

INFLUENCE OF THE DISCOVERY OF AMERICA ON THE JEWS.

PAULINE HANAUER ROSENBERG, ALLEGHENY, PA.

Events follow each other in natural sequence; and as by the law of universal gravitation, every particle of matter in the universe exerts an influence on every other particle, and is in turn influenced by it, so the events in history exert their influence upon those which follow, and the last epoch sheds its light on those which have preceded.

To fully understand the influence of any special event upon a particular people, a knowledge of previous conditions is necessary. Turn back the pages of centuries, and behold a small section of the Hebrew group leaving Palestine to occupy the more fertile pasture lands in Egypt. The subsequent slavery of the Jews in that country, their deliverance thence, their sojourn in the wilderness until the conquest of Canaan, are familiar. In an age when conquerors either annihilated, or made slaves of, the conquered, the Israelites amalgamated with the Canaanites, absorbing their culture, and in turn imparting the Mosaic doctrine to them. This was the beginning of their history as a nation, which, like all others, had its rise and fall. Beginning by subjugating its enemies and afterward in quest of territory and plunder, the period of war was followed by prosperity under the judges and the kings. The prophets flourished, literature, philosophy, science and arts were cultivated. Other ancient nations existed on a purely political basis with a religion as their outgrowth, but Israel was composed of

a union of tribes with religion as its basis, the political union being an outgrowth and a secondary condition. The worship of one true God, Jehovah, was its supreme business and pleasure, and all the glorious and splendid achievements may be attributed to this doctrine. Judah flourished as a nation until the dispersion, about 586 B.C., when in a war with Nebuchadnezzar, Jerusalem was taken by storm, its Temple reduced to ruin, and the larger portion of its inhabitants deported to Babylon. Thus exiled in Chaldæa, some lapsed into heathenism, but many continued faithful to Jehovah, and although they could keep no religious feasts as in the Holy Land, the habit of meeting, and reading from the prophetic writings as an observance of the Sabbath, which developed the synagogue, came into use at this time. Later, Cyrus gave the exiles permission to return to their fatherland, but only a small number availed themselves of this permission. In 445 B. C. a Jew, Nehemiah ben Hakelejah, was appointed as Persian governor of Judæa. The subsequent history of the Jews in the East is identified with the revolutions frequent in that section: from a Chaldæan province Palestine became a Persian, a Greek, and an Egyptian possession, until Pompey's conquest subjected it to Roman rule.

With each change of power, the dispersing of the Jews becomes more complete; their settlement was encouraged everywhere, and under the Ptolemies in Egypt, they received preference over, and in consequence earned the hatred of, the indigenous population. At the beginning of the Christian era, the Jews were more populous and powerful in every civilized country than in their original stronghold, Jerusalem, colonies having been formed in and around Asia Minor and in Europe. The mission of the apostles having attached itself to the synagogues, this diaspora, or dispersion, of the Jews became the means of the diffusion of Christianity.

From this period, their fate and that of the early Christians were the same. They were alternately tolerated, given equal civil rights, and again persecuted and banished. Strange that Christianity, which itself struggled so bravely for existence, should become, with prosperity, intolerant of other creeds, and especially of its parent, Judaism! But no, in those dark ages nothing was strange. Given no place in the political arrangements of the world of those days, being neither nobles nor serfs, the Jews dwelt apart, performing their mission; they formed the link between the glorious past and the Renaissance, carrying a remnant of Egyptian, Greek and Roman civilization to the dawning of that brighter day, when the world awakened from its night of gloom to witness the crusades, the aurora of its day. But the splendor of its dawn became shadowed by the clouds of a gloomy morn, for at this period, nurtured by religious zeal and fanatic enthusiasm, began the deep-seated prejudice against the Jews as having been dwellers in Jerusalem at the time of the Crucifixion.

They emerge from a dark night to find civil, social, political disabilities everywhere; a deep abyss of persecution before them, a stone wall of restrictions behind them. This brings us to the fourteenth century, when Spain, at the zenith of her glory, is in the van of civilization. What was the condition of her Jews at that time?

