

100 boxes mould Candles. Apply to
J. B. A. Allegre,
 south Gay-street, No. 4.
 No. 1, 1800. 41eod*

For Sale,
 HOUSE, situated on Alifenna-street, on a lot 100 feet east from the corner of Market-street, now lets for a rent of 20 dollars per month. The house contains 5 finished rooms, besides kitchen and cellar, and is well calculated for a genteel family. For terms apply to **WILLIAM MONKUR,** No. 34, Pitt-street, Feb. 21, 1800.

FOR SALE,
 210 casks claret, now landing at Wilfon's

120 pipes brandy, firn and oil proof
 120 barrels sugar.

The Schooner FELICITY,
 Of 130 tons, about 2 years old, in good order, and ready to receive

TO BE SOLD BY
Mordecai M. Mordecai,
 Diabiller



For Sale,
 350 quarter
SHERRY
 On a liberal credit—No. 10, Calvert-street.
 Nov. 12. REUBEN EITING.

is perfectly ready for a cargo—
 carries 8 guns, four pounders,
 with small arms, and is a prime
 failer.
 The vessels lay at my wharf Fell's-Point.
 They, as well as the goods, will be sold on
 a liberal credit for approved paper.
JOHN HOLLINS.
 Jan. 8. eodt

Paving Our Way: Early Maryland Jewish Life 1632-1845

of all sorts, five large twice guns, and some faddles.
 Nov. 2. eodt*

**The Highest Price given for
 COPPER, BRASS, and
 SHEET IRON.**
 On a liberal credit—No. 10, Calvert-street.
 Sept. 20. REUBEN EITING.

For Sale,
 350 quarter
SHERRY
 On a liberal credit—No. 10, Calvert-street.
 Nov. 12. REUBEN EITING.

Soap and Candle Manufactory
 THE subscribers respectfully inform their friends and the public, that they have opened a Manufactory of the above articles, on Jones' Falls, adjoining Mr. WILKINS, the dyer, and near to the East-Bridge, where they expect to have always on hand, a large supply for exportation and country custom.
LONG & DAWSON.
 N. B. Orders will be received and punctually complied with, either at the Factory, or at the subscriber's, No. 41, Market-street, who intends to have constantly on hand, his usual supply of Groceries.
KENNEDY LONG.
 Dec. 3.

For Sale,
 An elegant pilot-boat built
SCHOONER,
 Burthen 75 tons, pierced for 14 guns; built of the best materials and covered to high water mark, with sails, cables, boat, ballast, wood, &c. &c. now on board, and may be sent to sea at two days notice. Warranted to sail equal to any vessel of her size in the United States. Apply to
JOHN STEEL F.
 Dec. 3.—t*

WE the subscribers
 ing the next
 term, for a commissi
 and second lines of
 Paredice, lying at
 county, state of Mary
 hinna, as witness
 day of January, 18

PISTOLS.
 A few dozen pair handsome
 barrelled PISTOLS, very neatly finished,
 for sale by
JAMES RAMSAY,
 No. 21, Thames-street, Fell's-Point.
 Dec. 24. eodt

REMOVAL.
JAMES CLONEY,
 Inn-Keeper, lately in Fell's Street,
 RESPECTFULLY informs his friends, the public in general, and his customers particularly, that he has REMOVED to
ANN STREET,
 next door to Mathew Taylor's.
 September 17. t

For Sale
 The said SCHOONER
EXPERIMENT,
 About seventy tons burthen—pilot-boat built, 4 months old, and sail remarkably fast.
 Dec. 27. eodt

For sale,
 Green Coffee in Bag
 White Havanna Sugar
 Cotton in Bags,
**FRANCIS
 J. B. A.**
 Sept. 6.

Wanted to Purchase,
 A Negro BOY, from 12 to 15
 years of age, who can be well recommended, and for whom the cash will be given. Enquire at the office of the AMERICAN.
Chocolate Manufactory.

PHILIP DORSEY,
 Mathematical and Optical Instrument Maker,
 At No. 34, corner of Queen and Thames street,
 sign of Hadley's quadrant and Compass-card,
 has lately opened a shop for the reception
 of his old customers, and all strangers who
 are not pleased with their work done elsewhere.
 He pleases to attend your applicant such work as no other person in this place can do, and he will execute it in the most perfect manner.
 Dec. 30.

For Sale or Charter,
 The Ship
BETSEY,
 in good order for sale, now lying at Bowley's-Wharf. For particulars inquire of the Master on board, or
PHILIP LUTHER.
 Dec. 3.—t*

For Sale
 An elegant pair
 of SADDLES, well matched
 fold cheap. Inquire at
CAN.
 Nov. 9.

SCHAEFFER and MILLER
 have erected a Chocolate Manufactory,
 at No. 76, CUMBRELAND-Road, head of
 Duane's wharf; where they offer for sale, a
 quantity of warranted CHOCOLATE.
 Jan. 1, 1800. eodt

Two sheets of Copper
 were brought to the subscribers
 last evening for sale; but the negro appearing
 suspicious, we detained it. The owner
 may recover
 advertisement
 Fieour's Ti
 and Allifanna-streets, Fell's-Point.
 Jan. 22. 41t

Twenty Dollars Reward.
 RUN AWAY from the subscriber, on Saturday week last, a Negro Man named
ANGE, about 5 feet 10 inches high, a flour
 built fellow; round faced, generally smiles
 took with him some money, which renders it
 needless to describe his cloathing, as he may
 buy others. The above reward will be paid to
 any person who may apprehend him.
NATHANIEL THOMPSON.
 No. 11, Thames-street Fell's Point.
 Dec. 21.

RAN-AWAY from the subscriber on Saturday, the 18th inst. a dark MULATTO GIRL, named REBECCA, (alias Beck Hanfon) about 17 or 18 years of age, has a scald head, and always has a handkerchief round it. Speaks quick, flammers a little when talking, and has her ears pricked with her, one new blue m...
 Dec. 30.

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 The Ship
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A Living History Resource Kit Presented by the Jewish Museum of Maryland

THE Jewish Museum OF MARYLAND

THE ASSOCIATED JEWISH COMMUNITY FEDERATION OF BALTIMORE

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Paving Our Way: Early Maryland Jewry, 1632-1845
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The Jewish Museum of Maryland is an agency of THE ASSOCIATED: Jewish Community Federation of Baltimore.

To reach the Education Department of the Jewish Museum of Maryland, please call 410.732.6400 ext. 36 or 29.

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Paving Our Way: Early Maryland Jewry, 1632-1845 **Note to Teachers**

Grades 3 – 5

This outreach kit is intended to bring a piece of the museum into your classroom. A unique aspect of the museum experience is its ability to convey history through the archives contained within its collection. Students have the opportunity to become engaged in the stories behind the archives themselves as well as the period in history from which they came. Contained within this kit, you will find reproductions of objects, images, and documents from the mid 17th to early 19th centuries. Through these artifacts, students will learn how to read and interpret primary source materials. They will think about the practice of collecting and enrich their understanding of local Jewish history, as they learn about various aspects of Jewish life in colonial and federal Maryland.

This kit has three sections: Exploring Their Lives: Using Primary Sources, The Trials and Tribulations of the Toleration Act, and The Fight for the Jew Bill. The kit includes reproductions of important legislative documents and newspaper articles as well as personal memorabilia, such as paintings and notebooks. The paintings and documents are reproductions from the archives of the Jewish Museum of Maryland, American Jewish Historical Society, the Maryland Historical Society, and the Maryland State Archives. The students can carefully handle all objects, images, and documents.

The kit has several main objectives:

- To explore the national celebration of the 350th anniversary of Jews in America
- To familiarize students with colonial and federal Maryland life
- To present students with the opportunity to interpret how Jews experienced colonial and federal life in Maryland
- To compare and contrast Jewish and American identities
- To introduce important documents of the Maryland legislature
- To introduce students to the concepts of object-based learning
- To teach students how to interpret maps, paintings, and documents
- To engage students with primary source materials
- To encourage students to explore their own lives
- To understand the origins of modern Maryland Jewish life

Kit activities are organized according to time periods and legislation that correspond to significant change in Maryland and Jewish life. Each lesson plan includes objectives, a teacher's guide, background information, case studies, and student activity sheets. Several images, documents, and objects are often grouped together. Any supplies needed are listed in each lesson plan.

