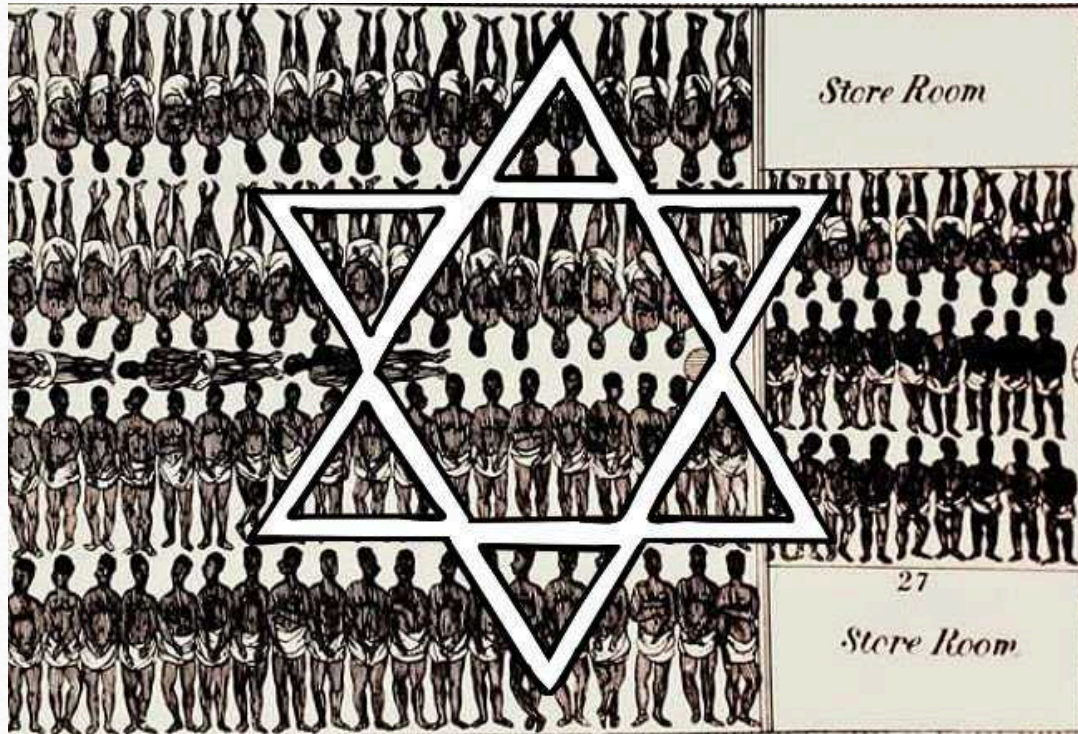


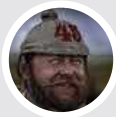
Thread reader

This will be my 7TH time posting after being banned, but I'm not going to stop. So here goes... Jews ran and controlled every aspect of the Transatlantic Slave Trade and brought the Africans to the Americas.



95 tweets

a month ago

**Forty Five**

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I'll start with the former US Senator of Louisiana, Confederate Secretary of War, Treasury, and State - Judah P. Benjamin, a Jewish slave trader/owner and one of the main proponents of the pro-slavery stance in the South.



Judah P. Benjamin was a Jewish slave trader, the Confederate Secretary of War, Secretary of the Treasury, and known as "The Brains of the Confederacy".

Above is the Confederate Rothschild. When the Union came to collect the Confederate gold, he already fled to Britain with it.



Jewish Federation
OF GREATER NEW ORLEANS



Judah P. Benjamin, U.S. Senator
in 1852 and Attorney General,
Secretary of War, and Secretary
of State for the Confederacy,
was the first Jew to bear a
Cabinet-level role in an
American government.

The Brains of the Confederacy

Judah P. Benjamin - Confederate Secretary of War and Treasury

Benjamin was a unique individual who started in the Confederate government as attorney general and later became the secretary of state. Born in the British West Indies of Sephardic Jewish parents, he was part of a large and active Jewish community that thrived in the Southern pre-Civil War states. Benjamin's mentor in the pre-Civil War period was John Slidell, an influential New Yorker who became a transplanted Southerner. Because it was in the interest of slave traders to expand the slave states, both Democrat Slidell and Whig leader Caleb Cushing pushed first to declare war on and then to attempt to annex Mexico. Slidell's connections were very much tied to Europe, where his daughter married into the prestigious French-Jewish banking house Erlanger et Cie. Slidell's niece married August Belmont, who represented the even more prestigious Rothschild Bank. The friendships of Slidell helped Benjamin develop connections in Europe that benefited the South during the war. One of these benefits was the floating of a war bond by Erlanger in Europe to raise funds for the Confederate states. Benjamin also became the head of the Confederate intelligence.

Judah P. Benjamin, above, was made the Queen's Counsel as a reward for his part in the Civil War and theft of the Confederate gold

He was a sneaky little Jew.

Evans speculates that, had Benjamin been captured by Union troops, the United States might have had its own Dreyfus Trial. He enrolled at Lincoln's Inn, London, as a barrister in 1866, and became Queen's Counsel for Lancashire County in 1872. He became so successful that by 1877, he would accept no case for a fee less than 300 guineas (\$1,500). Benjamin died on May 6, 1884, in Paris, where he and his wife were buried. His daughter returned to the United States to claim her father's assets which included vast real estate holdings. At the dedication of the Robert E. Lee monument in Richmond in 1890, Col. Charles Marshall, an aide-de-camp on General Lees staff, read part of a letter from Benjamin, which revealed that President Davis had agreed to allow Benjamin to be publicly censured:

I consulted the President whether it was best for the country that I should submit to unmerited censure or reveal to a congressional Committee our poverty and my utter inability to supply the requisitions of General Wise, and thus run the risk that the fact should become known to some of the spies of the enemy, of whose activity we were well assured. It was thought best for the public service that I should suffer the blame in silence and a report of censure on me was accordingly made by the Committee of Congress. On the subject of slavery, both Davis and Benjamin were "enlightened" Southerners whose attitudes were evolving. Most Jewish historians have understandably reacted with revulsion to the fact that Benjamin owned 140 slaves on a sugar plantation, and they have been unable to consider the question of his views on slavery with anything but embarrassed dismay. To comprehend Benjamin on this score, one must put him into context as a political figure against a backdrop of planter dogmatism and abolitionist fervor.

Now, lets look at 2 Rothschild agents in the North.

One of them started his empire during that time, and he held political office - Salmon P. Chase

August Belmont

August Belmont, Sr. (December 8, 1813 – November 24, 1890) was a German-American politician, financier, foreign diplomat, and party chairman of the Democratic National Committee during the 1850s, and later a horse-breeder and racehorse owner who established the Belmont Stakes. He is the namesake of the Belmont Stakes, third jewel of the Triple Crown series of American thoroughbred horse racing.^[2]

Early life [edit]

August Belmont was born with the name August Schönberg to a Jewish family in Alzey, in the Grand Duchy of Hesse, in Germany on December 8, 1813—some sources say 1826—to Simon and Frederika Elsass Schönberg. After his mother's death, when he was age seven, he lived with his uncle and grandmother in the German financial capital of Frankfurt am Main ("Frankfurt on the Main River").^[3] He attended The Philanthropin, a Jewish school, until he began his first job as an apprentice to the Rothschild banking firm in Frankfurt am Main.^[3] The young August would sweep floors, polish furniture and run errands

In 1853, Pierce appointed Belmont *chargé d'affaires* (equivalent to ambassador) to The Hague of the Kingdom of the Netherlands. Belmont held this post from October 11, 1853 until September 26, 1854 when the position's title was changed to Minister Resident. He continued as Minister Resident until September 22, 1857. While in the Netherlands, Belmont urged American annexation of Cuba as a new slave state, in what became known as the Ostend Manifesto.^[9] Though Belmont lobbied hard for it, newly elected President Buchanan denied him the ambassadorship to Madrid in the Kingdom of Spain after the presidential election of 1856, thanks to the Ostend Manifesto.^[10]

As a delegate to the pivotal, but soon violently-split 1860 Democratic National Convention in Charleston, South Carolina, Belmont supported influential U.S. Senator Stephen A. Douglas of Illinois, (who had triumphed in the famous 1858 Lincoln-Douglas Debates over his long-time romantic and political rival, the newly recruited Republican candidate Abraham Lincoln, in their battle for Douglas's Senate seat).

Senator Douglas subsequently nominated Belmont as chairman of the Democratic National Committee. Belmont is attributed with single-handedly transforming the position of party chairman from a previously honorary office to one of great political and electoral importance, creating the modern American political party's national organization. He energetically supported the Union cause during the Civil War as a "War Democrat" (similar to former Tennessee Senator Andrew Johnson, later installed as war governor of the Union Army-occupied seceded state), conspicuously helping U.S. Representative from Missouri Francis P. Blair raise and equip the Union Army's first predominantly German-American regiment.^[11] Belmont also used his influence with European business and political leaders to support the Union cause in the Civil War, trying to dissuade the Rothschilds and other French bankers from lending funds or credit for military purchases to the Confederacy and meeting personally in London with the British prime minister, Lord Palmerston, and members of Emperor Napoleon III's French Imperial Government in Paris.^[12] Belmont also helped organize the Democratic Vigilant Association, which sought to promote unity by promising Southerners that New York businessmen would protect the rights of the South and keep free-soil members out of office.^[3]

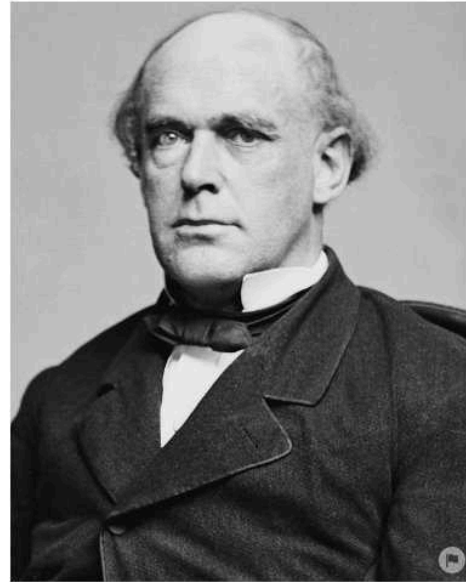
August Belmont	
	
Born	December 8, 1813 Alzey, Hesse, Germany
Died	November 24, 1890 (aged 76) New York City, New York, U.S.
Resting place	Common Burying Ground and Island Cemetery
Occupation	Financier, politician, foreign diplomat, racehorse owner/breeder
Net worth	US\$10 million at the time of his death (approximately 1/1313th of then U.S. GNP) ^[1]
Religion	Episcopalian <i>prev.</i> Judaism
Spouse(s)	Caroline Slidell Perry (m. 1849)
Children	Perry Belmont August Belmont, Jr. Oliver Hazard Perry Belmont Raymond Rodgers Belmont Jennie Belmont (died age 10) Fredericka Belmont
Parent(s)	Simon Schönberg Frederika Elsass Schönberg

Salmon P. Chase

Salmon Portland Chase (January 13, 1808 – May 7, 1873) was an American politician and jurist who served as the sixth Chief Justice of the United States from 1864 to his death in 1873. Earlier in his career, Chase was the 23rd Governor of Ohio and a U.S. Senator from Ohio prior to service under Abraham Lincoln as the 25th Secretary of the Treasury.

As Secretary of the Treasury, Chase strengthened the federal government, introducing its first paper currency as well as a national bank, both during wartime.

Chase articulated the "slave power" thesis, devoting his energies to the destruction of what he considered the Slave Power—the conspiracy of Southern slave owners to seize control of the federal government and block the progress of liberty. He coined the slogan of the Free Soil Party, "Free Soil, Free Labor, Free Men". Chief Justice Chase presided over the Senate trial of Andrew Johnson during the President's impeachment proceedings in 1868.



The Chase empire from above made its money from SLAVERY!

JPMorgan Chase recently admitted their company's links to slavery. "Today, we are reporting that this research found that, between 1831 and 1865, two of our predecessor banks—Citizens Bank and Canal Bank in Louisiana—accepted approximately 13,000 enslaved individuals as collateral on loans and took ownership of approximately 1,250 of them when the plantation owners defaulted on the loans," the company wrote in a statement.

Wells Fargo was founded by Jews.

Their fortunes came from Slavery. Wells Fargo owns USA Today and Wachovia Bank which also

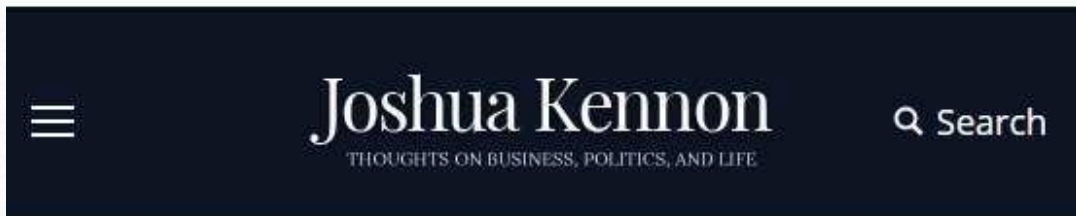
made their fortunes from slavery.



The success of billion-dollar Bay Area companies such as Levi Strauss, Wells Fargo Bank and the Gap — all founded by Jews — is fairly common knowledge. What's no-so-common knowledge is the fact that Gumps, MJB Coffee and

www.jweekly.com/2010/01/29/from-gold-rushto-gay-rights-new-book-chronicles-history-of-jewish-life-in-b/

<https://www.joshuakennon.com/mail-bag-what-issue-does-society-accept-today-you-think-will-be-verboden-in-the-future/#comment-2071952641>



Joshua Kennon Moderator → Mr.owenr · 2 years ago

The same things happened with slavery and banking. When the civilized world decided slavery was a violation of fundamental human rights, ethnic, cultural, and religious Jews stopped practicing it along with everyone else despite the rules, construct, and value system for slavery getting far more attention in the Torah than circumcision. When the civilized world moved to an interest-based monetary and banking system, the non-Orthodox Jewish men and women threw off the historical prohibitions, rooted deeply in religious tradition, against collecting interest or profiting from money lending. (And I am a direct beneficiary of that today! My family's biggest individual stockholding is Wells Fargo & Company. **Henry Wells and William Fargo were Jewish**. Had they not decided the past religious prohibitions were irrational, I wouldn't be collecting dividends from my cut of the mortgage, business, credit card, and student loans made to millions of customers who want to improve their lives or pursue their dreams.)

As Chase made a killing from slavery, so did the Jewish Lehman Family of the wealthy banking corporation Lehman Brothers.

The New York Times

opinionator.blogs.nytimes.com/2013/09/14/lehman-brothers-goes-to-war/

http://archive.is/y8v44

Lehman Brothers Goes to War

BY DAVID K. THOMSON SEPTEMBER 14, 2013 6:09 PM



As Southern states seceded in the winter of 1860-61, Montgomery became not only the Alabama state capital but also the capital of the infant Confederacy, and the Confederate cabinet set up temporary shop within shouting distance of Lehman Brothers. The Lehmans were slave owners, deeply invested in cotton, and it seemed to them that the end was nigh. "Alles ist beendet!" ("All is finished!") lamented Emmanuel Lehman in his daily ledger in the New York office early in the war. But through a combination of savvy, slipperiness and dumb luck, the brothers survived.

Here's more on the Jewish Lehman family of the Lehman Brother's namesake.

The screenshot shows the NPR logo at the top left, followed by the word "BUSINESS" in a smaller font. The main headline reads "Lehman Brothers Admits Past Ties to Slavery". Below the headline is a blue "Listen" button with a play icon and a three-dot menu icon. The text below the button indicates the recording date and time: "December 11, 2003 - 12:00 AM ET" and "Heard on Morning Edition". A small profile picture of Cheryl Corley is shown next to her name. The main body of text begins with: "Global investment firm Lehman Brothers files an affidavit confirming that, in the 1850s, it profited from the slave trade. The company made the admission so it could continue to do business with the city of Chicago. The revelation provides evidence for slave descendants suing corporations for compensation. Hear NPR's Cheryl Corley."

Lehman Bros. link to slavery

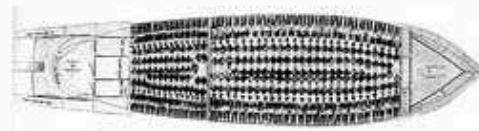
By Dolores Cox

Published Oct 23, 2008 10:09 PM

Oh, how the mighty have fallen.

Several financial institutions involved in the current U.S. economic crisis—Lehman Bros., Wachovia Bank, Chase Bank and Aetna Inc.—have interesting background stories and one thing in common: their connection to the inhumane institution of slavery.

Numerous capitalist merchants benefited hugely from the transatlantic slave trade and the industries associated with it. For several centuries the economies of the U.S. North and South were intertwined by slavery. By the mid-1800s, capital investment in slaves was higher than the value of land or any other capital worth.



Graphic of slaves in a ship galley.

Southern slave labor made New York City the financial capital of the world. Cotton produced on plantations became the main product of export and a major source of the city's wealth. Large textile mills gave New York State a booming economy.

Both cotton and enslaved workers treated as "property" were among the first commodities on the stock market. Cotton trading accounted for the country's expansive growth for an extended historical period. Profits from the slave trade financed the industrial revolution.

The Lehman family members were Alabama cotton brokers. In 1850 they founded Lehman Brothers Investments, acquiring their capital and wealth by investing and trading in cotton. Three sons moved to New York City in 1858, where they later helped to establish the New York Cotton Exchange (1870).

In 1781, Wachovia Bank of North Carolina was founded on the profits of the slave trade. Its predecessors, the Bank of Charleston, S.C., and the Bank of North America, made loans to slave "owners" and accepted slaves as collateral. When the owners defaulted on the loans the banks became the new slave owners.

The Morgan family of Massachusetts was a major stock broker. JP Morgan brokers became JP Morgan/Chase. Their predecessor banks also made loans to slave owners and accepted 13,000 enslaved Africans as "collateral." When owners defaulted, the banks acquired their fortunes by becoming the new owners of 1,250 slaves. Chase Bank is owned by the Rockefeller family.

Another profitable company was Aetna Insurance Co., which sold insurance to slave owners wanting to protect their investments of human cargo aboard the slave ships and on the plantations, should a slave die. The life insurance policies, issued in the 1850s, were intended to compensate slave owners for the loss of people who were at that time considered "property."

Wall Street and slavery are connected in other ways. Wall Street got its name because of a physical wall built there along the river to protect New York City from invasion. Slave labor built the wall and much of the city. Slave auctions were held at the foot of Wall Street when ships carrying enslaved Africans arrived.

Slavery resulted in these capitalistic enterprises becoming profitable and powerful. The foundation of U.S. capitalism was built on slave labor and racism. After the Civil War, the U.S. went from competitive capitalism to imperialism and became a financial empire.

Now the government is bailing out these same companies and the burden again is falling most heavily on the working class, including the descendents of those slaves.

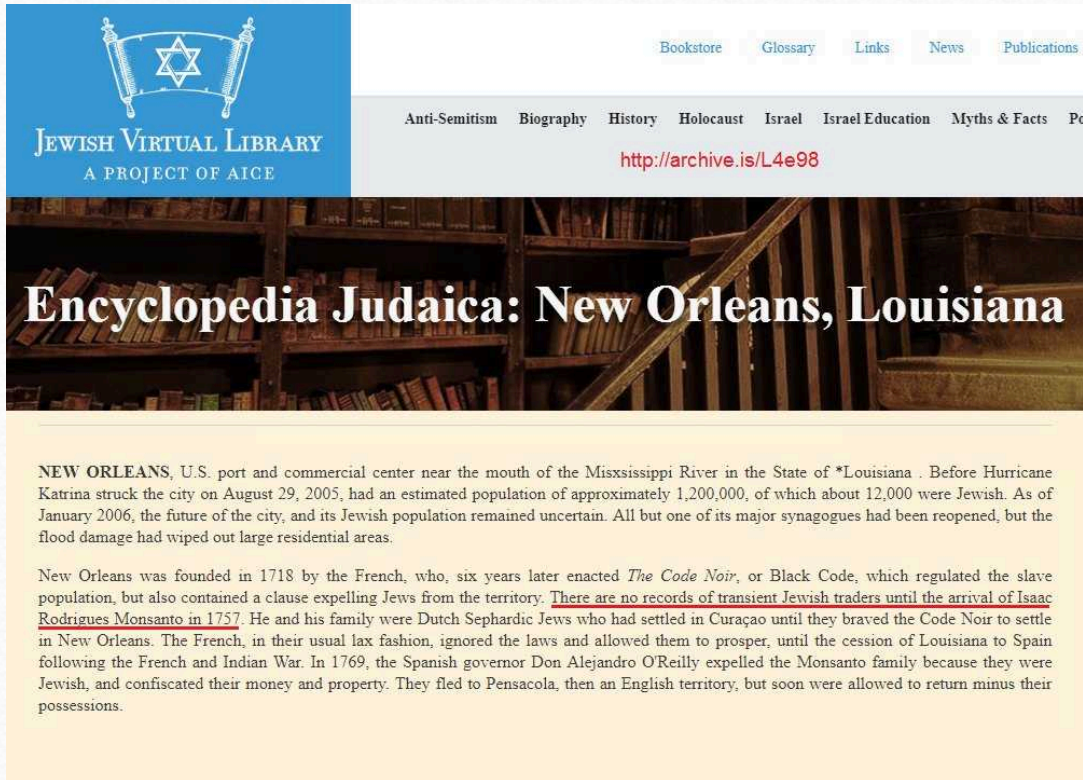
If only the enslaved Africans could have been fortunate enough to have been bailed out of the slavery system, but it's not too late for their descendents to be given reparations.

Sources for the article include the Black Holocaust Museum of Slavery in Philadelphia; "The Debt: What America Owes to Blacks" by Randall Robinson; and "Complicity: How the North Promoted, Prolonged, and Profited from Slavery" by Anne Farrow, Joel Lang and Jenifer Frank.

Let's look at how the infamous Monsanto corporation started out.

Oh look!

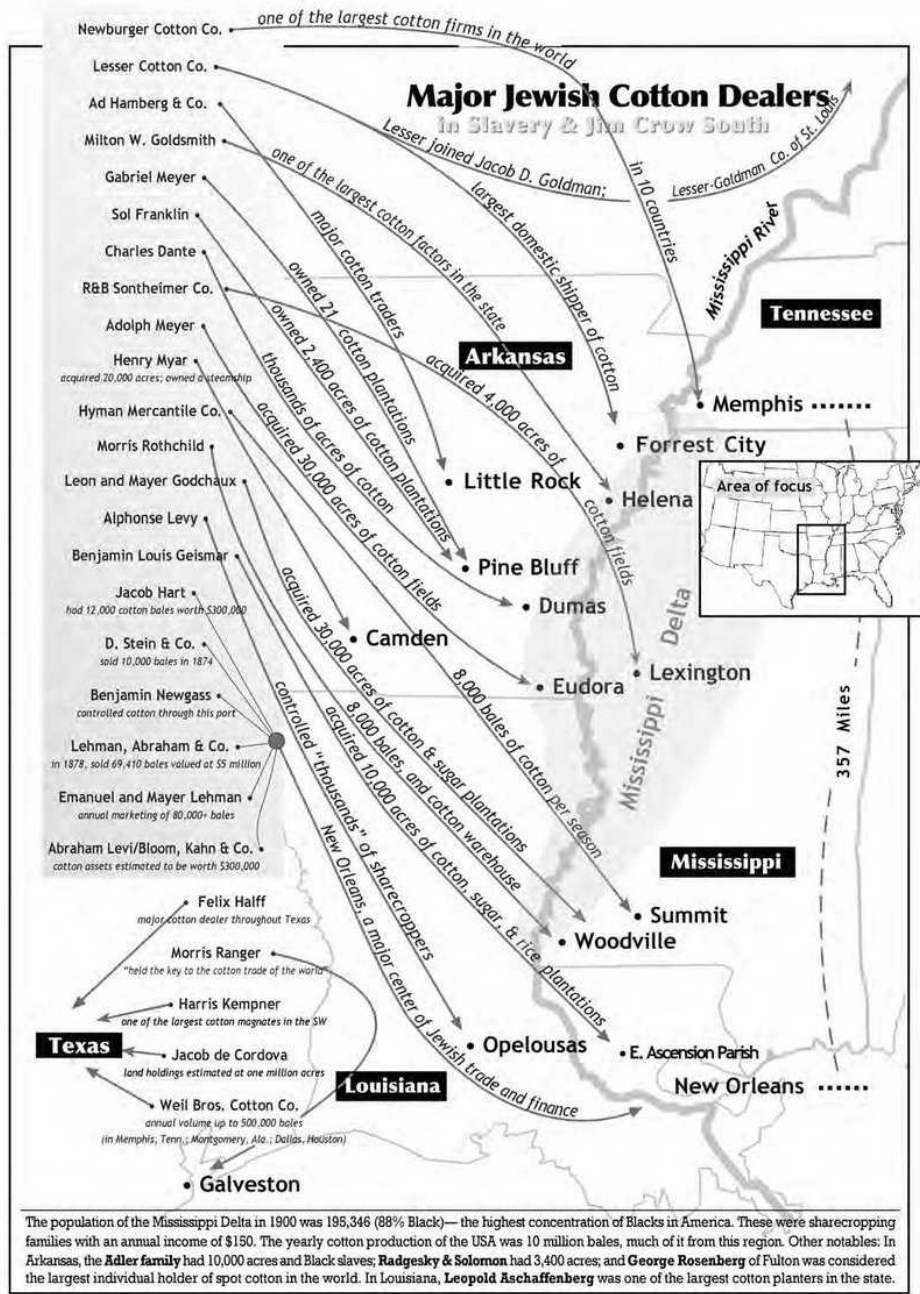
They were a Jewish slave trading and slave driving family in New Orleans.



The screenshot shows the Jewish Virtual Library website. The header includes a logo with a Star of David and the text 'JEWISH VIRTUAL LIBRARY A PROJECT OF AICE'. Navigation links include 'Bookstore', 'Glossary', 'Links', 'News', and 'Publications'. A secondary menu lists 'Anti-Semitism', 'Biography', 'History', 'Holocaust', 'Israel', 'Israel Education', 'Myths & Facts', and 'Po'. A URL 'http://archive.is/L4e98' is visible. The main content area features a photograph of a library with the title 'Encyclopedia Judaica: New Orleans, Louisiana' overlaid. Below the title, the text reads: 'NEW ORLEANS, U.S. port and commercial center near the mouth of the Misxsissippi River in the State of *Louisiana . Before Hurricane Katrina struck the city on August 29, 2005, had an estimated population of approximately 1,200,000, of which about 12,000 were Jewish. As of January 2006, the future of the city, and its Jewish population remained uncertain. All but one of its major synagogues had been reopened, but the flood damage had wiped out large residential areas.' A second paragraph follows: 'New Orleans was founded in 1718 by the French, who, six years later enacted *The Code Noir*, or Black Code, which regulated the slave population, but also contained a clause expelling Jews from the territory. There are no records of transient Jewish traders until the arrival of Isaac Rodrigues Monsanto in 1757. He and his family were Dutch Sephardic Jews who had settled in Curaçao until they braved the Code Noir to settle in New Orleans. The French, in their usual lax fashion, ignored the laws and allowed them to prosper, until the cession of Louisiana to Spain following the French and Indian War. In 1769, the Spanish governor Don Alejandro O'Reilly expelled the Monsanto family because they were Jewish, and confiscated their money and property. They fled to Pensacola, then an English territory, but soon were allowed to return minus their possessions.'

Since my last post was in Louisiana, I might as well share the cotton dealers in the South.

They were Jews, and they owned many many SLAVES!



It's interesting to see that most politicians in Louisiana were JEWS!

At that time, slave owners had 1 vote + 3/5 vote per each slave which means there were a whole lot of Jewish votes to put Jews in office.

Jews led the charge for Louisiana's secession from the Union and Civil War involvement.

