

The Jewish Museum of Maryland Educator's Resource Guide *The A-mazing Mendes Cohen Exhibit*

The Jewish Museum of Maryland will host an exhibition on *The A-mazing Mendes Cohen* from September 14th, 2014 through June 15, 2015.

Mendes I. Cohen was a prominent figure who was the son of one of the first Jewish families who lived in Baltimore in the early 19th century. The story of Mendes Cohen is a bit Forrest Gump, a bit Indiana Jones and 100% real. His story spans over 80 years during the 19th century.

At Fort McHenry, when the bombs were bursting in air; at the Supreme Court when states' rights were at stake; in Paris when the people manned the barricades; at the Vatican for the installation of a new pope; down the Nile to collect artifacts; in Jerusalem as the first American tourist; in Annapolis when arguments raged over fugitive slaves; on the board of the nation's first railroad..... Mendes Cohen was there!

The exhibit features a maze wherein your students will negotiate the intricate life of Mendes Cohen while learning about Baltimore during the 19th century as well as 19th century world history and geography.

Your classroom can also follow Mendes Cohen and learn about his life and contributions to Baltimore history on Mendes Cohen's Facebook page (<https://www.facebook.com/profile.php?id=100008332569676&fref=ts>) and Twitter feed (<https://twitter.com/MendesCohen>).

Our staff has also developed a Flat Mendes who can travel with your classroom as they learn about Mendes Cohen!

The JMM offers free admission to all Maryland Public schools, as well as limited stipends for bus transportation on a first-come-first-serve basis. In addition to seeing ***The A-mazing Mendes Cohen***, your students can deepen their appreciation for Baltimore history by seeing our other acclaimed exhibits:

- ***The Synagogue Speaks***: explores the historic landmark, the Lloyd Street Synagogue, and the three different congregations that worshipped in that building. Each congregation was made up of European immigrants who faced the challenge of adapting to American life while trying to maintain religious traditions rooted in the old country.

- ***The Newly Restored Mikveh Complex:*** believed to be the oldest documented Jewish ritual bath in the United States. There is also an historic matzah oven.
- ***Voices of Lombard Street:*** The area surrounding the Jewish Museum of Maryland was the center of immigrant life in Baltimore in the early 1900s, but today only a few remnants of its Jewish and immigrant past survive. This exhibit tells the story of the historic neighborhood from then until now.
- ***Historic Synagogue Tours:*** explore our two historic synagogues—The Lloyd Street Synagogue and B’nai Israel Synagogue—on a guided tour. Learn about the history of the synagogues, as well as the history of the neighborhood.

To learn more about the Jewish Museum of Maryland’s education programs or to make a reservation for your class group, contact Abby Krolik, Visitor Services Coordinator, at akrolik@jewishmuseummd.org or call (410)-732-6400 x235.

Contact Information

The Jewish Museum of Maryland
15 Lloyd Street
Baltimore, MD 21202
410-732-6400
www.jewishmuseummd.org

Special thanks to The Maryland Historical Society for their partnership on *The A-mazing Mendes Cohen* exhibit. We are grateful for their collaboration and willingness to share their educational and archival materials with us.

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Mendes Cohen and Maryland College and Career Ready Standards

College, Career, and Civic Life (C3)

Dimension 2, Civics, Civic and Political Institutions

D2.Civ.2.6-8 Explain specific roles played by citizens (such as voters, jurors, taxpayers, members of the armed forces, petitioners, protesters, and office-holders).

D2.Civ.3.6-8 Examine the origins, purposes, and impact of constitutions, laws, treaties, and international agreements.

Dimension 2, Geography, Geographic Representations: Spatial Views of the World

D2.Geo.1.6-8 Construct and interpret maps to represent and explain the spatial patterns of cultural and environmental characteristics.

Dimension 2, Geography, Human Population: Spatial Patterns and Movements

D2.Geo.7.6-8 Explain how changes in transportation and communication technology influence the spatial connections among human settlements and affect the diffusion of ideas and cultural practices.

Dimension 2, History, Change, Continuity, and Context

D2.His.1.6-8 Analyze connections among events and developments in broader historical contexts.

D2.His.3.6-8 Use questions generated about individuals and groups to analyze why they, and the developments they shaped, are seen as historically significant.

D2.His.13.6-8 Evaluate the relevancy and utility of a historical source based on information such as maker, date, place of origin, intended audience, and purpose.

Literacy in History/Social Studies

RH.6-8.1 Cite specific textual evidence to support analysis of primary and secondary sources.

RH.6-8.2 Determine the central ideas or information of a primary or secondary source; provide an accurate summary of the source distinct from prior knowledge or opinions.

RH.6-8.3 Identify key steps in a text's description of a process related to history/social studies (e.g., how a bill becomes law, how interest rates are raised or lowered).

RH.6-8.4 Determine the meaning of words and phrases as they are used in a text, including vocabulary specific to domains related to history/social studies.

RH.6-8.7 Integrate visual information (e.g., in charts, graphs, photographs, videos, or maps) with other information in print and digital texts.

RH.6-8.9 Analyze the relationship between a primary and secondary source on the same topic.

Why This Exhibit?

The exhibit begins by asking “Who is Mendes Cohen?” It quickly becomes apparent that this is not only a question for the visitor, it is a question that animated Mendes himself as he traversed the world trying to find his place, reconciling his roles as soldier, banker, adventurer; son and brother; and ultimately his identity as an American and a Jew. *The A-mazing Mendes Cohen* exhibit gives students an opportunity to explore the personal identities of both Mendes and themselves, as well as the world as a whole. By learning about the vastly different aspects of Mendes’ personality, students will think about their own roles and how the different parts of their own identities fit together.

How Do Students Benefit?

The lessons in this curriculum give students a chance to learn about this fascinating character using primary sources. These sources come in a variety of formats, including legal documents, newspaper articles, and journal entries, exposing students to a wide range of primary sources. Students will encounter original documents relating to 19th century events that occurred in Maryland and abroad. By reading Mendes’ letters and journal entries, students go on a voyage around the world, learning about different cultures and ways of life. Students will learn about the struggle fought by Mendes Cohen, his brother Jacob, and other Maryland Jews to achieve political equality and to defend their homeland in the Battle of Baltimore. As they travel through the exhibit they will gain a better understanding of Mendes Cohen by interacting with displays containing artifacts such as Cohen’s U.S. flag, his diaries, the Ottoman-style jacket he wore in the desert, and samples from his Egyptian antiquities collection.

Educational Themes and Focus Areas

Patriotism

Even though Jews were not yet technically allowed to serve in the armed forces in the start of the 19th century, Mendes felt a great allegiance to his country. Along with his brothers, and a handful of other Baltimore Jews, he volunteered in the army when the War of 1812 broke out, serving in Nicholson's Artillery Fencibles. Mendes was only a teenager at the time. Despite not being able to actively fight, many Jews participated in the defense of Baltimore. They donated provisions, including food and weapons, and volunteered their services. Students can learn not only from Mendes' example, but also from the actions of other Jews who worked to defend their country, even in the face of prejudices and restrictions.

Identity

Mendes was a soldier, a businessman, a world traveler, a politician, a patriot, and a philanthropist. Mendes and his family were committed to helping the Jewish people, as they were at the forefront of the fight to gain political equality for Jews in Maryland. In the mid 19th century, Cohen spent many years travelling around the world, visiting places throughout Europe and the Middle East. Even when he was thousands of miles away from home, Mendes remained deeply devoted to philanthropic work back home in Baltimore. The exhibit will reveal these different facets of Mendes' life and explore the different roles he played throughout his lifetime.

Exploration and the World

A major feature of the exhibit is the journey that Mendes made around the world in 1829-1835. He was the first American Jew to visit the holy city of Jerusalem. Mendes' letters and journal reveal that he was a man who was very interested in learning about the lives of Jewish people in other countries. He was curious about the politics of the countries where he travelled, and he was Maryland's representative to Queen Victoria's coronation. Mendes survived two shipwrecks and travelled through lands that were seen by many as unsafe and riddled with unsavory characters. He travelled up the Nile River and hoisted an American flag on his ship when it was extremely dangerous to do so, and he even made the ship's crew swear an allegiance to protect the flag!

Civic Participation

The Cohen family was very active in Baltimore's civic life during the nineteenth century. In the 1820s, Mendes' brother, Jacob Cohen, worked hard to get the

Jew Bill passed. The Jew Bill aimed to change discriminatory language in Maryland's constitution that prevented Jews from holding public office. The bill passed in 1826 and Jacob Cohen, along with one other Jew, was elected to the City Council the following year. Mendes himself served as Maryland's representative to Queen Victoria's coronation in 1838. Later, he was elected to the Maryland House of Delegates (1847-1848).

Mendes and Jacob Cohen were also very active in charitable organizations, both secular and Jewish. Jacob Cohen helped to organize Baltimore's public school system and was secretary and treasurer of the Board of Public School Commissioners for nine years. For more than twenty years, Mendes was the vice-president of the Hebrew Benevolent Society. He was also a member of the Maryland Historical Society and was among the founders of a Jewish hospital in Baltimore.

