THE MEMPHIS DAILY APPEAL.

BY M'CLANAHAN & DILL. MEMPHIS, WEDNESDAY, JANUARY 23, 1861. VOLUME XII—NUMBER 20.

Daily Appeal.

JEWS, POLISH JEWS AND "COLD" JEWS.

EDITORS APPEAL: The name of the "Jew" has been so wantonly and unceremoniously dragged into the several reports which have of late appeared in the journals of this city, that I am really at a loss what to do—that is to say, I don't know whether I should rejoice or mourn over the fact. Several stores have been burglariously entered within the past week, and among those our mind (whether justly or not will, no doubt, soon be made evident,) of having stolen, or received the articles missing, are some whose fortune (or misfortune, if you will,) it is to belong to the Jewish persuasion, and before the least particle of evidence is obtained to justify these suspicions, it is at once heralded abroad that Jews—aye, even Polish Jews in the good city of Memphis, are stockholders of a sort of bank of deposit for the light-fingered gentry. "Jewish" cannot be excused on the ground that they are used for the sake of convenience, only to designate the nationality of the supposed offenders, for the Jew, as such, has no nationality now. He is Jewish only in his religion, in all other respects he is what the land of his birth or adoption makes him—an American, English, French, German or Polish citizen; beside, if the nationality alone was referred to by the term Jew, in the late local reports, why was the expression "Polish J ws" used? Why not say at once Polanders, just as you speak of Irishmen, Germans or Italians, under similar circumstances? We never hear of an Irish Catholic, or a German Protestant charged with crime.

But after all, it is not true that "children of Israel, native to the Polish soil" (see Argus) were suspected by the police of Memphis of "conducting" a branch of a "well organized society of thieves." For the person most "suspected" (Mr. Spielman) is not a "native to the Polish soil," but, as I am well informed, a native of Holland. And how unjust it was to suspect him of having harbored the goods stolen at Mr. Simons', appears from the Scilla of this morning, in which Mr. S. challenges the world to identify a single article in his house, that was not obtained by strictly lawful means. And even if Mr. S. were a Polander, and some of some articles, illegally obtained, had been found on his premises, the gentleman would have been justified in speaking sneeringly of "the Jew" (a title which the true Israelite is proud of, and which no Christian, who believes in Jesus, the Jew, ought to ridicule), and of charging the Polish Jews generally with "conducting a branch of a well organized society of thieves in the South."

But the most sweeping charge laid at the door of the Israelite, is contained, in passing, in the column of the Evening Argus, January 19th. Mr. Spielman, it is said, "avoided the searching officers rather coolly." But the reporter, not being satisfied with probing the bare fact, must needs add—"The Jew received the gentlemen, as all Jews do, rather coldly." Surely, this is an age of logicians and philosophers. Who will doubt this, when even the local of a daily sheet is experienced in the art of generalization? How acute must be the observation of that local who can discover facts so novel and startling! How strong his faculty of abstraction in analyzing the concrete, and generalizing the particular! From a single, individual transaction he is enabled, like a ready philosopher, to annotate the hitherto unknown law, which governs the Jew in the reception of the gentile. A single Jew receives some officers "rather coldly" and warrant in their hands "rather cold" is what man, conscious of his counsel would, under the circumstances, prove a warm reception. But the philosophizing reporter astonishes the world with the discovery that it is just what "all Jews do." Most profound generalization! How quick he jumps from particulars to generals! The Jews receive the Gentile coldly? Does Sausage reporter mean to insinuate that we, as Jews, take little or no interest in the cause of our Christian neighbors? Does he mean to draw the general conclusion (he being, as we have seen, a great generalizer,) that the Jews are only willing to enjoy the rights and benefits of the community in which they live, without being willing to share its burdens and duties? Does he mean to hint that the most strenuous advocates of southern rights is Senator Judah Benjamin, the Jew? And has he not read in the New York Herald of the 5th inst., that of all the sermons delivered on the national fast day of the 4th, that of the Rev. Dr. Raphall, the Jewish rabbi, presented the most forcible arguments in justification of the slavery of the African race, and the most thorough refutation of the rabid abolition views of Henry Ward Beecher? Here, then, a Jewish Senator and a Jewish rabbi boldly assume the cause of the South. And even the Israelite, a religious paper, edited by Rabbi Dr. Wise, in Cincinnati, thought seldom meddling with politics, upholds the union and southern rights as much as the New York Herald.

