

Suppression of Negro Revolts by the Jews of Surinam

1690-1722

A chapter from the book:

THE
AMERICAN JEW
AS
PATRIOT, SOLDIER AND CITIZEN

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SUPPRESSION OF NEGRO-REVOLTS BY THE JEWS OF SURINAM
(1690-1772.)

Hardly were the colonists freed from the depredations of the French before danger menaced them from another direction. An anonymous writer, cited by Hannah Adams,⁵¹ says: "The great check to the prosperity of Surinam has arisen from the inhabitants being exposed to the invasion and lawlessness of the Maroons, or runaway negroes, who have formed several communities in the inaccessible parts of the woods, and were the most implacable and cruel enemies of the colonists. *The Jewish militia have often signalized themselves against them, and have been of great use to the colony; one-third of whom were of this (Jewish) nation.*"

Already in the year 1690 the negro slaves on the plantation of a wealthy Jewish landowner, *Machado*, rebelled against their master and murdered him. Governor Scharphuizen, who entertained bitter feelings against the Jews, refused to lend them the slightest assistance, so that they were thrown entirely upon their own resources.⁵² More than once the Jews, exasperated

⁵¹ Cp. a review of the *Essai Historique sur la Colonie Surinam*, etc., quoted often in this essay, in the *Monthly Review* for 1792; Frankel in his *Monatsschrift*, vol. XII (1863), p. 362; and Hannah Adams' *History of the Jews* (Boston, 1810) p. 457. On pp. 455-458, a fair résumé of the History of the Jews in Surinam is given.

⁵² Koenen, *l. c.*, p. 295: "Reeds in het jaar 1690 waren de slaven op de plantage van eenen rijken Israeliet, Machado genaamd, opgestaan, en hadden hun meester vermoord. Van toen af waren de Negers, die kans zagen om zich van hunne heeren te ontslaan, begonnen naar de binnenlanden te vluchten, alwaar zij zich in de bosschen nestelden. De Gouverneur Van Scherpenhuizen vond niet goed, den Joden bij dergelijke gelegenheden eenigen bijstand te verleenen, maar beval hun, om up hunne eigene verdediging bedacht te zijn. Dit was een groote misslag; want, eensdeels leerde hij daardoor de Israelitische bevolking zich onderling tot hare eigene handhaving te verbinden, hetgeen lichtelijk voor de Christenen bij eenige botsing gevaarlijk had kunnen worden; anderdeels liet hij daardoor langzamerhand eene macht opkomen, die gelijk de ervaring geleerd heeft, niet slechts voor de rust en veiligheid, maar voor het bestaan der volkplanting zelve hoogstgevaarlijk moest worden." Cp. also Kayserling, *l. c.*, p. 208.

by the governor's neglect, took matters into their own hands, and defended themselves with great success. The negroes, nothing daunted by this spirited show of resistance assumed a still more threatening attitude, their numbers, and hence their audacity, increasing more and more each day. The natives knowing full well that their advantage lay in their endurance of climate and similar local circumstances, understood how to utilize the fact to their benefit, and during the following years harassed the colony very much. This state of affairs, however, could not last long. In 1730 a desperate effort was made by the Jewish militia, which was determined to punish the slaves, under the lead of an under-officer followed by fourteen volunteers and thirty-six negroes. They exhibited no little courage and bravery in the taking possession and guard of an important post situated in the vicinity of the devastated negro villages.⁵³ This determined stand of the Jews did not, by any means, intimidate the lawless hordes who were intent upon rebellion and plunder. On the contrary it only roused their anger all the more. In 1731 it was again deemed imperative to check their depredations. The Citizens' Captain *Boené* and the spirited David Nassy, (who more than any one else before and after him worked for the prosperity of Surinam) were chosen leaders of this campaign. David Nassy is described by historians as a man of power and integrity. He is said to have drilled the negro slaves on his plantation so thoroughly for such enterprises, that his co-operation was of the utmost necessity. He was the nephew of David Nassy who first settled in Surinam and received (in 1659), the famous charter of privileges to settle in Cayenne.⁵⁴ (See above.) It seems that he entertained friendly relations with his negro slaves who, in 1717 were offered perfect freedom by the Political Council

⁵³ Koenen, *l. c.*, pp. 295-296: "De Joden verdedigden zich meer dan cenmaal net goed gevolg. . . . Evenwel deed men in 1730 eene krachtvolle poging, bij welke zich eene Joodsche compagnie, onder aanvoering van een Onderofficier met veertien blanken en zestien-dertig Negers, onderscheidde door het bezetten en bewaken van een blankrijken post, na het verwoesten van de gehuchten der Bosch-negers." Cp. also Kayserling, *l. c.*, p. 208.

