who cling with a passionate tenacity to their faith and keep warm in their hearts the pride of race, the vast mass of the new generation is too soaked in materialism to care anything for descent except to get away from it.

In the past centuries the Jews, amongst themselves, were engaged in an unceasing conflict between their tribalism and their cosmopolitanism. Tribalism to-day is waning toward extinction, whilst the cosmopolitanism is being softened to nationalism. The Jews of France, Germany, Great Britain and America are much more Frenchmen, Germans, Britons, and Americans than they are Jews. That breaks one of the strongest links which formerly helped in holding the Jews together. I am aware of the movement amongst some of the younger Jews to get their people back to the fold, to fast on the day of Yom Kippur, to live kosher, and go to the synagogue. Their aims can be appreciated. But the way ardent Jews are constantly calling atten-

tion to instances of children being more true to the faith than their parents is no evidence of a great wave of Judaism carrying Jews back to the faith, but is an acknowledgment of the direction of the flood sweeping the other way.

As there is no such thing as complete annihilation, so we have to understand that the Jew will live in future generations of other races. His qualities will be dispersed, apparently lost; but they will be there all the same. The Jew, as such, is destined to go. As belonging, however, to the most wonderful people in the world, he will have triumphed, for the world will be indebted to him for much that it counts valuable in the progress of mankind.

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