The kit is organized thematically. A timeline is also included. You may wish to guide the entire class through these activities or divide the class into several groups and rotate them

through “stations” of early Maryland Jewry. For teachers with limited time for these lessons, please review the suggested lesson plans. Please see the kit inventory list for an explanation of all images, objects, documents, and supporting materials.

We hope that you will find this kit engaging and enjoyable. The education staff welcomes your comments and evaluation of this kit. Please feel free to contact us with any questions, comments, or problems you may have.

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MSDE Voluntary Social Studies Standards

Grade Level: This kit is recommended for grades 3 – 5.

Grade 3

4.4. Explain the rights and responsibilities of being a member of the school and the community.

a. Describe the responsibilities of being a good citizen such as voting, being informed, following laws, participating in government, and volunteering. (*Jew Bill*)

Grade 4

1.2. Explain the significance and chronology of key historical events during early settlement in Maryland using a variety of primary and secondary sources. (*Timeline, Exploring, Toleration Act*)

2.1. Locate places and describe the human and physical characteristics of those places using geographic tools.

a. Describe geographic characteristics of Maryland using maps. (*Exploring*)

3.2. Analyze the documents, and democratic ideas that developed in the Maryland Colony.

a. Analyze how colonial law influenced individuals in Maryland and other colonies such as Indentured servants contracts, Tolerance Acts of 1649, Maryland State Charter of 1641. (*Toleration Act*)

b. Describe how Maryland State Constitution included democratic principles and values. (*Jew Bill*)

5.3. Describe cultural characteristics of various groups of people.

a. Identify different religious, economic, and ethnic groups that migrated to the Maryland colony. (*Exploring*)

b. Describe the similarities and difference of religious, ethnic, and economic groups during colonial Maryland (*Exploring*)

Grade 5

1.3. Analyze the growth and development of Colonial America using a variety of primary and secondary sources.

a. Describe the religious, political, and economic motives of individuals who migrated to North America and the difficulties they encountered. (*Exploring*)

2.1. Locate places and describe human and physical characteristics of those places using geographic tools. (*Exploring*)

4.4. Describe the rights and responsibilities of being a citizen of the United States.

a. Describe responsibilities associated with certain basic rights of citizens, such as freedom of speech, religion, and press, and explain why these responsibilities are important. (*Toleration Act, Jew Bill*)

5.3. Describe and compare cultural characteristics of various groups of people in the American Experience.

a. Identify different religious, economic, and ethnic groups that migrated to the American colonies. (*Exploring*)

Suggested Lesson Plans for Teachers

Depending upon your own time constraints, you may wish to use only parts of the provided curricular materials. The following lesson plans are intended to help you implement this kit in a way that will best fit your needs. Please note that we have included extensive resource materials for you to use at your discretion. These additional sheets are included as background material for various people and ideas that arise within the context of the early Maryland Jewish experience. We recommend that you provide every student with a copy of the newspaper beginning each section, which serves as a student introduction. The lessons outlined here are meant as suggestions only. We welcome your input about what works best in your classroom.

The first section, **Exploring Their Lives: Using Primary Sources**, will last approximately 60 minutes. While it is recommended to begin with this section, each section is designed to stand on its own.

Both the sections, **The Trials and Tribulations of the Toleration Act** and **The Fight for the Jew Bill** last approximately 25 minutes each.

Early Maryland Timeline (1632 – 1845)

1632 - King Charles I of England grants Cecillius Calvert a charter for the colony of Maryland. Calvert names the colony Terra Maria, or Maryland, in honor of Queen Henrietta Maria. Calvert, a Catholic, establishes Maryland as a haven for Catholics persecuted in England.

1633 - Two English ships, the Ark and the Dove, arrive in Maryland. Leonard Calvert travels on the Ark and becomes Maryland's first governor.

1634 - St. Mary's City is the first city established in Maryland and the fourth permanent English settlement in America. St. Mary's City becomes Maryland's first capital city. Today, it is Annapolis.

1649 - Maryland passes the Act Concerning Religion, also known as the Toleration Act.
- Puritans establish the city of Providence, which later becomes Annapolis.

1654 - Twenty three Jews arrive in New Amsterdam (later New York) establishing the first Jewish settlement in North America.

1656 - Jacob Lumbrozo, a Jewish doctor, comes to Calvert County. He is the first known Jew in Maryland.

1658 - Lumbrozo is put on trial for violating the Toleration Act. He is not convicted.

1664 - Slavery becomes legal in Maryland.

1692 - William and Mary become King and Queen of England. They require all English citizens to become members of the Anglican Church. The Toleration Act is repealed and oppression towards Catholics begins.

1695 - Annapolis becomes Maryland's new capital city.

1727 - The *Maryland Gazette* newspaper is founded.

1729 - Baltimore is founded.

1742 - Jewish residents, Henry Lazarus and Levy Cohen, establish one of Frederick's first businesses. Their store is called Henry Lazarus and Company and sells general merchandise.

1748 - Isaac Navarro, a Sephardic Jew, begins a chocolate and snuff business in Annapolis. Navarro places an ad in the *Maryland Gazette*.

1761 - King George III is crowned king of England.

1762- Moses Mordecai, a Jewish merchant, begins a business in Annapolis. He sells buttons, needles, shoe buckles, and tobacco.

1771-1776- England levies heavy taxes on the colonists to help pay for its expenses in the Seven Years War. The colonists protest that the taxes are oppressive. The British refuse to lighten taxes on the colonists. The American Revolution begins.

1773- Benjamin Levy is the first Jew to settle permanently in Baltimore. Levy opens a store on Market Street. He sells wines, spices, corks, tea, coffee, chocolate, buckets and pails, salmon, beef, blankets, rugs, hats, and umbrellas. The ad he places in the *Maryland Journal and Advertiser* is the largest ad in the paper.

1774- In response to hefty taxes levied against tea, Samuel Adams and Paul Revere lead a group of colonists, disguised as Native Americans, onto British ships and throw over all its tea into the Boston harbor.

1774- The tea-laden ship, *Peggy Stewart*, is burned in Annapolis harbor.

July 4, 1776- The Continental Congress issues the Declaration of Independence. Four Marylanders sign the Declaration of Independence.

1776- The Maryland State Constitution is ratified. Article 33 of the Maryland State Constitution grants freedom of worship to all Christians. This ends Catholic oppression in Maryland. The Maryland State Constitution prohibits Jews and other non-Christians from holding public office.

1780- Widowed Shinah Solomon Etting moves her family to Baltimore from Pennsylvania and opens a boardinghouse “for gentleman.”

1781- The British surrender at the Battle of Yorktown.

1783- Annapolis becomes the temporary capital of the United States of America. Annapolis serves as the nation’s capital until August 1784.

1784- Congress ratifies the Treaty of Paris in the Maryland State House in Annapolis. The treaty establishes peace between England and America, officially recognizing American independence.

1784 – Judith Cohen moves her family to Baltimore from Virginia because Maryland colleges are open to students of all religious backgrounds.

1788- Maryland becomes the seventh state to ratify the United States Constitution.

1789- The United States Constitution is accepted by all states in the United States.

1791- The Bill of Rights is ratified by the United States. The Bill of Rights guarantees all Americans freedom of speech and freedom of religion.

1791- Maryland donates land for the establishment of nation's capital, Washington D.C.

1797- Solomon Etting, a Baltimore Jew, petitions the Maryland State Legislature to abolish the requirement of an oath of faith in Christianity to practice law, become a commissioned officer, or hold public office in Maryland. His bid fails.

1798 - The Baltimore Independent Blues Company elects Lt. Reuben Etting as their Captain. However, the state-required Christian oath prevents his commission.

1801– President Thomas Jefferson appoints Reuben Etting as U.S. Marshall for the District of Maryland. This is the first federal appointment of a Jew.

