

Jews and the Black Holocaust

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Blacks and Jews have been involved in a re-evaluation of their current and historical relationship. Events of the past several years have raised both tensions and the level of rhetoric coming from all sides. *The Secret Relationship Between Blacks and Jews* is a historical accounting of the part of the relationship that has been ignored by both Blacks and Jews. Most people are not even aware of the extensive record of encounters between the two groups prior to the 20th century. The Honorable Louis Farrakhan referred to this well-documented history in 1984 and was immediately labeled an "anti-Semite." Merely questioning the belief that Jews were co-sufferers in the Black slave experience draws angry rebukes from Jews of all stripes. The book in question presents indisputable historical data from census records, wills, Jewish historians and scholars, rabbinical sermons, port records, court records, runaway slave notices, slave sale advertisements, etc., which forces all sides to grapple with the long-held mythology that Black people always found a friend in the Jews.

Some Jews and their dutiful negroes have hired the services of Dr. Harold Brackman of the **Simon Wiesenthal Center** in an effort to preserve the comfortable mythology which has obscured the actual historical record. But unbeknownst to them, Dr. Brackman's 1977 unpublished Ph.D. dissertation, entitled *The Ebb and Flow of Conflict*, goes far beyond *The Secret Relationship* in its claims of Jewish conspiracy in the Biblical origin of White supremacy. He clearly states that Jewish Talmudic scholars invented the **Hamitic Myth** which, through the story of Noah, everlastingly assigned to the African the role of slave and divinely cursed servant of White people. According to Dr. Tony Martin's book, *The Jewish Onslaught*, the Jewish invention of the Hamitic Myth "provided the moral pretext upon which the entire trade grew and flourished."

"There is no denying," said Brackman of the story of Noah, "that the *Babylonian Talmud* was the first source to read a Negrophobic content into the episode..." Brackman pointed out further that two third century Jewish "Sages" provided homosexual embellishments for the Biblical story as well.

This "curse" was the absolute basis for the Europeans' choice of dark-skinned Africans for chattel slavery. Many denominations of Christianity, Islam and Judaism believe it and teach it to this very moment! Southern plantation owners attacked the Abolitionists with it; its teaching was the foundation of the slaves' permitted religion; Black inferiority is based on it; the Ku Klux Klan relies on it; even the Mormons officially taught it until 1978. When the Jews invented it and promoted it to the world they sentenced the Black Race to a holocaust the likes of which no people have ever suffered. "Hate teaching" will forever be defined by this wicked belief system brought to us in the Jewish *Holy Talmud* via Harold Brackman.

The critics curiously use a Harvard English teacher, Henry Louis Gates, to offer historical clarity. Gates exhibits no evidence that he even read the book in his oft-quoted *NY Times* opinion. His willingness to make asinine historical claims with the glaring absence of support from reputable Black or Jewish historians proves **Adam Clayton Powell's** axiom: "Harvard has ruined more negroes than bad whiskey."

Overwhelming Evidence

The history that the old "Black-Jewish Coalition" clumsily avoids is the entire three century history of Jewish presence in South America and the Caribbean. But other highly acclaimed Jewish scholars have not been so blind:

- Lee M. Friedman, a one-time president of the American Jewish Historical Society, wrote that in Brazil, where most of the Africans actually went, "the bulk of the slave trade was in the hands of Jewish settlers."
- Marcus Arkin wrote that the Jews of Surinam used "many thousands" of Black slaves.
- Herbert I. Bloom wrote that "the slave trade was one of the most important Jewish activities here (in Surinam) as elsewhere in the colonies." He even published a 1707 list of Jewish buyers by name with the number of Black humans they purchased.
- Cecil Roth, writer of 30 books and hundreds of articles on Jewish history, wrote that the slave revolts in parts of South America "were largely directed against [Jews] as being the greatest slave-holders of the region."
- "I gather," wrote Jewish scholar Wilfred Samuels, "that the Jews [of Barbados] made a good deal of their money by purchasing and hiring out negroes..."
- According to the Jewish historians, all Barbadian Jews owned slaves - even the rabbi had "the enjoyment of his own two negro attendants."
- In Curaçao which was a major slave trading depot, Isaac and Susan Emmanuel report that "the shipping business was mainly a Jewish enterprise."
- Says yet another Jewish writer of the Jews of Curaçao, "Almost every Jew bought from one to nine slaves for his personal use or for eventual resale."
- Seymour B. Liebman in his *New World Jewry*, made it clear that "[t]he ships were not only owned by Jews, but were manned by Jewish crews and sailed under the command of Jewish captains."
- Moshe Kahan stated bluntly that in 1653-1658, " Jewish-Marrano merchants were in control of the Spanish and Portuguese trade, were almost in control of the Levantine trade...were interested in the Dutch East and West Indian companies, were heavily involved in shipping; and, most important, had at their disposal large amounts of capital."
- In Brazil, where most of our kidnapped ancestors were sent, Jewish scholar Arnold Wiznitzer is most explicit about Jewish involvement:

"Besides their important position in the sugar industry and in tax farming, they dominated the slave trade. From 1636 to 1645 a total of 23,163 Negro slaves arrived from Africa and were sold for 6,714,423 florins. The West India Company, which monopolized imports of slaves from Africa, sold slaves at public auctions against

cash payment. It happened at the hands of Jews. The buyers who appeared at the auctions were almost always Jews, and because of this lack of competitors they could buy slaves at low prices. On the other hand, there also was no competition in the selling of the slaves to the plantation owners and other buyers, and most of them purchased on credit payable at the next harvest in sugar. Profits up to 300 percent of the purchase value were often realized with high interest rates....If it happened that the date of such an auction fell on a Jewish holiday the auction had to be postponed. This occurred on Friday, October 21, 1644."

Given the concise statements in the Jewish historical record, of which the "Black/Jewish Coalition" is totally ignorant, how can it be taken seriously in the present debate? (For even more evidence see the Facts and Quotes Section)

Jews and Slavery in the Old South

The Jewish critics prefer to focus on the history of slavery in America while ignoring our kidnapped African family in other parts of the Western Hemisphere. This attempt to focus the debate is designed to limit our historical inquiry and to suggest that we Blacks are to care only about our Black family within America's political boundaries. This view also conveniently limits the consideration of evidence of direct Jewish involvement as whip-wielders in the slave trade which is so abundant in the southern part of the Western Hemisphere. By the time of the Jewish migration into what is now the United States, Jews were less involved in the direct trade but remained significant beneficiaries by their involvement in the plantation economy.

Jews in the South were of the merchant class, according to a Jewish historian, having developed "a separate and distinctive accommodation to the plantation economy." The Southern planters depended upon these merchants to move their produce to market as well as for a source of supplies and financing. Jews had become commission merchants, brokers, auctioneers, cotton wholesalers, slave clothing dealers, and peddlers, keeping the slave economy oiled with money, markets and supplies.

It is no mystery why the Jews were absent from representation in the ranks of the Abolitionists. **The American and Foreign Anti-Slavery Society** in their report of 1853 expressed their frustration at the lack of Jews:

"The Jews of the United States have never taken any steps whatever with regard to the slavery question. As citizens, they deem it their policy to have every one choose which ever side he may deem best to promote his own interests and the welfare of his country. They have no organization of an ecclesiastical body to represent their general views; no General Assembly, or its equivalent. The American Jews have two newspapers, but they do not interfere in any discussion which is not material to their religion. It cannot be said that the Jews have formed any denominational opinion on the subject of American slavery....The objects of so much mean prejudice and unrighteous oppression as the Jews have been for ages, surely they, it would seem, more than any other denomination, ought to be the enemies of caste, and friends of universal freedom."

One study by **Ira Rosenwaike** published by the **American Jewish Historical Society** has shown that 75% of the Jews of the South owned Black slaves while 36% of the White population owned slaves.

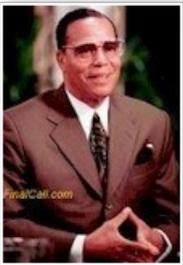
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Ask the Jewish critics to name one (just one) prominent Colonial American Jew **who did not own slaves**. He will have the same difficulty as the **Anti-Defamation League of the B'nai B'rith** had in their 1976 pamphlet entitled, *American Jews: Their Story*. The ADL lists 13 pioneers of the American Jewish community - 10 of whom have been definitively linked to the slave trade. Some Jewish scholars of today, such as Jacob Rader Marcus, chart the wealth and prestige of their ancestors by the number of Black slaves they possessed. The point that the "Coalition" eludes is the utter failure of Judaism to control this oppressive impulse on the part of these Jews. As **Rabbi Bertram Korn**, the foremost scholar of nineteenth century Jewish history, has written: "It would seem to be realistic to conclude that any Jew who could afford to own slaves and had need for their services would do so....Jews participated in every aspect and process of the exploitation of the defenseless blacks."

When **Rabbi David Einhorn** of Civil War era Baltimore, a true Jewish friend of Black people stood up for the humanity of the Black Man using the holy principles of Judaism from the Torah, his words were brilliant:

"America of the future will not rest on slave chains or belittling its adopted citizens. It will also give up its disinterestedness in the fate of other peoples of the world...[T]he next battles will leave a real blood bath, but slavery will be drowned in that bath."

Alas, his own congregation physically expelled him from his position as rabbi and ultimately from the city. They opted, as most Jews did, to accept the "Judaism" of the most prominent rabbi of the time **Morris J. Raphall**:

"[I]t remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral."

The historical record is formidable and well-represented in *The Secret Relationship Between Blacks and Jews, Volume One*. Within 334 pages there are 1,275 footnotes containing multiple references for the reader to examine. The irrefutable record of Jewish historical compliance with Black oppression is no longer a "secret." The debate has surely changed.

The *Washington Post* has confirmed the accuracy of *The Secret Relationship* while exposing the ignorance of its media critics. University of Chicago African Studies professor and Jew **Ralph A. Austen** has written in *Tikkun Magazine* that the "substantive content...seems fairly accurate." Furthermore he says, "The authors of *The Secret Relationship* underestimate the structural importance of the Jews in the early stages of the New World slave trade." The Jewish Community, negro followers, Harold Brackman and Henry Louis Gates might do well to investigate that amazing assertion of this Jewish historian.

Jewish Racism

But what of the continuing Jewish racism that elicits no Jewish

response at all. No letters warning of some ominous trend. The African United Front of Los Angeles raised many of these issues in a recent *Final Call* article:

·Michael Levin of City College of New York, Vincent Sarvich of the University of California at Berkeley and Richard Hernstein at Harvard are among the most prominent Jewish scientists and scholars who maintain that Black people are intellectually deficient. Hernstein's book *Bell Curve* harkens back to some plantation philosophy claiming that Blacks are intellectually inferior to Whites. Other Jews, including Howard B. Abikoff of the Long Island Jewish Medical Center, Rachel Klein of the Long Island Medical Center and Columbia University, and Gail Wasserman, in the Department of Child Psychiatry at Columbia, are engaged in research which has the potential to link genetics to violence in inner city Black and Latino children. Where is the outrage, Coalition? Where are the calls for repudiation?

·Journalists like Jeff Greenfield, Norman Podhoretz, Roger Rosenblatt and other Jews have besmirched the Black image in news shows or on the printed page. Jewish producers in Hollywood like Norman Lear, Mort Lochman and Ed Weinberger continually produce degrading television sitcoms, like *Sugar Hill*, produced by Aramyan Berstein, Tom Rosenberg and Mark Abraham. These portrayals can only be compared to Julius Streicher's degradation of Jews in *Der Stürmer* in Nazi Germany.

·The *San Francisco Chronicle*, the *San Francisco Examiner*, the *Los Angeles Times* and numerous other newspapers have documented the fact that for decades the ADL ran a private nationwide spy network - "a systematic, long-term, professionally organized political espionage operation complete with informers, infiltrators, money laundering, code names, wiretapping and secret meetings." Newspapers have revealed that among the 950 organizations and 10,000 individuals that the ADL prepared files on were many Black groups, including the NAACP!

There are many issues of varying degrees of significance that must also be raised to clear the air:

For thirty years Israel has maintained strong economic, military, nuclear, scientific, academic, energy, tourist, cultural, sports, transportation, agricultural and intelligence ties with South Africa - and thereby prolonged Black oppression there. Jews were the only group in this country who arrogantly threatened to protest the visit of revered African National Congress Chairman and now President Nelson Mandela to the United States in 1990. They have labeled Mandela and Bishop Desmond Tutu "anti-Semites" while the 110,000 Jewish South Africans are, in fact, the richest single community in the world.

The late Israeli Defense Minister Moshe Dayan asserted that the quality of American military forces had deteriorated because they were composed of Blacks "who have low intelligence and low education." He urged America to ensure that "fresh blood and better brains go to their forces." He is a hero in Israel.

Jewish talk show host Howard Stern was quoted in the November 1st issue of *Time* magazine as stating that, "they didn't beat this idiot (Rodney King) enough." In March, he played Ku Klux Klan songs on his broadcast and used the term "nigger" 55 times in 10 minutes. He offered the term "porch monkey" and "yard ape" as labels for Blacks.

Furthermore, during the week of March 7, 1994, Jewish comedian

Jackie Mason was quoted by news broadcasts as having said: "The susceptibility to violence happens to be more among Blacks than whites - a hundred times more."

In 1991, Judge Joyce A. Karlin sentenced Korean merchant Soon Ja Du to five years of probation, 400 hours of community service and a fine of five hundred dollars for killing Black teenager Latasha Harlins. Judge Stanley M. Weisberg transferred the Rodney King case to Simi Valley and thereby virtually assured an unfair trial for the Black victim. Superior Court Judge Roosevelt I. Dorn, a Black jurist who had been hand-picked to hear the case of three men charged with beating Reginald Denny during the early hours of the L.A. Civil unrest, was removed from the case by District Attorney Ira Reiner. Karlin, Weisberg and Reiner are all Jews. Jewish leaders did not repudiate them for their "racism" or "unfairness;" there were no newspaper advertisements taken out to condemn them, nor were their names dragged before congress to be censured.

If the Jewish Community has a longstanding interest in providing accurate information about history, culture and traditions of the Jewish community, as some have claimed, maybe they should commence with one or more of the above.

Black educators need not fear cheap smear campaigns by long-time racists. Our history is our responsibility, and we have no right to compromise with truth or the instruction of our children. What they teach Jewish children is their business.

Jews of the Black Holocaust: A-G

[A Note on Terminology]

"What is hateful to you, do not do to your neighbor."

All of the following "Chosen People" are confirmed to have participated in the Black African slave trade. According to their own literature, each one is a prominent historical figure and most are highly regarded and respected by Jews themselves. Even the most prominent of Jewish Americans never voiced any reservation whatsoever about this practice. Writes Rabbi Bertram W. Korn, "it is realistic to conclude that any Jew who could afford to own slaves [and needed them] would do so." In fact, "Jews participated in every aspect and process of the exploitation of the defenseless blacks." Here, in alphabetical order, is an annotated listing of just a few of those.

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The terms *buy*, *own* and *sell*, and derivatives thereof, in connection with the commerce in Black people, will be used with reservation and primarily for convenience of the reader. In no way should the reader infer sanction of these activities, which are wholly illegal and immoral crimes against humanity, by the use of the terminology of legitimate commercial transactions. Also, the term *slave* refers to the African men, women and children who were forcibly entrapped in dehumanizing conditions for the profit of others. We do not accept such a term as descriptive of their character or nature, only of their circumstance.]

Jews of the Black Holocaust A-G H-N O-T U-Z

All references are in The Secret Relationship Between Blacks and Jews

Mordecai Abraham of Virginia placed this advertisement in the *Virginia Gazette or American Advertiser* on January 12, 1783:

THIRTY DOLLARS REWARD

RAN AWAY from the subscriber, in King William County, on Saturday the 5th instant, a large Mulatto Man named OSBOURN, late the property of William Fitzhugh, Esq; he is about five feet ten inches or six feet high, almost white enough to pass for a white-man, he has grey, or rather white eyes, which appear very weak, with a kind of blemish in the right one, occasioned by his shutting it when a person addresses him. His dress is uncertain, though I believe he went off with a blue suit of cloathes, and likewise a coarse upper jacket, and soldier's under jacket and breeches of buff, with buttons marked USA. I am informed he lately lived in Mecklenburg, under Col. Mounford, near Taylor's Ferry on Roanoke. Whoever will apprehend the said fellow and secure him, so that I may get him again, shall receive TWENTY DOLLARS reward, or if delivered to me in King William County, the above reward. All masters of vessels and other persons are hereby forbid to carry the said fellow out of the state, or to employ him in any craft whatever.

Joseph Abrahams, a Jewish businessman of Charleston, South Carolina, placed this advertisement in the *Gazette of the State of South-Carolina* on August 25, 1779:

RUN away from the subscriber, a young negro fellow, named Brutus, this country born, about 18 years old; he had on when he went away, an Osnabrugs shirt, brown fustian

breeches and Osnabrugs coat with red cuffs and collar; he was formerly the property of the estate of Mr. Stanyarne: He has a mother in Dorchester. Whoever takes up said negro and delivers him to me, shall receive a reward of one hundred Dollars, and charges paid.

Simon Abrahams of Richmond, Virginia, was fined \$3.33 in 1834, "for allowing a hired slave to go at large contrary to the Act of Assembly."

David De Acosta, described as "a gentleman of Spain," owned a forty-one acre plantation on Barbados in 1680 "worked by sixty-one black slaves...seven white servants and three bought ones (felons), apparently all Christians." His will dated February, 1684-1685 dispenses his Africans:

The two former to enjoy and possess my plantations negroes, &c. each paying half of debts owing, and sharing proceeds and expenses each year. No negroes or anything to be sold, & should Daniel B. Henriques sell anything he will forfeit his inheritance in favour of my wife, & the sale shall be deemed null & void.

In 1863, **Jacob Adler** and his partner, **Herman Cone** of Jonesboro, Tennessee, purchased two African men they named "Friendly" and "Joe William," for \$4,500.

Charity Adolphus (d. 1773); when her house was burned down, "she escaped with her life, only by being carried out of the burning house by her faithful Negro slave, Darby."

J. Adolfus of Jamaica despised the Black man so much that in 1812, when a Jamaican assemblyman advocated the equality of the "free colored," Adolfus and two other Jews, L. Spyers and J. Da Silva, physically attacked him at his home.

Samuel Alexander was one of the founders of Congregation Beth Shalome of Richmond in 1791. He and his brother Solomon (listed below) were also slave owners who are considered to be humanitarians because they arranged to have their hostages "manumitted." They reserved the right, however, to keep them as indentured servants.

*All references are in **The Secret Relationship Between Blacks and Jews***

Solomon Alexander was a one-time acting mayor of Richmond, Virginia, who enslaved a Black woman named "Esther."

Jorge de Almeida owned and operated a silver mine in Taxco. In about 1585, at the height of the Inquisition, he and a friend are alleged to have "strangled a Negress who had called a friend of their's a Jew."

Myer Angel, of Richmond, Virginia, accused "Walter Quarles, colored," of stealing two silver watches of the value of \$40 each in 1832. Quarles received a sentence of five years confinement in the public jail and penitentiary house "on low and coarse diet, one-tenth part of the time to be spent in solitary confinement."

Juan De Araujo (or Arauxo) "had been a minor slave trader who had travelled widely through the Spanish Indies, between Puebla, Vera Cruz, Cartagena, Havana and, possibly even, Angola."

Issack Asher of New York was charged with "selling an unhealthy Negro" in 1863.

Solomon Audler of New Orleans was listed as the "owner" of four Africans in the census of 1830.

Maurice Barnett of Baton Rouge, Louisiana, "owned" at least eleven African citizens. He was such a prolific slave dealer and auctioneer that twentieth-century picture postcards of the "Old Slave Block" depict his office at 40 St. Louis Street. He was one of the closest associates

of the slave-breeding and -smuggling Jewish pirate, Jean Lafitte. Below is an example of the Black/Jewish relationship of the time:

SALES AT AUCTION

By M. Barnett, Sen., Auctioneer Cornelius Hurst vs. His Creditors - Syndic Sale.

On Monday, the 2d Dec, 1839, at 12 o'clock noon, at the City Exchange, St. Louis street between Chartres and Royal streets, by order of Alexander Grant, syndic of said estate, and by virtue of an order issued by the honorable the first judicial district court of the state of Louisiana, dated the 26th day of October, 1839, the following slave surrendered to his creditors by said insolent, viz:

DICK, about 28 years of age, a well disposed man.

OSBORN, about 26 years of age, mulatto; a good carriage driver and waiter, active and handy at anything he is put to.

LUCINDA, about 22 years of age, Osborn's wife, very intelligent, good cook, washer and ironer. Lucinda's Children:

COMMODORE, about 6 years of age,

JOSEPHINE, about 4 years of age,

HENRY, about 2 years of age,

OSBORN, about 1 year of age.

NED, about 19 years of age, accustomed to work in a brick yard.

LOUIS, about 17 years of age, accustomed to work in a brick yard.

MINGO, about 28 years of age, brick moulder, stout able bodied man.

WINNEY, about 37 years of age, worked in a brick yard.

PRISCILLA, about 24 years of age, stout able bodied woman.

SERENA, about 21 years of age, a good off-bearer in a brick yard, and her child.

MATILDA, about 25 years of age, cook, washer and ironer, and her three children, viz:

THOMAS, about 10 years of age.

TONEY, about 6 years of age.

