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JUDAH TOURO, MERCHANT AND
PHILANTHROPIST.

By MAX J. KOHLER, A. M., LL. B.

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JUDAH TOURO, MERCHANT AND PHILANTHROPIST.

BY MAX J. KOHLER, A. M., LL. B.

It is a strange circumstance that no paper devoted to Judah Touro has thus far been presented at any of our meetings, nor has any sketch of his distinguished career, worthy of the name, been thus far published, certainly not any emanating from a Jewish pen. The result is that little definite information concerning Touro is conveniently accessible, and, in consequence, we find the four enormous tomes of Fortier's History of New Orleans, just published, absolutely ignoring the very name of one who would probably by common consent be singled out as the most prominent American Jew of the first half of the nineteenth century. One familiar with the relations between the investigations of local historical societies and more general historical writings, can readily account for the general historian's neglect of an individual's career, ignored even by his own near ones. It is, accordingly, to such specialized investigations as our own, that the general historian is likely to turn before including or excluding an individual in his general histories, particularly if the man in question did not figure prominently in the political or military history of his time.

A couple of biographical sketches of Judah Touro, written within a few years after his death, and strangely enough, by non-Jewish writers, are still our most detailed and satisfactory authorities on his career and tend to show in what high regard his contemporaries held him. Judge Alexander Walker's biography¹ and the Rev. Theodore Clapp's personal

¹ In the second volume of Hunt's "Lives of American Merchants," published in 1856.

reminiscences in his "Autobiographical Sketches and Recollections During a Thirty-five Years' Residence in New Orleans" (1858) are still our chief sources of information; though few persons seeking light on Touro's career would be likely to look for it in such little-known works. The biography of him which Isaac Leeser called for in his obituary sketch² still remains unwritten, though to-day the personal reminiscences and documentary material of half a century ago are for the most part no longer, it is to be feared, extant. Judah Touro, merchant prince and philanthropist, was known in his day from Newport and Boston, the cities of his infancy and early youth, to far distant New Orleans, the city of his maturity, as "An Israelite indeed, in whom there was no guile," as typical of what is best in the Jewish character, and more than any other resident co-religionist, inspired respect and admiration among Jew and Gentile alike for the Jewish name in America. And beyond that, his generous, well-nigh unprecedentedly large-scaled and diversified philanthropic gifts made it possible for the various American Jewish communities to undertake institutional charitable work theretofore impossible, in view of the small and humble means at their disposal, so that, throughout the land he pre-eminently laid the foundations for those noble Jewish charities which have ever since been the pride and the boast of American Jewry.

Judah Touro was born at Newport, Rhode Island, on June 16, 1775, and in his maturity he often rejoiced at the circumstance that his individual career thus began with that of his beloved country. His father was the Rev. Isaac Touro, minister of the Newport Jewish Congregation, whose assumption of activities at its helm was marked soon after, in 1763, by the dedication of its first synagogue building, its first cemetery being more than a century older, and concerning whose career our society has already published various items.³ Isaac

² *The Occident*, Vol. XI, p. 594, March, 1854.

³ See Max J. Kohler on "The Jews in Newport," *American Jewish Historical Society Publications*, Vol. VI; Prof. Morris Jas-

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Touro married Reyna Hays, the sister of Moses Michael Hays, in 1773, and they had three children—Abraham, Judah, and Rebecca; the latter became the wife of Joshua Lopez, and died in New York in 1833. The large majority of the members of the Jewish community of Newport having left the city during the Revolution, Rev. Isaac Touro and his family departed for Kingston, Jamaica, where he died on December 8, 1783. His widow and children returned to this country, and became members of the household of Moses Michael Hays, brother of Mrs. Touro, who was at this time one of the leading merchants of Boston; there Mrs. Touro died on September 18, 1787. In the home and office of Moses M. Hays, Abraham and Judah Touro had inculcated in them not merely those principles of rectitude and business acumen which stood them in such good stead throughout their lives, but they were also brought into close contact and personal intimacy with eminent non-Jews, and acquired respect for the opinions and views of those of different faith and mental equipment, and the accompanying increased breadth of view. Michael Moses Hays was an intimate friend of Harrison Gray Otis, a son of the patriot James Otis, and himself United States Senator and Mayor of Boston, and of Thomas H. Perkins, projector of the first American railroad and a distinguished philanthropist, while such younger men as Rev. Samuel J. May, the abolitionist leader, made the Hays' household a second home. To these early associations can probably be traced the sentiments which induced Judah Touro, in his New Orleans home, to purchase slaves with a view to restoring them to liberty. Abraham and Judah Touro acquired a practical knowledge of affairs and