1812- America fights the British to assert its navigation rights in the War of 1812

1814- The British burn Washington D.C. and then bombard Fort McHenry in the Battle of Baltimore. Several Jews fight with a militia at Fort McHenry. Francis Scott Key writes *The Star Spangled Banner* after seeing the flag of Fort McHenry flying after the Battle of Baltimore.

1818- Thomas Kennedy, a Maryland State Legislator, champions the rights of the Jews of Maryland. He introduces the first draft of the “Jew Bill”. The bill does not pass.

1826- The “Jew Bill” is passed in the Maryland State Legislature. The bill gives Jews full rights as citizens of Maryland. It does not amend the Maryland State Constitution.

1827- Two Jews, Jacob Cohen and Solomon Etting, are elected as members of the Baltimore City Council.

1829- Nidchei Yisrael (the Scattered of Israel) is the first Jewish congregation in Maryland to obtain a legal charter. It is largely a congregation of Ashkenazic Jews originating from Germany. It becomes known as Baltimore Hebrew Congregation.

1845- Nidchei Yisrael builds the first synagogue in Maryland, now known as the Lloyd Street Synagogue.

Using Primary Sources

Primary source documents provide unique opportunities for your students to explore an array of historical topics from a unique perspective. While textbooks provide second-hand information about a particular period in time, primary source documents share eyewitness accounts of a specific event by participants who often have first-hand knowledge of what transpired.

This kit includes several reproduced primary and secondary sources about Maryland Jewish life in the colonial and federal period.

Primary Source – material that is contemporary to the time period in question. It can take the form of a letter, journal entry, newspaper article, map, tape recording, photograph, or manuscript. A document created by an individual who actually saw or participated in an event often shares that individual's impressions of what took place. Other forms of primary source materials include legal documents, such as citizenship papers, passports, and ship manifests. While these kinds of documents are accounts of an event, they were created during the time period and can help us construct what life was like at that time.

Secondary Source – a document created by someone who was not present when the event took place. Secondary sources often provide an analysis of a primary source.

As you introduce primary source materials to your students, ask them the following basic questions:

- What type of source are you examining?
- When was it created?
- Who created it?
- Did this person have first-hand knowledge of the event, or did he or she record what others saw or heard?
- Why do you think it was created? What is its purpose?
- Are there any distinguishing marks or features on it (corrections, notes in margins, etc.)?
- What can we tell about the person who created this source by reading it?
- What does it tell us about the time period that is being studied?
- Is this source meant to be public or private? How can you tell?

Students should also be asked to give their opinions about the validity of the document:

- Is this source an accurate representation of the time period in question? Why or why not?
- Should one person's opinions about a time period be accepted as the one true version of what happened?
- What are some things that could lead a person to write what is recorded in this source?

- Are there any questions left unanswered by this source?
- If you could ask the author any questions, what would they be?

To assist you, we have included a document analysis worksheet entitled, *Unlocking History's Secrets*, which helps students understand the basics of any document. This worksheet is included in each lesson plan.

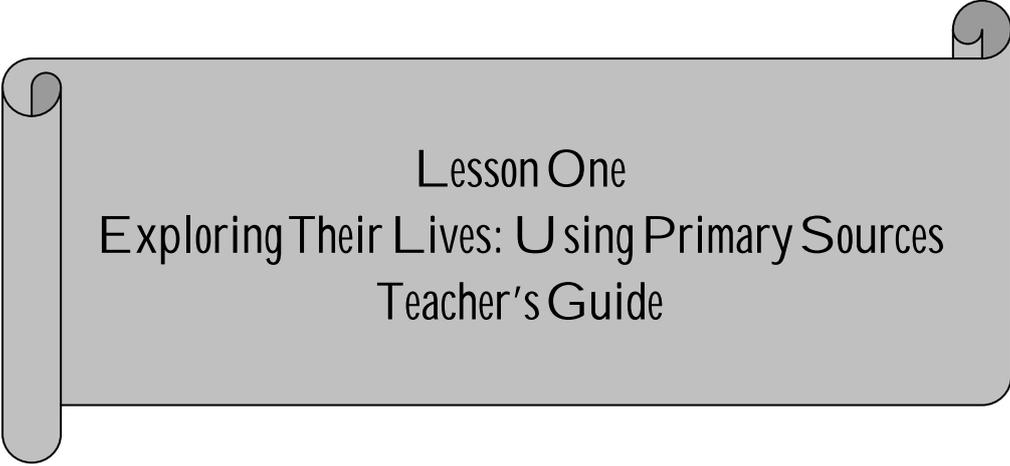
After completing this kit, you may wish to bring your class to the Jewish Museum of Maryland to explore primary and secondary source documents in the archives.

Other topics that are explored in the archives of the Jewish Museum of Maryland include:

- Early history of Jews in Maryland – The Jew Bill
- Papers belonging to prominent Maryland Jews – Henrietta Szold, Aaron Friedenwald, and others
- Immigration history – ship manifests, naturalization papers
- Genealogy – family research sources
- Jewish military involvement
- Zionism – Henrietta Szold papers, Harry Greenstein papers

Web sites that explore using primary sources in the classroom:

- www.nara.gov – National Archives site, reproduction of documents, lesson plans
- www.ohiohistory.org/resource/teachers/primary.html – Ohio Historical Society, lesson plans
- <http://memory.loc.gov/> - American Memory Collection – lesson plans on using primary sources and immigration history
- <http://fisher.lib.virginia.edu/census/> - Census browser
- <http://scriptorium.lib.duke.edu/scriptorium/about.html> – Digital Scriptorium, Duke University
- <http://www.archives.state.al.us/teacher/psources.shtml> – Alabama Department of Archives and History
- www.loc.gov – Library of Congress



Lesson One
Exploring Their Lives: Using Primary Sources
Teacher's Guide

Materials Needed for this Lesson:

Included in this Kit:

1. Primary Source Reproductions for each station
2. *Exploring Their Lives Newspaper* to make copies of for each student
3. *Unlocking History's Secrets* worksheets to make copies of for each student
4. General instructions for each station
5. Background information for the teacher
6. Ink brayer and board for Station #1
7. Game board and pieces for Station #2
8. Ink bottle for Station #3

Not Included:

1. Art supplies for each station:
 - Newspapers
 - Paint or ink
 - Styrofoam trays (can also use Styrofoam plates.)
 - Scissors
 - Pencils
 - Construction Paper
 - Unwrapped crayon
 - Straws
 - Paper
 - Paper towel
 - Chair
 - Student to model
 - Lamp for making shadow of model's head
 - Large sheets of black paper
 - Tape
 - White crayons
 - Gluesticks
 - Other construction paper

Exploring Their Lives: Using Primary Sources Teacher's Guide

Overview:

This section will focus on teaching students how to distinguish between primary and secondary sources and how to interpret them. Students will learn about different types of primary source documents and the information they provide about specific historical time period, individuals, and events.

Primary Source Reproductions:

- American and Daily Advertiser, 1800
- Will of Henry Lazarus, 1778
- Penmanship Book, Israel Cohen, 1827
- Cohen Family Silhouette, 1840

Student Materials:

- Everyday Life Newspaper
- Unlocking History's Secrets
- Station Sheet #1: Class Newspaper
- Station Sheet #2: Are We There Yet?
- Station Sheet #3: Quill Pens
- Station Sheet #4: Silhouettes

Supplemental Materials:

- Background Information
- Biography of Henry Lazarus
- Biography of Etting and Cohen Families
- Suggested Activities

Lesson Plan Preparation:

1. Review all supplementary material.
2. Set the class up into four stations following the instructions on each **Station Sheet**.
3. Make copies of the *Maryland Advertiser* for each student to review. ***Please note that this is a fictional newspaper.** Spend a few minutes discussing what topics the newspaper is addressing and answering any questions students may have.
4. Each group will spend 10 minutes at each station. They will first use the **Unlocking History's Secret** worksheet to explore that station's primary source reproduction. Afterwards, they will follow the instructions to either make a craft or participate in an engaging activity related to the primary source reproduction.
5. After ten minutes, each group will move to the next station.
6. Review with students what they have learned from each station and answer questions.