Egyptology

While he was travelling, Mendes spent three months in Egypt in 1832. Mendes was very interested in Egyptian history and archaeology. He was able to see several famous historical sites, including the pyramids in Giza. During his stay in Egypt, Mendes collected artifacts to bring back home, as that was an acceptable practice in the 19th century. Mendes collected more than 600 artifacts, mostly from Ancient Egypt, which included statuary and amulets. The artifacts Mendes brought back to Baltimore formed the core of the Egyptian Antiquities collection at Johns Hopkins Archeological Museum.

Equality

Like other minority groups, Jewish people had to constantly advocate their cause, often with the help of non-Jewish partners during the 19th century. Jews living in the state of Maryland had been granted equal rights under the U.S. Constitution, but not under Maryland's Constitution. In order to hold public office, become a military officer, or become a lawyer, Maryland citizens had to swear an oath on the Christian Bible and profess a belief in the Holy Trinity. It was, therefore, not possible for Jews to enter into these professions. In order to change the law, Jewish people petitioned the legislature and wrote letters to the editors of newspapers. There were several times when legislators tried to pass a Jew Bill, giving Jews political equality, but all attempts failed until 1826. Thomas Kennedy, a non-Jewish lawmaker from Washington County, advocated for the passing of the Jew Bill despite having never met any Jewish people. He believed in the equality of all of America's citizens, regardless of religion. Due to his

efforts, and the efforts of the Jewish people who tirelessly worked for the Jew Bill's passage, in 1826, the Maryland legislature passed a law granting Jewish people political equality.

Biographical Sketch

Mendes I. Cohen

Born: 1796

Death: 1879

Birthplace: Richmond, VA

Mendes I. Cohen was the son of Israel Cohen, an immigrant from Oberdorf, Bavaria, and Judith Cohen, from Bristol, England. Israel's brother, Jacob I. Cohen, was the first in the family to immigrate to North America, arriving in 1773 and ultimately settling in Richmond, VA. Israel Cohen and his wife joined Jacob there to build their family. Mendes was one of seven children who was born in Richmond. When Israel Cohen died in 1808, Judith Cohen moved the family to Baltimore. At the age of eighteen, Mendes volunteered to serve and protect Fort McHenry during the bombardment of 1814. After the war, he entered into the family banking and lottery business with his brothers and conducted business at the various branches of J.I. Cohen, Jr. and Brothers.

Mendes I. Cohen retired from business in 1829 and made an extensive foreign tour (1829 -1835) through Great Britain, Europe, Asia Minor, and the Middle East. While in Egypt, Cohen traveled up the Nile River and was the first American to bear the U.S. flag up the Nile after the ratification of the Treaty with Turkey. While abroad, he acquired numerous objects and antiques (eventually numbering 680 objects!), including pieces from the great collection of Consul-General Salt. This collection was presented by his nephews to Johns Hopkins University in 1884, where it remains an integral part of the collection. Throughout his travels, Mendes Cohen spent time with European leaders, sheiks, and prominent individuals like the Rothschilds. He also attended events of international importance, such as the coronation of Queen Victoria.

Mendes Cohen served a term in the Maryland House of Delegates from 1847 to 1848, where he introduced several important bills. He served many years as a trustee of the Baltimore & Ohio Railroad as well as the Fireman's Insurance Company. Cohen was vice-president of the Hebrew Benevolent Society for over twenty years and was prominently identified with the establishment of a Jewish hospital in Baltimore. He was also a prominent member of various commercial and charitable associations, such as the Maryland Historical Society.

Suggested Lesson Plans (Elementary School)

Overall Objective

Students will learn about the fascinating life of Mendes Cohen and the contributions that he made to local, state and world history during the 19th century.

Practical Objectives:

1. Practice analyzing and interpreting primary and secondary sources.
2. Learn how Mendes Cohen's actions made a positive impact on his community and about his responsibilities as a citizen.
3. Gain appreciation of Ancient Egyptian language and culture.

Materials for Elementary Lessons

- **Appendix A - Jew Bill Jeopardy Worksheet**
- **Appendix B - True/False Activity cards**
- **Appendix C - An Act for the Relief of the Jews in Maryland**
- **Appendix D - MDHS MS251.003.3 - Letter dated 9/30/1844 from George Glidden**
- **Appendix E - Transcription of George Glidden Letter**
- **Appendix F - Egyptian Hieroglyphs Worksheet**
- **Appendix G - Make Your Own Cartouche**

Activity 1: Jew Bill Question Game

Before 1826, Maryland's constitution required a belief in Christianity for a person to serve as a city councilman, senator, lawyer or a commissioned officer in the military. The state constitution declared, "All persons professing the Christian religion are equally entitled to protection in their religious liberty." Mendes Cohen's brother Jacob was very active in the fight to pass the Jew Bill and guarantee Maryland's Jewish community political equality. Jews petitioned the state legislature and wrote letters to the editors of newspapers, trying to change the law. This change was officially called An Act for the Relief of the Jews in Maryland, or the Jew Bill. It became a law in 1826. **(Appendix C)**

In this exercise, students will discover what Jews were and were not allowed to do in Maryland before the Jew Bill's passage in 1826.

Hand out the true/false cards to students (**Appendix B**). Then read out the statements on the *Jew Bill Jeopardy* worksheet (**Appendix A**). Have students vote on whether they think these statements are true or false. Write the results of each vote on the blackboard and then tell students whether the statement was true or false.

- **Appendix A - Jew Bill Jeopardy Game**
- **Appendix B – True/False Activity Cards**
- **Appendix C - An Act for the Relief of the Jews in Maryland**

Activity 2: Mendes in Egypt

During his travels, Mendes spent several months in Egypt. He was very interested in ancient Egypt and collected more than 600 artifacts. In 1844, Cohen corresponded with a leading Egyptologist, George Glidden.

Use the reproduction of the letter (**Appendix D**) from George Glidden, the letter's transcription (**Appendix E**), the handout titled *Egyptian Hieroglyphs Worksheet* (**Appendix F**), and the handout titled *Make Your Own Cartouche* (**Appendix G**). Have students try to draw the hieroglyphs of each column of the cartouche in Glidden's letter. Using the Egyptian alphabet provided, students can design their own cartouche using the letters of their names for hieroglyphs.

- **Appendix D - MDHS MS251.003.3 - Letter dated 9/30/1844 from George Glidden**
- **Appendix E - George Glidden Letter Transcription**
- **Appendix F - Egyptian Hieroglyphs Worksheet**
- **Appendix G - Make Your Own Cartouche**

Appendix A

Jew Bill Jeopardy

1. Maryland Jews could become lawyers.
False- A lawyer was considered an office of public trust, and the only way to become a lawyer was to take a Christian oath.

2. Maryland Jews could run for state or city office.
False- Solomon Etting and Jacob Cohen were elected to Baltimore City Council in 1827, one year after the Jew Bill was passed.

3. Maryland Jews could have a business.
True –Many Jews were successful businessmen well before the Jew Bill was passed.

4. Maryland Jews could organize into state-recognized congregations.
False –The first chartered Jewish congregation in Maryland was Baltimore Hebrew Congregation (then Nidchei Yisrael, or the Scattered of Israel) in 1829, three years after the Jew Bill was passed.

5. Maryland Jews could marry.
True –Jews were allowed to marry

6. Maryland Jews could own slaves.
True –Unfortunately, some Jewish Marylanders did indeed own slaves. Other Jewish Marylanders were strongly opposed to slavery.

7. Maryland Jews could become officers in the military
False –Though Reuben Cohen was elected Captain by his company, the state rejected their choice because he was Jewish.

8. Maryland Jews could vote.
True –While Jews were not allowed to run for local or state offices, they could vote for them

9. Maryland Jews had the opportunity to become President.
True –While the state constitution made it impossible for a Maryland Jew to join the city council, serve in the state legislature, or be a senator or representative in Congress, the Constitution of the United States of America gave Jews the opportunity to become President.

Appendix B

Jew Bill True/False Cards: Create copies as needed. Cut along dotted lines to create cards

The image shows two identical cards stacked vertically. Each card features a cartoon character on the left, a speech bubble on the right, and a dotted border for cutting.

Mendes says it's

TRUE

Mendes says it's

FALSE

Appendix C

An Act for the Relief of the Jews in Maryland

“Be it enacted by the General Assembly of Maryland. That every citizen of this State professing the Jewish Religion and who shall hereafter be appointed to any office of public trust under the State of Maryland shall in addition to the oaths required to be taken by the Constitution and Laws of the State, or of the United States, make and subscribe a declaration of his belief in a future State of Rewards and Punishments, in the stead of the declaration now required by the Constitution and form of Government of this State.

And be it enacted. That the several clauses and sections of the declaration of rights, Constitution and form of Government and every part of any law of this State contrary to the provisions of this act, so far as respects the Sect of people aforesaid shall be and the same is hereby declared to be repealed and annulled on the confirmation hereof.