- Judah P. Benjamin (Jewish) - U.S. Senator from Louisiana, Confederate Secretary of the Treasury and Secretary of War.
- William M. Levy (Jewish) - U.S. Representative from Louisiana and Captain of Company A/2nd Louisiana Infantry.
- Benjamin Franklin Jonas (Jewish) - U.S. Senator from Louisiana who was a Civil War officer and fought against Reconstruction.
- Henry M. Hyams (Jewish) - Louisiana's Lt. Governor during the Civil War and acquaintance of Salomon de Rothschild.
- Edwin W. Moise (Jewish) - Former Louisiana Speaker of the House and Confederate District Judge.
- Leon Dawson Marks (Jewish) - Louisiana session delegate and Colonel of Louisiana's 27th Regiment.
- Alexander Hart (Jewish) - Major of Louisiana's 5th Infantry.
- Samuel Hayms (Jewish) - Secretary of the Louisiana session convention nominee and Captain of the "Pelican Rangers".
- Company K, 11th Infantry of Shreveport was known as the "Jewish Company".
- The Monsanto family were Jewish slave traders and owners living in New Orleans, Louisiana beginning in 1785.

In Shreveport, Louisiana in the north, there was a slave trading post completely run by Jews.

And look!

The politicians there were Jews, too.

www.acjna.org/acjna/articles_detail.aspx

The irony of Jewish slaveowners was not lost on northern critics of slavery. The anti-slavery senator Benjamin Wade of Ohio referred to Judah Benjamin as an "Israelite with Egyptian principles." The Jewish Messenger of New York City called upon American Jewry to "rally as one man for the Union and the Constitution." In April, 1861, the Jews of Shreveport, Louisiana responded with a denunciation of the newspaper and its editor: "We, the Hebrew congregation of Shreveport, scorn and repel your advice ... We solemnly pledge ourselves to stand by, protect and honor the flag, with its stars and stripes, the Union and Constitution of the Southern Confederacy, with our lives, liberty and all that is dear to us."

en.wikipedia.org/wiki/History_of_Shreveport,_Louisiana

Shreveport soon became a center of steamboat commerce, mostly cotton and agricultural crops. Shreveport also had a slave market, though slave trading was not as widespread as in other parts of the state. Both slaves and freedmen worked on the river steamboats which plied the Red River, and as stevedores loading and unloading cargo. By 1860, Shreveport had a free population of 2,200 and 1,300 slaves within the city limits.

◆ **William Winter (1849-1917)** — of Shreveport, Caddo Parish, La. Born in New York, New York County, N.Y., 1849. Member of Louisiana state house of representatives, 1904-08. **Jewish.** Died in 1917 (age about 68 years). Interment at Hebrew Rest Cemetery, Shreveport, La.

◆ **Samuel Levy (1835-1883)** — of Shreveport, Caddo Parish, La. Born in Niedersbach, Alsace, France, 1835. Republican. Mayor of Shreveport, La., 1873. **Jewish.** Died in Shreveport, Caddo Parish, La., 1883 (age about 48 years). Interment at Oakland Cemetery, Shreveport, La.

I'm going to stop here for now and come back later.

I'll start back with French companies since Louisiana's slave trade ties in with them.

In 1717, John Law used his growing rapport within French society to acquire a struggling trading company, the Mississippi Company, which he renamed to "the Compagnie d'Occident" (the Company of the West) and was granted a monopoly on trade with and development of France's North American colonies along the Mississippi River. These territories (see chart above) spanned a wide swath of area from present-day Louisiana up to Canada and were considered to be valuable for their abundance of resources such as beaver skins and precious metals (which later proved to be untrue). As Law's influence continued to grow, the Compagnie d'Occident's name was changed to "Compagnie des Indes" ("Company of the Indies") and according to David Smant, "expanded to monopolize all French trade outside Europe. In July 1719 the Compagnie purchased the right to mint new coinage. In August 1719 the Compagnie bought the right to collect all French indirect taxes and in October 1719 the Compagnie took over the collection of direct taxes. Finally, a plan was launched to restructure most of the national debt, whereby the remainder of existing government debt would be exchanged for Compagnie shares." By this time, John Law had amassed an incredible amount of power as his companies now controlled both France's foreign trade and its finances.

As promised, I'm moving on to the Jewish connection to French slave trading.

A Jew by the name of John (((Law))) made slavery France's Mississippi Company its most lucrative

commodity.



John Law

Law was born into a family of bankers and goldsmiths from Fife; his father had purchased Lauriston Castle, a landed estate at Cramond on the Firth of Forth and was known as Law of Lauriston. Law joined the family business at age fourteen and studied the banking business until his father died in 1688.

THE SETTLEMENT OF THE GERMAN
COAST OF LOUISIANA
AND
THE CREOLES OF GERMAN DESCENT

By J. HANNO DEILER,

*Professor Emeritus of German in the Tulane University of Louisiana,
New Orleans, La.*

In the beginning of the year 1720, says Pénicaut, seven ships came with more than 4000 persons, "French as well as Germans and Jews." They were the ships "La Gironde," "L'Eléphant," "La Loire," "La Seine," "Le Dromadaire," "La Traversier," and "La Vénus." As "Le Dromadaire" brought the whole outfit for John Law's concession, the staff of Mr. Elias,⁶ the Jewish business manager of Law, may have been on board this vessel. For the same reason we may assume that the German people on board, or at least a large part of them, were so-called "Law People."

THE JEWS AND MODERN CAPITALISM

By WERNER SOMBART

PROFESSOR AT THE HANDELSHOCHSCHULE IN BERLIN; FORMERLY PROFESSOR OF ECONOMICS AT THE UNIVERSITY OF BRESLAU

TRANSLATED, WITH NOTES, BY M. EPSTEIN, M.A., PH.D.

THE PREDOMINANCE OF COMMERCE 93

And as for John Law, his knowledge of the mechanism of the Stock Exchange had been acquired in Amsterdam.²⁴³ Whether he was himself a Jew (it has been held²⁴⁴ that Law = Levy) I have been unable to discover. It is, however, quite possible. Was not his father a "goldsmith" (and banker)? He was, it is true, a Christian, but that is not necessarily a proof of his non-Jewishness. The Jewish appearance of the man in portraits (for example, in the German edition (1720) of his *Money and Trade Considered*) rather supports the thesis that he was a Jew. On the other hand, the peculiar mixture of the lordling and the adventurer which characterized his nature is against the assumption.

More on John (((Law))). I emphasis "Law" as Jewish because Christians are saved by grace, not the law and no Christian would have taken up such a name.

Anyway, he introduced paper money, deficit spending, government bonds & many other forms of usury.

But wait, there's more!

Jews and Muslims in British Colonial America *A Genealogical History* ELIZABETH CALDWELL HIRSCHMAN and DONALD N. YATES

CHAPTER NINE

Georgia, the Last Colony

Georgia was the last and most elaborately planned of the British colonies, but in many respects it was the most lawless and least controlled of them. It was the only colony to be planted on soil claimed by a foreign power (Spain), it encompassed at first the settlements of a third nation, France (which maintained scattered towns in the Mississippi, Red River, Missouri and Ohio River valleys), and its territory conflicted with another British colony, South Carolina. Georgia was both remote and vast; it extended in theory to the South Seas, or Pacific Ocean.¹ All these circumstances combined to open the doors to a diversified stream of immigrants, ranging from London Jews and the debtors emptied from England's poorhouses to the Protestant refugees from Catholic Salzburg and Scottish Highlanders in the tidewater enclave named Darien. Although most of those just named were sponsored and official, there were an equal number of sur-spirituous settlers.

The extreme western part of Georgia was the scene for an attempt on the part of the French to settle Jews and Gypsies on the lower Mississippi in the years from 1717 to 1722. The venture was launched by the Compagnie des Indes and a Scottish entrepreneur named John Law (evidently a Jew himself). Whether for good or ill, it



John Law, from a print by Leon Schenk in 1720 (Mackay, 1841).

160 Jews and Muslims in British Colonial America

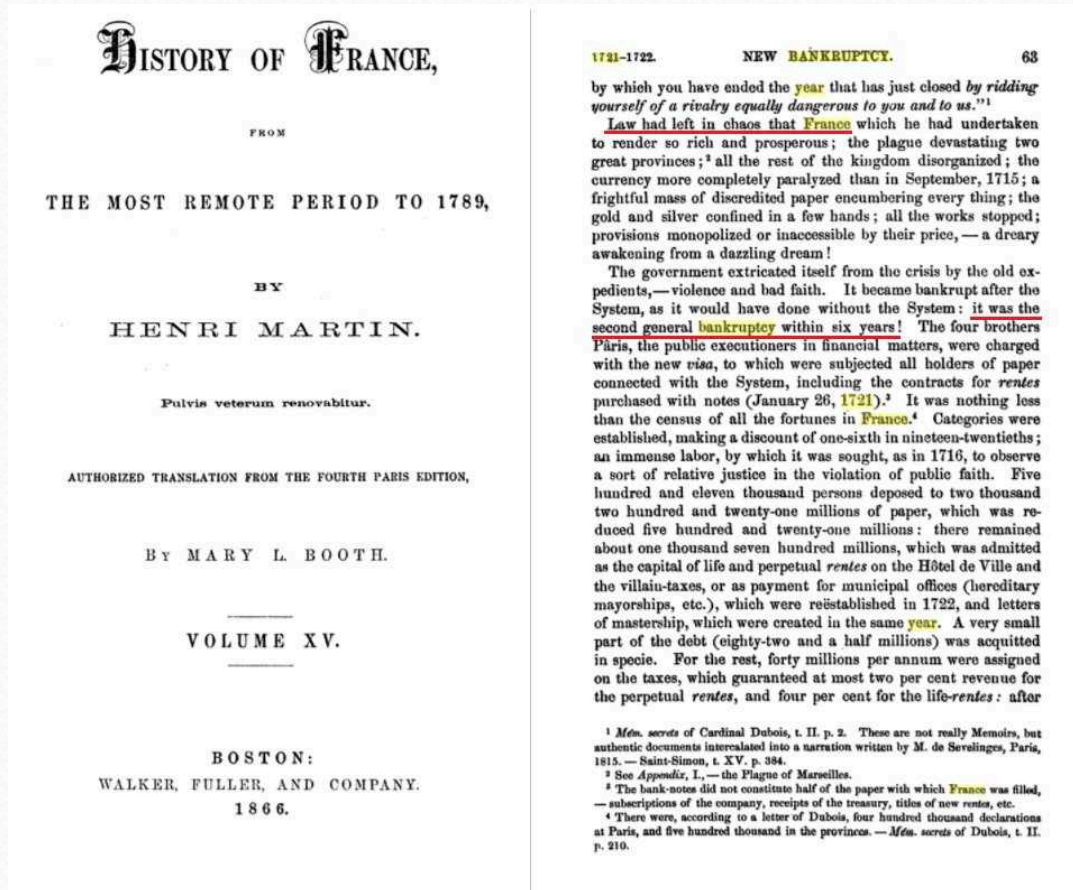
was Law who introduced paper money, deficit spending, government bonds and many of the methods of state finance in use today. Historians are divided in opinion as to whether he was a "knave or a madman."²

Born in Edinburgh in 1671, Law carried on his ancient Fife family's business of goldsmithing and banking before becoming an international gambler and having the ill luck to shoot a rival dead in a London duel. He was arrested, but he somehow managed to escape to the Continent, where after a checkered career he ended up at the court of Louis XIV. A reward for his apprehension described him as "Captain John Law, a Scotchman, aged twenty-six; a very tall, black, lean man; well shaped, above six feet high, with large pock-holes in his face; big nosed, and speaking broad and loud."³ Law overhauled the strained finances of the kingdom and established the Royal Bank of France. He also acquired the state monopoly on tobacco; the exclusive privilege of trading to Mississippi, Louisiana, China and the French East Indies; and the minting of the coin of the realm, printing of money and issuance of government paper.

Under the scheme that came to be known as the Mississippi Bubble, the poor of Paris and Alsace—overwhelmingly composed of Jews and Gypsies—were to be gathered up and sent as colonists to New France. The land agent was Elias Stultheus, a Jew.⁴ Parisians subscribed in a frenzy to the various stock issues. Fortunes were made on speculation. The first fleet of ships set sail and deposited its human cargo several hundred miles up the Mississippi, between Natchez and Memphis. There the Jews and Gypsies, without arms or provisions, were supposed to hold the territory for France and combat the threat of Indian uprisings. After they realized they had been abandoned, however, many of them threw themselves on the mercy of the Natchez, Choctaw and Chickasaw. Others became part of the Old Settlers in today's Northern (formerly Western) Cherokee Nation of the Old Louisiana Territory. Later known as the Lost Cherokees,⁵ the crash at home came in 1721 when it was discovered that the "junk bonds," as we would say today, were worthless. Law fell from grace and went into exile, giving up his titles and chateaux to take up a gambler's career again in the casinos of Europe.

As you can see in the last part of the post above, France had a crash because of John Law's junk bonds.

HE BANKRUPTED FRANCE AND FLED FRANCE!



Where did the jew John (((Law))) flee to after bankrupting France?

He fled to NEW ORLEANS and made the Delta the slave capital of North America.

Mississippi Company

The **Mississippi Company** of 1684 became the **Company of the West** in 1717, and expanded as the **Company of the Indies** from 1719. This corporation, which held a **business monopoly in French colonies in North America and the West Indies**, became one of the earliest examples of an economic bubble.

History

The *Banque Royale*

In May 1716, the *Banque Générale Privée* ("General Private Bank"), which developed the use of paper money, was set up by **John Law**. It was a private bank, but three quarters of the capital consisted of government bills and government-accepted notes. In August 1717, he bought the **Mississippi Company to help the French colony in Louisiana**. In the same year Law conceived a joint-stock trading company called the *Compagnie d'Occident* (The Mississippi Company, or, literally, "Company of [the] West"). Law was named the Chief Director of this new company, which was granted a trade monopoly of the West Indies and North America by the French government.

Ref:

http://www.wikiwand.com/en/Mississippi_Company

<http://archive.is/t0VNP>

The Confederates were financed by a French JEW (Louisiana JEW) by the name of Frédéric Émile d'Erlanger. He was the son-in-law of John Slidell. Loan amount: \$15,000,000.

Slidell, Louisiana, which is northeast of New Orleans on Lake Ponchartrain, was named after John

Slidell.

A Confederate Success in Europe: The Erlanger Loan

By JUDITH FENNER GENTRY

THE RECORD OF THE CONFEDERATE STATES OF AMERICA IN Europe looks bleak as it appears in historical writings. Failure to achieve recognition, inability to gain relief from the blockade, and reliance upon the ill-conceived King Cotton diplomacy dominate the story. Only the escape of the foreign-built cruisers—the *Florida*, *Alabama*, *Georgia*, *Stonewall*, and *Shenandoah*—and the eventual introduction of an efficient blockade-running fleet stand out as exceptions to the rule of disappointing performances. But this paper proposes to demonstrate that the Erlanger loan must be added to the list of successful Confederate efforts in Europe.

The Erlanger loan was the only foreign loan effected during the American Civil War. When Confederate chances of military success appeared good in the winter of 1862–1863, the Confederacy contracted with Emile Erlanger and Company of Paris for a large loan to be brought out in the financial capitals of Europe. Initially successful, the bond issue soon ran into difficulties, but it was saved from failure by decisive Confederate action. Continued good management enabled the loan to provide the Confederacy with more European funds than the total raised in Europe by the much-praised system of cotton exportations. From September 1862 when the supply of bills of exchange in the Confederacy became insufficient for Confederate needs until mid-1864 when shipments of cotton began to provide sums in Europe on a large scale, the Erlanger loan was the major source of funds for use in Europe. Without the Erlanger loan money, purchases of arms, supplies, and ships in Europe would have stopped, and Confederate credit would have been ruined.¹

¹ See the discussion of the comparative results of various methods of fund raising by the Confederates in Europe in Judith Anne Fenner, "Confederate Finances Abroad" (unpublished Ph.D. dissertation, Rice University, 1969), 9–13, 245–46. James D. Bulloch to James H. North, December 16, 1862; January 20, March 17,

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Three of the estimates have had little influence on general accounts of Confederate activities abroad. John Bigelow, the United States consul general in Paris during the Civil War, estimated in 1888 that the Confederates had received only \$4,000,000 from the \$15,000,000 loan. His calculation procedure was very weak, however; he merely took the \$6,000,000 he thought was lost in the market, added the \$5,000,000 paid for ships that were never delivered, and subtracted the sum from \$15,000,000 to arrive at his estimate of \$4,000,000.²⁵ In 1954 Richard Cecil Todd stated that the income from the Erlanger loan was \$7,675,501.²⁶ This was the figure given in a memorandum in the captured Confederate records, entitled "Summary of Nett Proceeds . . ." and made up from the accounts sent by McRae. But the summary was only a rough approximation which indicates no understanding of the complexity of the loan and converts dollars to pounds at a ratio of \$5.25 to 1.²⁷ The third unnoticed estimate was made by Richard Irwin Lester in 1961. He had access to the accounts of the loan kept by Erlanger and Company and estimated that less than \$3,000,000 was received from the loan by the Confederacy. His quotation from an account of October 1, 1863, indicates that those Erlanger records were very similar to the accounts current between the

²⁵ Bigelow, *France and the Confederate Navy*, 188.

²⁶ Todd, *Confederate Finance* (Athens, Ga., 1954), 184.

²⁷ Summary of net proceeds, October 1, 1864, Records Relating to the Construction of Ships in Europe, Entry 322, Record Group 365 (National Archives).

The STORY BEHIND the STONE

By Robert Jeanfreau



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For most New Orleanians, the name Slidell only conjures up images of the city by that name located north of Lake Pontchartrain. That city was, in fact, named in honor of John Slidell by his son-in-law, Baron Frederick Emile d'Erlanger. Like Judah P. Benjamin, a local politician who would achieve prominence in the Confederacy, John Slidell played an important role in both local and national politics before falling into obscurity.

Although destined to become one of the staunchest supporters of the South during the Civil War, Slidell was born in New York City in 1793. After earning a degree from Columbia College, he studied law and became known as an expert in maritime law. He moved to New Orleans in 1819, and in 1828 Andrew Jackson appointed him the city's district attorney. At the age of forty-two, he married Mathilde Deslonde, a lovely girl from a prominent Creole family. Mathilde had met and befriended John's sister years earlier. At the age of fifteen, Mathilde had been sent to a school in New York City to learn English. Julia, John Slidell's sister, was attending this same school, learning French.

For a time, Slidell and his wife lived in the French Quarter in a house that still stands at 312 Royal Street. They also spent some time at the Deslonde family plantation, Belle Pointe.

Jews financed the North AND South in the Civil War, and for good reason (in their minds anyway).

How many Europeans killed each other for Jews' slave commodity?

THE RULING ELITE

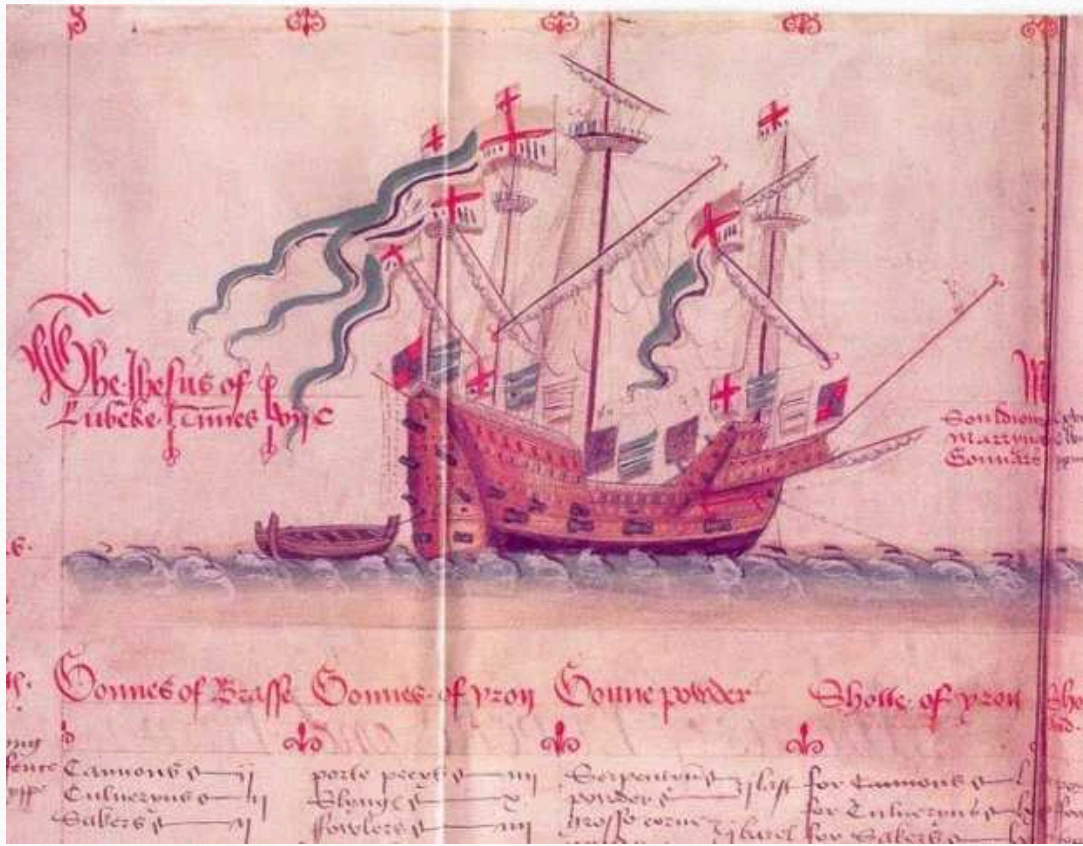
A STUDY IN IMPERIALISM,
GENOCIDE AND EMANCIPATION

DEANNA SPINGOLA

Jewish financiers funded the American Revolution as well as the war people mistakenly refer to as the Civil War. Haym Solomon financed the Revolutionary War while Seligman Brothers and Speyer & Company financed the North and Frédéric Emile d'Erlanger financed the South. Kuhn Loeb and Company financed the development of the railroad industry. Haym Solomon, highly regarded as a hero, may have been a Rothschild agent, based solely on circumstantial evidence. If he was associated with Rothschild, then the House of Rothschild financed both sides of the American Revolution. International bankers avoid allegiances to any country. However, they will finance any government that accommodates the bankers who make huge profits through warfare. Ultimately, they seek to annihilate all governments in order to establish their own global governance. Financing war accomplishes the destabilization of a country and accrues great indebtedness, payable to the Rothschilds.⁷⁹³

Let's go back to the 1st slave ship named "The Good Ship Jesus" - a mockery of Jesus.

It turns out Sir Hawkins & Sir Drake were Jews.



John Hawkins

John Hawkins (1532–1595) was a kinsman of Drake, and his life serves as a critical piece of evidence for our Sephardic-Morisco thesis. His father, William, was the leading merchant in Plymouth during the 1530s and traded in the Caribbean and with Portuguese-held Guiana. The ports of Plymouth and Bristol from which he sailed were notable locations for what have been termed port Jews. From Plymouth and Bristol men sailed in the company of Magellan (1480–1521) and Sebastian Caboto (1476–1557).⁴⁸ Among these ambiguous figures was Captain Roger Barlow, who later accompanied Drake to North America.⁴⁹

The **Hawkins** family history in Cornwall can be traced to the late 1400s, when John **Hawkins** (Hauquin)⁵⁰ of Towistock (i.e., Tawes)⁵¹ married Joan Amydas (compare Amadas, above) of Launceston. All these names appear to be Sephardic Jewish. John and Joan **Hawkins** had a son, William, who by 1524 was treasurer for the Corporation of Plymouth and tax collector for Devon county. William married Joan Trelawny (Trelauni, Cornish surname), fathering sons William in 1519 and **John** in 1532. A later Richard **Hawkins** from this same line, born 1560, would marry Judith Heale of a Bristol family which immigrated to Virginia in 1620, and which is related to one of the authors (Hirschman). The Heale family's name underwent permutation to Hale in the Colonies. They are listed as free persons



Sir John Hawkins. Hawkins' surname was rendered Haquines in Spanish, a common Sephardic surname from the Hebrew for physician (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

Book title:

"Jews and Muslims in British Colonial America: A Genealogical History"

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of color in Tennessee during the late 1700s and are considered Melungeon, members of a Lower Appalachian ethnic isolate believed to derive from Portuguese Jews and fellow travelers like Moriscos and Scotsmen.⁵²

Hawkins' biographer, James Alexander Williamson, states, "The customs ledgers of Henry VIII show William Hawkins exporting cloth and tin to the ports of Western Europe and importing a variety of goods, the salt of Rochelle, wines of Bordeaux, Portugal and Spain, sugar and pepper probably from Portugal, olive oil ... and soap from Spain.... It is very probable that some of the sugar and wines were bought from the Canaries."⁵³ In all these ports, Jews, crypto-Jews, Moors and crypto-Muslims were often in control of maritime trade. Hawkins also traded with Portuguese Brazil, under the invading Dutch the first land in the West that opened up for free-standing Sephardic settlements. He dealt with other merchants such as Robert Reneger, Thomas Borey and John Phillips.⁵⁴ The pattern of trading and origin of these surnames are indicative of Sephardic Jewish ethnicity.

By 1548 the Hawkins family and its associates were trading in Morocco, a haven for both Sephardim and Moriscos. The French ports with which the family traded — Dieppe, Rouen and La Rochelle — were also heavily populated by Protestant Huguenots, many of whose origins were Sephardic and Morisco.⁵⁵ These French Protestants by 1560 had undertaken attacks on Spanish interests in Cartagena, Santa Marta, Havana and Santiago. One may speculate that when Rouen, a center of English Jewry exempt from many of the regulations concerning Jews since the time of William the Conqueror or before, passed to the French under Queen Mary in 1553, many Rouennais Jews threw in their lot with the Huguenots to escape the growing anti-Jewish climate. Rouen and Le Havre became popular stopping-off points for Spanish Jews in exile.



At any rate, it was the Sephardic and Morisco population of Spain — fleeing after 1492 to France, the Dutch Republic and England — that was most committed psychologically and militarily to her destruction as a world power. The Protestant regimes in France, Holland, and Britain undoubtedly were aware that several of their most fervently

Admiral Sir Charles Howard, 1st Earl of Nottingham. This portrait exemplifies the physical appearance of several persons in Britain's Navy under the rule of Elizabeth I. Are they of Sephardic or Morisco descent? Indicatively, Howard's flagship was named the *Ark Royale* (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

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Sir Francis Drake

Drake was born in Devon around 1540 and was a kinsman of the **Hawkins** family, which included **John Hawkins**, one of the great English sailors of the period. Biographer Peter Whitfield comments that "in Drake resentment of Spain became a passion."³⁷ He learned sailing, as did most of his compatriots, from Sephardic and Morisco navigators like Martin Cortes and Pedro da Medina. In 1595, **John Davis**³⁸ translated Medina's navigational writings into *The Seaman's Secrets*. The Cornish ports of Bristol and Plymouth, both known to have crypto-Jewish communities, became breeding grounds for a generation of privateers eager to damage Spain's interests in the Americas.

Drake was perhaps foremost among them. He spent his early years engaged in contraband trade skirmishing with the Spanish in the Canaries and the Azores, both of which harbored large crypto-Jewish communities.³⁹ Drake captained a ship owned by his kinsman **Hawkins** named the *Judith* (heroine from Hebrew legend). Within a few years he had fervently committed himself to destroying Spanish holdings in the Americas. As his biographer points out, "Spain and all things Spanish became his prey ... he would dedicate himself to attacking and plundering Spanish possessions."⁴²

In May 1572, Drake set sail from Plymouth in a ship named *The Swan and the Pasha* (English royal emblem and Ottoman title).

Arriving in Panama, he formed an alliance with a group of French Huguenot privateers. These, we can surmise, included many crypto-Jews if a study of the antecedents of Huguenots among refugees of the Spanish Inquisition can be believed.⁴³ They succeeded in capturing a Spanish treasure caravan totaling 300 tons of silver. Drake returned to England not only a stupendously wealthy man, but also a national hero catapulted to the highest fame.