trou, "References to Jews in the Diary of Ezra Stiles," *Ibid.*, No. 10; Rev. W. Willner, "Ezra Stiles and the Jews," *Ibid.*, No. 8; N. Taylor Phillips, "The Levy and Seixas Families of Newport and New York," *Ibid.*, No. 4; George E. Mason's "Reminiscences of Newport," Rev. A. P. Mendes, "The Jewish Cemetery at Newport," *Rhode Island Historical Magazine*, Vol. VI, pp. 81-105; Rev. Geo. A. Kohut, "Ezra Stiles and the Jews."

commercial procedure in their uncle's counting-room, and in 1798 Judah was sent along as supercargo in connection with a valuable shipment made by his uncle to the Mediterranean. The voyage was marked by a desperate conflict between their vessel and a French privateer, in spite of which it was a commercial success. His Boston associates and connections advised him, soon after, to migrate to New Orleans, then still a French possession, where he arrived in February, 1802, after a voyage lasting from October. His numerous Yankee friends knew that they could absolutely rely on his integrity and judgment to handle, with the best results, the consignments they made to him, and he soon built up a flourishing business in New Orleans, which made him one of this country's "merchant princes." A copy of Mason's "Reminiscences of Newport," expanded by the insertion of portraits and manuscripts into six volumes, which was acquired by the Lenox Library from the collections of the distinguished historian, George Bancroft, contains an autograph business letter from Judah Touro to one of his New England correspondents, C. G. Champlain, United States Senator from Rhode Island, which throws light on the scope of his business dealings.

Tradition has it that he formed a romantic attachment for his cousin, Catherine Hays, in these early days, but that their near relationship precluded their marrying, so that each remained single. She subsequently removed to Richmond, Va., and died the very month Judah Touro himself died, January, 1834. She was remembered in his will, executed that very month in ignorance of her death.

Abraham Touro, Judah's brother, died, unmarried, in Boston, October 18, 1822, at the age of 48, in consequence of an accident to the carriage in which he was driving; at his especial request he was buried in the Jewish Cemetery at Newport, though the Jewish community of that town had been scattered long before. Two years previously he had caused a substantial brick wall to be erected around the cemetery, for which he made further provision by his will, which contained

a number of larger charitable bequests, principally to Boston institutions, though the Jewish synagogues of New York and Newport were liberally remembered. It is due particularly to the overshadowing fame of his brother that posterity recognizes the philanthropic gifts of Abraham Touro so slightly.

Returning to Judah Touro's career, we note that he patriotically recognized the claims of his country upon him during the War of 1812, and thrust aside his large business interests, in order to enlist in the ranks during the siege of New Orleans. After having served as a common soldier, he volunteered his services to aid in carrying shot and shell to one of the American batteries during a British cannonade, and while in the performance of this duty he was struck by a twelve-pound shot on January 1, 1813, and so seriously injured that he was left for dead. Here an intimate friend, Rezin D. Shepherd, found him and saved his life after the physicians had abandoned all hope. Their intimacy till Touro's death was great to the point of romance, and nearly forty years later Judah Touro, in his last will, refers to the circumstance of Shepherd's preservation of his life "under Divine Providence," and appointed him his residuary legatee. As Shepherd had independent means of his own, he treated this large bequest as a trust to be administered for charitable purposes, so that Touro's bequests even exceeded the amounts so described in the will itself.