WILLIAM, an infant.

SALLY, about 22 years of age, mild and well disposed woman; cook, washer and ironer.

JULIANNA, about 21 years of age, and her child; accustomed to work in a brick yard.

MARY, about 23 years of age, also accustomed to work in a brick yard.

JACOB, about 25 years of age, stout man, accustomed to work in a brick yard.

Terms - Six months credit for all but Jacob, who will be sold at six and twelve months, for notes drawn and endorsed to the satisfaction of the syndic, who reserves to himself the privilege of refusing names as endorsers, until he is satisfied therewith, without assigning any cause therefor; the notes to bear an interest at the rate of ten per cent per annum (if not met at maturity) until paid - without this however giving the parties thereto the right of prolonging the payment after due. The purchasers will be allowed forty-eight hours after a notification from the notary that the titles are completed, to arrange the settlements, and if not effected within the period, the slave or slaves to be resold at auction, for cash, on the account and risk of the said original purchasers, without delay or public notice; and said parties held responsible for said loss that may accrue thereon, with all expenses, costs, & c.. Acts of sale before Edward Barnett, notary public, at the expense of the purchasers. The slaves not to be delivered until the terms of sale are complied with.

Jacob Barrett of Columbia, South Carolina, and a later resident of Charleston, was a merchant who once traded twenty Black human beings, "...at very large profits, keeping for his own use Armistead Booker, a good-looking, active carriage driver and barber, who attended to his horses and in the store, and Aunt Nanny, a first rate cook." He was the cousin of one of the era's biggest Jewish slave dealers named Jacob Ottolengui.

All references are in The Secret Relationship Between Blacks and Jews

Hester Barsimon's family of five had "only one black attendant."

Abraham Baruch (d. 1701) at Bridgetown consisted of three Jews and three slaves. In 1685, "one of his negroes was concerned in a native rebellion and was executed by the Island authorities, whereupon a sympathetic legislature voted his master a sum of £17 10s. Od. by way of compensation!"

Dr. Simon Baruch (b. 1840) was a surgeon and captain in the Confederate Army and, according to Harry Simonhoff, "He went through the terrors of Reconstruction, and as a secret member of the original Ku Klux Klan he wore at night its long white flowing robes emblazoned with a scarlet cross."

Rebecca Baruh lived alone with one slave in seventeenth-century Barbados.

Daniel Becker was convicted of illegal liquor sales to Black slaves in South Carolina in 1836.

Diego Nunes Belmonte and other Portuguese Jewish merchants were partners in the slave trade between Luanda and the West Indies.

Don Manuel Belmonte of Amsterdam was, according to Drs. Isaac S. and Susan A. Emmanuel,

a Spanish-Jewish nobleman of culture and refinement, high in royal and religious circles, [who] had no qualms about carrying on the slave trade. He and a gentile associate conducted it on an extensive scale, of course with Company participation.

He formed an association with Jean Coymans, ex-sheriff of Amsterdam, to ship slaves in large quantities to Curaçao.

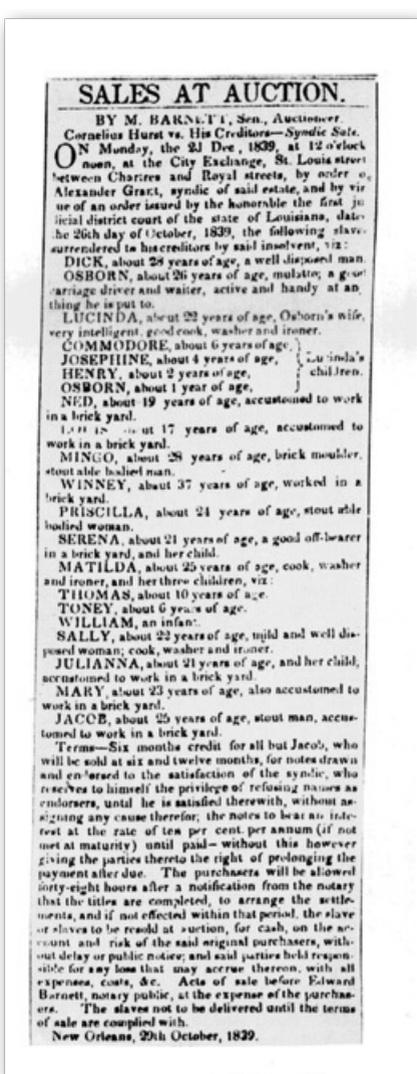
Judah Phillip Benjamin (1811-1884) was born in the British West Indies and brought up in Charleston. He was a rabid pro-slavery senator from Louisiana in the Civil War era who led the call for secession of the southern states from the Union in order to maintain the profits of free slave labor. He owned a plantation called *Bellachasse* and used 140 African slaves in its operation.

Benjamin's slavery-supporting career started when he argued the "Creole Case" representing an insurance company with an interest in a slave cargo. He was described by Richard S. Tedlow as:

The most important American-Jewish diplomat before Henry Kissinger, the most eminent lawyer before Brandeis, the leading figure in martial affairs before Hyman Rickover, the greatest American-Jewish orator, and the most influential Jew ever to take a seat in the United States Senate...

But it was Benjamin the senator who supported the institution of slavery, contending that it was more humane to whip and brand the Black man than to imprison or transport him. Ohio's abolitionist senator, Benjamin F. Wade, denounced Benjamin as, "An Israelite with the principles of an Egyptian."

Benjamin was born on Saint Croix in the West Indies on August 6, 1811. His father was a drifter who has been described as "that rara avis, an unsuccessful Jew" and his mother was of



Portuguese descent. The family moved to Charleston, South Carolina in 1822, and soon thereafter Benjamin attracted the attention of a wealthy Jew who sent him first to private school and then to Yale. He left without taking a degree, he claimed, because of financial straits, but there is considerable evidence that he was dismissed for disciplinary reasons.

He was elected to the federal senate in 1852 where he neglected no opportunity to defend the institution of slavery. Confederate president Jefferson Davis chose Benjamin to be attorney general, but in nine months transferred him to the most important of the Confederacy's cabinet positions, Secretary of War. It soon became common knowledge that, next to Davis, Benjamin was the most influential man in the rebel government.

Bertram W. Korn pointed out the irony that Benjamin's honors were "in some measure dependent upon the sufferings of the very Negro slaves he [and others] bought and sold with such equanimity....Few politicians are as consistent in anything as Benjamin was in support of the 'peculiar institution.' Indeed, there was truth in Ben Wade's clever slur..." Even Jewish historian Morris U. Schappes has written that "history has found Benjamin guilty and his cause evil."

Dr. Joseph Bensadon of Louisiana was devoted to the Confederacy and the preservation of the slave system. He served as a surgeon in the Civil War.

Francisco Lopez Blandon (b. 1618) was imprisoned by the Inquisitional authorities for practicing Judaism from 1643 - 1649, but "had a Negro slave who brought him food and messages from the outside. This slave also eavesdropped in the office of the head jailer and reported all that he heard."

Abraham Block of Richmond, Virginia, owned a Black woman named "Matilda Drew." In 1826, she was before the court on the charge of "carrying off two pounds of cheese, valued at 25 cents; 2 1/2 pounds of sugar, valued at 30 cents; one bottle of cordial, \$1; and five tumblers, 37 cents, the goods and chattels of Grace Marx. She was found not guilty. For defending her from the charge of stealing \$1.62 of property the court allowed her counsel \$10."

In 1699, **Simon Bonane** (or Bonave) was aboard the pirate ship *Adventure of London* and according to Max J. Kohler: "In August, 1720, we read that 'Simon the Jew don't expect his [slave] ship from Guinea before the fall (sic).'"

Jacob Bortz of Georgia, who is believed to be Jewish, placed this ad in the *Savannah Georgia Gazette*, July 27, 1774:

RUN AWAY from the subscriber in Goshen, A NEGROE FELLOW, named FRANK, has some white spots on his legs occasioned by burns, had on a jacket and trowsers of blue negro cloth, and took also with him check trowsers. A reward of 10 s. will be given on delivering him to JACOB BORTZ.

Stephen Boyd was a Dutch Jew of Baltimore who employed a Jewish indentured servant named Wolf Samuels to oversee his 94 Black slaves on his 4,000 acre plantation.

Domingo da Costa Brandau and his wife, **Maria Henriques Brandau**, lived in Amsterdam in 1639 and had an *engenho* or plantation in "Arrerippi" (possibly Recife, Brazil), where African citizens were forced to labor without pay.

All references are in The Secret Relationship Between Blacks and Jews

David Perayra Brandon of Charleston, South Carolina, left instructions to his relatives in his 1838 will:

I recommend my faithful Servant and friend Juellit or Julien free Negro, to my dear Rachel [his stepdaughter] and W.C. Lambert [her husband] my friend and request them to take him under their protection to treat him as well as they would do me and to give him Such portion of my Cloths as they will think useful to him and never forsake him being the best friend I ever had.

Saul Brown (a.k.a. Pardo, d. 1702) was a Newport merchant involved in the business of African human import/export. In 1695, he was the first *hazan* (minister) of the Shearith Israel congregation.

Benjamin Bueno was a slave owner in seventeenth century Barbados.

Joseph Bueno (a.k.a. **Joseph Bueno de Mesquita**, d. 1708) purchased a cemetery for Jews in New York in 1682 with the proceeds from his Caribbean Black-flesh-shipping business. He left to his wife Rachell, "all the slaves now belonging to me..."

Rachael Burgos had a household of six persons and a couple of slaves in Bridgetown in 1680.

Mathias Bush, a member of Lancaster, Pennsylvania Jewish merchantry, placed this advertisement in the summer of 1765:

Was committed to my Custody, on the 22d Day of this instant July, the following Negroes, viz. a Negroe Man, named Jack, alias Tobias, and a Negroe Woman, Named Jane, Wife to the said Jack, alias Tobias, and her two Children, a Boy, five years old, or thereabouts, and a girl about four years old. The man is about thirty-four years of age, and the woman about thirty; they have sundry good clothes with them; they say they belong to James Campbell, in Conegocheague, near Fort Loudoun. The said Campbell is hereby desired to come and pay the charges, and take them away, or they will be sold for the same, in four weeks from this day, by me.
Matthias Buch, Goaler.

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Samuel De Campos, a Barbados merchant in 1720, left to his daughter Sarah "a negro boy by name Scipio and a mulatto girl named Debora." To his daughter Hester, "a negro boy by name Joe and a girl by name Jenny."

Moses Nunez Cardozo (1755-1818) was a Virginia plantation owner and jailer at Richmond's Powhatan Courthouse whose responsibilities included the apprehension and punishment of runaway Africans.

Luis Rodriguez Carvajal became a businessman in New Spain and "perhaps shared with the rest of his family in the lucre of the slave trade."

Raquel Nunez Carvallo left to her son Jacob Frois "one negro woman by name Abbah." To son Isaac Frois "now of the Island of Jamaica...one negro girl by name Rose."

The **Cohens** of Baltimore were considered the "outstanding" Jewish family in the city and one of the leading Jewish families in the country. They were important bankers, industrialists, and professionals and one of them, Mendes I. Cohen, "belonged to the Peace Party, a camouflaged secessionist group, and was a delegate to the State Peace Convention, another, Edward, went one step further and served in the Confederate army."

Abraham Cohen (c. 1739-1800) of the Georgetown district of South Carolina was a Postmaster General and a slave-dealing auctioneer who held 21 African citizens against their will.

Abraham Cohen financed **David Nassi** (also **Nassy**), who was a founder of the Jewish colony at Cayenne, now French Guiana, in 1662. Nassi used countless captive Black people to establish the colony.

Barnett A. Cohen (1770-1839) and his wife Bella, of the Barnwell District of Kings Creek, South Carolina, held more than twenty Africans as slaves.

Benjamin Cohen was a well-known Savannah, Georgia, merchant who believed:

that the institution of slavery [is]...the only human institution that would elevate the Negro from barbarism and develop the small amount of intellect with which he is endowed.

(See also the listing for Solomon Cohen below who is reported to have expressed a similar sentiment.)

J. S. Cohen was the Mobile, Alabama, City Marshal in 1841. His responsibilities included tracking and apprehending freedom-seeking Africans.

Jacob Cohen's plantation worked 294 slaves at no pay.

Jacob I. Cohen (c. 1744-1823) was born in Germany and operated as a slave maker in the South and then in Philadelphia. He was a land speculator who hired Daniel Boone, the "noted Kentucky pioneer and Indian fighter," to survey his land. Cohen was president of his Jewish Congregation Mikveh Israel from 1810-1811. He and his partner, Isaiah Isaacs of Richmond, enslaved Blacks they named "Tom," "Dick," "Spencer," "Mieshack," "Fanny," "Eliza," and their children of an unspecified number. As a demonstration of good will, Cohen ordered that they be freed *after* his death and each given \$25.

Joseph Cohen of Lynchburg, Virginia, was convicted in 1819 of the murder of one of the many African citizens he enslaved. As a policy, the penalty received was comparable to that of a trivial misdemeanor of today.

Levi Cohen is named on a Georgia receipt for slaves.

Mordecai Cohen (c. 1763-1848) was born in Poland and owned a plantation at St. Andrews, South Carolina, where twenty-seven Africans provided the free field labor. He was one of the wealthiest planters in South Carolina and a commissioner of markets in Charleston from 1826 to 1832. When the twenty-three Black house servants are added, the resulting total is fifty, a number sufficient to place him third among Jewish slave owners in South Carolina. His sons, Marx and David, owned farms and likewise terrorized and exploited Black people.

Samuel Myers Cohen (c. 1708-1743) was a New York City shopkeeper, elected constable of the Dock Ward and high official (*shohet* and *bodek*) of Congregation Shearith Israel. In his will he bequeathed to his wife Rachel "all those negroe Slaves I have which I shall die possessed of." Two of his captives named "Windsor" and "Hereford" were implicated in a failed rebellion known as the "Negro Plot" of 1741, but later released.

Simon Cohen (1781-1836) came to New Orleans from Amsterdam in 1810 and eight years later bought a Black woman and her two-month-old baby. This sale was annulled when it was discovered that the woman had already been mortgaged to someone else. By 1820, Cohen owned a tobacconist's shop, a billiard parlor and held four African people as hostages.

Solomon Cohen (1757-1835) was a distinguished merchant and civic leader of the Georgetown district of South Carolina and held nine African citizens against their will. Cohen expressed his anti-Black sentiment in a letter to his sister-in-law Emma Mordecai :

[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.

Dr. Bertram W. Korn commented that "Perhaps no more concise and self-deceptive rationalization of slavery was ever written than the observations which were recorded by

Solomon Cohen."

Solomon Cohen possibly from Augusta, Georgia, is named on an 1863 receipt as the seller of two Black African slaves to Bernhard Phillips for \$3,000.

Herman Cone, and his partner, **Jacob Adler** of Jonesboro, Tennessee, purchased two African Black men in 1863 for \$4,000. They named them "Friendly" and "Joe William."

Jacob De Cordova (1808-1868) was a Texas real estate promoter and newspaper editor. He started Jamaica's first daily newspaper and in 1850 he organized Houston's first Jewish place of worship. In 1858, he "wished it distinctly understood that our feelings and education have always been pro-slavery." He said of Texas in a lecture in Philadelphia in 1858:

By a wise provision of our state constitution, the institution of slavery has been guaranteed to Texas. Such being the case, Texans are proverbially jealous of this right and will not allow any intermeddling with the subject directly or indirectly.

Jacob Cardozo was a conservative Democrat and in his view slavery was economically and morally justified: "The Negroes were often better off than white wage-slaves; the black bondsmen are morally and intellectually inferior." In regard to the ethical question, he placed the responsibility squarely on God: "The reason the Almighty made the colored black is to prove their inferiority." In his *Reminiscences of Charleston*, he lamented the plight of the poor former slave masters:

The owner of two hundred to five hundred slaves, with a princely income, has not only to submit to the most degraded employments, but he frequently cannot obtain them. In some instances he has to drive a cart, or attend a retail grocery, while he may have to obey the orders of an ignorant and coarse menial. There is something unnatural in this reverse of position -- something revolting to my sense of propriety in this social degradation.

Emanuel Alvares Correa (1650-1717) was active in the Curaçao slave trade for many years and in 1699 served as an intermediary between the Dutch and Portuguese West Indies companies for the transfer of a shipment of slaves from Africa to Mexico via Curaçao.

Isaac Da Costa (1721-1783) was a merchant and shipping agent of Charleston, South Carolina, and "probably the most outstanding Jew of Charleston before the Revolution." Born in England, he helped to found Congregation Beth Elohim in 1749 and was its first *hazzan*. He was also active as a Mason. Da Costa was in partnership with Thomas Farr, Jr., handling imports and exports of merchandise including African men, women and children. He was said to be a "large scale" hostage importer and in 1760, he brought to South Carolina 200 African people as slaves, and in 1763 he brought 160 more.

All references are in The Secret Relationship Between Blacks and Jews

Joseph D'Acosta came to New Amsterdam in 1655. He was a leading merchant in Amsterdam and was a principal shareholder of the slave-dealing Dutch West India Company.

Nemias Daniel, "a Jew," of the Parrish of Christchurch, Barbados, was listed as the owner of 20 acres and twelve "negroes" in 1679.

Aaron Daniels (1776-1862) was a storekeeper in New Orleans who enslaved eight Black people in 1830.

Joseph Darmstadt (died c. 1820) was born in Germany and then moved to Richmond, Virginia. In 1800, he founded the Beth Shalome Congregation and he was active in Masonry and owned a Black man named "George." He once accused a "free" Black man named Daniel Clayton of stealing "a bag and lot of beeswax, valued at 50 shillings." This accusation was, of course, a conviction, for which the Black man was sentenced to 39 lashes to his bare back.

Ansley, Benjamin, George and Solomon Davis were reputed to be the largest Jewish slave dealers. They travelled throughout the South selling gangs of Black men, women and children, including infants, starting in 1838. Based in Richmond and Petersburg, Virginia, the four brothers "did not hesitate to go at lengths to obtain slaves, advertising their supply throughout the south." This advertisement placed by Ansley Davis was recounted in 1830s testimony against the domestic slave trade:

The subscriber wishes to purchase one hundred slaves of both sexes, from the age of ten to thirty, for which he is disposed to give much higher prices than have heretofore been given. He will call on those living in adjacent counties, to see any property.

They announced in the Columbus, Georgia, *Enquirer*: "Sixty likely Virginia Negroes -- house servants, field hands, blow boys (buglers), cooks, washers, ironers and three first rate seamstresses." The Davises kept their source of supply secret and assured everyone that they would continue to receive slave shipments by every arrival in Columbus.

They were even mentioned in Harriet Beecher Stowe's *A Key to Uncle Tom's Cabin*:

The Davises, in Petersburg, are the great slave-dealers. They are Jews, who came to that place many years ago as poor peddlars; and, I am informed, are members of a family which has its representatives in Philadelphia, New York, &c. These men are always in the market, giving the highest price for slaves. During the summer and fall they buy them up at low prices, trim, shave and wash them, fatten them so that they may look sleek, and sell them to great profit. It might not be unprofitable to inquire how much Northern capital, and what firms in some of the Northern cities, are connected with this detestable business.

Benjamin owned a "colod woman named Elsey," and the Davises even gave warranties on their slaves, as seen in a receipt for a fifteen-year-old Black girl named "Savry" who was "warranted Sound and Healthy." According to the Bibb County, Georgia, records, Benjamin Davis was the seller, and Elisha Davis the buyer, of sixteen Black Africans (listed below [sic]) for \$7000 on April 16, 1852.

- Peter Davis (man, dark compliction)
- Tom (man, dark compliction)
- Charles (man, dark compliction)
- Prince (man, dark compliction)
- Peter Griffin (man, dark compliction)
- Sarah (woman, dark compliction)
- Florah (woman, dark compliction)
- Milly (woman, dark compliction)
- Melvina (woman, yellow compliction)
- Francis (woman, yellow compliction)
- Lucy (girl, dark compliction)
- Fanny (girl, dark compliction)
- Henry (boy, dark compliction)
- Loi (boy, dark compliction)
- Sandy (boy, dark compliction)
- Munroe (boy, 6 mos.)

George Davis, Sr. called himself "the Original George Davis," in 1824, in order to differentiate from the others. He acted as the local agent for a New Orleans Jewish slave dealer named **Levy Jacobs**. He was an auctioneer and property speculator and was prepared to sell:

Negroes, horses, mules, cows, asses, quadruped and biped, and all other animals in the Catalog of Creation...for cash down and no grumbling. (adv. Oct 15, 1840).

Delinquent tax lists of April 1826 and May 1828 indicate Davis owned and owed: 1826, 7 slaves - \$2,500; 1828, 8 slaves - \$3,000. He owned 7 slaves according to 1830 census data.

Rachel D'Azevedo of Charleston held Blacks whom she named "Rose," "Flora," "Dinah" and "Maria," who she gave to her daughter, Sarah A. Motta. Another Jew, **Abraham Moise**, conspired with them to maintain the Blacks as hostages.

David Dearosto was listed as the owner of 41 acres of St. Thomas, Barbados, with 61 Black slaves, 7 "Hired Servants," and 3 "Bought Servants," in a survey of 1670.