And be it enacted. That if this act shall be confirmed by the General Assembly of Maryland after the next election of Delegates in the first Session after such new election as the Constitution and forms of Government directs, in such case this Act and the alterations of the said Constitution and form of Government shall constitute and be valid.

By the Senate Delegates
February 26th 1825
This engrossed Bill the original
Of which passed the Senate
House on the 25th February 1825
was this day read and
assented to
By Order Wm Kilty, Clk

Appendix D
George Glidden Letter 9/30/1844

Philadelphia 30th Sept^r 1844

My dear Sir,

Allow me the pleasure of contributing the following trifles to your valuable and curious Egyptian museum. They are plaster casts of some ancient Bronzes in the possession of Mons. Calot Bey, Capitaine Mohammed Ali's Medical military staff. These were pronounced rare by Sepsins; and casts were made for him by Bonomi. Calot Bey gave a set to my ^{father} laminated for me, which I tender for your acceptance.

N^o. 1 — is a Royal prince, in priests' costume, of the best style of art, which, along with other facts, fix his epoch to the 18th dynasty. The hieroglyphics on each lateral column at the back express "the begotten of the Queen" —

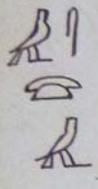
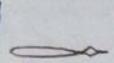


ICHNOGPE-T Isinofre — "the beneficent Isis." Second Wife of Ramses III, B.C. 1565 — she had two sons, and a daughter. Here is the image of one of the sons! The funeral monuments of his existence. Rosellini, (Cartouche N^o. 113) gives a Tablet from Hadjar-Sibilis of Ramses 3rd, wherein one of Isinofre's sons was called Sciampsham.... Now the hieroglyphics on the front of this image reads, "royal son,"

	SM	SAMSHAM!	but he is no
	Sh	"Sham Sam"	as he is the
	A		
	M		Prince himself!

N^o 2 - is the same prince, in his mummified form. In the central legend at the back you have

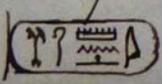
o ↓ Royal Son

 } S.M. Sh. M. - or S a M. S H a M - with the additional signs of "the pure" - |  "deceased", and the figure (which is not clearly defined in the head-dress) means "Chief".

I have not time to translate the whole legend, but with a little study this is by no means difficult, even to me, though Sepsius or Porich would read it as easily as English. It is enough now to fix the date and the person.

N^o 3 - is a young Prince too - but not the same - he is either the son of, or is by name, a Thothmes  - This figure is a beautiful specimen of freedom in art, and represents a very young prince, rolling Papyrus?

N^o 4 - if not the face of a scarabaeus in the original, is a Government Seal of Amenoph III, or Memnon - B.C. 1692 -

 °  - that is, "Sun lord of justice" - Son of the Sun - "Amenoph - moderator of the land of purity and justice" - enough to date the relief.

I leave various copies of antique seals in the box, but the heat has destroyed them. The Cotton is Mahi.

The Arabic on the cover of the box is the mark of a European manufactory! probably a French house that makes Tarboches or red caps! The centre has "Aernhof-wa-shirakih" - Eymhoff (?) and Company! "fi-Sik-tetarr" - in a place called Dinterstoor - but, God only knows where that is! in each upper corner you have the phrase Ma-sha-Allah - literally, "that which pleases God"; but, through corruption, it is now used in the sense of "how very fine"! On which I can't write a Lecture!

Such, my dear Sir, ^{are} all the memoranda absolutely required with these little things; which you will kindly accept, not for their value, for they valueless save to lovers of Egypt, such as you are. They are merely offered to you as an earnest of good intentions towards your unique collection, and as mementos of the attachment, respect, and grateful feelings of

Dear Sir,
Yr. old friend
George R. Gliddon

Col. M. J. Cohen

No. 11. N.

Baltimore

P.S. Accept my best thanks for the loan of your books, which
have been of great use to me this summer.

Young's "Account" — vol. 1

Champ. "Precis" — " — 2

Id. "Latin Letters" — " — 2

Rosetta Stone — " — 1

Saeppe — " — 1

7 volumes, now returned.

Appendix E

Transcription of Document
George R. Glidden Letter

Philadelphia 30th Sept^r, 1844

My dear Sir,

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No. 1-- is a Royal prince, in priest's costume, of the bust style of art, which along with other facts, fix his epoch to the 18th dynasty. The hieroglyphics on each lateral column at the back express "the begotten of the Queen"----

ICHNOYPE-T Isinofre-“ the beneficent Isis.” Second Wife of Ramses III, B.C. 1565_ She had two sons, and a daughter. Here is the image of one of the sons! The funeral memento of his existence. Rosellini, (Cartouche No. 113) gives a Tablet from Hadjan-Silsilio Of Ramses 3rd, wherein one of Isinofre's sons was called Sciamsciam... Now the hieroglyphics on the front of this image read [illegible] “royal son,”

S M SaMSHAM! But he is no “Sham Sam” as he is the Prince himself!

[hieroglyphs Sh
included] A
M

[page 1]

N^o. 2- is the same prince in his mummie form. In the central leg and at the back you have [includes hieroglyphics]

Royal Son.

S.M.Sh.M.-or SaMSHaM-with the additional signs [hieroglyphics] “the pure”- [hieroglyphics] “deceased,” and the figure (which is not clearly defined in the head-dress) means “Chief.”

I have not time to translate the whole legend, but with a little study this is by no means difficult, even to me; though Lepsius or Birch would read it as easily as English . It is enough now to find the date and the person.

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[includes hieroglyphs]_ that is, “Sun lord of justice”_ Son of the Sun-“ Amunoph-moderator of the land of purity and justice__ enough to date the relic.

[page 2]

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Dear Sir

Y^r old friend

George R. Glidden

Col. M. J. Cohen

[illegible notes]

Baltimore

[page 3]

P.S. Accept my best thanks for the loan of your books, which have been of great use to me this summer.

Young's "Account"—vol. 1

Champ. "[illegible]"-----"--- 2

Id. "Turin Letters" ____"----2

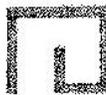
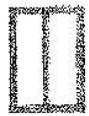
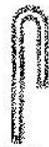
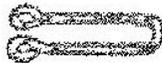
Rosetta Stone-----"----1

Greppo-----"-----1

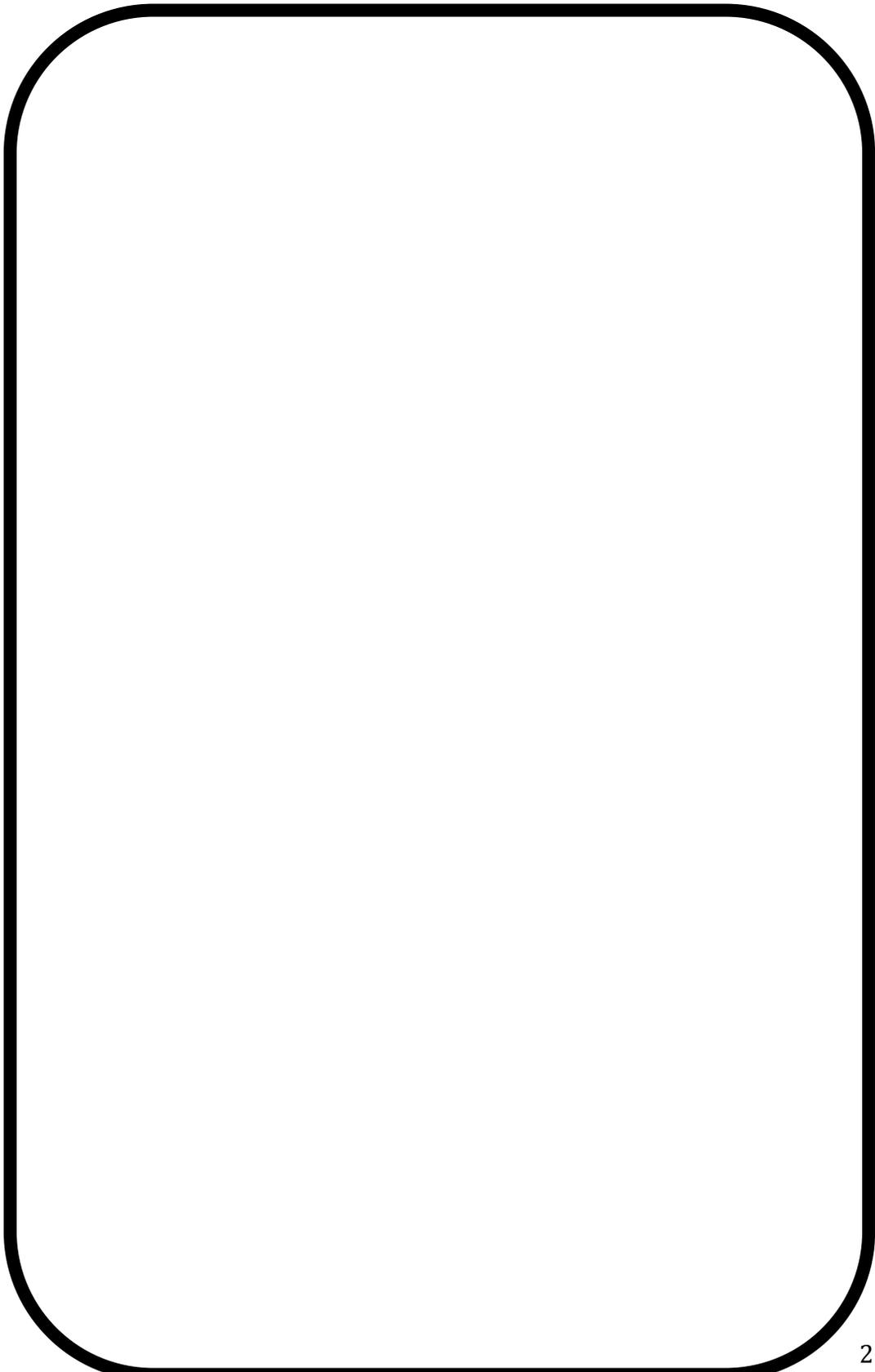
7 volumes, now returned

[page 4]