Following the trend of migration and civilization from East to West, we find a large proportion of Jews settled in Spain, where they were tolerated, enjoying equal rights of citizenship, passing through a glorious period of literary and social activity, and during the fifteenth century holding government positions of great responsibility and emolument, thereby incurring the enmity of the Catholic citizens. The same religious

zeal which prompted Isabella, under Torquemada's influence, to aid Columbus, led her to issue her famous edict against the Jews of her country, to take effect on the very day that Columbus started on his eventful voyage. Many believe his discovery to have been divine fore-ordination; but the new country was only about to be discovered, and meanwhile the Spanish, and later the Portuguese Inquisition commanded baptism or death, and many were baptized. These Marranos, as they were called, spurned by the Jews, and despised by the Christians, publicly professed Christianity, and secretly maintained Judaism; they intermarried with Christians, and rose to heights of power and dignity. Despite restrictions, many celebrated Jewish names belong to the general history of culture in the countries where Jews were resident. The Jews of Spain stand out pre-eminently as persons of extraordinary culture and intelligence, who, banished from their country with every refinement of cruelty and hardship of which the Inquisition was capable, dispersed to many lands, in all of which they were barely tolerated, carrying their culture with them. Cut off from their fellow citizens, excluded by oppressive laws from all legitimate trades, specially taxed, consigned to the narrow confines of ghettos, strictly prohibited from entering certain towns, limited in numbers in others, disabled from being members of trade guilds, such was the condition of the Jews of the world at the time of the discovery of America. There was no known country to which they might turn, and call it *home*. What wonder, then, that the new world was hailed as a divine gift to humanity, a haven of peace and good-will at last. Ah! but even here the problem of freedom must first be worked out, and the life-long traditional prejudices against the Jews were not set aside as readily as European expulsion cast the Jews themselves out of

their native lands. Religious intolerance was prevalent among all peoples at that time. Education in the broad, liberal sense of to-day was unknown, and the dangerous experiment of forcing convictions was tried.

America, settled by all sects of people fleeing from religious intolerance and in search of a place where religious liberty and freedom of conscience might be enjoyed, could not long harbor bitter antagonisms on the ground of religion. "America is another name for opportunity. Her whole history appears like a last effort of divine providence in behalf of the human race." From within her boundaries emanated the grand idea of freedom, such as the world had never heard of before. Here was the dreamed-of Utopia, the New Atlantis, the land of promise that opened up the ghettos of the old world.—Liberty, I worship at thy shrine!

The spiritual re-awakening of the Jews was given its greatest impetus by Moses Mendelssohn, in Germany, who by translating the Pentateuch into the scholarly German language of the day removed the barrier reared by the use of an alien language; and the most powerful impulse to political liberation came from France under Napoleon. This period in Europe, the arms of America at the same time stretched out to receive the willing colonists, may truly be termed the Jewish Renaissance.

The early colonists in America were engaged in the arduous undertaking of settling and reducing to the requirements of civilization, a wilderness peopled by savages, who were not always friendly to the white settlers. We therefore find the settlers of all sects united in protection against their common enemy, the Indian, banded together in their common interests of protection, government and self-help. And although many Jewish names were on the lists of the rank and file, and others stand forth in glorious prominence during the early wars

and the wars of the Revolution and Rebellion, the tie of a common cause makes one lose sight of this one or that one as a Jew, a Catholic, or a Protestant; we know of them only as *men* doing battle together for a great cause.

Since the western hemisphere has been opened up, a stream of immigration has flowed in steadily, people leaving the over-crowded countries of the old world to better their condition; some come to enjoy greater freedom, others, disappointed with their achievements, make a new beginning, whilst others still, working and slaving where toil is over-crowded and poorly paid, are anxious for their children to have better opportunities than they themselves enjoyed. The sad, disappointed and dissatisfied with the state of affairs in the old world, come to the new to build up under more favorable conditions; looking toward America to solve the problems and allay the fears menacing the nations of the earth to-day. And nowhere can one find so happy a working class or a middle class in a better, happier or more cultured condition. And that which is true of this nation in general is true also of her Jews. How truly has it been said that "Each country has the Jews it deserves."