The Maryland Advertiser

Baltimore

All the News Under Your Nose, Since 1632

One Pence

Paving Our Way: the Jews of Early Maryland

Maryland - Imagine living in Maryland in the late 1700s. Your state is a part of a brand new country called America. There is an amazing document called the Constitution giving you all sorts of freedoms. You could even become president of this new nation! However, because you are living in Maryland, many of these freedoms have been restricted. Why? Because you are Jewish. You realize this is not fair, and you decide to do something.

To help you understand Jewish life in early Maryland, you have the Maryland Advertiser, a newspaper with articles about important issues of the day, advertisements from real stores, factoids about early Maryland life, editorials, and more. You'll take on the role of reporter, trying to find out more about Jewish Maryland life in the 17th-19th centuries. You'll investigate the facts, as well as write articles and letters to the editor.

One way to find out about early Maryland Jewish life is to meet the people who lived during these times. You can meet them through the documents they've left behind: letters, articles, wills, and other items. You'll learn how to unlock a document's hidden mysteries. You'll reenact court dramas. These people were pioneers who paved the way for the large and organized Jewish communities across Maryland today, in the 21st century.

In the end, you'll think about what you can do for future generations. What stories will you tell? What documents will you leave behind? What actions can you do to make your world a better place?

Advertisement Section Advertisements can tell us a lot about a place and time. Compare ads from 1800 to those today. What did people sell back then? How about today? Pg 19

Growing Up, Maryland Style

What would it be like to go to class without electricity, school buses, or running water? Check out the 1827 penmanship book of 8-year-old Israel Cohen to get a glimpse of early school life. Can you write like Israel? Pg 25

This is Hard to Read!

Important Guidelines for Interpreting Old Documents

- Ø In many old documents, the letter "f" is often used where there should be an "s."
- Ø Many people used abbreviations to save time and paper. When you come across an abbreviation, read it slowly and use contextual clues to guess what it should be.
- Ø Many people didn't know how to write and would mark their name with an "X," instead of a signature.
- Ø Because dictionaries were not common, most people spelled phonetically. This means they spelled words as they sounded, not always correctly. Try sounding out words that you don't know.
- Ø Have you ever noticed that a newspaper left out for a week starts to yellow? This is from its high acid content. Many old documents were printed on a different kind of paper today, which is why they don't yellow as quickly. They were made from "rag" paper, which is a mixture of boiled down cloths. Rag paper has almost no acid content. Today's papers are often made from wood pulp, which has a high acid content.
- Ø To preserve papers, you need to keep them away from light, heat, and humidity.
- Ø Printers didn't have computers or typewriters in the 1700s! How did they type? Every letter of a page had its own printing block and was set by hand. A page full of type could weigh over 50 pounds!
- Ø Two hundred years ago, most printers only produced about 200-500 newspapers a day. Printers would have to set each and every page. Then, they could only print on one side of the paper and had to wait until it dried to print on the other side.

Station #1

Unlocking History's Secrets

American and Daily Advertiser, 1800

Physical Qualities of the Document (check one or more):

- | | |
|--|---|
| <input type="checkbox"/> Handwritten | <input type="checkbox"/> Private |
| <input type="checkbox"/> Typed | <input type="checkbox"/> Marginal Notes |
| <input type="checkbox"/> Stamps or seals | <input type="checkbox"/> Rips, tears, or stains |
| <input type="checkbox"/> Public | <input type="checkbox"/> Other _____ |

Helpful Hint: Use your *Maryland Advertiser* to help decipher the newspaper's print.

1. Locate the advertisement for the Jewish distiller, Mordecai M. Mordecai. What is a distiller? What is he selling?
2. Find the advertisement for the Jewish importer, Reuben Etting. What is he selling?
3. What are people selling in the other ads? What does this tell you about how different life was in 1800?
4. What are brigs and schooners? Name one of each.
5. How many ads focus on slavery? Does this surprise you?

Station #1

Hot Off the Press!

Each student will become a printer and create his or her own front page of a newspaper through a simple printmaking technique.

Supplies

- Newspapers
- Paint or ink
- Styrofoam trays (can also use Styrofoam plates.)
- Scissors
- Pencils
- Construction Paper
- Unwrapped crayon
- Soft rubber brayers (included in the kit)
- Cutting board to roll the ink out on (included in the kit)



Directions

1. Cover area with newspaper for easy clean-up.
2. Cut the edges off of the trays for a flat surface to work on.
3. Draw the front page of the newspaper onto the tray using a pencil.
Remember, the printed image will appear in reverse!
4. Place a small amount of ink on the cutting board.
5. Roll both ways to allow the roller to evenly pick up the ink. Roll until the ink comes up in little "points" or until it makes a "sticky" sound.
6. Roll away from yourself slowly - to pick up ink.
7. Roll toward yourself quickly - to remove excess ink.
8. Once the roller is "inked", roll onto the styrofoam plate. You probably have to go through this process several times before enough ink is placed on the plate.
9. Once the styrofoam plate is "inked", place construction paper on top and using an unwrapped crayon, rub lightly over the surface of the paper.
10. Remove paper and set aside to dry.

Station #2

Unlocking History's Secrets

Will of Henry Lazarus, 1787

Physical Qualities of the Document (check one or more):

- | | |
|--|---|
| <input type="checkbox"/> Handwritten | <input type="checkbox"/> Private |
| <input type="checkbox"/> Typed | <input type="checkbox"/> Marginal Notes |
| <input type="checkbox"/> Stamps or seals | <input type="checkbox"/> Rips, tears, or stains |
| <input type="checkbox"/> Public | <input type="checkbox"/> Other _____ |

1. Try reading the first two lines of the will. What does it say? Is it easy or difficult to read?

2. Look at the second page of the will and find Henry Lazarus's signature. In what languages does Henry Lazarus sign his name? What do you think this means?

3. This will was written in 1787. Henry Lazarus died the following year. Did Henry Lazarus get to see the end of the Revolutionary War? What year did it end?

4. What would you ask Henry Lazarus about his life?

Station #2

Are We There Yet?

Introduction

The year is 1780, and you and your family live in Frederick, Maryland on the edge of the wild frontier. There are few Jews in the area, hardly enough for a *minyan*. It is almost time for the High Holidays, and the nearest Jewish community is in Lancaster, PA, a solid 89 miles away. There are no interstates or cars to get you to Lancaster. There are no highway signs to direct you. There won't even be a stagecoach running there until 1799, and even then the journey will take a day and a half. All you have is your wagon, your horse, and your family. Oh, and by the way, there's a war going on...

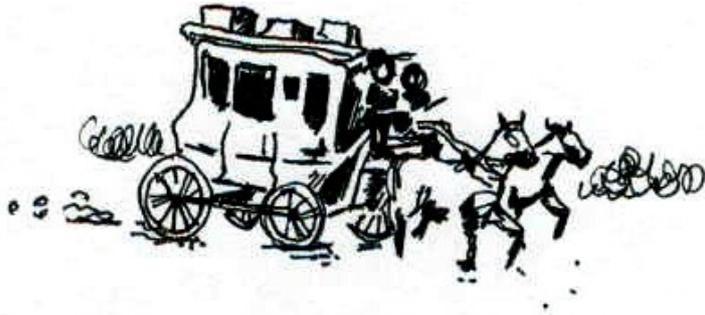
Instructions

Lay out the *Are We There Yet?* board game. Each player selects a family and chooses a wagon to place in Frederick. Each player rolls the dice, and whoever has the highest number goes first. Roll the dice and go the specified number of spaces. Follow the instructions on the space. If it tells you to draw one or more card(s), pick up the card(s) and follow its instructions. If the space tells you to draw a card and give to another person, then that person must follow the card's instructions. Whoever gets to Lancaster first wins.

Families:

These are names of actual Jewish families who lived in Fredericktown during the eighteenth century. Each player chooses one family and uses the same colored game piece to play the game with.

- Lazarus Family (Blue)
- Levy Family (Green)
- Cohan Family (Red)
- Frank Family (Yellow)
- Bush Family (Purple)



Station #3

Making Quill Pens

Use the **Unlocking History's Secrets: Penmanship Book** to explore the **penmanship book of Israel Cohen, 1827**. Israel was just eight years old when he created this book. When he finished, he gave it to his grandfather.