⁵⁴ Cp. Kayserling in *Monatsschrift*, *l. c.*, p. 208.

(*Raad van Politie*) if they volunteered to fight against the Maroons, who made frequent assaults on the colonists. Already in the year 1718, Nassy enlisted in the Jewish Corps, commanded by Captain *Jacob D'Avilar*, and distinguished himself in a combat of a similar nature. So impetuous and brave was he in battle that he was speedily promoted from a regular to the office of Lieutenant, and later to that of Captain of the Jewish Citizens' Company (*Kapitein der Joodsche burgercompagnie*). He was, therefore, well qualified by dint of personal bravery and diplomatic skill to take so important a part in the expedition against the Maroons.

In the present campaign he was not less fortunate and heroic. Undaunted by the treacherous trick of Boeyé, who abandoned him in the middle of the fray, he attacked the foe in their own retreats, killed several and took as many more prisoners. Boeyé, who was his envious rival, fearful perhaps of the consequences of his own cowardice, accused Nassy of indiscretion and disobedience, but so universal was the esteem and sympathy felt for the latter, who had before earned laurels on the field and was thought incapable of such folly, that he had but little difficulty in proving his innocence. The result was that Nassy was honorably acquitted, whilst his jealous rival, the real culprit, was duly punished. He added to his fame most decisively by this new stroke of bravery and military prowess and had the honor of being praised and glorified by the Spanish-Jewish poetess *Benvenida Belmonte*,⁵⁵ who composed a fitting eulogy in verse on his deeds of valor.⁵⁶ Nassy was the

⁵⁵ Koenen, *l. c.*, p. 297, has erroneously *Ben Venida del Monte*—a name unknown in Spanish-Jewish literature. Dr. Kayserling, *l. c.*, p. 208, note 6, corrects the mistake, and identifies him with the same authoress, who wrote in praise of the Spanish translation of the Psalter by *Daniel Israel Lopez Laguna*, of Jamaica. Cp. the present writer's papers on *Early Jewish Literature in America*, in *P. A. J. H. S.*, No. 3, p. 110-112; 140-141; and *Jewish Martyrs of the Inquisition in South America*, in *P. A. J. H. S.*, No. 4, (1895) where full references are given on this famous American-Shephardic poet.

⁵⁶ See Koenen's *Geschiedenis l. c.*, p. 296-297: ". Reeds in 1718 had hij, (David Nassy) onder bevel van den Joodschen Kapitein Jacob d'Avilar, aan een welgelukten aanslag van dien aard deel genomen: ten gevolge van welken hij van Onderofficier tot eersten Luitenant, straks tot Kapitein der Joodsche burgercompag-

second South American Jew, whose nobility of character and state services were commemorated in Spanish-Jewish literature. (Cp. *supra*, rubric II, on Abraham Coen of Brazil.) His generalship and scientific tactics were called into requisition about two decades after his above detailed victory, in another expedition against the marauding band of negroes, who troubled the peace of the colony for nearly a century at various intervals. As previously noted, in the case of Machado, anno 1690, the slaves of another wealthy Jewish planter, *Manuel Pereira*, rebelled against their master, in 1738, and, thinking to shake off the yoke of slavery, cruelly murdered him. Hereupon, *Isaac Arias*, a former officer of the Jewish militia, who lived in the victim's neighborhood, sent out a detachment of Jewish volunteers, headed by *David Nassy* and *Abraham De Brito*, to wreak vengeance upon the rebels. The troops remained away for six weeks in the enemy's camp,⁵⁷ and it began to be feared that they were utterly routed and destroyed, when the company returned, bringing with them the trophies of a most successful onslaught made against the Maroons, namely six hands severed from fallen negroes, and forty-seven prisoners of war.