The American Jews of to-day (and by these are not meant the oppressed Russian exiles who find a home here, but the descendants of the earlier settlers throughout the country) hold positions of influence and culture, commingle with the other citizens of the United States in all vital questions, and are in reality lost sight of as Jews, excepting in religious belief. They exert a healthful influence over immigrants from other countries, in which oppression has been the lot of their brethren, and although we occasionally hear of a wave of anti-semitism in civilized countries, nevertheless persecutions cannot become general in our enlightened age, nor endure for any length of time.

Each age has had its celebrated Jewish philanthropists, and with the favorable conditions enjoyed under the glorious "stars and stripes," Jewish hospitals, orphan asylums, free schools and benevolent institutions flourish in proportion to the Jewish population. The Union of American Congregations has for its object the dissemination of religious knowledge through the medium of its Hebrew Union College, of Cincinnati, and the congregational Sunday-schools, and is in this Congress reaping one of the best fruits of its sowing. To co-operate with similar associations throughout the world, to relieve and elevate oppressed Jews has been its noblest task, and through its agency the immigrants coming to the United States are taught self-reliance and self-help. No matter how ignorant through oppression these people are, their immediate progeny show marked signs of improvement and Americanism, and removed from the yoke of the oppressor, the third generation of this remarkable people on American soil, with their inherited powers of adaptability, will retain only their religion as an indication of Judaism.

We have followed Israel from its bondage in Egypt, through its national period, in its dispersion, during times of persecution, until we see Judaism, not as a nation or a tribe or a race, but as a religious sect; and now the Jew's nationality is like that of his Christian brother in his adopted or in his native land. The great colleges of the world are open to him, and in the short period of his liberation, his achievements have been greater in proportion to the population than those of any other people.

The influence of the discovery of America on the world at large was to revolutionize the accepted mode of reasoning; it set the philosophers to work, and assisted Bacon and later Franklin in striking the death blow

to scholasticism. Thought pinioned for centuries was set free; freedom was no longer a dream, but a reality within the grasp of the daring; the bold new world with its unexplored extent invited daring adventurers, and offered an asylum for countless numbers of hitherto oppressed people. Could it help having a wholesome effect upon the treatment of the Jews?

Among the workers of all classes in America we find Jews: artisans, tradesmen, merchants, scientists, *littérateurs*, professors, doctors, advocates, diplomats and philosophers, and those who have not attained extraordinary renown are happy in being integral parts of the best nation on earth, exerting a restrictive influence upon foreign oppressors of their creed, aiding to better the condition of mankind, and working out one of the problems of civilization—to live in friendship and peace, not antagonism; in love, and not in hate; and, in all questions absorbing the nation, working hand in hand with the Christian, making a brotherhood of man, radiating an influence to all quarters of the globe, inviting citizenship. America's Jews, the descendants of foreign born citizens, enjoying liberty, enlightenment and culture for a few generations, judging by past noble achievements, hold out a bright promise of future possibilities.

"When the centuries behind me like a fruitful land reposed,
When I clung to all the present for the promise that it closed,
When I dipt into the future far as human eye can see,
Saw the vision of the world and all the wonder that would be."

INFLUENCE OF THE DISCOVERY OF AMERICA ON THE JEWS.

(Discussion of the foregoing paper.)

ESTHER WITKOWSKY, CHICAGO, ILL.

Forget for one moment that you are attending a Jewish Women's Congress in America at the close of the nineteenth century, and turn back with me to Spain, on the first and second of August, 1492. Look along the highroads leading from the cities; you will see throngs of human beings, in all 300,000 souls, journeying they know not whither, realizing only that, for no fault of their own, they are expelled from a land which has been the home of their fathers for about eight hundred years. They, the best of the Spanish kingdom, writers and scientists, physicians and jurists, artisans and farmers, were cast, impoverished and plague-ridden, upon the mercy of foreign nations. Let us follow them a little way; Portugal, for a high tax, gave them temporary shelter; the cities of Italy granted them a grudging welcome to the ghettos; Germany admitted them to a share in the persecution of their brethren; England and France spurned them utterly. In all Europe they were welcomed in but one place, in Turkey, the home of the infidel.

When Queen Isabella refused the generous offer of the Jews to share the expenses of the Moorish war, if Isaac Arbarbanel, with the tongue of a prophet, had turned upon the bigoted woman, and told her that the hand which had signed the decree of expulsion would, by its bounty, provide a resting place for the descendants of his people, he would have been called a madman.