Judge Walker, in the biographical sketch already referred to, summarizes his commercial career as follows: "He began a brisk and profitable trade in soap, candles, codfish, and other exports of New England, making prompt returns to his friends in Boston. His fidelity, integrity, and good management soon secured him a large New England trade, every vessel from that section bringing him large consignments, and many ships being placed at his disposal, as agent, to obtain cargoes and collect freight. His business was prosperous, his funds accumulated. He invested his surplus judiciously in ships and in real estate, which rapidly advanced in value. His

career as a merchant was one of honest, methodical labor and stern fidelity to the principles of legitimate trade, never embarking in any hazardous ventures or speculations, never turning aside from his line of business, and adhering rigidly to the cash system. Such a career presents but few incidents of interest." He was as methodical and regular as a clock. His neighbors were in the habit of judging the time of day by his movements. In his business he rarely employed more than one clerk, and he was generally a lad. It was his custom to open his store himself at sunrise and close it at sunset. He attended to all his affairs himself, and had them so well arranged that there was no possibility of any misunderstanding.

It is the circumstance that Judah Touro's whole life was devoted to personal charitable service, knowing no limits of age, creed, or race, and so intelligently administered as to work the maximum of good in every instance, that has made his name immortal, as are the names of few other philanthropists. Other men during his lifetime also amassed large fortunes and gave liberally spasmodically or by their last wills, yet unlike Judah Touro they are forgotten. The public, notwithstanding his modesty and retiring disposition, knew that his whole life was consistently devoted to intelligent philanthropic action. Judge Walker, who was a resident of New Orleans at the time of his death and for many years previously, well says of him: "It was the death of a man who had won a renown nobler, higher, and more enduring than that which the most successful merchant, the most daring warrior, or the most gifted author ever earned. Who that saw him in life would have anticipated such fervent demonstrations of popular affection and grief at his death? How little of the hero or great man was there in the simple, humble aspect of that timid, shrinking old man, who was wont to glide so silently and diffidently through the streets, with his hands behind him, his eyes fixed on the pavement, and his homely old face, wrinkled with age but replete with the ex-

pression of genial kindness and benevolence. He was, too, a man of no great deeds, or public services, or brilliant qualities. And yet, when the tidings of his decease go forth a whole people, a reckless, frivolous and cynical people, turn aside from their various pursuits of pleasure or ambition, to bewail with heartfelt sorrow his departure. And he died a millionaire. The people do not usually sorrow over the death of the rich man. . . . It is rare, indeed, that the man who does his duty by his fellow-men in life, accumulates large wealth. . . . Wealth seemed to flow into his coffers as the reward of a boundless and incessant benevolence and beneficence—an ever-active philanthropy. His career was a splendid illustration of the Divine injunction and promise ‘Cast thy bread on the waters, and after many days it shall return to thee.’ Avarice, the love of money for its own sake, were as foreign to his nature as dishonesty and falsehood. He deprived himself of all other luxuries in order to enjoy and gratify with keener relish and greater intensity his single passion and appetite—to do good to his fellow-men. He was a miser only in the exercise of his charity and benevolence, from which he jealously excluded others. His only art and stealth were displayed in the concealment of his benefactions, and his chief vexation and trouble were to avoid the ostentation and display which are too often the main incentive to liberal and benevolent deeds.”

Turning from Judge Walker’s panegyric, we must confess that Judah Touro’s shrinking, retiring nature permitted the public to know of but a small fraction of his many benefactions, and familiarity with but a fraction, numerous as they are, has been handed down to us. The time was one when large gifts to charitable and other public ends were not as common as they are now. When he donated \$10,000 towards the erection of the Bunker Hill Monument in 1840, those interested in raising the necessary funds had almost given up their project in despair. Though the cornerstone was laid already in 1826, on the fiftieth anniversary of the battle,

Amos Laurence's generous offers of aid met with no material response, even when aided by the eloquent appeals of Edward Everett and Daniel Webster, until Judah Touro privately offered to contribute \$10,000, duplicating a similar offer of Amos Laurence made in 1839, provided the remaining necessary \$30,000 would be raised. It is said that he was so indignant at the publication of his name, notwithstanding his injunctions of secrecy in connection with the offer, that he seriously thought of withdrawing his offer for a time. Probably this generous benefaction to New England from a Jewish resident of distant New Orleans, more than any other single gift, made Touro's benefactions familiar to the world, and well might it be, when, on the occasion of the dedication of the monument in 1843, in the presence of the President of the United States and Daniel Webster as orator, his generosity was commemorated by the presiding officer who read these lines, since become famous:

Amos and Judah—venerated names!
 Patriarch and prophet press their equal claims,
 Like generous coursers, running neck and neck,
 Each aids the work by giving it a check.
 Christian and Jew, they carry out a plan—
 For though of different faith, each is in heart a man.