Appendix F Egyptian Hieroglyphs Worksheet

A  EAGLE	A  ARM	B  FOOT	C/K  BASKET	D  HAND
E/Y  TWO STROKES	F/Y  VIPER	G  JAR	H  HOUSE	H  FLAX
I/Y/Z  REED	J  COBRA	L  LION	M  OWL	M  BAR
N  WATER	N  CROWN	O/U/W  LASSO	P  DOOR	Q  SLOPE
R  MOUTH	S/Z  CLOTH	SH/CH  POOL	T  LOAF	TH  ROPE
U/W/O  CRICK	X  BASKET/ CLOTH	Y/E/I  DOUBLE REED	Z/S  BOLT	

Appendix G
Make Your Own Cartouche



Answer Key

Activity 1: Jew Bill Jeopardy
Answers are on activity sheet.

Activity 2: Egyptian Hieroglyphs Worksheet
No correct answer – depends on students' names.

Suggested Lesson Plans (Middle School)

Overall Objective

Students will learn about the fascinating life of Mendes Cohen and the contributions that he made to local, state and world history during the 19th century.

Practical Objectives

Students will examine, analyze and interpret primary and secondary sources and gain an understanding of how the War of 1812 affected individuals in Maryland.

Materials

Appendix A - An Act for the Relief of the Jews in Maryland

Appendix B - Reproduction of *The Maryland Advertiser*

Appendix C - Jew Bill Worksheet

Appendix D – *Star Spangled Banner/War of 1812 Worksheet*

Appendix E - MDHS MS251.004.3 – *Star Spangled Banner/War of 1812*

Appendix F Transcription of *Star Spangled Banner/War of 1812*

Activity 1: The Jew Bill

Before 1826, Maryland's constitution required a belief in Christianity for a person to serve as a city councilman, senator, lawyer or a commissioned officer in the military. The state constitution declared, "All persons professing the Christian religion are equally entitled to protection in their religious liberty." Mendes Cohen's brother Jacob was very active in the fight to pass the Jew Bill and guarantee Maryland's Jewish community political equality. Jews petitioned the state legislature and wrote letters to the editors of newspapers, trying to change the law. This change was officially called An Act for the Relief of the Jews in Maryland, or the Jew Bill. It became a law in 1826.

Hand out copies of *The Maryland Advertiser* and the Jew Bill. **(Appendix A and B)** Explain to the students that *The Maryland Advertiser* was created by the JMM, while the Jew Bill is the actual text of the law from 1826. Hand out the worksheet titled *The Jew Bill* and have students answer the questions. Students will also need access to a dictionary for one of the questions on the worksheet.

Appendix A – An Act for the Relief of the Jews in Maryland/Jew Bill

Appendix B – Reproduction of *The Maryland Advertiser*

Appendix C – Jew Bill Worksheet

Activity 2: The Star Spangled Banner and the War of 1812

Hand out the reproduction and transcription of *The Star Spangled Banner and the War of 1812*, as well as the worksheet (**Appendix D, E & F**) with the same name, and have students answer the questions on the worksheet.

Appendix D – *Star Spangled Banner*/War of 1812 Worksheet

Appendix E – MDHS MS251.004.3 – *Star Spangled Banner*/War of 1812

Appendix F – Transcription of *Star Spangled Banner*/War of 1812

Appendix A

An Act for the Relief of the Jews in Maryland

Be it enacted by the General Assembly of Maryland. That every citizen of this State professing the Jewish Religion and who shall hereafter be appointed to any office or public trust under the State of Maryland shall in addition to the oaths required to be taken by the Constitution and Laws of the State, or of the United States, make and subscribe a declaration of his belief in a future State of Rewards and Punishments, in the stead of the declaration now required by the Constitution and form of Government of this State.

And be enacted. That the several clauses and sections of the declaration of rights, Constitution and form of Government and every part of any law of this State contrary to the provisions of this act, so far as respects the Sect of people aforesaid shall be and the same is hereby declared to be repealed and annulled on the confirmation hereof.

And be it enacted. That if this act shall be confirmed by the General Assembly of Maryland after the next election of Delegates in the first Session after such new election as the Constitution and forms of Government directs, in such case this Act and the alterations of the said Constitution and form of Government shall constitute and be valid.

By the Senate Delegates
February 26th 1825
This engrossed Bill the original
Of which passed the Senate
House on the 25th February 1825
was this day read and
assented to
By Order Wm Kilty, Clk

Appendix B

The Maryland Advertiser

Annapolis

All the News Under Your Nose, Since 1632

1/2 Pound

From Actual Newspapers:

From the Philadelphia Aurora, 1819- *The Legislature of Maryland have recently decided, by a large majority, that Jews shall not enjoy, in that state, an equality of political rights with other denominations of persons. It is remarkable, and indeed disgraceful, that such a measure should be adopted in one of the republics of America.*

From the Maryland Gazette, 1819- *The Jews may exercise any office under the constitution of the United States, even president. By the constitution of this state, they may also exercise any office in the state if they submit to the laws of the state, made for all other sorts of citizens.*

From the Sherperdstown Eagle, Virginia, 1819- *The Legislature of Maryland have decided by a vote of 50 to 24 against admitting the Jews "to have an equal participation of rights with other citizens'...*

From the Maryland Censor, 1819- *We are truly mortified that the bill for extending to the Jews, the civil rights enjoyed by other citizens of the state has been rejected...*

The Fight for the Jew Bill

Annapolis, 1825- Since the Revolutionary War ended, more and more Jews are moving to Maryland. People of all religions are coming here because of the economic opportunities.

However, not everything is perfect. Since Maryland became the seventh state, the state constitution has required a belief in Christianity for a person to serve as a city councilman, senator, or representative. Nor can someone become a lawyer or a commissioned officer in the military without taking a religious oath. The state constitution declares, "All persons professing the Christian religion are equally entitled to protection in their religious liberty." This is a problem since not everyone in Maryland is a Christian.

In 1819, a bill came before the Maryland legislature which would have given Jews equal political rights. Unfortunately, it failed to pass and Jews remain second-class citizens. We have reprinted what newspapers had to say about the 1819 bill on the side of this page.

It is now 1825! Almost every other state gives full rights to people of all religious beliefs. Many people in Maryland are upset. They don't understand how they can have religious freedom under the Constitution of the United States of America but not in their state's constitution. Many Jews are petitioning the state legislature and writing letters to the editors of newspapers, trying to change the law. This change is officially called *An Act for the Relief of the Jews in Maryland*, or the Jew Bill. Let's hope it passes!

Weather Forecast: According to the old sailor saying, "Red sky at night, sailor's delight. Red sky in morning, sailors take warning."

Letters to the Editor on Page 12, Advertisements on Page 36, Articles of Interest on Page 27

Appendix C

The Jew Bill

Maryland's state constitution, ratified in 1776, included a clause stating that all citizens had to declare their faith in Christianity in order to participate as full citizens of the state. The Jew Bill was a bill designed to give Maryland Jews full rights as citizens. It failed several times before finally passing in 1826. Look at the copy of *The Maryland Advertiser* and the text of the Jew Bill and answer the following questions.

1. Before the Jew Bill was passed, Christianity was a required belief for which professions?
2. What steps did Jews take to change the requirement of taking a Christian oath?
3. What was *The Philadelphia Aurora's* response to the 1819 Jew Bill's failure?
4. Was the Jew Bill a state law or a national law?
5. Find four words in the Jew Bill that you don't know. Look in the dictionary and write the definitions here.

6. Thomas Kennedy was a legislator who championed the Jew Bill, even though he had never met a Jew before. Why do you think he fought so hard for it? Is it important for people to fight for other people's rights? Why?

7. Almost 200 years ago, the Jew Bill granted political equality to Maryland's Jewish community. Can you think of any other times in American history when groups have had to struggle for equality?

