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Lovelace Family Papers.

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as paper my /
father, Tom Hart, wrote for the Social Science Club in
THE GERMAN JEW IN AMERICA. *Markata - 1907.*

Nearly all the Jewish data at my command in discussing "Jewish History in America" seems to deal with the Jew as a Jew, and makes no distinction between the German, Polish, Italian and other Jews; for that reason it is somewhat difficult to confine one-self strictly to the German Jew, and in the following paper I have endeavored to do so, only in a general way.

After making a brief study of "Jewish History in America" one would wonder just why we Christians have any ^{better} particular right to America than the Jew after considering that the men who financed the expedition of Columbus were Jews as well as ^a the largest part of the fleet, who sailed from Spain on that most eventful voyage. We are told that the first man who sighted land on the Western Hemisphere was also a Jew; while the maps, charts, and scientific instruments that Columbus used, were also their handywork, and in Columbus' second voyage the confiscated property of the unfortunate Jews of Spain was used to finance the expedition. It seems only justice, therefore, that in after years, America should be considered a welcome abiding place for the Jewish people, and that the very steps which Spain took for their extermination should have been the means of providing the Jew with the nearest to a country of his own. *thus he can enjoy*

The first actual Jewish settler in America of which I am able to find any record, landed in New Amsterdam, July the 8th, -1654; while in 1840 nearly two hundred years later, we find the number swelled to 15,000, and in 1848 the American almanac gives the number of Jews in the United States as 50,000; while the American Jewish year book for the year 1901 gives the number as 1,045,000. So that in the language of Lord Bachonsfield's "The world has by this time discovered that it is impossible to destroy the Jew," and further says "I can well afford to be called a Jew." When the modern Jew enlightens himself upon the achievements of his race, practices the virtues, and avoids the faults of his ancestors, he will prepare the way for a glorious future for himself and his descendants.

The German Jews are the most highly respected, and on that account many call themselves German Jews when they are in reality Russian or Polish Jews. There seems to be a great diversity of opinion among writers on Jewish topics; One writer says: " A Jew will never become a citizen but simply lives in the cities of others; " Another writer says: " By his make and his ways he is substantially a foreigner wherever he may be. " The Jew is again charged with a patriotic disinclination to stand by the flag as a soldier, while other writers seem to take altogether a different view. Let us look into some of these criticisms to see if they can be substantiated by facts. Of my personal knowledge I have never had the acquaintance of a German Jew who had lived in this country the required length of time, and failed to become a citizen of the United States, an enthusiastic, progressive one at that. And as to his being substantially a foreigner wherever he may be, I fail to see the justice of that criticism. In fact, the history of our country refutes nearly every serious charge or criticism against the German Jew.

Starting with Jews, and not Isabella's jewels, as the real financial basis of Columbus' discovery of America, and following down through the Colonial, Revolutionary, Civil, and Spanish-American wars, what part has the Jew taken in the development of our country?

In the early history of our country we find that in some states religious freedom was limited to those who believed in Jesus Christ and accompanied by a proviso which declared that any person who denied the Trinity should be punished with death; even after the Revolution, though under the Constitution of the United States, a Jew was eligible to any office. No one could hold an office under the government of some states without signing a declaration that he believed in the Christian religion.

These intolerant provisions were not repealed in Maryland until ~~February 26th~~, 1825 . Though subjected to civil disabilities and unreasonable demands in most of the States, where they had settled prior to the Revolution, yet the Colonial cause found among the Jews its staunchest friends. Freely, they gave their lives for independence and aided, with their money, to equip and maintain the armies of the Revolution.

The Non-Importation Resolution in 1765, the first organized movement in the agitation for the separation from the mother country, - a document still preserved in Carpenter's Hall, Philadelphia, - contains the following Jewish names: Benjamin Levy, Samson Levy, Joseph Jacobs, Hyman Levy, Jr., David Franks, Mathias Bush, Michael Gratz, ^{and} Barnard Gratz, and ~~Moses Mordecai~~.

In 1769, a corps of volunteer infantry composed chiefly of Hebrews under command of Captain Lushington, was raised in Charleston, South Carolina. These soldiers afterward fought with great bravery under General Moultrie at Beaufort.

The decision, reached in New York, in 1770, to make more stringent the Non-Importation Agreement which the colonists had adopted to bring England to terms on the taxation question, had among its signers, Samuel Judah, Hayman Levy, Jacob Moses, Jacob Meyers, Jonas Phillips, and ~~Isaac Seixas~~.

At a time, when the sinews of war were essential to success, Haym Salomon responded to Robert Morris' appeal with \$ 300,000; and it variously estimated that he gave, all told, \$ 600,000, not a penny of which has ever been repaid to the heirs of the philanthropist and patriot.

But Haym Solomon was not the only Jew, who sacrificed his fortune for independence, for we find that among the signers of the bills of credit for the Continental Congress, in 1776, were Benjamin Levy of Philadelphia and Benjamin Jacobs of New York. Samuel Lyon of New York was among the signers of similar bills in 1779. Isaac Moses, of Philadelphia, contributed \$ 15,000 to the Colonial Treasury, and Herman Levy, another Philadelphian, repeatedly advanced considerable sums for the support of the army in the field. Manuel Mordecai Noah of South Caro-

lina not only served in the army as an officer on Washington's staff, and likewise with General Marion, but gave \$ 100,000 to further the cause in which he was enlisted.

Earlier, during the Revolution, two reached the rank of Colonel, one being Colonel Baum, of Pennsylvania, the other Colonel David S. Franks, who was sent to Europe as bearer of the treaty of peace with England when officially signed, and who figured as one of the marshalls in President Washington's inaugural procession.

(Max J. Kohler, in " The American Monthly Review of Reviews.")

The Jews in America have ever rejoiced in the proud privilege of performing all the duties of American citizenship, whether on the battlefield, in public life, or in private ranks. In ~~the early~~ ^{The early} days, they vigorously protested against being compelled to pay a special tax instead of standing guard, like other citizens, and accordingly, we find Jews serving, in far more than their ^{due} proportion, in our colonial wars, in the Revolution, in the Civil War, and in the late Spanish-American War. The names of over seven thousand Jewish soldiers who served during our Civil War have been collected by the efforts of the Hon. Simon Wolf, of Washington, - an enormous proportion of the total Jewish population of the time.

On the Union side New York alone furnished 1,996 soldiers, among them the five Wenk brothers, Colonel Simon Levy and his three sons - Captain Benjamin C., Lieutenant Alfred, and Captain Ferdinand, former register of New York City. The Feder brothers also came from New York. ~~the~~ Ohio, which furnished the next largest quota, 1,004 in the war for the Union, we have the three Koch brothers. While Pennsylvania, which sent 527 Hebrews, also sent three Jewish brothers Emanuel. Thus, fourteen Jewish families sent 53 men to both armies; and according to the Hon. Simon Wolf, 7,884 Jewish soldiers served in the Union and Confederate armies during the Civil War, although there were only 150,000 Jews in the country at that time.