Judah Touro's private benefactions were munificent throughout his lifetime, and the recipients thereof were often astonished at the degree of his generosity. An illustration in point is set forth by the Rev. Theodore Clapp.⁴ A Christian church in New Orleans, of which Mr. Clapp was the minister, found itself in serious financial difficulties with \$45,000 of indebtedness. Twenty-five thousand dollars was raised by private efforts, whereupon Mr. Touro purchased the building itself for \$20,000 and permitted the congregation to occupy the building rent-free until it was destroyed, after many years, by fire, when he furnished its most generous con-

⁴ "Autobiographical Sketches and Recollections," p. 24, *et seq.*

tribution for a new building. To a friend who had suggested that he could profitably erect business buildings on the site, he promptly remarked on purchasing the church edifice: "I am a friend to religion and I will not pull down the church to increase my means!" Mr. Clapp, moreover, received from him no less than \$20,000 during his lifetime. When his sister died, leaving an estate of approximately \$60,000 to him, he declined to accept the money, requesting instead that it be distributed among deserving charities. The Touro Infirmary at New Orleans was established during his lifetime. He became interested in reports concerning the "Old Stone Mill" of Newport, supposed to be a relic of the early Northmen's settlements in America, and bequeathed \$10,000 for the acquisition of the site by that municipality. For many years he was practically the only Jewish resident of New Orleans; subsequently, as the Jewish population increased, he erected a synagogue building and donated it for such uses at an expense of approximately \$40,000. Thereafter he was a regular and devoted worshiper at its services. By his will, signed January 6, 1854, less than two weeks before his death, he distributed upwards of half a million of dollars to charitable purposes, two-thirds of the sum to non-Jewish purposes. Mr. Clapp, in commenting on this circumstance says: "I have never heard of but one religionist in the United States who can be compared with Mr. Touro, as regards the liberality of his benefactions to his own church; and he bestowed nothing on other denominations. But Mr. Touro gave more to strangers than to his brethren. With a generous profusion, he scattered his favors broadcast over the wide field of humanity. He knew well that many of the recipients of his bounty hated the Hebrews, and would, if possible, sweep them into annihilation."

One cannot read the will of Judah Touro without being surprised at the accurate knowledge and familiarity acquired by him at this early date concerning the many Jewish communities of the country near and far, their congregations, and their

charitable institutions, many of which owed their continued existence to his generous bounty.⁵ Had it not been for his wise philanthropy, many of our boasted communal institutions in most distant sections of the country, would have found their efforts stifled for many years, at least, by want of necessary support. Rev. Isaac Leeser, at his funeral, ably summarized his will, containing upwards of 65 distinct bequests, as follows:

He thought of the widow and orphan in his own city and where he had dwelt in his youth, and devoted a portion of his means to their relief; and those to whom he has confided this trust are not of his own faith and kindred, and probably no Israelite will ever claim any benefit from the funds. He thought of the poor in his own city, and endowed a home of refuge to receive them in the day of their distress. He thought of those of his own persuasion who suffer from the heavy hand of disease, and supplied the means to afford them relief, in several cities. He thought of the new and weak congregations in various towns, and afforded them the means to carry on their holy mission in dispensing the blessings which our faith is so well calculated to bestow. He thought of the necessity of diffusing religious education to the children of Israel; and with wise discrimination selected those institutions best calculated to farther this end, to make Jewish religion and Jewish literature accessible to the greatest number. He thought of those heavenly societies, whose mission it is to glide gently into the abodes of the poor, to leave the traces of benevolence, to cheer spirits which, without this, would droop into despair and gloom. He thought of the afflicted in the land of Israel, to provide for them assistance in their distress, and protection against the arm of violence; he, the merchant in the far West, who had lived for years separated from his people, almost a solitary worshiper of one God, amidst those who acknowledged Him not alone, forgot not those who still linger on the soil conse-

⁵ The will is appended as an appendix hereto chiefly because it is the best contemporary enumeration I know to be extant of the various Jewish communities of the United States and their institutions. Judah Touro obviously sought the best information obtainable concerning Jewish communities throughout the country, and came to their assistance in a will which seems to have omitted no deserving Jewish community.

erated by so many wonderful events which marked our early history, to cheer them on in the deprivations to which they are subjected.