Among Drake's other exploits was the first English circumnavigation of the world sailing in the *Golden Hind* (cabalistic title),⁴⁴ following Sephardic/Morisco maps drawn by Mercator, Abraham Ortelius (Ortello, Italian) and Fernão Vaz⁴⁵ Dourado.⁴⁶ Perhaps his most revealing initiative, with regard to our thesis, was leading the Great



Nineteenth-century engraving of a portrait of Drake by an unknown artist, circa 1580. The original tullelike six-pointed stars in his coat of arms in the upper left were changed to eight-pointed, evidently to obscure his Jewish origins (Print Collection, Miriam and Ira D. Wallach Division of Art, Prints and Photographs, The New York Public Library, Astor, Lenox and Tilden Foundations).

West Indian Raid in 1585, which took a fleet of over 20 ships and 1,000 soldiers on a destructive blitz through the Spanish Caribbean, including the ports of Santo Domingo in Hispaniola and Saint Augustine in Florida. The tour ended with a stop to bring relief to his kinsman Raleigh's floundering Roanoke Colony off the Virginia coast. In each foray into Spanish territories, Drake made a special effort to sack and ruin Catholic churches. At the same time he officiated in Old Testament prayer and psalm reading on board ship. His final stroke against the Spanish came in 1588 when on the aptly named *Revenge* he led the British victory in the fight against the Armada.

We propose that not only was Drake aware that he had Sephardic Jewish antecedents, but the Spanish were as well. His surname Drake is Spanish for dragon.⁴⁷ DNA samples from Drake's brother's descendants (Francis had no children) show their Y chromosome to be type R1a1—a common Ashkenazi Levite lineage.

Book:
"Jews and Muslims in British Colonial America: A Genealogical History"
Pages 15 and 16

The 1st town in North America was St. Augustine, and it was also the 1st place in North America with slaves.

Let's look at the research Jews have been doing on the people of St. Augustine.

Oh look! There were Jews!

The St. Augustine Jewish Historical Society is exploring the possibility that the first Jews to settle in the United States arrived in St. Augustine during the first weeks of September 1565. In other words, they arrived with Pedro Menendez de Aviles, who established St. Augustine.

If the group is right, the Jews would have converted to Catholicism, but as a way of hiding their true faith because of the Spanish Inquisition. They were known as Marranos.

Among the pieces of evidence:

* Burials at the original Nombre de Dios Mission. Some are buried with their feet toward the altar of the church and others are buried facing east. No one is quite certain why. It's a common Jewish custom in North America and Spain to bury dead with the feet facing toward the east and Jerusalem.

* Pedro Menendez's wife was Maria Solis. Her brother commanded the fleet that arrived off St. Augustine on Aug. 28, 1565. Solis can be a name referring to a place in Spain, but it is also a common Jewish name.

* Menendez waited until Sept. 8, 1565, to come ashore and claim the region for Spain. The group wonders if he was waiting until the day after Yom Kippur, the Jewish Day of Atonement described in the biblical book of Numbers, Chapter 29.

<https://web.archive.org/web/20170531040517/http://staugustine.com/news/local-news/2011-11-06>

Now that we've established Jews lived in St. Augustine when slaves were brought to North America, let's look at St. Augustine doctrine.

Zionist much?

Saint Augustine

Jews

Against certain Christian movements, some of which rejected the use of Hebrew Scripture, Augustine countered that God had chosen the Jews as a special people, and he considered the scattering of Jewish people by the Roman Empire to be a fulfillment of prophecy. He rejected homicidal attitudes, quoting part of the same prophecy, namely "Slay them not, lest they should at last forget Thy law" (Psalm 59:11). Augustine, who believed Jewish people would be converted to Christianity at "the end of time", argued that God had allowed them to survive their dispersion as a warning to Christians; as such, he argued, they should be permitted to dwell in Christian lands. The sentiment sometimes attributed to Augustine that Christians should let the Jews "survive but not thrive" (it is repeated by author James Carroll in his book *Constantine's Sword*, for example) is apocryphal and is not found in any of his writings.

History of St. Augustine, Florida. The history of St. Augustine, Florida, the oldest continuously occupied settlement of European origin in the United States, began in 1565 when it was founded by the Spanish admiral, **Pedro Menéndez de Avilés**.

1581

Slaves in Florida Spanish residents in St. Augustine, the first permanent settlement in Florida, import African slaves.

<http://archive.is/ybCLt>

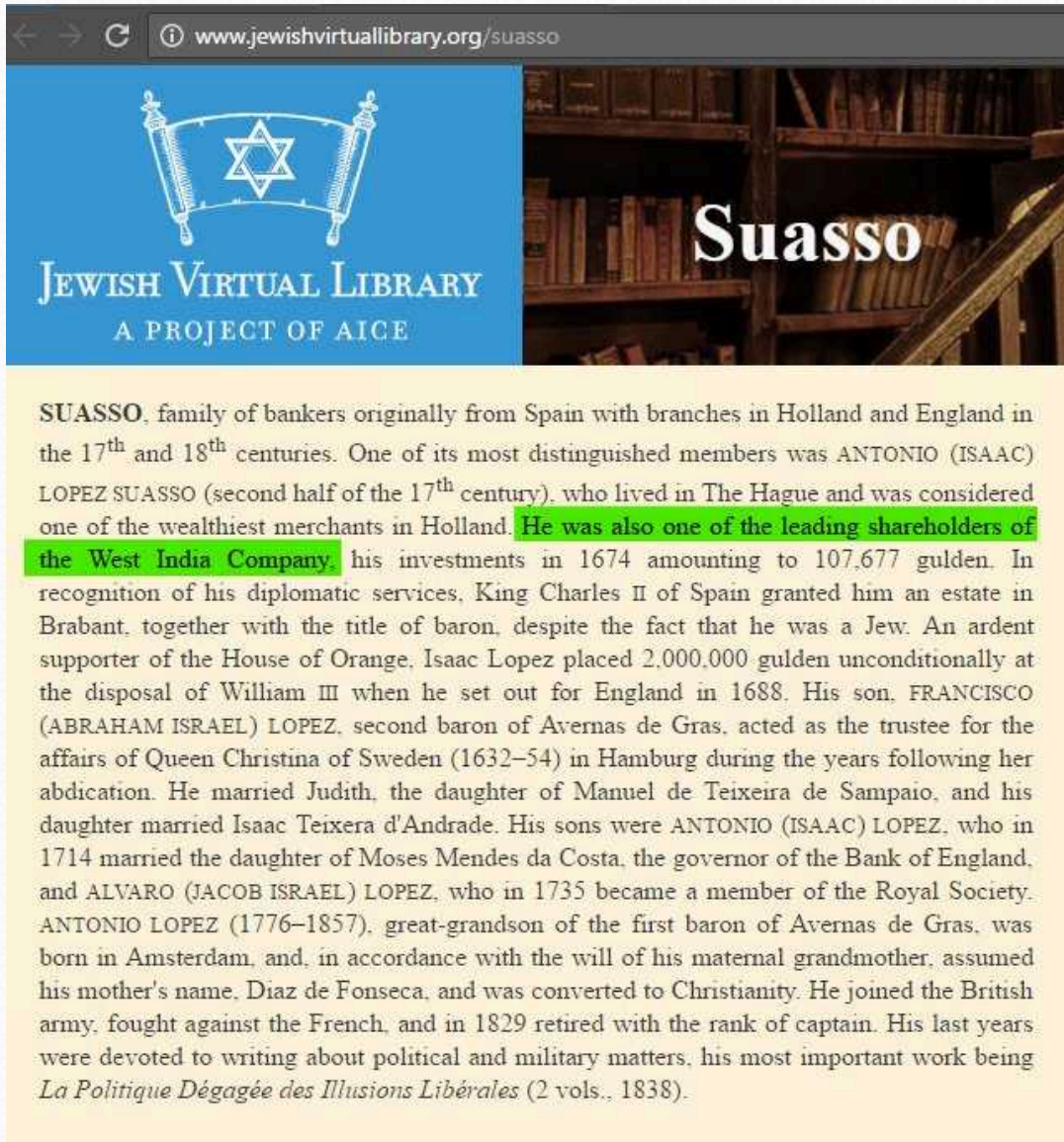
Now, let's move on to slavery in the American colonies.

We'll start with the Dutch West India Company and their most lucrative commodity, African slaves, because the 1st slave traders came out of this organization.

Oh look! It's #1 shareholder was a JEW!

Dutch West India Company

Due to the Peace of Westphalia the hijacking of Spanish ships was no longer allowed. Many merchants from Amsterdam and Zeeland decided to work with marine and merchants from Hamburg, Glückstadt (then Danish), England and other countries. In 1649, the WIC obtained a monopoly on gold and **enslaved** Africans in the kingdom of Accra (present-day Ghana). In 1662 there were contacts with the owners of the Asiento, which were obliged to deliver 24,000 **enslaved** Africans. In 1663 and 1664 the WIC sold more **enslaved** Africans than the Portuguese and English together.



www.jewishvirtuallibrary.org/suasso

Suasso

JEWISH VIRTUAL LIBRARY
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SUASSO, family of bankers originally from Spain with branches in Holland and England in the 17th and 18th centuries. One of its most distinguished members was ANTONIO (ISAAC) LOPEZ SUASSO (second half of the 17th century), who lived in The Hague and was considered one of the wealthiest merchants in Holland. He was also one of the leading shareholders of the West India Company, his investments in 1674 amounting to 107,677 gulden. In recognition of his diplomatic services, King Charles II of Spain granted him an estate in Brabant, together with the title of baron, despite the fact that he was a Jew. An ardent supporter of the House of Orange, Isaac Lopez placed 2,000,000 gulden unconditionally at the disposal of William III when he set out for England in 1688. His son, FRANCISCO (ABRAHAM ISRAEL) LOPEZ, second baron of Avernas de Gras, acted as the trustee for the affairs of Queen Christina of Sweden (1632–54) in Hamburg during the years following her abdication. He married Judith, the daughter of Manuel de Teixeira de Sampaio, and his daughter married Isaac Teixera d'Andrade. His sons were ANTONIO (ISAAC) LOPEZ, who in 1714 married the daughter of Moses Mendes da Costa, the governor of the Bank of England, and ALVARO (JACOB ISRAEL) LOPEZ, who in 1735 became a member of the Royal Society. ANTONIO LOPEZ (1776–1857), great-grandson of the first baron of Avernas de Gras, was born in Amsterdam, and, in accordance with the will of his maternal grandmother, assumed his mother's name, Diaz de Fonseca, and was converted to Christianity. He joined the British army, fought against the French, and in 1829 retired with the rank of captain. His last years were devoted to writing about political and military matters, his most important work being *La Politique Dégagée des Illusions Libérales* (2 vols., 1838).

Not only was the Dutch West India Company funded by a Jew, it was completely run by Jews in Brazil and Guyana. They owned all the slaves there, too.

His forthcoming book, a historical novel entitled "The Jewish Slave," follows an 18th-century Jewish merchant and his black slave as they investigate Dutch-owned plantations north of Brazil in the hope of persuading Jews to divest from the slave trade. In researching the book, van de Kamp discovered data that shocked him.

In one area of what used to be Dutch Guyana, 40 Jewish-owned plantations were home to a total population of at least 5,000 slaves, he says. Known as the Jodensavanne, or Jewish Savannah, the area had a Jewish community of several hundred before its destruction in a slave uprising in 1832. Nearly all of them immigrated to Holland, bringing their accumulated wealth with them.

Some of that wealth was on display last year in the cellar of Amsterdam's Portuguese Synagogue, part of an exhibition celebrating the riches of the synagogue's immigrant founders. Van de Kamp says the exhibition sparked his interest in the Dutch Jewish role in slavery, which was robust.



Rabbi Lody van de Kamp



www.bh.org.il/jewish-community-recife

Museum of the Jewish People

Recife, Brazil - African Slave Trade Run By Jews

BEIT HATFRUTBOT THE MUSEUM OF THE JEWISH PEOPLE

It was not until 1630, when the Dutch occupied Pernambuco, that the Crypto Jews of Recife began to experience some religious freedom. Pernambuco remained under Dutch rule for 24 years, until 1654. This was an important period in Jewish history in South America, as Brazil under Dutch rule was the only region during colonial times where Jews were allowed to practice their religion openly and establish an organized community. Its members were mainly Jews from Holland and Crypto Jews who had already been in Pernambuco under Portuguese rule.

Most Jews of Recife during this period were of Sephardic origin. The society they came to live in was similar to the society they came from in terms of style and language.

The Jews of Recife at this time were active as financiers, brokers, sugar exporters and suppliers of African slaves. Their congregation, Tzur Israel, maintained a synagogue, the religious schools Talmud Torah and Etz Chayim, and a cemetery.

But wait!

There's more!

Jews "fled" Brazil and showed up in New Amsterdam in 1654. Before that time, there were no any slaves in the colonies.

According to the terms of the capitulation protocol of January 26, 1654, Portugal decreed that Jewish settlers had three months to leave Brazil.

Approximately 150 Jewish families of Portuguese descent fled the Brazilian city of Recife, in the state of Pernambuco. By September, twenty-three of these refugees had established the first community of Jews in New Amsterdam.

Suppliers of African Slaves

Religious freedom

In 1657 Stuyvesant, who did not tolerate full religious freedom in the colony, and was strongly committed to the supremacy of the Dutch Reformed Church, refused to allow Lutherans the right to organize a church. When he also issued an ordinance forbidding them from worshipping in their own homes, the directors of the Dutch West Indies Company, of whom three were Lutherans, told him to rescind the order and allow private gatherings of Lutherans.

Freedom of religion was also tested when Peter Stuyvesant refused to allow Jewish refugees from Dutch Brazil to settle permanently in New Amsterdam (without passports) and join the existing community of Jews (with passports from Amsterdam). Stuyvesant attempted to have Jews "in a friendly way to depart" the colony. As he wrote to the Amsterdam Chamber of the Dutch West India Company in 1654 he hoped that "the deceitful race, — such hateful enemies and blasphemers of the name of Christ, — be not allowed to further infect and trouble this new colony." He referred to Jews as a "repugnant race" and "usurers", and was concerned that "Jewish settlers should not be granted the same liberties enjoyed by Jews in Holland, lest members of other persecuted minority groups, such as Roman Catholics, be attracted to the colony."

Jews ran the slave trade in Brazil from 1630-1654. These are the same Jews.
ref: <http://www.bh.org.il/jewish-community-recife>

www.bh.org.il/jewish-community-recife

Museum of the Jewish People

Recife, Brazil - African Slave Trade Run By Jews

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www.jewishgen.org/infofiles/BrazilianJewry.htm

Brazilian Jewry — A concise history

Dutch Occupation - 1624-1654

Mauritius, the prince of Nassau, was chosen to head the Dutch expedition. He was joined by about 200 Jews who saw in it a golden business opportunity. The Dutch soldiers succeeded in defeating the Portuguese and thus began the Dutch presence in what is today the state of Pernambuco in northeastern Brazil.

The Jews who came with the invading expedition and on subsequent trips, established a variety of businesses in New Holland, which is what the Dutch called their new territory.

Many became owners of sugar mills. However, sugar cane harvesting is very intensive labor and Brazilian Indians turned out to be unreliable workers. To find the necessary workers, the mill owners turned to Africa for slaves. The West Indies Company controlled the shipment of slaves because it owned the ships. But once on the ground in Brazil, Jews were responsible for the selling and buying of black slaves, often at prices that were four and five times what they had paid the West Indies Company for them.

One Dutch survey during those years listed the New Holland population as 12,703.

Of these, 2,800 were white and half of them were said to be Jews in the city of Recife. Most of the Jews who were merchants could be found on the Rua dos Judeus - street of the Jews. It was on this street that the first synagogue in the Western Hemisphere was built in 1630. It was called Kahal sur Israel, the rock of Israel. Its first rabbi was Isaac Aboab da Fonseca who came from Amsterdam to lead this congregation.

The Dutch occupation lasted 30 years, from 1624 to 1654.

In the Treaty of Guararapes following this war, the defeated Dutch were allowed to go home. While some 150 Jewish families chose to return to Amsterdam, many chose instead to move to other Dutch-controlled areas of the Western Hemisphere. They moved to Curacao, Dutch Guyana, Barbados, Bermuda and other islands of the Caribbean.

Some 23 of the Pernambuco Jews chose to travel to the then New Amsterdam, today's New York. Peter Stuyvesant was governor of New Amsterdam at the time of the arrival of the 23. He didn't like Jews and asked permission from the West Indies Company to expel them. He was, after all, an employee of the West Indies Company. He got back a letter from Amsterdam telling him to treat "our shareholders" with consideration. The English captured New Amsterdam in 1664. When this happened, these families swore allegiance to the British crown.

✂ Prior to this date, there were NO slaves in the English colonies. The only one that was recorded prior to this was an African slave owned by a free black man who was the 1st to win the right of ownership in a court of law.

Jews ran the slave trade in the Caribbeans, too.

Read on about the fleeing Jews from Brazil and the (((Spanish pirates))).

jamaica-gleaner.com/gleaner/20120708/cleisure/cleisure3.html

Jews And Plantation Slavery In The Caribbean

Published: Sunday | July 8, 2012 | 12:00 AM



Carolyn Cooper

As it turns out, Jewish people played an undeniable role in plantation slavery in Jamaica. Ironically, Jewish exiles in the strange lands of the so-called 'New' World were complicit in the process of enslaving Africans. Forced to sing King Alpha's song, Africans in the diaspora found consolation in the sacred book of the Jews. They created their own dub version of Jewish songs of lamentation.

The Jewish exile in the Caribbean enabled the transatlantic trade in enslaved Africans and the migration of waves of indentured labourers from Europe and Asia. This is the other half of the Jamaican Jewish story that must be told. 'Jack Mandora, mi no choose none.'

According to *The Caribbean: A History of the Region and Its Peoples*, Sephardic Jews outnumbered the Dutch in Curaçao and Suriname:

“In the seventeenth century, Curaçao emerged as an economic powerhouse based on legal and illegal commerce, not least the slave trade to Spanish America ... Another social factor in the Dutch colonies that was largely absent from the French Caribbean was the presence of mainly Sephardic Jews in Curaçao and Suriname, where they actually outnumbered the Dutch.”

The sob story that Jews from Brazil used when they made it to New Amsterdam (New York today) was that they were ransacked by Spanish pirates.

Isn't it ironic that they were Spanish pirates, but Jewish pirates. They simply cannot tell the truth.

THE JERUSALEM POST

OCTOBER 19 2017 | TISHRAI, 29, 5778 |

ARAB ISRAELI CONFLICT ISRAEL NEWS OPINION MIDDLE EAST DIASPORA GREEN ISRAEL

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Jerusalem Post > Diaspora >

JEWISH PIRATES OF THE CARIBBEAN

> Today in History: The first Jewish Olympics

BY GIL STERN STERN ZOHAR / APRIL 9, 2016 17:43

Ships called the 'Queen Esther,' the 'Prophet Samuel' and the 'Shield of Abraham' roamed the high seas.

In 1645 there were 1,630 "Portuguese" (a term then synonymous with Jews) living in Recife, Brazil, according to Dutch historian Franz Leonard Schalkwijk. In 1654, as is well-known, 23 of them escaped religious persecution by ship and arrived at the Dutch colony of New Amsterdam – today New York City. Where did the other refugees flee to? Some returned to Amsterdam, including Isaac Aboab de Fonseca, the first American rabbi, and Moses de Aguilar, the first American cantor. Others disembarked at the nearby Dutch Caribbean colony of Curaçao.

Less well-known is that some of the escaping Jews sought shelter in Jamaica, the luscious Caribbean island that was then the home to several hundred Jews and Bnei Anusim (descendants of Spanish and Portuguese Jews who converted to Roman Catholicism under compulsion).

Reference:
- <http://www.jpost.com/Magazine/Jewish-pirates-of-the-Caribbean-447397>
- <http://archive.is/4e43W>

Jewish Arrival to New Amsterdam 1654

Some of the Jews of Recife took refuge in Serido, a town in the Brazilian interior, while others converted and lived as Christians or as crypto-Jews. The Portuguese allowed the Jews some rights as Dutch citizens and numerous Jews succeeded in emigrating from South America. Their journeys were treacherous and the groups faced storms and pirates. Many went to the Dutch Islands of St. Thomas, Curaçao and Barbados or the British colonies in Jamaica or Surinam where they established new communities.

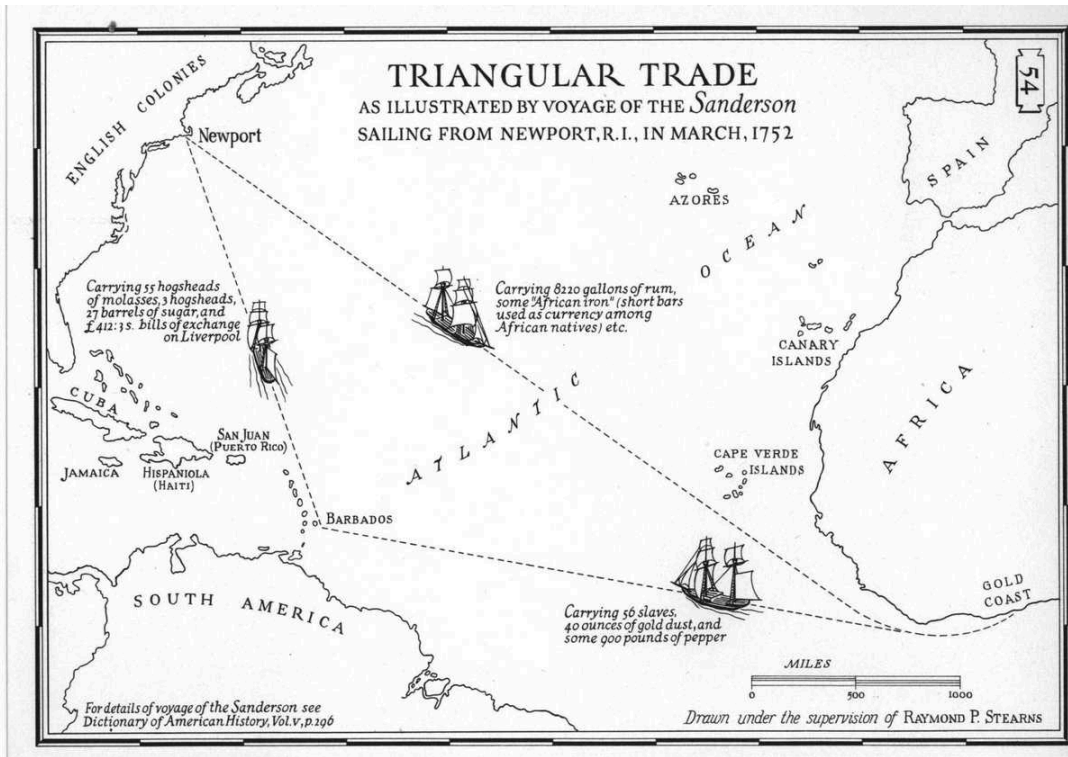
* * * * *

In 1654 a group of 23 Jews sailed on the *Saint Catherine*. Their original destination was the Caribbean but the Spanish thwarted their landing and they sailed on, arriving in New Amsterdam in September of that year.

Peter Stuyvesant, the governor of New Amsterdam, tried to expel the Recife Jews as soon as they arrived, calling them a "deceitful race" and "the hateful enemies and blasphemers of the name of Christ." He warned that the Jews would bring harm the new colony.

I'm going to take a break now. Since my last post was in the New England area, I'm going to come back and continue with Rhode Island.

Rhode Island was the North America point of the Transatlantic triangle, and where a large population of Jews lived.



Let's look at the Rhode Island's founder.

His name was Roger Williams. He was also Rhode Island's 1st governor, and he founded

((Newport))) (more on Newport later).



Roger Williams

FAMILY ASSOCIATION

Incorporated January 30, 1906

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Roger Williams	Genealogy	Online Catalog	Resources	Travel Info	Association News	Address Unknown	Help Wanted

Roger Williams ... A Brief Biography

ROGER WILLIAMS was born in London, circa 1603, the son of James and Alice (Pemberton) Williams. James, the son of Mark and Agnes (Audley) Williams was a **merchant Tailor**, (an importer and trader) and probably a man of some importance. His will, proved 19 November 1621, left, in addition to bequests to his "loving wife, Alice," to his sons, Sydrach, Roger and Robert, and to his daughter Catherine, money and bread to the poor in various sections of London.

The will of Alice (Pemberton) Williams was admitted to probate 26 January 1634. Among other bequests, she left the sum of Ten Pounds yearly for twenty years to her son, Roger Williams, "now beyond the seas." She further provided that if Roger predeceased her, "what remaineth thereof unpaid ... shall be paid to his wife and daughter. ..." Obviously, by the time of her death, Roger's mother was aware of the birth in America in 1633 of her grandchild, Mary Williams.

Roger's youth was spent in the parish of "St. Sepulchre's, without Newgate, London." While a young man, he must have been aware of the numerous burnings at the stake that had taken place at nearby Smithfield of so-called Puritans or heretics. This probably influenced his later strong beliefs in civic and religious liberty.

During his teens, Roger Williams came to the attention of Sir Edward Coke, a brilliant lawyer and one-time Chief Justice of England, through whose influence he was enrolled at Sutton's Hospital, a part of Charter House, a school in London. He next entered Pembroke College at Cambridge University from which he graduated in 1627. All of the literature currently available at Pembroke to prospective students mentions Roger Williams, his part in the Reformation, and his founding of the Colony of Rhode Island. At Pembroke, he was one of eight granted scholarships based on excellence in Latin, Greek and Hebrew. Pembroke College in Providence, once the women's college of Brown University, was named after Pembroke at Cambridge in honor of Roger Williams.



Drypoint etching, 1936, by Arthur W. Heintzelman, commemorating the Tercentenary of the founding of Rhode Island by Roger Williams. Courtesy of Roger Williams University Archives.

In the years after he left Cambridge, Roger Williams was Chaplain to a wealthy family, and on 15 December 1629, he married MARY BARNARD at the Church of High Laver, Essex, England. Even at this time, he became a controversial figure because of his ideas on freedom of worship. And so, in 1630, ten years after the Pilgrims landed at Plymouth, Roger thought it expedient to leave England. He arrived, with Mary, on 5 February 1631 at Boston in the Massachusetts Bay Colony. Their passage was aboard the ship *Lyon* (Lion).

He preached first at Salem, then at Plymouth, then back to Salem, always at odds with the structured Puritans. When he was about to be deported back to England, Roger fled southwest out of the Massachusetts Bay Colony, was befriended by local Indians and eventually settled at the headwaters of what is now Narragansett Bay, after he learned that his first settlement on the east bank of the Seekonk River was within the boundaries of the Plymouth Colony. Roger purchased land from the Narragansett Chiefs, Canonicus and Miantonomi and named his settlement Providence in thanks to God. The original deed remains in the Archives of the City of Providence. READ ABOUT MARGARET'S ROCK

Roger Williams made two trips back to England during his lifetime. The first in June or July 1643 was to obtain a Charter for his colony to forestall the attempt of neighboring colonies to take over Providence. He returned with a Charter for "the Providence Plantations in Narragansett Bay" which incorporated Providence, Newport and Portsmouth. During this voyage, he produced his best-known literary work -- *Key into the Languages of America*, which when published in London in 1643, made him the authority on American Indians.

On his return, Roger Williams started a trading post at Cocomuscussoc (now North Kingstown) where he traded with the Indians and was known for his peacemaking between the neighboring colonists and the Indians. But again colony affairs interfered, and in 1651 he sold his trading post and returned to England with John Clarke (a Newport preacher) in order to have the Charter confirmed. Because of family responsibilities, he returned sometime before 1654. John Clarke finally obtained the Royal Charter from Charles II on 8 July 1663, thereby averting further trouble with William Coddington and some colonists at Newport, who had previously obtained a charter for a separate colony.

Roger Williams was Governor of the Colony 1654 through 1658. During the later years of his life, he saw almost all of Providence burned during King Philip's War, 1675-1676. He lived to see Providence rebuilt. He continued to preach, and the Colony grew through its acceptance of settlers of all religious persuasions. The two volumes of the correspondence of Roger Williams recently published by the Rhode Island Historical Society, Glenn W. LaFantasie, Editor, present an excellent picture of his philosophy and personality. Unfortunately, there was no known painting made of him during his lifetime, although many artists and sculptors have portrayed him as they envision him.