Among the Hebrew officers in the Union army who achieved high distinction I may mention Frederick Knefler who attained the highest rank reached by any Hebrew during the Civil War. He enlisted

He enlisted as a private in the seventy-ninth Indiana Volunteer Infantry, and fought his way up to ~~the~~ ^{Colonel} Coleneley of his regiment, soon rising to the rank of Brigadier- General, and then brevet Major-General for meritorious services at the battle of Chickamauga. He fought gallantly in all the principal battles of the Army of the Cumberland, under General Rosecrans, Thomas and Grant, and took part in all the conflicts of Sherman's march to the sea.

MARCH LESS
 MARCH

~~SECRET~~
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Madison C. Peters in his book entitled " The Jew as a Patriot" says:

The Spanish- American War.

The Jewish Year Book for 1901 has had the records of the War Department searched, and publishes the names of over 4,000 Jewish soldiers, who served in the American armies during the war with Spain. The first man to volunteer was a Jew, and the first American to be killed in battle was a Jew. So eager were the Jews to prove their loyalty to the United States that 5,000 Jews of New York offered their services to the Governor, through Nathan Straus, and as chaplain of the Ninth Regiment, N. G. N. Y., I can testify to the eagerness with which the Jews came to enlist and demonstrate their patriotism when war was declared. A careful perusal of the rolls by States, as published in the Jewish Year Book, ought to be sufficient evidence to refute the assertion made by certain uninformed and prejudiced persons that the Jewish people were not patriotic Americans. ~~The slur upon the patriotism of the Jew cannot hold up its head in the presence of the records of the War Department, which ratified more than 4,000 furloughs, which were granted to such soldiers as desired to celebrate Rosh Hashanah and Yom Kippur at home.~~

" When war was declared," Captain A. W. Murray says, " the Jewish press throughout the country reminded their people of the wanton persecution of the Hebrews by Spain, covering many years. They had been driven from their country and deprived of their property by the cruel, unjust Spaniards. The young Hebrew men did not require urging. Their love for America alone was enough, and they flocked to the standard of liberty, the Stars and Stripes. "

It is a matter of history that they fought as bravely before Manila and Santiago de Cuba as they did at Leipsic and Waterloo; ~~under Kossuth and Garibaldi; before Sebastopol, Sadowa, and Sedan.~~ The first man to fall in the attack on Manila was Sergeant Maurice Justh, of the First California Volunteers(which regiment numbered 100 Jews). Theodore Roosevelt, ~~the intrepid leader~~ of the Rough Riders, declared that in that brave regiment, which has challenged the admiration of the world, the most astonishing courage was displayed by the seven Jewish Rough Riders, one of whom became a lieutenant. The Astor battery numbered ten Jews, among their ninety-nine men. Fifteen Jews went down

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to death in the Maine, destroyed in the harbor of Havana; and there was not an engagement during the war with Spain, in which Hebrews did not take part. Many Jewish names appear on the list of killed and wounded, ~~while the much-maligned Rissian Jews furnished more than double their share of volunteers.~~ Commander Adolph Marix, of the navy, a Hebrew, was Judge Advocate of the Maine Disaster Board of Inquiry, and many cases could be cited whwere Americans of Hebrew extraction performed gallant and meritorious service under the flag in Porto Rico, Cuba, and in the Philippines.

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The Jew in Politics.

Perhaps the first Jew elected to office in this country was Colonel Frederick Phillips, of ~~Westchester county~~ ^{New York}, who was elected to the General Assembly of New York. On September 23, 1737, the General Assembly resolved that Jews could neither vote for representatives nor be admitted as witnesses. Colonel Phillips was denied his seat. Since that time, however, we find the Jew occupying nearly every station in American politics from Justice of the Peace to Supreme Court Judges. Among the states that have sent Jewish representatives to Congress you find New York, Pennsylvania, Mass., Louisiana, Maryland, California, Missouri & Texas. *One of the prominent Jews in our Country is*

Isidor Rayner, of Baltimore, the present Attorney-General of Maryland and counsel for Rear-Admiral Schley, whose three hours' speech at the close of the investigation made him nationally famous as an orator, ~~the mingled irony, invective, lively humor, and passionate appeal recalling the fervid periods of Henry, Calhoun, and Clay.~~

Louisiana also sent Judah P. Benjamin to the United States Senate; Florida and Oregon have likewise been represented in the United States Senate by Jewish Senators. Joseph Segilman declined, for personal reasons, the Secretaryship of the Treasury in President Grant's cabinet, and Isador Straus declined the Post-master-Generalship in President Cleveland's cabinet.

JEWISH JUDGES.

The following are some of the Hebrews who have held important judgeships: Moses Levy, whose admission to the bar of Philadelphia dates as far back as March 19, 1778, after occupying various offices became Presiding Judge of "the Districe Court for the City and County of Philadelphia." Mayer Isaac Franks has been mentioned as a judge of the Supreme Court of Pennsylvania, but the exact time when he served cannot be determined. Franklin J. Moses (1804-77) was Chief Justice of the Supreme Court of California in 1851. Among the Supreme Court Judges of New York, we ^{find} ~~can recall~~ Joseph E. Newburger, W. N. Cohen, David Levintritt, Samuel Greenbaum, and Alfred Steckler.

JEWISH DIPLOMATS.

Among the ministers and ^{Consuls} ~~councils~~ who have ^{been} appointed to represent our country abroad during the last century I find a great many Jewish names among them: Presidents Madison, Lincoln, Hayes, Garfield, Arthur, and Mc. Kinley are among the Presidents; ^{appointing them} and among the various State Officials throughout the land may be found Jews occupying positions of trust and importance which would indicate that the Jew is today a political factor in the land.

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JEWISH CHARITIES.

The Jews in 832 cities in the United States raised for the relief of their Jewish brethren in Russia who suffered by the Russian outrages of October and November, 1905, the sum of \$ 1,285,298.72 Jewish charities seem to be as boundless as the sea. If the authorities of New Amsterdam who gave their permission to a few Hebrews to settle in their city, " upon condition that they should always support their own poor," could see how well they have kept 'the promise, made more than two-hundred years ago, they would open their eyes in surprise at the many and magnificent benevolent institutions, covering every conceivable case of need, which testify to the inborn kindness of the Hebrew's heart.