Moses Deazevedo, of Barbados, registered his feeling toward his sons in his will dated October 6, 1715:

To my son Jacob I remit his debt & since he has been disobedient I give him 1/- for whatever claim he may raise against my estate. To son David Eliahu I remit the considerable sum of money paid out for him as appears in my books & since he has been disobedient I give him 1/- in cash. To son Abraham 10/- & my worn clothes and my white linen....To granddaughter Lebanah Mendes for her & her heirs the gift of a mulatto named Mary & of my Cormanty negress named Esperanto....To son Solomon a negress named Zabelina with her mulatto daughter Bashe & her son Cain & her daughter Maria & all their issue & I confirm the deed of gift of my Madagascar (negress) named Diana for him and his heirs mad 29 June 1715.

Mathias Delyon of the Parish of St. Peter, Barbados, left to each of his daughters Ester and Deborah "a negro woman."

All references are in The Secret Relationship Between Blacks and Jews

Isaac Delyon, of Charleston, placed this advertisement in the *South-Carolina and American General Gazette*, on January 19, 1780:

Five Hundred Dollars Reward

RUN away some time past, from the subscriber, a negro boy, named Harry, about 17 years of age, about 5 feet 7 inches high, round visage, had on when he went away, a Bath coating close bodied coat, leather breeches, green cloth Jacket and breeches; he is a very likely country born fellow, and speaks good English. The above reward will be paid on his being delivered to the Warden of the Work house, or to me in Charlestown; and One Thousand Pounds on conviction of any white person harbouring him. The said fellow formerly belonged to Boone's estate on John's Island, and has been seen by negroes lurking about said plantation.⁹⁰

DePas Family of Martinique held much property and many slaves. The French Minister of Foreign Affairs and War, the Duke of Choiseul, enumerated some of their holdings:

M. DePas -- 3 estates and 280 slaves.

M. DePas, Jr. -- 4 estates with one of them having 100 slaves.

Jean DePas -- a plantation with 30 slaves.

Michel DePas -- ("he is a mulatto and a bastard") one "great estate" with 120 slaves; one estate with 30 slaves.

Others in the family include M. S. J. DePas, Antoine DePas and Lewis DePas.

Abraham Depeza one of the Barbados Hebrew Nation "being sick & weake in body," wrote his will dated August 11, 1716. He left to his youngest son Isaac on his 21st birthday "a negro girl named Obbah." To his daughter Sarah Depeza, "A negro girl named Peggy." To his wife, Hester Depeza, "my negro woman by name Mary..."

DeWolf Family; From 1790 onward, the slave trade of Rhode Island was chiefly in the hands of the brothers DeWolf, who were considered "the most active slave traders in Bristol." The Jewish historians have not explicitly identified the DeWolfs as members of their "race" though others have traced them to apparently Jewish roots. 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.

The most famous of these, **James DeWolf**, 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.

Politically, James and his brother John embraced the Republican party and Thomas Jefferson. Jefferson appointed James' brother-in-law, Charles Collins, the reputed part-owner of at least two slavers, to the post of tax collector in two of the busiest slaving ports of Bristol and Warren, Rhode Island. Working in collusion with Collins, George DeWolf dispatched slaver after slaver on illicit voyages -- duty-free. The DeWolfs were not beyond dealing in drugs and are recorded as having invested in hemp, more commonly known as marijuana. James issued these instructions to Jonathon Dennison, the captain of his slaver Ann in July of 1806:

Your having engaged to go a Voyage to Africa in my ship Ann, my instructions are that you proceed with all possible Dispatch direct to Cape Coast, and make Trade at the Place and its Vicinity, and purchase as many good, healthy young slaves as may be in your power to purchase, by bartering away your present Cargo with the Natives; and after compleating your Business in Africa, you will proceed to Mount Video in South America, and there dispose of your slaves, and purchase a return Cargo of Ox Hides and dried beef, and some Tallow and other produce of that Country, such as you may judge will pay a handsome Profit, and after compleating your Business there, you will return home to this Port with all possible Dispatch.

I am sir, Your Friend and Owner, Jas. De Wolf

When the Rhode Island colonial government tried to pass an act which included outlawing the slave trade, John Brown (the founder of Brown University) and John DeWolf, among others, worked to delete that part of the bill. Neither state nor national prohibition could prevent DeWolf from continuing the trade -- he was still sending slaves to South Carolina.

All references are in The Secret Relationship Between Blacks and Jews

Luis Dias, of Barbados, left to his family equal shares of "all my Estate, horses, Negroes, Gold, Silver, Jewells, Pearles, Goods, Household stuffe [and] at their pleasure...one piece of gold & another of silver as also 2 negroes small or great."

John Drayton advertised on September 9, 1774, for "an indigo overseer" to look after about 30 Africans.

Elisha Elizer was the Deputy Sheriff in Charleston, South Carolina, in 1802 whose job it was to punish runaway Black people. This may be the same Elizer (Eleazer) listed as a postmaster general in Greenville in 1784 and as a justice of the peace in 1813 by other sources.

Isaac Elizer (1720-1807) owned the slave ship *Prince George* with **Samuel Moses**. He outfitted slave ships with bondage hardware and rewarded the crews of his profitable ships with African citizens. "He was a merchant-shipper and, like many of his friends and associates, occasionally engaged in the slave traffic." He was called a "notable and respected businessman" and was active in his Newport, Rhode Island, Jewish congregation. Elizer and Moses wrote to their Captain John Peck, to sail to Africa and sell the liquor

for the most possible [that] can be gotten, and invest the neat proceeds into as many good merchantable young slaves as you can....As soon as your business there is compleated, make the best of your way from thence to the island of New Providence [Bahamas] and there dispose of your slaves for cash, if the markets are not too dull....And also we allow you for your commission, four slaves upon the purchase of one hundred and four, and the privilege of bringing home three slaves, and your mate, one...But further observe, if you dispose of your slaves in Providence [Bahamas], lay

out as much of your neat proceeds as will load your vessel in any commodity of that island, that will be for our best advantage, and the remainder of your effects bring home in money.

Isaac Elizer, Samuel Moses

In May of 1769, Elizer ran a newspaper advertisement: "Notice: Reward \$5, return of runaway negro woman, Bina, threat of prosecution of harborer."

Marie Emeronthe (d. 1851) was a banker and associate of **Samuel Hermann**. She died owning at least five African hostages.

Daniel Bueno Enriques (b. 1637), also known as **Daniell Boyna**, owned a ten-acre plantation in St. Michael's Parish, Barbados, and "worked it with fourteen negroes and a white overseer."

Solomon Etting (1764-1847), a prominent Maryland Jew, son-in-law of **Barnard Gratz**, and member of Philadelphia's Mikveh Israel, held four Black people as slaves in Baltimore. Etting was a merchant in partnership with **Joseph Simon** and founder of the Masonic lodge in Lancaster, Pennsylvania. In 1826, he became the first Jew to serve in public office when he was elected to the Baltimore city council and later became its president. He served on the board of the Maryland State Colonization Society, which raised \$300,000 in 1831 to send Blacks back to Africa. Less than two percent of the state's Black population showed interest in the project.

Sam Fechheimer owned a large plantation in Rogersville, Kentucky, with many slaves. His niece and nephew, **Alfred** and **Emily Seasongood**, described the setting:

[There were] log cabins, in which the colored help lived...built side by side some distance from my Uncle Sam's home, and we enjoyed going there and watching the little pickaninnies play and their mammies comb and wash them....In this cabin lived a handsome young darkey who was my uncle's valet, and was quite out of the ordinary; he used to sing and play most divinely. The mammies were called aunts, and I remember one especially, very black and fleshy, but the dearest, most affectionate woman....And my Aunt Delia would often bring some of the black babies into the house and comb, wash, and dress them by the open grate fire.

And of the impact of emancipation, Emily wrote:

The slaves were all set free, and there were trying times, as most of the Southern people were so dependent upon them and were unable to do things for themselves. Many young ladies were helpless....Many slaves who had kind masters refused to be set free and wanted to remain with them.

Jacob Fonseca (d. c. 1729) was a New York merchant who belonged to the Congregation Shearith Israel. He held African citizens named "Sarah," "Faba," "Betty," and "Gnatto." Upon his death, he willed them to his wife Rebecca, "to have and to hold for proper use and behoof for and during her life." The congregation paid his widow "for the hire of two Negroes."

Jacob Franco owned "Negroes" named "Clarina," "Anthony," "Johnny" and "Jack." He bequeathed to his son Moses, "the house wherein I now dwell with the yard together with all my negroes goods chattels wares merchandises Jewells money."

David Franks (1720-1793) was a member of one of colonial America's most active merchant families. David Franks dealt regularly with **Joseph Simon**, the **Harts**, the **Gratz** brothers and the Newport gang of slave dealers. He traded heavily with the Indians but supplied weapons to the English against them in Pontiac's War of 1761-1764. In 1761, he signed a petition against a tax on slave imports with a group of Philadelphia merchants. On October 6, 1778, Franks petitioned New York authorities "for a pass to New York for himself, daughter, man-servant, and two maid-servants," but was granted one only for himself, daughter, and one maid-servant, "provided she be an indentured servant." Franks' daughter, Mrs. Hamilton, owned a slave named "Sam" who was offered for sale at £45 cash or £50 trust.

Franks was eventually run out of Pennsylvania and exiled to England for his alleged shady dealings with his uncle **Nathan Levy** and brother **Moses Franks**. He managed to find refuge in New York and Philadelphia, where he died in a yellow fever epidemic.

Henry Benjamin Franks (d. 1758) of Trenton, New Jersey, identified a "Negro Wench Prisula" as his property in his 1758 will.

Isaac Franks (1759-1822) of Philadelphia "sold slaves from time to time" and owned a young female child named "Bell." The son of **Moses Benjamin Franks** and an active Mason, he once rented his Germantown house to George Washington. He was a land speculator and held many prominent positions including lieutenant colonel, quartermaster and foragemaster in the military, and justice of the peace and chief clerk of the Pennsylvania Supreme Court in the judiciary. Franks advertised in the *Pennsylvania Journal* on January 4, 1786: "For Sale. A young likely Negro-Wench. About eight years old; has twenty years to serve. Enquire of Isaac Franks."

*All references are in **The Secret Relationship Between Blacks and Jews***

Jacob Franks (1688-1769), a New York City merchant born in London, arrived in the city in 1708 and married the daughter of **Moses Levy**. He and his sons, **Moses**, **David** and **Naphtali Franks**, all worked with Levy and **Nathan Simpson** in the liquor business and the Black flesh trade. According to Jacob Rader Marcus,

Jacob Franks was engaged in general commerce and shipping. On occasion he imported household servants, Negro slaves. Over a period of years, from 1717 to 1743, he brought twelve, mostly from the West Indies.

Franks was a founder and president of the Shearith Israel Congregation and enslaved at least one African named "Cato." He was said to have gotten his share of business during Queen Anne's War (1702-13), which gave Britain a monopoly on the slave trade. He was the major supplier of British weaponry and the most prominent shipper of New York.

The **Frazons--Moses, Joseph, and Samuel--**of Charlestown, Massachusetts, held Black slaves and "shipped almost anything from a piece of iron to a biscuit." Samuel Frazon "was once haled into a Boston court for beating a colored servant...not his own (sic)." He held at least one African as his own. In 1702, the Frazons owned their own boat, the *Joseph and Rachel* (130 tons), and participated in the West Indies trade.

It was once reported that Samuel Frazon had "fallen into the hands of Indians, who had released him when he paid a ransom of '18 pistols.' The same report says that the Indians, however, refused to release his colored servant. This is possibly the same negro, Cypia, mentioned in a trial of Thomas Cooper against the Frazons, where it is shown that Frazon paid over forty two pounds for him in 1704."

According to the 1840 census **Minger Goldsmith** claimed to be the owner of "1 female slave w/4 children."

The **Gomez Family**; The patriarch **Lewis** (or **Luis**, 1660-1740), was born in Madrid and then moved to New York in 1703. He raised five sons: **Mordecai** (1688-1750), **Daniel** (1695-1780), **David** (1697-1769), and **Isaac** (1705-1770). They variously traded with Indians, distilled liquor and retailed in New York. Another son, **Benjamin** (1711-1772) was a New York liquor dealer and pawn broker who enslaved Blacks named "Ishmael" and "Jenney," whom he bequeathed to his daughter "and her heirs forever." Other Black Africans he owned were "John St. John" and a "Mustie wench Kattay," whom he likely raped until his death. She was "to be made free from the Yoke of Slavery, as a reward for her fidelity" -- after his daughter's death.

All of the Gomezes were considered to be the original founders and trustees of Shearith Israel congregation and purchased land that was to be a Jewish cemetery. The elder Gomez was its president in 1730. Benjamin served as *parnass* four times and the others all served at least once. All were notorious slave merchants and yet highly respected in the Jewish

community. They owned the Black man named "Cuffee," who, in the "Negro Plot" of 1741, allegedly planned to burn down the house of his captors.

References to their exploitation of Black Africans are many. Lewis and Mordecai were the agents of the owners of the ship *Greyhound* that imported "merchandise and negroes" into New York in late 1722. On May 4, 1752, the following advertisement was inserted in the *Gazette*: "To be sold by Abraham Pereira Mendes, a Parcel of likely young Negroes, Pimento, old Copper, Coffee etc....If any one person has a mind to purchase any of the goods mentioned, they may enquire of Mr. Daniel Gomez." Also in 1752, Gomez had a number of slaves making wax and tallow candles.

Lewis, in his will, left his wife "with as many of my slaves as are necessary to attend her." Mordecai bequeathed to his sons **Isaac** and **Jacob** "Equally to be divided between Them my Two Negro Men Slaves called Levant and Frank and my Negro Woman Slave called Perla..."; and to his wife, sons and daughters, "To be divided between Them my Negro Woman Slave called Hannah my Negro Boy Slave called Pascual and my Negro girl Slave called Celia."

In 1802 **Lewis Gomez** was the turnkey of the jail of Charleston, South Carolina. Part of his responsibilities included the tracking and punishment of freedom-seeking Blacks.

Rebekah Gomez (d. 1801) held a Black hostage as a slave.

Rev. Bernhard Henry Gotthelf of Louisville, Kentucky, was a chaplain in the Confederate Army.

Edward Gottschalk operated a commission brokerage firm that was one of the largest in the city. He bought and sold African citizens and personally held at least nine Blacks as hostage/servants. He owned 65,000 acres of land in Texas with an undetermined, though likely massive, number of African people.

Abraham Gradis (c. 1699-1780) and the **Gradis family** owned at least 26 ships which they used to ship African hostages to such French colonies as San Domingo, where they "owned extensive territory." Abraham accepted payment for his debts in Black human beings. He devised a strategy, though never implemented, for the development of Louisiana. Rabbi Bertram Korn wrote that, if acted upon, his vision "might have stimulated the kind of growth the colony sorely required." The plan?

The key to the problem, as Gradis saw it, was the massive importation of Negro slaves into the colony under the auspices of the King -- he suggested ten thousand slaves over a period of five years. These slaves would be utilized primarily for the clearing and cultivation of land.

The **Gratz Family** of Philadelphia was one of the most distinguished families in Jewish American history. They were the leaders of that city in the colonial period, speculators in western Indian lands and they were closely connected with the **Hayses**, **Moseses** and **Frankses** in their slave shipping business. **Michael Gratz** (1740-1811) "owned personal slaves," one of whom operated his kosher kitchen. Michael's wife **Miriam** wrote a letter to him dated June 2, 1777, that reminded: "Donte forget your promess in getting me a Grego [Negro] boy or girl if to be had, as servants is very [scarce] (sic)." The Gratzes funded western expeditions for the purpose of taking Indian lives and land for their personal wealth. More evidence of their slavemaking mentality is in a casual letter written to Michael Gratz by a relative named **Josephson** (see **Meir Josephson**).

All references are in The Secret Relationship Between Blacks and Jews

Jews of the Black Holocaust: H-N

[A Note on Terminology]

"What is hateful to you, do not do to your neighbor."

Jews of the Black Holocaust A-G H-N O-T U-Z

All references are in The Secret Relationship Between Blacks and Jews

Moseh Hamis, a Jew residing in Barbados, prepared a will in Portuguese dated March 26, 1684, in which he and his wife directed that 2,000 lbs. of sugar be paid after their death to his son Simon Massiah "to help in the purchase of a young negress."

It is my last wish that our slaves named Consciencia continue serving my said Wife all her life, & if she serves her faithfully, & with love and due respect as if I had been living, I desire & direct that on the death of my said wife she shall become free, without any person or persons, heirs of myself or my wife, having the right to keep her captive; this being a reward for her good service to me, and as I hope to my wife.

Isaac Harby (1788-1828) was a Charleston, South Carolina, dramatist and political essayist and president of the Reform Society of Israelites. He regularly wrote in opposition to "the abolitionist society and its secret branches," as early as 1824. He edited the *Quiver*, the *Investigator*, and the *Southern Patriot*, and contributed to the *Mercury* and the *Courier*.

Aaron Hart, in his will of 1762, bequeathed to his servant, "a mourning gown."

Ephraim Hart (1747-1825), a wealthy New York stockbroker, land speculator and state senator (in 1810), enslaved at least one Black woman named "Silvia." He was an official of Congregation Shearith Israel, and founder of its burial society Hebra Hesed ve Emet, as well as a member of the Philadelphia Synagogue.

Henry Hart, a "Jew Tailor" of Arundel County, Maryland, was accused in 1752 of an illicit relationship with a maid. He was sentenced to serve a man named McNamara for six months "for the Damage Sustained...on Acct. of the said Henry Hart begetting a Bastard child on the body of Susanna Talome, a Servant belonging to the said McNamara."

Isaac Hart (d. 1780) was a founder and member of Newport's Touro Synagogue. His firm, Naphtali Hart & Co., shipped and traded in Black slaves and cultivated their New England property with hired hands and slaves. He sided with and supplied the British during the Revolutionary War and was shot to death by the Continental army.

Jacob Hart (b. 1781) came to New Orleans from New York in 1804 and traded in slave ships and African people. In 1808, Hart advertised in Saint Dominigue for the sale of three Black people, including a cook, two fisherman and a tailor who spoke English and French fluently. In 1810, he bought two Africans in Florida. The 1820 census reports that he imprisoned seven African people as slaves. He became the owner of a number of vessels, including the schooner *Celestine*, and he brokered the sale of four African citizens. At the time of his bankruptcy in 1823, he held fourteen Black hostages.

Levy Hart owned a general merchandise business firm in Savannah, Georgia, in the early 1800s. "Unlucky in 'chattel,' he was exasperated by a very valuable slave, Sandy, who functioned as a butcher, and was prone to 'take off' now and again."

Michael Hart (d. 1813), an Easton, Pennsylvania, Indian trader, "never acquired wealth" but he owned a stone house, collected some silverplate, owned a slave and sold whiskey to the Indians "in hundreds of gallons."

Though **Michael Hart** (d. 1861) was from New York, he owned a Virginia plantation. When he feared that Richmond would be taken by the Union Army in the Civil War, his son escaped with "most of the slaves belonging to the estate."

Moses Hart, son of **Aaron**, was sent to Albany in 1786, where his mother:

wanted him to buy a good Negro wench for houseworke [because the] last one had died -- and if the price was right [his] father wanted a Negro hand who knew something about farming, could handle an ax, and work in the garden.

Myer Hart, of Easton on the Delaware, was the richest man in town and one of the founding fathers. In 1768, he owned "two houses, a bond servant, six lots, a horse, a cow, and his stock in trade."

Nathan Hart, of Newport, informed the community by newspaper advertisement on March 18, 1765, that among other things, he "also wants to purchase a negro."

Nathan Hart was the constable of Charleston in 1821, whose job it was to punish runaway slaves. In October of 1827, he sold five slaves to **Sophie Monsanto**, and he was listed as enslaving fifteen Blacks in the census of 1830.

Philip Hart (1727-1796) was a Charleston Jew with at least one African captive named "Flora."

Samuel Hart came to Louisiana via England and by 1823 he owned half of the steamboat *United States* and "four Negro slaves," \$20,000 in bank stock and two lots in Louisville, Kentucky. He had a "slave mistress" named "Polly" with a "mulatto child." Hart cut them from his will and added "Cecilia Beni," "a woman of color," and her four children, presumably all his.

David Hays (1732-1812), a farmer and storekeeper and son of **Jacob Hays**, fought against the Indians in the French and Indian War. One of his Black captives was named "Darby." The inventory of his estate, valued at \$3,658.98, included the following items all valued greater than or equal to his Black humans.

An inventory of the Goods, Chattels & Effect belonging to the Estate of David Hays of the Township of Mount Pleasant, Deceased.

6 Cows @ \$15 \$90
1 Colt 12.50
1 Yoke Oxen 50
3 Calves @ \$3.50 10.50
1 fat Steer 18
2 fat Cows @ \$18 36
1 Bay Horse 10
1/2 field Rye 25
1/2 field Corn 15
1 field Corn 15
1 field Wheat 15
1 Lott Buckwheat 17.50
1 Windfan 12
10 Sheep @ \$1 10
1 Lott wheat in the Sheaf 15
1 Lott Rye 15
1 Lott Oats 10
1 Lot Hay in the Barn 10
8 Stacks Hay @ \$5 40
1 Mare & yearling Colt 14
14 Hogs @ \$5 70
1 Ton of plaster 15.75
1 Waggon & Harness 25
4 feather beds 25
1 Lot silver Plate 15
1 Silver Watch 20
1 Black Girl 10
1 Black Woman 10

Grace Hays (d. 1740) conveyed in her will, "fifty ounces of sterling wrought silver plate and the best negro slave which I should be possessed of..."