Roger and Mary (Barnard) Williams were the parents of six children, all born in America:

Rhode Island / Founders

Roger Williams




Roger Williams (1603?-1683) was a religious dissenter and the founder of Rhode Island (1636). During his fifty years in New England, **Williams** was a staunch advocate of religious toleration and separation of church and state.

📄 [Roger Williams - Facts & Summary - HISTORY.com](http://www.history.com/topics/roger-williams)
www.history.com/topics/roger-williams


Let's look deeper into Roger Williams.

Hmm... He brought ZIONISM to the Colonies, and Rhode Island was founded for religious freedom.

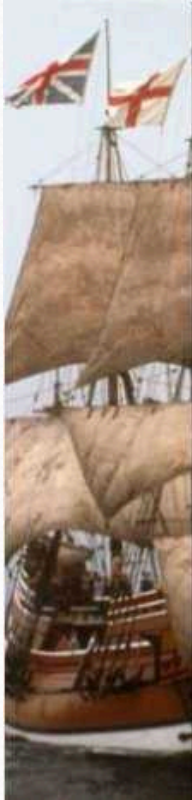


Puritan "Rebels"

- 📌 Young, popular minister in Salem.
 - Argued for a full break with the Anglican Church.
 - Condemned MA Bay Charter.
 - Did not give fair compensation to Indians.
 - Denied authority of civil govt. to regulate religious behavior.
- 📌 1635 → found guilty of preaching *newe & dangerous opinions* and was exiled.



Roger Williams



Rhode Island

- 🦋 1636 → Roger Williams fled there.
 - MA Bay Puritans had wanted to exile him to England to prevent him from founding a competing colony.
 - Remarkable political freedom in Providence, RI
 - Universal manhood suffrage → later restricted by a property qualification.
 - Opposed to special privilege of any kind → freedom of opportunity for all.
- 🦋 RI becomes known as the "Sewer" because it is seen by the Puritans as a dumping ground for unbelievers and religious dissenters → More liberal than any other

Roger Williams



Father of American Church-State Separation

*Roger Williams (1603-1684) of Rhode Island was a theologian and preacher in Massachusetts Bay Colony when he was exiled for protesting mandatory church tributaries and oaths of allegiance to the King and to God. He founded Providence in 1636 with other Separatists and penned *The Bloudy Tenet of Persecution* in 1644 and *The Bloudy Tenet Yet More Bloudy* in 1652.*

RHODE ISLAND

- Founded by Roger Williams and Anne Hutchinson
 - Williams was a young, liberal Puritan minister that preached any citizen should be able to practice whatever religion they choose
 - Believed in separation of church and state
 - Hutchinson was a well-educated, articulate woman who charged all Puritan ministers of preaching falsely
 - Believed she was directly inspired by the Holy Sprit
 - This did not make her popular with most Puritans
 - Put on trial for sedition and banished from the Massachusetts Bay colony
- Both wanted to create a society based on true religious toleration

Rhode Island mounted THOUSANDS of Transatlantic voyages.

THE RISE OF CHRISTIAN ZIONISM

The rise of Christian Zionism, more properly called Restorationism, began with the Pietistic Protestants of Sixteenth Century England. It gained momentum and acceptance with the rise of the Puritans to power in the Seventeenth Century. The whole movement was aided greatly by the publication of the King James Version of the Bible in 1611.

The Puritan influence was felt not only in England, but also in early America. In time, many religious, political and literary figures arose and began to promote the restoration of the Jewish people to their land. In the US, Roger Williams (1604-1683), founder of Rhode Island, was greatly burdened by the plight of the Jews and wrote in their defense. In 1825, even President Adams declared, "I really wish the Jews again in Judea, and independent nation..."

www.brown.edu/Facilities/John_Carter_Brown_Library/exhibitions/jcbexhibit/Pages/exhibSlavery.html

THE JOHN CARTER BROWN LIBRARY

EXHIBITION

Slavery and Justice

Selected Sources from the John Carter Brown Library

Africans in Colonial New England

> Slavery and the Slave Trade in Rhode Island

The Brown Family and the Slave Trade: The Voyage of the Sally

Brown University

Anti-Slavery

Legacies

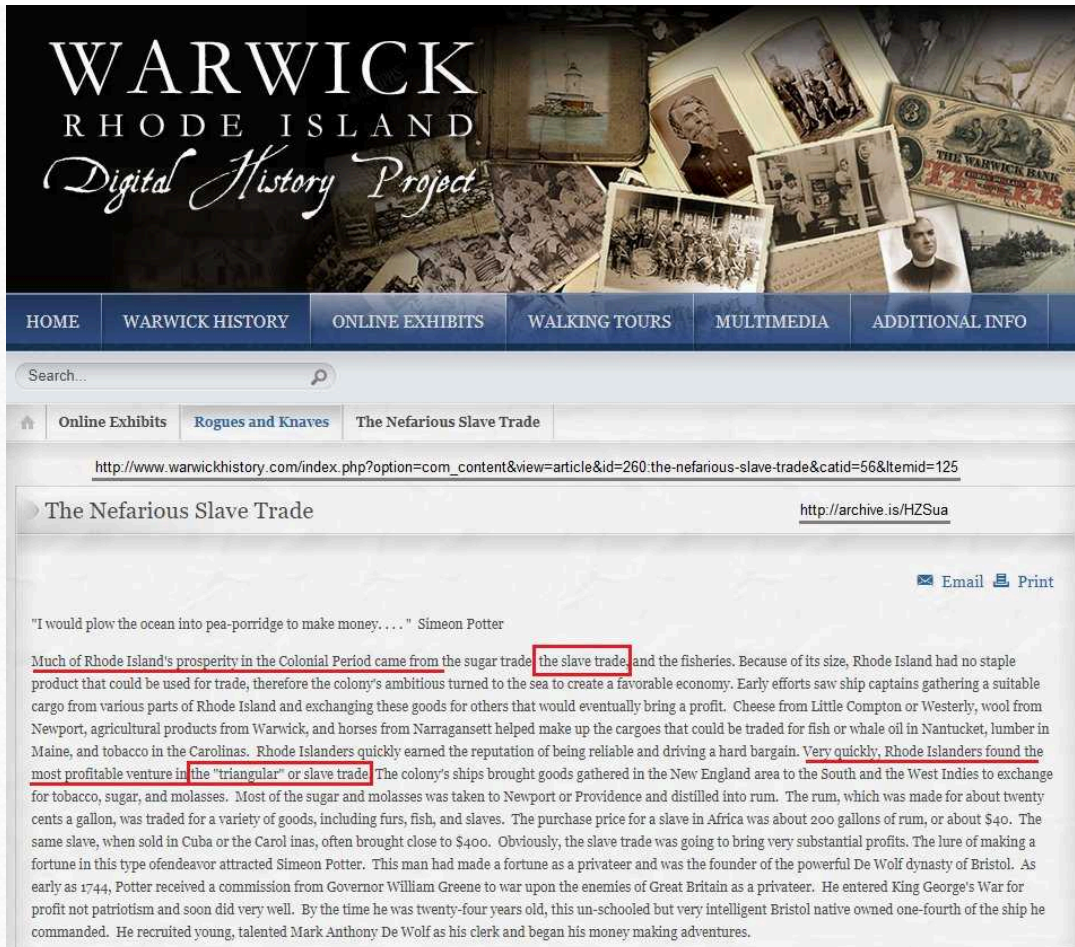
Exhibition Home

Slavery and the Slave Trade in Rhode Island

Rhode Island played a leading role in the transatlantic slave trade. Not only did Rhode Islanders have slaves—they had more per capita than any other New England state—but they also entered with gusto into the trade. By the close of the eighteenth century, Rhode Islanders had mounted at least a thousand voyages from Africa to the Americas.

Slavery in North America, however, never achieved the scale that it did in the Caribbean or South America. Of the approximately twelve million Africans transported to America by the mid-nineteenth century, six hundred thousand (or 5 %) came to mainland North America, and about one hundred thousand (or 1%) were carried in Rhode Island ships.

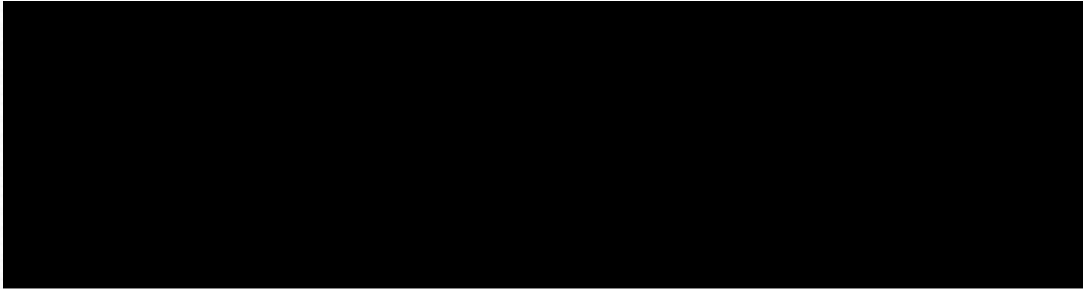
Here's more information on the Transatlantic triangle trade in Rhode Island and it's hottest commodity - African slaves.



The screenshot shows the Warwick Rhode Island Digital History Project website. The header features the project name in a stylized font over a collage of historical images. A navigation menu includes Home, Warwick History, Online Exhibits, Walking Tours, Multimedia, and Additional Info. Below the menu is a search bar and a breadcrumb trail: Home > Online Exhibits > Rogues and Knaves > The Nefarious Slave Trade. The URL is http://www.warwickhistory.com/index.php?option=com_content&view=article&id=260-the-nefarious-slave-trade&catid=56&Itemid=125. The article title is "The Nefarious Slave Trade" with a link to <http://archive.is/HZSua>. There are "Email" and "Print" icons. The text begins with a quote: "I would plow the ocean into pea-porridge to make money..." Simeon Potter. The main text discusses Rhode Island's colonial economy, mentioning the sugar trade, the slave trade, and the fisheries. It details how Rhode Islanders traded goods like cheese, wool, and agricultural products for fish and whale oil, and then used these to trade for tobacco and molasses in the South and West Indies. It also mentions Simeon Potter's role as a privateer and his involvement in the slave trade.

Let's take a look at who lived in Rhode Island.

Aaron Lopez, a converso Jew, among other influential Jews. He was one of the most prominent slave trader. There are a lot of names here I need to research.



-
Lopez, Aaron, 1731-1782

Aaron Lopez Papers

1752-94, 1846, 1852, 1953

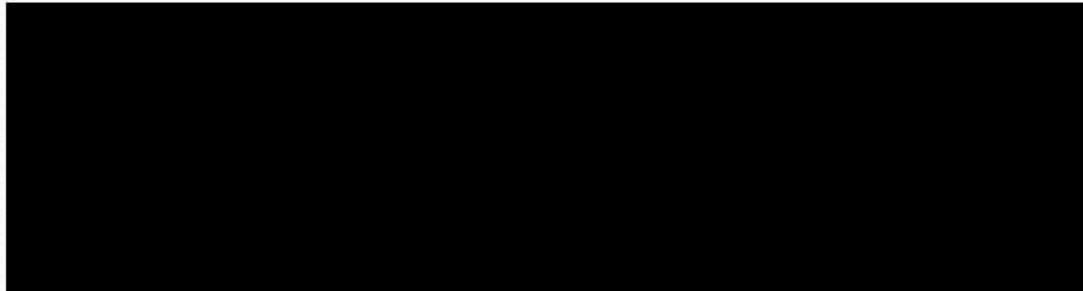
Aaron Lopez (1731-1782) was a Jew of the Converso (converted) community of Portugal. In order to freely practice Judaism, he and his family left Portugal and relocated to British North America settling in Newport, Rhode Island and later, Massachusetts. He began a successful mercantile business and eventually became a key supplier of the American revolutionary forces. The collection contains numerous shipping records along with correspondence and accounts with merchants, mercantile families and firms including Henry Lloyd of Boston, Henry Cruger of Bristol, George Hayley of London, William Stead of Sheffield and New Bedford whaler Joseph Rotch. The collection contains manifests, mercantile accounts, notations, correspondence and inventories of estates for several of the children of Aaron Lopez.

The collection is in English, Portuguese, Spanish, French and some Hebrew/Yiddish.

7 linear feet (14 manuscript boxes)

P-11

American Jewish Historical Society



Aaron Lopez, a Jew, ran one of the largest slave trading operations in North America.

Finally, Conneau states that gamblers were the fifth principle to the evolution to slavery. This however, was evident after the introduction of Europeans. The gamblers mainly focused on trading for their own personal gain, which will be discussed later. Nonetheless, Africans take chances on selling each other in order to try to make their life situation better. A primary example of this is the selling of a handicapped child in order for the father to buy a new wife in hopes of having a 'normal' offspring."¹⁴⁴

African tribal chiefs, in cahoots with international slave merchants, dominated the slave trade. One shipping magnate, in particular, Aaron Lopez, owned and operated at least 50% of the slave trade vessels involved in the Transatlantic slave trade. Lopez fought tooth and nail against America's founders who were intent upon eradicating slavery in America.



Aaron Lopez

The historical record memorialized Aaron Lopez' importance to the economy of slavery. It was Lopez and his colleagues, Arabs and African warlords, who were directly and mostly responsible for the brutality and inhumanity directed at millions of Africans. Historians know of Aaron Lopez' involvement because he signed bills of landing, port clearances and penned other receipts, all of which documented his dominant role in the slave trade. Lopez owned or controlled more than 80 sailing vessels. He was an important public figure in Newport, Rhode Island, no doubt because of his connections and wealth. Recall that it was Rhode Island that had refused to join the union of the colonies and was, therefore, targeted by Muslim leaders to be their point of operation in the Americas. Lopez was a philanthropist in Newport, often financing projects that furthered his dreams. For example, he established the beautifully designed Touro Synagogue, the oldest Jewish synagogue in America.¹⁴⁵

Aaron Lopez, a slave trading Jew, operated 50% of the slave trading vessels in the Transatlantic trade.

I've accounted for 63 of his ships.

Aaron Lopez Slave Ships

Ship Type: Brigantines

- 1 Abigail
- 2 Africa
- 3 Ann
- 4 Apollo
- 5 Caecelia
- 6 Charlotte
- 7 Diana
- 8 Fox
- 9 Greyhound

Ship Type: Schooners

- 10 Active
- 11 Betsey-Ann
- 12 Eleanor
- 13 Gaspee
- 14 Hopestill
- 15 Mary
- 16 Nancy
- 17 Ranger
- 18 Roby
- 19 Sally
- 20 Susannah & Sarah
- 21 Two Brothers

Ship Type: Ships

- 22 Affrica
- 23 America
- 24 Ann
- 25 Clarissa
- 26 Cleopatra
- 27 Francis
- 28 Friendship
- 29 Hop
- 30 Jacob
- 31 Nancy
- 32 New York
- 33 Ocean
- 34 Peter & Ann
- 35 Pitt

Ship Type: Sloops

- 36 Abigail
- 37 Betsey
- 38 Charleston
- 39 Cupid
- 40 Dolphin
- 41 Draper
- 42 Endeavor
- 43 Fanny
- 44 Florida
- 45 Friendship
- 46 George
- 47 Greyhound
- 48 Hope
- 49 Industry
- 50 John
- 51 Kingfisher
- 52 Mary
- 53 Peggy
- 54 Priscilla
- 55 Ranger
- 56 Reliance
- 57 Richmond
- 58 Sally
- 59 Speedwell

**CENTER
of JEWISH
HISTORY**

AJHS | American Jewish
Historical Society

reference: <http://findingaids.cjh.org/AaronLopez.html>

Ship Type: Snows

60. Flora
61. Deborah
62. Hero
63. Joseph

Some of Aaron Lopez' best friends were ship builders. Jews say these 2 were anti-slavery. If so, were they building ships for slave traders?

By 1765, Joseph Rotch established business holdings in Bedford Village (New Bedford c. 1787), Massachusetts, and in 1767 his sons Joseph Jr. and Francis relocated there to manage the Bedford Village portion of the Rotch empire. William Rotch ran the family operation out of Nantucket. The Dartmouth was constructed in Bedford Village and launched when construction was complete in 1767. The construction of the Dartmouth put Bedford Village on the map and established it as a leading ship building community. The Dartmouth was a good-sized ship for an American vessel of the period and served as a cargo carrying workhorse for the whaling industry. Full-rigged ships, such as the Dartmouth, usually did not engage in the physical hunting and killing of whales. Instead, they served as support and cargo carrying vessels. During this time period, most actual American whaling vessels were sloops, brigs, or schooners.



William Rotch



Joseph Rotch

Oh LOOK!

The cornerstone of the oldest synagogue in America was laid by Aaron Lopez, a SLAVE TRADER.

Oh! And it was built by his SLAVES!



Touro Synagogue Interior

Touro Synagogue was designed by noted British architect and Rhode Island resident [Peter Harrison](#) and is considered his most notable work. The interior is flanked by a series of twelve Ionic columns supporting balconies which signify the twelve tribes of ancient Israel, and each column is carved from a single tree. The building is oriented to face east toward Jerusalem. The ark containing the Torah is on the east wall; above it is a mural representing the Ten Commandments in Hebrew which was painted by Newport artist [Benjamin Howland](#).

The Touro Synagogue was built from 1759 to 1763 for the Jeshuat Israel congregation in Newport under the leadership of Cantor (Chazzan) Isaac Touro.

The cornerstone was laid by [Aaron Lopez](#), a philanthropist and merchant in Newport involved in the spermaceti candlemaking business, [slave trade](#), and

other commercial ventures. The Jeshuat Israel congregation itself dates back to 1658 when 15 Spanish and Portuguese Jewish families arrived, probably from the [West Indies](#), and many settled near [Easton's Point](#).^[*citation needed*] The synagogue was formally dedicated 2 December 1763. Other notable leaders include [Abraham Pereira Mendes](#) and [Henry Samuel Morais](#) (1900–01).



NOI Research Group added 3 new photos.

June 5, 2015 · 🌐

A Synagogue Built By Slaves: The Touro Synagogue is a 1763 synagogue in Newport, Rhode Island, that is the oldest synagogue building still standing in the United States, the oldest surviving Jewish synagogue building in North America, and the only surviving synagogue building in the U.S. dating to the colonial era.

goo.gl/6wDHvk

slaves, owned by the members of the congregation, worked on the building. I find in the old ledger kept by the builder, Mr. John Stevens, that his negro, Zingo, took part in the building of the edifice, and another prominent character was a negro owned by a Mrs. Samford—his name was Malbo; another negro, named George, owned by a Mr. John Brown, also did work on the building. I find also that the following parties figured prominently in the old ledger, in furnishing the material for the building: Jacob Rod. Reveira, Moses Levy, Isaac Hart, Jacob Isaac, Aaron Lopez, Napt Hart. To give a full account of the items would require more time than I have just now. Some day I hope to have it



I have more information on this Touro synagogue. It has to do with George Washington.

First, let's look at the biggest slave trading family in North America. They were Jews, as well.



The DeWolf Family

The Largest Slave Trading Family in U.S. History



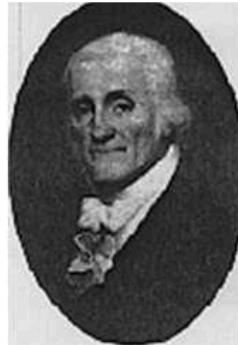
Mark Antony DeWolf
&
Abigail Potter



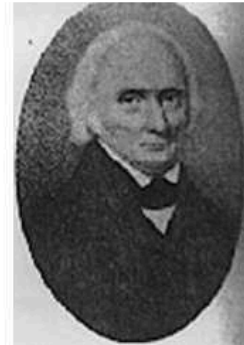
James deWolf ("Captain Jim")



William deWolf



Charles deWolf



John deWolf ("Farmer John")

James DeWolf William DeWolf Charles DeWolf John Dewolf

Aaron Lopez wasn't the only Jew in Rhode Island trading slaves.

The Jewish DeWolf family was the LARGEST slave trading family in HISTORY.

Filmmaker Uncovers Her Family's Shocking Slave-Trading History, Urges Americans to Explore Own Roots

Sunday, December 01, 2013

By Amy Goodman, Democracy Now! | Video Interview

As we continue our conversation on slavery, we are joined by a woman who uncovered that her ancestors were the largest slave-trading family in U.S. history. Katrina Browne documented her roots in the film, *Traces of the Trade: A Story from the Deep North*, which revealed how her family, based in Rhode Island, was once the largest slave-trading family in U.S. history. After the film aired on PBS in 2008, Browne went on to found the Tracing Center on Histories and Legacies of Slavery. We speak to Browne and Craig Steven Wilder, author of the new book, *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities*.

KATRINA BROWNE: One day my grandmother traced back. I was in seminary when I got a booklet in the mail that she wrote for all her grandchildren. She shared our family history—all the happy days. She also explained that the first DeWolf, Mark Anthony, came to Bristol as a sailor in 1744. And then she wrote, "I haven't stomach enough to describe the ensuing slave trade!"

What hit me hard was the realization that I already knew this—knew, but somehow buried it along the way. What no one in my family realized was that the DeWolfs were with the largest slave-trading family in U.S. history. They brought over 10,000 Africans to the Americas in chains. Half a million of their descendants could be alive today.

<http://archive.is/Mjrii>

More on the Jewish slave trading family, the DeWolfs.



Mark Anthony DeWolf and Abigail (Potter) DeWolf
Parents of James DeWolf

Jews claim they were not Jews, yet many scholars and historians have agreed that they were indeed Jews.

De Wolf Family: From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers de Wolf⁶⁴ who were considered "the most active slave traders in Bristol."⁶⁵ The Jewish historians have not explicitly identified the de Wulfs as members of their "race" though others have traced them to apparently Jewish mots. In James Pope-Hennessy's, *Sins of the Fathers: A Study of the Atlantic Slave Traders 1441-1807*, he states the following:

Miss Abigail married one of her brother's supercargoes, Marc Antoine de Wolfe, a Jew from the French island of Guadeloupe. De Wolf settled down in his wife's home town of Bristol, Rhode Island, and sent several of their eight sons into the slave trade.⁶⁶

The most famous of these, James de Wolf, was tried before a Newport grand jury in 1791, and found guilty of murder for having thrown into the sea a Black woman who had contracted small-pox while on board his ship. By the time the verdict was reached he had already left the state and was later elected to the United States Senate.

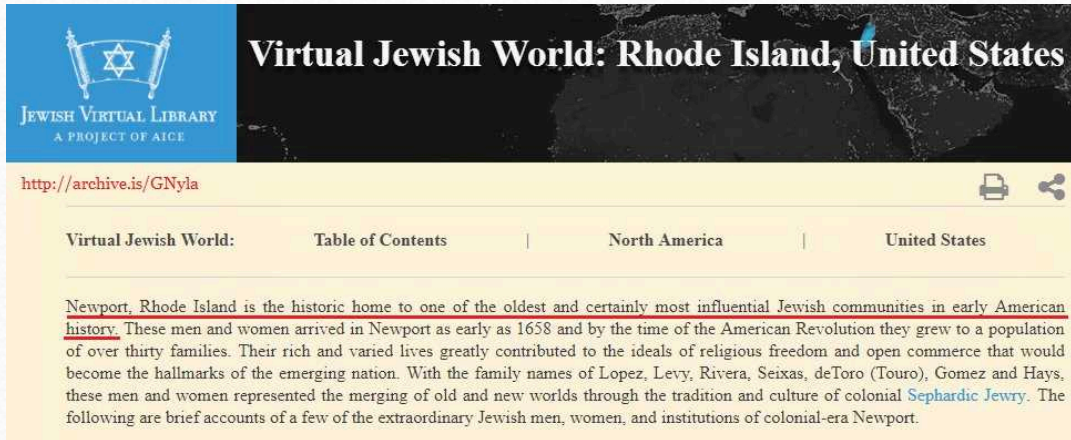
James DeWolf of Bristol, Rhode Island (1764-1837) was a United States senator and a wealthy merchant who, at the time of his death, was reported to be the second richest person in the country.

He was also the leading slave trader in the history of the United States.

Over fifty years and three generations, from 1769 to 1820, James DeWolf and his extended family brought approximately 12,000 enslaved Africans across the Middle Passage, making the DeWolf¹ family our nation's most successful slave-trading family.

Newport, Rhode Island was the epicenter of the Transatlantic triangle slave trade.

Coincidentally, the oldest and most influential Jewish communities in early American history was in Rhode Island.



The screenshot shows a webpage titled "Virtual Jewish World: Rhode Island, United States". The page header includes the logo for the Jewish Virtual Library, a project of AICE, and the title. Below the header is a navigation menu with links for "Virtual Jewish World:", "Table of Contents", "North America", and "United States". The main content area features a paragraph of text about the Jewish community in Newport, Rhode Island, with the first sentence underlined in red. The text reads: "Newport, Rhode Island is the historic home to one of the oldest and certainly most influential Jewish communities in early American history. These men and women arrived in Newport as early as 1658 and by the time of the American Revolution they grew to a population of over thirty families. Their rich and varied lives greatly contributed to the ideals of religious freedom and open commerce that would become the hallmarks of the emerging nation. With the family names of Lopez, Levy, Rivera, Seixas, deToro (Touro), Gomez and Hays, these men and women represented the merging of old and new worlds through the tradition and culture of colonial Sephardic Jewry. The following are brief accounts of a few of the extraordinary Jewish men, women, and institutions of colonial-era Newport."

Back to George Washington, as I said I would discuss his connection to the Touro synagogue in Rhode Island.

I found information that shows George wrote a letter to the synagogue and wondered why it was so

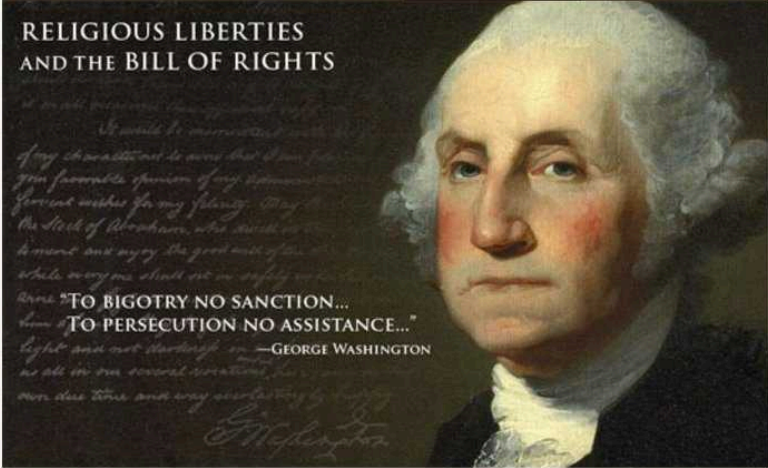
important.

TOURO SYNAGOGUE

NATIONAL HISTORIC SITE



*America's Oldest Synagogue
Loeb Visitors Center
Colonial Burial Ground*

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Congregation Jeshuat Israel
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RELIGIOUS LIBERTIES AND THE BILL OF RIGHTS

"...TO BIGOTRY NO SANCTION... TO PERSECUTION NO ASSISTANCE..."
—GEORGE WASHINGTON

George Washington and his Letter to the Jews of Newport

The original of Washington's Letter to the Hebrew Congregations of Newport, Rhode Island is small in size, but its impact on American life is immense. In 340 well-chosen words, the Letter reassures those who had fled religious tyranny that life in their new nation would be different, that religious "toleration" would give way to religious liberty, and that the government

George Washington and his Letter to the Jews of Newport

The original of Washington's Letter to the Hebrew Congregations of Newport, Rhode Island is small in size, but its impact on American life is immense. In 340 well-chosen words, the Letter reassures those who had fled religious tyranny that life in their new nation would be different, that religious "toleration" would give way to religious liberty, and that the government would not interfere with individuals in matters of conscience and belief. Quoting the Bible's Old Testament, Washington writes,

"every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid."

He continues:

For happily the Government of the United States gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.¹

When he wrote this particular letter in August of 1790, the new President must have been aware of the effect it would have on the fledgling nation. He could not have known the extent of its influence today. The history behind Washington's Letter not only gives us an understanding of the values of the early colonists and our Founding Fathers, but also insight into two fundamental tenets of American democracy: the separation of church and state, and the right of individuals to believe in and practice their religion.