The Jews of New York alone for their twelve leading charities contribute upwards of \$ 800,000 a year. ~~Jacob H. Schiff, who has been called by his business associates " the white man of Wall Street; Nathan Straus, who gives his charity with this principles always in view: " Do not pauperize or degrade those whom you benefit. Do not permit your generosity to lower them in their own estimation"; and the beloved Mrs. Esther Herman are only a few of the many Jews in New York we could name who are famed for their practical and constant philanthropy.~~

The almshouse has no need to provide for the Jew. If one Jew gets into trouble, all the others stand by him. The divorce court seldom hears of him. He is domestic above all men. Drunkenness is not a Jewish vice. The only occupation that does not thrive among the Jews is that of the saloonkeeper. To the Potter's Field the Jew is absolutely unknown. With the Jew, next to the respect for the living comes the veneration for the dead.

During the last twelve months over twenty-five large, Jewish charitable institutions have been dedicated in New York, Cleveland, Boston, Denver, Omaha, Cincinnati, Baltimore, St. Louis, Chicago, Pittsburg, and other American cities. These, added to the other similar institutions, previously owned and endowed by the Jewish people of our country, would indicate that they are doing their share towards the relief of suffering humanity.

THE JEW IN FINANCE.

So far as finances are concerned the Jew today occupies the same place he has for the last three hundred years. One might say that he has financed the world; while you find the Jew engaged in all kinds of occupations he seems to take more kindly to investments in personal property rather than in real estate. He perhaps owns more personal property and less real estate than people of other nationalities in similar circumstances. This is perhaps due to the fact the Jew has been driven from pillar to post, and to protect their property, their wealth had to be portable and they discovered long since that jewels, gold, &c, were easier to take along with them than real estate. In our country they seem to engage in every occupation from buying old iron, and peddling, to that of banking. New York City, where there are twelve hundred millionaires, there are about forty Jewish names, and among the four thousand millionaires in the country at large, only about seventy-five are Jews. So it would seem that among the ^{German} Jews in America, we do not find an extra large proportion in the millionaire class, which leads one to infer that the most of them are in what one would call "the well-to-do class", and that their most unusual financial strength and influence lies in the faculty they have of all pulling together.

It is impossible in a paper of this length to discuss the part that the German Jew has taken in music, the arts and sciences, medicine and surgery, &c; in all of which you find he seems to have taken a very prominent part. Neither do I find time to discuss his religion and other characteristics which might be of interest to the Club.



One of the most valuable traits of the German Jew is perhaps his love of education. Every public school in America is a great moral light-house to the Jewish youth.

Prof. Abraham Isaacs says " The spirit that moves a poor peddler in a New York Jewish quarter to study Kant's philosophy while on his rounds, or to read in faithful translation Herbert Spencer or Darwin, is peculiar to the Jew and proves his moral superiority though his garments be torn and his occupation be lowly. The same spirit impels the poorest to send his children to the public school and to aid them at great personal sacrifice to study for the learned professions; for he knows that education is the most enduring wealth he can bequeath. That Jewish students at school and college are among the most successful is the general testimony of teachers in every city; and, apart from natural aptitude, their high standing is due to the interest evinced by their parents and the value assigned to education. It is suggestive to note that attention is being paid more and more to manual ~~labor~~ technical training, with some good effort in the direction of agricultural pursuits. There is little doubt that the study of Talmud for ten centuries and more has done much to develop his brain-fibre and make almost innate a love of learning which neither poverty nor privation can weaken, and which prosperity- that ruthless solvent of old-fashioned virtues- cannot wholly destroy. It is encouraging to note the same spirit among the wealthier element, an increasing number of whose sons are turning from trade and entering the learned professions, where pecuniary advantages are least regarded.

(Mark Twain, in " Concerning the Jews.")

If the statistics are right, the Jews constitute on percent of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. He could be vain of himself, and be excused for it. The Egyptian, Babylonian, and the Persian arose, filled the planet with sound and splendor, then faded to dreamstuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew, all other forces pass, but he remains. What is the secret of his immortality?

A Day of Rest

The Puritan Sabbath was certainly a day of rest for all with the exception of the preacher whom History tells us preached two sermons on Sunday of about three hours each; some of them longer. The prayer at each sermon was one hour long, and as was the custom in those old Colonial days, the congregation remained standing during the prayer; no doubt, some of them did not consider it a day of rest; but they certainly did get them out to church. It was the custom in those days to appoint an officer similar to ^{our} a police in some respects, whose duties were to inspect the houses of the settlers after church time and report all the people, young and old, who might be found taking a Sunday morning nap or lounging about the premises; in fact, to report every body who was not in church, to the authorities, and they were brought before the magistrate and fined or punished in various ways.

Sabbath breaking by visiting was also frowned upon. In Belfast, Maine, in 1776, a meeting was held to get the " Towns' mind ", with regard to a plan to restrain visiting on the Sabbath. The time had passed when such offences could be punished either by fine or imprisonment, so it was voted, " that if any person makes unnecessary visits on the Sabbath, they shall be looked on with Contempt. " This was the universal expression throughout the Puritan colonies; and looked on with contempt are Sabbath-breakers and Sabbath -sighters in New England to the present day. Looked up on with contempt

Canada last summer

As late as 1774 the First Church of Roxbury fined non-attendance at public worship. In 1651 Thomas Scott " was fined ten shillings unless he have learned Mr. Norton's 'Chatacise' by the next court. " In 1760 the legislature of Massachusetts passed the law that " any person able of Body who shall absent themselves from public worship of God on the Lord's Day shall pay ten shillings fine. " By the Connecticut code ten shillings was the fine, and the law was not suspended until the year 1770. By the New Haven code five shillings was the fine for non-attendance at church, and the offender was often punished as well. Captain Dennison, one of New Haven's most popular and respected citizens, was fined fifteen shillings for absence from church. as late as 1770

The strict observance of Sunday as a holy day was one of the characteristics of the Puritan. Any profanity of the day was severely punished by a fine or at the whipping post. The Citizens were forbidden to fish, sail, row, dance, jump, or go riding for pleasure on the Sabbath. The use of tobacco was forbidden near the Meeting House.

Thus in New London we find in the latter part of the seventeenth century a wicked fisherman presented before the court and fined for catching eels on Sunday; another " fined twenty shillings for sailing a boat on the Lord's day; " while in 1670 two lovers, John Lewis and Sarah Chapman, were accused of and tried for " sitting together on the Lord's day under an apple tree in Goodman Chapman's Orchard," -- so harmless and so natural an act. In Plymouth a man was "sharply whipped" for shooting fowl on Sunday; another was fined for carrying a grist of corn home on the Lord's Day, and the miller who allowed him to take it was also fined. Elizabeth Eddy, of the same town was fined, in 1652, " ten shilling ^{for} ~~and~~ hanging out clothes." A Plymouth man, for attending to his tar pits on the Sabbath, was set in the stocks. James Watt, in 1658, was publicly reprov'd " for writing a note about common business on the Lord's Day, ~~at least in the evening somewhat too soon.~~" A Plymouth man who drove a yolk of oxen was " presented" before the Court, as was also another offender, who drove some cows a short distance " without need " on the Sabbath.