After finishing with the penmanship book, get ready to make your own quill pens and try to write like Israel!

Supplies

- Straws
- Scissors
- Paper
- Ink
- Paper towel



Directions

1. Flatten one end of the straw between your thumb and index finger.
2. Cut the flattened end at an angle.
3. Cut a small slit into the tip.
4. Dab tip into ink and dab excess on a paper towel
5. Try writing on paper like Israel.

Is it easy or difficult? How many times do you have to re-dip your pen into the ink? Try writing on different types of paper to see what effects you can achieve.

Note: This exercise may be difficult for students who are left-handed. For a long time, it was common practice to attempt teaching left-handed students to write with their right hands. Everyone should attempt using the pen with their other hand.

Station #4

Unlocking History's Secrets

Cohen Silhouette, 1840

Physical Qualities of the Document (check one or more):

- | | |
|--|---|
| <input type="checkbox"/> Black and White | <input type="checkbox"/> Realistic |
| <input type="checkbox"/> Color | <input type="checkbox"/> Stained, ripped, or torn |
| <input type="checkbox"/> Printed | <input type="checkbox"/> Writing |
| <input type="checkbox"/> Hand-made | <input type="checkbox"/> Other_____ |

1. What is going on in this picture?
2. What is the little girl holding?
3. What is the setting for this silhouette?
4. Before photography became standard, silhouettes were an easy way to have a portrait made. How is this silhouette like a photograph?
5. How is it different?

Station #4

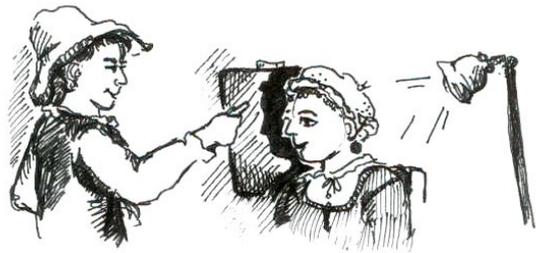
Silhouettes

Use the **Unlocking History's Secrets, Cohen Silhouette** to explore a popular art form. In a time before photography, silhouettes were a quick and easy way to have your portrait made and given to friends and family.

After finishing with the **Unlocking History's Secrets, Cohen Silhouette**, get ready to make your own silhouettes.

Supplies

- Chair
- Student to model
- Lamp to make shadow of model's head
- Large sheets of black paper
- Scissors
- Tape
- White crayons
- Gluesticks
- Other construction paper



Directions

1. Have the model sit sideways on a chair.
2. Set up the lamp to shine on the model. Check that you can clearly see the model's shadow of his or her profile. Adjust the lamp to get a good shadow.
3. Tape black construction paper on the wall so that it covers the model's shadow.
4. Use the white crayon to slowly trace the outline of the model's head.
5. When done tracing, cut out the silhouette and gluestick it to another piece of construction paper. Have the model sign his or her name to the portrait.

Note: An alternative process would be to use black contact paper. Tape to wall as in step #3. Trace the outline of the model's head with the white crayon. When done tracing, cut out the silhouette, remove the backing, and attach to another piece of construction paper.

Supplemental Material

Background Information:

While Philadelphia and New York have had established Jewish communities since the early 18th century, Maryland's Jewish community did not flourish until the mid-19th century. Shearith Israel in New York was established in 1654 and Touro Synagogue in Rhode Island was built in 1763, but Maryland did not have a chartered Jewish congregation until 1829 or its first synagogue building until 1845. This section explores the pioneers of the Maryland Jewish community and how they laid the foundation for its thriving Jewish communities today.

Maryland was founded in 1634 when the English ships, the *Ark* and the *Dove*, landed at St. Mary's City. This became the fourth permanent English settlement in America. After 1649, with the passage of the Toleration Act, there are records of the first known Jew in Maryland, Jacob Lumbrozo. He and the Toleration Act will be explored in detail in another section of this kit. Many of the first Jews to Maryland came as British convicts, who became indentured servants and served their sentence in America. Upon completing their service, they were given land to start new lives here.

Before Baltimore grew in prominence during the Revolutionary War, most colonial Jews in Maryland settled in Annapolis and Fredericktown (today known as Frederick). Isaac Navarro, a Sephardic Jew, opened a chocolate and snuff business in Annapolis, Maryland. In 1748-9, he placed ads in the *Maryland Gazette*. In 1762, Moses Mordecai began a business in Annapolis. He sold general goods, such as buttons, needles, shoe buckles, and tobacco. Included in this kit is a case study on Henry Lazarus, a prominent businessman in Fredericktown. He and Levi Cohan established one of the first businesses in Fredericktown, Henry Lazarus and Company. The first Jew to settle permanently in Baltimore, Benjamin Levy, also first lived in Fredericktown. After moving to Baltimore, he opened a store in 1773 on Market Street. The ad he placed in the *Maryland Journal and Advertiser* is the largest in the paper. It was difficult for these early pioneers to establish a formal Jewish community in Maryland, and they were forced to travel miles to Lancaster and York, Pennsylvania and sometimes even further for synagogues, *mohels*, and Jewish cemeteries. The first trained *shochet*, or kosher slaughterer, Solomon Etting, did not arrive in Maryland until the end of the 18th century.

During the 1700s, Maryland's economy shifted from an agricultural base to one based on trade through its seaports. Enclosed is a biography Shinah Solomon Etting, who moved her entire family to Baltimore, where she knew no one but came for the opportunities the growing city provided. There are also shorter biographies of her children and another early prominent Jewish family, the Cohens.

Following the 1774 burning of the tea-laden ship, *Peggy Stewart*, in Annapolis, anti-English sentiment flourished in Maryland. As the Revolutionary War was underway, Baltimore replaced Annapolis as the state's commercial center. Since its seaport was not attacked, Baltimore became invaluable in the fight against England. Many Baltimore

merchants helped fund the rebels, including Jews such as Jacob Hart and Benjamin Levy. In Frederick County, Henry and Sampson Levy signed documents against the British. During the War of 1812, several Jews fought alongside other Marylanders. Kosher food was even provided for these Jews at Fort McHenry

In 1830, the first official congregation, Nidchei Yisroel (the Scattered of Israel), was chartered in Baltimore. Its charter signified the formation of a Jewish community in Maryland. Known today as Baltimore Hebrew Congregation, it dedicated the first synagogue in Maryland in 1845 and brought the first ordained rabbi into America, Rabbi Abraham Rice of Bavaria.

Supplemental Material

Biography of Henry Lazarus

Henry Lazarus earned his place in history as an important Jewish businessman and town leader in Fredericktown (present day Frederick), Maryland in the latter half of the eighteenth century.

There is little information about Henry Lazarus's life before he moved to Fredericktown. It seems that he started out in New York and from there went on to Lancaster. From Lancaster, he moved to the Fredericktown area hoping to make a living as a merchant in this newly developing area. There is no evidence of Lazarus having had a family of his own.

Lazarus began his dry goods business in the Fredericktown area in 1742 with his partner, Levi Cohan, even before Fredericktown was officially established in 1745. Lazarus and Cohan sold their general merchandise goods to the farmers of the area. They called their business Henry Lazarus and Company. The two were successful, and their business continued at least until 1778. In 1773, Lazarus bought a new home and a new store in Fredericktown.

In addition to his business activities, Lazarus was apparently an active and respected citizen. His experiences show Fredericktown to be quite liberal and open in its attitude toward its Jews. On more than one occasion, Lazarus even exercised his right to take others to court. His business partner, Levi Cohan, also became involved in local civic matters. In 1760, Cohan served on the board supervising the town lottery to raise money for a fire engine. Eight years later, Cohan again served as a manager to oversee the Fredericktown lottery, this time to raise funds for the town market place.

In 1753, Henry Lazarus became a naturalized citizen of the British colonies. When the Fredericktown army was organized during the French and Indian War, Henry Lazarus and his brother, Sampson, both served for thirty-four days in Captain Peter Butler's Company.