Washington comes to Newport, Rhode Island

On the morning of August 17th, 1790 George Washington arrived in Newport, Rhode Island. He was accompanied by Secretary of State Thomas Jefferson, Governor George Clinton of New York, U.S. Supreme Court Justice John Blair of Virginia, and U.S. Congressman William Loughton Smith of South Carolina.

References: <http://www.tourosynagogue.org/history-learning/gw-letter>
<http://archive.is/AJC6B>

www.mountvernon.org/digital-encyclopedia/article/touro-synagogue/

Touro Synagogue

🏠 DIGITAL ENCYCLOPEDIA TOURO SYNAGOGUE



On August 18, 1790, congregants of the Touro Synagogue of Newport, Rhode Island, warmly welcomed **George Washington** to both their place of worship and their city. Washington's letter of response to the synagogue, delivered on the same day, has become famous for reinforcing the ideal of religious liberty in American life. Washington promised the synagogue more than mere religious tolerance, explaining that "It is now no more that toleration is spoken of as if it were the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights." The letter continued with the promise that "the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support."¹

Washington asserted that every religious community in the United States would enjoy freedom of worship without fear of interference by the government. Washington had already developed a strong reputation for upholding ideals of religious liberty before writing the Touro letter. As a result, his commitment to freedom of practice prompted other religious communities to seek his affirmation. In May 1790, for example, a Jewish congregation in Savannah, Georgia, wrote to Washington with strong praise: "Your unexampled liberality and extensive philanthropy have dispelled that cloud of bigotry and superstition which has long, as a veil, shaded religion . . . enfranchised us with all the privileges and immunities of free citizens, and initiated us into the grand mass of legislative mechanism."²

Jewish leaders in New York, inspired by Savannah's initiative, sent a letter to Philadelphia, Richmond, Virginia, Charleston, South Carolina and Newport, Rhode Island in late June 1790, attempting to organize a joint letter to send to Washington. Moses Seixas, a prominent leader of the Newport Jewish community, responded: "as we are so small in number, it would be treating the Legislature and other large Bodies in this State, with a great degree of indelicacy, for us to address the President of the United States previous to any of them."³ Seixas considered it unwise for the Jewish groups to address Washington as President, since the state had not technically acknowledged him as such; Rhode Island had only ratified the Constitution on May 29, 1790.

When George Washington first toured New England in 1789, he did not visit Rhode Island because of the state's lack of ratification. However, Washington immediately planned a tour of Rhode Island for August 1790 once the Constitution was approved. On August 18, 1790, Seixas, speaking as the warden of Congregation Yeshuat Israel, welcomed Washington to the Touro synagogue by proclaiming, "Permit the children of the Stock of Abraham to approach you with the most cordial affection and esteem for your person & merits—and to join with our fellow Citizens in welcoming you to New Port."⁴

<http://archive.is/jrxoS>

When my interest was piqued about George Washington's letter to the Touro synagogue in Rhode Island, I started looking into the names.

The synagogue's leader was Moses Seixas, and he had slave trading family in the Carolinas. Remember, Washington has slaves.

Washington, Jefferson, and the others had a second agenda as well. Twelve amendments to the Constitution had been proposed in the Congress. The third amendment addressed the issue of freedom of religion and of the press. Congress passed and sent all twelve amendments to the states for ratification on September 25, 1789. State legislatures were required to consider the amendments one by one and ratify them individually. Over a period of months, the state legislatures sent the amendments back to Congress, ratifying some and disapproving others. On December 15, 1791, Virginia approved ten of the twelve proposed amendments and became the tenth and last state required to do so before the amendments became law. The first two proposed amendments had been rejected by three-quarters of all the states and could not be adopted. Therefore, the original Third Amendment, prohibiting the establishment of a state religion and ensuring freedom of the press, became the newly ratified First Amendment. Virginia, Massachusetts, Connecticut and Georgia were still debating the amendments in August of 1790 when the President visited Newport.

Citizens of Newport address their new President:

We now behold a government, erected by the Majesty of the People ...

Washington and his group were greeted by Newport's leading citizens and representatives from the many religious denominations present in the city, including the Jews. Included in the throng that greeted Washington may have been some of Newport's slaves, for individuals of African descent made up one-quarter to one-third of Newport's population during the colonial period. Politicians, businessmen, and clergy read letters of welcome to the President. Among them was Moses Seixas, one of the officials of Yeshuat Israel, the first Jewish congregation in Newport. The address read by Seixas was an elegant expression of the Jewish community's delight in Washington as leader and in a democratic government. Seixas wrote:

Deprived as we heretofore have been of the invaluable rights of free Citizens, we now (with a deep sense of gratitude to the Almighty disposer of all events) behold a Government, erected by the Majesty of the People—a Government, which to bigotry gives no sanction, to persecution no assistance—but generously affording to All liberty of conscience, and immunities of Citizenship: deeming every one, of whatever Nation, tongue, or language, equal parts of the great governmental Machine...4

A few days after leaving Newport, the President wrote to the citizen groups who had addressed him at Newport, thanking them for their hospitality and graciousness. First among them was his letter to the Jews. More than simple courtesy, the letter reflected the policy of the new government toward those whose religious beliefs were perceived as different. Washington echoed Seixas' phrase "which to bigotry gives no sanction, to persecution no assistance," thus confirming the sentiments expressed in the Seixas letter. The President's words also helped to define the role of the Federal government in matters of conscience.

References: <http://www.tourosynagogue.org/history-learning/gw-letter>
<http://archive.is/AJC6B>

Moses Seixas of the Rhode Island synagogue that George Washington wrote had family in the Carolinas.

Here's Abraham Seixas. He was a slave trading AUCTIONEER.

Wanted on Hire,
For twelve months certain, one hundred and
fifty young, healthy, able bodied
WORKING NEGROES,
TWO thirds men, the rest women, for
which the same price and terms will be
paid and allowed as are given by the Santee
canal company, viz. 16l. per year, payable
half yearly; the payment will be punctual,
secured unexceptionably; the negroes will be
plentifully supplied with provisions, furnished in
sickness with medical assistance, employed in a
healthy part of the country, and treated with
humanity; at the end of the year, the contract
will probably be renewed for another year.
Apply to

A Seixas, broker.

**N. B. The same proportion as above will be
received in small numbers.**

April 4. *cod*

For Private Sale,

HOUSES and LANDS in the city of Charleston and its divisions, lands in different parts of the state, for cash, credit, or barter; negroes for the house, field, &c, bonds, notes, &c. A few canal scripts, and a remarkable fine boat to convey passengers thither, as soon as it is in a situation to receive them, which is expected will be very shortly. A few hundred barrels of rice, for notes which will be discountable at the banks, some elegant gilt framed mirrors, from nine to fourteen half joes a piece. The shop of a doctor of physic, who is retiring from business. A few hundred pounds on loan for approved notes, by the subscriber.

Wanted to purchase, A NEGRO FELLOW, capable of working at the blacksmith's trade. Enquire of

A. Seixas,

No. 35, King-street.

Who solicits of his friends in particular, and the public in general, an early information of what they wish to buy or sell.

October 1.

tn&fc



TAKEN up and brought to the Work-House **TWO NEGROES** One, a Fellow, says his name is **TOM**, and that he belongs to Mr. John Brown on Walslaw; marked in the left arm by a cut from a pen knife, country born; about 18 years of age; 5 feet 6 inches high. The other, a Wench, says her name is **PEGGY** or **PATTY**; that her Master and Mistress are both dead; and that her Master, named Brown, died at Stone Ferry, and was buried by Mr. Ingles; she is about 23 years of age; of the Guinea Country, 5 feet 2 inches high; that her former Master was Mr. John Murphy of Winalborough; she is marked in the forehead by a shot; lower teeth very irregular.

A. Seixas, Master.

February 16.

Abraham Seixas

Jewish auctioneer Abraham Mendes Seixas (1751-1799) of Charleston, S.C., was a city official and a high official of synagogue Beth Elohim.

Wanted to Purchase,
FORTY or fifty **FIELD NEGROES**, the greatest proportion working hands, for which the cash will be paid immediately.

A. Seixas, broker.

February 21.

ftu&f 3t

Here's more information on Abraham Seixas. As I stated in the previous post, he was a slave trading AUCTIONEER.

The Jews in Colonial America By Oscar Reiss

4—Jews and Slavery

89

one small footnote. In 1806, two Jews, Marcus Levi and Reuben Cantor, were prosecuted for keeping their stores open on Sunday.¹⁷ They did so, however, because this was the only day slaves could shop in town. In addition to the shopkeepers' legal sales to slaves who could earn some money on the plantation, the slaves stole whatever items they could and brought them in to town to sell on Sunday. The slaves did not consider this as stealing, but rather their due.

In the North as in the South, Jews preferred indentured servants to slaves. This was brought home to them by the slave revolt in New York City in 1741.¹⁸ The city had a population of 12,000 people, of whom 2,000 were slaves. The slaves hatched a plot to kill all the whites and burn the city down. Several slaves belonging to Jews were involved. Cuffee, who belonged to Lewis Gomez, was burned to death for punishment. Cajve Africa, owned by Mordecai Gomez, was shipped to Madeira. Others included Windsor and Hereford, slaves of Sam Myers Cohen, and Jack, who belonged to Judah Hays. They, too, were sent away. In the North as in the South there was no animosity toward Jews who had or dealt in slaves. Abraham Mendes Seixas was a brother of Cantor Gershon Mendes Seixas, leader of the Jewish congregation in New York during the Revolution. An auctioneer, he was respected in his community.



Click on the image for a larger view

Captain Abraham Mendes Seixas (1750–1799)

Artist unknown, ca. 1795.

Oil on canvas [reproduction]

Courtesy of the New York Historical Society

<http://apop.library.cofc.edu/firstfamilies.html?counter=23>

<http://archive.is/TRCcl>

The portrait of Captain Seixas, unsigned and undated, pictures him in a patriot's blue coat with the fringed epaulets of an officer, a white waistcoat, and white breeches. Holding his sword on his left hip, his round face and portly dimensions suggest the passage of time. The painting itself has disappeared, preserved only in the photographic plate made by Barnett A. Elzas for his 1905 publication, *The Jews of South Carolina*.

No one expresses the contradictions of his age more clearly than Abraham Mendes Seixas. He was, on the one hand, a patriot in the American Revolution, a city magistrate, president of Charleston's congregation Beth Elohim, and brother of America's most prominent Jewish religious leader, Gershom Mendes Seixas. On the other hand, Seixas was a merchant who dealt in slaves and a warden of the workhouse, where criminals and runaways were punished.

New York-born Abraham Seixas had come south in June 1774. Banished from Charleston for refusing to sign a loyalty oath to the British crown, he sailed to Philadelphia in May 1782.

More family of Moses Seixas of the Rhode Island synagogue in the Carolinas.

Isaac Seixas, another Jewish slave trading AUCTIONEER.

I.M. Seixas



TAKEN up and committed to the Work House, the following mentioned NEGROES, as run-aways, viz.

DICK, who says he belongs to Mr RICHARD DENNIS, living at Savannah, but was hited to a

Mr. Buckanan, whom he ran-away from; he has lost the sight of his right eye by a film grown entirely over it; he was born in Stasia, and bred up in Santa-Cruz, five feet six inches high, and about thirty-six years of age.

HESSON, who says he belongs to Mr. SAMUEL MARION, living at Monk's Corner; country-born, about fifteen years of age, four feet nine inches high.

HILSTER, who says she belongs to Mrs THOMAS MURRELL, residing in Christ-Church parish; about twenty-five years of age, five feet five inches high.

KATE, who says she belongs to Mr. JOHN GOLDWIRE, residing in Savannah; the first joint of the thumb of her right hand off, her right ankle very much scarred, and her left one much bruised, walks knock-kneed, about thirty years of age, four feet ten inches high.

I. M. Seixas, master

July 12,

cod 3

Charleston City Gazette and Daily Advertiser, July 12, 1799

Isaac Seixas

The Master of the Work-House,
GIVES this public notice, for the information of all those whom it may concern, that from and after this day, the following order of the Commissioners of the Work-House, will be strictly enforced, as it is indispensably necessary, at this season of the year :

Ordered, " That on any Negro or Negroes being received into the Work-House, the owner or owners be required to furnish him, her, or them, with a Blanket, (each) on or before the hour of ten in the evening of the same day ; in default whereof, the matter is required to furnish such slave or slaves with a blanket each, and to charge the value thereof to such owner or owners. And those who are already in confinement, are to be immediately furnished, each with a blanket, by Mr. SEIXAS, unless their owner or owners do send one to each, agreeably to the sixth clause of the city ordinance, passed the sixth day of August, 1794.

Isaac M. Seixas, master.
 October 23. cod 3

Since I showed a connection between the Rhode Island synagogue and the Carolinas, I might as well move on to the Carolinas.


So, where did Rhode Island merchants sell their slaves?

The Carolinas! Look at all the Jewish mayors. Slave owners had 1 vote + 3/5 per slave.

Jewish Mayors in the Slavery South




The Jewish Mordecai family was one of the most prominent of slave owners in North Carolina.



George Washington Mordecai was a wealthy Raleigh, North Carolina, plantation owner, bank president and **slave driver** who owned at least one hundred Black Africans. He wrote to a northern Republican in 1860:

"I would much sooner trust myself alone on my plantation surrounded by my slaves, than in one of your large manufacturing towns when your labourers are discharged from employment and crying aloud for bread for themselves and their little ones."

George Washington Mordecai



The Jewish Mordecai family also owned the largest slave plantation in North Carolina.



Moses Cohen Mordecai
Foather of David Henry Mordecai

1817-1826

Mordecai House is named for Moses Mordecai who in 1817 married Henry Lane's oldest daughter, Peggy. Moses was from a prominent Jewish family based in Warrenton, North Carolina where his father had founded and operated a school for girls. Moses was an ambitious young attorney when he arrived in Raleigh to practice law. When he married Peggy Lane, an Episcopalian, this created tension in his family – his father did not attend the wedding held at Clay Hill on the Neuse. It may have been these circumstances that caused Moses to change the pronunciation of his last name from Mor-duh-kie to Mor-duh-key.

In addition to working as a lawyer, Moses began to run the land around the Mordecai House as a cotton plantation. Before Peggy's death, due to complications in childbirth in 1821, she and Moses had three children, the eldest being their son Henry.

1850-1875

Moses' son Henry, upon reaching 21, inherited Mordecai house and the surrounding plantation. He married Martha Hinton, (he was 26, she was 16). Henry and Martha had four children-Margaret, Moses, Mary, and Martha. Moses died at the age of 4, so during the fourth generation of occupancy the house would once again be inherited by women. Henry continued to manage the Mordecai land as a plantation. Census records indicate that Henry's main cash crop was corn. The slaves that lived and worked on the Mordecai Plantation did much more than working in the fields. Chaney and Sabina were nurse maids that took care of the children. Charlotte and Milly worked in the outdoor kitchen to prepare food for the Mordecai family, and to prepare the mid-day meal for the slaves. Dick was the blacksmith, and Davey was the cobbler. According to three narratives written by former slaves, Henry was not kind to the slaves that lived and worked at Mordecai.

The "Moses Mordecai Place" was one of the largest plantations in North Carolina; it covered more than one thousand acres and was home to at least 200 slaves. Looking beyond the "traditional" plantation narrative, Porter will illuminate the lives of those enslaved on the Mordecai Plantation, and also shed light on their lives following freedom in 1865.

The first surgeon general of the Confederate Army was a Jew.

They had to keep those White gentiles healthy to protect their slave commodity, right?

MAJ. DAVID CAMDEN DELEON, MD

Maj. David Camden DeLeon of South Carolina joined the Confederate army. He became the first acting surgeon general of the Confederacy from May 6 to July 12, 1861. He served later as the medical director of the Army of Northern Virginia and then left the army for reasons unknown. His military career was undistinguished. (Portrait by Solomon Carvalho. Courtesy of Jacob Rader Marcus Center, American Jewish Archives, Cincinnati, Ohio and the Jewish Museum of New York.)

The president of Charleston, South Carolina's Beth Elohim synagogue was owner of a large slave plantation.

Interesting, right?

Successful merchants who invested in rural property might maintain their residences in town. Early in the eighteenth century, Simon Valentine and Mordecai Nathan bought a 350-acre plantation, and Nathan acquired a second on his own. A hundred years later, Nathan Nathans, a president of Charleston's Beth Elohim, owned a tract on the Cooper River. Barnet A. Cohen planted cotton, indigo, and provision crops in Barnwell County. At the time of his death, in April 1839, he owned thirty-five Negroes and approximately five hundred acres of land. Charleston city directories and other records list as planters Jacob Barrett, Solomon Cohen, Mordecai Cohen, Marx E. Cohen, David Cohen, Isaac DaCosta, Myer Jacobs, Edward Levy, Isaac Lyons, Samuel Mincks, Isaiah Moses, and Moses Winstock. A somewhat dubious account written in 1884 claims that Jacob Ottolengui of Charleston owned a Savannah River plantation and a thousand slaves. If this is true, Ottolengui would be the only Jewish slaveholder of that scale in the entire South.

Charlestonian Nathan Nathans owned an impressive plantation on the Cooper River; other Jewish South Carolinians were Isaiah Moses who owned thirty-five slaves; Mordecai Cohen, who owned twenty-seven; and Isaac Lyons, Barnet Cohen, and Chapman Levy, all of whom maintained sizeable slave holdings. Various members of the Mordecai family owned plantations in Virginia and North Carolina.

Another prominent surname in the Transatlantic slave trade was Cohen (a Jewish surname). Here's a list of slave trading Cohens and Companies.

Hyam Cohen
 Jacob Cohen
 P. M. Cohen
 Mordecai Cohen
 Abraham Cohen
 Solomon Cohen
 Cohen & Moses
 Cohen, Norris & Company

Jacob Cohen, a Jew, was a prominent slave trader in the Carolinas. Here are some of his advertisements.

Rice Field Nigros.
By Jacob Cohen & Son.
 Will be sold, on THURSDAY, 9th inst., at Ryans' Mart, Chalmers-street, at 11 o'clock,
 A PRIME GANG OF TWENTY (20) NEGROS
 Conditions—One-third cash, balance payable in three equal instalments, secured by bond and mortgage and approved personal security. Purchasers to pay us for papers.
 January 15

Charleston Mercury, January 16, 1858

By Jacob Cohen & Son.
 Will be sold, TO-MORROW, the 2nd, at the Chalmers street Mart, at 11 o'clock,
 The following NEGROS:
 MARIA, 45 years old
 JAMES, 15 years old.
 Terms cash. Purchaser to pay us for bill of sale
 January 25

Charleston Mercury, January 25, 1858

Auction Sales.

By Jacob Cohen & Son.
 Will be sold, THIS DAY, 21st inst., at the Chalmers-st. Mart, at 11 o'clock,
 A Negro Woman named LIZZIE, a Cook, Washer and Ironer.
 Terms cash. Purchaser to pay for bill of sale.
 March 2

Charleston Mercury, March 2, 1858

Auction Sales.

Valuable Family of Field Nigros.
By Jacob Cohen & Son.
 Will be sold, THIS DAY, the 18th inst., at 11 o'clock, at the Mart, in Chalmers-street,
 The following family of NEGROS:
 DON, 25, field hand.
 MARGARET, 25, field hand, and first rate washer, ironer and cookhouse.
 DANIEL, 7.
 ABRAM, 6.
 INFANT.
 Terms—One-half cash, balance in bond, payable in one year, with interest from date, secured by a mortgage of the property and approved personal security. Purchaser to pay us for papers. March 18

By Jacob Cohen & Son.
 Will be sold, THIS DAY, 18th inst., at 11 o'clock, at the Mart, in Chalmers-street,
 A Negro Man named RAALAH, a field hand, and accustomed to the care of horses.
 Terms cash. Purchaser to pay us for bill of sale.
 March 18

Charleston Mercury, March 18, 1858

By Jacob Cohen & Son.
 Will be sold, THIS DAY, 22nd April, at 11 o'clock, at Ryans' Mart, Chalmers-st.,
 GEORGE, about 21 years old.
 Terms—One-third cash, balance in one and two years, secured by a bond and mortgage of the property, and approved personal security.
 April 22

Charleston Mercury, April 22, 1858

Valuable Servants.
By Jacob Cohen & Son.
 THIS DAY, the 23rd inst., will be sold, at Ryans' Mart lot, north side of Chalmers-st., at 11 o'clock,
 Three valuable NEGRO MEN, viz
 One prime MAN, city laborer
 One prime MAN, city laborer.
 AND,
 One uncommonly prime and likely MAN, warranted to be a first rate house-painter, of sober, industrious and obedient habits. He has been raised in this city.
 Terms cash. Purchaser to pay us for bills of sale
 April 23

Charleston Mercury, April 23, 1858

Private Sales.

Plantation on John's Island.
By Jacob Cohen & Son.
 At Private Sale, all that PLANTATION known as "Bushlands," on the Saco River, John's Island, about seven miles from the city, containing nine hundred and forty (940) acres, five hundred of which are cleared and in good planting condition. On the place there is a fine Residence and outbuildings, all in good order. There is also good negro houses, to accommodate comfortably eighty negroes. It is useless to describe the lands, as they can at any time be inspected by a purchaser.
 Conditions—One-third cash, balance in five equal annual instalments, with mortgage of the property. Purchaser to pay us for papers.
 Apply as above, at 24 BROAD STREET, December 16 that at Old State Bank.

Charleston Mercury, Dec. 16, 1858

Here's an add from the jew Hyam Cohen in the South Carolina.

Hyam Cohen

CITY TAXES.

THE City Assessor hereby notifies all persons concerned, that his office will be opened this day, 15th inst., and continue open every day (Sundays excepted) from the hours of 10 o'clock, A. M., till 2 o'clock P. M. until 15th April inclusive, for the purpose of receiving City Tax Returns for the present year, after which all defaulters will be doubly taxed.

Land and Slaves must be returned and the tax paid by those who were the owners thereof on 1st January last, all transfers of property since the last return must be speedily reported, as the tax on Slaves over and under 12 years of age is different; the owners of Slaves are requested to come prepared to give the correct number of each class and to make a full return of the whole, as well as of other descriptions of property liable to taxation—the greatest accuracy in making returns will be required as the Assessor is directed to make out an alphabetical list of all the Tax payers in the city, with the amount of their property to be published at such time, as Council may direct. No person will be permitted to make any return, unless he or she be the owner, executor, executrix, guardian, trustee, attorney or agent, legally appointed.

Free persons of colour, viz, males from 18 to 60, and females from 14 to 50, are desired to call at the office between 1st and 15th May next, and report themselves, otherwise they will be dealt with as the law directs.

HYAM COHEN,
City Assessor.

Blank Returns furnished at the office N. E. corner
City Hall. Mh 15

Southern Patriot (Charleston, SC), April 5, 1842

Here's a Cohen listing the EXECUTION of African slaves in the Carolinas.

Mordecai Cohen.

Mordecai Cohen

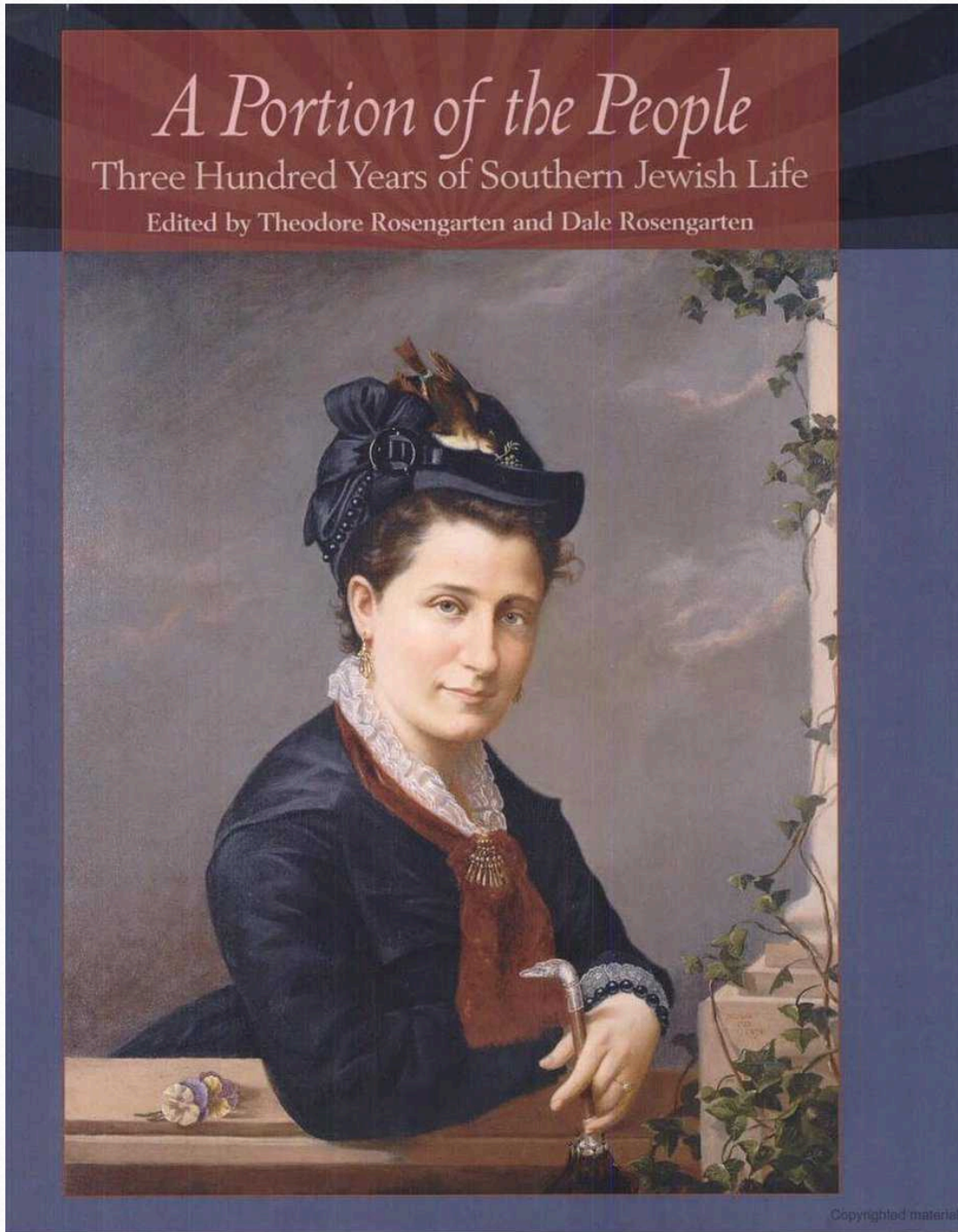
Execution.—The following Slaves, convicted of an attempt to excite an insurrection in this State, were executed this morning, on the Lines, agreeably to the sentence of the Court of Magistrates and Freeholders :—

Julius,	belonging to	Thomas Forrest,
Tom,	do	to Mrs. Russell,
Joe,	do	to Mr. Jore,
Mingo,	do	to Wm. Harth, jun.
Smart,	do	to Robert Anderson,
Polydore,	do	to Mrs. Faber,
Robert,	}	do to John Robertson,
John,		
Adam,		
Lot,	do	to Mr. Forrester,
Jack,	do	to Mrs. Purcell,
Jack,	do	to Mr. Glen,
Pharo,	do	to Mrs Thompson,
Dick,	do	to Wm. Sims,
Bacchus,	do	to Benj. Hammett,
Jim,	do	to Estate of Clement,
Jerry,	do	to Mordecai Cohen,
Naphur,	}	do to Estate of Joseph Yates,
Adam,		
Bellisle		
Charles,	do	to John Billings,
Dean,	do	to James Mitchell

Baltimore Patriot, Aug. 2, 1822: Mordecai Cohen

None of this information is consolidated anywhere, and it's very hard to find. Most of my sources come straight from Jewish sources which makes this thread more authentic.

For example, this information was tucked away in this book.