Appendix D
The Star Spangled Banner and the War of 1812

Read the transcribed document entitled, "The Star Spangled Banner and the War of 1812" and answer the following questions.

1. Who is writing this document? When was the document written?
2. Would this document be considered a primary or secondary source? Why?
3. How many Cohen brothers were at the Battle of Baltimore at Fort McHenry in 1814?
4. Were the brothers drafted into the war or were they volunteers? What does this say about their allegiance to their country?
5. How did their provisions get to Fort McHenry? Was this method used for soldiers in other units at the fort?
6. What was Mendes Cohen's job during the battle?
7. Who came to the fort after the British retreated? What famous lyrics did he have with him? What was Mendes Cohen's reaction to the lyrics?
8. What other "Israelite" was a member of Nicholson's Artillery Fencibles?
9. How does this information add to your knowledge of the Battle of Baltimore?

Appendix E
Star Spangled Banner/War of 1812

-12-

these great events were taking place our National Anthem, The Star Spangled Banner, was conceived and brought forth. Its inspired author Francis Scott Key was born in Frederick County, Maryland, on August 9th, 1780, and was the son of a Revolutionary officer. The British had taken prisoner Dr. Wm. Beanes, a distinguished citizen of Upper Marlboro, Maryland, and Key resolved to release him. Proceeding under a flag-of-truce in a vessel placed at his disposal by President Madison, he approached the British fleet and after protracted and difficult negotiations Gen'l Ross agreed to release Dr. Beanes; but said the party must be detained during the attack on Baltimore. They were first transferred to the Frigate Surprise; but afterwards returned to their own vessel and kept under guard of British sailors during the attack. At this point permit me to introduce the personal narrative of one of the participants in the defense of Fort M'Henry. The late Colonel Moses I. Cohen of Baltimore was born in Richmond, Va. on May 25th 1796. At the time of the attack he was a youth of eighteen and a member of a company known as Nicholson's Artillery Pencibles, commanded by Captain Joshua H. Nicholson, Chief Judge of the Baltimore County Court. In 1878 Col. Cohen, then over eighty-two years of age, gave me the following account of the fight. Said he, "Capt. Nicholson being a Judge, could not accept command under the United States Government, he was therefore made a captain, without a commission, and his company consisted entirely of volunteers. They never enlisted individually but offered their services to the government in a body. They were accepted and stationed in the Star Fort, now Fort M'Henry. On account of the peculiar nature of their services they drew no rations; but were paid in money by the government; each man furnishing his own provisions. In this company were also his two brothers Jacob I. Cohen and Philip I. Cohen, together with George, Cumberland and Nathaniel Williams and many other well known Baltimoreans. Every morning at about six o'clock a small covered cart left the northwest corner of Howard and Market streets for the Fort, with food sent by their families for the members of the company. The Cohens had a large stone jug, around which was tightly sewed a cover of canvas, this was filled with coffee each morning and sent by the cart and always arrived good and hot. In the fort were several houses, in one of which were quartered two companies of Militia, in another Major Amistead, in another Nicholson's Artillery and there were also a small number of regular troops in the fort. J. L. Cohen had just been called to Philadelphia to nurse a relative who was unfortunately absent during the attack. The British evacuated Washington, A few days previously the British had evacuated Washington. The Americans had posted Videttes along the shores of the Bay and they reported that on coming out of the mouth of the Potomac the British Fleet had gone down the Bay and it was supposed had passed out at the Capes.

This movement turned out to be a feint, and after proceeding a short distance down, the fleet turned and came up to Baltimore. On the Saturday afternoon before the attack, acting upon the false information that the British had gone down the Bay, the Artillery company and the two companies of Militia determined to march up to the City. They were however unable to agree who should command the entire body on the march and therefore Nicholson's Artillery came up alone and the two Militia companies remained in the fort. During Saturday night information was received that the British were nearing the city and the non-commissioned officers went round to the houses of the different members of the company, telling them to meet at once, at the corner of Howard and Market streets, and to proceed to the Fort with all possible speed. Worn out by the events of the day, young Cohen was sleeping soundly, and his elder brother Philip who shared his room, dressed and went to the Fort, leaving him still asleep. At daylight he awoke and missing Philip, enquired where he was. On being told, he dressed hurriedly and snatching a hasty breakfast walked down to the fort. On reaching Federal Hill, where there were then no houses, he saw the whole British fleet off North Point. This was Sunday morning, the attack on the fort took place on Tuesday. During the firing of bombs to cut the flag in the center of the fort, which afforded a fair mark for the enemy's gunners, our men were ordered to protect themselves by marching outside of the fort and standing under the walls where they were safe from shot and shell. While there a shell struck the powder magazine where there were many barrels of this explosive. It was young Cohen's duty to go there to get out the cartridges. When the shell struck, as the magazine was not bomb-proof, it was deemed necessary to roll out the barrels of powder. They were rolled under the walls among the men and Col. Cohen recollects sitting on one which had no head; but was merely covered with a piece of woollen stuff. While in this interesting position Mr. William's serving-man brought down a large basket of provisions which were divided among the members of the command, and eagerly eaten. Philip I. Cohen was standing by the side of Lieutenant Maggett when the latter was killed and young Cohen was next to Sergeant Glenn when he was struck down and assisted to place him on a litter. During the firing young Cohen could see the ship upon which was Francis Scott Key, distinguished by its flag of purple. After the British retired, Mr. Key landed at the Fort and produced a rough copy of "The Star Spangled Banner", which was copied first by one of the men and then by another, and they all amused themselves trying to find a tune for it. Thus ends Col. Cohen's narrative. Would that I had questioned him more fully upon his memories of those stirring times.

In addition to Mendes I. Cohen and his brother Philip I. Cohen, one other Israelite, of whom I have knowledge, was a member of Nicholson's Artillery Fencibles, and was in Fort McHenry during the bombardment. I refer to the late Samuel Etting who was born at Baltimore, January 18th 1796, and who was, at the time of the Bombardment, under nineteen years of age. During the engagement he was slightly wounded and was taken to his home in Baltimore, lying upon some straw, in an ordinary brick-cart; which was the only available substitute for the comfortable ambulance of the present day.

In 1897 his daughter presented to the Maryland Historical Society, his tin canteen painted black, with the names of his fellow officers scratched upon it; and also the two-pronged fork with which he ate the meals served out to him at the mess table. Miss Etting also has in her possession an old leather chair which was made in the Fort at that period and which was greatly prized by her father.

To return to Key. All night long "mid the rockets' red glare and bombs bursting in air" he paced the deck, waiting for the dawn to see "if our flag was still there". When day broke and he saw the stars and stripes still waving, Key's feelings found expression in The Star Spangled Banner. He first noted its leading ideas down on the back of an old envelope, and completed it in the boat on his way to the shore. This old envelope is now in the possession of Mrs. Dr. Edward Shippen of Baltimore, whose maiden name was Rebecca Nicholson, and who was related to the Key family.

He wrote it out, as it now stands, at his hotel on the night he reached Baltimore, immediately on his arrival. The next morning he submitted it to his Uncle Judge Nicholson, who immediately had it printed. The type was set by Samuel Sands, then an apprentice boy in the office of the Baltimore American. A copy was taken to the old tavern next to the Holiday street theatre where the actors were wont to assemble. Key had directed that the verses should be sung to the then well known tune of "Anacreon in Heaven". Among those at the tavern was Charles Durang, who on being appealed to, mounted a chair and sang the immortal lyric for the first time.

For a while longer the war went on until hostilities were closed by the glorious victory won by Gen'l Jackson over the British at New Orleans, on 8th January 1815, a battle which was fought after the treaty of peace had been signed at Ghent on 24th December 1814. And so we close our tale of the song that so worthily sounds the praises of our beloved flag of which every true American ~~XXXX~~ prays that "long may it wave o'er the land of the free and the home of the brave."

Benjamin
Cohen.
201 West Monument Street
Baltimore, Maryland.

Portland, Oregon,
November 21st, 1897.

Appendix F
Transcription of document
The Star Spangled Banner and the War of 1812

Page 12

At this point permit me to introduce the personal narrative of one of the participants in the defense of Fort McHenry. The late Colonel Mendes I. Cohen was born in Richmond, VA on May 25th 1798. At the time of the attack he was a youth of eighteen and a member of a company known as "Nicholson's Artillery Fencibles" commanded by Captain Joshua H. Nicholson, Chief Judge of the Baltimore County Court. In 1878, Col. Cohen then over eighty-two years of age, gave me the following account of the fight.

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The Bombardment came on Tuesday. A few days previously the British had evacuated Washington. The Americans had posted Videttes along the shores of the Bay and they reported that on coming out of the mouth of the Potomac and British Fleet had gone down the Bay and it was supposed and passed out at the Capes.

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trying to find a tune for it." Thus ends Col. Cohen's narrative, would that I had questioned him more fully upon his memories of those stirring tunes.

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Typed 14-page Document

The Star Spangled Banner and the War of 1812

Recorded by

Benjamin I. Cohen

Portland, Oregon

November 21, 1897.