As a reward for their bravery every officer received from the Council (*Raad*) 75 f. (florins?); every citizen (Jewish regular) 36 f.; each armed negro 20 f.; and each colored man who was in needy circumstances, 5 f.⁵⁸

nie, benoemd was. Thans was hij niet minder voorspoedig; en ofschoon door Boeyé verlaten, trof hij den vijand in zijne woningen aan; versloeg er velen, en nam een aantal anderen gevangen. Boeyé, die den Israelitischen Hoofdman wegens gebrek aan ondergeschiktheid, had aangeklaagd, werd zelf gestraft, en Nassy oogstte van dezen tocht zoo groot eenen naam in, dat hij door den Spaansch-Joodschen dichter (*sic*) Ben Venida del Monte (*sic*) in fierlijke lofdichten werd bezongen en gevierd." See also Kayserling, *l. c.*, p. 208. His notes based on Koenen's are not as full.

⁵⁷ Van Kampen, in his *Geschiedenis der Nederlanders buiten Europa*, Dl. III, bl. 116, says, curiously enough, that they were away about six *months* instead of six *weeks*.

⁵⁸ Cp. Koenen, *l. c.*, p. 297: "In 1738 standen de Negers der plantage van den Joodschen eigenaar Manuel Pereira op, vermoorden hunnen meester. Hierop zond Isaac Arias, voormalig Officier der Joodsche compagnie die zijne bezittingen in de nabuurschap had,

Five years later, in 1743, brave old Captain David Nassy, who had conducted thirty like expeditions against the Maroons, sallied forth for the last time to fight for his people and, according to some, to die on the battlefield the death of a hero.⁵⁹ This time he was arrayed against the Creoles, who by reason of their more acute intelligence and culture (having been long associated with Europeans) were yet the most dangerous of all their foes. Endowed with a noble Macabbean spirit, he fell like his ancestor Matathias, in the moment of victory. It was on the *Day of Atonement* that the venerable sage and warrior sallied forth to war. It must have been urgent indeed, for David Nassy regardless of the solemnity of the festival put himself at the head of his trusty men, crossed over the Surinam River; penetrated further inland; pursued the enemy, set their huts ablaze; tore their fruits out of the ground; killed many on the spot and dragged about forty slaves along with them as captives. Nassy, who had already passed his three score years and ten, fell a victim to the treachery of his foes. It was told him that the negroes had poisoned all the wells in the village, so that he was compelled to turn homeward, in order to quench the burning thirst which afflicted him and his troops, without awaiting the orders of the Council. This most

oenige, vrijwilligers van zijne natie, onder aanvoering van David Nassy en Abraham De Brito, tegen de Boschnegers uit. Zes weken lang bleef deze bende op vijandelijken grond, zoodat niemand wist wat van haar geworden was; doch bij hunne terugkomst bleek het, dat zij een allervoorspoedigsten aanval hadden gedaan terwijl zij de afgehouwene, handen van zes gesneuvelde Negers, en zeven-een-veertig krijgsgevangenen medevoerden. Jeder Officier ontving daarop van den Raad voor dezen tocht f. 75; jeder burger f. 36; elk gewapende Neger f. 20, en jeder zwarte die met levensmiddelen belast geweest was, f. 5 ter belooning." See also Dr. Kayserling, *l. c.*, pp. 208-209. He does not state what the rewards were.

⁵⁹ Cf. Dr. Hahn's article on *Primitive Jewish Settlements in America*, in *The American Jews' Annual* for 1886-87, p. 36, who says that "among those who fell on the battlefield was David Nassi, in 1743, at the age of seventy. That was his thirty-first campaign against the French." We are inclined to believe that this is wrong, for earlier historians (see the following note) state that he died of a broken heart—a victim of slander. Furthermore, he did not fight against the French, but the Maroons. See also Isaac de Costa, *op. cit.*, p. 321.