In a letter dated January 31, 1927, Hannah M. Moses, a granddaughter of Rebecca and Isaiah, recounted to her cousin Henry Aaron Alexander, the family chronicler, a scene that pokes fun at Isaiah's piety and Rebecca's practicality:

Once when he was Vice President of the Synagogue, he had indigestion, couldn't keep anything on his *breadbasket*, so the doctor told him to eat *raw oysters*—Great Mercy! What! Never! Against all Jewish law. No shell fish. Here our wonderful Grandma spoke up. She said, "take them as medicine, your health requires it to be done." Well in order not to set a wicked example to his family, he went out to the furthest corner of the Oaks with a trusted servant to open the oysters and began to eat the oysters—but alas! At that very corner just over the fence was a lot belonging to the Synagogue property. Just at that time two members came out to inspect it. What did they behold? Mr. Isaiah Moses, that pillar of the Synagogue, eating oysters!!! He was ordered to face the powers of the Congregation, but here again our Grandma came to the front. She brought the Doctor. He was absolved.



Another big Jewish surname in slave trade and ownership in the Carolinas was Moses.

Here are a few prominent names:

Barnard Moses

Isaac Moses

Solomon Moses

Meyer Moses

Then there was Raphael Moses. Read the posts following this one for more information on him.

Raphael J. Moses

From Wikipedia, the free encyclopedia

Raphael Jacob Moses (1812–1893) was an American lawyer, Southern plantation owner, Confederate official and politician.

Contents [hide]

- 1 Biography
 - 1.1 Early life
 - 1.2 Career
 - 1.3 Personal life
 - 1.4 Death
- 2 References



JEWISH PLANTATION/SLAVE OWNER

Biography [edit]

Early life [edit]

Raphael J. Moses was born in 1812 in Charleston, South Carolina.^{[1][2][3][4]} His family fought in the American Revolutionary War of 1775-1783, and he was a fifth-generation South Carolinian. His father was Israel Moses and his mother, Deborah Cohen. He grew up in Charleston.^[4]

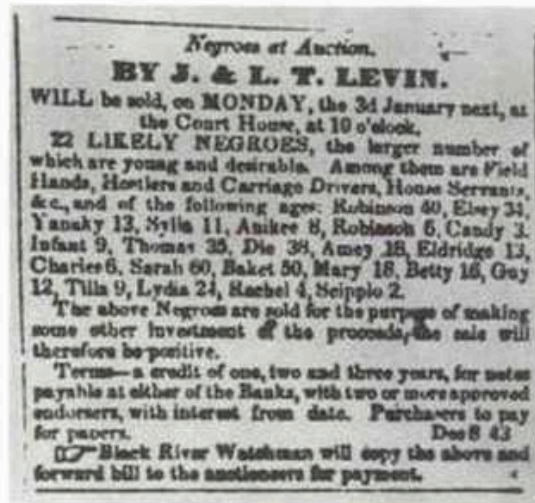
Archive locations:

https://web.archive.org/web/20170802002829/https://en.wikipedia.org/wiki/Raphael_J._Moses
<http://archive.is/33C1N>

Raphael Moses was a Jewish slave trader, and his business associate, Jacob Levin, was an acting rabbi and head of the Jewish community in Columbia, South Carolina.



Raphael Moses of Georgia was a fifth-generation Sephardi-American. He and his three sons enlisted in the Confederate army, where he rose to the rank of major. Moses was proud of his Jewish heritage and once ran for Congress because he "wanted to go to Congress as a Jew."



An advertisement for the sale of slaves by Jacob Levin and his partner. Levin was not hated by his fellow Jews because he traded slaves. On the contrary, he was acting rabbi and head of the Jewish community of Columbia, South Carolina.

Here's more information on the Jewish slave trader, Raphael Moses and slave plantation owner of South Carolina.

<http://www.isjl.org/georgia-columbus-encyclopedia.html>

Encyclopedia of Southern Jewish Communities - Columbus, Georgia

[Overview](#) >> [Georgia](#) >> [Columbus](#)



Raphael Moses

Located on the eastern bank of the Chattahoochee River, Columbus was created by the Georgia legislature in 1828 as a trading post right across the border of Alabama. Initially, Columbus thrived as a cotton trading town, but soon became an industrial center as a growing number of textile mills and sawmills harnessed the power of the river.

According to some reports, Jews lived in the Columbus area as traders even before the town was officially founded in 1828. As Columbus' industrial economy blossomed, growing numbers of Jews were attracted to the west Georgia town. One of these was Jacob I. Moses, who was elected mayor of Columbus in 1844. By 1859, there were 20 Jewish families in Columbus, most of whom were involved in retail trade. Of approximately 37 Jews listed in the 1859 Columbus city directory, 17 were dry goods merchants and 3 were clothing merchants. Another seven were store clerks. Five were skilled craftsmen, including four tanners and one shoemaker. One of these merchants was Rebecca Dessau, who owned her own millinery shop while her husband owned a dry goods business.

This growing number of Jews banded together in 1854, forming the congregation B'nai Israel. Many of these founding members were German immigrants. They initially gathered in members' homes, but later met in a building on the northeast corner of 10th Street and 5th Avenue. The group also used this rented space for a school, which taught the members' children about Judaism, as well as teaching them Hebrew and German. In 1859, B'nai Israel purchased a house on 10th Street and 4th Avenue, which they converted into a synagogue. The women of the congregation raised the money to furnish the new building and sewed such things as curtains and ark curtains themselves.

Perhaps the most notable Jewish citizen of Columbus was Raphael J. Moses. Born and raised in South Carolina, Moses came to Columbus in 1849 from Apalachicola, Florida, where he had been a lawyer. Columbus was closely tied to Apalachicola through the cotton trade and Moses already had contacts and clients in Columbus when he arrived in 1849. Moses became one of the most prominent lawyers in the state of Georgia, but also joined the ranks of southern planters with his purchase of the Esquiline Plantation. By 1850, Moses already owned sixteen slaves. Moses soon became a pioneer in the development of the commercial peach growing industry in Georgia. In 1851, he became the first planter to sell peaches outside of the state, shipping his produce to New York. He had found a new way to preserve them when shipped, using champagne baskets instead of pulverized charcoal. Moses became a very successful planter, which required more labor. By 1860, Moses owned 47 slaves, and was listed as a "farmer" in the US Census, even though he continued his law practice.

Archived locations:

<https://web.archive.org/web/20161105102942/http://www.isjl.org:80/georgia-columbus-encyclopedia.html>
<http://archive.is/NO7h4>

Here's another Carolina Cohen.

Abraham Cohen sold slaves on the market in Georgetown, South Carolina.

Prime NEGROES.

By Permission of **CORNELIUS DUPRE, esq.** Ordinary of Georgetown District, will be sold, (the sale to commence on **MONDAY** the 26th day of March next, at ten o'clock in the forenoon, before the **Market-House** in Georgetown.)

THAT very prime and valuable **GANG** of **SEVENTY TWO NEGRO SLAVES**, belonging to the Estate of **Major JOHN WATERS**, deceased, among whom are **Carpenters, Coopers, Sawyers, Boatmen**, some valuable **House Servants, handy boys and Girls, &c.**

A certain Proportion of these Negroes will be sold for Cash, to defray some immediate Demands against the Estate; the residue will be sold on a credit of one and two years, the purchasers to give bond with approved Personal Security, bearing interest from the day of sale, the Property not to be altered until the Conditions of sale are complied with.

By order of the administratrix.

Abraham Cohen.

N. B. Any Person who may be inclined to purchase the above Gang of Slaves, at private sale, will please apply in the interim to the Subscriber.

Georgetown, Feb. 15, 1798. thm

Most slave owners were Jews.

Remember the post above about Abraham Cohen trading slaves in Georgetown? He was obviously selling them to Jews.

www.isjl.org/south-carolina-georgetown-encyclopedia.html

Encyclopedia of Southern Jewish Communities - Georgetown, South Carolina

Most of the Jewish residents of Georgetown owned slaves, usually only a few at a time, as was typical of members of the merchant and business class. Solomon Cohen, Jr., owned 20, considerably fewer than most plantation owners. Like other antebellum merchants, Jews engaged in the slave trade. The politics of slavery found Georgetown Jews on both sides of the debate in the opposing political parties and at the Nullification Convention of 1832. Despite the divide among them over slavery, Georgetown Jews rallied behind the Confederacy once the war broke out. Five who died fighting for the South are buried in the Jewish cemetery.

Archived references:

<http://archive.is/J2Yfb>

<https://web.archive.org/web/20170806185917/http://www.isjl.org/south-carolina-georgetown-encyclopedia.html>

The FIRST Jew elected to public office in the colonies. He owned a 7,000 acre slave plantation in South Carolina.

Francis Salvador

Francis Salvador (1747 – August 1, 1776) was a young English **plantation owner in the colony of South Carolina** from the Sephardic **Jewish** community of London; in 1774 he was the first **Jew** to be elected to public office in the colonies when chosen for the Provincial Congress.

Francis Salvador acquired 7,000 acres (28 km²) in Ninety Six District, Carolina Colony, and emigrated intending to send for his wife, Sarah, and their four children as soon as he was able. Arriving in Charleston in December 1773, Salvador quickly joined the American cause. He became close friends with the rising leaders of the Revolution in the South, including Charles Cotesworth Pinckney, John Rutledge, William Henry Drayton, Henry Laurens, and Samuel Hammond.

Buying African **slaves** to work his land, In 1774 Salvador settled at Coroneka (commonly called Cornacre), joined for a while by his friend Richard A. Rapley, as neither wanted to live alone. They were both elected as delegates to South Carolina's Provincial Congress; **Salvador was the first Jew elected to public office in the Thirteen Colonies in North America.** He was **re-elected** to the second Provincial Congress in 1775, holding the post until his death.

Archived reference:
<http://archive.is/ozWkK>

Some, if not all, ships used at Ft. Sumter, which sparked the Civil War, were owned by by Jews.

Here's a Jew who owned a newspaper (what a coincidence), and the ship that transferred Union Army Major Robert Anderson and his leadership back to the Union.

Moses Cohen Mordecai (1804-1888) was an American **Jewish** businessman, politician, and *parnass* (synagogue administrator).

He owned the **Mordecai Steamship Line**, which he used to import fruit, sugar, tobacco, and coffee. Additionally, **he was a co-owner of the *Southern Standard***, a newspaper published in South Carolina from 1851 to 1858. At the same time, he served as a member of the South Carolina Senate. His votes reflected his opposition to secession in the 1850s, prior to the **American Civil War** of 1861-1865. He used his newspaper to echo this position. Moreover, he was widely seen as a politician representing the merchant class and free trade.

According to author Robert N. Rosen, he became "the most prominent Jewish Charlestonian of the 1850s and 1860s." He served as the *parnass*, or chief administrative officer, of the Congregation **Kahal Kadosh Beth Elohim**, a synagogue in Charleston.

During the Civil War, he decided to change his mind about secession and supported the **Confederate States of America**. **Some of his ships were used by the Confederate States Army.** For example, the *Isabel*, named in honor of his wife, **was used to remove Major Robert Anderson (1805–1871) from Fort Sumter at the Battle of Fort Sumter on April 14, 1861.**

 **Start of the Civil War**

Here's information on the Jewish ship that transferred Union Major Robert Anderson and his leadership from Fort Sumter back to the Union. This was the beginning of the Civil War. Thanks Jews!

www.scencyclopedia.org/sce/entries/mordecai-moses-cohen/

Together with Ker Boyce and B. C. Pressley, in 1851 Mordecai helped launch the *Southern Standard* (later the *Charleston Standard*), a Unionist newspaper that rejected separate state secession and promoted cooperation in political affairs among the southern states. Once South Carolina seceded from the Union, however, Mordecai supported the Confederate cause. His steamer, the *Isabel*, transferred U.S. Army Major Robert Anderson and his command from Fort Sumter to the Union fleet following the opening bombardment of the Civil War. Named for Mordecai's wife, the *Isabel* became a famous blockade-runner during the war.

<http://archive.is/yvqIQ>

The first governor of South Carolina after the Civil War was a Jew. He was a secessionist, private secretary of the prior governor, and a Confederate Colonial.

Franklin J. Moses Jr.

Franklin Israel Moses, Jr. (1838 – December 11, 1906) was a South Carolina lawyer and editor who became active as a Republican politician in the state during the Reconstruction Era, elected as governor in 1872 and serving into 1874. Enemies labelled him as the 'Robber Governor', but a 21st-century biographer suggests his crimes were limited compared to those of later Democrat Ben Tillman, who contributed to murders of numerous blacks.

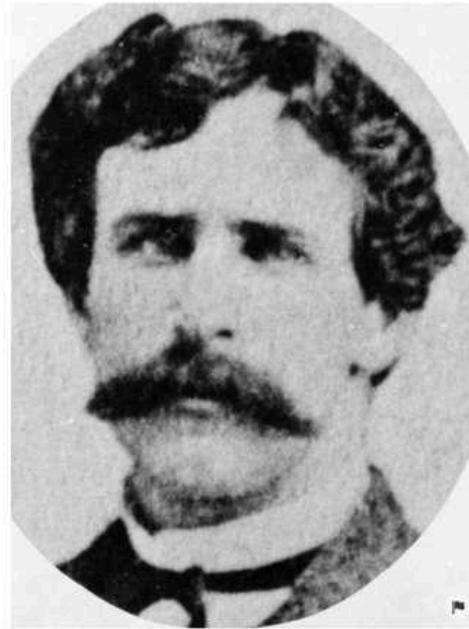
Although a secessionist before the war, Moses was ready to make alliances in the new society afterward. He served in the state legislature from 1868 to 1872, where he was elected as speaker of the House. He supported integration of the state university, establishing new social programs and public funding of old-age pensions, and created a black militia to help protect freedmen from white paramilitary insurgents. He was also unusual for hosting African Americans socially, both as governor and a private citizen.

When Moses was young, his middle initial was confused for the letter J, and thereafter he became known simply as Franklin J. Moses, Jr.; his father also adopted use of the "J." His father Franklin J. Moses, Sr. was an attorney who served as a South Carolina state senator for more than 20 years; in 1866 he was elected as judge to the circuit court, and in 1868 as Chief Justice of the State Supreme Court.

Early life and career

Moses was born in 1838 in Sumter District, South Carolina, to attorney Franklin J. Moses, Sr. and Jane McLellan. His father was born and reared in a prominent Jewish family of Charleston of Iberian and German descent; and his Scots-Irish mother was a Methodist. Moses was raised as an Episcopalian and was never affiliated with Judaism, but he was widely regarded as Jewish because Southerners placed so much emphasis on paternal heritage; his political enemies tried to promote this perception as a tool against him. He enrolled at South Carolina College (now the University of South Carolina) in 1855, but was honorably dismissed from the freshman class the same year.

After reading the law, Moses was admitted to the bar in South Carolina. In 1860 he was appointed as the private secretary of Governor Francis Wilkinson Pickens, a supporter of secession, at the outbreak of the Civil War, Moses was commissioned as Colonel in the Confederate Army; he served as an enrolling officer for the Confederate Conscription Acts. Moses claimed to have personally



Franklin J. Moses, Jr.

75th Governor of South Carolina

In office

December 7, 1872 – December 1, 1874

Lieutenant Richard Howell Gleaves

Preceded by Robert Kingston Scott

Succeeded by Daniel Henry Chamberlain

27th Speaker of the South Carolina House of Representatives

In office

November 24, 1868 – November 26, 1872

Governor Robert Kingston Scott

Preceded by Charles Henry Simonton

Succeeded by Samuel J. Lee

South Carolina Adjutant and Inspector-General

In office

July 6, 1868 – December 7, 1872

Before I move on the Georgia, let's see just how involved Jews were in the slave trade in Rhode Island.

Well, they owned approximately 300 slave ships in Newport, Rhode Island alone. They sold them in the Carolinas, Georgia, Florida, and well, the South.

www.informafrika.com/african-studies/transatlantic-slave-trade-transporting-africans-to-america/

Transatlantic slave trade: Transporting Africans to America

By *Inform Africa* on December 14, 2012 · No Comment

InformAfrica – The transatlantic slave trade history and the transportation of ancestors from Africa to America under unbelievable, heartbreaking conditions. The Jewish involvement in slave trade.

When one considers that the Jews of Newport owned about 300 slave-transporting ships, active without interruption, docking at Newport-Africa, Charleston, (or Virginia), one can approximate the tremendous earnings which made their way to Jewish ship owners. Indeed, the Jews admit, that of the 600 ships, leaving Newport harbor into all the world, "at least half of them" went their way to Africa, and we know what these ships going to Africa "were seeking."

Now, I'm moving on from the Carolinas to Georgia.

The first Jew in Augusta, Georgia was Isaac Hendricks.

www.isjl.org/georgia-augusta-encyclopedia.html

Stories of the Jewish Community in Augusta



Children of Israel's first synagogue

in this Jewish section was Isaac Hendricks.

Early Settlers

The first recorded Jew in Augusta was Isaac Hendricks, who left Charleston and settled in the Georgia town in 1802 to trade with the Native Americans in the area. In the 1820s, Hendricks was joined by a handful of other Jews, including Isaac and Jacob Moise. Despite these early arrivals, an organized Jewish community didn't develop in Augusta until the 1840s, when German immigrants began to arrive.

B'nai Israel

By 1845, there were five or six Jewish families in Augusta who banded together to form a religious school to teach their children about Judaism. Eleven children were in the school during its first year. A year later, the group formally founded Georgia's second Jewish congregation, which they named "B'nai Israel" (Children of Israel). Its founding charter stated that the congregation was made up of "the scattered Israelites" of Augusta, Georgia, and Hamburg, South Carolina, which was located just across the river from Augusta. Its official purpose was communal worship and charity "toward our needy brethren." Of the 20 charter members, about two-thirds came from Augusta and Hamburg, while the remainder came from surrounding towns. John J. Cohen was the first president of the congregation, which initially met in a rented room in Augusta. They later rented a building at the corner of 8th and Greene. Soon after the congregation was founded, the city gave them a plot of land in Magnolia Cemetery. Fittingly, the first person to be buried

In 1846, Jacob Moise reported on the success of the new congregation in the pages of the *Occident*, a Jewish newspaper edited by Rabbi Isaac Leeser in Philadelphia. Moise praised the work of the congregation, of which he was a member, crediting it with bolstering Judaism in Augusta. According to Moise, previously Jews in the area had mingled with Gentiles and "their identity as a religious sect has been entirely destroyed." A later report from Moise proved the existence of intermarriage, as he detailed the circumcision of three young boys, aged 13, 10, and 9, who had been born to a Jewish mother and Christian father. The boys had been attending the Jewish religious school in Augusta and decided on their own to formally, if painfully, join the Jewish community. According to Moise, they endured the ceremony stoically, with one of the boys declaring afterward, "if God requires it, I will go through it again."

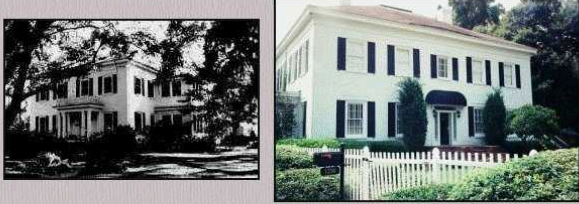
Archive locations:

<https://web.archive.org/web/20170802002739/http://www.isjl.org/georgia-augusta-encyclopedia.html>
<http://archive.is/OQUJn>

Look at that!

The first jew of Augusta, Georgia was a slave plantation owner and so was his son-in-law and daughter.

<https://web.archive.org/web/20170802003723/http://www.dejaelaine.com/abplantations2.html>
 Albert Gallatin Philips(Phillips)
<http://archive.is/DXkhm>



LEFT -- Earlier picture. Angled view
 You can see the 2 story porch
 RIGHT -- Red Bank today
[Click for larger view](#)

Photo on right taken by me -from side not facing street (this would have been the original front of the house. This is the side that had the 2 story porch. the small porch facing the street was added much later.)

Albert Gallatin Philips(Phillips)
 Red Bank plantation
 450 acres
 Location: Duval County

**1st Jew Of
 Augusta,
 Georgia**
 ↓

One of a handful of pre-Civil War structures still standing in Jacksonville.

¹³From the 1820s until after the Civil War, the property was owned consecutively by three of Jacksonville's most prominent men: Isaiah D. Hart; Isaac Hendricks (his daughter Margaret married Albert), pioneer settler of South Jacksonville, for whom Hendricks Avenue is named and Albert Philips.

¹³ Albert Gallatin Philips, Duval County's sheriff from 1833-1839. (His son, Judge Henry B. Philips, b. 1857, is the namesake of today's Philips Highway.) Built in 1857 by Albert Gallatin Philips(Phillips) (d. 1874), son of the original grant owner, Captain Matthew Henry Phillips. The property was given to Captain Matthew Phillips(Phillips), a retired sea captain from Red Bank, New Jersey, by the Spanish King in recognition of some meritorious service to the Crown. Red Bank plantation manor house was formerly centered on a land grant with a seven-mile frontage on the St. Johns River. Captain Matthew Phillips(Phillips) was not really interested in his new property and never lived there because of the wilderness state of the land and the Indians roaming everywhere. Albert Philips(Phillips) came and view the property and saw the beauty of the area. He acquired a large number of slaves and a large sections of the land was cleared and planted in cotton, sugarcane, corn, peas, and garden crops.

Augusta, Georgia had 6 new Jewish families arrive all at one time.

THE SETTLEMENT OF THE JEWS IN GEORGIA.

BY CHAS. C. JONES, JR., LL. D., *Augusta, Georgia.*

In and by the charter granted by George II to the Trustees for establishing the colony of Georgia in America, liberty of conscience in the worship of Almighty God was fully guaranteed. To all sects, save Papists, was accorded a free exercise of religion, provided its ministrations and enjoyment were peaceable and caused no offense or scandal to the government, which, as we well know, favored the Established Church of England. Acting in this spirit of toleration, Mr. Oglethorpe, in the language of Francis Moore,* “shew'd no Discountenance to any for being of different Persuasions in Religion.”

Oh, look! Another Cohen.

Solomon Cohen was one of the most prominent and out spoken slave owners of Augusta, Georgia.

Jews As Slave-Traders

45

The third group of those who dealt in Negroes were, of course, the full-time slave-traders, whose sole income was derived from purchasing, transporting and selling slaves. None of the major slave-traders was Jewish, nor did Jews constitute a large proportion of traders in any particular community. Frederic Bancroft, who has made an exhaustive study of the business, attempted to classify all traders and auctioneers in the major Southern markets. In Richmond, according to his list, only three of seventy were Jews; in Charleston, four out of forty-four; in Memphis, only one of more than a dozen.⁶⁷ Other standard works limited to the investigation of the slave-trade in Kentucky and Mississippi list many dozens of slave-traders among whom not a single Jewish name appears.⁶⁸ Probably all of the Jewish slave-traders in all of the Southern cities and towns combined did not buy and sell as many slaves as did the firm of Franklin and Armfield, the largest Negro traders in the South.

These are the Jewish slave-traders whose identity we can establish:

ATLANTA and AUGUSTA, GA., Solomon Cohen⁶⁹

CHARLESTON, S. C., B. Mordecai⁷⁰

LUMPKIN, GA., J. F. Moses⁷¹

MOBILE, ALA., Philip Goldsmith⁷²

Opinions of Jews about Slavery

61

After the war was over, some Southern Jews still believed that slavery had been a necessary foundation of human society. Eleanor H. Cohen, the daughter of Dr. Philip Melvin Cohen of Charleston, said in the innocent selfishness of young maidenhood:

I, who believe in the institution of slavery, regret deeply its being abolished. I am accustomed to have them wait on me, and I dislike white servants very much.¹⁰⁹

Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by Solomon Cohen, the distinguished civic leader and merchant of Savannah, who had lost a son in the war, in a letter which he wrote to his sister-in-law, Emma Mordecai, shortly after the end of the war:

I believe that the institution of slavery was refining and civilizing to the whites — giving them an elevation of sentiment and ease and dignity of manners only attainable in societies under the restraining influence of a privileged class — and at the same time the only human institution that could elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.¹¹⁰

Such sentiments might well be expected of members of families long resident in the South and thoroughly acclimated to its habits and assumptions. The De Leon's, Mordecai's, and Cardozo's had lived with their neighbors long enough to share their ideas and attitudes. But what of the newly immigrant German Jews who came to the South in increasing numbers beginning in the 1840's? There is no evidence that they found it very difficult to adjust to the slave society of which they became a part. Julius Weis, of New Orleans, who came to the United States in 1845, recorded his shock at his first sight of a Negro

68 *Jews and Negro Slavery in the Old South, 1789-1865*

and acceptance for many Jews was smoothed by the ever-present race distinction which imputed superiority to all whites. And even the path of the poor, foreign Jew was made easier by the institution of slavery. Oscar Straus remembered that when his father was peddling through the rural areas of Georgia, he

was treated by the owners of the plantations with a spirit of equality that is hard to appreciate today. Then, too, the existence of slavery drew a distinct line of demarcation between the white and black races. This gave to the white [peddler] a status of equality that probably otherwise he would not have enjoyed to such a degree.¹²⁰

Slavery, therefore, played a more significant role in the development of Jewish life in the Old South, than Jews themselves played in the establishment and maintenance of the institution. The history of slavery would not have differed one whit from historic reality if no single Jew had been resident in the South. Other whites would have owned slaves; other traders and auctioneers would have bought and sold slaves; other political and intellectual leaders would have propagandized in behalf of slavery; a few slaves might have fared better or worse at the hands of other masters, but their feelings were immaterial details in the total story of the institution itself. But whether so many Jews would have achieved so high a level of social, political, economic and intellectual status and recognition, without the presence of the lowly and degraded slave, is indeed dubious. How ironic that the distinctions bestowed upon men like Judah P. Benjamin, Major Raphael J. Moses, and the Honorable Solomon Cohen were in some measure dependent upon the sufferings of the very Negro slaves they bought and sold with such equanimity.

Many Jews of Augusta, Georgia were slave owners/traders as was David Mayer.

Follow their constituents' names, and you'll find many more.



David Mayer

One of Atlanta's early Jewish settlers, David Mayer, was another of Georgia's most remarkable Jewish citizens. He moved from New York to Washington, Georgia, to practice dentistry, but in 1848 he joined Jacob Haas in the general merchandise business in Atlanta. When Haas left the business in 1851, the firm became David Mayer and Company. Mayer was a strong supporter of the Confederacy, serving on Governor Joseph E. Brown's staff during the Civil War and as a blockade runner for the Confederacy. After the war he was instrumental in organizing the city's public schools, serving with Brown on the first Atlanta Board of Education.

Nearly one hundred years later, in 1969, after serving as Ivan Allen Jr.'s vice mayor for eight years, Sam Massell was elected as the city's first Jewish mayor. Massell served one term and was followed by his own vice mayor, Maynard Jackson, who was the city's first black mayor.

Ref: <http://www.georgiaencyclopedia.org/articles/arts-culture/judaism-and-jews>

The only Jewish slave merchants mentioned by Rabbi Korn were the firms of D. **Mayer**, Jacobs and Co. of Atlanta, and Solomon Cohen of Atlanta/Augusta.³⁷ A third man, Levi Cohen, may have purchased slaves in several Georgia counties during the Civil War. None are cited by Bancroft, Phillips, Stamp, Menn or any other authority as being of especial importance, and for good reason. **David Mayer** arrived in Atlanta in October 1839. Advised to "carry a bundle" (e.g., become a travelling salesman), he tinkered in a variety of enterprises—a music store, dentistry, hotels—before opening an auction and commission house with a Mr. Jacobi which dealt in slaves and other commodities.³⁸ Solomon Cohen's announcements of "75 likely Negroes" for sale appear in the Atlanta *Daily Intelligencer* only between September and November 1862.³⁹

Ref: Jews and the American Slave Trade - page 166


J. F. Moses was another Jewish slave trader.

I haven't done a lot of research in Georgia, but I bet Savannah is rich with Jewish history.

Lowen Collection *Bromfield - January 11 5 - 1859 - Georgia*

NEGROES, NEGROES.