Answer Key- Middle School Lessons

Activity 1: The Jew Bill

1. Any public office, lawyer, military officer
2. They petitioned the legislature and wrote letters to the editors of newspapers.
3. They thought it was disgraceful that the bill failed.
4. State law
5. N/A
6. N/A
7. N/A

Activity 2: The Star Spangled Banner and the War of 1812

1. Benjamin I. Cohen wrote the document in 1897.
2. It is a secondary source because it was written by someone who was not at the event.
3. Two.
4. The brothers were volunteers, which shows that they were very patriotic.
5. Their provisions were brought in by cart every day. This was not true for soldiers in other units at the fort.
6. Col. Cohen's job was to get the cartridges and barrels out powder (gunpowder) out of the powder magazine.
7. Francis Scott Key came to the fort and brought the first copy of "The Star Spangled Banner." Col. Cohen and the other men "amused themselves trying to find a tune for it."
8. Samuel Etting
9. N/A

Suggested Lesson Plans (High School)

Overall Objective

Students will learn about the fascinating life of Mendes Cohen and the contributions that he made to local, state and world history during the 19th century.

Practical Objectives:

1. Students will examine, analyze and interpret primary and secondary sources and gain an understanding of how the War of 1812 affected individuals in Maryland.
2. Understand how a persuasive argument is constructed and evaluate its effectiveness.
3. Incorporate various types of documents, including legal documents, articles, letters, and journal entries to answer questions and write creatively.
4. Use both qualitative and quantitative data to answer questions.

Materials

Appendix A –An Act for the Relief of the Jews in Maryland

Appendix B – Excerpts from Maryland’s Constitution and newspapers

Appendix C – Jew Bill Worksheet

Appendix D – Mendes’ Letters Worksheet

**Appendix E - Excerpts from Mendes’ letters – MDHS MS 251.3 Boxes 1,2,4.
Dates October 1829 – July 1832**

**Appendix F – Excerpt from Egyptian Artifacts Catalog – Special
Collections, The Sheridan Libraries, Johns Hopkins
University PC7524.C63 c.1**

Activity 1: The Jew Bill

Before 1826, Maryland’s Constitution required a belief in Christianity for a person to serve as a city councilman, senator, lawyer or a commissioned officer in the military without taking a religious oath. The state constitution declared, “All persons professing the Christian religion are equally entitled to protection in their religious liberty.” Mendes Cohen’s brother Jacob was very active in the fight to pass the Jew Bill and guarantee Maryland’s Jewish community political equality. Jews petitioned the state legislature and wrote letters to the editors of newspapers, trying to change the law. This change was officially called An Act for the Relief of the Jews in Maryland, or the Jew Bill. It became a law in 1826.

Have students read the excerpts from Maryland's Constitution, 1819 newspapers, the 1824 Memorial (Appendix B), and the Jew Bill (Appendix A). Students will answer the questions on the *Jew Bill* worksheet (Appendix C).

- **Appendix A –An Act for the Relief of the Jews in Maryland**
- **Appendix B – Excerpts from Maryland's Constitution and newspapers**
- **Appendix C – Jew Bill Worksheet**

Activity 2: Mendes' Letters

Mendes Cohen spent the years from 1829-1835 travelling in Europe, North Africa, and Asia. During his travels, he recorded where he went and interesting things he did in his journals.

Hand out the *Mendes' Letters Activity* worksheet (**Appendix D**) and Excerpts from Mendes' letters (**Appendix E**). Students should read the letters and write some sort of response based on them, although the type of response (newspaper article, letter, essay, etc) is up to them.

- **Appendix D – Mendes' Letters Worksheet**
- **Appendix E - Excerpts from Mendes' letters – MDHS MDHS MS 251.3 Boxes 1,2,4. Dates October 1829 – July 1832**

Activity 3: Mendes in Egypt

During his travels, Mendes Cohen spent a lot of time exploring the land of Egypt. Over time, he collected over 600 Egyptian artifacts that he later brought home to America. Mendes kept a handwritten catalogue describing all of the artifacts he collected. A small portion of the transcription of Mendes' catalogue has been provided. Students should use the information from the catalogue to find the mean, median, mode, and range of the artifacts' sizes and should construct a bar graph detailing the different materials found in Mendes' Egyptian artifacts. (**Appendix F**)

- **Appendix F – Excerpt from Egyptian Artifacts Catalogue – Special Collections, The Sheridan Libraries, Johns Hopkins University PC7524.C63 c.1**

Appendix A

An Act for the Relief of the Jews in Maryland

Be it enacted by the General Assembly of Maryland. That every citizen of this State professing the Jewish Religion and who shall hereafter be appointed to any office or public trust under the State of Maryland shall in addition to the oaths required to be taken by the Constitution and Laws of the State, or of the United States, make and subscribe a declaration of his belief in a future State of Rewards and Punishments, in the stead of the declaration now required by the Constitution and form of Government of this State.

And be enacted. That the several clauses and sections of the declaration of rights, Constitution and form of Government and every part of any law of this State contrary to the provisions of this act, so far as respects the Sect of people aforesaid shall be and the same is hereby declared to be repealed and annulled on the confirmation hereof.

And be it enacted. That if this act shall be confirmed by the General Assembly of Maryland after the next election of Delegates in the first Session after such new election as the Constitution and forms of Government directs, in such case this Act and the alterations of the said Constitution and form of Government shall constitute and be valid.

By the Senate Delegates
February 26th 1825
This engrossed Bill the original
Of which passed the Senate
House on the 25th February 1825
was this day read and
assented to
By Order Wim Kilty, Clk

Appendix B
Excerpt from Maryland's Constitution, 1776 (National Humanities Institute)

XXXV. That no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State, and such oath of office, as shall be directed by this Convention or the Legislature of this State, and a declaration of a belief in the Christian religion.

Excerpts from Newspapers upon the failure of a bill granting Jews an exception to the above clause to pass Maryland's Legislature in 1819.

From the *Philadelphia Aurora*, 1819- The Legislature of Maryland have recently decided, by a large majority, that Jews shall not enjoy, in that state, an equality of political rights with other denominations of persons. It is remarkable, and indeed disgraceful, that such a measure should be adopted in one of the republics of America.

From the *Maryland Gazette*, 1819- The Jews may exercise any office under the constitution of the United States, even president. By the constitution of this state, they may also exercise any office in the state if they submit to the laws of the state, made for all other sorts of citizens.

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An Act for the Relief of the Jews in Maryland, 1826

Be it enacted by the General Assembly of Maryland. That every citizen of this State professing the Jewish Religion and who shall hereafter be appointed to any office or public trust under the State of Maryland shall in addition to the oaths required to be taken by the Constitution and Laws of the State, or of the United States, make and subscribe a declaration of his belief in a future State of

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Appendix C

The Jew Bill

Maryland's state constitution, ratified in 1776, included a clause stating that all citizens had to declare their faith in Christianity in order to participate as full citizens of the state. The Jew Bill was a bill designed to give Maryland Jews full rights as citizens. It failed several times before finally passing in 1826.

1. According to the 1776 Constitution, what oath(s) were people required to take in order to hold public office? Did this prevent anyone from holding public office in Maryland? Who?
2. As reported in the *Sherperdstown Eagle*, how many legislators voted for and against the 1819 Jew Bill? What was newspapers' response?
3. Thomas Kennedy was a legislator who championed the Jew Bill, even though he had never met a Jew before. Why do you think he fought so hard for it? Is it important for people to fight for other people's rights? Why?
4. After the Jew Bill was passed, Jewish people could _____. Rather than declaring a belief in Christianity, Jewish people had to declare a belief in _____. What do you think this statement means?
5. Restate what paragraphs two and three of the Jew Bill say in your own words.

6. Some legislators argued against passing the Jew Bill because it did not extend full rights to other minorities. Others replied that it was an important first step to securing rights for all Marylanders. What do you think?

7. Are these documents primary sources or secondary sources? Why?

8. Why is important for a museum to preserve documents like these? Who would be interested in examining these documents?

Appendix D

Mendes' Letters Activity

During his travels in Europe and Asia, Mendes Cohen wrote letters to his family describing what he saw, as well as keeping a journal. Read the following excerpts from the years 1829-1832 and write about Mendes' journey. You can choose to write a newspaper article, a letter from Mendes' family to a friend telling them about his travels, or a short essay. You can focus on one subject or write something more general. Your response should be no shorter than two paragraphs and no longer than one page.

Answer the following questions in your response:

- What did Mendes do or where did he go that was noteworthy?
- Why are Mendes' writings useful in learning about the past?

Consider the following subjects:

- What did Mendes think was interesting? What topics does he focus on?
- What famous sites did Mendes see? Did he meet any well-known people?
- What were some differences between the countries Mendes visited?
- Was Mendes patriotic?
- Was Mendes ever in danger?

