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**THE JEW**  
*and*  
**AMERICAN CITIZENSHIP**

BY  
**RABBI S. M. NECHES**

Los Angeles, California

1924

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## CONTENTS

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	PAGE
I. THE JEW'S HISTORY BEFORE COMING TO AMERICA	5
II. THE JEWISH INFLUENCE IN THE FORMATION OF THE NEW REPUBLIC.....	9
III. AMERICAN CITIZENSHIP AND ITS RELATION TO CREEDS .....	14
IV. THE HISTORICAL RECORD OF JEWS IN AMERICA..	16
V. THE GENERAL PREJUDICE AGAINST THE JEWS..	21
VI. IN CONCLUSION.....	26
BIBLIOGRAPHY .....	28

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## PREFACE

This being a paper written at the suggestion of my esteemed Professor, Dr. Roy A. Malcolm, of the University of Southern California, while taking a course in "American Government" under him, I wish to acknowledge my indebtedness to him for his suggestions and encouragement which resulted in this little study on Americanization.

The reason for publishing it in booklet form is because I believe that the candid discussion between Jew and Gentile of the perennial question of the Jewish race—its mysterious continuance as a distinct unbroken thread of tradition, coming down to us through the wreck of ancient empires, and the crash of systems—should be encouraged, added to and enlightened by all the facts that can be adduced.

It is to meet the honest question of the disinterested mind with entire frankness that I have prepared these quotations from various sources concerning "The Jew and American Citizenship"—for my personal friendship with non-Jews gives me confidence to believe that the Jews I know, if understood by the Gentiles I know, would be allies to the heart in the upbuilding of the enduring, better, free United States of the future.

S. M. NECHES.

# The Jew and American Citizenship

## I

### THE JEW'S HISTORY BEFORE COMING TO AMERICA

According to the Bible (O. T.), and other records of the Hebrews, their ancestor was Abraham the Chaldean, who settled in the land of Canaan, which was promised to him by God to be the land of his descendants. His grandson, Jacob, with his children, seventy in number, migrated to Egypt, to take refuge there on account of a famine which prevailed in Canaan, Jacob's son, Joseph, being at the time viceroy in Egypt.

They were received by the Egyptians with kindness, but through a change of rulers were subsequently enslaved and severely oppressed until, under the leadership of their great leader, Moses, they were liberated. Under Moses' guidance, they were consolidated into an independent nation, and received a set of laws called the "Mosaic Code," which modern scholars attribute to a more remote Babylonian origin, but which the Jew of whom we treat has taken and now takes, with a sincerity as deep as the love of life itself, as a divine revelation from the Creator of the Universe at Mount Sinai in 1354 B. C. E.

The successors of Moses conquered their land of Canaan (Palestine etc.), an agricultural land, and made it their home with Jerusalem as their capital. At first, their government was a tribal organization, with military leaders, but later a monarchy was established, with Saul as the first King, followed by David and Solomon. On the death of the latter, the kingdom broke up into two parts. Thenceforth, the people fell a prey to foreign conquerors, Babylonian, Assyrian, Persian and Roman.

With the downfall of the political state, the religious life of the Hebrews came to the front, their traditions and customs being tenaciously observed to this day, although the people are scattered all over the world. \*1.

The most noted influence of the Jews lies in the field of religion and morality, as they

\*1—An editorial by Rev. Dr. Lyman Abbott reads:

"In my judgment, the American people owe more to the ancient Hebrews than to any other ancient people. More than to either the Greeks or the Romans, because to the Hebrews we owe our ethical and spiritual ideas; from them have come to us:

"Our conception of one God, out of which has grown our belief in the unity of the world, both of matter and of mind.

"Our belief that He is a righteous God and demands righteousness of His children and demands nothing else; out of which has grown our belief that religion has to do with this present life and is not merely a preparation for another life.

"Our belief that God made man in His own image; out of which has grown the modern faith in the brotherhood of man, although that faith was not entertained by the ancient Hebrews and probably could not have been entertained by them in the then state of spiritual development.

"Our belief that God has made the world subservient to man, to be his servant, not his master—a belief which has put an end to all deification of nature, and is the germ of faith out of which all scientific development has issued.

"Our belief in the sovereignty of God, which, translated in

were the first to present to the world the idea of one God, or Monotheism, and from their teachings sprang the other two great positive religions, Christianity and Mohammedanism. The Jewish Bible, commonly known as the Old Testament, which is the only momentous work that has come down to us from the Ancients, has greatly influenced the thoughts and lives of men.