One reading the will cannot regard it as accidental that he should have expressed his "earnest wish to co-operate with Sir Moses Montefiore of London, Great Britain, in endeavoring to ameliorate the condition of our unfortunate Jewish brethren," and to make a comparison between these two Jewish philanthropists of the nineteenth century is an obvious temptation.

At the funeral exercises at New Orleans, Jew and Gentile vied with each other in their expressions of grief and respect, and these were even more marked at the obsequies at Newport, Rhode Island, on June 6, of the same year, 1854, which were attended by delegations from the numerous organizations he had so generously remembered, coming from all over the land. By official resolution of the public authorities of Newport, which had benefited so largely by his philanthropy, his executors and all these delegations became the guests of the municipality. During the funeral procession, the bells of the various churches were tolled, and all places of business were closed. Among those who officiated at Newport were Rev. J. K. Gutheim of New Orleans, Isaac Leeser of Philadelphia, and Rev. M. J. Raphall and Rev. S. M. Isaacs of New York. A project to erect a monument to his memory was bitterly assailed, a few years later, as an alleged violation of Jewish law. Streets in both Newport and New Orleans were named after him in order to commemorate his generous philanthropy.

His tomb-stone, in the Newport Cemetery, bears the following appropriate inscription:

By righteousness and integrity he collected his wealth;
In charity and for salvation he dispensed it.
The last of his name, he inscribed it in the book of philanthropy
To be remembered forever.

WILL OF THE LATE JUDAH TOURO.

UNITED STATES OF AMERICA,

STATE OF LOUISIANA, CITY OF NEW ORLEANS.

Be it known that on this sixth day of January, in the year of our Lord eighteen hundred and fifty-four, and of the independence of the United States of America the seventy-eighth, at a quarter before 10 o'clock a. m.,

Before me, Thomas Layton, a Notary Public, in and for the city of New Orleans aforesaid, duly commissioned and sworn, and in presence of Messrs. Jonathan Montgomery, Henry Shepherd, Jr., and George Washington Lee, competent witnesses, residing in said city, and hereto expressly required—

Personally appeared Mr. Judah Touro, of this city, merchant, whom I, the said Notary, and said witnesses, found sitting in a room, at his residence, No. 128 Canal Street, sick of body, but sound in mind, memory, and judgment, as did appear to me, the said Notary, and to said witnesses. And the said Mr. Judah Touro requested me, the Notary, to receive his last will or testament, which he dictated to me, Notary, as follows, to wit, and in presence of said witnesses:

1. I declare that I have no forced heirs.
2. I desire that my mortal remains be buried in the Jewish Cemetery in Newport, Rhode Island, as soon as practicable after my decease.
3. I nominate and appoint my trusty and esteemed friends Rezin Davis Shepherd of Virginia, Aaron Keppell Josephs of New Orleans, Gershom Kursheedt of New Orleans, and Pierre Andre Destrac Cazenave of New Orleans, my testamentary executors, and the detainers of my estate, making, however, the following distinction between my said executors, to wit: To the said Aaron Keppell Josephs, Gershom Kursheedt, and Pierre Andre Destrac Cazenave, I give and bequeath to each one separately, the sum of ten thousand dollars, which legacies I intend respectively, not only as tokens of remembrance of those esteemed friends, but also as in consideration of all services they may have hitherto, rendered me, and in lieu of the commissions to which they would be entitled hereafter in the capacity of Testamentary Executors as aforesaid. And as regards my other designated executor, say my dear, old and devoted friend, Rezin Davis Shepherd, to whom, under Divine Providence, I was greatly indebted for the preservation of my life when I was wounded on the 1st of January, 1815,

I hereby appoint and institute him, the said Rezin Davis Shepherd, after the payment of my particular legacies and the debts of my succession, the universal legatee of the rest and residue of my estate, movable and immovable.

In case of the death, absence or inability to act of one or more of my said Executors, I hereby empower the remaining Executor or Executors to act in carrying out the provisions of this my last will; and in the event of the death or default, of any one or more of my said Executors before my own demise; then and in that case, it is my intention that the heirs or legal representatives of those who may depart this life before my own death, shall inherit in their stead the legacies herein above respectively made to them.