natural step gave his opponents a good excuse for lodging a complaint against him with the authorities, who are usually ready to listen to malice and dispute. His defense was scarcely heard and he was pronounced guilty. Such wanton ingratitude the good old soldier hardly expected as a reward for his services for the welfare of his fellow-men. Bitter disappointment and grief undermined his health. He was seized with fever, and soon after at the age of seventy, or thereabouts, death released him from his sufferings. With him died the flower of the Jewish colony, an Israelite indeed, in whom there was no guile. His co-religionist, *Isaac Carvalho*, was chosen Captain of the Jewish Citizens' Company, in his place.⁶⁰

A few years later, a treaty of peace was made with the Western Maroons, who were getting more and more perilous to the safety of the colonists. But a new danger threatened them from another side. In 1749 the Maroons in the east, known as *Tempati* (?) *Negroes* (*Tempati-negers*), broke forth in mutiny, plundered a plantation completely and carried off all the negro slaves who lived there. This plantation (as in fact

⁶⁰ Cf. Kuenen, *l. c.*, p. 297-98: Vijf jaren later deed dezelfde onvermoeide Israelit (David Nassy), die wel dertig tochten tegen de Boschnegers heeft ondernomen, ofschoon reeds bejaard, nog cenen aanval op het dorp der kreoolsche Negers, die door hunne meer dere beschaving en hun omgang met de Europeers de gevaarlijkste van alle waren. Deze strooptocht had plaats op den grooten Verzoendag der Joden. Zonder dat zij zich door de heiligheid van het feest lieten terug houden, trokken deze, de rivier Suriname langs, het binnenland in vervolgden den vijand, staken zijne hutten in vlam, roeiden de veldvruchten uit den grond, brachten een aantal Negers om, en voerden viertien krijgssgevangenen met zich. Doch Nassy werd het slachtoffer van een list des vijands. Men maakte hem diets, dat de waterbronnen door de Negers vergiftigd waren; een hij, door gebrek aan de noodige verversching gedwongen, neemt op zich om terug de keeren, zonder den last of de orders van den Raad af te wachten. Zijne benijders en tegenstanders wisten hem deswege bij den Raad in een kwaad gerucht te brengen; zijne verdediging werd nauwelijks aangehoord; zijn proces opgemaakt. Dit krenkte den wakkeren man zoo geweldig, dat hij door eene koorts werd aangetast, die hem in den ouderdom van zeventig jaren ten grave sleepte. Na zijnen dood werd zijn geloofsgenoot, Isaac Carvalho, in zijne plaats tot Kapitein der Joodsche burger—compagnie benoemd." Cf. also, Kayserling, *l. c.*, p. 209.

all others in Surinam) belonged to a Jewish land-owner, and was called *Auka*. Henceforth the insurrection which originated there was named after the *Auka-negroes*. Against these marauders, an expedition, partly under the Christian chief, Rijsdorp, and partly in command of the Jewish captain, *Moses Naar*, was organized and dispatched in 1757. It deserves to be mentioned, by the way, that this was Naar's *seventeenth campaign* against the Creoles. The result of this undertaking was likewise favorable. Naar burned down a whole negro-village, made a number of captives, among them being a certain Corydon, the leader of the insurrection. For his bravery and skilful capture he was presented with a worthy gift by the Council.⁶¹

We are informed by David J. C. Nasi (or Nassy), the third descendant of the original settler of Surinam, who compiled with other intelligent men of his age, an exhaustive and comprehensive chronicle of the Jews in Surinam in French,⁶² that

⁶¹ See Koenen, *l. c.*, p. 298-299: "Eenige jaren 'daarna werd een verdrag van vrede met de meer en meer gevaarlijk wordende westelijke Marrons gesloten. Doch nu vertoonde zich een nieuw gevaar van den kant der oostelijke of Tempati-negers, die in het jaar 1749 eene plantagie plunderden, en de Neger-slaven die zich aldaar bevonden, met zich voerden. Deze plantagie behoorde eenen Joodschen eigenaar, en heette *Auka*; van daar bleef aan deze opstandelingen de naam van *Auka-negers*. Tegen dien vijand was het, dat in 1757 een tocht werd ondernomen, gedeeltelijk onder den Christenoverste Rijsdorp, gedeeltelijk onder den Joodschen Kapitein *Naar*, die reeds vroeger zestien malen tegen denzelfden vijand opgetrokken was. De uitslag ook van deze onderneming was allergunstigst. *Naar* verbrandde een groot Negerdorp, maakte een aantal gevangenen, waaronder zich zekere Corydon, de belhamel der opstandelingen, bevond, en werd voor zijn manmoedig bedrijf door den Raad met een aanzienlijk geschenk begiftigd." See also Dr. Kayserling, *l. c.*, p. 209: "Im Verein mit dem obersten Rijsdorp bekriegte Naar die noch immer Verheerung anrichtenden Neger. Er verbrannte eine ihrer grössten Doerfer, nahm ihren Häuptling gefangen und wurde wegen seiner an den Tag gelegten Tapferkeit ansehnlich belohnt."