Judah Hays (1703-1764) was a New York merchant and shipowner who was elected constable in 1736. His Black captives were allegedly part of a foiled 1741 plot to burn the city and escape from their Jewish captors. "Like other well-to-do men of his period," wrote Harold Korn, "he bought negroes and the time of indentured servants. He paid £80 for a negro man named Aaron and £20 for four years' service of an indentured boy named John Camble."

Hays had some apparent difficulties tracking his runaway slave "Sarah" when he ran this ad in February of 1751:

Run away last Sunday night, from Judah Hays, a Negroe wench, named Sarah, aged about 30 years; she is a likely wench, of a Mulatto complexion, was brought up at Amboy, in Col. Hamilton's family, and has had several Masters in the Jerseys: She dresses very well, has a good parcel of cloaths, and speaks good English. Whoever takes up the said wench, and brings her to her said master, or secures her in any county goal, so that he may have her again, shall receive Forty Shillings reward, and reasonable charges. Whoever entertains said wench, shall be prosecuted with the utmost rigour of the law. All masters of vessels, boat-men, &c. are forewarned of conveying said wench away, as they shall answer the same.
Judah Hays

N.B. Said wench has robb'd her said master, in apparel, &c. upwards of Fifty Pounds.

And this one in May of 1751:

Whereas the subscriber hereof, has great reason to apprehend that his Negroe wench Sarah, formerly advertised in this paper, has been and is now harboured and concealed by some white person in this town; this is to give publick notice, that whoever brings said wench to me, or has her confined in goal, shall immediately receive from me Five Pounds as a reward: And farther, that whoever will give information upon oath, who it is that harbours and detains said Negroe wench, shall have Ten Pounds reward.

N.B. All masters of vessels, boatmen and others, are cautioned against taking said wench on board, as she has lately been seen in sailors dress.
Judah Hays.

*All references are in **The Secret Relationship Between Blacks and Jews***

Samuel Hays (1764-1838) of Philadelphia was a slave owner and active Mason who is remembered as a humanitarian because he arranged to have his slaves liberated. He reserved the right, however, to keep them as indentured servants.

Abraham Baruch Henriques, a Portuguese Jew of Barbados, bequeathed to his family the "liberty to sell houses, slaves or plantations..."

David Henriques was a Jamaican-Jewish slave-marketing "specialist" in the late eighteenth century.

Manuel Dias Henriques (probably the same as **Manuel Diaz Enriquez**) "lived in New Spain during the early 1620s where he had been a representative of Portuguese slave traders." He was accused of being a Jew by Inquisitional authorities in early 17th century New Spain. Though unnamed in the historical record, his uncle was described as, "a broker or dealer in Negro slaves."

Jacob Henry held a seat in the House of Commons of North Carolina in 1808. He was the son of **Joel** and **Amelia Henry**, who in 1810, held ten Black African slaves. Jacob's household consisted of twelve Black hostages, according to the census of 1810; in 1820 that number is believed to have increased to fifteen.

Isaac Hermann (1838-1917); author Jacob R. Marcus described him as follows:

In the Reconstruction period, Hermann was a leader in the movement to organize the veterans into an association whose primary aim, it would seem, was to protect the whites against the Negro freedmen....[H]e worked to restore white supremacy and to resist what he believed to be the encroachments of the Negroes.

Samuel Hermann was a New Orleans merchant and banker and partner of **Asher Moses Nathan**, and according to census data of 1810 he enslaved four Blacks, ten in 1820 and

seventeen in 1830. His dealings in Blacks were "extensive." In 1825, he sold 16 Black Africans to various farmers.

Solomon Heydenfeldt (1816-1890) of California gave up his judgeship because his position automatically bound him to the Union but his sympathies were with the Confederacy. Jewish historians have claimed that he was against slavery, and yet, contrarily, he wrote in a pamphlet of the "unjust and bitter crusades of the Northern Abolitionists." He was a "passionate secessionist" and thought Lincoln's slave emancipation plan of 1861 to be "tyranny." He opposed the importation of slaves into Alabama in 1849, not for any humanitarian reason, but because of "the unproductiveness of slave labor, and its gradual, but certain, impoverishment of our State, is a sufficient reason for limiting its farther propagation among us." He felt that when other states recognized the uneconomic character of slave labor they would dump the freed Africans on Alabama.

Aaron Hirsch (1829-1911) was a French Jew who settled in New Orleans and later became a resident of Mississippi and Arkansas. He was a strong Confederate who expressed the Jewish sentiment of his time when in the 1860s he stated that:

the institution of slavery as it existed in the south was not so great a wrong as people believe. The Negroes were brought here in a savage state; they captured and ate each other in their African home. Here they were instructed to work, were civilized and got religion, and were perfectly happy.

Hirsch spoke in favor of slavery because the plantation owners were his customers. He owned slaves and bought and sold them in his Batesville, Arkansas, business, Hirsch & Adler. During the Civil War he bought six Blacks and later exchanged them for a farm. He was against the proposal to free the slaves who had fought for the Confederacy, reasoning that the war was fought to keep them enslaved.

Haham Jeossuha His advertised in the *Royal Gazette* of Kingston, Jamaica, for the return of a runaway slave on December 15, 1792.

Uriah Hyam (d. 1740) was a New York merchant, member of Shearith Israel and slave maker. He held Black people against their will and one, named "Cavandro," he bequeathed to his son, **Andrew Israel**, in his 1740 will.

Henry Hyams was a staunch supporter of slavery, Jewish leader, and lieutenant governor of Louisiana in 1859.

Samuel Hyams of Charleston had more than twenty African hostages. As the 1822 keeper of the jail, his job was to incarcerate freedom-seeking Blacks.

Levi Hyman was a merchant and landowner who lived at his plantation estate in St. Andrew, Jamaica, called "Hyman's Delight." In 1811, he held 32 African citizens, 46 in 1821 and 45 in 1830.

Rev. Bernard Illowy (1812-1871) of Baltimore was a Jewish spiritual leader and vocal supporter of the American slave system. He said that the Abolitionists had "thrown the country into a general state of confusion" and called them "ambitious aspirants and selfish politicians."

Abraham Isaacks paid a £700 debt to Nathan Simson with "feathers, flour, cider, negro slaves and cash."

Jacob Isaacks was a Newport merchant who frequently bought and sold Black human beings even from his home on Broad Street. One 1777 advertisement offered "Foodstuffs, pork, negro man and woman." He placed ads in the *Newport Mercury* over the next seven years for the sale of "negroes" at least five times.

Born in Germany, **Isaiah Isaacs** (1747-1806) was the first Jew in Richmond, Virginia, and a founder of the Congregation Beth Shalome, a grantor of its cemetery land and a slave driver. In 1788, he was elected to the Common Hall. He was in slave-making alliance with Jacob I. Cohen and held Black Africans named "Lucy," "James," "Polly," "Henry" and "Rachel," and her children "Clement Washington" and "Mary." His business firm once took a Black captive as security for a debt. Isaacs placed this advertisement in the *Virginia Gazette or American Advertiser* on June 1, 1782:

TWENTY DOLLARS REWARD

RAN AWAY from the subscriber, living in the town of Richmond, a very likely Negro woman named MOLLY, lately the property of Mr. Edward Busbel, of Gloucester-town; she is much pitted with the small-pox, about twenty-two years old, and about five feet six inches high; had on when she went away, a Virginia cloth vest and petticoat, checked; she had with her a checked apron, a callico petticoat, and a pair of leather high-heeled country made shoes. I expect she will make towards Williamsburg or Gloucester-town, as she came from those parts a few days ago. She had four horse-locks fastened on her legs when she went away. Whoever apprehends and delivers the said Negro to me, shall receive the above reward and reasonable charges, paid by ISAIAH ISAACS.

Referring to the words of Isaacs, the great Jewish scholar Jacob R. Marcus wrote that "the following phrases [are] redolent of the spirit of the great Virginians of [Isaacs'] generation":

Being of the opinion that all men are by nature equally free, and being possessed of some of those beings who are unfortunate[ly], doomed to slavery, as to them I must enjoin my executor a strict observance of the following clause in my will. My slaves...are hereby manumeted and made free, so that after [30 years] they shall enjoy all the privileges and immunities of freed people....Each one of my slaves is to receive the value of twenty dollars in clothing on the days of their manumission.

Samuel Isaacs (Isaaks), from one of the original 300 families to populate Texas (comprised of 1,800 persons and 443 slaves), was allotted "a Spanish Grant of one league (4,428.4 acres grazing land) and one labor (177.13612 acres farming land)," situated about midway between the Gulf Coast and the upriver settlement of Washington-on-the-Brazos.

Solomon Isaacs of the New York family of that name imported some slaves into Charlestown in 1755. In his will, probated in 1757, he left "a substantial inventory of goods, a house, books, mahogany furniture, colored prints, silver plate, several Negro slaves -- three of whom were children -- two horses and a chaise, and a quarter ownership of a sloop."

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David Israel, Jewish inhabitant of Barbados, wrote his will in Portuguese dated May 24, 1689, "revoking all previous Wills made if it should please God to take me to a better world I ask pardon for all my sins & that my soul may be rec'd in mercy." Then, to his wife Sarah he left "a negress named Betty, and the use of two negresses named below to go (eventually) to my daughter Esther when 21, or on her previous marriage."

To my son Isaac a male negro named Antonio....Also my two negresses Maria Ibo and Esperansa they to be delivered by my wife unto Esther when she marries or attains 21 years....To my daur. Rahel, wife of David Judah Rodriques £25 sterling payable by executors and 2 *moreques* (=negro-boys (*moliques*)) for my grand-daughter Ester Zinha. To grandson Jacob son of David and Rahel Judah Rodrigues a *moliques* named Robin....Also 2 negroes named Vallenty and Macaco which I sent him for the service of the business.

Rabbi George Jacobs of Richmond, Virginia, held Black hostages and rented them for a fee.

Gerrit Jacobs (d. 1754) from the Netherlands was a storekeeper and planter with a plantation in Surinam called Nieuw Meerzorg, with 100 Black African slaves. He later ordered that number to be increased to more than 200. To his wife Haija Sadoks, he bequeathed "ten domestic slaves," which he stipulated could not be sold. To his stepson went "the Negro boy Present."

Israel Jacobs (c. 1741-1810) of Philadelphia held Black hostages but was, nevertheless, well respected in his synagogue.

Jacob Jacobs of Charleston, an auctioneer, left an estate that included ten slaves, horses, carriages, notes and bonds. He advertised in the *Gazette of the State of South-Carolina* November 24, 1779:

Four Hundred Dollars Reward

RUN away from the Subscriber, on Sunday Night last, two Negro Fellows named Hercules and Romeo, the former is about five Feet two or three Inches high, very black, speaks good English, and had on when he went away a blue Coat and Jacket with a red Cape, and white metal buttons: The latter is about five Feet high, of a yellowish Complexion, speaks good English, and had on a great Coat, red Jacket and

black or Osnabrugs Breeches. They both had hats, and may perhaps change their Dress, having carried all their Cloathing with them: The above Reward will be given for the taking of the said two Negroes, and the half for either of them. All Masters of Vessels are forbid carrying off the Negroes at their Peril.

John Jacobs, possibly a Jew, placed this advertisement in the *Virginia Gazette* on February 7, 1771:

RUN away from the Subscriber, in Amherst county, on or about the 5th of October last, a new Negro man slave who calls himself CHARLES, which is every word of English he can speak, he is a black fellow, with a smooth skin, of a middle size, well made for strength, appears to be about 18 years of age, and has a good set of teeth. He was purchased from the Yanimerew the 14th of last September, and was one of the number judged to have had the small pox. Had on when he left me a Negro cotton Jacket with buttons (both top and bottom) of brass, a pair of cotton breeches, very long, with flat metal buttons to the waistband, cotton boots, and a coarse linen cap. Whoever will deliver him to me, or secure him so that I may get him again, shall receive a reward of FIVE POUNDS; and if he is taken out of the colony and brought home to me TEN POUNDS current money.

Joseph Jacob, of Newport, ran an advertisement in December of 1769: "Notice: Reward \$3 South Hampton, Long Island runaway Indian servant."

Levy Jacobs was a New Orleans and Mobile liquor and slave dealer who advertised to "buy and sell Negroes" in 1819. In September of 1828, he notified the public that he was expecting about 100

prime, Virginia slaves, selected expressly for this market -- among which are Ostlers, Carriage Drivers, Mechanics, Field Hands and Cooks, House Servants, seamstresses and washer women.

As proprietor of one of the leading auctioneer houses of New Orleans, Levy Jacobs was reported to have "paraded blacks on the slave block that was operated by Levy Jacobs and his Christian partner, George Asbridge." When he was accused of selling Kentucky slaves and not the advertised Virginia slaves, Jacobs posted this notice:

Notice -- A report being circulated that I have for sale no other than Kentucky slaves, I beg leave to state to the public that all the Negroes which I have on hand, and shall hereafter keep for sale are and will be Virginia born Negroes, of good character; that the person who has stated to the contrary, with the view of injuring me, I call upon in this public manner to come forward and support this charge if he can, or hereafter hold his peace. All Negroes sold and bought by me from traders (excepting at my own house) will be free of commission.

L. Jacobs

Manis Jacobs (c. 1782-1839) was the rabbi and president of the New Orleans Jewish congregation Shanarai Chasset and a leading Jewish citizen, even though he held eleven Black people as slaves. Rabbi Sharfman writes of Jacobs: "Though unordained, he felt his ability to recite Hebrew prayers qualified him. He proudly signed his name in Hebrew on bills of sale, as a cachet or seal -- some on his transactions involving the purchase of slaves still exist."

Samuel Jacobs, in 1761, "ordered a Negro girl from New York -- domestic slaves were popular because hired help was scarce." Jacobs was the owner of the slave schooner *Betsey*.

Solomon Jacobs (1777-1827) was acting mayor of Richmond, Virginia, in 1818-1819, president of Beth Shalome Congregation, and the first Jew to become grand master of the Masons of Virginia. He was an agent for the French government's tobacco interests and the Richmond representative for the Rothschild banking house. He owned a slave named "Esther," and when he died his tombstone epitaph read:

Fond as a Husband.
Indulgent as a Father.
Kind as a Master...

His widow, **Hetty**, then successfully lobbied the Virginia House and Senate to allow the sale of a number of Black female captives and children because of the "conduct of said slaves toward their mistress...was so very malevolent and very objectionable."

In 1830, L. Joseph held thirty Africans against their will in the New Orleans area.

Joseph Jonas, in an address to the Ohio House of Representatives on February 25-26, 1861, said, "I am not in favor of slavery, and would not own a slave on any account. But this is not the question. Slavery in the South is an institution, and the framers of the Constitution guarded their rights and their property."

Israel I. Jones (1810-1877) of Mobile, Alabama, was leader of the Jewish community in the mid-1800s, as well as being a slave-trading auctioneer. President of Congregation Shaarai Shomayim from 1844-1873, he was on the Board of Delegates of American Israelites, the first national Jewish organization. On Feb. 6, 1841, he advertised in the *Mobile Daily Advertiser and Chronical* that he had "Negroes at Auction," including a "Man Alfred, 25 years old, field hand; Boy Isaac, 7 years old; Woman Judy, 30 years old and two work horses."

BY S. J. & I. I. JONES.

THIS DAY, Feb 6, at 9 o'clock,
At our auction room—400 sacks white Corn
40 kegs Lard; 10 hlf pipes Cognac Brandy
15 bbls Domestic Brandy; 45 do Gin
30 do Rum; 22 kegs Goshen Butter
50 boxes Absynth and French Cordials
70 boxes Soap; 80 bbls superfine Flour
5 casks Bacon Hams; 50 baskets Champaigne
25 boxes Starch; 10 tierces new Rice
20 bbls dried Beef; 50 kegs Buckwheat
20 M Havana Segars; 10 bbls winter Lamp Oil
40 bbls Monongahela Whisky
25 bbls old Peach Brandy; 50 lbs Sperm Candles
50 boxes Tobacco; 40 bbls Onions—**together**
with a variety of other goods.
Also—25 cases Boots, Brogans and Shoes.
Also—Dry Goods; Clothing and Fancy articles.
Also—**Negroes at Auction.**—Man Alfred, 25 years
old, field hand; Boy Isaac, 7 years old; Woman Judy,
30 years old and two work Horses. Terms cash.

Administratrix's Sale.
MONDAY, Feb. 8, at 12 o'clock,
At the late Mr. Hopper's Cabinet Ware-room in
Royal-street, near Dauphin-street, will be sold
the stock in trade and personal property of said dec'd,
comprising a variety of household Furniture, to-
gether with every requisite for a furnishing Un-
dertaker. Terms of sale, 6 months credit, bonds
with approved security.

Samuel Jones (c. 1737-1809) was a Charleston Jew who ordered that his survivors free two of his eight Black hostages named "Jenny" and her son "Emanuel." This selective manumission of an African woman indicates that she was the victim of rape by the Jew and that her son may have been the result of that crime.

J. Joseph advertised for the return of a runaway African female child in the *Quebec Gazette* on July 28, 1791.

Meir Josephson, a Pennsylvania trader, informed Michael Gratz in a letter written in Yiddish:

...that I may sell my nigger wench at a profit. So if a ship with niggers should arrive, or a ship with [indentured] Germans you will let me know, because I cannot manage without a servant. The wench I now have has two virtues, both bad ones. First, she is drunk all day, when she can get it, and second, she is mean so that my wife cannot say a word to her. She is afraid of her. How did all this happen? A free nigger wants to court her and to buy her from me. I don't want to give her away for less than 110 pounds with her bastard, because I bought the bastard too. At present she costs me 90 pounds. So if I can make out with her, I think it is best to let her go and get another. So if you have occasion to hear of a good nigger wench or of a good servant, you will inform me.

Baruch H. Judah "hired" a Black African woman named "Mary" who was tried in 1820, and acquitted, for setting fire to the house of her employer.

Isaac H. Judah (1761-1827) of Richmond, Virginia, was a merchant and *Beth Shalome's* first minister. He fathered two "mulatto" children named "Philip Norbourne" and "Benjamin Wythe," the products of the rape of an African woman. Judah's slave "Harry" was charged on March 13, 1815, with "going at large and hiring himself to Paul Christian, was remanded to

jail and Judah summoned to appear the next day and show cause why he should not be fined for allowing the said slave to go at large and hire himself out."

Manual Judah owned a Black slave named "Shadrach," who was tried in the Richmond courts in 1805 for stealing a hog. He was found guilty, and given nine and thirty on his bare back.

Samuel Judah was the most prominent of the Jewish slave-traffickers in Canada.

David S. Kaufman of Texas was a notable proponent of the spread of the slavocracy.

Betsy Levi Kokernot and her son **Louis** of New Orleans operated a retail store in the 1830s. In 1832, the sheriff seized part of their stock to pay bills and found that:

Betsy and Louis seemed to have caught an inordinate number of runaway Negroes, or stopped Negroes carrying money without proper identification; probably much of their trade was with slave owners.

David Cohen Labatt of Louisiana was devoted to the Confederacy and the preservation of the slave system.

Joseph Lasalle was active in the Louisiana militia and local politics. He owned four female slaves in 1830.

*All references are in **The Secret Relationship Between Blacks and Jews***

Benjamin D. Lazarus sold "A Negro named Sam, about Eighty Years of age, diseased, and a Negro Woman named Sylvie about seventy five years of Age," for ninety dollars. Dr. Bertram W. Korn comments on the cruelty of this act:

Perhaps the estate required cash, and undoubtedly the slaves were too old for any useful purpose, but what future could they have at the hands of a purchaser who would be compelled somehow to regain his investment?

Jacob Lazarus, Jr., from Charleston, South Carolina, enslaved more than twenty African hostages.

Sampson Lazarus of Lancaster, Pennsylvania, "had a female slave and a horse and was a shopkeeper," in 1782.

Ishak Gabay Letob, probably of Speightstown, Barbados, prepared his will in Portuguese dated August 24, 1698:

To son Jacob Gabay Lettob my slave-girl Juana, so that she may look after him, he being ill, and she is not to be disposed of by him but at his death she is to go to whichever one of his brothers she prefers. To grand-dau. Ribca Ulloa the daur. named Peggy, of said Juana and for her heirs at her death but not otherwise.

Rachel Mordecai Lazarus was "fully aware of the evils of slavery, but, after a fashion, defended this institution in her correspondence with Maria Edgeworth. Rachel contended that the black under chattel slavery was no worse off than the European who suffered under wage slavery."

Edwin De Leon (1828-1891) considered those who opposed slavery to be guided by a "mistaken philanthropy" with a disregard for "Providence" or "God." He was one of the chief Confederate propaganda agents and vehemently supported slavery with the belief that Blacks are the "bearer of burdens; never a conqueror or a king." In 1862, he was sent abroad by Jefferson Davis and **Judah P. Benjamin** on a secret mission to persuade Britain, France and other countries to grant diplomatic recognition to the Confederacy. He failed after nearly two years and expenditures of \$30,000.

Lewis Leon was a Confederate Jew who said retrospectively: "I still say our Cause was just, nor do I regret one thing that I have done to cripple the North." Author Charles Segal says that this statement "is indicative of Jewish loyalty to the Southern cause."