1388



The undersigned has just arrived in Lumpkin from Virginia, with a likely lot of negroes, about 40 in number, embracing every shade and variety. He has seamstresses, chamber maids, field hands, and doubts not that he is able to fill the bill of any who may want to buy. He has sold over two hundred negroes in this section, mostly in this county, and flatters himself that he has so far given satisfaction to his purchasers. Being a regular trader to this market he has nothing to gain by misrepresentation, and will, therefore, warrant every negro sold to come up to the bill, squarely and completely. Give him a call at his Mart.

J. F. MOSES.
Lumpkin, Ga., Nov. 14th, 1859.

27

Ah, here's the most prominent Jewish merchants of Savannah, Georgia. Mordecai Sheftall was a slave trader. That's par for the course.

I'll eventually track down his friends and post about their involvement in the slave trade, too.

Mordecai Sheftall

Mordecai Sheftall (1735-1795/1797) became a prominent merchant in Savannah who donated the land for the Jewish synagogue and burial ground. He was a merchant, freemason, city magistrate, warden, and state legislator.

Sheriff's Sale.

*On the first Tuesday in March next, at
the Market house in Augusta, between
10 and 2 o'clock,
WILL BE SOLD,*

*8 negroes, and two
tracts of pine land, of 50 acres each,
on the trading road, and including the
rocks, about five miles from Augusta.
ALSO,*

120 acres of land
on the College hill, about two miles
from Augusta, adjoining Rae and others,
and taken under execution as the pro-
perty of George Walton, Esq. to satis-
fy Mordecai Sheftall and William
Sims

JOSEPH WARE, S. R. C.
January 26, 1797.

Levi Sheftall

The Sheftall family was one of the most enterprising Jewish slave-dealing operations of Savannah, Georgia. At 27, Benjamin (1692-1765) owned 1,000 acres and nine Africans. In 1756, he claimed to have 2 slaves for his 200 acres, though it is probable that he had dozens. In 1763, he claimed that 5 Black human beings slaved over an additional 50 acres. Benjamin's property was once attacked by the British, who carried off some of the Africans to Florida. Levi Sheftall, of Savannah, Ga. (1739-1809), was president of synagogue Mikve Israel.

To be sold by the subscribers, on very reasonable terms,
A HOUSE and LOT in Savannah, together with a good kitchen, wash-house, fore, and many other conveniences, plentifully possessed by Mr. Joseph Wood. Also a tract of 450 acres of land in St. Andrew's parish, adjoining lands of Mr. William Harris, and a tract of 200 acres of land in Christ-church parish, about three miles from town, inferior to none in the province for rice, corn and indigo. Likewise, four likely negroes, a small flock of horses, and some cattle.
LEVI SHEFTALL.

www.tourosynagogue.org/history-learning/jews-in-colonies

Mordecai Sheftall (1735-1797) — Georgia

Mordecai Sheftall was a prominent merchant and leading Jewish citizen of Savannah, Georgia. Born in 1735, Mordecai married Charleston-born Frances Hart in 1761. He became a founding subscriber to Congregation Mickve Israel in Savannah and provided the community with land for its first Jewish cemetery. Sheftall was the Jewish representative among the original five incorporators of the Union Society, a non-denominational philanthropic association formed by Savannah's religious organizations to assist widows and poor children.

Sheftall joined the Continental army when war broke out and was appointed Commissary General of Purchases and Issues to the Georgia militia in 1777. In this position, he was responsible for supplying the colony's soldiers with food, clothing and materiel and often spent his own money to purchase supplies for the volunteers.

He was captured with his 15-year-old son, Sheftall Sheftall, by the British in 1778 and imprisoned. Refusing to provide information about the American's sources of supplies and refusing to renounce the patriot cause, father and son were transferred to the prison ship *Nancy*. After several months, Sheftall and later his son were paroled to the town of Sunbury, Georgia, under close British surveillance. The Sheftalls managed to flee from Sunbury on an American brig bound for Charleston, but were again captured by the British and sent to Antigua, where they remained prisoners until the spring of 1780. Once free, they headed for Philadelphia. In Philadelphia, despite his own financial hardships, Mordecai helped fund a new synagogue for Congregation Mikve Israel.

When the war ended in 1783, Mordecai returned with his wife and children to Savannah, where the family resumed its life. The state of Georgia granted him several hundred acres of land in recognition of his sacrifices on behalf of independence. He died in 1797 at the age of 62 and was buried in Savannah with full honors in the Jewish cemetery he created.

Archived reference: <http://archive.is/Sk8tR>

Let's move on to Florida.

Moses Elias Levy wrote a book about abolishing slavery, then move to the US and bought a HUGE slave plantation and slaves.

Seems systematic, right?

Moses Elias Levy

Moses Elias Levy (1782 in Mogador, Morocco – September 7, 1854 in White Sulphur Springs, Virginia) was a Jewish-American businessman and a social and religious reformer. He was unusual for the fact that he was a slaveholder as well as an advocate for the gradual emancipation of slaves. Levy wrote "A Plan for the Abolition of Slavery" in London in 1828, achieving celebrity at the height of the antislavery campaign. In the United States, Levy eventually purchased 100,000 acres in north-central Florida where he established Pilgrimage Plantation, a refuge for persecuted European Jews, and was also one of the founders of the town of Micanopy. Levy is frequently noted as the father of U.S. Senator David Levy Yulee. Pilgrimage Plantation, the first communitarian refuge for displaced European Jews in America was destroyed by Seminole forces in 1835 during the onset of the Second Seminole War.

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1. Monaco, C. S. (2005). *Moses Levy of Florida: Jewish Utopian and Antebellum Reformer*. Louisiana State University Press. ISBN 0-8071-3095-8.
2. Huhner, Leon (April 1941). "Moses Elias Levy: An Early Florida Pioneer and the Father of Florida's First Senator". *The Florida Historical Quarterly*. Florida Historical Society. **19** (4): 319–345. JSTOR [30138386](#).

Guess who Moses Elias Levy's son was?

He was none other than the Jewish Senator of Florida at the time of the Civil War. Yulee owned many slaves, and he was one of the most outspoken pro-slavery advocates.

David Levy Yulee



Delegate to the U.S. House of Representatives from the Florida Territory

In office

March 4, 1841 – March 3, 1845

Preceded by Charles Downing

Succeeded by *statehood achieved*

United States Senator from Florida

In office

July 1, 1845 – March 3, 1851

Early life and education

Born David Levy in Charlotte Amalie, on the island of St. Thomas, his father Moses Elias Levy was a Moroccan Sephardi Jew who made a fortune in lumber. His mother was also Sephardi; her ancestors had gone from Spain to the Netherlands and England. Some had later gone to the Caribbean as English colonists during the British occupation of the Danish West Indies, now the United States Virgin Islands. His father Moses Levy was a first cousin and business partner of Phillip Benjamin, the father of future Confederate Secretary of State Judah P. Benjamin.

Later political career

Yulee was elected in 1841 as the delegate from the Florida Territory to the US House of Representatives and served four years.^[13] He worked to gain statehood for the territory and to protect the expansion of slavery in new states.

In 1845, after Florida was admitted as a state, the legislature elected him as a Democrat to the United States Senate, the first Jew to win a seat in the Senate, and he served until 1851. In 1855 he was again elected to the Senate, and he served until withdrawing in 1861 in order to support the Confederacy at the start of the American Civil War.

Yulee's inflammatory pro-slavery rhetoric in the Senate earned him the nickname "Florida Fire Eater". During his Senate career he served as chairman of the Committee on Private Land Claims (1845-1849) and the Committee on Naval Affairs (1849-1851).

The Jewish Senator David Yulee from Florida was a FIRE-EATER.

They were the most extreme in the pro-slavery stance.

www.geni.com/projects/Southern-Fire-Eaters/4715

Southern "Fire-Eaters"

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About

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[edit](#) [history](#)

<http://en.wikipedia.org/wiki/Fire-Eaters>

In United States history, the term Fire-Eaters refers to a group of extremist pro-slavery politicians from the South who urged the separation of southern states into a new nation, which became known as the Confederate States of America.

Impact

By radically urging secessionism in the South, the Fire-Eaters demonstrated the high level of sectionalism existing in the U.S. during the 1850s, and they materially contributed to the outbreak of the Civil War (1861–1865). As early as 1850, there was a southern minority of pro-slavery extremists who did much to weaken the fragile unity of the nation. Led by such men as Edmund Ruffin, Robert Rhett, Louis T. Wigfall, and William Lowndes Yancey, this group was dubbed "Fire-Eaters" by northerners. At an 1850 convention in Nashville, Tennessee, the Fire-Eaters urged southern secession, citing irrevocable differences between North and South, and they further inflamed passions by using propaganda against the North. However, the Compromise of 1850 and other moderate counsel, including that from President James Buchanan, kept the Fire-Eaters cool for a time.

In the later half of the 1850s, the group reemerged. They used several recent events for propaganda, among them "Bleeding Kansas" and the Sumner-Brooks Affair to accuse the North of trying to immediately abolish slavery. Using effective propaganda against 1860 presidential candidate Abraham Lincoln, the Fire-Eaters were able to convince many southerners of this false accusation. They first targeted South Carolina, which passed an article of secession in December 1860. Wigfall, for one, actively encouraged an attack on Fort Sumter to prompt Virginia and other upper Southern States to secede as well. Thus, the Fire-Eaters helped to unleash a chain reaction that eventually led to the formation of the Confederate States of America and to the American Civil War. Their influence waned quickly after the start of major fighting.

The statue of Jewish Senator David Yulee of Florida, who was one of the most extreme pro-slavery advocate, who owned many slaves, and who helped sparked the Civil War, should be TAKEN DOWN!



In the next state over from Florida, the Jewish Senator of Alabama was the most outspoken mouth piece and instigator for the Civil War, and he was slave owner.

Philip Phillips (lawyer)

Philip Phillips (December 17, 1807 – January 14, 1884) was an American lawyer and politician from Cheraw, South Carolina, Mobile, Alabama, and Washington, D.C. He was a member of the Democratic Party who served as the U.S. Representative from Alabama. Subsequently, he was a prominent lawyer in Washington, D.C., much involved in the political events surrounding the American Civil War.



Family and early life

Philip Phillips was born December 17, 1807 in Charleston, South Carolina, the son of Aaron Phillips and Caroline Lazarus, prominent members of the Jewish community there. His father had changed his name from Pfeiffer when he immigrated around 1800 from Ansbach, Bavaria. The family were members of the Congregation Kahal Kadosh Beth Elohim in Charleston, and in 1825 Aaron Phillips was the first president of the Reformed Society of Israelites, early leaders in the Jewish Reform movement. Philip Phillips' mother Caroline was the daughter of Marks Lazarus, a Sephardic Jewish veteran of Fort Moultrie, the siege of Savannah, and the siege of Charleston in the American Revolution. He was held as a British prisoner of war.

Educated at the Middletown Military Academy in Middletown, Connecticut, Phillips was a roommate of Thomas H. Seymour, late the "hero of Chapultepec," Governor of Connecticut, Ambassador to Russia, and opponent of military action against the South. Phillips returned to Charleston in 1825 where he studied law under John Gadsden, the U.S. District Attorney. He was admitted to the South Carolina Bar in 1829. He began his legal practice at the town of Cheraw, South Carolina, living with his uncle, Joshua Lazarus.

Political career

From Cheraw, Phillips rode the circuit of the local courthouses, becoming the partner of John Coit. During the controversy in South Carolina regarding the Tariff of 1832, he was among the leaders in rallying what is now known as Chesterfield County to the Union cause, in opposition to nullification. He was a member of the Nullification Convention in the Nullification Crisis of 1832 and continued to represent Chesterfield County in the South Carolina General Assembly in 1834/35.

In 1835, Phillips began the practice of law at Mobile, Alabama, at a

Philip Phillips

Member of the U.S. House of Representatives
from **Alabama's 1st district**

In office

March 4, 1853 – March 3, 1855

Preceded by John Bragg

Succeeded by Percy Walker

Member of the Alabama House of Representatives

In office

1834-1836

1845-1847

Member of the South Carolina General Assembly

In office

1834-1835

Personal details

Born December 17, 1807
Charleston, South Carolina

Died January 14, 1884 (aged 76)
Washington, D.C.

Nationality American

Political party Democratic

Jewish Senator Phillips of Alabama also had a batshit crazy Jewish "Southern" wife.

She was one of the main instigators of the Civil War.



EUGENIA (MRS. PHILIP) PHILLIPS
 "The first to rebel — the last to succumb."

EUGENIA LEVY PHILLIPS: FIERY SECESSIONIST

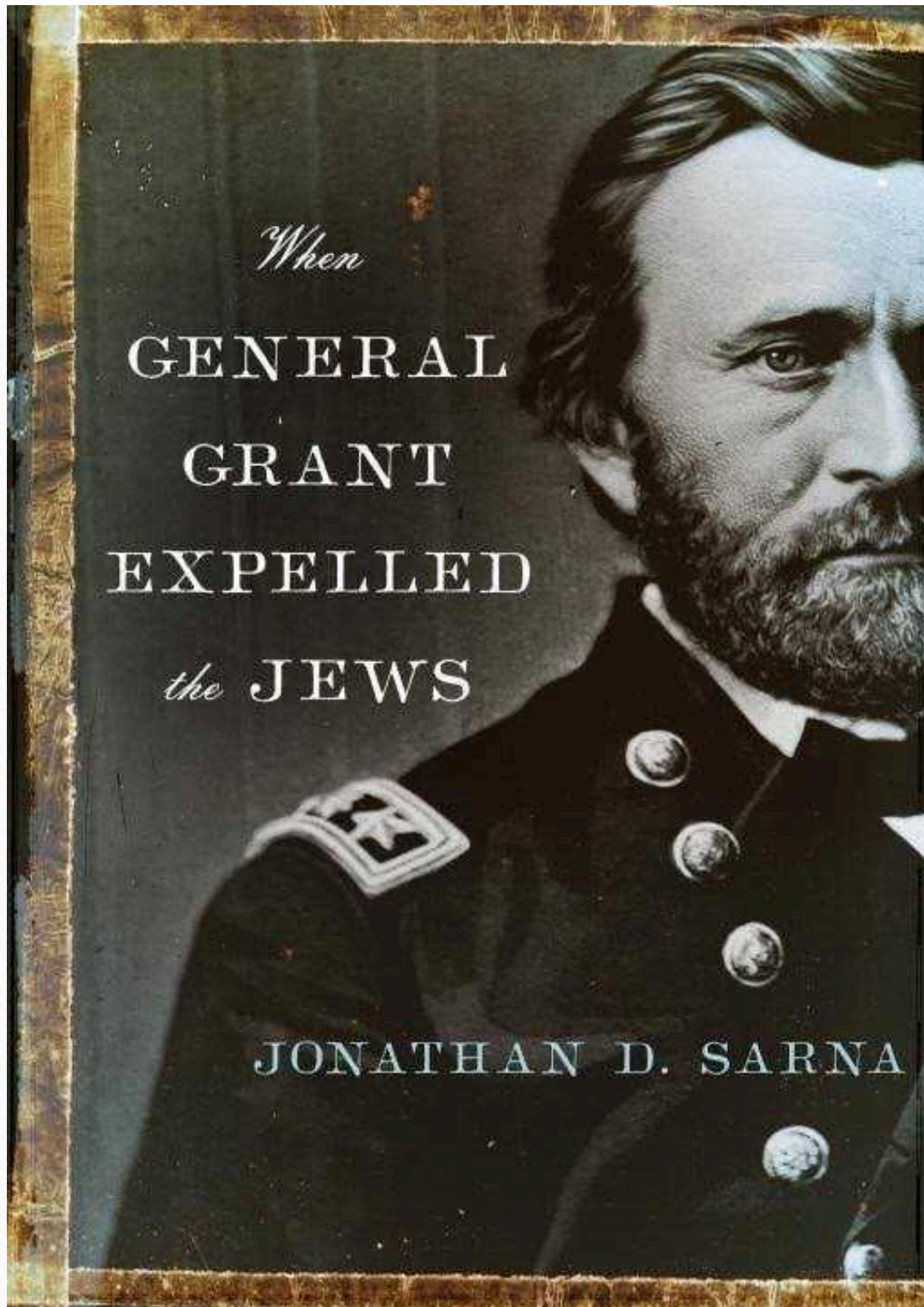
Eugenia Levy Phillips, the daughter of a respected and highly educated Charleston insurance executive, Jacob C. Levy, was the wife of a famous lawyer and former member of Congress. Her husband, Congressman Philip Phillips, of Mobile, Alabama, and Washington, D. C., was probably the most distinguished Jew in the United States during the decade before the War.

Mrs. Phillips was a fiery, uncompromising, vocal, and belligerent rebel. When her sister, Phoebe Yates Pember, wrote years later, in "A Southern Woman's Story" (New York, 2879), that "the women of the South . . . were the first to rebel - the last to succumb," she may very well have been thinking of Congressman Phillips' volatile wife.



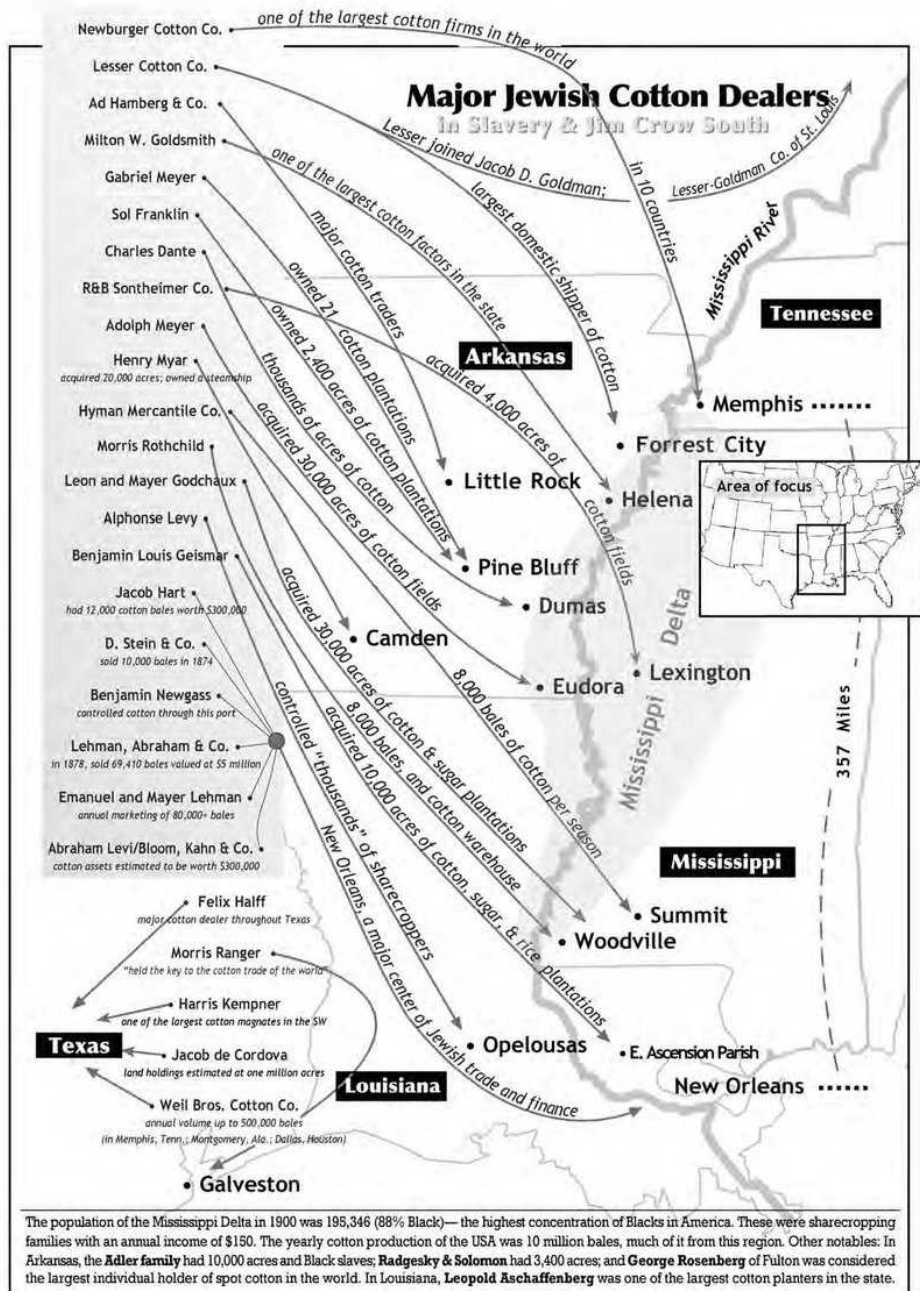
In the state next to Alabama, Mississippi and in Tennessee and Kentucky, Gen Grant EXPELLED the Jews.

Jews were THE slave owners and Carpetbaggers.



I can't repeat this enough.

Jews were the ONLY people to bring slaves to North America and sell them, and they owned most of them, too.



In fact, here's a confession from the Jewish Encyclopedia.

Jews owned the cotton and sugar plantations. They were the advocates for slavery.

THE JEWISH ENCYCLOPEDIA

Agriculture

On the virgin soil of America the Jews were among the pioneers of Agriculture. While Louis de Torres introduced tobacco into use for civilized **In America.** mankind (Kayserling, "Columbus," p. 95), Jews transplanted the sugar-cane from Madeira to Brazil in 1548 (according to Fishell; see M. J. Kohler, "Publ. Am. Jew. Hist. Soc." ii. 94) or in 1531 (Lindo, in G. A. Kohut's article, *ibid.* iii. 135; compare Joseph ha-Kohen, in R. Gottheil's translation, *ibid.* ii. 133). **During the seventeenth century the sugar industry was monopolized by the Jews, and with their expulsion from Brazil it was transplanted to the West Indies, where, in 1663, David de Mercato's invention of new sugar-mills benefited the sugar-trade in Barbados. The Jews in Georgia, chief among them Abraham de Lyon, transplanted vine and silk culture from Portugal to America ("Publ. Am. Jew. Hist. Soc." i. 10). But while De Lyon cherished great expectations in that direction, the Jews of Georgia in general found the production of indigo, rice, corn, tobacco, and cotton more profitable (*ibid.* p. 12). In fact, the cotton-plantations in many parts of the South were wholly in the hands of the Jews, and as a consequence slavery found its advocates among them.** K.

265 — 266

p.265 <http://archive.is/lcuN6>

p.266 <http://archive.is/W6t2a>

Here's the same confession on the current Jewish Encyclopedia. You can go to the link and read about it in the newspaper form or plain text.

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

AGRICULTURE.

By: Kaufmann Kohler, Frederick de Sola Mendes

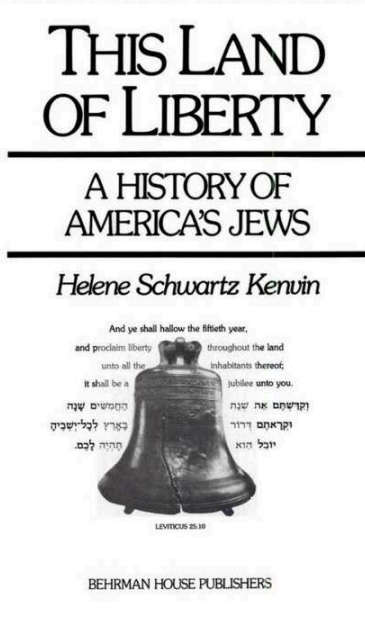
In America.

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Archived reference:
<http://archive.is/1lkWV>

I did some research on Brown University's slave trading, and it turns out that 2 Jews were heavily involved in their operations. One of the Jews once worked for Aaron Lopez, a Jew, who was one of the biggest slaves traders in history.

Those 2 were Isaac de Costa and Thomas Farr.



Jewish Life

The Charleston Jewish community became firmly established in the 1740s. In 1749 a congregation was formed called Beth Elohim (House of God). **Isaac da Costa was the hazan. The hazan ("wise man," a Sephardic title for rabbi) was Moses Cohen, who supported himself as a shopkeeper. The congregation did not build a synagogue until 1794, but its cemetery on Coming Street, founded in 1762, is one of the oldest in the South.**

A CHARLESTON MERCHANT AND HAZAN

Isaac Da Costa had studied Jewish sacred subjects in London prior to coming to the New World. In addition to his responsibilities as hazan of the Charleston congregation, **Da Costa was also treasurer of the local Masonic lodge.**

In 1755, Da Costa formed a partnership with Thomas Farr, Jr., to trade corn, flour, rum, cider, and slaves. They dealt in both European and Indian goods.

THE FIGHTING HAZAN

In 1764 Isaac da Costa stepped down as hazan of Charleston's Beth Elohim synagogue and London-born Abraham Alexander replaced him. When Charleston fell in 1780, Alexander joined rebels fighting outside the city and helped drive the British from the Carolinas. He was a lieutenant in the Light Dragoons, a company in the South Carolina militia headed by Colonel Wade Hampton.

He served as hazan until 1784, when he resigned after marrying Ann Sara Huguenin lby, a Protestant by birth. Mrs. Alexander converted to Judaism before her marriage and remained devout throughout her life. In her will, she expressed her belief in "the Almighty God of Israel my Creator."

A Hebrew scholar and *sofer* (scribe), Alexander hand-wrote a *malzor* (holiday prayer book) for Rosh Hashanah and Yom Kippur.

America's Jews and Christians

There were few incidents of anti-Semitism in the colonies, and many business and personal relationships developed between Christians and Jews. **Isaac da Costa, a leader of the Charleston Jewish community, was in partnership with Thomas Farr. Jacob Rivera of Newport formed a business association with numerous Christian members, including John Brown of Providence, one of the founders of Brown University. The Gratz brothers and Joseph Simon of Pennsylvania bought frontier land with Christian partners.**

www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/da-costa-isaac

ENCYCLOPEDIA.com

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DA COSTA, ISAAC (1721–1783), merchant and shipping agent of colonial Charleston, South Carolina. Da Costa was born in London, scion of an eminent Anglo-Jewish family of Spanish-Portuguese origin. He received religious training from Isaac Nieto, haham of the Sephardi congregation of London. Da Costa immigrated to Charleston in the late 1740s. He helped found Congregation Beth Elohim in 1749, serving as *hazzan* for some years. In 1764 he deeded a plot of land to the congregation for use as a communal cemetery, which exists today as Coming Street Cemetery, the oldest Jewish burial ground in the South. Da Costa is the earliest recorded Jewish Mason in South Carolina. He was in partnership with Thomas Farr, Jr., for about five years from 1758, handling exports of rice, indigo, lumber, and pitch, and imports and coastal shipments of European and Indian goods, rum, spermaceti, and slaves. An ardent partisan of the patriot cause, Da Costa was banished and his property seized by the British when Charleston fell in 1780. He took refuge with his family in Philadelphia, where, in 1782, he helped establish Congregation Mikveh Israel. Returning after the Revolution, he died in Charleston.

THE TRANSATLANTIC Slave Trade

James A. Rawley

with Stephen D. Behrendt

Lopez launched his course as a slave merchant late in 1761 when he and Rivera began to outfit their jointly owned brigantine *Grayhound* for an African voyage. William Pinnegar, an old Africa hand, took charge of the brigantine and its cargo, including 15,281 gallons of rum of local make. By 1 May 1762 he had purchased fifty enslaved Africans, and after buying others he sailed for the continental market at Charleston. There he delivered 134 blacks to the firm of Isaac da Costa and Thomas Farr, the former a correspondent and coreligionist of Lopez. Markets are documented for nineteen of his twenty-one ventures: nine delivered slaves in Jamaica, seven in Barbados, one in Charleston, one in St. Domingue, and one in St. Kitts.³⁹

316 RHODE ISLAND

There were even Jewish slave traders running things in Mexico. This was was the Governor of Nuevo Leon.

Luis de Carvajal y de la Cueva

Luis de Carvajal (sometimes **Luis de Carabajal y de la Cueva**) (c. 1537–1591) was governor of the Spanish province of Nuevo León in present-day Mexico, an alleged **slave trader**, and the first Spanish subject known to have entered Texas from Mexico across the lower Rio Grande.