It is the Jew who is the worthy inheritor of such traditions that I have in mind when using the general term Jew. \*2.

The materialistic, non-ethical type does not represent, but misrepresents, the genius of the race; but such are incidental, and it will be evident in America that the definition which the unbiased historian concedes to the Jewish race, as to its spirituality, morality, and civilizing influence, is justified.

Mary Antin, in the vivacious story of her Americanization, describes the rigor of circumstances under which the Jew in the countries of Europe keeps alight that flame which has never gone out in the Jew's migrations

the terms of human experience, means the sovereignty of conscience—a faith which is absolutely inconsistent with all forms of despotism, and is the parent of all permanent free institutions."

From "The 250th Anniv. of the Settlement of the Jews in the U. S." P. 231.

\*2—"The history of the Hebrew people is only measured by milleniums. They have seen Babylon, Greece, and Rome rise, flourish and pass away, and in comparison to them Western nations are but fleeting ephemera. For centuries they stood alone as the exponent of the great faith underlying all true religion; that there is one and only one everlasting holy God."

"Jew and Gentile," opening speech, (Occident Publishing Co., Chicago, 1890), by William E. Blackstone. P. 5.

—the love of learning. "You could pick out a poor student in a crowd, by his pale face and shrunken form. Not every man could hope to be a Rav (Rabbi), but no Jewish boy was allowed to grow up without at least a rudimentary knowledge of Hebrew. The scantiest income had to be divided so as to provide for the boy's tuition. To leave a boy without a teacher was a disgrace upon the whole family, to the remotest relative. The boys came to school before nine in the morning, and remained until eight or nine in the evening."

And further on we read of them (in "The Jews in America," by Madison C. Peters). "I recently spent a few days in some libraries on the east side of New York—libraries patronized largely by Russian and Polish Hebrews. Any librarian in the city will tell you that these young Jews are the most remarkable readers in the city—they read, and devour American history and biography, philosophy and science. There is little call for books in their own language. The desire seems to be to leave foreign literature behind when the old country is abandoned."

## II

### THE JEWISH INFLUENCE IN THE FORMATION OF THE NEW REPUBLIC

It would require much insignificant detail to trace the career of the first Jews coming to America, some as groups of colonists, some as stragglers.

The colonial conditions were severe, and in nothing more than in the general acrimony between the sects of Christianity, the generally preponderant religion. Thus in New York until the time of the Revolution, for example, a Jesuit priest was subject to perpetual imprisonment, an attempt to escape being punishable by death.

In Newport, Rhode Island, under the liberal policy of Roger Williams, a colony of Jewish settlers made their mark as sailors and manufacturers, and gave substantial aid and comfort to the new Republic, winning the life-long esteem of Washington.

There was also a considerable colony in Georgia and Pennsylvania. Without further particularization, it suffices to state that the Jewish pioneers produced, as did the non-Jewish, the heroes of the march upon the wilderness who hewed the forests, fought the savages and brought the Law into the then unmapped lands, which now are known to us by the tame and familiar titles "Tennessee," "Texas," "Wisconsin," etc., etc. Some fell by the wayside, for there is more than one record of a Jew of note in his little commun-

ity, usually an official, who became converted to the prevailing faith. But, as a rule, the Jew was (like indeed every other of the colonists), a fair enough race man as well as a developer, a patriot, a worker, for all that might be said of him was applicable at the time to the "English, Scotch, Irish, and New Englanders, whose national manners, customs and characteristics are still preserved, especially among the lower classes of people, who have little intercourse among any but those of their own nation." (Kalm, 1748.)

Certain phases in the development of the Jewish communities throughout the United States have been common to all. Wherever numbers justified it, the Jewish high holy days brought them together, often from far distant points, for religious worship, and the result of these annual congregational services was the formation of regular congregations, the acquisition of burial grounds, the organization of charity societies, and some provision for teaching their young the Hebrew tongue.

"Big oaks from little acorns grow," and it is pertinent to the study of American subjects to dwell largely upon the pioneer side of the country's development. Emerson says:

"The groves were God's first Temples," and it is undoubtedly true that in the virgin country in the new world, when the fictions and the social lies of humankind were far away, and humanity was able to look more directly with clear eyes into the unobscured heavens, there was awakened in the colonists,

the frontiersmen, a new and deeper accord with the words of the prophets of Israel. "The morning gun of the revolution," was a discourse of Jonathan Mayhew, in 1766, "God gave Israel a king in his anger, because they had not sense and virtue enough to like a free commonwealth, and to have Himself for their king—where the spirit of the Lord is, there is liberty—and if any miserable people on the continent of isles of Europe be driven in their extremity to seek a safe retreat from slavery in some far distant clime—oh, let them find one in America."