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We have the eyes of history, and once more looking back, this time to the third of August, at the port of Palos, we see three tiny vessels setting out for a journey across an unknown sea, seeking the spices and precious metals of India, but finding the New World, needed by none so much as by the children of the poor wanderers we have just been following.

When Torquemada, Inquisitor-General of Spain, holding aloft the crucifix, with fiery eloquence, reproached his sovereigns for considering the offer of the Jews, if then Isaac Arbarbanel had turned upon him, and again with the tongue of a prophet, had foretold that the Inquisition would pave the way for the first pilgrimage of the Jews to this new home, he would have been called a madman. Our scene now changes to Holland; time, about seventy-five years later. We see the sturdy Dutch people, who, by a series of fateful royal marriages, had come under the sway of Philip the Second, great-grandson and worthy descendant of Isabella, engaged in a bitter struggle to secure their ancient privileges, and to prevent the establishment of the Inquisition in their land.

When this freedom-loving Batavian people had succeeded in gaining the political and religious liberty for which they had so valiantly fought, with the logic that might have been expected of them, they offered a home and immunity from persecution to those whose faith was different from their own. As they carried this policy into their colonies, we are not surprised to find, as early as 1654, the record of the first Jews in North America in the city of New York, then, of course, New Amsterdam. It took the English Puritans a little longer to reach the logical conclusion of their religious premises, and it was nearly three centuries from the time Columbus sailed to the unknown lands, when the descendants of the early settlers agreed, in the Constitution of the

new nation they were forming, that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thereby making a home for the persecuted of all lands and all times.

It behooves us Jews, as partakers of the bounty of this new nation, to remember the history of our people, to recall the struggle that our fathers have had to hold fast to the faith, and to understand that it is our duty to extend a helping hand to any of our brethren still bearing the yoke of oppression. No matter how ignorant, how degraded, the modern exiles may be; no matter whether we believe they are of one race with us or not, they are suffering for our religion, and for the sake of our own past, we must help them.

By educating the younger generation, not only of these newcomers, but of American Jews, by instructing it in the essential principles of culture, by surrounding it with refining influences, we must seek to stifle the breath of prejudice. There was no land of promise for the persecuted Jew of the sixteenth century; we have found one here in America; the Holy City may not lie within its boundaries, but the route thither certainly does. "Next year in Jerusalem" prays the orthodox Jew; let us hope that *here*, in the future, he may forget this prayer, believing that he has found what he has sought.

THE INFLUENCE OF THE DISCOVERY OF AMERICA ON THE JEWS.

(Discussion of the foregoing paper.)

MARY NEWBURY ADAMS, DUBUQUE, IOWA.

The influence of the discovery of America on the Jews was to bring them into prominence, because they had the qualities needed by the new conditions it gave to nations and religions.

When Protestantism began to disintegrate Christianity, and reason and learning were to be brought to bear on religion, and new sects formed from the study of the Bible, as human reason should find necessary to suit the modern world, then we find learned Jews were needed to translate and interpret the Bible.

Reuchlin, the humanist and Hebraist, has a statue as a promoter of the Reformation. He began true Protestantism with the demand that we use our reason in religion and in the study of Scripture.

The Christian history given to western Europe was of Rome, Constantinople and Jerusalem. When people began to reason on religion, and establish sects best suited to their needs for coming time from the Bible, the Hebrew race and Asia came in as a part of the religious history of humanity, and when the great monument was erected to Luther, statues of Jews were among those that surrounded his.

The newly discovered continents had given hope, courage and influence to Hebrews, and the public recognized their position in human progress. The revival of

the study of literature and the Bible, brought about by the Renaissance and the Reformation, and the need of these in the formation of new religious sects, were beneficial to the recognition of their worth, for the value of Scripture, of literature, as above the authority of any one person or one institution, has risen with the increased power of Hebrews in society and religion. Then people, fleeing from persecution to new countries that they might worship God as seemed right in their judgment, increased interest in the Old Testament, and this had a reflex influence on Hebraism throughout the world, as Moses had said, "For it is not a vain thing for you, because it is your life, and through this thing ye shall prolong your days in the land," as "these words of the law" have done.