4. I desire that all leases of my property and which may be in force at the time of my demise, shall be faithfully executed until the same shall have expired.

5. I desire that all the estate, real, personal and mixed, of which I may die possessed, shall be disposed of in the manner directed by this my last will or testament.

6. I give and bequeath to the Hebrew Congregation the "Dispersed of Judah" of the City of New Orleans, all that certain property situated in Bourbon Street, immediately adjoining their Synagogue, being the present schoolhouse, and the residence of the said Mr. Gershom Kursheedt, the same purchased by me from the bank of Louisiana; and also to the said Hebrew Congregation, the two adjoining brick houses purchased from the heirs of David Urquhart, the revenue of said property to be applied to the founding and support of the Hebrew school connected with said Congregation, as well as to the defraying of the salary of their Reader or Minister, said property to be conveyed accordingly by my said executors to said Congregation with all necessary restrictions.

7. I give and bequeath to found the Hebrew Hospital of New Orleans the entire property purchased for me, at the succession sale of the late C. Paulding, upon which property the building now known as the "Touro Infirmary" is situated; the said contemplated Hospital to be organized according to law, as a charitable institution for the relief of the indigent sick, by my executors and such other persons as they may associate with them conformably with the laws of Louisiana.

8. I give and bequeath to the Hebrew Benevolent Association of New Orleans five thousand dollars.

9. I give and bequeath to the Hebrew Congregation "Shangarai Chassed" of New Orleans five thousand dollars.

10. I give and bequeath to the Ladies' Benevolent Society of New Orleans, the sum of five thousand dollars.

11. I give and bequeath to the Hebrew Foreign Mission Society of New Orleans, five thousand dollars.

12. I give and bequeath to the Orphans' Home Asylum of New Orleans, the sum of five thousand dollars.

13. I give and bequeath to the Society for the relief of Destitute Orphan Boys in the Fourth District, five thousand dollars.

14. I give and bequeath to the St. Armas Asylum for the relief of destitute females and children, the sum of five thousand dollars.

15. I give and bequeath to the New Orleans Female Orphan Asylum, at the corner of Camp and Prytania streets, five thousand dollars.

16. I give and bequeath to the St. Mary's Catholic Boys' Asylum, of which my old and esteemed friend Mr. Anthony Rasch is chairman of its Executive Committee, the sum of five thousand dollars.

17. I give and bequeath to the Milne Asylum of New Orleans, five thousand dollars.

18. I give and bequeath to the "Firemen's Charitable Association" of New Orleans, five thousand dollars.

19. I give and bequeath to the "Seamen's Home," in the First District of New Orleans, five thousand dollars.

20. I give and bequeath, for the purpose of establishing an "Alms House" in the City of New Orleans, and with a view of contributing, as far as possible, to the prevention of mendicity in said city, the sum of eighty thousand dollars, (say \$80,000) and I desire that the "Alms House" thus contemplated shall be organized according to law; and further, it is my desire that after my executors shall have legally organized and established said contemplated Alms House, and appointed proper persons to administer and control the direction of its affairs, then such persons legally so appointed and their successors, in office, conjointly with the Mayor of the City of New Orleans, and his successors in office, shall have the perpetual direction and control thereof.

21. I give and bequeath to the City of Newport, in the State of Rhode Island, the sum of ten thousand dollars, on condition that the said sum be expended in the purchase and improvement of the property in said city, known as the "Old Stone Mill," to be kept as a public park or promenade ground.

22. I give and bequeath to the "Redwood Library" of Newport aforesaid, for books and repairs, three thousand dollars.

23. I give and bequeath to the Hebrew Congregation "Ohabay Shalome" of Boston, Massachusetts, five thousand dollars.

24. I give and bequeath to the Hebrew Congregation of Hartford, Connecticut, five thousand dollars.

25. I give and bequeath to the Hebrew Congregation of New Haven, Connecticut, five thousand dollars.

26. I give and bequeath to the North American Relief Society, for the Indigent Jews of Jerusalem, Palestine, of the City and State of New York (Sir Moses Montefiore of London, their agent), ten thousand dollars.