Samuel Langdon, in 1775, then president of Harvard College, said: "The Jewish government, according to the original constitution which was divinely established, if considered merely in a civil view, was a perfect republic. And let them who cry up the divine right of kings consider, that the form of government which had a proper claim to a divine establishment was so far from including the idea of a king, that it was a high crime for Israel to ask to be in this respect like other nations, and when they were thus gratified, it was rather as a just punishment for their folly." And "the civil policy of Israel is doubtless an excellent general model, allowing for some peculiarities; at least, some principal laws and orders of it may be copied in more modern establishments." This sermon was considered so important to the future of the colonies, that

it was printed and sent to every minister and to every member of the Congress.

A national fast day was kept on the 17th of May, 1776, and John Adams attended church in Philadelphia, where George Duffield, the minister, prophesied that "the God who had rescued the Israelites from bondage in Egypt," would free the American colonies from the misgovernment of England.

In 1783, the President of Yale College, Rev. Ezra Stiles, who numbered among his friends several Palestinian rabbis, and counted Rabbi Carregal, of Hebron, his intimate friend, dwelt largely upon the Hebrew nation, believing America's political happiness to be in succeeding to the high holy laws which Moses gave to Israel.

One of the Chaplains of Congress, Rev. Dr. Duffield, on the conclusion of the war for liberty in 1783 said: "'Tis He, the Sovereign Disposer of all events, hath wrought for us and brought the whole to pass. It was He who led His Israel of old, by the pillar of fire and the cloud, through their wilderness journey wherein they also had their wanderings."

Thus, these ideas were not stray thoughts of an occasional kind, but were the expression of the very soul of the men who risked all for the birth of the nation, and who realized that political independence is so hard to obtain and retain, that it cannot be accomplished otherwise than by the divine favor—that is, that it is a miracle. In contending

for "freedom of person, freedom of conscience, and a republican form of government," their greatest aid and inspiration was from the laws and history of the Jews of the Bible.

As a solid proof it is worth while to note that the inscription on the Liberty Bell reads:

"And proclaim liberty throughout the land unto all the inhabitants thereof."

This was not taken from the New Testament or from the Mohammedan Koran, or from elsewhere, but from the third book of the Five Books of Moses,—(Lev. XXV, 10),—from the Jewish Bible.



### III

## AMERICAN CITIZENSHIP AND ITS RELATION TO CREEDS

It will be worth while to state a few words as to the character of the American Nation. True as it is, that the separation of Church and State is complete in this country, still none will deny the proposition which is contained in a certain Supreme Court decision that "this is a religious people." In applying the rule of interpretation, that the intent of the legislature in enacting a statute must be considered, the Court continued: "No purpose of action against religion could be imputed to any legislation," and "its (religion's) influence in all human affairs is essential to the well-being of the United States." \*3.

\*3—The first amendment to the Constitution reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof"; and it is a fact that even the word God is not mentioned in the Constitution.

Holding that the Alien Contract Labor Law of 1885 (prohibiting the bringing in of "foreigners and aliens under contract or agreement to perform labor in the U. S."), while applying to an alien brought in to perform "labor or service of any kind," did not relate in purpose—although it did in language—to a minister of the Gospel, who had been employed in the service of a New York church. (Reported by Thos. James Norton. "The Constitution of the United States, Its Sources and its Application," Boston. Little Brown & Co., 1892.)

Article XIV. Section 1. All persons born or naturalized in the United States, and subjects to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law; nor deny to any within its jurisdiction the equal protection of the laws. Sec. 5. The Congress shall have power to enforce, by appropriate legislation, the provisions of this Article.

Taking this viewpoint, that the country is unofficially religious, we have the condition that we avoid the evils of such a union, and obtain nevertheless the benefits and satisfaction that religion gives to mankind.

In the light of the proposition mentioned above, that "no purpose of action against religion can be imputed to any legislation," it follows that Congress in applying the 14th amendment to the Constitution in legislative action, frames laws, as to races, but not as to creeds.