He was a Portuguese-born, Spanish-Crown officer, who was awarded a large swath of territory in New Spain, known as Nuevo Reino de León, in 1579. He was born in Mogadouro, Portugal, around 1537, but was raised in the Kingdom of León, Spain at the home of the Count of Benavente, a contemporary and friend of Philip II, who named Carvajal Governor of Nuevo Reino the León and granted him many privileges on the basis of previous services to the Spanish Crown.

The territory granted to Carvajal included some portions in the south that had been settled by other Spaniards who refused to accept the terms of the grant and sued Carvajal before the highest court in New Spain. The suits were decided in favor of Carvajal, but Álvaro Manrique de Zúñiga, marqués de Villamanrique, viceroy of New Spain, ordered the arrest of Carvajal in 1588, charging that Carvajal was enslaving Indians. His enemies knew he was a descendant of "conversos" and bribed one of his captains to mention his name to the Inquisition in Mexico City. There, Carvajal was accused of several charges, but only the charge of concealing that his relatives secretly practiced Judaism was upheld. Sentenced to exile, he was first sent back to the court's jail, where he died a year later.

Background

Carvajal was born circa 1537 in Mogadouro, Portugal, to Gaspar de Carvajal and Catalina de León, descendants of **Jewish conversos** (converts to Catholicism).

Luis de Carvajal y de la Cueva

Born	Luis de Carvajal
	Circa 1537
	Mogadouro, Portugal

Died	1591
	Mexico City

Other names Luis de Carabajal

Known for	First governor of Nuevo Reino de León
------------------	---------------------------------------

Jews not only financed and ran the Dutch West India, but the Dutch East India companies, as well.

The Jew Jan Pieterszoon Coen, Governor-General of Dutch East Indies, MURDERED the native

inhabitants of the Banda Islands.

Jan Pieterszoon Coen

Jan Pieterszoon Coen (8 January 1587 – 21 September 1629) was an officer of Dutch East India Company (VOC) in the early seventeenth century, holding two terms as its **Governor-General of the Dutch East Indies**.

Since the latter half 20th century he has been looked at in a more critical light, as some people view **his often violent means to have been excessive**.

Coen was known in his time on account of **strict governance** and harsh criticism of people who did not share his views . . .

Coen thus directed more of the company's trade through Jakarta . . . Coen managed to reconquer Jakarta with fire **destroying most of the town during the process.**

In 1621, he led an armed expedition to Banda, taking the island of Lonthor by force after encountering some fierce resistance, mostly by cannons that the natives had acquired from the English. **A large number of the inhabitants were killed or exiled to other islands.**

Jewish?



<http://www.jewishencyclopedia.com/articles/4447-coen-jan-pieterszoon>
<http://archive.is/mZTjG>

JewishEncyclopedia .com

The unedited full-text of the 1906 Jewish Encyclopedia

COEN, JAN PIETERSZOOM:

By: Gotthard Deutsch, A. Rhine

Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

Coen is said to have been of Jewish descent. The biographies, while printing voluminous details of his career as governor-general, are singularly reticent in regard to his parentage. The name or occupation of his father is not found, though one would have expected these facts to be recorded of so eminent a man. Perhaps as a convert he endeavored to conceal them. His portrait in Valentyn's "History of Java" and in Müller's "Golden Age" might well be that of a Jew. Abbing's "History of Hoorn" gives chiefly negative evidence on the subject of Coen's Jewish connection. The question of his extraction must be left undecided.

Bibliography:

International Cyclopedia;
A. Winkler Prins, Geïllustreerde Encyclopedie;
Jew. Chron. Oct. 20, 1899, p. 21.

and ritual decisions scattered throughout the "Pahad Yizhak" and "Shete ha-Lehem."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 791; Mortara, *Indice*, s.v.; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 87; Jona, in *Rev. Et. Juives*, iv, 119.

I. BR.

COEN, GIUSEPPE: Italian painter; born in Ferrara 1811; died in Venice Jan. 26, 1856. He was descended from an old and distinguished family. As a boy he evinced a predilection for music and painting, and studied art without having any particular career in view. Orphaned at an early age, he was forced by circumstances to choose a profession. He followed the style of Canaletto, the Venetian landscape and architectural painter. His picture, "The Façade of the Cathedral in Ferrara," was exhibited in 1840 in Venice, and won for him considerable approbation. In 1841 his native city, Ferrara, awarded him a silver medal in appreciation of his labor for art.

To perfect himself in his art he went to Rome in 1843, and won the friendship of Massimo d'Azeglio, the painter, statesman, and author. Returning to Ferrara, he received many important commissions, one being from the Duke of Brunswick. In 1850 he removed to Venice, and was one of the first to practise artistic photography. His views of Venice were awarded a medal at the Paris Exposition of 1855.

In Ferrara, Coen enjoyed extraordinary popularity, his house being a literary and artistic center. He was one of the first Jews in Ferrara to be elected (1849) to the town council.

BIBLIOGRAPHY: Pessaro Abramo, *Memorie Storiche Sull' Comunità Israelitica Ferrarese*, pp. 95-97.

S.

I. E.

COEN, GRAZIADIO VITA ANANIA: Italian rabbi and scholar; born at Reggio nell' Emilia about 1750; died March 28, 1834. He studied under Sansone Nahmani and Isaiah Vita Carmi. He established in his native city a school that produced several rabbis, among whom D. J. Maroni deserves special mention. Coen preached not only at Reggio nell' Emilia, but also in the neighboring communities. In 1825 he was called as chief rabbi to Florence, where he founded a Hebrew printing-press.

His works include: "Hinnuk la-Na'ar" (Instruction for the Boy), 2 vols., Reggio, 1804; Venice, 1805; 6th ed., Lehigh, 1890; "Likkute Messektot"; "Sha'are ha-Talmud" (Doors of the Talmud), Reggio, 1811, a collection of treatises; "Reshit Lehal" (Beginning of Doctrine), Reggio, 1809, a handbook of elementary instruction in Hebrew and Italian; a Hebrew-Italian dictionary, entitled "Ma'areh ha-Lashon" (Answer of the Tongue), 2 vols., 1812; a Hebrew grammar, "Dikduk Leshon ha-Kodesh," Venice, 1808; "Shebille Emunah" (Ways of Faith), another pedagogical work; "Zemirot Yisrael" (Songs of Israel), Lehigh, 1793; "Ruah Hadashah" (The New Spirit), Reggio, 1822; "Saggio di Eloquenza Sacra del Dott. Anania Coen Rabbino"; "Della Poesia Rabbinica," 2 vols., Florence, 1828; "Della Poesia Scritturale," Reggio (n.d.), containing some of his own poems.

BIBLIOGRAPHY: Nepi-Ghirondi, *Toledot Gebole Yisrael*, p. 194; De Gubernatis, *Matériaux pour Servir à l'Histoire des Etudes Orientales*, Paris, 1876.

S.

U. C.—J. E.

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COEN, JACOB: Eldest son of Abraham Coen, and receiver-general ("contador mayor") of Count Maurice of Nassau, Stadtholder of the United Provinces of the Netherlands, 1584-1625. Although the Jews of Holland did not possess rights of citizenship, Maurice, rising above the prejudices of his time, and in grateful remembrance of the great services of Abraham Coen, bestowed upon the latter's son the above-mentioned office.

BIBLIOGRAPHY: *Publications Am. Jew. Hist. Soc.* III, 15.

D.

S. MAN.

COEN, JAN PIETERSZOOM: Governor-general of Java, and founder of the Dutch colonial system; born at Hoorn, Holland, Jan. 8, 1587; died in 1629. He gained his early commercial experience with the firm of Piscatori in Rome, went to India on a commercial exploration in 1607, and made a second voyage with two ships in 1612. He was appointed director-general of the Indian trade in 1613. As governor-general of Java, he destroyed (1619) the native town of Jacatra, and founded Batavia, the capital of the Dutch East Indies. He died childless in 1629, and his large possessions went for the benefit of orphans in his native town of Hoorn, subject to a bequest in favor of members of his family, which seems to have been some time later successfully claimed.

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BIBLIOGRAPHY: *International Cyclopaedia*; A. Winkler Prins, *Geïllustreerde Encyclopedie*; *Jew. Chron.* Oct. 20, 1899, p. 21.

D.

A. R.

COEN, JOSEF DI MICHELE: One of the Jewish boys of Rome baptized under Pope Pius IX.; born 1854. In 1864 he was apprenticed to a shoemaker. Sent by his master to deliver a pair of shoes at the house of a priest, the boy was seized and dragged to the Casa dei Neofiti, where he was detained for baptism. The papal authorities refused to surrender him, in spite of the protests of his father and of the Jewish community.

The affair caused a stir throughout Europe, particularly in France, the French ambassador, Count Sartigues, protesting vehemently in the name of his government. To his remonstrances the papal government replied that the child had himself determined to turn Christian, and that it was not the function of the pope to interfere with such a resolution. The pope, in examining into the case, is said to have asked Coen whether he embraced Christianity of his own free will. The boy replied that he preferred a religion which provided him with fine clothes, good food, and plenty of toys, to his poor family and the

<http://d2b4hhdj1xs9hu.cloudfront.net/IM4M141P.jpg>
<http://archive.is/qrhXv>

The anti-Christian Jew, Larry David, has ancestors who were slave owners.



The Daily Beast ✓

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A big surprise for Larry David: His ancestor was a Confederate slave owner

thebea.st/2xTPoZD



6:31 AM - 8 Sep 2017



Larry David discovers he had slave-owning Confederate ancestors in Alabama

Updated on Oct 04, 2017 at 09:00 AM CDT

Larry David will be on the season premier of "Finding Your Roots" on PBS.
(The Associated Press)

By [Ike Morgan](#) | imorgan@al.com

"Curb Your Enthusiasm" actor/comedian Larry David said he was taken aback by discovering ancestors who owned slaves in antebellum Alabama, [according to a story by USA Today](#).

Henry Louis Gates Jr. -- the Harvard professor and host of PBS' "Finding Your Roots" -- said he's been trying to get David on his show for years, and he'll finally appear on tonight's season premier. The show traces the ancestral roots of celebrities.

Those roots had more than one interesting surprise for David.

"I was shocked. I was completely blown away." - Larry David receives surprising news about his ancestry on the season premiere of [#FindingYourRoots](#) on 10/03 @ 8/7c on [@PBS](#) ! Read more via [@USATODAY](#) : <https://t.co/WUaSg3iP6H>

-- Henry Louis Gates Jr (@HenryLouisGates) [September 27, 2017](#)

<http://archive.is/AycZJ>

There were only 388,000 Africans brought to North America, but somehow there were 393,967 slave owners in 1860. Those numbers don't seem to add up even if you factor in growth by births.

It seems like an effort to dilute the numbers to keep from noticing Jewish involvement.

The number of slave owners and the number of slaves brought to America are disproportionate

It would also be interesting to know just what portion of the Southern population actually composed the so-called "slavocracy." Unfortunately, the official United States census did not include "slaveholder" as a data category until 1860 ...

The census showed 12,240,293 of the country's total 1860 population of 31,183,582 lived in slaveholding states. The total number of actual slaveholders was only **393,967**. This represents just **3.2 percent** of the total Southern population and just 1.26 percent of the nation's population.

- Julius, Kevin C. *The Abolitionist Decade, 1829-1838: A Year-by-year History of Early Events in the Antislavery Movement*. McFarland, 2004.

In contrast, approximately **25%** of all Jewish southerners owned slaves.

A few Jews even became prominent slaveowning planters in the Old South ... as successful as these Jewish Southerners were by Southern standards, they represent a very tiny percentage of the 20,000 Jews residing in the antebellum South who could, or would, ever aspire to own a slave. About **5,000** Jews owned one or more slaves - about **1.25 percent** of all the slaveowners in the antebellum South.

- Rodriguez, Junius. *The Historical Encyclopedia of World Slavery, Volume 1*, ABC-CLIO, 1997

The last figure is in broad agreement with the previous source - 1.25% of 393,967 total slave owners would equate to 4925 Jewish slave owners.

Is the Purpose is to Dilute Jewish Involvement?

THE ROOT

http://www.theroot.com/articles/history/2014/01/how_many_slaves_came_to_america_fact_vs_fiction/

How Many Slaves Landed in the US?

that we have, the proverbial "gold standard" in the field of the study of the slave trade.) Between 1525 and 1866, in the entire history of the slave trade to the New World, according to the Trans-Atlantic Slave Trade Database, 12.5 *million* Africans were shipped to the New World. 10.7 million survived the dreaded Middle Passage, disembarking in North America, the Caribbean and South America.

And how many of these 10.7 million Africans were shipped directly to North America? Only about 388,000. That's right: a tiny percentage.



So, the Jewish Lt. Governor of Louisiana was a huge slavery supporter and even joined a vigilante group to defend slavery.

Yet, it was (((Webb Hubbell)))'s daughter who lead the charge against Confederate monuments in New Orleans.

Henry M. Hyams (March 4, 1806 - June 25, 1875) was an American lawyer, planter and Democratic politician. He served as the 7th Lieutenant Governor of Louisiana from 1862 to 1864 under Governor [Thomas Overton Moore](#) during the American Civil War, when Louisiana joined the [Confederate States of America](#). He was an advocate of slavery in the United States.^[1]

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Early life

Henry M. Hyams was born on March 4, 1806 in [Charleston, South Carolina](#).^[1] His cousin was [Judah P. Benjamin](#) (1811-1884).^{[2] [3] [4] [5]}

Career

Hyams worked for the Canal Bank in [Donaldsonville, Louisiana](#).^[6] He was admitted to the Louisiana bar in 1830, and he joined the law firm Dunbar and Elgee in [Alexandria, Louisiana](#), becoming one of the first Jews living in Alexandria.^[5] He also operated a plantation.^[5]

Hyams moved to [New Orleans, Louisiana](#) in 1853,^[6] where he practised the law.^{[1] [5]} He then served as a clerk of the District Court of [Natchitoches Parish, Louisiana](#). He was elected to the [Louisiana State Senate](#) as a Democrat in 1855.^[1] He then served as the [Lieutenant Governor of Louisiana](#) from 1862 to 1864.^{[2] [3] [4] [7] [8] [9]}

Hyams supported slavery.^[1] Indeed, as early as the 1830s, he joined a vigilante to defend the institution of slavery.^[4]

Personal life and death

Hyams was an observant Jew.^[7] He married Laurel Matilda Smith and had thirteen children.

Hyams died on June 25, 1875 in New Orleans, Louisiana. His funeral was held by Rabbi [James Koppel Gutheim](#), and he was buried in [Lafayette Cemetery](#) in New Orleans.^[10] His obituary in [The Times-Picayune](#) described him as "a standard-bearer of the ancient regime."^[6]

Another Jew with the surname of Moses to add to the long list of Moses slave traders - Mordecai Gomez (aka Luis Moises Gomez). He owned 2 slave ships and used government ships to transport Africans to the Caribbean.

Ships:

Hester

Elizabeth

https://macaulay.cuny.edu/seminars/wills08/articles/m/o/r/Mordecai_Gomez_d154.html

Mordecai Gomez

Mordecai Gomez

Mordecai Gomez must have been a prominent man during the early 1700s because I was able to find considerable information on him. To switch up the order, I began my journey into Gomez's life at the Municipal Archive, and found a death certificate that recorded the birth of Mordecai Gomez in 1688 on the island of Jamaica, and his death on November 1, 1750 in New York. He was born to Luis Moses Gomez who was a very notable merchant of his time. My research continued back at the genalogy database on the first floor on the New York Public Library. Mordecai Gomez was married to Esther Rachel Campos of Jamaica, and had three children: Moses, Issac and Jacob. Unfortunately in 1736, Esther Gomez passed away at the young age of forty-one. Five year later, Gomez got remarried to Rebecca Haim de Lucena, through whom Gomez had four children: Moses Mordecai, Eve Esther also known as Hester, Rachel and Abraham.^[1] The children from the first marriage were protected by the marriage contract dated April 23, 1741. Gomez married off his daughter, Eve Esther to Uriah Hendricks, which united two of the most prominent **Jewish** families together.

The role of Gomez during the trials was observed in the Horsemanden journal. Daniel Horsemanden records in his journals that since Mr. Mordecai Gomez was bilingual, he was the sworn interpreter at the trials, since some of the slaves required translation.^[2] This made him a well-respected man in the community. During the second trip to the New York public Library, I found that after he became a freeman of New York on June 7, 1715, Mordecai Gomez was elected collector of the East Ward in 1723.^[3] In 1733, a group of merchants petitioned for public control to insure higher quality of the flour that was intended for export, and Mordecai was one of them who initiated the petition.^[4] Mordecai Gomez was a merchant and he did extensive trade in the Caribbean islands. He also owned two ships named Elizabeth and Hester, and they have been known to be involved in the slave trade.^[5]

References

1. ↑ Markens, Issac. *The Hebrews in America*. New York: Behrman's Jewish Book House, 1975
2. ↑ Horsemandan, Daniel, *The New York conspiracy, or, A history of the Negro plot : with the journal of the proceedings against the conspirators at New York New York 1810*
3. ↑ Lebeson, Anita Libman. *Jewish Pioneers in America: 1492-1848*. New York: Behrman's Jewish Book House, 1938
4. ↑ *Calender of new York Colonial Commissions 1680 – 1770*
5. ↑ Hershkowitz, Leo. *Original Inventories of Early New York Jews American Jewish History, Vol. 90*, New York 2002

American Jewish Historical Quarterly, Volume 2

Jewish Life in New York before 1800—Kohler. 81

The Gomez family appears to have been heavily engaged in foreign trade, to judge from references to its members and enterprises they were engaged in, individually and associated with others, Jews and Christians. On June 1st and 8th, 1710, Luis Gomez & Son petitioned for leave to export wheat, on the former date, in conjunction with Abraham De Lucena (II., 371.) The following year he asks to be relieved from the payment of duties on some wines. (II., 379.)

On Aug. 3, 1722, Luis and Mordecai Gomez and Lieut. Edward Smith ask for the appointment of an umpire in relation to some subject-matter not specified in this Calendar (II., 471.) The following December these two Gomezes petition relative to the merchandise and negroes imported in the ship Greyhound (II., 475), and the following day we learn that a Mr. Joseph Walton delivered a letter to Mr. Gomez as agent of the several owners of the cargo saved by H. M. ship Greyhound.

Every wealthy New York family owned slaves and every slave trading post in Long Island, South River, Esopus, Albany, and Rhode Island was run by JEWS!

These items appear to me to be ample to establish my proposition. In the foregoing, several references have been made to Jews who were engaged in slave-dealing. It should be borne in mind that, until about 1750 at any rate, every New York family of any wealth or comfort held slaves, and in keeping and even in dealing in them the Jews were neither better nor worse than the Christian inhabitants. In fact, it is quite amusing to turn to the earliest instance in New York in which the words Jews and slaves are used in the same sentence. It was in a remonstrance addressed by Stuyvesant, not against the slave-trade or slavery, but against the irksomeness of the idea that Christians and employees of the Company should not in every case have the preference in the matter of getting slaves arriving in New Amsterdam, over "Spaniards and unbelieving Jews." This was written in 1661.* In August, 1720, we read that "Simon the Jew [probably Simon Bonane or Bonave] don't expect his [slave] ship from Guinea before the fall." In the uneasiness attending the negro plot in this city in 1741 the Jews were not spared, and we hear that slaves belonging to the Gomez family, and also to Abraham Myers Cohen, were, or were accused of being, implicated in the threatened riot and insurrection.

The fact that New York Jews formed trading-posts in numerous points outside of the city was referred to in the text and notes to Judge Daly's work. In consequence, New York Jews carried on trade with settlers along Long Island, the South River, Esopus, Albany and Rhode Island. A good proof of the existence of communication with the last named place is afforded by legal proceedings instituted in 1764 against Asser Levy, while the city of New York was again in possession of the Dutch for a brief interval, and strict orders against intercourse with English towns or colonies were in force. It was established that defendant had received a letter from New England, and it was demanded that he be subjected to a penalty. He answered that he had not been

* O'Callaghan's Col. Tracts of New York, Vol. III.

at home when the letter was received, and that his wife had unwittingly accepted it but did not read it. The Governor-General (A. Colve) and Council having heard the defendant's excuse and read the letter, have left him off for this time, and dismiss plaintiff's complaint.* More direct evidence is afforded by a communication made by the Earl of Bellamont, Governor, in 1699, to the Legislative Council in regard to property seized by a pirate vessel. Among the victims was Isaac Cohen de Lara, a Jew, who had shipped certain goods from "Road Island" to this port.†

That Jews were engaged here at an early day in money-lending, not to call the business by the more dignified modern terms of brokerage or banking, is also well known.‡ Several references to this in connection with Joseph Bueno, a Jewish resident of this city near the close of the 17th and the beginning of the 18th century, are extant. About 1700 we read of the Governor, Lord Bellamont, making use of his services.§ In a letter from the Governor to the Board of Trade "he refers to the New York merchants making financial matters

* Doc. Relating to Col. History, II., 684.

† Journal of the Legislative Council, I., 127.

‡ It is of considerable interest in this connection to notice that Jews were among the founders of the New York Stock Exchange; their early relations to the Chamber of Commerce were referred to above. The New York Stock Exchange seems to have had its beginnings in the formation of an association of brokers in 1792, by their drawing up and signing articles, as follows: "We the Subscribers, Brokers for the purchase and sale of Public Stock, do hereby solemnly promise and pledge ourselves to each other, that we will not buy or sell from this day for any person whatsoever, any kind of Public Stock at a less rate than one quarter of one per cent commission on the specie value, and that we will give a preference to each other in our own negotiations."

This was signed by nineteen persons on May 17, 1792, including Benjamin Seixas and Ephraim Hart; two other persons signed the following November.—History of the New York Stock Exchange, etc., New York, p. 2.

§ Life and Administration of Richard, Earl of Bellamont, by Frederick de Peyster, Appendix, p. xiii.

Earlier I spoke about John Slidell's Jewish son-in-law financing the South in the Civil War.

Well, it turns out that John Slidell's niece married the Jew, August Belmont, who financed the North in the Civil War.

Benjamin's real value as secretary of state was a personal acquaintance with European political figures, lawyers, bankers, and businessmen. His wife and daughter lived in Paris, and John Slidell, his political mentor and former Senate colleague, was the Confederacy's emissary to France. Louisiana had considerable economic and social connections with France, and Benjamin was an experienced international lawyer. He was familiar with the court of Emperor Napoleon III and knew it to be corrupt. His strategy for obtaining French recognition was simple. Shortly after his appointment, he instructed Slidell to offer the emperor commercial concessions such as the duty-free importation of French products and 100,000 bales of cotton valued at \$4.5 million or more if necessary. He would also support the emperor's military and political adventures in Mexico. Napoleon III's position was too insecure to allow him to take the offer. Indeed, the emperor tried in vain to convince the British and the Russians to propose an armistice and an end to the Union blockade. But the British could not be moved, and Napoleon felt that the risk of supporting the South—even for a \$5 million bribe—was too great.⁷⁹

Benjamin, however, continued to press the French connection because it appeared to have a greater potential for success than the British. The famous Erlanger loan, in which the Confederacy received \$2.5 million in badly needed cash, was an outgrowth of foreign policy initiatives and previous efforts by the Confederacy to borrow money against Southern cotton crops. Benjamin personally negotiated the loan with Baron Emile Erlanger in Richmond. He hoped the involvement of the banking house of Erlanger & Cie and the Erlanger family, close friends and advisors of the emperor of France, would somehow bring the French government closer to the Southern cause.⁸⁰

John Slidell's daughter was engaged to marry Baron Erlanger. The connection was obvious. (The Slidells were further connected to the Jewish community through the marriage of Slidell's niece to August Belmont, the well-known New York lawyer who represented the Rothschild family.) The Erlangers hoped to reap a substantial profit from the transaction, and the original plan called for a loan of \$25 million to be repaid with bonds and the sale of cotton. The Erlangers wanted a 23 percent commission and various concessions for handling the bonds at 8 percent. Benjamin thought the terms usurious; but, because the Confederacy was so desperate for money, the government had agreed in principle to the terms requested by the Erlangers. After extensive face-to-face negotiations in Benjamin's office between the South's leading diplomat and France's leading banker, Benjamin was able to modify the arrangement in the Confederacy's favor. "The conflict of these two Jewish brains—Benjamin and Erlanger—caused modification very beneficial to the Confederate Government," Burton J. Hendrick concluded. The interest rate declined to 7 percent, and the Erlanger profits were reduced.⁸¹

The Jewish Confederates

ROBERT N. ROSEN

And John Slidell's brother, Thomas Slidell, owned a law firm with the South's Jewish Rothschild agent Judah P. Benjamin. The law firm was Slidell, Benjamin, & Conrad.

Thomas Slidell

Thomas Slidell (c.1807 – April 20, 1864) was Chief Justice of the Louisiana Supreme Court.

He was a brother of John Slidell, a diplomat of the Confederate States of America in France.

He entered Yale College from New York and graduated in 1825. He was the United States Attorney for the Eastern District of Louisiana from 1837 to 1838. He was an Associate Justice of the Louisiana Supreme Court for several years subsequent to 1847, and in 1855 he was appointed Chief Justice of the State.

Having resigned his position on the bench, he went to Europe in 1856, for the purpose of recruiting his health, which had been impaired for a year or two, in consequence of his excessive professional labor. While abroad, mental disease developed itself, he was brought back to this country to become a patient of the Butler Hospital, in Providence, Rhode Island. During the winter of 1862-3, the cloud lifted, and in most respects his perceptions became quite clear and correct; and in April, 1863, he rejoined his family, who were residing in Newport, Rhode Island, and there he remained until his death, April 20, 1864, aged 57 years.

He left a widow, (formerly Miss Callender) and a son who was an officer in the national army.

Basically, these are the men who financed and instigated the Civil War.

I'm of the belief that John Slidell was Jewish. He was from New York, and no record of any Slidell's can be found before his father. His father, John, was the president of the Bank of Mechanics in New York.



Senator Slidell – His Jewish Son-in-Law Erlanger



*His Jewish Northern Nephew-in-Law Belmont,
and Jewish fellow Senator Benjamin*

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
 **Stealth Jeff**
@drawandstrike

a day ago

Remember WHO it is that's been investigating the DOJ/FBI since January and who is now slow rolling *some* of the evidence out in advance of his soon-to-be-released report to prepare the public for it's explosive revelations:

This isn't Judicial Watch or members of Congress doing their own investigations that uncovered the #FusionGPS/FBI/DOJ nexus of corruption. It's this DOJ Inspector General who's been QUIETLY doing his work in the background since January

[Read 46 tweets](#)

 **jtm_**
@jtm_

a day ago

I'm getting tired of the #NetNeutrality meme saying "if it passes you'll pay

\$14.99 for Twitter and \$.10 per Google search". It is absolutely not what is going to happen and we should try to educate people on the real reasons why #NetNeutrality needs defending.
Thread ↻ ↻ 1/n

So, basically, #NetNeutrality is a concept that says that the guys owning the internet pipes can't discriminate the traffic that passes through these pipes and need to treat all traffic equally 2/n

[Read 15 tweets](#)



Saul Montes-Bradley
@Debradelai

4 days ago

(1) A little thread before I decide if I am going to write anything else today or not, for at least 24 hours. Call it an effort to keep my mind off of other things.

(2) Every time I look into the @GenFlynn investigation, and just when I thought I had seen the bottom of the Obama administration's corruption, something new comes up.

(3) Two major events occupied out time last year during the campaign: The Clinton investigation over Hillary's

[Read 37 tweets](#)



Alex Burns
@alexburnsNYT

4 days ago

It took an extraordinarily unsuccessful series of choices, by Republican leaders, to make the Alabama race competitive even *before* the Moore scandal. Let's review them in choose-your-adventure form.

You're President-elect Trump. You have to choose an attorney general. Do you:

(1) Reward Jeff Sessions for loyalty, knowing it will prompt a potentially messy special election (2) Pick one of many non-senators available to the job,

Read 9 tweets



Seth Abramson
@SethAbramson

7 days ago

(THREAD) It's time to tell the biggest untold story of the 2016 election: how a cadre of pro-Trump FBI agents and intel officers—some active, some retired—conspired to swing the election to Trump. The story involves Flynn, Prince, Giuliani, and others. Hope you'll read and share.



1 / True Pundit is a pro-Trump fake

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