Venice, Holland and Spain were the enterprising, commercial governments at the time of the discovery of America, and they owed to the Jews much of their financial power, and that is the basis of influence in the world. They were travelers, and they brought knowledge that could be relied on of other countries, and could compare governments and religions. It was the Hebrew and Moslem learning that Prince Henry II. collected at his scientific college at Sagres on Cape St. Vincent that gave the navigators Perestrello and Pedro Correa knowledge for navigation. Columbus received their charts, maps, and collected astronomical and geographical learning. Christians, for a thousand years, had taught people to despise this world and the real facts of earth, but to look to Rome, the Christian Atlas, on whose shoulders government, religion and all civilization should rest.

At the time Columbus started for Portugal, Venice had Jews who for convenience established banks. London had learned the need of a Lombard Street. At

Antwerp and at Amsterdam, they were powers recognized in society and business. With new trade opening with the East Indies and America, the need of men who could speak several languages, and who had ability to make exchange of money, to be responsible for large amounts of cash, taught the business men of Europe to respect and honor Jews. For never since the overturning of the money-changers at Jerusalem, so many centuries before, in the Temple, where wealth had been safe, where the religious Temple was the court-house, under the care of priests and lawyers, who were bound by religious oath to honesty, had there been a secure place for money, or a set of people to care and be responsible for money confided to them, until this time, 1500, when in Venice and Holland there were banks kept by Jews.

With the discovery of new lands, the Jews were ready with knowledge gained by travel, with the sciences, and with money for the enterprises of discovery. These new countries not only gave opportunities for Jews, but stimulated exertions with the hope of obtaining security from the cruel thefts and persecutions of organized Christianity throughout Europe. For a thousand years, persecutions, which we never find equaled among savages, the Christian church inflicted in Spain upon these learned people, and upon the artistic and cultivated Saracens, who, by farms, gardens, architecture and the fine arts, had made that peninsula the Eden of Europe, and it was due to the learning of these Hebrew and Arab scientists that they gained knowledge to enable Columbus to sail across the ocean. Constantinople had been taken by Mohammedans in 1453. As late as 1556, the English church was burning books on geometry and astronomy, as works of heathen magic. Arabs and Hebrews had had schools for the learning of history and science for many centuries. The discovery of America making a

demand for knowledge and learning brought them into prominence. They were sought for in universities.

Isabella, granddaughter of the great Philippa of Flanders, true to her woman nature, had *curiosity*, she *wanted knowledge*. She sent a Moorish botanist and a learned Hebrew astronomer with Columbus that she might have accurate knowledge of the new lands he was to find. She wanted the Arab to find new spices and herbs such as Holland women had, fruits for her plum-cake. She had to seek a Hebrew and an Arab, for Christians were not trained or learned, save in church legends and Roman history. They could not report on facts of *this* world or on the heavenly bodies accurately. They had been taught, "Come ye out of the world," and that knowledge of earth was folly, but the Hebrews were taught to enter the world, learn of it, and to enter into possession of it. "The Lord of Hosts is our God, *Maker of heaven and earth*, and we are His people." The Hebrews were prepared by instinct, habits and religion, by the arts that are easily transported, literature and music that could be carried in a small package, to enjoy new colonies in a new land.

For fifteen hundred years these persecuting European powers had demanded *uniformity* in religious belief, had falsified history to excuse their murders, and made opportunities to steal from the Jews to build palaces and cathedrals. They had tried to ostracize and exterminate them, but in the providence of God, the Scriptures and the knowledge of the Hebrews were the warp of the mantle raised that parted the waters of ignorance, and allowed the modern world to pass through into new scenes, new conditions, by the Reformation caused by reasoning on religion, and the discovery of a new hemisphere. Now, after four hundred years, with the impetus given trade by the opening of colonies, not a European

power can go to war, or enter upon great financial operations without consent of Jew bankers in all nations. Napoleon wanted friends, he wanted money, wanted France to be cosmopolitan, so he befriended them.