Appendix E

Excerpts from Mendes Cohen's Letters

Oct. 15, 1829 (New York, USA)

I need a package from Mr. Evan Thomas with a pill on sea sickness, which I have endeavored to guard against. Have purchased pickles, onions, etc, anchovies in [illegible], lemons, oranges, limes, Congress water, lavender, smelling salts ...we have about 20 to 25 passengers. I am No. 1 on the list and have the best berth—a state room to myself....several bets made on 20 days—we shall see, she is a splendid ship.

Dec. 24th, 1829 (London, England)

In Regents Street the buildings are very splendid, modern....crossed to the Strand... passing on the same [illeg] of street to Ludgate in the middle of which St. Paul's is situated....Saw various public buildings and only time to go thro' one, the Exchange. Here I saw the great banker Mr. Rothschild at his post...all eager to talk to him.

Jan. 5, 1830 (London, England)

I have been in the 'City' all day and went with Mr. Philips to be introduced to Mr. Rothschild at his country house. He was glad to see me. He has given me a very handsome letter of credit on 'De Rothschild & Bros.' Paris for £1,000 and to give me letters to his friends in the various parts, etc., etc. Found him very affable, he has of course a large establishment. He told me he [will] leave for Paris tomorrow night and offered me a passage on board the boat across the Channel....He says he will see me in Paris if I should not go in the boat.

Jan. 10, 1830 (Paris, France)

I...left many enjoying the merry dances, the quadrille and waltz were alternately danced. 2 rooms for dancing, 2 card rooms, 3 sitting rooms, and a supper room all on one floor...and many ornaments of diamonds decorated the forms of the ladies. The apartments are filled up in style of princely magnificence, painted ceilings, columns, mirrors, chandeliers, splendid, superior to any I have yet seen or perhaps will see.... I was introduced to the Baron by Mr. Rothschild....The supper table was splendid...long enough to accommodate...800 by going and returning to it, waiters a plenty and servants in splendid livery.

Feb 3, 1830 (Paris, France)

London bears no comparison to Paris. Everything is totally different. Paris has its palaces...its monuments...its triumphal arches... thousands of other things which

L. has not and to most you get access without any difficulty.... troops of various kinds are on duty constantly day and night at every public building....one would [illeg] that the government had adopted the old maxim of an 'ounce of preventative' or really was apprehensive that the minds of the people might readily be kindled into a flame.

Feb. 21, 1830 (Paris, France)

It is the first day of the [illeg] of Carnival and you can form no idea how...each Mardi Gras (Fat Tuesday) now kept. Sunday a very large boeuf (ox) is carried or drove around the city followed by the brothers in dresses whilst the children, men, and women (mixed with the crowd) masked parade the streets. There are so many of the higher as much as the lower order of the people out in carriages... which today formed a continued line through the whole length of the boulevardsAt the head of every street was placed two soldiers on foot...the sole object being to prevent confusion and the people on foot from being run over which certainly would have been the case....Now and then might be seen the carriage of a member of the Royal family rolling along the centre of the street....

You will receive in the no. [news]...the motion in the British Parliament for the removal of the civil disabilities of our people supported by Mr. O'Connell which will make him in my opinion among the great men of the age. Had he stopped when the Catholics were emancipated he would have been a condemned man but we find he is a Liberal in the true sense. The measure meets the approbation of the Duke of Wellington as also the minister as also the King....You will perceive there are men (or a man) yet living whose notions of things are too narrow or contracted for the present enlightened age.

May 23, 1830 (Paris, France)

I have not as yet seen anything so magnificent as this palace of Versailles nor do I expect to in the course of my travels. It was this building which gave rise to the Revolution and it was here that many scene were acted which at this day it chills the blood to think of

The papers will inform you of the rejection of the Jew Bill in the House of Commons. Speeches by...O'Connell, Sir Robert Wilson, etc., be in favor....Mr. Peck spoke against it, that was enough being a minister, if he speaks on the other side next time it will pass. I now think he advocated the Catholic bill more from fear than conviction, if not he must have spoken on the Jew Bill adverse to his private opinion. Galaghaim paper I send will give you the result—a very full house and 63 majority againstNearly all the papers were in favor.

Jan. 25, 1831 (Rome, Italy)

The same day made my first visit to St. Peters, the mother of all churches I have yet seen. A performance of music hastened me thither and was much pleased with the performance.... with all this splendid magnificence one cannot avoid thinking of the folly to erect such buildings at the expense of making the people beggars for such is the fact it is the poor who pay it in the end from their hard earnings...and convinces me of the policy of the president's message that it is better money should remain in the people's pockets.

Jan. 29, 1831 (Rome, Italy)

I reached it just in time to hear from the portico the announcement of the new Pope.... I got an early entrance to the palace and finally to the hall of conclave, passing between several squads of soldiers...the entres were paying their homage to the new pope....each person kneeling to the floor and embracing the toe or foot of the new elected ruler, his left foot received this token of affection which was covered with a crimson velvet shoe with gold ornaments.... several took the hand of the new pope which he cordially received in his and to several he replied to when addressed....To all this humility my mind revolted and to be introduced or not was the inward question to myself: to degrade myself as an individual and to bend the knee to human power and submit to the degradation of kissing the foot of any man was too revolting to the feelings of an American, but to pay a [illeg] respect to a chief magistrate I thought not the smallest objection. I...requested to be introduced....the cardinal drawing the attention of the pope beg to be allowed to introduce Signore Cohen, Americano, to which I made one of my best French bow, to which he reciprocated.

Sept. 10, 1831 (Turkey)

Here it was that I find some of the ladies of our people. My sight was a little strained at first but by a little perseverance accustomed it to the brilliant spectacle of a halo of diamonds which adorned the headdress of three of the four ladies intermixed with emeralds and a profusion of pearls....The dresses were of oriental silks and some all ermine with around the body a cincture with large gold clasps....The ladies that wore these rich dresses were all married, one of them about 16 years of age had been married to the son of the person whose house I was in, he is 18 years of age, they having been married three years. They had never seen each other before marriage, the parents arranging all that for them....I must serve you with the dinner, on a circular table brought into contact with the ottomans....I had a plate, all the others eat from the common stock or dish placed in the centre, each using a fork or their fingers as most convenient or

a piece of their bread. One dish was brought one at a time...perhaps 15 different kindsThe unmarried are never to be seen...the elder ladies are placed behind a thick lattice work of wood.

Dec. 22, 1831 (Gulf of Satalia, Anatolia – Modern-Day Turkey)

I now have to communicate to you a short account of our Shipwreck which occurred on Tuesday night The wind from the south and east obliged us to bear before it, our little barque performed wonders and our men worked incessantly in shifting sails, etc. Tuesday morning the same weather continued with rain and we made this land, let go two anchors about 200 yards from the shore. From that moment the waves began to thump the vessel to such a degree as to apprehend some great danger. We anchored at 2pm on Tuesday and the thumping continued from that time till 10 o'clock at night when one more violent broke the rudder and a general shriek was made from the females. I jumped on deck and soon found the vessel would soon go about the waves of the surf. The captain and pilot seeing the situation of the vessel passed out the cable our anchor remaining firm. The boat was then got out. I had remained hold of the latter and one of the ropes when she went on her side when the sea broke over the vessel wetting us all at every surge. I jumped from the side of the vessel to the boat and got in; however, the boat was got alongside and all but 5 got in and we reached the shore and the others remained on for a time and we got them off. I write now on a chest of one of the passengers....We are encamped on shore and I employed part of my time in drying clothes. My baggage I have saved all, having fastened my door before leaving the vessel and they could not float out. My portmanteau only wet, sacks, bag, writing case, etc. not wet.

February 21, 1832 (Beirut, Lebanon)

We have had rumors of the plague existing in the town, which has caused much alarm....it is ascertained to be in...the country outside of the wall a few hundred of yards....the governor has placed a *guard sanitaire* to cut off all communication with that part of the city and that with other precautions my keep it out. The Franks have already commenced a partial system of quarantine by not touching persons, etc., tho' not to the extent of passing everything thro' water before they take it in their houses and taking up all clothes from floors, tables, etc.

March 2, 1832 (Acre, Israel)

We enjoyed a beautiful prospect of the whole army encamped around us....The reveille summoned us to this prospect which was played by trumpets and drums sufficiently sweet to lull me again to my slumbers but the pleasing recollections of other times when myself was encamped in our own army....The Egyptian army

are about 30,000 strong...consisting of cavalry, artillery, infantry, bombardiers, sappers, miners, a corps of mounted Bedouins, with many Arabs of the mountains attendants on their Prince Emir Bashir. As the assault on the town will be made in a few days...I shall remain to enter the town....Bonaparte was not able to take it altho' he besieged it two months.

March 8, 1832 (Acre, Israel)

The fate of the day is decided. At daybreak this morning the assault was made by the troops...For 5 hours the firing was incessant of cannon and musketry, after which the assault troops had to retire leaving Mahomet Bey and about 100 men within the wall which they had gained. Many were killed and about 300 wounded, not mortally. All is tranquil at present—not a gun to be heard.