In Newbury, in 1646, Aquila Chase and his wife were presented and fined for gathering peas from their garden on the Sabbath, but upon investigation the fines were remitted, and the offenders were only admonished. In Wareham, in 1772, William Estes acknowledged himself " Guilty of Racking Hay on the Lord's Day " and was fined ten shillings; and in 1774 another Wareham citizen, " for a breach of the Sabbath in pulling apples, " was fined five shillings.

Surely the Founders of this land of ours started the structure on a good foundation. Perhaps no other Nation on earth was ever ushered into existence under such strict religious influences by such ^{a minded} pure, well-meaning God-fearing people.

While a good many of the Sunday laws ^{of} their time would not seem to fit the present generation; still, I believe that we of today have lots to thank our New England fathers for: the seed thus sown has left ~~has left~~ its impression on the generations that followed. The Sabbath day meant more to the Puritans than it does to us. He seemed to live all the week through getting in the proper mood to worship God on Sunday. It was his chief delight to think of getting up at an early hour on the Sabbath morning, walking a long distance through the wilderness with his family on foot, to ^{hear} a three hour sermon, then eating a cold lunch and in the afternoon another two or three hour sermon; through all this time he and his family sat on a hard slab or bench without any back, and then the long cold journey across the hills back to his humble log hut-- and these seemed to be his happiest moments.

I say Sunday meant more to those people than it does to us. "Remember the Sabbath Day to keep it Holy" was lived up to as near as weak, sinful humanity was capable of doing. I tell you, I believe that there was more true, self-denial, more true Christ-like, Christ taught, Christianity in one of those little crude Puritan Meeting Houses than ever saw the light of day in some of our large twentieth-century churches, with all our boasted enlightenment and advanced civilization.

A strict Sabbath observance in ^{Colonial} ~~Colonial~~ times was considered the proper thing even among the "swell set", if you please. One was ostracized from the best society who did not observe the Sabbath: and I fail to find that these people did not live up to their Sunday teachings during the week ~~and~~ from which I would infer that a correct Sabbath observance leads us to a better every-day life.

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Perhaps our forefathers observed the Sabbath by attending church in larger numbers than is now the custom, but, we should remember ~~other~~ other forms of christian worship, such as Young People's Societies Y.M.C.A work, and numerous other Christian organizations were not common or even attempted in colonial times.. Each succeeding generation for the last 250 ~~years~~ years have dropped some of the Puritan sabbath laws and customs. and each as well has taken on other new laws and customs. *In my Bay Street*

I think we can safely say that there still remains with us as our safe guide a very large part of the old Puritan teachings. We can not get away from them. They are a part of our very being.

I firmly believe that a child brought up by Godly parents, amid Christian surroundings in its younger days, although it may wander at times close to dangerous payhs and seem to forget its early training, still I believe that the Christian influences that surrounded its childhood days will eventually predominate,

BERKSHIRE BOND

U.S.A.



5
OFFICE OF
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BLUE EARTH COUNTY

T. W. HART, Treasurer

MANKATO, MINN., _____ 190__

So with a Nation - ~~fathered by~~ ~~scourged~~ by a
little Christian Band of Liberty loving good fearing
Paritans who's chief Comfort and guide was the Bible
a Nation racked in its infancy ^{by} Christian hands
gimled in its youth ^{in time} by the prayers and teachings of
a Godly people will come back to its own
so we as twentieth century Christians ^{to day} ~~at~~ measure up to
the expectations of those who by their sacrifices and
hardships in the 16th Century opened the door on
the morning of an exultance as a nation
Are we the living answer to their prayers?
~~how we kept the do~~
are we keeping the ~~day~~ sabbath as our fathers
would have us - ?

BAPTISTS' WORK IN CUBA AND PORTO RICO.

The destruction of the U. S. battle-ship " Maine" in Havana harbor, Feb 15th, 1898 ; the message of Pres. Mc. Kinley to Congress the following April, " in the name of humanity, civilization and christianity, that war in Cuba must stop ; " together with some doings in Manila bay and at San Diego ^{St. Diego} a little later, gave the Baptists' Home Missionary Society an opportunity to demonstrate to the world what it was good for. It opened up a large field close to home.

Three million souls illiterate, degraded, without a religion, less than one third of them able to read and write; only about half of them legally married; only a remnant of a Nation left after bitter warfare and Wylerism, Cuba, after four hundred years of Romanism, Spanish misrule, and degredation; falls to the lot of the American people.

If there was ever an opportunity for us as a Christian nation, to in some manner show our appreciation of what Christianity has done for us, that opportunity has been ours for the last ten years.

To answer the biblical question " Am I my Neighbor's Keeper ? " what have we accomplished in Cuba ?

From nothing in 1898, the work has grown until the reports for 1907-8 show a total of 35 churches; 26 out stations ; 1800 members; 22 chapels, and 5 pastors' residences; 30 Sunday Schools with 1300 members; and 180 baptisms during the last year.

The value of church buildings in Cuba is \$ 55,000 ; of pastors' residences, \$ 8,000; and of school buildings and equipment, \$ 46,000 --- a total of \$ 110,000.

There are now 11 ordained preachers, 5 Americans, 4 Spaniards and 2 Cubans ; 9 unordained preachers, 3 Spaniards and 6 Cubans ; 7 lady missionaries; 12 teachers, 6 Americans and 6 Cubans and Spanish ; 200 pupils in colleges and schools.

During the nine years more than 2,000 converts have been baptised; Christian homes have been established; and native workers have been called of God to preach, and have been trained for His service. A monthly paper, " El Mensajero," is published at Camaguey. One Association gathers all the workers together annually. The churches are undertaking to pay all incidental expenses and a percentage of the pastors' salaries, with the goal of self-support kept in view.

A profound impression has been made upon the people by our missions.

All this, and more too, has been accomplished by the Baptists' Home Missionary Society, in Cuba, where ten years ago, there were solid Roman Catholic Communities, and such a thing as a Baptist church, Sunday School, or Mission, had never been heard of.

IN PORTO RICO, WHAT HAS BEEN ACCOMPLISHED.

Within nine years, 28 churches have been organized, with 1,592 members. There are also 54 out stations; 85 Sunday Schools, with 1,500 attendants. They have 13 church edifices and 4 parsonages. The total value of missionary property is now \$ 80,000.