The Jews, although Semites, belong to the Aryan race and are therefore eligible to American citizenship. (There are some Negro Jews, but Africans are also eligible to American citizenship.) And America is perhaps the first country to have complete freedom of religious worship according to the word of the prophet, "Let all the people walk each one in the name of its God." (Micah IV, 5.) The Jew may indeed look to America as the land where he can legally have equality of opportunity and at the same time not make any concessions as to his religion if it is dear to him. Good Jews appreciate this opportunity.

IV  
**THE HISTORICAL RECORD OF JEWS  
IN AMERICA**

Most of the Jewish immigration to the United States has been by individuals who are in harmony with the American spirit; the Inquisition in Spain, the disorders in Poland in 1772; the wreckage of the Napoleonic wars, the oppression of Germany (1848), and that last and worst misgovernment, the Russian Empire in its last stages—these were the agencies that sent for refuge to America, Jews who had suffered through the misuse of the powers of government. Over and over, in many lands and under many kings, they had re-enacted the Exodus, preferring to make a stand for reason and righteousness rather than be traitors to the eternal truths. No alien has landed in America better qualified in intellect and character to immediately assume the American duties or be worthy of its benefits. The things that Franklin, Washington, and the preachers and educators of early America felt, they feel; the ideas they had, these immigrants had; the eternal truths the forefathers learned in deep experiences and dangers, they had also so learned. And precious above all else, they did not attempt to add innovations, "for there is no enchantment with Jacob, neither is there any divination with Israel."  
—(Num. XXIII, 23.)

They brought with them no ikons nor strange incense. A true and moral domestic

life, healthful rules of conduct, and a record of industry and respect for authority is the story of their part in American life. Their record in peace and war is honorable.

These are a few names of Jews who have had an influence upon the American nation:

Aaron Lopez, arrived 1750, died 1782, the merchant prince of Newport, a friend of the founders of the new Republic.

Mordecai Sheftal, 1735-1797, who gave largely to the cause of the Revolution and was an official thereof, suffered captivity, etc.

Haym Salomon, 1740-1785, a mainstay of the treasury of the new Republic, and of the men active in the formation thereof. Was captured and condemned to death. Lived to see the United States win.

Isaac Leeser, 1806-1868, a rabbi, who translated the Bible into English so skilfully that it is still used as a standard. (At the commencement of his ministry in 1830, he estimated the Jewish population of America at 10,000.)

General Knefler, of the Union Army in the Civil War, a brevet Major General, who was with Sherman on his celebrated campaign.

Uriah P. Levy, of the U. S. navy, through whom it came about that corporal punishment in the navy was abolished, was captured by British, 1812.

Oscar S. Straus, author, diplomatist.

Mayer Sulzberger, 1843-1923, jurist and scholar; an associate of Leeser, and prominent in law and politics in Philadelphia.

Louis D. Brandeis, Jurist and Associate Justice of United States Supreme Court.

Louis Marshall, jurist.

Jacob H. Schiff, 1847-1920, financier and noted philanthropist. Head of a firm which controlled a billion dollars of American rail-ways.

Joseph Pulitzer, who, starting life in the United States as a penniless ex-soldier of the disbanded Union Army, became one of the most active influences in American development, exercising a wide influence upon the politics of America after 1883 as proprietor of the New York World.

Simon Wolf, jurist and philanthropist; since 1870, representing the Federal Government in various positions, and also serving as representative of various causes of civil and religious rights. (Author of the statement that there were about 150,000 Jews in the United States at the time of the American Civil War, and about 7,000 soldiers of the Jewish faith in the Union Army.)

Edward S. Solomon, Brigadier General in the Civil War, Governor of Washington Territory, Dept. Commander G. A. R., who was esteemed very highly by the U. S. Generals Grant and Howard.

General Wm. Meyer, as editor of a New York paper, effectively assisted the government during the draft riots.

In the heroic battle which established the modern idea of sea warfare, the Merrimac-Monitor contest, there was a notably brave

Jewish man, William Dureset, worthy of the thanks of Congress, according to Admiral Worden, the Union Commander.

The extended roll of mere military record, shows the Jewish element torn and killed in the havoc of war with the same sad monotony as the record of the non-Jewish; notwithstanding the pacific tendency conceded them.

In California, the names of Louis Sloss, of the Alaska Commercial Co., Hellman family, bankers; Newmark family, pioneers; Lazard Brothers, financiers; Glaziers, Wormsers, financiers; DeYoung, journalist, are notable examples of those who have assisted in the development of the country. \*4.