Abraham Levi was in partnership with Edward Newman in New Orleans. Levi's assets at the outbreak of the war were said to be in the range of \$300,000. Records of some of Levi's transactions for the year 1860 indicate that in January, A. Levi & Co. advanced \$7,000 to James Bogan, a planter in East Baton Rouge Parish. In return, Bogan signed a series of

promissory notes that gave A. Levi & Co. a mortgage on his 746-acre plantation and his slaves.

Jacob Levin of Columbia, South Carolina, was the leader of his Jewish community in the mid-1800s and a slave-trading auctioneer. An acting rabbi, he was quoted in prestigious Jewish periodicals, and his wife was director of the Columbia Hebrew Sunday School. He was also the secretary and treasurer of the Hebrew Benevolent Society of Columbia and a grand master of the Masons. On December 17, 1852, he advertised in the *Columbia Daily South Carolinian* the sale of:

22 Likely Negroes, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, & c., and of the following ages: Robinson 40, Eley 34, Yanaky 13, Sylvia 11, Anikee 8, Robinson 6, Candy 3, Infant 9, Thomas 35, Die 38, Amey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Rachel 4, Scippio 2.

The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.

Negroes at Auction.
BY J. & L. T. LEVIN.

WILL be sold, on **MONDAY**, the 3d January next, at the Court House, at 10 o'clock,
22 LIKELY NEGROES, the larger number of which are young and desirable. Among them are Field Hands, Hostlers and Carriage Drivers, House Servants, &c., and of the following ages: Robinson 40, Eley 34, Yanaky 13, Sylla 11, Anikee 8, Robinson 6, Candy 3, Infant 9, Thomas 35, Die 38, Amey 18, Eldridge 13, Charles 6, Sarah 60, Baket 50, Mary 18, Betty 16, Guy 12, Tilla 9, Lydia 24, Rachel 4, Scippio 2.

The above Negroes are sold for the purpose of making some other investment of the proceeds, the sale will therefore be positive.

Terms—a credit of one, two and three years, for notes payable at either of the Banks, with two or more approved endorsers, with interest from date. Purchasers to pay for papers. Dec 8 43

Black River Watchman will copy the above and forward bill to the auctioneers for payment.

COLUMBIA DAILY SOUTH CAROLINIAN, DEC. 17, 1852
(Courtesy of the South Caroliniana Library)

Arthur Levy of New York owned at least one Black woman named "Cresie."

Ash Levy worked with the notorious Davis brothers in their slave dealings.

Benjamin Levy (c. 1650-1704) was a New Orleans printer and publisher who bequeathed to his African hostage, "Richard White," the chance to buy his freedom for \$500 from Levy's son, Alexander. The deception was that, as a slave, "Richard White" was unpaid. Additionally, "White" was "never to be sold, Mortgaged, or hired out for a longer term than one Year at a time, and never to be hired out of the State of Louisiana."

The elder Levy also instructed that each of his eight remaining hostages named "Harry," "Samuel," "Joseph," "Ellen," "Martha," "Horace," "Millie" and "Richard," be given a token trinket as a "small memorial of their old master."

In 1761, Levy joined coreligionists David Franks and Joseph Marks in the signing of a petition protesting a duty on imported Blacks.

Chapman Levy (1787-1850) was born in Camden, South Carolina, and elected to the state legislature and served as a colonel in the War of 1812. He was a prominent Jewish lawyer who held 31 Black human beings as slaves. He moved to Mississippi and operated a plantation until his death. Levy's will manumitted some of his hostages and retained others. His mother, Sarah, sold her Black hostage "Kennedy" and an African woman to Levy for \$300.

Eugene Henry Levy of New Orleans was an official in the Confederate Army who said: "The slaves are in their proper sphere as they are at present situated within the boundaries of the Confederacy." The day before General Robert E. Lee surrendered, Levy was captured

and soon released. He made his post-Civil War sentiments known when he declared that "Negroes are among the masters and have the inclination to be tyrants. The extermination of this race is a necessary consequence of this state of affairs."

Gershon Levy and Hyam Myers did business with the notorious Indian murderer Sir Jeffrey Amherst.

Hayman Levy (1721-1789) was born in Germany and came to New York City in 1748. He made his fortune fur-trading with the Indians and in the Black Holocaust as owner of several ships. His *Shearith Israel* congregation voted him its president six times.

Hyman Levy was a Jamaican Jewish "specialist" in the Black flesh trade in the late eighteenth century.

Isaac Levy was the brother of Nathan (see below) and partner with David and Moses Franks in African flesh dealing. He worked in New York, Philadelphia, Boston, and London and was part owner of the slave ship *Crown Gally*. He once brought 117 Africans into bondage.

Israel Levy, a merchant of Charlestown, sold an African man named "Thomas (H)Eskett" to John Evans in 1759.

J. Levy (May be the same as John B. Levy) owned a Louisiana plantation at Ascension Parish with forty-one Black people working his fields at no wage.

All references are in The Secret Relationship Between Blacks and Jews

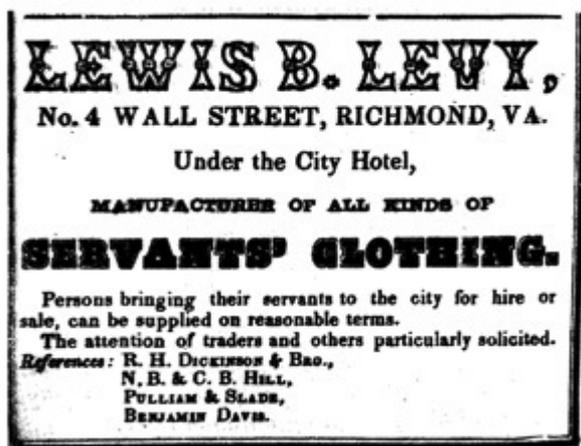
Jacob Levy, Jr. (d. 1837) was active in the Congregation *Shearith Israel* of New York and owned slaves named "George Roper," "Mary Mundy," "John Jackson," "Samuel Spures," "Edwin Jackson," "Elizabeth Jackson" and "James Jackson," among others. One of his daughters married Moses Seixas, another married Moses Hays, and another married Joseph L. Joseph, all of whom were slave dealers or owners.

John B. Levy came to New Orleans in 1828 with 37 Africans on the schooner *Transport*.

Joseph Israel Levy, in his 1786 will, left to the mother of his child Jabica, "five hundred Rupees, and two slave girls and the garden and the house, with everything belonging unto her to be paid to her by my executors..."

Levy Andrew Levy, described as a "gentlemen," participated in the extermination plot against the Indians by providing them with blankets laced with smallpox. He is listed as a resident of Lancaster, Pennsylvania, with "two female slaves and one house." Levy once had a slave "who preferred freedom with the Indians to servitude under Levy. The slave ran off with a local tribe."

Lewis B. Levy of Richmond, Virginia, was a "manufacturer [of] all kinds of servant's clothing." He sold rags to such slave dealers as the Davis brothers.



M. C. Levy of Charleston, South Carolina, had more than twenty African hostages.

Moses Levy (c. 1665-1728) was a New York merchant, distiller, real estate investor, ship and land owner. He became probably the most prominent and wealthiest New York Jew of the 18th century terrorizing Black humans. He was elected constable of his municipal district in 1719 but declined to serve. He was president of his Jewish congregation and died

holding that office. Levy's slave-trading profits were used to help build the *Shearith Israel* on Mill Street.

Moses Levy of Charleston, South Carolina, was the most successful detective on the Charleston police force. Part of his responsibility was to pursue runaway Blacks.

Moses Elias Levy (1782-1854) was a plantation owner in Florida, Saint Thomas, Virgin Islands and Havana, Cuba. While in England, Levy attacked the evils of slavery in public forums and written pamphlets. In Florida, he used dozens of Black Africans to try to establish a Zionist homeland.

Nathan Levy (1704-1753) came to Philadelphia from London on the same ship (*Myrtilla*) that brought the Liberty Bell. He established an indentured servant placement service with his brother **Isaac**, and on January 3, 1738, they advertised in Benjamin Franklin's *Gazette* for buyers for: "A likely young Negroe Man to be sold by Nathan and Isaac Levy, fit for Town and Country."

In 1741, they teamed up with **David** and **Moses Franks** to ship their Black victims in from Africa. Levy was a founder of the Jewish community in Philadelphia and bought land for the Jewish cemetery in 1740. He was "undoubtedly the city's richest Jew at the time of his death in 1753."

Uriah Phillips Levy (1792-1862) was a ship captain in the navy before he was twenty, and later a commodore. He held title to Thomas Jefferson's famous estate *Montecello*, and to the Virginia plantation *Washington Farm*, where Black Africans were imprisoned as slaves. He was a member of Congregation *Shearith Israel* in New York and charter member of Washington's Hebrew Congregation. Jacob R. Marcus has written of the contradiction:

Jews in the South knew full well that there was a slave problem, but like the people about them, they did nothing to come to grips with this evil. Though Captain Uriah P. Levy wanted to abolish slavery, his wish did not deter him from running his Virginia plantation with slave labor.

Rabbi Max (Menachem) Lilienthal (1815-1882) of Cincinnati was a major Jewish leader and ardent supporter of the Southern state's right to kidnap and enslave African people.

Alexander Lindo (1753-1812) was a "major importer of slaves" in the late eighteenth century. He admitted to being responsible for the deaths of over 150 African slaves in the Middle Passage and 20 more upon their arrival in Jamaica, though he was never punished.

Moses Lindo (1712-1774) of South Carolina was a wealthy planter and enslaver of Africans, according to the *Jewish Encyclopaedia*. He ran an advertisement stating that: "If any person is willing to part with a plantation of 500 acres with 60 or 70 Negroes, I am ready to purchase it for ready money." Lindo imported 49 slaves from Barbados in the 1750s and in 1756, he bought 2 African male children from John Gordon, according to a bill of sale. One of his slave ships was named *Lindo Packett*.

Lindo was reputed to be one of the best judges of indigo in America or Europe. He was largely responsible for the growth of that industry from 300,000 pounds yearly to over 1,200,000 pounds. "Lindo himself handled millions of pounds of it. He lived to see the indigo industry employ 10,000 slaves," according to Jacob Rader Marcus.

Aaron Lopez (1731-1782) was the most notorious of the slave dealing Jews. He was Newport's leading participant in the Black Holocaust, largest taxpayer and the epitome of the Newport slave dealing Jewish culture. His son-in-law, **Abraham Pereira Mendes**, carried on the murderous trade and built massive wealth in his own right. Born in Portugal Lopez moved to Newport, Rhode Island in 1752, renounced his Marrano past and built an extensive trans-Atlantic slave dealing empire. "What can be said about this most attractive figure," writes Dr. Marcus, "is that he lived on a baronial scale, maintained an entourage of over thirty persons, including the necessary slaves and hired servants, and had his own stable and two chaises." He was engaged extensively in smuggling and the owner of between 30 and 40 ships. By 1749, Lopez was generally considered to be one of the largest merchants in the country, shipping every marketable item including molasses, Blacks, rum, pork and bottled beer. He owned a wharf, arranged for building, chartering, and outfitting the vessels, hired captains and crews, and kept detailed accounts.

Lopez reportedly launched his career as a slave merchant late in 1761 when he and **Jacob Rodriguez Rivera** began to outfit their jointly owned brigantine *Grayhound* for an African voyage. On January 7, 1763, William Pinnegar captained a Lopez ship which delivered 134 Africans to Lopez's Jewish agents in South Carolina, Da Costa and Farr. Four captains made

thirteen of the voyages, two of whom died in Lopez's service. Below are the recorded slaving voyages of Aaron Lopez in the years 1764 through 1774:

Sloop *Spry*, Capt. Willaim Pinneger, July 16, 1764 - May 22, 1766, stopping at Barbados, Jamaica, and New York on the return voyage. The cargo included iron hoops, iron chains and slave shackles. 252 Slaves sold: 57.

Brig *Africa*, Capt. Abraham All, May 3, 1765 - July 11, 1766. Slaves sold at Kingston: 45.

Sloop *Betsey*, Capt. Nathaniel Briggs, July 22, 1765 - August 21, 1766. Slaves sold at Kingston: 40.

Brig *Sally* (the *Spry* rerigged), Capt. Nathaniel Briggs, August, 1766 - July 1767. Slaves sold at St. Kitts: c. 33.

Brig *Africa*, Capt. Abraham All, October 20, 1766 - January 9, 1768. Slaves sold at Kingston: 69.

Brig *Hannah*, Capt. Nathaniel Briggs, May 3, 1768 - May 4, 1769. Slaves sold in South Carolina and Barbados: 63.

Sloop *Mary*, Capt. William English, June 4, 1770 - spring 1771. Slaves sold in Barbados: c. 57.

Ship *Cleopatra*, Capt. Nathaniel Briggs, July 1770 - 1771. Slaves sold in Barbados: 96.

Ship *Cleopatra*, Capt. Nathaniel Briggs, June 16, 1771 - May 27, 1772. Slaves sold in Barbados: 230.

Brig *Ann*, Capt. William English, November 27, 1772 - winter 1773-74 (arrived in Jamaica October 8, 1773). Slaves sold at Kingston: 104.²⁵³

Ship *Africa*, Capt. Nathaniel Briggs, April 22, 1773 - August 1774. Slaves sold in Jamaica: c. 49.

Ship *Cleopatra*, Capt. James Bourk, June 30, 1773 - August 1774, Cargo consigned to Briggs. Slaves sold in Jamaica: c. 77.

Brig *Ann*, Capt. William English, spring 1774 - March 1775. Slaves sold in Jamaica: 112.

Mortality on these voyages was extremely high, as this passage from the *William and Mary Quarterly* suggests:

Captain Briggs had taken aboard twenty-one slaves at the Windward Coast south of Cape Verde, ten at Cape Mount on the Grain Coast, and sixty-seven along the Gold Coast -- a total of ninety-eight. However, as Lopez informed his London correspondent, William Stead, there was severe loss of life at sea, and much sickness among the survivors forced a hurried sale at St. Kitts. *Sally's* log records the burial of six slaves at sea, dead "with the feaver and flox"; the loss was doubtless much heavier, as the log does not cover a four-month period of coasting southward and eastward from the Windward Coast to Cape Coast Castle....The figure, given above, of thirty-three slaves sold is calculated from the sum realized on the sale of the survivors, who may have been more numerous than this but of low value because of their debilitated condition.

The *Cleopatra* was assumed to have experienced very heavy mortality, according to Lopez biographer Virginia Bever Platt, because the ship had carried a "much higher number of 230 blacks to Barbados on her next voyage." Using this reasoning and simple mathematics, one could conclude that as many as, or more than, 287 Black Africans may have lost their lives in these two voyages of the *Cleopatra* alone.

In the last recorded voyage of the *Ann*, "[Captain] English reached Kingston on October 7, having lost five slaves on the voyage but with his people apparently healthy. By the time the sale could be made, two more had died and the prevalence of 'the Swelling' among the remainder caused a drastic reduction in their value..."

Lopez's other commercial ventures were sometimes called into question. One Caribbean trader bitterly complained in a series of letters about the quality of the lumber, flour, and fish cargoes dispatched from Newport -- consignments that often arrived out of season or in leaky vessels to which he had to give time and attention. Flour, too often was of low grade; staves and hoops for the making of molasses hogsheads were often worm-eaten and fish was putrid from being packed in insufficient brine. He found it difficult to dispose of such cargoes and implied that slave cargoes were easier to handle and more profitable.

Dr. Marcus discusses the household and business of Lopez and his utter dependency on free Black labor:

Lopez always maintained a staff of Negro domestics and in addition often hired Negro slaves from their masters, though in his papers such laborers were always referred to as servants, never as slaves. At least half a dozen negroes were usually employed at

one time at the Lopez shop, storehouse and wharf. For his living quarters, Lopez supplemented his Negro domestics by hiring an Indian woman to wash and scrub and a white seamstress to sew and make garments for the family and the Negro household servants.

Lopez took 27 of these slaves to Leicester, Massachusetts, when fleeing the British attack on Newport.

It was also Lopez who was identified as the primary Newport merchant who ignored the non-importation protest of British tax policies organized by the Revolution-era colonists. The man who fingered Lopez was Ezra Stiles, a leading clergyman and President of Yale University. He referred to Lopez in his Diary as "a Merchant of the first Eminence; for Honor and Extent of Commerce probably surpassed by no Merchant in America."

Journeying to Rhode Island with his wife and family on May 28, 1782, he passed Scott's Pond, near Providence and was thrown by his horse into quicksand where he drowned.

Ships Owned by Aaron Lopez

Active
Africa
America
Ann
Betsy
Charlotte
Cleopatra
Coaxel
Diana
Dolphin
Eagle
Friendship
George
Grayhound
Hannah
Hope
Industry
Jacob
Mary
Newport Packet
Ocean
Ranger
Royal Charlotte
Sally
Spry
Venus

Haham Eliahu Lopez, the spiritual head of the Barbados Jews of the late seventeenth century, said that he "would certainly continue in enjoyment of his own two negro attendants."

*All references are in **The Secret Relationship Between Blacks and Jews***

Moses Lopez purchased a Black woman from John Roosevelt. The sale was witnessed by **Judah Hays** and **Jacobus Roosevelt**.

Rachel Lopez lived in Bridgetown, Barbados, with a family of four and "one negro."

Aaron Baruch Louzada lived with his family in Broad Street, Bridgetown, Barbados, attended by five Black slaves.

Rachell Baruh Louzada's will in Portuguese, dated October 29, 1703, required her sons **Solomon** and **Jacob** to "sell everything in the house, goods, jewels, silver, gold & copper, also slaves, & to pay all my debts, funeral expenses, & doctors bills....To my daughter **Hannah Baruh Louzada** a negress named **Esperansa**, & a diamond ring, also £25 current money with which to commence seeking a livelihood, & that she may live in sisterly harmony with her brothers...as God commands."

James Lucena was a Portuguese cousin of **Aaron Lopez** who found revenue as a shipper in the African slave trade. A refugee from the Portuguese Inquisition, he came to Rhode Island in the early 1750s claiming to be a Catholic. In June of 1768, he wrote to Lopez asking instructions as he prepared for a voyage to Africa to kidnap innocent Africans. In the letter he establishes that it was customary for ship owners to pay their captains with slaves.

Lucena reportedly enslaved at least nine and as many as twenty Africans and owned 750 acres in Georgia when the trustees of that colony introduced slavery in 1749. He was a justice of the peace in 1766, and in 1771 he owned 1000 more acres and "sent a vessel to Jamaica for a parcel of Negroes." On March 21, 1770, he placed the following advertisement in the Savannah *Georgia Gazette*:

RUN AWAY from the subscriber, on Friday last, A NEGROE FELLOW, named SAM, about 22 years old, and about 5 feet 6 inches high, is well known in and about Savannah, has his country marks on each side his face thus |||, his teeth remarkably wide apart, and speaks very good English, had on when he went away a dark grey cloth double breasted waistcoat and a white negroe cloth under jacket, a pair of green negroe cloth long trowsers, and a round sailor's cap. Whoever delivers him to me at Savannah shall have a reward of twenty shillings, and all reasonable charges.

James Lucena

N.B. Said negroe is suspected to be concealed on board some vessel, and I forewarn the masters of vessels from carrying him off, as they may depend on being prosecuted to the utmost rigour of the law.

Abraham De Lyon, Sr., arrived in Savannah, Georgia, in 1733, and later held eighteen Black hostages against their will.

Abraham De Lyon (may be the same as above) left his Savannah, Georgia, wine- making business due to "the want of Negroes...whereas his white servants cost him more than he was able to afford."

Isaac Lyons of Columbia, South Carolina, owned a plantation and held numerous African citizens against their will. He imported eight Blacks in 1763.

Samuel Maas of Charleston, according to Professor Marcus, took

only four weeks to be convinced that blacks had to be watched, disciplined, and, if necessary, ruthlessly punished. Slavery he agreed, was a sound institution; the Southern economy was built on black labor. The black made an ideal workhand, for only he, stemming from the torrid African lands, could tolerate the humidity, intense heat, and backbreaking labor of the Carolina lowlands. Undoubtedly, Maas was influenced in his views by his uncle and by the luxury of the well-appointed home with its massive silver service and numerous, obsequious slaves ready to respond to his slightest nod -- all this impressed Maas mightily.

Esther Marache sent her "mulatto wench" out to peddle cakes, but "[did] not want her admitted into anyone's home."

A. J. Marks (This may be Alexander Marks; 1788-1861) was the acting rabbi in New Orleans in the 1830s, and owned eleven Africans according to the 1840 census.

Joseph Marks signed a petition from a group of Philadelphia merchants against a tax on Negroes in 1761. Joining him were Jews **David Franks** and **Benjamin Levy**.

Mark Marks was deputy sheriff of Charleston in 1822, part of whose job was to punish runaway Blacks.

Mordecai Marks (1739 or 1740-1797) was a merchant and farmer "who owned his own trotting and pacing mares, a Negro slave, and a small library."

Isaac Rodrigues Marques (d. 1706 or 1707) was a New York merchant, importer and shipowner from Denmark who dictated in his will that a "good serviceable negro woman" be purchased to serve his "dear mother" after his death.

Joseph Marx (1771 or 1772-1840) was born in Hanover, Germany, and moved to Richmond, Virginia, where he engaged in large real estate transactions. He was an associate of Thomas

Jefferson and active in the Jewish community while holding 11 Blacks against their will to perform hard labor at no pay.