⁶² See the *Essai Historique sur la Colonie de Surinam*, etc., (Paramaribo, 1788; Dutch version, Amsterdam, 1791), Vol. I, p. 123. Of this rare and valuable work, which was called forth by the writings of Dohm on the *Emancipation of the Jews*, only one copy (in the British Museum) is known to be in existence. The writer of these lines is having the volumes copied in view of his *History of the Jews in*

already in 1750, *Moses Naar* and *Gabriel de La Fatte*, in recognition of their active zeal in suppressing a revolt of the negroes in their colony, were presented with silver cups and a vote of thanks from the government.⁶³

The fame achieved by his co-religionist, *Naar*, so enthused and electrified the young and ambitious *Isaac Nassy* that he was eagerly anticipating another outbreak on the part of the Maroons, in order to show his courage and reckless heroism. The impetuous youth met with a noble, but pathetic end:

Thinking that against a well-regulated army, however small, no valor or charge of the negroes could possibly prevail, he hastily collected twelve of his followers upon the rumor of their approach; armed his and their most trusty slaves; provided himself with the barest necessities of war, sufficient for about ten or twelve days, and pursued the retreating foe with an ardor which, if imprudent, is at least a virtue in one so young and war-thirsty. He was, however, suddenly confronted by a much more considerable number of negroes than he reckoned upon. His little band stood ground but for a short while. Nassy himself displayed great bravery, and although severely wounded by a rifle shot in his right limb, he began to fight with a still more marvelous energy in order to rally his terrified men and to re-arouse their fleeting courage. But in vain. He was captured alive by the sanguinary horde and brutally murdered. Two of their chief officers and twenty soldiers fell with him on the battlefield.⁶⁴

Surinam. See for further references his paper in the *P. A. J. H. S.*, No. 3, pp. 126-30. It is worthy of mention that this is the *first* work published in Paramaribo.

⁶³ Cf. Rev. E. M. Myers' *Centurial* (New York, 1890), p. 117, *ad ann.* 1750.

⁶⁴ Cp. *Essai Historique sur la Colonie de Surinam*, etc. (Paramaribo, 1788), Vol. I, pp. 98, 99; Kuenen, *l. c.*, pp. 299, 300 gives a graphic account: "Zoodanige beoening, de eerezucht ook van den nog jeugdigen *Isaac Nassy* prikkelende, berokkende dezen moedigen jongeling zijn ondergang. Naijverig op de onderscheiding, door zijnen geloofsgenoot verworven, en wanende, dat de Boschnegers tegen een' geregelden aanval geen moed noch kracht wisten over te stellen, verzamelt hij in haast een twaalfstal zijner vrienden, wapent hunne beste slaven en de zijnen, voorziet zich met een onbeduidenden voorraad van krijgsbehoefden en levensmiddelen voor tien of twaalf