As the French Revolution had given vitality and organization to the reason of humanity and the rights of mankind, and in America a republic had been formed by "We the people" for "equal rights," with methods based on the Hebrew ideal, a unity with variety in harmony, an ideal consonant with the newly discovered law of the heavens too, prayer had been answered. "Thy will" had come on earth as it is in the heavens. The method among the stars was worked out politically in government, and by variety, not uniformity, in religion. The States, like the twelve tribes of Israel, did not follow the example or commands of any person as authority, or rest on one belief, but the republic was spherical, revolving about the axis of principles deduced from the people's own best reason. The motion of the atoms causes the motion of the whole like the cosmos. So the reason of individuals organized in state government and religious sects, then again into a Union, and the science of the world expressed in political formation and religious toleration, leading to the future cosmos in religion, were the New World's adaptations of the Hebrew ideal.

The republic founded on unity in variety was an opportunity for the Hebrews to rejoice in. A government under which the president takes his oath as chief magistrate by putting his hand on the collected literature of the Jews, sanctions the collected wisdom of that people as authority. Here is the opposite of the ideal in Europe that persecuted the Jews. Here the president is but the executive hand to put into effective force the will of the people, and these laws are put into permanent form as the people's best ideals. No supernatural

Atlas holds the government on his shoulders, no individual can say, "It hath been written, but I say," and do as I, the individual, shall think right. The *written law*, as with the Hebrews, is the method of the republic, and not the command of one leader, or the example of one person. The "elders" of the people must rule, not by sentiment, but by written law. The Prophets had given promise of the coming republic, variety in harmony, not imperial uniformity.

Three hundred years of study of Hebrew literature and history shaped this government. Moses, Aaron and Miriam seemed a part of our history. The Bible was read not only at church, but in the family, daily kneeling, night and morning, at home-worship, singing the psalms, and repeating the Hebrew poetry and proverbs. When children's minds have had woven into their highest, sacred moments memories of these Scriptures, the imagination makes them not only the pillar of fire to lead, but the forming, creating power for life, their daily manna. The reading of the history of the Jews, as the ancient history of religion, shaped the imagination of the people. They read in their colonial homes, "When I consider the heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, what is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet." "I delight to do Thy will, O my God. Yea, Thy law is within my heart." "He shall cut off the spirit of princes." "He is terrible to the kings of the earth," as the republic was. "I have said ye are gods, and all of you are children of the Most High." "God standeth in the congregation of the mighty. He judgeth

among the gods" (people). Here was a present, living Creator and God in America, not the history of one in Asia. "Let the beauty of the Lord our God be upon us, and establish Thou the work of our hands, yea, the work of our hands establish Thou it." These Scripture words echoed through the minds of the children in their early days, and formed the ideal for statesmen. Jefferson, in his inaugural, saw that it was a *constellation* that guided this republic, as an ideal in method.

The English church did not persecute Jews, because the kings were always needing their financial aid; they wanted the strength which Spain persecuted, and many of her people were from Holland. The Presbyterian as well as the Independent element were Hebraic rather than Roman, because of the dependence of their knowledge and forms of worship on the Bible, rather than the Christian system as established by Paul and Peter. The whole system of Rome's religion that dominated Europe, and held the people helpless during the Dark Ages was the triumph over many races of the system of *unity with uniformity*—the attempt to rest power, as they thought the earth rested, on one person. The cross has always stood for imperial power over individual life; thousands of years before, Rome had adopted it after conquering Alexandria. When Constantine, as it is said, saw the Cross in the sky, he saw the opportunity to select one religion, and make all others submit to it, all saved through one blood-sacrifice in heaven, all saved on earth by the Emperor, head of the church, and Constantinople, the imperial city, to hold Asia and Europe in subjection. Rome had conquered Africa, and she based her empire of religion on Constantine's political system, readjusted to include her diverse European races. They, too, were praying, and trying to have "Thy kingdom come on earth as in heaven," but they killed the prophets and

the learned men, and, without the scientific knowledge of the law of the heavens, based their methods on Ptolemaic astronomy and Chaldaean Tarsus philosophy. There could be no peace for Hebrews with those who despised the laws of astronomy and earth, for they sang, "My help cometh from the Lord who made heaven and earth."