Abraham Pereira Mendes (1825-1893) was a Jamaican rabbi, the son-in-law of **Jacob Rodriguez Rivera**, and made his money as a slave trader. On May 4, 1752, he advertised the following:

To be sold by Abraham Pereira Mendes, a Parcel of Likely young Negroes, Piemento, Old Copper, Coffee, etc....If any Person has a Mind to purchase any of the Goods mentioned, they may enquire of Mr. Daniel Gomez.

In 1767, when on a mission to Jamaica, Mendes reported back to his father-in-law that a consignment of Negroes was "in such poor order" because of the storage conditions that he could not do anything but sell them off cheaply:

To my great surprise I found the negroes nothing to what I expected....Captain All's small cargo, however, turned out as we see to consist almost entirely of "refuse slaves," and Captain All himself fell ill.

Joseph Mendes, of the town of Speights in the Parish of St. Peters, Barbados, prepared his will in English dated February 17, 1700:

To my dear & loving wife Rachel M. 3 Negro Slaves, Mary, Astor she & her boy Matte & the Issue or Offspring of their bodies for ever....To son Moses M. £1000 on marriage or 21st birthday (which shall first happen) & for ever one Negro Woman named Hagar & the issue or offspring of her body & 2 negro boys named Jack Cogger & Tom. To daughter Sarah £1000 on marriage or 18th birthday (which shall first happen) & for ever one negro woman named Mary & a Negro girl named Evare & the issue...of their bodies. To daughter Luna £1000 on marriage or 18th birthday (which shall first happen) & £40 [so] that 2 young negroes be bought for her forever....Ex'ors may sell all such Lands houses & Negroes as I have in this Island for the better adjusting their Accounts.

Jacob Defonseca Meza of Barbados owned "a certain Molatto woman Isabella."

Abraham Bueno DeMezqueto (Mesquita)--probably a son of **Benjamin Bueno de Mesquita**, who, with two sons, was banished from Jamaica on August 16, 1665. Abraham owned a plantation at Barbados in 1692, and was recorded as a slave owner in the census of 1707.

Gustavas Meyers was a staunch supporter of slavery and a Jewish leader.

Moses Michal (or **Michaels**, c. 1685-1740) was born in Germany and was a New York merchant in partnership with **Michael Asher** of Boston. By 1730, he was the largest importer among the Curaçaoan Jews. He was a member of *Shearith Israel* and enslaved at least two Blacks named "Tham" and "Prins."

Abigail Minis (1701-1794); In 1740, many Jews left Savannah, Georgia, because of the restriction against slavery. Ms. Minis and family stayed, waited for the law to change, and then forced at least 17 Blacks to work her 2,500-acre farm. Her son **Philip** was president of Savannah's Congregation *Mikveh Israel*. Minis named three of the Africans "Sue," "Lizzy," and "Sandy." He advertised in the Savannah *Georgia Gazette*, on June 28, 1775:

RUN AWAY, A CREOLE NEGROE FELLOW, named Charles, well known in Savannah. Ten shillings reward will be given on delivery of him to Philip Minis.

Isaac Miranda was an active trader and land owner in Lancaster County in 1720. In 1730, the Indians filed a formal complaint against Miranda, who they claimed defrauded them. According to historian David Brener, "In all probability it was the gullibility and childish wants of the Indians which made them give their valuable furs in exchange for trinkets, mirrors, rum and blankets. Such was the nature of Indian traders."

All references are in The Secret Relationship Between Blacks and Jews

Moline Family was run out of San Domingo in 1793 when the Africans revolted against the White man's slave society. They brought with them some African captives, branded with the Moline name, to work for them in Pennsylvania. Another source lists a **Solomon Moline** from Cape Francois, who fled to Philadelphia in 1792 with his family and slaves.

Manoel Rodrigues Monsanto of Brazil was charged with openly profiting Judaism by Inquisitional authorities in 1646. He held a woman from Guinea named "Beatriz," and her "mulatto" daughter "Rachel," as slaves.

Monsanto Family of Louisiana included **Benjamin, Isaac, Manuel, Eleanora, Gracia** and **Jacob**. They made frequent purchases of Blacks including twelve in 1785, thirteen and then thirty-one in 1787, and eighty in 1768. In 1794, Benjamin sold "Babet," a Black woman, to Franco Cardel. Manuel sold two Blacks from Guinea named "Polidor" and "Lucy" to James Saunders for \$850 in silver. As individuals they were owners of Africans whom they named "Quetelle," "Valentin," "Baptiste," "Prince," "Princess," "Ceasar," "Dolly," "Jen," "Fanchonet," "Rozetta," "Mamy," "Sofia," and many others. Isaac repeatedly mortgaged four of these when in financial trouble.

Benjamin Monsanto of Natchez, Mississippi entered into at least 6 contracts for the sale of his slaves which would take place after his death. Gracia bequeathed nine Africans to her relatives in her 1790 will, and Eleanora also held Blacks as slaves. Manuel Jacob Monsanto entered into at least 12 contracts for sale of slaves between 1787 and 1789 in Natchez and New Orleans, Louisiana.²⁹¹ "His family consists of himself and seven Negroes."²⁹² Later, "Jacob Monsanto, son of Isaac Rodrigues Monsanto, one of the very first known Jews to settle in New Orleans, owner of a several-hundred-acre plantation at Manchac, fell in love with his slave, Mamy or Maimi William. Their daughter Sophia, grew up to be a lovely quadroon." An excerpt of one of Benjamin's many slave contracts follows:

Be it known to all to whom these presents shall come, that I Benjamin Monsanto do really and effectually sell to Henry Manadu a negro wench named "Judy," aged Eighteen years, native of Guinea, for the sum of four hundred Dollars in all the month of January in the year one thousand Seven hundred and ninety one; and paying interest at the rate of ten per cent for the remaining two hundred and fifty Dollars until paid; said negro wench being and remaining mortgaged until final payment shall have been made; wherewith I acknowledge to be fully satisfied and content, hereby renouncing the plea of non numerata pecunia, fraud, or others in the case Whatsoever; granting formal receipt for the same. For which said consideration I do hereby resign all right, title, possession and claim, in and to the said Slave, all of which I transfer and convey to the Said Purchaser and his assigns, to be, as his own, held and enjoyed, and when fully paid for, Sold, exchanged, or otherwise alienated at pleasure in virtue of these presents granted in his favor in token of real delivery, without other proof of property being required, from which he is hereby released, binding myself to maintain the validity of this present sale in full form and right in favor of the Purchaser aforesaid, and granting authority to the Justices of his Majesty to compel me to the performance of the same as if Judgment had already been given therein, renouncing all laws, rights, and privileges in my favor whatsoever. And I the said Henry Manadu being present, do hereby accept this Instrument in my favor, receiving said negro Wench as purchased in the form and for the consideration therein mentioned and contained, wherewith I am fully satisfied and content, hereby renouncing the plea of non numerato pecunia, fraud, or other considerations in the case Whatsoever; granting formal receipt for the same. Done and executed, in testimony thereof, at the post of Natchez, this nineteenth day of the month of February in the year one thousand seven hundred and ninety...

Benjamin Monsanto sold land and "a Dwelling House, Store, and two other buildings, for which I have received payment in a negro, named 'Nat;' to my full satisfaction." Another contract stipulated "that Don Louis Faure is bound to defend the said sale in case the negro shall be claimed by any other Person."

In a 1792 contract, Benjamin mortgaged his Black slaves:

I do hereby specially mortgage three slaves to me belonging, namely Eugene and Louis, aged twenty four years each, the first named of the Senegal nation and the second of the Congo nation; and a Negro Woman named Adelaide, aged twenty eight years, also of the Congo nation; which said slaves I warrant free from mortgage or other incumbrance, as I have made appear by certificate from the Recorder of mortgages; and which said slaves I promise and engage shall not be sold nor otherwise alienated during the term of this obligation...

Born in Warrenton, North Carolina, **Major Alfred Mordecai** completed West Point and in 1861 was assigned to the army arsenal at Watervliert, New York. He resigned his commission rather than fight against the Confederates and made these observations of the African and slavery:

[I have] a sort of repugnance to the Negroes which has increased upon me as I have been less and less associated with them. Therefore, I have never wished to make a

home among them. This feeling is, naturally enough, much stronger on the part of my family; we have seldom spoken of it, but I am sure that it would be utterly repugnant to the feelings of my wife and daughters to live among slaves, and if it can be avoided, I should be extremely loathe to oblige them, by residence and habit, to overcome this repugnance, even supposing it possible....I have no doubt that the race is in a better condition here than they are as savages in Africa, or than they would be as free men, from all the experience we have seen. But I never wished to be one of the agents in thus bettering their condition...and I am utterly averse to any participation in the schemes for destroying or weakening the hold of the masters on their slaves, unless they themselves are willing to abandon it.

In his letter of March 17, 1861, to brother **Samuel**, Mordecai defended slavery as a constitutional right:

...it appears to be sufficient to know that at the formation of our government slavery existed all over the land and was expressly protected by the Constitution from being interfered with by any authority but the states themselves; that therefore the people who have retained it are entitled to the enforcement of their constitutional rights with regard to it both in the letter and the spirit.

Furthermore, Mordecai firmly believed that the maintenance of slavery was the result of the activities of Northern abolitionist and condemned abolitionism, which had "grown to a fearful extent within a few years."

Mordecai's Southern relatives had been slaveholders as far back as he could remember; indeed, his brother **George**, a wealthy Raleigh businessman, owned about one hundred slaves.

Augustus Mordecai, brother of Emma, owned a plantation called *Rosewood* in North Carolina, with many slaves.

Benjamin Mordecai of Charleston dealt in huge sales of Blacks and penned them up like livestock next to his warehouses. At least one of his captives was named "Abram" or "Abraham." Of his participation in the Civil War the *Boston Transcript* reported that Mordecai "has presented to his belligerent state and city \$10,000, to aid the purpose of secession, with the offer besides of a large number of negroes to work in the cause..."

In 1857, he advertised in the *Charleston Courier*, "Prime Field Negroes and House Servants" for sale. They included:

Coachmen and House Servants

**Cooks, Seamstresses,
Washers and Ironers**

Tom, 25 years of age

John, 21

Lilburn, 24

Isaac, 22

Elvy, 18

Amelia, 22

Lydia, 40

Louisa, 40

Patsy, 19; Nurse

Field Hands and Laborers

Caroline, 17

Betsy, 17

Catherine, 16

Octavia, 16

Mary, 28

Sarah, 30; w/ child

Sarah, 18

Saunders, 22

Sampson, 30

Moses, 33; woodworker

Henry, 20

Lawrence, 45

Dave, 25; laborer

Henry, 22; tailor

Lucy, 19

Margaret, 16

Milly, 17
Salina, 16
Nancy, 20; with 2 children
Susan, 30
Caroline, 18
Benjamin, 25
Sam, 16; ploughboy
Lindsay, 27
Isaac, 18
Byron, 22
Nat, 30; laborer and sailor

Mordecai regularly shipped slaves to New Orleans between 1846 and 1860 and bought at least 102 slaves at Charleston district judicial sales of the 1850s.

Emma Mordecai was a Jewish relative of the **Gratz** and **Hays** families who enslaved several Black Africans. She described in her journal how the Jews participated in the lynching of Nat Turner's rebel forces by burning off the foot of an innocent Black man and cutting off the ear of another. They then rubbed sand into their wounds and horse-dragged them to their death.

The slaves of Emma Mordecai included "George," "Cyrus," "Massie," "Mary," "Georgiana" and possibly "Phil," "Lizzy" and "Elick." She said of the freed Blacks: "They are as ill-bred as old Lincoln himself....They will now begin to find out how easy their life as slaves had been, and to feel the slavery of their freedom."

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."

*All references are in **The Secret Relationship Between Blacks and Jews***

Jacob Mordecai of Henrico County, Virginia held more than twenty African hostages.

Mordecai Moses Mordecai, a Russian Jewish businessman in Pennsylvania, helped Joseph Simon to buy a slave.

Rebecca Mordecai, of Richmond, Virginia, was fined \$3.33 in 1839, "for allowing a hired slave to go at large contrary to the Act of Assembly."

Samuel Mordecai (1786-c. 1865); was a journalist from Richmond who derived part of his income from his articles in the pro-slavery journal, *The Farmer's Register*. He regarded slavery as a natural and desirable condition of society and helped to put down Nat Turner's 1831 rebellion and assisted in the lynch mob that followed.

Barnard Moses of Charleston, South Carolina, placed the following advertisement in the *South-Carolina Gazette* and *General Advertiser* on November 4, 1783.

RUN away from the subscriber, a Negro Wench called HAGAR, and her daughter called MARY, Hagar is about 40 years of age, speaks very good English. Mary about 12 years of age, speaks good English, had on when she went away a green frize habit. Whoever apprehends and secures said negroes, so that the owner may get them, shall receive a Guinea reward for each. Any person or persons harbouring said negroes, many depend on being prosecuted according to law; a farther reward of Five Guineas will be given to any person who shall give information of either of the said negroes being harboured by any white persons, on conviction.
Barnard Moses.

N.B. I was since informed the above negroes crossed Ashley River a few days ago, and suppose they are gone to Mr. William Stoutenburg's plantation, as her relations belong to him. All masters of vessels are forbid to harbour, or carry them off.

Isaac Moses of Philadelphia enslaved "a certain Negro named Bill of the age of thirty or thereabouts."

Isaiah Moses enslaved thirty-five Black Africans whom he forced to work his farm at St. James, Goose Creek, South Carolina.

NEGROES, NEGROES.



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.

CHARLES HEARTMAN AMERICANA CATALOGUE No. 120 (1947)

NEGROES, NEGROES

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.

Major Moses was a Jew who gave the name "London" to one of his Black captives.

Meyer Moses advertised in the South-Carolina Gazette for a runaway slave on September 19, 1771:

RUN AWAY from the Subscriber about a week past, a negro man named JACK, had on when he went away a soldier's coat, and petty coat trowsers; he is a square well set fellow, about five feet six inches high, much pock marked in the face; one of his feet is frost bitten; speaks good English. Any person that will apprehend and bring him to me, or deliver him to the warden of the work-house, shall receive FIVE POUNDS reward, and if discovered to be harboured by a white person TWENTY POUNDS reward, and if by a negro, TEN POUNDS, on conviction. Masters of vessels are cautioned against carrying him off, as they must answer the consequence: I have been informed he gives himself out for a freeman, lately from England and wants to ship himself.

Myer Moses (1779-1833) of Charleston, South Carolina had a long record of civic leadership as a state legislator, a commissioner of schools, a director of the Planters and Mechanics Bank, a major in the War of 1812, and a major slave dealer. The following is an excerpt of an advertisement placed in *The Southern Patriot* of Charleston on August 14, 1815:

Sales at Auction by Myer Moses

On Tuesday, 22d August, at 10 o'clock, will be exposed to public sale, at the North side of the Exchange, the following Valuable property:

That well settled farm, on Charleston Neck, situated but one mile from the Lines, fronting on King and Russel-streets. On the premises is a comfortable Farm House [with] two very convenient Negro Houses....At the same time will be sold THE FOLLOWING VALUABLE SLAVES

BOOMA, (an African) about 22 years of age, an excellent jobbing carpenter, and a prime field hand, has been employ'd several years as a market man, in selling vegetables.

MARIA, (a country born) about 22 or 23 years old, an excellent market wench, speaks French remarkably well, is a plain cook and tolerable washer, but prefers the attendance of market, or working in the field, and is a prime field hand.

SARAH, (a country born) about 20 years old, a prime field hand.

BEN, (an African) about 20 years old Born in Africa, a prime field hand and a good

boatman.

ANDREW, (an African) age unknown, a prime field hand, possesses an uncommon good disposition.

PHILLIS, (a country born) a cook, washer and ironer.

JOHN, (ditto) her son, a mullatto boy, about 16 or 17 years old, a smart house servant, understands the management of horse, drives a chair.

ROBERT, (ditto) her son, a mullatto boy, about 5 years old.

This family will be sold together or separate.

Conditions - For Lots and Farm, one half cash, balance payable in 12 months, by Note with two approved endorsers; for the Negroes, cash, or Notes with two approved endorsers, at 60 days, with discount added.

Indisputable titles will be given, and the Negroes warranted sound and agreeable to description.

Raphael J. Moses (1812-1893) was a lawyer, orator and leader of the Columbus, Georgia Jewish community and a staunch supporter of slavery. At one time he held title to at least 47 Black people whom he forced to tend his 20,000 fruit trees. He helped lead Georgia out of the Union and then joined the Confederate army with his three sons. He was a Florida delegate to the 1847 Democratic convention where he teamed with Alabama secessionist William L. Yancey to include in the platform the right to carry slaves into the Northwest territories. When this failed he protested and withdrew his delegation from the convention.

Samuel Moses was a ship owner who formed a partnership with Isaac Elizer and Jacob Rivera. He rewarded the crews of his profitable ships with Black men and women.

Solomon Moses (c. 1734-1828); Born in Amsterdam, he was Charleston's constable in 1822, whose job was to punish Africans who sought freedom.

Solomon Moses, Jr. (1783-1857) was Charleston, South Carolina's deputy sheriff in 1822, whose job, like his father (above), was to punish runaway Blacks.

Clara la Mota purchased a female slave and married Benjamin Monsanto in 1787.

Sarah A. Motta; Daughter of R. D'Azevedo, from whom she inherited at least four Blacks and was given an option in the will to free or keep them. She continued to force them to labor for her without pay.

Isaac Motta was a South Carolina resident who, acting possibly as a legal agent or bounty hunter, placed this advertisement in the South-Carolina Gazette on March 29, 1770:

RUN AWAY from the Honourable WILLIAM DRAYTON, Esq; at St. Augustine, in East-Florida, two NEGRO MEN; Anthony, about 25 Years of Age, very black, near six Feet high, has lost part of the first Joint of his left Thumb; Frank, about 22 Years of Age, yellow Complexioned, and pitted with the Small-pox. They were born on the Estate of the late THOMAS DRAYTON, Esq; at Indian-Land, and are supposed to have attempted to return thither. Ten Pounds Currency will be paid for each, on being delivered to the Warden of the Work-House.

Dr. Jacob De La Motta (1789-1845) of Charleston enslaved Africans named "Ann Maria Simmons" and her son "Augustus," who were transferred to his sister Rachel after his death. He also held two other African citizens whom he called "Sam" and "Sylvia." A physician who was active in politics, he served as minister at the Jewish congregations in Savannah and Charleston. He was also involved in Masonry and was the secretary of the South Carolina Medical Society, assistant commissioner of health and founder and president of his orthodox congregation.

Esther Myers (1748-1826) of the Georgetown district of South Carolina was the wife of Mordecai and enslaved 11 African citizens.

Dr. Henry Myers; According to Jewish writer, Emma Mordecai, Myers joined the militia and helped to put down the 1831 rebellion of Nat Turner.

Hyam Myers did business with Sir Jeffrey Amherst, the infamous Indian exterminator. Myers wrote to Samuel Jacobs on September 27, 1761,

I take this opportunity to inform you that [I] have shipp'd you on board a schooner bound to Quebeck, which will sail in a day or two, your Negro girl, seal, and blank paper.

A subsequent letter identifies the "Negro Girl" as "Jenny" whose price was £65.³²⁸

Joseph Myers, of Lancaster, Pennsylvania owned a slave, age 25, in 1773.

Manuel Myers (d. 1799) was a New York merchant, distiller and high official of Congregation Shearith Israel. To his wife Judith, he left: "my mulatto boy slave, named Harry, during the term of her natural life, and upon the decease of my said wife, I do manumit set free and release from slavery my said slave named Harry." His wife died 33 years later.

All references are in The Secret Relationship Between Blacks and Jews

Mordecai Myers' plantation housed sixty-four slaves.³³¹ Based on regional records, it may be he or his relatives who are responsible for the following advertisement in the South-Carolina Gazette of October 24, 1770:

ABSENTED herself from the Subscriber, on Thursday last, a tall stout NEGRO WENCH, named LUCY, well known in and about Jacksonburgh; formerly the Property of Francis Oldfield, on Ponpon Neck. She had on when she went away a Callico Petticoat and Jacket: But as she took other Cloaths with her, may probably appear in other Dresses. TEN POUNDS Currency Reward will be paid to any Person who will give Information of her being harboured by a white Person, and ONE DOLLAR if by a Negro, on Conviction of the Offender; and FIVE POUNDS like Money to any one who will deliver her to Mordecai Myers.

Years later he still sought his slave through an advertisement in the *Savannah Georgia Gazette*, on May 17, 1775:

RUN AWAY from the subscriber, A NEGROE WENCH, named Lucy, from Ponpon, formerly the property of Francis Oldfield, said wench supposed to have gone to George Galphin, Esq.'s or harboured by horse thieves, &c. either Joseph or Brukins Prine. Whoever brings said wench to me shall have one hundred pounds reward South-Carolina currency; if harboured by white persons, and the same prosecuted. I hereby promise a reward of five hundred pounds South-Carolina currency.

Mordecai Mires (sic).

N.B. The wench has been absent four years.

Moses Myers (1752-1835) of Philadelphia, held an African named "David Anderson" against his will.