27. It being my earnest wish to co-operate with the said Sir Moses Montefiore of London, Great Britain, in endeavoring to ameliorate the condition of our unfortunate Jewish Brethren, in the Holy Land, and to secure to them the inestimable privilege of worshipping the Almighty according to our religion, without molestation, I therefore give and bequeath the sum of fifty thousand dollars, to be paid by my Executors for said object, through the said Sir Moses Montefiore, in such manner as he may advise, as best calculated to promote the aforesaid objects; and in case of any legal or other difficulty or impediment in the way of carrying said bequest into effect, according to my intentions, then and in that case, I desire that the said sum of fifty thousand dollars be invested by my Executors in the foundation of a Society in the City of New Orleans, similar in its objects to the "North American Relief Society for the Indigent Jews of Jerusalem, Palestine, of the City of New York," to which I have before referred in this my last will.

28. It is my wish and desire that the Institutions to which I have already alluded in making this will, as well as those to which in the further course of making this will, I shall refer, shall not be disqualified from inheriting my legacies to them respectively made, for reason of not being incorporated, and thereby not qualified to inherit by law; but on the contrary, I desire that the parties interested in such institutions and my executors shall facilitate their organization as soon after my decease as possible, and thus render them duly qualified by law to inherit in the premises according to my wishes.

29. I give and bequeath to the Jews' Hospital Society of the City and State of New York twenty thousand dollars.

30. I give and bequeath to the Hebrew Benevolent Society "Meshibat Nafesh" of New York, five thousand dollars.

31. I give and bequeath to the Hebrew Benevolent Society "Gemilut Chased" of New York, five thousand dollars.

32. I give and bequeath to the "Talmud Torah" School Fund attached to the Hebrew Congregation "Shearith Israel," of the City of New York, and to said Congregation, thirteen thousand dollars.

33. I give and bequeath to the Educational Institute of the Hebrew Congregation "B'nai Jeshurun" of the City of New York, the sum of three thousand dollars.

34. I give and bequeath to the Hebrew Congregation "Shangarai Tefila," of New York, three thousand dollars.

35. I give and bequeath to the Ladies' Benevolent Society of the City of New York, the same of which Mrs. Richey Levy was a directress at the time of her death, and of which Mrs. I. B. Kursheedt was first directress in 1850, three thousand dollars.

36. I give and bequeath to the Female Hebrew Benevolent Society of Philadelphia (Miss Gratz, Secretary), three thousand dollars.

37. I give and bequeath to the Hebrew Education Society of Philadelphia, Pennsylvania, twenty thousand dollars.

38. I give to the United Hebrew Benevolent Society of Philadelphia, aforesaid, three thousand dollars.

39. I give and bequeath to the Hebrew Congregation "Ahabat Israel," of Fell's Point, Baltimore, three thousand dollars.

40. I give and bequeath to the Hebrew Congregation "Beth Shalome," of Richmond, Virginia, five thousand dollars.

41. I give and bequeath to the Hebrew Congregation "Shearith Israel," of Charleston, South Carolina, the sum of five thousand dollars.

42. I give and bequeath to the Hebrew Congregation "Shangarai Shamoyim," of Mobile, Alabama, two thousand dollars.

43. I give and bequeath to the Hebrew Congregation "Mikve Israel," of Savannah, Georgia, five thousand dollars.

44. I give and bequeath to the Hebrew Congregation of Montgomery, Alabama, two thousand dollars.

45. I give and bequeath to the Hebrew Congregation of Memphis, Tennessee, two thousand dollars.

46. I give and bequeath to the Hebrew Congregation "Adas Israel," of Louisville, Kentucky, three thousand dollars.

47. I give and bequeath to the Hebrew Congregation "Bnai Israel," of Cincinnati, Ohio, three thousand dollars.

48. I give and bequeath to the Hebrew School, "Talmud Yelodim," of Cincinnati, Ohio, five thousand dollars.

49. I give and bequeath to the Jews' Hospital, of Cincinnati, Ohio, five thousand dollars.

50. I give and bequeath to the Hebrew Congregation, "Tifereth Israel," of Cleveland, Ohio, three thousand dollars.

51. I give and bequeath to the Hebrew Congregation, "Bnai El," of St. Louis, Missouri, three thousand dollars.

52. I give and bequeath to the Hebrew Congregation, "Beth El," of Buffalo, New York, three thousand dollars.

53. I give and bequeath to the Hebrew Congregation of "Beth El," of Albany, New York, three thousand dollars.

54. I give and bequeath to the three following Institutions, named in the will of my greatly beloved brother, the late Abraham Touro, of Boston, the following sums:

First, to the Asylum of Orphan Boys, in Boston, Massachusetts, five thousand dollars.