In the early 1760s, Henry and Sampson Lazarus were given the important position of overseeing the maintenance of the roads of Fredericktown.

Henry Lazarus died in Fredericktown in 1779.

Supplemental Material

Biography of the Etting and Cohen Families

Shinah Solomon Etting - Raised in Pennsylvania, Shinah Solomon Etting was one of the founding members of Baltimore's Jewish community. Etting was born in Lancaster in 1744, where a sizeable Jewish population had developed. Her father, Joseph Solomon, was originally a London merchant who became a wealthy tradesman in America. Her mother was Bilah (Cohen) Solomon. Etting was only 14 years old when she married Elijah Etting, a German immigrant who was 20 years older. They moved to York, Pennsylvania, and lived there for 20 years, where they had eight children. Elijah prospered as a trader with Native Americans.

Captain Alexander Grayson wrote in his memoirs, "Those who have known York... can not fail to recollect the sprightly and engaging Mrs. E. [Mrs. Elijah Etting], the life of all gaiety that could be mustered in the village; always in spirits, full of frolic and glee, and possessing the talent of singing agreeably, she was an indispensable ingredient in the little parties of pleasure...The master of the house [Elijah Etting], though much less brilliant than the mistress of the house, was always good humored and kind; and as they kept a small store, I repaid as well as I could the hospitality of a frequent dish or tea, by purchasing there what articles I wanted."

In 1778, Elijah died suddenly at the age of 54. Two years later, Shinah, only 36 and with eight children between the ages of 2 and 16, decided to move her family to Baltimore. While there was no formal Jewish community in Baltimore, it was a growing seaport with better educational opportunities for her children. She opened a boardinghouse "for gentleman" at Baltimore and Calvert Streets. Three of her brothers, Isaac, Levi, and Meyer Solomon, soon joined her in Maryland.

The Ettings were a religious family. Since there were no synagogues in Maryland, all religious services, holidays, and ceremonies, such as weddings, were held at home. In her portrait by Charles Peale Polk, Shinah Etting wears a *sheitel*, or a wig, as is traditional for married Jewish women. Shinah Etting, who died in 1822 at the age of 78, is buried in the family cemetery on North Avenue.

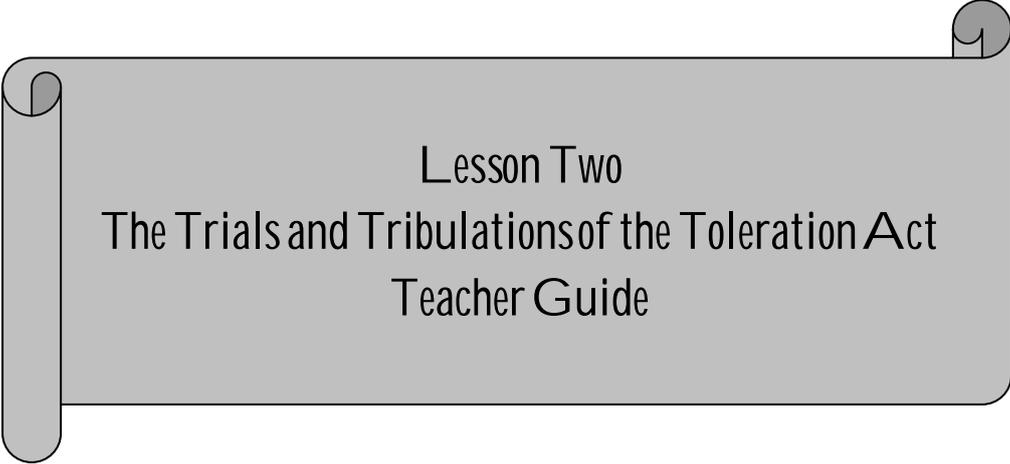
Reuben Etting – The eldest son of Shinah Solomon Etting and Elijah Etting. Reuben fought in the Revolutionary War. Though the state constitution prevented him from becoming a commissioned officer in the military, Reuben was able to serve in several independent companies, or militias. He served in Captain Sterrett's Independent Company and was a Lieutenant in the Fifth Regiment, Maryland Militia. Following the war, he received a commission as the first Captain of the Baltimore Independent Blues. However, because of a required Christian oath, he was unable to accept. In 1801, President Thomas Jefferson appointed Reuben U.S. Marshall for the District of Maryland. Reuben married Frances Gratz and had eight children.

Judith Cohen – In 1784, the Cohen family matriarch, Judith Cohen, brought her one daughter and six sons from Richmond, Virginia, after her husband, Israel I. Cohen, died. Cohen uprooted her family because Maryland colleges were open to students of all religious backgrounds.

Jacob Cohen – Son of Judith Cohen. Jacob I. Cohen worked with Solomon Etting to pass the Jew Bill, and both were elected to Baltimore City Council. He also helped develop the city school system and became director of the Baltimore & Ohio Railway. He headed one of the most reputable banking firms in the country.

Dr. Joshua Cohen – Son of Judith Cohen. Dr. Joshua Cohen was one of the first ear specialists in the country, became a professor of geology and mineralogy at the University of Maryland, a founder of Hebrew Hospital in Baltimore (a forerunner to Sinai Hospital), and developed a large Hebrew library.

Kitty and Benjamin Cohen – Kitty was granddaughter of Shinah Solomon Etting and Benjamin was son of Judith Cohen. In 1819, Kitty, married Benjamin I. Cohen, a banker and founder of the Baltimore Stock Exchange. Their marriage merged the two families.



Lesson Two

The Trials and Tribulations of the Toleration Act

Teacher Guide

Materials Needed for this Lesson:

Included in the Kit:

1. Primary Source reproductions
2. *Toleration Act Newspaper* to make copies of for each student
3. *Unlocking History's Secrets* worksheets to make copies of for each student
4. General instructions for each station
5. *Courtroom Drama* to make copies of for eight students
6. Name badges for eight students in *Courtroom Drama*
7. Follow-up discussion questions
8. Background information for the teacher
9. Suggested activities
10. Toleration Act transcription

The Trials and Tribulations of the Toleration Act Teacher Guide

Overview:

In this section, students will learn about the **Toleration Act**, officially known as *An Act Concerning Religion*, written in 1649. They will examine primary sources, including legislative documents and court proceedings, to uncover the beginning of the story of religious tolerance in Maryland. Students will learn how to critically interpret documents. Key figures, including Dr. Jacob Lumbrozo, will be introduced.

Primary Source Reproductions

- Toleration Act, 1649
- Provincial Court Proceedings, 1658

Student Materials

- Toleration Act Newspaper
- Unlocking Hidden Secrets
- Courtroom Role Play
- Role Play Discussion Questions

Supplemental Materials

- Background Information
- Biography of Dr. Jacob Lumbrozo
- Suggested Activities
- Toleration Act Transcription

Lesson Plan:

1. Teachers will review the background information and biography of Dr. Jacob Lumbrozo.
2. Students will read the **Toleration Act Newspaper**. ***Please note that this is not an authentic source but rather a fictional document based on fact.**
3. Students will analyze the Toleration Act and Provincial Court Proceedings using the **Document Analysis Worksheet**. Each student should receive a photocopy of the Toleration Act, Provincial Court Proceedings, and Worksheet.
4. Students will act out the **Toleration Act Courtroom Drama**. ***Please note that this is not an authentic source but rather a fictional document based on fact.**
5. Teacher will then lead a discussion and any suggested activities.

Note to Teachers:

Before beginning the lesson plan, review with students the goals of the project (see **Student Introduction**). Please remind students at the start of each lesson to use care when handling all objects, documents, and photographs.