The Hebrews returned good for evil to the persecuting Christians, who stole their property, and scattered them by banishment. They had incited no wars nor rebellions. Again they had hung their harps on the willows, believing that their "God of Hosts, the Creator of yesterday, to-day and forever, to whom a thousand years are as one day, would turn, and overthrow, until His will was done," and humanity, born of God, again had a right to life, liberty and the pursuit of happiness.

When the ideal of an empire, unity with uniformity, rules, there can be no peace for those who differ from the head. The influence, then, of the discovery of America on the Jews was to bring them forward victorious with their banner inscribed, "Ye are gods, and all of you are children of the Most High." They could not submit to Christian belief, for it was based on depravity of mankind and the need of exterior salvation by a human blood-sacrifice. The history of a representative of God could not be an authority over the "children of God." As the power of priests with ceremonies, repeating history, declined, prophets multiplied, and thus it came about that those whose religion rested on the authority of prophets furnished the light for the day.

The art of music began at this time, and in this they won signal success. With the discovery of printing, their literature became the "high towers," the "Hill of Zion," to give law in many lands and across oceans to colonies, and thus they became the forming influence in society

as well as church and state after the discovery, and important factors in all civil life.

Two thousand years ago, over the door of Hillel's school for youth in Jerusalem, till Rome's Titus destroyed it, was the motto, "The world is saved by the breath of the school children." Here the learned teacher, "a strong personality characterized by unusual sweetness and light," taught them to come into the sanctuary, and repeat the golden rule, to learn of laws, and to obey the written word. They were forbidden to follow persons until approved by the elected authority. No one individual could be an authority, only the one God through the people. "The Lord is in His holy temple"—the human mind—"let all the earth keep silence before Him." The collected wisdom of human mind of prophets and prophetesses were in Scripture as authority, not in a building, nor in one person, but in *law, literature, Scripture*. "For with Thee is the fountain of life. In Thy light shall we see light; and worship Him that made heaven and earth and the sea and the fountains of waters." A race that bringeth "good tidings, that publisheth peace," that believeth in a God that requires "but to do justly, to love mercy, and to walk humbly with God."

One influence on the Jews of the discovery of America was to make them realize, in their wide travels, that the Mediterranean Sea was not the world, and that not in walled Jerusalem or Rome was or could be the realization of God's kingdom on earth. God was not historical or geographical, but present in the human mind. With the discovery of continents, of the other half of the globe, and that the sphere was held in place by its own motion, came cosmopolitan ideals that nations, too, are held in equilibrium by vitality in all their various activities, that it is the people with freedom in various lines of activity

that turns a nation on its axis with safety. So the Jews with world-wisdom have entered into modern, social life as a potent force. At the ballot-box, they have confronted, in a solid body, enemies of the republic from Europe. They are the friends of the public schools, patrons of fine arts, and sustain, quietly and as law-abiding citizens, the power of government; for the discovery of America loosened them from their bonds to Jerusalem as their home, and fastened them to people who accepted their Scripture as law and leader. They have become the cosmopolitan element, and are at home where law and commerce go. From 300 to 1500, Jews were treated in Europe worse than beasts or savages. What a dawn was the discovery of a new hemisphere that the old hemisphere could not rule over, and the establishment of a republic with a heterogeneous people that must become one by forming and following law! A full history of the influence on America of the Jewish financial ability, the ethical teachings and religious methods needed in this new land, is a volume yet to be written. This race obeys law that is accepted by law-makers. They denounce individual assertion of democracy that would say, "It hath been written, but I say." They hold to obedience of written law as authority, till another written law is accepted by those in authority. Anarchists do not come from this race or this religion. Modern history has awakened to the ethical value of their long experience with high aims for human benefit, and has renewed "faith in the one God who turneth and overturneth till His will is done," and His way is won. "The fountain of their patient faith was thought, and faith in God." Europe's rejected stone has become the cornerstone of the United States.