At last, the authorities saw that it was advisable and imperative again to make a treaty of peace with the relentless Maroons, or fugitive negroes, (*geduchte Negers*) whose ravages for over half a century spread ruin and terror throughout the land. Accordingly, on the 23d of May, 1761, peace was established, to last for a good many years, apparently.⁶⁶ It was not long, however, before hostilities were resumed. In 1772 the State Council found it imperative to call in the aid of the mother country against the Maroons, who grew more audacious in proportion as they advanced in culture and education.⁶⁶ The State General, roused to action by the serious state of affairs in the colony, sent a company of 500 men, under command of Captain Forgeoud, who had previously shown much courage and ingenuity in suppressing a revolt of negroes in the Barbary States. Two years later, a series of military posts was established, beginning from the *Savannah of the Jews* to the banks of the Commawine River and from there to the sea. Forts, strengthened by means of palisades were constructed from plantation to plantation, and when finally peace was enforced, the colony was spared from any further molestation at the hands of the unruly negroes.⁶⁷ Koenen, though very

dagen en vervolgt alzoo den op de vlucht gedreven' vijand. Doch hij stutte op een veel grooter aantal dan hij berekend had. Eenen tijd lang hielden de blanken zich nog stande. *Nassy* leide groote dapperheid aan een dag, en ofschoon hij een gewershot in het rechterbeen bekomen had, deed hij nog groote moeite om zijne lieden te hereenigen en hun zinkenden moed weder aan te wakkeren. Doch te vergeefs. Hij werd levend door de Negers gevat, en wreedaardig vermoord. Wellicht zouden zij hem nog het leven gespaard hebben, ten einde de voldoening te smaken van zich door een' blanke te laten dienen; maar de wraakzucht, die al te hevig in hun woesten boezem blaakte, liet hun zelfs deze wreede barmhartigheid niet toe. Zij verloren echter bij deze gelegenheid een tyeetal hunner opperhoofden, en nog wel twintig gemeenen." See also Kayserling, in *Monatschrift, l. c.*, pp. 209, 210.

⁶⁶ Cf. Koenen, *l. c.*, p. 300-301: "Den 23 sten Mei, 1761, werd er een vrede met hen gesloten, die thans een einde maakte aan de gewapende tochten," etc., etc.

⁶⁶ See *Essai Historique sur la Colonie de Surinam, etc.*, Vol. I, p. 130.

⁶⁷ Cf. *Essai Historique, etc.*, Vol. I, p. 135; Koenen, *l. c.*, p. 301-302.

fair and just to the Jews in his *History*, sees fit to reproach them for their unkind treatment of slaves,⁶⁸ which, he opines, was the chief cause of the rebellion, lasting over seventy years. We are inclined to think that this rebuke is unwarranted, inasmuch as the rigid Mosaic and Rabbinic laws regarding them, were always strictly followed by the Jews and those in Surinam, who had men like the family of Nassy at their head, could not have trespassed these ordinances. He admitted, however, in his summary, that the colony in her defense was always deeply indebted to the Jewish militia, and in social and commercial matters especially beholden to them, for the Jews were the cultivators of the marshy and often dangerous soil and the masters of commerce, the chief factors of the welfare and prosperity of the settlement,⁶⁹ since its foundation. Not desiring to anticipate our conclusions in a larger work, we content ourselves with saying that nowhere else in the history of America is such devotion, disinterestedness and loyalty on the part of Jewish citizens so marked, and let us add, so gratefully recognized as in the little Dutch Province of Surinam. And nowhere else in the New World did the Israelites thrive more in culture, learning and religion than in the *Jewish Savannah* of Guiana, as their community was called. Small wonder, then, in view of their attachment to their Hollandish masters, when we hear that in 1785, on the occasion of the reconsecration of their synagogue, then 100 years old, the Governor Wichers, with all the provincial magistrates and other eminent citizens, attended in a body the impressive ceremonies, which

⁶⁸ See Koenen, *l. c.*, p. 300: “. . . De afkeer des verdrukten Negers was veel grooter voor den Israelitischen meester dan voor den Christenplanter; en de Jood was harder tegen den armen slaaf, dan zijn landgenoot van verschillend geloof.” etc.