At the two chief cities, San Juan and Ponce, they have large and beautiful houses of worship, and excellent houses also in six other cities of second grade. Through the efforts of Mrs. Troyer, a girls' school has been established at Coamo, and it is proposed to enlarge this work to include both sexes, and arrange for theological training as well. A semi-monthly paper, *wan* 31 Evangelista, is published; There is an Association which meets annually; and many native workers have already been developed. The churches contributed last year about \$ 2,000. for self-support.

Thus we find that in Cuba and Porto Rico today, we have 63 Baptist churches with a membership of 3,318 ; 115 Sunday Schools with 2,800 scholars.

You will note , that while the church membership of Cuba and Porto Rico is about 3,300 , that the Sunday School attendance is only 2,800 . Does this indicate that we, ^{Baptist people} have Americanized five-hundred of our church members ?

The total valuation of church and mission property in Cuba and Porto Rico combined, is about \$ 200,000. In the annual reports of Drs. Moseley and Rudd, our general Missionaries for Cuba and Porto Rico, they seem to be highly pleased at what has been accomplished in the last nine year's time, and think that the growth ^{and} ~~of~~ development of Baptist work on the Islands has been most remarkable.

Now, I suppose that this is true, but expressing my own opinion it occurs to me, that considering the fact that the past ten years have been most prosperous ones for we Americans, that the results are not as large as they should have been. It may not be popular with this Club; it may not meet with the approval of Baptists generally, to criticize ourselves, personally, as well as the Baptist churches and societies, but it does seem to me that we have fallen far short of our duty to these people and to our Maker, when we consider the paltry, stingy support that we have given our Missionaries the last year in Cuba and Porto Rico.

I may not be correct in these figures, but according to the last annual report, it would indicate that we only spent last year about \$ 25,000. in Porto Rico and the same amount in Cuba. Not a very large sum to spend among 3,200,000 of our worthy, down-trodden, illiterate, and unchristianized neighbors, is it ?

How niggerdly, how stingy, how unamerican, has been our support of these few Missionaries; and we have only a few American Baptist active field Workers in Cuba and Porto Rico today.

These people belong to us in every sense of the word; they are our next-door neighbors; we are responsible for their very existence today; Uncle Sam is their God-father. Did we not free them from the yoke of Spanish mis-rule? Is it not one of our solemn duties to point out to them the way of light?

Oh! What a glorious field; what an opportunity, if we only grasp it, and make the most of it for God? A people who are bright, who naturally believe in us and our institutions; their hands are stretched out to us for help. The cry comes back to us from every Missionary that we have ever sent among them; these people, our own neighbors, without a God; without a religion; without hope; without education; And why do we hesitate? Very largely on financial grounds.

We contribute millions annually for sports; millions for show and glamor; millions for extravagances and unnecessaries;-- and pennies for Missions. And still we pray for world-wide christianization. " Oh, Consistency, thou art a Jewel. "

It is only recently that the Laymen's movement in behalf of missions, has been taken up and pushed by the Laymen, which to my mind is the most practical missionary movement since the history of Missions began. Heretofore, the great cause of Missions has been left very largely in the hands of the Clergy, who are already over-burdened, and in the hands of a few zealous, church women; while the great masses of Christian people laid back, seemingly indifferent to the great cause.

I think we can look for something better along the line of Missions in the next few years. America possesses competent workers, abundance of wealth, and I believe a Christian spirit in a degree sufficient to lead the world's christianization movement to a glorious and successful realization when once stirred to activity.

Dr. Merhouse says: " The measure of our duty is determined by the deplorable religious conditions of the people; by their proximity to us; by their accessibility and readiness to receive the Gospel; by their particularly friendly disposition toward this country. As it was our privilege in the interest of humanity to help in Cuba's emancipation from the Spanish yoke and pilot her on her new career, so it should be esteemed a privilege by the Christian people of this country to crown that work by the religious emancipation of Cuba, ~~which then indeed shall be Cuba Libre~~. Shall the ' Pearl of the Antilles ' become, through our efforts, a pearl in the diadem of our Lord ? "

" Father " Sherman, Roman Catholic Chaplain with the American Army in Porto Rico, wrote to a Catholic Journal: " Porto Rico is a Catholic country without religion; that is to say, there is a little practical Catholicity here, and no other pretended religion whatsoever.

The Clergy do not seem to have any firm hold on the native people, nor have they any lively sympathy with Porto Ricans or Porto Rico." To General Brooks, he reported: " Now that the priests are deprived of Government aid many are leaving the country. The Church has been so united with the State and so identified with it, in the eyes of the people, that it must share the odium with which Spanish rule is commonly regarded. The sacrament of Confirmation has not been administered for many years in a great part of the island. Religion is dead on the island ." This verdict is abundently confirmed by our missionaries. The San Juan " News " says: " The masses of the people have no religion at all, and but a small minority are adherents of the Roman Catholic Church. " Romanism is in ruins in Porto Rico.

Mankato, Minn., Jan. 8, 1907.

Question before the Social Science Club:

" Should our Army and Navy be increased? "

I deem it ^{an} ~~most~~ most unfortunate thing that this most excellent but war-like paper ~~of the Doctor's~~ should be sprung upon us just now at the happy Christmas time, when our thoughts and hearts are naturally directed toward the teachings of Christ; and I wondered as I read his paper, if it were not another example of not practicing what we preach. I doubt very much that ^{if} ~~in the Doctor's~~ ^{Winters} Sunday occupation as Superintendent of our Sunday School, he advocates the same principals and theories embodied in his paper.

Does " Peace on Earth good will toward Men" mean " In time of Peace prepare for War", or has Christ's beautiful teaching " Do unto others as you would that others should do unto You" been discarded for the modern version by David Harum " Do unto others as others would like to do unto you, only do it first"?

No doubt the ^{Writer} ~~Doctor~~ was born about the time of the late unpleasantness in the South along in the Sixties, when the very atmosphere was permeated with things of a war-like nature. Two of the Doctor's brothers, I believe, are now engaged in the military service of our Country, and no doubt the desire to fight was inherited by the whole family.

War used to be an incident to us, and not a permanent occupation. This was formally the ground theory of the American people. Are we now going to depart from this theory; I sincerely hope not.

Senator Hale made ^{this} ~~the~~ most remarkable statement in the United States Senate only last week : " I don't suppose the people of the country appreciate it. I don't know that the Senate does, that two-thirds of the revenues of the country today are devoted to the payment of the burdens of past wars, like pensions, and expenditures in view of future wars. Of all the taxes that are laid, and all the revenues collected, nearly two-thirds are expended for the militaries in a broad way. "

It does seem strange that England, France, Germany, and the United States, the three leading Christian nations of the World, should also be the three leading ^{nations} in Battle-ships and Standing Armies. What are the connections between "Battle-ships and Christianity," between "War and the Teachings of Christ ? "

These ~~se-ealle~~ four or five so-called leading Christian Nations seem to distrust each other.