In this Parliament of Religions, this Congress of Hebrew women can turn to their Scripture, and read

Micah iv. 2, "Many nations shall come, and say, let us go up into the mountain of the Lord. And He shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nations, neither shall they learn war any more. But they shall sit every man under his vine and fig tree, and none shall make them afraid, for the mouth of the Lord of Hosts hath spoken it." *For all people will walk in the name of his god, and we will walk in the name of the Lord our God forever and ever* (Micah vi. 4). For, saith He, "I brought thee out of the land of Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron and Miriam." If by the memory of Moses "they are to remember and show themselves men," let us remember Miriam, and *exalt womanhood*. The serving qualities in this helpful sister of old that foresaw coming good to a people, and protected its life, are repeated down through the centuries to this day. As the time has come when, as Joel ii. 28 said, "your daughters shall prophesy" and "upon the handmaids in those days will I pour out My spirit," then it is time that not only Jewish women, but all women who would have liked to have the great Miriam give her prophecy, now work out into action what she would have told us to do. She could say, "I girded thee, though thou hast not known me."

Miriam does not belong alone to Jewish women. She is leader of the womanhood of the world. All Bible-reading nations honor her memory. "The battle is not to the swift, nor the victory to the strong," but to the organized forces. This has always been women's way, to unite their forces by sympathy, and let superior numbers with intuitive tact take the place of individual

might and force; so thought and reason were first generated, and the desire to pass these on to their children began history. Proverbs xv. 22 says, "Without counsel, purposes are disappointed, but in the multitude of counsels they are established." Then let us now in this multitude of counsels, with the help of the International Council of Women, encircle the enlightened women of the world in a Miriam sisterhood, and work out into womanly deed what centuries ago she would have bidden us do. We, too, must use our foresight to protect, on the stream of time, our deliverers. Moses and Aaron as commanders and institutions have for centuries held sway, but the prophet bears witness that God said Miriam came with equal authority. Delay not, then, to form special denominational organizations to do the work the time demands. Miriam is leader for all women. Her prophecy was silenced, but shall not be lost, but be resurrected, and revered by us all.

For centuries we have learned of the great Jewish women, but for you to be in union with us you need to know of all Gentile women, whose lives have been "light and instruction in the way of life." The great Abbess Hilda, of Whitby, who was to England her Miriam, sent to Rome in 650 for the Empress Eudocia's (Athenais) transcript of the Bible story of creation, and thus introduced Hebrew literature into the abbey, where she was educator and the venerable Bede. She presided over a double monastery of monks and nuns. Over her high seat was the motto, "True life of man if life within." She taught too, "In Thy law is light. I delight to do Thy will, yea, Thy law is within my heart." She inspired, and gave opportunity and encouragement, so that Caedmon could write the first English poem on *Creation*, a suitable subject for his work, the germinating of a new language that now circles the

earth. He was led by Hebrew thought, translated by a woman, and taught by a woman; but Abbess Hilda was the protecting sister watching an opportunity for him. She is the true founder of the English church. She first protested against Rome's control of Britain's religion. This was the rising of that spirit from western waters, which felt the tides of world's oceans; it protested against Rome's Mediterranean Sea dictation. Hebrew women must include her with many others among their star-women to light them on their way.

There are the great women of Holland and Germany, and France has a host of them, Catholics, Protestants and Rationalists. They are a part of the galaxy of womanhood. There is St. Catherine, of Siena, who did so much to introduce diplomacy to replace war, who developed the Italian language for common people to learn high truths hid in Latin, and was "peacemaker between cities," the stateswoman of her time. She belongs to the class with Miriam. They have all been helpful sisters, guarding an ark in the stream of time, containing a good force which they foresaw would deliver them from the enslaving authority of some Pharaoh.

We want a history of civilization written showing the work of women for the benefit of common life, of civil peace, and religious aspiration. There is cumulative evidence that these women of the past, who are found in all nations and faiths, are one with us in ideal. They, being women blessed by the Holy Ghost, had faith in the divinity of the human soul, and were mothers of more than animal life. They gave vitality to souls by faith and thought.

"Awake, awake, put on strength," as in the ancient days, in the generations of old. "Rise up, ye women that are at ease, hear my voice; ye careless daughters, give ear unto my speech."

As in the beginning, so now, every day has oppressing Pharaoh leaders that would enslave to build. Let your Jewish women's council, when organized, be a basket to protect those principles that are helpful, and you will give law to the future. To protect your spirit, your ideal, organize, unite your forces, weave them, and pitch them both within and without, and in time the learning of the world will recognize, and add wisdom to, your spirit, for the "Lord of Hosts is your strength," and the Sabeans of stature shall say, "Surely God is with thee."