⁶⁹ Cf. Koenen, *ibid.*, *l. c.*, p. 300-301: “. . . Haasten wij ons intusschen, tegenover deze treurige bedenkingen de aangenamer opmerking te maken, dat de volkplanting wegens hare verdediging niet minder verplichtingen aan hare Joodsche bevolking in die dagen gehad heeft, dan vroeger wegens de oorbaarmaking harer woeste gronden, of als het moederland door de herlevendiging van deszelfs handel; en dat dus de Jood in de kolonien door het beoefenen van den landbouw en het waarnemen der landsbeveiliging, die verdiensten verworven heeft, die hem in het Gemeenebest zelve nog schenen te ontbreken.”

are graphically narrated in a little volume published by an eye witness.⁷⁰ And that two Christian philo-Semites wrote beautiful verses in Dutch in honor of these festivities, republished by the writer, elsewhere.⁷¹ Nor does it now seem strange that the Jews loved to glorify their governors, J. G. Wichers,⁷² Sir Chas. Green,⁷³ and Abraham De Veer,⁷⁴ in pretty songs and hymns, written in Hollandish and Hebrew. These were but poetic tokens of their patriotism. As late as 1853, the records inform us of their prosperity and constantly growing activity and interest in the colony. In that year we find them in the courts (Ellis, Juda, Fernandes, and others); among thirteen advocates, notaries, and procurators, there were seven Jews (Heilbroun, Colaço, Belmonte, de Granada, Abendañon, etc.); many served in the army as captains, lieutenants, colonels, majors, and chaplains.

⁷⁰ *Beschrijving van de plechtigheden, nevens de lofdichten en gebeden uitgesproken op het eerste Jubelfeest van de Synagogue der Portugeesche Joodsche gemeente, op de Savane in de Colonie Suriname, genaamd Zegen En Vrede. [Berakha Ve-Shalom] op den 12 den van Wijnmaand 1785.* (Amsterdam, Hendrik Willem en Cornelis Dronsberg, 1786). The volume is described at length in my paper on *Early Jewish Literature in America, P. A. J. H. S.*, No. 3, pp. 126-129, where the Hebrew title is also given.

⁷¹ See the writer's *Literary Gleanings on American Jewish History*, No. II, in the *Menorah Monthly* for September, 1895 (Vol. XIX), pp. 149-152.

⁷² See S. J. Rudelsom's *Lofzang op den bleyde dag der inhuldiging van J. G. Wichers, gouverneur-generaal over de colonie v. Suriname, 2 Juni, 1785.* The Ms. of this interesting pamphlet will soon be printed, with other works of Surinam Jews, in the French Jewish periodical, *Révue des Etudes Juives*, published in Paris. See also *P. A. J. H. S.*, No. 3, p. 127.

⁷³ *Plechtigheden, vreugde gezangen en gebeden in de Hoogd. Joodsche Synagogue Neve Salom, te Suriname, op d. dag d. dinhuldig. van Sir Charles Green, Gouverneur-Generaal over Suriname, opgesteld en gezongen d. J. M. De Vries, Voorzanger.* (Paramaribo, 1804.) See also *P. A. J. H. S.*, No. 3, p. 130.

⁷⁴ See *Plechtige Vreugde Gezangen, en Gebeden, Verricht in de Hoogduitsche Israelitische Synagogue Neve Salom. . . . te Suriname, ter gelegenheid, en op den blydendag der Inhuldiging van Zynen Hoog Edelen Gestrengen, Heer Abraham De Veer, Gouverneur-Generaal der gemelde kolonie,—Gezongen door den Erwaerden Heer Tobias Tall.* The Hebrew title and other particulars are given in the writer's paper, *P. A. J. H. S.*, No. 3, pp. 130-131.

In fact they minister to the public weal in every conceivable capacity.⁷⁵ In their hands the colony still prospers. Recent reports, made by a correspondent of the *Jewish Chronicle* in London, are aglow with enthusiasm for the prosperity of their now thrifty and intelligent colony, and reassure us of the vigor and tenacity of our faith in that distant land.

⁷⁵ Cf. Dr. Kayserling, *Monatsschrift*, l. c., p. 213.

Simon Wolf (1836 -1923) was a United States businessman, lawyer, writer, diplomat and Jewish activist. He made friendships with presidents Abraham Lincoln, Ulysses S. Grant, William McKinley and Woodrow Wilson. He was the founder and president of the Hebrew Orphans' Home at Atlanta, Ga., and president of the Board of Children's Guardians, Washington. Wolf was a prominent freemason, member of Lafayette lodge, No. 19, of Washington, D.C. He was very active in the Independent Order B'nai B'rith, of which he was president from 1903 to 1905.