The theory of the ^{leading} Doctor's paper, seems to be for the United States to increase our Navy by twenty new, modern murdering machines because each of the Christian Nations are doing like-wise. Then where do we stand? Just where we were before. Then in order to keep up the showing, and to convince the world that we are a World Power, and propose to keep up with the pace, ~~sit~~ by the other Christian Nations, suppose we construct a hundred more, and so on and on, while each of the other nations continue to do like-wise, how much better off are we? Following out this theory, I fail to find a logical conclusion. Where will we stop? The idea seems to be that after a while, all the nations of the world will go bankrupt except the U. S. ; and that resolves the question into one of financing .

The ^{leading} Doctor's paper states that we are now spending only about one dollar per-cap- in the United States for the maintainance of our Army and Navy. In itself, that does not look large; but when you consider that only ^{one} person out of every ten is a tax-payer, it makes a radically different showing. It means that every tax-payer is now paying ten dollars per annum toward the Army and Navy, and if the navy is to ^{be} strengthened or enlarged to the extent that he suggests at the present, it means that about three times as much money should be spent along that line to bring our navy ^{max} up to that of England, which, in his opinion, would be about the proper position for us to occupy at the present time, which would mean about thirty dollars per-cap- to be wrung from each tax payer annually. That sounds quite different to my ears as a tax payer from the statement of the leading paper, that we are only spending about one dollar per-cap- at the present time for the maintainance of our Army and Navy.

We have increased our naval expenditures seven-hundred percent within the last eighteen years, and the leading paper infers that it should be very largely increased over what it now is.

To stand second to England, as the leading paper suggests, would demand an annual naval expenditure of two-hundred millions. Already Congress is obliged to cut down its appropriations for all other public improvements.

Who wants this enormous Navy?— The manufacturers of steel, of armor, and the ship manufacturers; One writer suggests that there is probably a slight profit in the manufacture of battle-ships at eight-millions a piece. The Naval experts also want a larger navy, as a matter of professional pride, in pushing our Navy to the head of the procession. But why sensible, patriotic Americans who understand the genius of their country and who have read history even a little, and who want our Republic to escape the entanglements and delusions which have wrought havoc with the greatest empires of the past— why they should want to surrender the policy which we followed for a hundred years with success, and adopt the policy of governments which are being slowly crushed by the weight of their armaments, this is, indeed, a puzzle.

Among ^{the} chief reasons advanced favoring a larger navy, are the following: A large navy is the most potent means of securing peace; it is essential to the maintenance of Peace; preparedness for war is the best possible guarantee of Peace. All history proves that the way to preserve peace is to prepare for peace. This has been the doctrine of our fore-fathers, and their policy has worked well.

One thing you can rest assured, when we get our Navy up to the desired size we will use it. Some one will insult us, step on our toes in some of the markets of the World; then the ship-manufacturers, the naval experts, and the war-like press, ^{will shriek} and blood will boil, and there will be war. Chas. E. Jefferson, D. D. in the Independent of Oct. 1904

Before we had a navy we never knew the sense of fear. We walked unarmed among the nations of the earth, and people of all lands were our friends. Now that we have our battle-ships we are in a state of chronic alarm. We are suspected, feared, and in many quarters hated. We listen breathlessly to hear what far-off critics are saying about

us. We read each day in magazine or paper of some new and fearful peril. We know not what a day may bring forth. We have whetted our sword in the ears of the nations, and have said to our neighbors, " If you want a scrap, come on, "

And this is the nation from which the world had expected better things, the Republic which influenced and led the nations without a navy for a hundred years, which defended the Monroe Doctrine against France and against the British Empire, not by might nor by power, but by the potent spirit of a great people who dared to do justly and to love mercy.

To some of us it is inexpressibly sad the change which has come over the spirit of many of our people. Wealth has spoiled us, success has coarsened us, power has intoxicated us. We are becoming cheap and common, aping the customs of nations far below us. Losing our faith in moral forces, we are being swayed more and more by the ideals which brought Rome to ruin, and which we once counted it our greatest joy to have escaped. To us as a nation was granted the inestimable privilege of doing a beautiful and original thing, of walking among the nations as their helper and friend, trusting them and being trusted by them in return, never suggesting by bristling guns and deadly projectiles that we were their enemy or that they were ours. God gave us a continent washed by two broad oceans that here unmolested we might work out in peace the problems of liberty and love. Europe is a mass of prejudices, enmities and age-long hatreds. Nothing original can be attempted there. Men must watch one another sword in hand. But to us was given a home far away from the rivalries that embittered and the hatreds which destroyed in order that we might succeed where all who went before us had failed. But, alas:- the seductions of Egypt are too mighty for us, the brute in us is too strong. Our ideals have for many eyes grown dim. Instead of spending our money on our public improvement which would make America the wonder of the world, or upon the black race, which might be made one of the great races of history, we are squandering hundreds of millions on instruments of slaughter, thereby educating a new generation of America boys to barbaric ideals of life, and bringing down the moral tone of the world.

And the pity of it is that all this is done in Christendom, and under the direction and with the sanction of the men who pray, " Our Father, " and who claim to find heaven's will expressed in the Sermon on the Mount. The Czar of Russia, the Emperor of Germany, the President of France, the King of England and the President of the United States are all of them professedly Christian men, surrounded by counselors who claim also to be Christians, and yet they allow the intolerable outrage of this armed peace to go on. The first thing we give to Pagan peoples is perfected methods in the art of human slaughter. Japan uses our guns before she learns our prayers. Small wonder is it that the Philosophers of India ask in perplexity: " Is Christianity indeed the religion that is to come, or are we to look for another? " But some one says that America cannot disarm until all other nations do.

Our reply is: Can she not make a beginning? Can she not lead the way?

We sometimes wonder at the wisdom displayed by our forefathers in writing that most wonderful document, the Constitution of the United States, which seems to contain enough elasticity to cover the largest demands ever required of it, and then to shrink back small enough to fit the smallest demand made upon it; and to a certain extent, the early pioneers of Minnesota seem to possess a like inspiration and were able to look into the future and contemplate something of the demands that future generations would require. Especially ^{was} ~~is~~ this true so far as the educational interests ^{of the} ~~state~~ were concerned.)

(in the setting apart of large tracts of valuable lands that have grown more valuable for the support of our educational institutions, ~~and~~ so far as this particular phase of the conditions in Minnesota are concerned, I have left for Dr. Holbrook to write upon; ~~and~~ in the rapid growth and development of our state and its institutions, the demand for new laws and the readjustment of old laws, has followed rapidly.