The Maryland Advertiser

St. Mary's City

All the News Under Your Nose, Since 1632

One Pence

A Celebration of Toleration

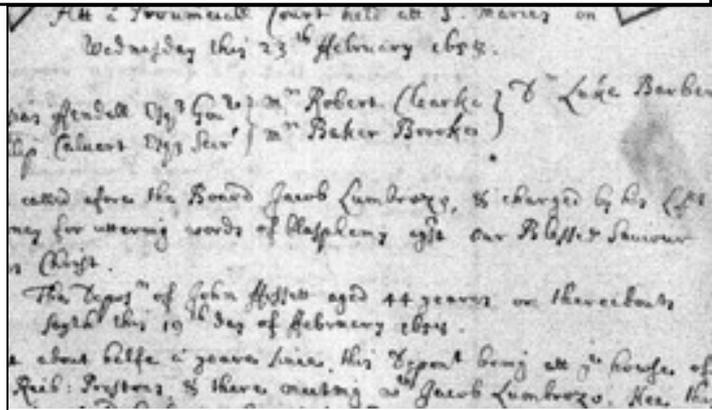
St. Mary's City, 1649 – Times are difficult in Maryland. Crops are infested with worms, winter's long and rough, there's a civil war in England, and people are getting anxious. They came to Maryland for a better life, and so far, they haven't found it. Things have gotten so bad that they are making fun of each other's beliefs!

Well, the legislature decided to put an end to that. They just passed a brand-new law making it illegal to bother anyone because of his or her religious beliefs. This law is officially known as An Act Concerning Religion, but we all call it the Toleration Act. Toleration means respecting the beliefs of others –even if they are different from your own.

If you don't obey the law, the punishments are pretty strict. Paying heavy fines is the lightest consequence. You could be publicly whipped or put in jail until the person you offended decided to let you out! Keep breaking the law and you could face the ultimate punishment –death! That's how seriously the legislature takes this new law.

The law only covers Christians. In Maryland today, no other religions are practiced. This might present a problem as time goes on, but for right now, people are being more respectful of each other.

Inside The Maryland Advertiser: It's 1645, and almost 600 settlers have made their home in Maryland! Plantations are jumping up all over the Patuxent and Potomac Rivers, not to mention across the Chesapeake Bay. Better come quick before land runs out!. Page 16



Detail of the Provincial Court Proceedings, 1658, MSA

Trial of the Century!

Did Dr. Jacob Lumbrozo Play Fair?

Calvert County, 1658- The most riveting trial in the new world is happening here in Maryland! Several people have accused Dr. Jacob Lumbrozo of disrespecting their religious beliefs. Dr. Lumbrozo says that it's the opposite and that they just don't understand what it is like being the only Jew for hundreds of miles! Who is right? Who is wrong?

We caught up with Dr. Lumbrozo, who had this to say, "John Fossett, Richard Preston, and others asked me what I believed, and I answered truthfully. I am sorry they did not like what I had to say."

This is the first trial to test Maryland's world famous Toleration Act. We will keep you updated as we find out more.

Weather Forecast: Hot in the summer, and air conditioning won't be invented for over two hundred years! The winter isn't any better since there's little food, and no one has created a grocery store yet.

Agricultural Forecast: The tobacco crops are infested with worms, and people have yet to discover how bad tobacco is for their health. They use it as currency, painkiller, digestive aid, and for almost everything else!

Unlocking History's Secrets

What is the Title of Document?

Who is the Author?

What is the Document's date?

What Type of Document is it? (Check one)

- | | |
|---|--|
| <input type="checkbox"/> Advertisement | <input type="checkbox"/> Newspaper |
| <input type="checkbox"/> Will | <input type="checkbox"/> Map |
| <input type="checkbox"/> Legislative Document | <input type="checkbox"/> Court Proceedings |
| <input type="checkbox"/> Letter | <input type="checkbox"/> Other _____ |

What are the Physical Qualities of the Document? (check one or more)

- | | |
|--|---|
| <input type="checkbox"/> Handwritten | <input type="checkbox"/> Marginal notes |
| <input type="checkbox"/> Typed | <input type="checkbox"/> Rips, tears, or stains |
| <input type="checkbox"/> Stamps or seals | <input type="checkbox"/> Other _____ |

1. Why was this document written?

2. Who was this document written for?

3. Why do you think this document was saved?

4. Write a question to the document's author:

Courtroom Drama

Disclaimer: This is a fictional account based upon the Maryland Provincial Court Proceedings of 1658. However, the people named in this drama did exist.

For 8 students

Materials

- Nametags

Characters

- Governor Josiah Fendel (the Judge)
- Sheriff
- Lawyer
- Dr. Jacob Lumbrozo
- John Fossett
- Richard Preston
- Josias Cole
- Henry Coursey

Each actor/actress wears a nametag with his/her character's name. Everyone is sitting down except whoever is supposed to speak. The Judge sits at the front. Henry Coursey pretends to keep notes on everything that is said.

Gov. Josiah Fendel: Order! Order! Order in my courtroom! Sheriff, would you please explain why we are here today?

Sheriff: We are called here today, this 23rd of February 1658, in St. Mary's City because of Dr. Jacob Lumbrozo. I have arrested him because he said hurtful things about another person's religion. The Toleration Act is a law that says you must be respectful of other people's religious beliefs.

Gov. Josiah Fendel: Alright, let's get to the bottom of this. Lawyer, please call your first witness.

Lawyer: I call John Fossett to the stand. Mr. Fossett, will you tell us what happened?

John Fossett: Yes. About six months ago, I was at Richard Preston's house. Dr. Jacob Lumbrozo was there too. We got into an argument about religion. I am Christian, and he is Jewish. We believe different things, and I don't think Dr. Lumbrozo was respectful of my beliefs.

Lawyer: Thank you, Mr. Fossett.

Gov. Josiah Fendel: Lawyer, please call your next witness.

Lawyer: I call Richard Preston to the stand. Mr. Preston, will you tell your side of the story?

Richard Preston: Yes. Last June or July, I was with Dr. Lumbrozo and Josias Cole. They also got into an argument about religion. Both of them believe different things.

Lawyer: Is this true, Mr. Josias Cole?

Josias Cole: Yes, it is. I am also a Christian, and Dr. Lumbrozo is Jewish. I think my beliefs are correct, and he disagrees. That is why we argued.

Gov. Josiah Fendel: Dr. Jacob Lumbrozo, what do you have to say?

Dr. Jacob Lumbrozo: It is true that we believe different things. However, I was not disrespectful of Mr. Fossett's or Mr. Cole's beliefs. I said nothing mean about their beliefs. They explained what they believed, and I explained what I believed.

Gov. Josiah Fendel: Henry Coursey, are you keeping notes on all of this?

Henry Coursey: Yes, Judge. This way, some day in the future, other people can know what happened here today.

Gov. Josiah Fendel: Very good. Let me think about what everyone has said, and I will decide what to do then. Until then, we will have to keep Dr. Lumbrozo in jail. I will make my decision at the next Provincial Court session.

Sheriff: This trial will now adjourn. Everyone may go.

Teacher Resource Sheet

Toleration Act Courtroom Drama

Follow-up Discussion

The following are discussion questions to help students absorb what they have learned through the courtroom drama. Remind them to refer to their newspaper and Unlocking History's Secrets worksheet. You may want to write the questions and answers on a board.

1. What is the Toleration Act? What is its purpose?
2. This drama is based around a particular conflict. What is the conflict?
3. How could the characters resolve their conflict peacefully?
4. What would you say if you were the judge?
5. If the Toleration Act were still in effect today, how it would affect our lives?
6. What do you think happened to Dr. Jacob Lumbrozo? Why?
7. We know that Dr. Lumbrozo was set free ten days later and never brought to trial again. Why do you think he was set free?

To answer why Dr. Lumbrozo was set free: we don't know exactly why. There are many history mysteries. There is no documentation to tell us what happened. We have some theories, but your class may have additional ones. Ask your students for their ideas.

Here are two possibilities:

- When Richard Cromwell succeeded his father, Oliver, in England, an amnesty period occurred, in which most people in jail were pardoned.
- Lumbrozo was a doctor, and the community's need for his services may have been important enough to justify his release.

Ask students to vote as to which of the ideas presented is most likely the correct explanation.