In a few sentences, John Foster Fraser points out the fact that Portuguese and Spanish Jews of culture were the first strata in America, pushed aside by German Jews who came, saw and succeeded; and these in turn, after having comfortably monopolized the clothing trade, centered in New York, were pushed aside, after a memorable economic struggle, by the Talmud-educated Jews of Russia. "There is no doubt," he says, after reviewing the trade figures, "that in a few years the Jews will own Manhattan Island," and, "at the present rate, there will

\*4—These latter, the California pioneers, are from Fraser's "The Conquering Jew," in which he gives wide generalizations concerning the Jews in America from the standpoint of an English scholar and globe trotter. The presumption is that Fraser's generalizations are approximately correct, as this book passes through the press of Funk & Wagnalls, the publishers of the "Jewish Encyclopedia," an American production, which is conceded to be the greatest work of reference in the world on Jewish subjects, published in English.

be seven million Jews in America in 1930." He, as well as Taft and practically all observers, notes that there is apparent prospect of the disintegration of the old-world Talmudic system in the new conditions under which Jews live in America.

## V THE GENERAL PREJUDICE AGAINST THE JEWS

It would be like giving the play of Hamlet with Hamlet left out, to have something of a general nature about the Jew and omit to say something about the religious or racial prejudice that exists against him in other nations.

In an excellent survey of Judaism by ex-president Taft he gives an outline of the history of such prejudice, dating from the early Emperor Constantine, down through the Middle Ages, and as far as the Russian Greek Church of today. His remark that "prejudice cannot be banished by law," agrees with the decisions of the Court over which he now presides: The Jew if caricatured in the papers, blackballed in the clubs, warned off from summer hotels, and the like, has no redress, but must let such things answer for themselves by lapse of time and change of circumstances. \*5.

\*5—William Howard Taft on "The Progressive World Struggle of the Jews," in the National Geographic Magazine, July, 1919, says: "The Jews in America succeed in business, in professions and trades, they cultivate no solidarity in politics, disintegrate as a community; they are loyal to the race, but do not adhere to the ceremonials, and they frequently marry Gentiles. They are a law-abiding element, with less than the average criminal element."

From "Americanization," by Emory S. Bogardus. P. 237. Unfortunately the effect of the United States upon many Jews is that of de-Judaizing them without Christianizing them. "My father prays every day; I pray every week; and my son never prays," is the statement of a Boston Jew, which illustrates the effect of the United States upon the Jew's attitude toward religion. "You don't need to worry," said the

C. C. Pavey, a noted Ohio lawyer and a candid writer, says: "I am of the House of the Scotch Presbyterians. I was taught that the curse of God rested upon the Jews forever; and one-half of the preachers of Christianity would give that off-hand as the reason for the antipathy to and persecution of the Jews." Continuing, he says, however, that by the cold light of a mature reasoning, he cannot come to any other conclusion than that the Jew meets the test of fitness for survival, and predicts great things for the Jewish race.

In the earliest days of the republic, half a dozen of the states began their constitutional existence with provisions as to taking the oath upon assuming office, which would have excluded Jews, but these were modified to conform with the attitude of the federal government, which never made a religious test a part of its requirements, but regarded such matters as part of the medieval shell which it cast off in order to become the highest among all nations.

The great, good-natured but truly pious people of the United States are probably done justice to in Bryce's chapter on "Influence of Religion," in the "American Commonwealth," wherein he shows that while they are forward in works of benevolence, they are not subservient to formalism as are

leader of a group of Jewish lads to their director who came from the Y. M. C. A., and who was afraid that the boys might think that he would try to get them to accept Christianity, "we are all socialists." For many Jews, the conditions in the United States have thrown their Jewish faith into disrepute.

the nations of Europe. In that chapter, which is as thorough and sincere an attempt to analyze the subject as an impartial observer can make, there is no mention of either Catholic or Jewish elements, the author assuming that "the ethical standard of the average man is, of course, the Christian standard—the average man has not thought of any other standard," etc., and the context indicates, that Congregationalists, Presbyterians, Baptists and Methodists are what he means by the term, Christian. If they remain what they are, he predicts a happy state of law and order, and an enduring nation. He ponders over the results that would ensue, in a nation so depending upon the will of its inhabitants, if the spirit of unbelief should become common. One of the effects of such, if ever it unhappily did occur, would undoubtedly be the manifestation of religious persecution, which has never been manifested except as an evidence of the weakness and decay of true morality in the State.