A law that worked well and fit ^{ted} existing conditions fifty years ago might be wholly inadequate today to handle the business of today; so from time to time changes in our laws have been made. Our law-makers have been severely criticised for making so many new laws and creating so many expensive Boards and Commissions to conduct the business of the State. Some of this criticism may be just and well founded, but I for one, believe, that the creating of the larger part of these Commissions has worked for the best interests of the people at large, especially so, when the men named for the various commissions have been experts in their particular lines, and ~~as well as public officials~~ ^{as well as public officials} the salaries paid to the various members of the Commissions and Boards, ~~have~~ ^{have} been exorbitant, ~~and~~ in a great many cases, altogether too small.

One of the most important omissions on the part of our law-makers that comes to my notice is the crude, unjust and out-of-date machinery known as the "Minnesota Tax Laws" which seems to have been almost entirely neglected for the past fifty years. We have been until 1907 using the same inadequate, bunglesome machinery known as the "Minnesota Tax Laws" to collect thirty-eight millions of money annually in the shape of taxes that we used fifty years ago to collect two million; then we had a population of $\frac{3}{4}m$; while today our population is $2m$.

The legislature of 1907 created a tax Commission composed of

insignificant

I believe that the salaries paid to assessors is a fair sample of underpaid public officials. Let us stop and consider for a moment the powers, duties, and responsibilities of the assessors.

The assessor is the fountain head ; in fact, the all powerful originator of over thirty million dollars of revenues that are collected annually and turned into the treasuries of the state. He it is, to a very large extent, who determines whether you shall pay ten dollars tax or a hundred; he it is, who establishes the basis of equality for taxing purposes between man and man.

What are the ^{qualifications of the} average ^{assessor} ~~assessors'~~ ~~qualifications~~, ~~qualifications~~ as an expert along the line of ^{values} ~~valuation~~? Do you think for a minute that they are elected because of their expert ability along the line of values of property in general? No, not at all. They are usually elected, ~~first~~, because they have the ability to get votes, and because the pay is so small and insignificant that a good business man wouldn't consider accepting the job for a minute. Just bring the matter right home, to illustrate. The Mankato assessorship pays sixty dollars per month for the three months in the year that he is expected to devote his entire time to assessment matters, and in that time, he is expected to assess all the real and personal property in the City of Mankato, and the balance ^{of} ~~is~~ serves as a member of the Board of Public Works. Now, he gets one hundred and eight dollars a year as assessor of the City of Mankato. How much ~~had~~ ^{we} ought to expect for one hundred and eighty dollars? Just about what we get, and no more. We pay an official one hundred and eighty dollars a year to lay the annual foundation for our city revenue, amounting to ~~fifty or sixty~~ ⁶⁰⁰⁰ ~~thousand~~ ^{last} ~~dollars~~ ~~per~~ year, and in the country districts, the same conditions exist, only worse. To you and me, the assessor is the most important ^{official} man in the county, has the most authority, carries the most responsibility, gets the smallest pay, and is usually the most incompetent.

I just left my paper to make a tax receipt on a piece of Mankato property that sold today for eighteen hundred dollars, and I noticed that the assessed valuation was four hundred and twenty dollars, which is supposed to be forty per cent of the actual value, ^{when the facts as uncovered by the sale show that it was assessed at 20% of the actual value instead of 40} I had occasion to attend an auction sale in the country, recently

where the farmer sold at auction ^{what this man might pay but as is paying twice as much as he should some would}

auction under the hammer, thirty-three hundred dollars worth of stock and other personal property. I looked his assessment up in the tax book on my return, and found that he was assessed on three hundred dollars worth of personal property, which is supposed to be fifty per cent of the actual value. *as in other work he should have been assessed on 1750⁰⁰ valuation instead of 300*

By an agreement of the assessors, all pianos in the county are assessed at eighty dollars valuation; some are old, wornout instruments actually worth fifty dollars or less, those are largely found in the homes of the poor people; and some are worth up to ~~six~~ ^{eight} hundred dollars, such as are found in the homes of the wealthier class, all assessed at a uniform valuation, - eight dollars. Horses are all assessed at thirty dollars, no matter if they are worth five hundred. The diamonds of the rich are scarcely ever found on the assessors' books.

There was paid in 73 E. County last year \$352. Taxes on dogs, which is perhaps 10 or 15

I think that in all of Blue Earth county there may be half a dozen people assessed for diamonds, while there are, no doubt, several hundred people who own and wear them. But the poor man's cow and even his dog very rarely escapes the assessor's notice.

I would favor making the assessor the highest salaried official, ^{in the county} thus placing the compensation in keeping with the importance of the position. Have one assessor in each county employ a sufficient number of deputies to do the work, and do away altogether with the local township and village assessor, and at least, make an attempt to do the work in an intelligent, businesslike manner; thus, we would have a responsible head in each county and could demand fair and uniform valuations.

Do you realize that thirty-eight millions is a very large sum of money to raise annually by taxation? When placed on the per capita basis the figures convey to the ordinary citizen a personal meaning of the cost of government. The per capita expenditures for state and local governments in Minnesota for 1908 was nineteen dollars per capita, or ninety-five dollars for a family of five. That this burden of taxes should be honestly and equally apportioned and not be levied in the haphazard, unbusinesslike methods that we today employ will be conceded by any thinking person.

OK

There is no money as assessed from

And yet, it is astonishing that the actual tax payer devotes so little time to posting himself regarding the source of our revenues. Put a proposed tax law amendment before the voters at any general election and a very small percentage of the voters even take the time to vote for or against it. For, in order to adopt an amendment to the constitution, it must receive the affirmative vote of a majority of all votes cast at the election, not merely a majority of the votes cast upon the amendment itself; thus frequent attempts to rectify some of the errors in our tax laws which would require amending the constitution, have failed.

It might be interesting to note the different sources

Minnesota spent thirty-eight millions of money last year in about the following manner :

State expenditures		twelve millions
County	"	five millions
City & Village expenditures,		eleven millions
Township	"	two millions
School district	"	eight millions

Until 1907 the collecting of this vast sum of money has been accomplished in a haphazard manner that I have indicated, and it was evident to the legislature of 1907 that our taxing machinery, which worked fairly well forty or fifty years ago, had completely broken down and was woefully inadequate and unjust in meeting the demands of today. Up to this time, no special organization was charged with the business of studying and supervising the taxes and tax system of the state throughout the year.

Such a great business, involving the sum of \$ 30,000,000 as well as the welfare of many individuals and communities, demanded sooner or later a special department of the state to study and supervise, direct and report upon the tax system. In accordance with that view the legislature of 1907 created a tax commission.