Second. To the Female Orphan Asylum of Boston aforesaid, five thousand dollars.

Third. And to the Massachusetts Female Hospital, ten thousand dollars.

55. I give and bequeath ten thousand dollars for the purpose of paying the salary of a Reader or Minister to officiate in the Jewish Synagogue of Newport, Rhode Island, and to endow the Ministry of the same, as well as to keep in repair and embellish the Jewish Cemetery in Newport aforesaid; the said amount to be appropriated and paid, or invested for that purpose in such manner as my executors may determine concurrently with the corporation of Newport aforesaid, if necessary. And it is my wish and desire, that David Gould and Nathan H. Gould, sons of my esteemed friend the late Isaac Gould, Esq., of Newport aforesaid, should continue to oversee the improvements in said Cemetery and direct the same; and as a testimony of my regard and in consideration of services rendered by their said father, I give and bequeath the sum of two thousand dollars to be equally divided between them, the said David and said Nathan H. Gould.

56. I give and bequeath five thousand dollars to Miss Catharine Hays, now of Richmond, Virginia, as an expression of the kind remembrance in which that esteemed friend is held by me.

57. I give and bequeath to the Misses Catharine, Harriet and Julia Myers, the three daughters of Mr. Moses M. Myers, of Richmond, Virginia, the sum of seven thousand dollars, to be equally divided between them.

58. I give and bequeath the sum of seven thousand dollars to the surviving children of the late Samuel Myers, of Richmond, Virginia, to be equally divided between them, in token of my remembrance.

59. I give and bequeath to my friend Mr. Supply Clapp Twing, of Boston, Mass., the sum of five thousand dollars, as a token of my esteem and kind remembrance.

60. I give and bequeath the sum of three thousand dollars to my respected friend the Rev. Isaac Leeser, of Philadelphia, as a token of my regard.

61. I give and bequeath the sum of three thousand dollars to my friends the Rev. Moses N. Nathan, now of London, and his wife, to be equally divided between them.

62. I give and bequeath the sum of three thousand dollars to my friend the Rev. Theodore Clapp, of New Orleans, in token of my remembrance.

63. To Mistress Ellen Brooks, wife of Gorham Brooks, Esquire, of Boston, Massachusetts, and daughter of my friend and executor Rezin Davis Shepherd, I give the sum of five thousand dollars, the same to be employed by my executors, in the purchase of a suitable memorial to her as an earnest of my very kind regard.

64. I give and bequeath the sum of twenty-five hundred dollars, to be employed by my executors in the purchase of a suitable memorial of my esteem, to be presented to Mrs. M. D. Josephs, wife of my friend, Aaron K. Josephs, Esq., of this city.

65. I give and bequeath the sum of twenty-five hundred dollars to be employed by my executors in the purchase of a suitable memorial of my esteem for Mistress Rebecca Kursheedt, wife of Mr. Benjamin Florance, of New Orleans.

66. I revoke all other wills or testaments, which I may have made previously to these presents.

Thus, it was, that this testament or last will was dictated to me, the notary, by the said testator, in presence of the witnesses herein above named, and undersigned, and I have written the same, such as it was dictated to me, by the testator, in my own proper hand, in presence of said witnesses; and having read this testament in a loud and audible voice to the said testator, in presence of said witnesses, he, the said testator, declared in the same presence, that he well understood the same and persisted therein.

All of which was done at one time without interruption or turning aside to other acts.

Thus done and passed at the said City of New Orleans, at the said residence of the said Mr. Judah Touro, the day, month and year first before written in the presence of Messrs Jonathan Montgomery, Henry Shepherd, Jr., and George Washington Lee,

all three being the witnesses as aforesaid, who, with the said testator, and me, the said notary, have hereunto signed their names.

(Signed.)

J. TOURO,

J. MONTGOMERY,

H. SHEPHERD, JR.,

GEO. W. LEE,

THOS. LAYTON, *Notary Public.*

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