Samuel Myers (1755-1836) of Petersburg, Virginia enslaved Blacks named "Isaac," "Judah," "Maria" and "Betsy" and in 1796, bought an African woman named "Alice," probably to sexually violate at his will, due to the loss of his wife four months earlier. He sold "Alice" shortly after his next marriage.³³⁵ The Samuel S. Myers & Co. in Richmond, held 82 African citizens as slaves in 1830. The Virginia capital was the center of the nation's tobacco industry, an industry in which slaves were owned by manufacturing enterprises. Samuel S. Myers & Co. was one of Virginia's leading tobacco manufacturers.

David Naar (1800-1880) was born in St. Thomas, Danish West Indies to Joshua Naar and Sarah D'Azevedo. According to an island census in 1830, his family, including himself, numbered "2 men, 1 woman, 2 sons and 1 daughter, his domestic staff 5 colored women and his stock of slaves still 1 full-grown."³³⁷ Soon thereafter, the increasing threat of slave insurrections in the Caribbean and the decline of trade caused a considerable number of Jews, including the Naars, to begin to emigrate to continental North America.

"David Naar wielded a powerful influence as owner and editor of the *Daily True American*," writes biographer Rabbi S. Joshua Kohn: "It became the organ of the Democratic party in central New Jersey" and was edited for more than half a century, from 1853 to 1905, by David Naar and by his nephew, Moses D. Naar, and by David's son, Joseph L. Naar. .; He was politically rewarded with several prominent positions:

- Appointed as one of the lay Judges of the Court of Common Pleas of Essex County.
- 1843: appointed Mayor of the Borough of Elizabeth by the New Jersey Legislature.
- 1844: elected a Delegate from Essex County to the State Constitutional Convention.
- 1844: campaigned for James K. Polk as President and in 1845 was rewarded with the appointment as Commercial Agent of the United States to Saint Thomas.

- 1848: returned to Elizabeth, New Jersey where he was soon elected Recorder of the Borough and a member of the Borough Council.
- 1851-1852: chosen Clerk of the General Assembly for two successive terms.

Naar used his influence in these positions to promote his white supremacist ideology. As a member of the committee on the new bill of rights he played a prominent part in its deliberations and conclusions. In the new constitution of 1844, the word "white" was inserted into the text concerning suffrage which effectively disfranchised Blacks. It was not until the enactment in 1870 of the Fifteenth Amendment to the Constitution of the United States that the right of suffrage was restored. Furthermore, the word "white" was not struck out of the New Jersey constitution by amendment until the year 1875.

Naar was appointed to a committee to prepare an address and resolutions at the Democratic convention held on December 11, 1860, in Trenton. The resolutions passed:

RESOLVED, That we see no remedy for this deplorable state of public affairs unless the North, in the most prompt and explicit manner, shall avow its determination to remove all political agitation for the abolition of slavery; shall repeal all acts designed to nullify or embarrass the faithful execution of the Fugitive Slave Law; shall consent to the citizen of the South enjoying the services of his domestic while temporarily sojourning here on business or pleasure...

Rabbi Kohn described Naar as one who "espoused the cause of the South and was a strong and irreconcilable exponent of states' rights and pro-slavery." In the election of November 7, 1860, with Naar's help, New Jersey was the only Northern state to vote against Lincoln. Among the examples of his anti-Black wisdom: "Is it 'freedom' to destroy the peace, happiness and prosperity of thirty millions of white freemen, in order to give a nominal freedom and bring into a condition of actual misery, four million of negroes? Is it 'freedom' of the 'higher law' which ignores the laws of God and man, and seeks to substitute for the will of madmen and fanatics?"

The Emancipation Proclamation, promulgated on September 25, 1862, brought forth a vigorous denunciation from Naar:

The injustice of this measure is only exceeded, we think, by its impolicy, and will serve, we fear, to aggravate the difficulties of our position. What is to be gained by the emancipation of the slaves in any point of view, we have never been able to discover; but to the contrary, we can perceive that, if successful, it will be of great harm to the population of the non-slave holding States, both white and colored. In anticipation of this project, we have more than once admonished our readers of the pernicious effect which must follow, in a social and industrial point of view, the influx in their midst of a body of Negro slaves, unaccustomed to voluntary habits of industry or self-control, and we do not propose now to repeat what we have said.

To Naar, the forthcoming Proclamation "will witness the most stupendous act of folly and usurpation on the part of the occupant of the Executive Chair that has ever been perpetuated by the ostensible representative of the American people." In a speech at a mass meeting in Trenton, on March 4, 1863, he voiced the opinion that Americans were "cutting each other's throats" for the sake of a few Negroes and that the abolitionists had wanted to place the Negro above the White man. Says Rabbi Kohn, "Naar was against Negro suffrage because it would mean that Negroes could hold office. This was too difficult a thought for him to accept." He condemned the proponents of freedom for Blacks with a curious logic:

This is the case with the fanatical Zealots, who unfortunately for the country, now hold the reins of Government....They have determined that Negro slavery shall be abolished and that determination they are bent upon adhering to even at the cost of Constitutional liberty and of the Union itself. Failing in that they have resolved to have no Union at all.

When Lincoln was assassinated, it was Naar who objected to the recitation of the Escaba (Memorial Prayer) in the synagogues of Philadelphia. Finally, in an editorial entitled "Treason," the *Daily Gazette & Republican* expressed its view of Naar:

...a West India Jew, whose very being is made of low cunning, craftiness, meanness, and deception, is less to be wondered at, and merely shows to what perfection the animal can be brought when put under proper training. That future historians will link the name of Naar with those of Arnold and Judas there is but little doubt, judging from the present course of events.

David Namias was a Barbados planter in 1680 "with a dozen negroes and twenty acres of land." His household in St. Michael's housed "nine persons (Jews) and five further slaves."

Jews of the Black Holocaust: O-T

[A Note on Terminology]

"What is hateful to you, do not do to your neighbor."

Jews of the Black Holocaust A-G H-N O-T U-Z

Joseph Ottolenghe emigrated from London in 1752 for the purpose of teaching Black people a false version of Christianity while himself, holding slaves and plantations.

Jacob Ottolengui was a Charleston Jew who claimed to hold about 1000 Black African men, women and children who worked his rice plantation near the Savannah River. An 1857 advertisement in the Charleston Courier offered for sale the below listed:

Estate Sale—Valuable Negros
BY JACOB OTTOLENGUI.
Will be sold on **TUESDAY**, the 6th day of January, at
"Ryan's Mart," Chalmers street, at 11 o'clock, the fol-
lowing **NEGROS**, belonging to an estate:
NOVEMBER, aged about 65, a carpenter
JANE, aged 30, a market woman
JANE, aged 25, a cook and house servant
JOSEPH, aged 30, a drayman
BILLY, aged 26, a drayman
SANDY, aged 26, a drayman
The above negros can be seen at my office, 22 Broad
street, and treated for at private sale, previous to the day
of sale.
Conditions cash; purchasers to pay for bill of sale.
December 24 Dec. 24 25 29 31 Jan. 1 3 5 6.

Valuable Negros...

November, aged about 65, a carpenter
Jane, aged 30, a market woman
Jane, aged 25, a cook and house servant
Joseph, aged 30, a drayman (horse carriage driver)
Billy, aged 26, a drayman
Sandy, aged 26, a drayman

The above negros can be seen at my office, 22 Broad street, and treated for at private sale, previous to the day of sale...

Esther Pachecho of St. Michael, Barbados, owned and bequeathed "one negro woman named Quasheba & her increase" to her daughter to her & her heirs "forever."

Rebecca Pachecho owned four slaves in 1680 in Barbados.

Rodrigo Pacheco; In May of 1732, he instructed his partner to load their vessel (probably the Albany or the Leghorn) in New York with "choice flour, bread, pork, pease, tarr, staves and what more else is proper"; to proceed then to Jamaica to sell the cargo and take "Sugar, Rum, Limejuice, Negros and Cash to the value of about £800"; then on to South Carolina to exchange for rice to then sail to Lisbon. Ann Evits bequeathed a "negro girl" to him in her will.

Joseph de Palacios of New Orleans, Louisiana, bought a plantation called Lis Loy near Mobile, Alabama in around 1765 in partnership with two other Jews, Samuel Israel and Alexander Solomons using three of their Black captives as collateral.

David Pardo of New York purchased five Africans at a public auction in Curaçao in June of 1701.

Sara Lopez [also Sarra Lopes] Pardo of New Orleans, owned an African whom she named "Martine."

Moses Petaete was noted as the owner of a "negro."

Moses H. Penso left 403 slaves including 53 house slaves to his Jewish wife.

Thomas Nunez de Peralta owned a slave named "Sebastion Domingo," alias "Munguia."

Manuel Bautista Perez was arrested in Lima in 1639 by the authorities of the Spanish Inquisition. Historian Frederick Bowser wrote that Perez

may well have been the wealthiest merchant in Peru at the time of his arrest and who certainly dominated the colony's slave trade....At the time of his arrest Perez had accumulated a fortune of close to half a million pesos and had begun diverting his assets from trade to more gentlemanly pursuits, including silver mines in Huarochiri and plantations around Lima.

Isaac Pesoa (1762-1809) of Philadelphia is considered by Jews to be a humanitarian. Although he arranged to have his captives liberated, he reserved the right to keep them as indentured servants.

Alexander Phillips (d. 1839) of Baton Rouge, Louisiana, held captive four Blacks in 1820 and ten in 1830, according to the United States census. At the time of his death he held 3 Africans valued at \$900.

Jonas Phillips (1736-1803) was born in Germany and moved to Philadelphia where he was an advocate of religious equality at the Constitutional Convention while enslaving an African woman named "Phillis." He was a fur trader, auctioneer and Mason and was the first president of the reorganized Congregation Mikveh Israel in Philadelphia.

Isaac Pinheiro (d. 1710); A prominent New York merchant and plantation owner in Charleston, he enslaved at least 14 Black humans including some who he named "Bastiano," "Andover," "Sharlow," "Tom," "Mingo," "Piero," "Ventura," "Toby," "Peter," "Manuel," "Will," "Jack," "Cattoc," "Lewisa," "Doggu," "Fanshow," "Black Sarah," and "Maria." On February 13, 1707, his wife Elizabeth [Esther] purchased from Lord Cornbury for £40, "a Negro woman called Bastiana." Pinheiro stipulated in his will that no one should disturb his heirs "from the quiet peaceable possession and enjoyment of the said Negroes."

To my son Moses £100 when 18 years of age and a negro boy....I leave to my sons Jacob and Moses a certain Plantation...also a cafemill now standing on the Plantation...with 14 negroes...and by a deed of gift some years past, I gave to my son Jacob and my son Abraham, 7 negroes, 3 of whom are dead and lost by the late French invasion, and the other 4 are now in my possession....I leave to my wife Elizabeth [Esther] the use of all the above named Plantation and negroes and mill until my son Moses is of age.

Jorge Homen Pinto was a Brazilian planter and one of the settlement's wealthiest Jews. He owned nine sugar mills in 1650 with at least 370 Black African slaves.

Myer Pollack of eighteenth century Newport, Rhode Island was, according to Jewish historian Max J. Kohler, "heavily interested in the West India trade in molasses, which was brought from there to Newport, manufactured into rum in the latter place, and exported to Africa, the vessels commonly returning to the West Indies with slaves."

Solomon Polok was a member of a prestigious Philadelphia family, and worked as an overseer on a Mobile, Alabama plantation in the late 1830s.

Diogo Dias Querido, of Amsterdam, was reportedly involved in "large-scale operations on the west coast of Africa," employing 10 ships and "many smaller ships and boats." He held "several Negro slaves" whom he trained to be interpreters of African languages for his operation. In 1611, the authorities of the Inquisition charged Querido with instructing the Africans in, and converting them to, Judaism.

B. L. Ramirez owned Indian slaves and was factotum of his Mexico City synagogue.

Moses Raphael was a commercial lawyer and owner of a plantation called Esquiline Hill near Columbus, Georgia. Forty-seven Blacks raised peaches and plums for him in chattel slavery.

Solomon Raphael of Richmond held Blacks captive named "Pricilla," "Sylvia," and her child "Nelly."

Rabbi Morris Jacob Raphall of Congregation B'nai Jeshurun in New York was America's most prominent rabbi. He gave a sermon on January 4, 1861 which was used extensively by Jews and Christians in their defense of slavery. Raphall said, in part:

...it remains a fact which cannot be gainsaid that in his own native home, and generally throughout the world, the unfortunate negro is indeed the meanest of slaves. Much had been said respecting the inferiority of his intellectual powers, and that no man of his race has ever inscribed his name on the Parthenon of human excellence, either mental or moral.

Samuel Reese worked with the notorious Davis brothers in their slave dealings.

Zalma Rehine (1757-1843) of Richmond, "became the nucleus around which the first Jewish congregation in the state was formed." According to the 1830 census, he owned 2 slaves.

Pedro Gomez Reinal was granted the exclusive right to import slaves into the colonies by King John IV of Portugal. The contract contained a clause permitting Gomez to have two Portuguese on his ship who would be in charge of the sale of the Africans and do anything else necessary "among the people of the sea."

Judith Risson of Barbados, owned two slaves in 1680.

Jacob Rodriguez Rivera (1717-1789) was the president of the Newport, Rhode Island's Congregation Jeshuat Israel in 1760, notorious African slave dealer and was considered to be the second wealthiest Jew behind his son-in-law Aaron Lopez. His diverse connections included work with the Monsantos of New Orleans as well as with Samuel Moses and Isaac Elizer to outfit slave ships with leg irons and handcuffs and other hardware of bondage. At his home he had twelve slaves serving six people.

Gaspar de Robles was born in Portugal and was raised by his aunt and uncle. When he was fourteen:

his uncles, Vicente Enriquez and Gaspar Mendez, took him to Angola, from where they brought Negroes and transported them to Brazil, Jamaica, and New Spain. While in Angola, his uncles taught him about Judaism and persuaded him to leave the Christian faith. His uncles taught him...many details of how to live as a Jew.

Ruben Levin Rochelle was a prominent Louisiana Jew whose estate included "some slaves." There is one recorded sale of an African man in 1807. Dr. Korn described an incident at the commission brokerage house in New Orleans, operated by Rochelle and Hart Moses Shiff, in which a slave working there (but owned by a Louisiana judge) had escaped. The judge demanded the slave's return and Rochelle & Shiff placed the following notice in the Louisiana Gazette of January 18, 1812:

20 Dollars Reward. Absconded from the house of the subscribers, on the night of the 16th inst. a mulatto boy, named Ovid, (the property of Judge A. Trouard, of the German Coast) about 17 years of age, about five feet high, he had a grey coloured coate, with black velvet collar and plated buttons, a grey waistcoat, white nankeen pantaloons, and short boots. Whoever will deliver him to the subscribers, or to his owner, or secure him in any Jail, shall receive a reward of twenty dollars, besides all reasonable charges. Masters of vessels are forewarned from harboring or carrying off said boy at their peril.

Fernando Rodriguez was the leader of of the Veracruz Jewish community. "He was a broker and trader of Negro slaves."

Sam Rothschild; His Jewish partner, Philip Sartorius, recalled that in 1850, Rothschild:

gambled all our money off and sold [our trading] boat and stock to another flat boat man for a Negro girl, took her to New Orleans and traded her off for tobacco.

Philip Moses Russell (c. 1745-1830) held Blacks as slaves in Philadelphia, was a surgeon, merchant and prominent member of his synagogue.

Hyman Samuel, a watch and clockmaker from London, resettled in Petersburg, Virginia and in 1792, he is listed as the owner "1 negro over 16 years of age."

Francis Salvador (1747-1776) was born in London to a wealthy Jewish family. In 1773, he left his wife and four children and came to South Carolina where he owned a 6 or 7 thousand acre indigo plantation with "at least thirty slaves." He was the first Jew to hold a South Carolina State office and was considered one of "the foremost men of the Commonwealth." In 1776, "Salvador was shot and falling among the bushes was discovered by the Indians and scalped."

Philip Sartorius (1830-1913); Between 1853 and 1857 he owned several slaves. He once joined a posse of slave hunters in pursuit of a dozen Africans who had run from the Jeffries plantation in Jefferson county. When they found the Blacks the 12 bloodhounds severely attacked them. Sartorius claimed to be repulsed by the sight.

Abraham Sarzedas (d. c. 1779) lived in Newport, New York, the West Indies and Georgia where his plantation was absolutely dependent upon the forced labor of kidnapped Africans. He claimed that he owned just three slaves to tend his 500 acre farm and in 1774 he and his wife Caty enslaved four Blacks while living in Newport, Rhode Island.

Sasportas Family owned plantations in the South where many Black captives were held.

Wolf bar Schemuel (alias Samuel) was an overseer of "94 Negroes" on the plantation of Stephen Boyd (see above). He complained in an 1820 letter that, "I had to work in the water...with three Niggers, for a whole month." When he returned to the big house, he wrote: "my old master and mistress gave me black looks."

Henry Seessel (1822-1911) was a German Jewish immigrant migrated to New Orleans in about 1843. He went to Memphis as a businessman and bought four Africans "for our own use," for \$3,100.

Abraham Mendes Seixas (1750 or 1751-1799); The brother of the famous colonial New York Jewish leader, Gershom Mendes Seixas, he was typically reprobate in his attitude about the Black man and woman evidenced by this poem he authored and published in the South Carolina State Gazette, September 6, 1794 (Seixas rhymes with gracious).

ABRAHAM SEIXAS,
All so gracious,
Once again does offer
His services pure
For to secure
Money in the coffer.
He has for sale
Some Negroes, male,
Will suit full well grooms.
He has likewise
Some of their wives
Can make clean, dirty rooms.

For planting too, He has a few
To sell, all for the cash,
Of various price,
To work the rice
Or bring them to the lash.
The young ones true,
If that will do
May some be had of him
To learn your trade
They may be made,
Or bring them to your trim.

The boatmen great,
Will you elate
They are so brisk and free;
What e'er you say,
They will obey,
If you buy them from me.

David G. Seixas; and partner Benjamin S. Spitzer owned three slaves; "a woman who cooked their meals and kept house for them, and two males who worked in their store." Seixas is reported to have smuggled Africans into the United States after the government ban on the importation of slaves.

Eleanor Cohen Seixas, the daughter of **Philip Melvin Cohen** of Charleston wrote in a diary about her resentment of the abolition of slavery:

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

David and Jacob Senior were slave "entrepreneurs" who came to Curaçao from Amsterdam in 1685. Jacob and his wife Esther are recorded as having sold two slaves in Barbados on March 7, 1694 or 1695.

Dr. John de Sequeyra (1712-1795), a Williamsburg, Virginia physician who treated the governor of that state, held at least 2 Africans as slaves. He was a leading physician for 50 years.

Simon Vaez de Sevilla was a 17th century Jewish Mexican slave shipper.

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 hostages 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 also participated in the family's slave enterprise. His property was once attacked by the British who carried off some of the Africans to Florida.

In 1766, his brother Levi (d. 1775) reported 9 Black slaves for his 350 acres and by 1769, he claimed to have 15 slaves and was granted another 300 acres. This is how Jacob Rader Marcus describes the "indefatigable industry" of Levi Sheftall:

Taking the advice of Captain John Milledge of the Georgia Rangers, Sheftall - then about eighteen years of age - finally entered into the butcher business with a German Christian partner. In order to acquire capital, he saved every cent he made, never spending a shilling on himself except for the barest necessities, literally working day and night, and reducing his sleep to an absolute minimum. In the first year of his partnership he saved £150, working with a slave - and like a slave. By the early 1760's Levi owned a house, a lot, and six or eight Negroes, and could boast that in a period of six years he had never spent a penny on himself and had not tasted his first drink till he was twenty. Then he turned to another business, and the £1,500 he had saved disappeared. In 1768, after a couple of unhappy love affairs, he married and soon lost his second fortune - through no fault of his own, for he had forfeited it very likely by signing notes for the family or close friends. Once more he addressed himself to making money. He continued in the butcher business, opened a tanyard, acquired a wharf, a plantation, and forty-four slaves - all this in four years. Then came the Revolution and once more Levi lost everything, a fortune he valued at more than £10,000. He was then about thirty-five years of age

The son of Benjamin, **Mordecai** (1735-1797), enslaved at least nine Blacks to work his 1000 acres. Three of those he named "Joe," "Anthony" and "Phillis," were disposed of in the following contract:

And the said Modicai Sheftall for the considerations herein before mentioned, hath bargained, sold, and delivered, and by these presents doth bargain, sell, and deliver, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns, all those three negroe slaves known by the names of Joe, Anthony, and Phillis, together with the future issue and increase of Phillis; and also all his estate, right, title, and interest, whatsoever of, in, or to the before mentioned real estate and every part thereof, and of, in, and to the before named negroe slaves, to have and to hold the said parcel of six hundred and fifty acres of land, and two town lots hereinbefore mentioned, or intended to be hereby bargained and sold, and every part thereof, with the appurtenances and also the three before named negroe slaves, together with the future issue and increase of the female slave, unto the said Isaac Dacosta, his heirs, executors, administrators, and assigns.

Mordecai also issued warrants against runaway slaves. Sheftall, while in custody of the British, received a letter from his wife Frances that read in part:

...I am obliged to take in needle work to make a living for my family, so I leave you to judge what a living that must be. Our Negroes have every one been at the point of death, so that they have been of no use to me for this six weeks past...

Esther Sheftall (b. 1771) directed the executors of her estate in her will of 1828:

I order and direct that my Negro woman Caty be sold by my Executors at private or public sale, and the proceeds of the sale to go toward the payment of my debts and the erection of a stone over mine and my late sister Perla's grave. The surplus if any to be divided between my brothers Sheftall and Moses.