" Under the new law the commission is made the central authority with general supervision over the taxing machinery of the state and the officers who are engaged in operating it.

OK

In the first bi-annual report of the Minnesota tax commission recently submitted to the Governor and legislature, they have made a number of recommendations. The first recommendation is that we do away with the local village and township assessors and have one county assessor, who shall be elected by popular vote for the term of four years.

Now, in compliance with that recommendation, such a bill was prepared and offered submitted to our present legislature and to the surprise of the people of the state was a few days ago defeated, which means that for the present, at least, we are to grind away with the same old machinery.

Some of their other suggestions, however, have been acted on more favorably, and on the whole, there is ^{no} question but that the commission is working along proper lines and much good will result be accomplished in the future. The personell of our tax commission, however, as well as all the other of our ~~tax~~ ^{boards} commissions, should be maintained at a high standing. Political debts should not be paid by appointments to membership on any of our commissions. This, to my mind, is a very important matter. Special qualifications rather than political pull should govern all appointments. I am soory that I cannot go into this matter more fully but in a twenty minute paper it is not possible.

The laying and collecting of so many millions of revenue annually for state, county, township, village, city and school purposes is another evidence of the advanced position we occupy as a people. In common with private wealth and its developments the state has prospered. That some of our revenues are injudiciously spent, that we have paid for experiments in some rare cases is true,; still, in my opinion, Minnesota has been very fortunate in the past in the high character and business ability of her officials and legislatures. For example: the commission that built our most beautiful state capitol is among the few state capitol commissions whose work was done in an honest, conscientious and capable manner without graft. In fact, all of our boards and commissions through whose hands pass ~~some~~ ^{some} of the vast sums of public money annually have always been above suspicion.

That each year the sum collected and expended grows larger and larger only shows that we are an aggressive, progressive people, ~~sa~~

satisfied only when we possess the best of everything, and lots of it.
The jump in public expenditures ^{from} in 1870 when we spent two millions
annually to 1908 when we spent thirty-eight millions, means that our
population increased from $\frac{1}{2} M$ to $2 M$ during the
same period. It means better schools, better roads, better care of the
state's wards, better drainage, thousands of acres of worthless lands
have been drained and made to produce, better inspection of factories,
better enforcement of child labor laws, better public buildings, better
lighted streets, better police protection; in fact, better people, happier
homes, better public utilities of every description. It takes more and
better things to satisfy the tireless, thrifty, aggressive Minnesotan of
today



a paper
The Bar
wrote for
the
Social Science
Club.

J. A. EWING, COUNTY TREASURER.
LEWIS DAVIS, DEPUTY.

Blue Earth County, Minnesota

TREASURER'S OFFICE.

The true Religious view
point of men in
their business *Mankato,*

This terrific scramble to accumulate great wealth
on the part of the modern business man, appears to be the
principal obstacle in the way to absolute harmony between
Church and business interests. No sane person would question
the statement that the modern business man has had a
most remarkable growth & development during the last century
the business man of to-day has grown to where he is competent to
transact several times ~~more~~ ^{the} work than his forefathers did
But the perfect man is not the one whose growth is all on
one side but while his business qualities are being
developed, broadened & ~~enlarged~~ ^{spiritual} he also looks to the ~~other~~ ^{spiritual}
side of life, has that side of his life work ~~then~~ kept
pace with the business side. I am afraid not.
For we do not hear the people complain that their neighbors
are ~~our~~ burdened with too much charity, or too much love
to much happy men or that ^{any} of us are falling too close to the
teachings of Christ. But on the other hand we can all point to
so called successful business men & the scare who have ^{over} developed
the business & financial side of his life & nature to that extent
that just to the extent that he has robbed himself of
spiritual things - what.



Blue Earth County, Minnesota

TREASURER'S OFFICE.

Mankato,

and this is the only logical termination of the so called business life where the individual is what is commonly known as the Sunday Christian how can we expect and spend six long days every week working for self & financial gain and one short day in the week worshipping God. The time has not been divided evenly it should not be divided at all that is where one would lie with some of ~~us~~. The individual should practice Christianity 7 seven days of each week. Some of the best Christian people that we every may please to meet are also the best business men in their respective communities. I do not know of any reason why a successful business man should not be a ~~Christian~~ successful Christian. It is not necessary to carry your bible under your arm all day in order to convince the world that you are a Christian. If you have enough of the bible in your head and heart it will crop out in your daily life. I am somewhat skeptical about the quality of the ^{true} religious experience of the majority of the millionaires in Christian Business men but as they are comparatively few of that class as compared with business men in the aggregate I shall not attempt to discuss them tonight.

5

J. A. EWING, COUNTY TREASURER.
LEWIS DAVIS, DEPUTY.



Blue Earth County, Minnesota

TREASURER'S OFFICE.

Mankato,

who by his actions ^{says} I am perfectly willing that
 thousands yes hundreds of thousands of my fellow men
 should starve while I live in luxury. I question
 the man chiding who prefers the safety of an iron
 sheet cover to that of his ^{church} wife & family. Or the man who
 attends church Sunday and on Monday forgets that he is a
 Christian until he hears the church bells toling the next
 Sunday morning. Or the man who gives Liberty to the
 church of many ~~of many~~ that he obtained ~~in~~ by questionable
 methods. The little act of Christian kindness that came
 in your ^{daily} path ~~and mine~~. Day right because it is
 right. Try to make others better and happier.
 practicing what you preach. appreciating the blessings
 that you ~~as~~ are permitted to enjoy by living the same
 Christian life as many that you pretend to love see
 Sundays are some of the true Religious view points of men
 in their business. One drawback to practical Christianity
 is ^{that the} wealth of the world is not properly distributed. If all
 the wealthy men of to-day ^{give} contributed to the church in
 the same proportion that the ~~moderately~~ ^{poor} poor man does
 I believe that the work would be Christlike in one year



Blue Earth County, Minnesota
TREASURER'S OFFICE.

Mankato,

If I wanted to ascertain the amount of true husbandry in any individual, I would probe in to his week day life rather than watch him on Sunday. I had rather have the opinion of his neighbors with whom he comes in daily contact than the opinion of his Pastor who sees him only at his best. I had rather weigh the man's motives than the act itself. I had rather watch him when he is overtaken by misfortune and adversity than when all is prosperous. The little things of every day life denote the man's true character rather than the attempts at great achievements. And as each individual must account for his own misdeeds and be judged by a just judge who will know our every motive let us not attempt to pass judgement - ^{an only} fellow man but endeavor to live and act according to the light that we have and from day to day follow ~~as close to~~ the dictates of our true character absorbing the sunshine that comes in our path that its rays may be reflected by us ^{through} an our associates and that if it may be said of us that the world was better for our having lived there is