March 19, 1832 (Jerusalem, Israel)

I must now say something of the present Jerusalem. It contains about 12,000 inhabitants, of whom about 4,000 are Jews, the rest Turks, Arabs, Greeks, Armenians, and a few Franks or Europeans....There are at present here about 3,000 Greek pilgrims with a proportion of Armenians, Copts from Russia, Turkey, Greece, Wallachia, Moldavia, Rumelia, etc., most of whom save their hard earnings from year to year to visit the holy land....Tomorrow we set out for the River Jordan and the Dead Sea, we are eight in number, all well armed and have an escort of 15 soldiers with an Arab chief to accompany us whom the governor sent for. Persons going on this pilgrimage generally have much to fear...on our return shall pass thro Bethlehem, famous in the New T. (St. Matthew, C. 2, V. 1-10) and in the Old as the burial place of Rachael (Genesis C. 48, V. 7).

March 26, 1832 (Jerusalem, Israel)

I measured the Jordan in width and found it to be 116 feet and about 4 and a half feet....I have preserved a bottle of water and also one of the Dead Sea. Having preserved 12 stones from the Jordan as a memorial and visited the supposed site of the cities of Sodom and Gomorrah.

April, 1832 (Cairo, Egypt)

Having a few days ago contracted with a Reis [captain] for his boat at 500 piasters per month to go up the Nile to Thebes and perhaps as far as the 2nd Cataract, from which time I shall commence a return to my native land....I expect to be absent up the Nile two to three months, and by the time I return the waters will have commenced to rise. It reminds me of our own Mississippi, only the Nile runs from south to north, the Mississippi from north to south.

Excerpts from Mendes' 1832 *Journal from Cairo on to Wady Haifa or Second Cataract*

May 4: Having at 6 o'clock completed the flag and hoisted it under a salute, each of the sailors drinking a cup of rackee. On the elevation of the flag they agreed to defend it if necessary. Reflecting – the American flag for the first time on the Nile.

June 4: Villages, men, women, children, dress, huts, palm and acacia trees, sand islands, [illeg] wheels, sandstone mountains, camels, donkey, sheep, goat, etc., etc. which made up the interesting scene going up I now pass by unheeded, as our barque glides gently down the stream.

July 4: I have not forgotten that this is the anniversary of our independence and although remote from my country where I can well imagine the festivities all going on in all parts of the union, yet on this day is doubly valuable having seen so much of the despotism of Europe and Asia. At...4 o'clock a.m., I fired a salute, which at this early hour amazed the Arab sailors...who were yet asleep on the deck. At sunrise hoisted the national flag and continued floating down the Nile.

July 17: I set out on foot....passing over cultivated and uncultivated fields... reached the confines of cultivation and entered the desert. About an hour more brought us to the Pyramid, about 200 yards square of stone. A small one stood near—the sand along up the wall provided a fine effect. A little further stood one of brick, much dilapidated—it resembled a high mound of earth. In this cluster there were three passing on, in a half hour we came to the Pyramids...five in number....The largest of this set were about 250 yards square. We passed on and came to those at Sakkara, two in number—one shaped like steps of 6 levels about 100 yards square. Immense number of tombs, excavations, bones, mummy cloth, sculpture, not unlike Thebes.

Appendix F Mendes in Egypt

During his travels, Mendes Cohen spent a lot of time exploring the land of Egypt. Over time, he collected over 600 Egyptian artifacts that he later brought home to America. Mendes kept a handwritten catalogue describing all of the artifacts he collected. After his death, Mendes' Egyptian collection was given to the Johns Hopkins Archaeology Museum and that is where it can be seen today. Below is a small portion of Mendes' catalogue. Read it through and answer the questions below. You may need to use an extra page to complete your answers.

- 1) Using the sizes (in inches) listed on the chart, calculate the Median, Mean, Mode, and Range of the artifacts.

Median (Middle Number):

Mean (Average):

Mode (Number that appears most often):

Range (Subtract the lowest number from the highest number):

Number	Description	Size	Locality
39	Statue in Bronze of PTHAH; royal personage	4 inch	Pyramids
40	Statue in Bronze; on pedestal	3 inch	Thebes
41	Statue in Bronze; on pedestal PTHAH	4 inch	Thebes
42	Statue in Plaster of	6 inch	Thebes

	a temple		
43	Statue in Bronze of PTHAH; on pedestal	6 inch	Thebes
44	Statue in Bronze of the god AMUN-RA HORUS	9 inch	Thebes
46	Statue in Bronze of PTHAH; gilt	7 inch	Thebes
50	Statue in Bronze of HORUS or HARPOCRATES; sitting	7 inch	Thebes
54	Statue in Bronze	10 inch	Thebes
55	Statue in bronze; sitting PTHAH	6 inch	Thebes
58	Statue in Bronze of ISIS nursing HORUS-OSIRIS ; sitting	5 inch	Karnak
59	Statue in Bronze of PTHAH; sitting	5 inch	Thebes
66	Statue in Bronze of HORUS (OSIRIS?) ; sitting PTHAH	5 inch	Thebes
77	Two Uraei in wood; painted	8 inch	Thebes
78	Two Uraei in wood; painted	8 inch	Thebes
79	Hawk in wood, painted; emblematic of HORUS	6 inch	Thebes
92	Amulet in the Enamel of Ehôn, the Day or of HORUS-HARDOCRATES	1 inch	Memphis
93	Amulet in Jade (of Horus p); sitting	1 inch	Memphis
102	Amulet in blue porcelain of ISIS with hierog on back; rare	1 inch	Memphis

- 2) Using the descriptions listed on the chart, make a bar graph that represents all of the materials that appear in the artifacts and how often they appear. The materials include: Bronze, Plaster, Gilt, Wood, Enamel, Porcelain.

** In the nineteenth-century, what Mendes refers to as Porcelain, is actually a different material, Faience. Faience is a material created and only used by Ancient Egyptians.

Answer Key- High School Lessons

Activity 1: The Jew Bill

1. People had to take an oath of loyalty to Maryland, oath of office, and declare their belief in Christianity. This prevented non-Christians from holding public office.
2. 50 legislators voted against the bill and 24 voted for it. Newspapers had a mixed response; about half were displeased with the result of the vote.
3. N/A
4. Hold public office, a future state of rewards and punishments. Future state of rewards and punishments refers to the belief of a Heaven and Hell. It was believed that a belief in this governs humans' moral thoughts and decisions.
5. If the Jew Bill is approved, any contradictory clauses in Maryland's Constitution and any contradictory laws are repealed. If it is passed, the Jew Bill is a valid law.
6. N/A
7. They are primary sources because they are the actual legal documents and newspaper articles written at the time.
8. You can learn about the past, historians (other answers are acceptable)

Activity 2: Mendes' Letters

Individual activity for each student.

Activity 3: Mendes in Egypt

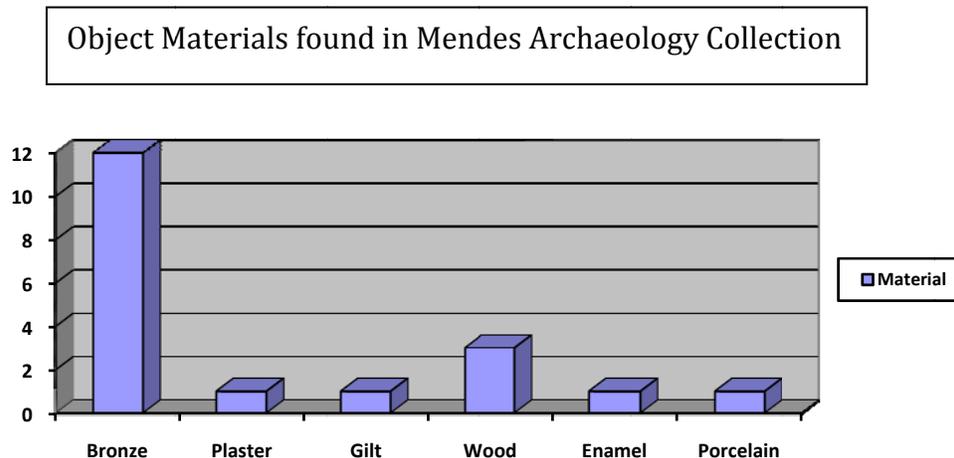
Median: 6

Mean: ~5.36

Mode: 6

Range: 10-1=9

Bar Graph:



Appendix AA

TRAVEL WITH *THE* AMAZING

★ Mendes ★ Cohen ★



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OF MARYLAND
AT THE HERBERT BEARMAN CAMPUS

Perrin 2014

Take pictures of your Flat Mendes in various locations - home, school, at the park, on vacation, wherever you think he'd like to visit. Then share those photos with us!

There are a few ways to share:

- 1. Post your photo to Facebook and then tag Mendes Cohen**
- 2. Tweet your photo and tag @MendesCohen or #amazingmendes**
- 3. Email us a copy with the subject line "Flat Mendes" to rkassman@jewishmuseummd.org**

**And mark your calendars
for the opening of
"The A-Mazing Mendes Cohen"
exhibit on September 14, 2014!**

www.jewishmuseummd.org