Surely, it is not for the mere handful of Jews living in Memphis, these times, to assume the position of a Shylock. And not be worst slaps but we are the Hebrews ready to defend the interests of the South. In Charleston, several Jews (as Mordecai, Lee, & Co.,) have already advanced large sums to defray the future expenses of South Carolina. And here, as well as in Charleston, I know the Jews are willing to unite with their Christian brethren, to secure their property and their lives in the defense of southern rights. Hebrews are to be found in all military companies, and are willing taking care of all the needs and destitutes of their own persuasion, they contribute largely to the support of the poor generally, by subscriptions to all the benevolent institutions of other denominations. The cause of freedom and independence was never opposed by Christians where Jews fled and had a helping hand to lend in all the struggles for liberty, both here and in Europe. Christian and Jewish blood gushed warmly (not "coldly") from the heart, and flowed in one common stream. Did the "Polish Jews" (whom, perhaps, the Argus would alone consider as receiving the gentiles "rather coldly,") ever form an exception to this rule? In the great struggle of Poland for independence, beneath the walls of Warsaw, where

"Freedom's banner, torn but still unfurled,
Show'd glorious on the midnight of the world,"

the blood of Polish Jews mingled with that of the noble hero in behalf of the same glorious cause.

I might, if this article were not already too long, instance numerous other cases to show that the Jews, in no sense of the expression, receive the gentiles "rather coldly." I would, in closing, add, that it is by no means my intention to eulogize the Jews; nor do I maintain that they are all perfect models of virtue. Within the short time that it has been my privilege to be the pastor of a Jewish flock, it has been my and experience to learn that here, as elsewhere, there are a few "black" sheep in the fold. But I do not, I confess, like to see the whole flock abused because of a few black sheep that have gone astray. I do most solemnly protest against that wholesale generalization of local editors.

Respectfully, S. TUSKA.

THE PROSPECT BEFORE US.

EDITOR APPEAL:

Believe since the commencement of our calculating in the incarnation of the Godhead for the redemption of the fallen race of mankind, no month in the year comes around the sun ushered upon a year big with the fate of her countless children, more than 1861.

The temple of Janus, which has been closed for many years in the great republic of moderations, is now opened for an appeal to the god of battles, and the decision of the momentous question, *are the people capable of self-government?*

European writers have asserted, that never are peacefully our government might stand to the sunshine of peace, it would be shattered from by the storm of war. In the course of human events, it always happens that every government degenerates till it becomes oppressive to a portion of its citizens. In the memorable year 1776, our ancestors took bold forth, declaring to the world the wrongs which they suffered and their determination to right them. Have we, their posterity, so far lost our faith in the goodness of an overruling providence, in the wisdom of our leads and the strength of our arms, as to doubt our capacity to meet and conquer the difficulties before us? What are these difficulties?

In the year 1787, the thirteen British colonies found themselves too weak to support their liberty among the nations of the earth, and formed a union, increasing their strength by a closer union. But one of these States forbid by its constitution the importation of African slaves. The Northern States thought themselves relieved beyond a possibility in a matter where they were twelve to one.

But the prohibition of the importation of labor was repugnant to the climate of the South, and the importation of those suited to the North, has given the latter a preponderance in the elections and legislation of the country, which has enabled them to have everything their own way, and they have shown a determination to disregard the interests and feelings of the South, which is pronounced the most intense bitterness of hatred. Here is a cordial knot, which can only be severed by the sword. The numerous instances of violence in the North, the rapid increase of abolitionists, and the open countenance of mobs in the North in the rescue of fugitive slaves, show that public opinion is ripe for a separation, and it is only the question of time in how to the will of the people.

Yes, we are to give up the glorious Union, which purchased by our fathers, to make us the masters of the world, and see how many other nations have fallen to the same. The phantom of liberty has ever eluded the grasp of nations from the days of Nebuchadnezzar to the present.

Suppose, submitting to the most galling yoke for two degrees of our nation to the Union, we could even attain the very highest place among the nations of the earth, yet we would be but a lonely star in the firmament of the vast empire of those who grasped the triumphs of the victorious generals of Rome.

Our country now contains 21,000,000 of inhabitants, sufficient to form two first class nations, as nearly divided by sectional interests as the Roman empire was well maintain its ascendancy for the other.

The Union of the United States has ... Southern States, suffering many indignities and insults, in the Union, yet still adhering to the compact, in the hope of better days. The compromise measures were passed, and the Southern States were broken and disregarded. The Kansas-Nebraska act was passed to the South, and a southern citizen could not carry his property into the territories. The Dred Scott decision was made to quiet