As Longfellow wrote:

"Lives of great men oft remind us," etc.

They do remind us, in this case. Let us see how the greatest American, Washington, expressed himself toward his fellow citizens, the Jews: "May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and

fig tree, and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our paths, and make us all, in our several vocations, useful here, and in his own due time everlastingly happy." (Washington to the Jewish congregation of Newport, 1790.)

But while we are on the subject, let us say something about it: A witty American Rabbi, E. G. Hirsch, said: "We (the Jews) do not provoke ill-will, unless by the mere fact of our existence; and if one accepts that as a basis for ill-will, he will find his logic work out this way—that the wages in the laborer's pocket, as he wends his way homeward after his labors, is a provocation to the footpad, and therefore he should give his money to the footpad." Fraser in "The Conquering Jew," says: "The dislike of the Jew is based on economic reasons, but is universal and strong. I maintain that the Jewish ideals and the American ideals are the same—a sound republic, a virtuous citizenry, a good home life. The existent feeling against the Jew in this country of fierce relentless competition is, principally, because he is more fierce and more relentless."

G. Frank Lydston, in a little book has a few rambling remarks about the prejudice against the Jews, and other matters. He says, "What remedy does our Jew baiter (Ford) advise for the salvation of the Gentile world? How shall we stop the onrush of the enormous Jewish horde of three millions—

we poor Gentiles numbering only ninety-seven millions and our twelve million addition of Negro citizens—how shall we be saved?" And, passing from sarcasm to seriousness, he says, "When the final roll was called 'Over There' thousands of boys in khaki answered 'here' to Jewish names; hundreds upon hundreds more lay 'neath the poppies of Flanders fields. The names of some of the detractors of the Jew did not appear on the rolls of either the living or the dead." Money that furnishes anti-Jew propaganda in peace, he gives us to understand, is the same as is used in war to buy its possessor a safety zone.

And as to prejudice, we hear also the rumble of a "Nordic" theory of late; but we feel confident that in the end the Nordic battle axe will be added to our collection of second-hand war implements.

Joseph Jacobs, a Jewish scholar of note in English literature, says: "Jew-hatred has always come from above downwards. The defense must be of a direct and positive character—be based on their contributing valuable elements to modern life. The question whether they are likeable or clubable is rather a young lady's or a snob's question than a man's."

## VI IN CONCLUSION

The writer has endeavored to present the material available very candidly, reserving his personal ideas. It is not more a pleasure than a duty, however, after having heard many angles of the matter, to present a few logical conclusions, drawn from the facts stated and illuminated by the individual experience of the author.

Judaism the religion, so far from being an outworn form, is the strongest, most intense religious phenomenon existing; it will exist while humanity exists, by the same authority as that by which it always has existed. I do not say this because I am partial, nor fanatical, but state it with the same assurance as I would use in describing the sea or the mountains after having traveled them. It is not, as light-minded Anti-Semites sometimes declare, a conspiracy against the peace and dignity of civilization; true Judaism is only clean and non-vicious humanity. There will always be true Jews redeeming the race.

It is necessary to say this, lest one assume that because I have stated the comment of others who look to the disintegration of the race as a probable occurrence, and made no comment thereon, that I concur in their view; I differ so far from such a view that it only comes to me as an afterthought that I may need to state so.

Nearly all observers have stated such facts regarding the Jews, as pertain to the shell

and not to the kernel of the matter, because that was all their perspective comprehended. Without particularizing, I believe I have a more advantageous opportunity to estimate the factors, spiritual and material, which produce the events called history, and I venture to prophesy that one of the things that will not happen is the disappearance of Judaism in America, the true Judaism which is simply faith in God and righteousness, which travels a straight path within the safe and sanitary rules for physical and moral well-being which are prescribed in the laws of Moses.

The true leaders of the nation recognize the fact that the decay of faith is the great danger of the state. The late President Harding repeatedly expressed himself with earnestness to that effect. It is the respect of citizens who have a conscience that such leaders try their best to win. "Righteousness exalteth a nation," is not an obsolete shibboleth to such men as are worthy of the nation's leadership—it is the essence of the endeavors of their public life.

Two things are very necessary and very precious to the welfare of the democratic state, and they are citizens with a *will* to build up the commonwealth in the fear of God; and citizens that *know how* to build it up. Of these kinds of citizens none of the constituent races of the greatest democracy on earth will, I venture to say, produce more examples than the Jewish race.

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