Elias Silva of New Amsterdam (New York) was charged in 1656 with "having a carnal conversation with a Negress slave."

J. Da Silva of Jamaica joined two other Jews, J. Adolfus and L. Spyers, in the 1812 attack on a Jamaican assemblyman's house because he advocated rights for Blacks.

Joseph De Silva a merchant of the parish of St. Peter, Barbados, "knowing the uncertainty of Humane life" prepared his will dated April 17, 1725 which dispensed "my two niggers Peggy a woman & Gracy a girl."

Joseph Simon (1712-1804) was a wealthy shopkeeper operating as an Indian trader out of Lancaster, Pennsylvania. He was involved in no less than 12 partnerships in the regional trade and is considered to be one of the first white men to reach the Mississippi from the Pennsylvania area during the 1740s and 50s.

In 1759, Simon is listed as the owner of "a slave age 20, one horse and one cattle." By 1763, Simon had "three slaves aged 10, 15 and 20, one horse, two cattle and a tenant." Ten years later he owned three, ages 12, 30 and 40. He once owned a Black man named John "who had to be chained and thrown into jail after almost killing a man." Simon eventually sold him at a loss. There is a deed dated December 25, 1793, in which Simon sold to Christian Barr "a Negro boy named Cudago, age 15, weight 65 pounds, to be held until age 29." Among his correspondence there is a reference to Simon's sending slaves to Fort Pitt for various people. In 1776, a Philadelphia newspaper ran an ad seeking to locate "A Negro named John, slave of a Mr. Bogle, of Cumberland County, formerly belonging to Joseph Simon of the Borough of Lancaster."

Among his varied array of merchandise he sold drugs, and medicines, silk, wampum, tomahawks, lumber, white indentured servants, "Negroes" for sale or hire, ships, lottery tickets, and an item of uncertain description listed in one transaction called "Negroe knives." Simon himself is recorded as having claimed to have a monopoly on such trade in the region.

Simon came under suspicion for aiding the British war effort during the American Revolution by trading in banned British goods including tea. By the 1780s, Simon and fellow Jew Michael Gratz of Philadelphia became joint owners of vast tracks of land west of the Susquehanna.

Joseph Simon, described as a "Confederate veteran" from New Orleans, purchased a slave according to a receipt. Slavery was presumed, however, to have ended in 1865.

Michael Simon helped his brother-in-law, Simon Frank, establish a dry goods store in Woodville, Louisiana in 1850, under the name S. Frank & Company. By 1853, Michael Simon was "sufficiently well off to have bought a small plantation worked by about ten slaves."

Benjamin Simons, of Charleston placed several advertisements for runaway slaves in local papers. In the South-Carolina Gazette and Country Journal, April 19, 1774:

RUN-AWAY from the subscriber about the 23d day of July last, a negro man named PRINCE, he is about 30 years of age, 5 feet 5 or 6 inches high, has a blemish in one eye, which was caused by the small-pox; he had on when he went away, a blue waistcoat, and a pair of light coloured breeches. He was brought up to the blacksmith's business in New-York. He was seen a few days after he absented himself, with a cart, about five miles from town. Whoever will deliver said negro man to me in Charles-Town, or to the warden of the work-house, shall receive FIVE POUNDS currency reward, and all reasonable charges, from Benjamin Simons.

Simons apparently sought "Abraham" in an advertisement in the South-Carolina Gazette, November 9 to November 16, 1767. The South-Carolina and American General Gazette of April 17 to May 1, 1776:

RUN away about the first of April last, a stout, well made Negro Man named JUNE, formerly belonging to James Witter of James Island, and used to attend the Market, but was employed in the Ferryboat from Scott's Ferry in Town; he has been seen in Town, where he is harboured, and on James Island. Ten Pounds Reward will be paid to whoever will apprehend and deliver him to the Warden of the Workhouse.

Moses Simons was the nephew of Savannah's Saul Simons. In his will, the elder Simons stipulated that his executors were to hire out four Black slaves and the total annual income, \$200, was to be used to keep young Moses at school.

Samuel Simons (d. 1824) of Charleston, enslaved Africans named "Maria Chapman," "Pompey" and "Peggy." There is some evidence that "Maria," described as "a free woman of color," was sexually exploited by Simons.

Nathan Simson (d. 1725) was a New York merchant and shipper born in Germany. In 1717 and 1721, two of Simson's ships, the Crown and the New York Postillion,

...sailed into the northern harbor with a total load of 217 Negroes. The shipments came directly from the African coast, two of the largest slave cargoes to be brought into New York in the first half of the eighteenth century.

Sampson Simson "appears to [have been] the largest trader among New York Jews," and "one of the most prominent members of the New York Chamber of Commerce." He was one of the drafters of New York's constitution, served repeatedly as a member of its arbitration committee for grievances of New York merchants, was on its Committee on Regulation of Coinage and its Fishery Committee. According to historian Myer Isaacs, "He retained in his household several old family servants, some of whom had been slaves..."

Benjamin Solomon; In 1798, according to Richmond, Virginia court records, he accused an African woman named "Polly" of stealing two dollars worth of sugar. She was sentenced to five lashes on her bare back and the branding of her left hand.

Ezekiel Solomon participated in the 1776 sale of a Black female child in Montreal.

Haym M. Solomon (b. 1740) held as hostage a 10 year old Black child named "Anna."

Henry E. Solomon; In 1825, he used 6 Black people as collateral on a debt owed to Morton Waring.

Moses Solomon; In 1802, he was Charleston's constable whose job was to punish freedom seeking Blacks.

Myer Solomon of Lancaster, Pennsylvania "had two houses, two horses, one cattle and one slave."

Victor Souza of New Orleans skipped out on some debts in 1834 for which four of his African slaves were auctioned. He was caught, tried, convicted and sent to prison.

Benjamin Solomon Spitzer of St. Louis, along with **Gershom Mendes Seixas**, held three slaves who kept their house and ran their store. Spitzer also invested in the slave ships Nancy and Jane.

L. Spyers of Jamaica joined two other Jews, J. Da Silva and J. Adolpus in the 1812 attack on a Jamaican assemblyman who advocated equal rights for Blacks.

Emanuel Stern (d. 1828); A Jew from New Orleans who ordered his 12 year old Black child "Mathilda" to be auctioned off after his death. She was sold for \$400 though valued at \$250.

Louis Stix, according to Stanley Feldstein,

expressed sympathy for the plight of blacks but did nothing to promote their liberation. Though he classified himself as an "outspoken" opponent of all involuntary servitude, he still advocated gradual emancipation and a government indemnity for "[his] southern neighbors" for their pecuniary losses in parting with their slaves.

A. F. Strauss of New Orleans was a major dealer in Black and White humans and would advertise the sale of as many as a hundred at a time.

J. L. Tobias purchased a slave from David Derrick on January 26, 1857. The receipt reads, in part:

I, David Derrick, for and in consideration of the sum of One Thousand and Fifty Dollars - to me - in hand paid, at and before the sealing and delivery of these Presents, by J. L. Tobias has bargained and sold, and by these Presents, do bargain, sell, and deliver to the said J. L. Tobias the Negro slave Stephen Warranted Sound to

have and to hold the said Negro slave Stephen unto the said J. L. Tobias his Executors, Administrators, and Assigns, from and against all persons, shall and will Warrant and forever defend by these Presents.

Joseph Tobias (1745 or 1764-1810) of Charleston, bought a Black woman named "Jenny" from Dr. James Cletherall for \$500 on July 23, 1798.

Joseph Tobias (1684-1761) was a shipowner in Charlestown and president of Beth Elohim synagogue. He was the purchaser of six Black slaves, two men and four women, "probably all households servants."

Judica Torres, a Barbadian Jewess, owned two slaves.

Simja De Torres (d. 1746) was a New York slave trader, who imported seven Blacks from Jamaica on at least two recorded occasions in 1728 and 1742. One of the Africans was a three-year-old child. Another was named "Menasseh Perirei." She was also one of the leading benefactors of the Mill Street Synagogue (Shearith Israel) in New York City. She left to her nieces Rachel, Rebecca and Sinya, "one negro girl" each.

Judah Touro (1775-1854) was born in Newport and became the hazzan (minister) of Yeshuat Israel Synagogue which he bought and renovated. Jewish historians claim that he was a humanitarian who abhorred slavery to such an extent that he bought slaves just to free them. Contrarily, wrote Leon Hühner, he bought slaves "to wait on him, or to work in his various enterprises." In 1809, he profited from the auctioning of 12 African people, and in 1812, advertised rewards for the apprehension of seven Black runaways. He also did extensive business in merchandise, such as rag clothing, specifically to be used by slaves. He was "one of the earliest of prominent American philanthropists," but Jewish historian Morris U. Schappes notes that "Negro institutions and causes, perhaps needing assistance most, were not among Touro's beneficiaries." As late as 1947, Blacks were not admitted to the hospital facilities of the Touro Infirmary in New Orleans.

Jews of the Black Holocaust: U-Z

[A Note on Terminology]

"What is hateful to you, do not do to your neighbor."

Jews of the Black Holocaust A-G H-N O-T U-Z

*All references are in *The Secret Relationship Between Blacks and Jews**

Max Ullman of Mississippi, was a private in the Confederate army who served all through the war, was twice wounded, and nearly thirty years later became rabbi of a congregation in Birmingham, Alabama.

Simon Valentine (full name; Simon Valentine Vander Wilden), "probably in the late 1680's...did business on [Jamaica]...handling chiefly indigo, flour, sugar, and Negroes." He owned a 500 acre plantation in 1699 on the outskirts of Charlestown worked by many African hostages. He was a respected and successful merchant in the year 1701.

Elias Valverde (c. 1691-1739 or 1740) was a Barbados merchant and slave owner who left money to his children expressly to buy still more African citizens. His last will and testament states that he left to his "Dear & Well Beloved Wife,"

...the Negro Woman named Peggy & her two children called Santo & Rose girls, also a life interest only in my Negroes Primus, Sarah & Phillis. To son Jacob Valverde £450 as also a Negro Man named Cudjoe. To my grand-daughters on marriage or 18th birthday £50 to be layd out in purchasing Negroes for them or put out at interest or otherwise Employed for their best advantage....And I will that the Negro Punch shall serve and attend my said son during his life or till he shall have his Sight when I give and bequeath the said Negro to him and his heirs for ever But if he should not have his Sight then at his death I direct the said Negro to be sold and itts produce with the said sum of Six hundred pounds to be equally divided among my Residuary Legatees(sic).

Jacob Valverde, a 1680 resident of St. Michael, Barbados, doled out his "negros" in his will dated April 19, 1725:

To well-beloved daughter Jael Valverde: "my negro woman called Rose also the negro wench call'd Mariba as also the negro wench called Great Quasiba."

To well beloved daughter Lunah: "the negro woman Aba the negro girl Doegood & the negro woman Boss."

To well beloved son Abraham: "my Pentateuchus or 5 books of Moses which I have in our synagogue as also the sylver ornaments or bells thereto belonging...(also)...the two negroes viz. Primus & August."

To son Isaac: "the negro man nam'd London & the negro woman nam'd Diana."

To son David: "the negro man call'd Manuel as also the negro boy call'd Antony."

To daughter Esther: "the negro woman call'd Bella the young negro girl Bessy the said Bella's child & the negro woman Mall."

To daughter Rebecca: "The Indian Wench Sary as also the negro wench Mainba."

To daughter Simha: "the negro woman call'd Jenny & the negro girl call'd Quassiba the daughter of the said Jenny."

To son Moses: "the negro woman called Nanny & her son call'd John Lopy as also the negroe boy call'd Purim."

To son Aaron: "the negro woman called Esparansa as also the negroe boy call'd February."

To daughter Lea: "the negroe girl call'd Peguey & alsoe the negro girl call'd Lilly... (also)...one gold spangle chain."

Daniel Warburg (1826-1859) of New Orleans had two "mulatto" sons named "Eugene" and "Daniel," as products of the rape of a Cuban Black woman named "Marie Rose."

Moses Abraham Waterman sold whole gangs of African men, women and children into slavery.

Judah Wechsler was a Jewish spiritual leader and vocal supporter of the African slave system.

Julius Weis of New Orleans, was described by Jacob Rader Marcus, as "probably the most distinguished Jew in New Orleans." He terrorized several Blacks in the period from 1853-1857 and purchased a Black barber in 1862.⁴⁵¹ He "chase[d] after runaway Negroes, who were tracked down and brutally rounded up with the aid of bloodhounds."

Theodore Wiener proclaimed himself to be a "rank pro-slavery man."

All references are in The Secret Relationship Between Blacks and Jews

Isaac Mayer Wise; The leader of the American Reform Movement viewed Blacks as "representing all that is debased and inferior in the hopeless barbarity and heathenism of six thousand years." He also said that "The Negro was never free; and his bondage in Africa was simply duplicated in a milder form when he was imported here." He considered abolitionists to be "fanatics," "demagogues" and "demons of hatred and destruction,"

...and habitual revolutionaries, who feed on excitement and delight in civil wars, German atheism coupled with American puritanism who know of no limits to their fanaticism, visionary philanthropists and wicked preachers who have that religion which is most suitable to their congregations.

Wise's biographer, James G. Heller, said of his subject, "Clearly the Abolitionists...were men whom he would detest and of whom he would disapprove with all the force of his soul. In his opinion they degraded religion, used it as a tool, and proved themselves unscrupulous and intemperate." "Christian clergymen are the most violent abolitionists," charged Rabbi Wise, and further accused Protestant priests of causing Jefferson Davis' rebellion. "The whole host of priests would rather see this country crushed and crippled than discard their fanaticism or give up their political influence."

"Do you think the Israelites of the South must be your white slaves," he asked, "as you in your naturalization laws treat the foreigner, placing him below the negro?" During the Civil War he frequently intervened for the release of Confederate Jews from Union prisons and carried on a campaign for foodstuffs for Southern Jews.

When the issues of war and peace, freedom and slavery arose, Wise, as publisher of *The Israelite*, decided that "silence must henceforth be our policy, silence on all the questions of the day....But we shall be obliged to abstain entirely from all and every commentary on the odd occurrences of the day." Historian Bertram W. Korn wrote that "Peace and Union at any cost were his objectives in the weeks before the outbreak of war, even if the price involved the everlasting legalization of slavery."

Rabbi Wise wrote of the Abolitionist's reaction to General Grant's Order #11 expelling Jews from certain jurisdictions: "if so many Negroes had been injured as were Hebrews by the order of General Grant,...you would have cried as loudly as the people of Sodom and Gomorrah; but for the white Hebrew who gave you a God and a religion, you had not a word to say."

His rage against the Black man may have stemmed from his belief that "the Hyksos of Manetho, who oppressed the Israelites in Egypt, were Negroes." In June, 1867, Wise visited Richmond and was bitter in his reaction to the Blacks who seemed destined to assume control of the entire Southland. He wrote of their roaming the streets at will, while the Whites remained in their homes. "Undoubtedly," wrote Dr. Korn, "he was absorbing the propaganda line of the defeated Confederates when he predicted that the whites would eventually be forced to leave the South; then the negroes would be in full command and would stimulate a flood of negro immigration from Africa."

Wise's beliefs about the Indian were somewhat more beneficent. Of the California Indians he wrote:

...though not total savages, [they] are very primitive and ignorant....[They do] nothing besides loafing and begging....They catch trout in the river, and then sell

them to buy ammunition, shoot rabbits, birds, eat various roots and wild plants, also snakes, frogs, dogs, cats, and rats, and say, "Me work no." In conversation with several of them I found that they have no particular home and are heathens.

Benjamin Wolfe owned a store in Richmond, Virginia which was burglarized in 1797, and about \$500 in merchandise stolen. "Three negro slaves were tried for the offence. Isaac (lucky name) and Billy were acquitted, but on January 3, 1798, the day on which all three were brought to trial, Tom was found guilty and ordered to be hung, at the usual place, on the second Friday of February."

Jacob Woolf advertised for the return of his runaway slaves: *South-Carolina Gazette*, July 7 to July 14, 1758:

RUN AWAY from the Brig. Exbury, the subscriber master, a very likely negro fellow named [not shown], about 5 feet 7 inches high, and about 19 years of age, born in the West-Indies, and speaks very good English; had on black stockings, blue breeches, white flannel jacket, and a blue cap bound with red bays. Whoever brings him to me, shall have 40 sh. reward.

The *South-Carolina Gazette*, November 10 to November 17, 1759:

RUN AWAY from the subscriber, a negro man named GEORGE PRESTON, about 24 years of age, Jamaica born, speaks good English, and was brought up to the sea; he has a scar on his right eye-lash, and had on when he went away either a new pea blue jacket, or a blue coat with yellow lining, blue breeches or trowsers. Whoever apprehends the said negro and brings him to me, shall receive a reward of TEN POUNDS.

All references are in The Secret Relationship Between Blacks and Jews

Solomon Woolf of No. 9, Broad Street in Charleston advertised in the *Gazette Extraordinary of the State of South Carolina* on July 15, 1784:

RAN AWAY

From the subscriber, the 8th instant, a Negro Wench named SUSANNA, 28 or 30 years of age, about 5 feet 2 inches high, thick lips, is coal black, speaks tolerable good English. Had on when she went away, a blue and white calico wrapper, red flannel and Huckaback coat. Whoever apprehends the above negro, and will deliver her to her master, or secure her in any [jail] or work house, so that he may get her again, shall receive Five Guineas Reward. All masters of vessels and others, are forbid to harbour or take her off on their peril.

N.B. The said wench formerly belonged to Mrs. Russell, of Savannah, and has perhaps gone that way.

David Yulee (born Levy) had risen to political prominence and enjoyed the distinction of being the first Jew elected to the U.S. Senate. His strong oratory embraced the enslavement of Blacks for the use of Whites and won him the first Senate seat from Florida. In February, 1848, he offered a resolution in reference to New Mexico and Southern California, protesting against the abolition of slavery there on the ground that these territories belonged to all the citizens of all the states and that slave property could therefore rightfully be brought into them. In 1850, Yulee bitterly opposed an anti-slavery resolution of the legislature of Vermont on the grounds that its language was insulting to the South.

Florida passed her ordinance of secession on January 10, 1861, and on January 21, Yulee gave the first speech in the Senate to announce the secession of a Southern state. "What is advisable," he said,

is the earliest possible organization of Southern Confederacy and of a Southern Army. The North is rapidly consolidating against us upon the plan of force. A strong government, as eight States will make, promptly organized, and a strong army with Jeff Davis for General in Chief, will bring them to a reasonable sense of the gravity of the crisis.

Have a Southern government as soon as possible adopting the present Federal Constitution for the time, and a Southern army.

David De Isaac Cohen Nassy of Philadelphia, held two "personal slaves" (which is synonymous with "sexual slave"). His Jewish ancestors built a whole colony in Surinam based on African slave labor.

Asher Moses Nathan of Baton Rouge, Louisiana was a businessman who loaned money to plantation owners for slave buying and was himself a slave dealer. He owned an eighty-year-old Black male whom Nathan attempted to sell when he fell ill in 1807. This practice, in another instance, netted his estate \$72 when he sold a 70 year old Black woman named "Lucretia."

Nathan Nathans was the president of the Beth Elohim Congregation in Charleston, South Carolina and owned and operated a plantation on the Cooper River using the forced labor of African hostages.

Aaron Navarro's household comprised seven Jews, "and no less than eleven black slaves....Other Navarros, Samuel and Judith, also owned slaves.³⁴⁹ He dispensed his Black slaves in his will of July 4, 1685:

I say that Entitta & her daughter Hannah are mine, being the daughter & granddaughter of my slave (negress) Maria Arda; if they wish to free themselves, they can come to an arrangement with my wife, & no one may prevent or contradict them; this is my order & desire.³⁵⁰

Major Mordecai Manuel Noah (1785-1851) was a journalist, judge, politician and "was probably the most distinguished Jewish layman until 1840." A prolific proponent of slavery, he felt that "the bonds of society must be kept as they now are." To emancipate the slaves, he said, "would be to jeopardize the safety of the whole country." The first Black American periodical, *The Freedom's Journal*, was launched in response to Noah's racist propaganda - it characterized him as the Black man's "bitterest enemy."

Benjamin Nones (1757-1826); Born in France, he moved to Philadelphia and enslaved two African people to build his business. They regularly ran away and by 1793, he manumitted them. He was an active Mason and president of Philadelphia's Mikveh Israel synagogue for eight years.

Jacob Franco Nunes' household of four used "only one negro slave."

Moses Nunes (1705-1787 or 1797) of Savannah, Georgia enslaved at least thirteen and possibly twenty Africans. He admitted to repeatedly raping one Black woman named "Mulatta Rose," who bore his children named "Robert," "James," and "Alexander," and "Frances." He was a landowner and merchant and was a prominent Mason. His grandson Joseph had five children by the rape of a Black woman named "Patience." He tried to sell these children but was legally challenged when their race was questioned.

Abraham Nunez left to his granddaughter Hester Lopez, "the following negroes viz. - Old Katy, Old Flora & Katy Casandar & John her children (& the children thereafter to be born of her body) Ishmael a negro boy....To great grand daughter Ester N. (daur. of my son Morducuy & my grand daur. Rebecca) my negro woman slave called Casander & Sammy her child & the children she shall have at the time of my decease "