Supplemental Material

Background Information:

Maryland's nickname, the "Free State," is due in large part to a legislative document passed in St. Mary's City in 1649. The Toleration Act, officially known as the Act Concerning Religion, made it illegal to "trouble or molest" anyone because of his or her religious beliefs. However, this freedom of religion only applied to Christians. Maryland, founded as a Catholic safe haven, was attempting to quell rising tension between Catholics and Protestants. At the time of Maryland's establishment as an English colony, England was in the final stages of a civil war, and in 1649, the king of England, Charles I, was executed. Oliver Cromwell, a Puritan, became the ruler of England. The Toleration Act was a way of keeping this violence out of Maryland. If a person publicly criticized another's religious beliefs, heavy fines were imposed. If the fine could not be paid, the guilty individuals were to be "publicly whipt and imprisoned without bail" until "he, she, or they shall satisfy the party so offended or grieved by such reproachful language." While the Toleration Act specified that denying the divinity of Christ to be punishable by death, the Act only targeted those who openly repudiated Christian beliefs. The main objective was to stabilize relations between Catholics and Protestants. This early form of the separation of church and state was considered to be one of the greatest achievements of Cecil Calvert, Lord Baron of Baltimore, who governed Maryland.

The Toleration Act was created with the intent of including different beliefs, not of excluding any particular religion. There were virtually no Jews living in Maryland when the Act was passed and thus, there was no consideration of its impact on Jews. The first known Jew to live in Maryland was Jacob Lumbrozo. He was also the only person to ever be prosecuted under the Toleration Act. However, he was apparently set free during an amnesty period when Oliver Cromwell died and was succeeded by his son, Richard. Further, Lumbrozo was a doctor, and the community's need for his services may have played a role in his release. With the exception of Lumbrozo, it appears that most Jews living in Maryland were not subject to religious discrimination.

Five years later in 1654, the Toleration Act was temporarily repealed. It was restored in 1661 following the death of Cromwell and the return of the monarchy in England. The Toleration Act was enacted for another thirty-one years, until 1692, when King William and Queen Mary decided to import the Anglican Church to all of the colonies. To become a citizen of Maryland, Anglican Church membership was now required. In 1715 and 1716, Protestant religious oaths were required for anyone seeking office. These oaths made it impossible for both Catholics and non-Christians to be elected to local government. In fact, over the next generation, more and more stringent laws were imposed to keep Catholics out of Maryland. There were still so few Jews in the state that their numbers did not concern the government. Only when the Revolutionary War broke out and the Constitution was ratified did the situation change. When Maryland became the seventh state, Catholic discrimination officially ended. However, it was not until the Jew Bill passed in 1826 that Jews were able to participate as full citizens of the state.

Supplemental Material

Biography of Dr. Jacob Lumbrozo

Fleeing the anti-semitism of the Spanish Inquisition in his native country, Portugal, Dr. Jacob Lumbrozo moved from country to country, living in both Amsterdam and London. His sister, Rebecca (or Riffisa), remained in Holland. In 1656, he came to Maryland not as an indentured servant but as a free immigrant. Lumbrozo was granted letters of denization [citizenship papers], allowing him to own land, as well as to vote or hold office, essentially giving him full rights as a citizen. He practiced as both a doctor and a lawyer in the colony, serving on several juries. Lumbrozo was also granted licenses to trade with Native Americans and to run a general store and inn at his house in Charles County. Like most Marylanders, he most likely grew corn and tobacco as well.

While Lumbrozo is significant as the first recorded Jew in Maryland, he is best known for being the only person to be prosecuted under the Toleration Act, which had been re-enacted around the time of his arrival. Though two depositions were given against him for blasphemy, he was never convicted. While he was imprisoned during the depositions, he was released shortly afterwards. One possible reason for his release was that a general amnesty [pardon] was announced in honor of Richard Cromwell, when he became the new Protector of England. Governor Josais Fendall pardoned “All & Every person or persons wch this Court in any Criminal Cause stood indicted Convicted or condemned to due Resyding att this time within this province.”

Ironically, Lumbrozo may have come to Maryland because of the Toleration Act and the religious acceptance it promised. Having apparently lived as a converso [convert to Catholicism who still maintained Jewish beliefs in secret] in Europe, he may have taken advantage of the opportunity to practice as an open Jew in America. Besides this incident, Lumbrozo was generally accepted as a full citizen and member of the community, as evidenced by his letters of denization and occupation. Court records show he collected debts and served as an appraiser. He even represented other tobacco farmers in court. Once, he even quoted poetry to help the case of his client, Giles Brent.

Lumbrozo became involved in several other legal battles over his relationships with women. He married his servant, Elizabeth Weale (Wild, Wiles), in 1663 to avoid scandal and litigation. Shortly before his death, Thomas Allcock accused Lumbrozo of stealing goods from his home. Lumbrozo agreed to pay Allcock 900 pounds of tobacco and return the stolen property. However in late 1665 or early 1666, Lumbrozo died before he could pay, and the administrators of his estate distributed the tobacco and goods.

His will left most all 50 acres of his home, called “Lumbrozo’s Discovery,” to Edward Richardson, a friend in London. The remainder went to Elizabeth. He also specified two 4000-pound shipments of tobacco to his sister in Holland. While the original will is lost, two copies remain, both of which are uncertain as to the name of his sister, calling her both Riffisa and Rebecca. It has been suggested that Lumbrozo may have written the name in Hebrew.

Suggested Activities:

The Toleration Act was enacted in Historic St. Mary's City, the first permanent English settlement in Maryland. You can plan a visit to Historic St. Mary's City by visiting its website at <http://www.stmaryscity.org> or calling 240.895.4979 or 240.895.4980. A copy of *...Once the Metropolis of Maryland: The History and Archaeology of Maryland's First Capital*, is included in this kit to read and review. It has a valuable section on the Toleration Act and includes many pictures of St. Mary's City.

You can also have your students look up one of the earliest maps of Maryland at the Maryland State Archive's website, <http://www.mdarchives.state.md.us/msa/homepage/html/ogilby.html>. The map is drawn on an East-West axis instead of a North-South axis. Have your students guess why it was drawn that way before looking up the answer on the website.

Another useful website about early Maryland life is <http://mdroots.thinkport.org/>. This website has several interactives, classroom resources, video clips with experts, and more.

Toleration Act Transcription

An Act Concerning Religion

September 21, 1649

Forasmuch as in a well governed and Christian Common Weath matters concerning Religion and the honor of God ought in the first place to bee taken, into serious consideracion and endeavoured to bee settled, Be it therefore ordered and enacted by the Right Honourable Cecilius Lord Baron of Baltemore absolute Lord and Proprietary of this Province with the advise and consent of this Generall Assembly:

That whatsoever person or persons within this Province and the Islands thereunto helonging shall from henceforth blaspheme God, that is Curse him, or deny our Saviour Jesus Christ to bee the sonne of God, or shall deny the holy Trinity the father sonne and holy Ghost, or the Godhead of any of the said Three persons of the Trinity or the Unity of the Godhead, or shall use or utter any reproachfull Speeches, words or language concerning the said Holy Trinity, or any of the said three persons thereof, shalbe punished with death and confiscation or forfeiture of all his or her lands and goods to the Lord Proprietary and his heires.

And bee it also Enacted by the Authority and with the advise and assent aforesaid, That whatsoever person or persons shall from henceforth use or utter any reproachfull words or Speeches concerning the blessed Virgin Mary the Mother of our Saviour or the holy Apostles or Evangelists or any of them shall in such case for the first offence forfeit to the said Lord Proprietary and his heirs Lords and Proprietaries of this Province the summe of five pound Sterling or the value thereof to be Levyed on the goods and chattells of every such person soe offending, but in case such Offender or Offenders, shall not then have goods and chattells sufficient for the satisfyeing of such forfeiture, or that the same bee not otherwise speedily satisfyed that then such Offender or Offenders shalbe publicquely whipt and bee imprisoned during the pleasure of the Lord Proprietary or the Lieutenant or cheife Governor of this Province for the time being. And that every such Offender or Offenders for every second offence shall forfeit tenne pound sterling or the value thereof to bee levyed as aforesaid, or in case such offender or Offenders shall not then have goods and chattells within this Province sufficient for that purpose then to bee publicquely and severely whipt and imprisoned as before is expressed. And that every person or persons before mentioned offending herein the third time, shall for such third Offence forfeit all his lands and Goods and bee for ever banished and expelled out of this Province.

And be it also further Enacted by the same authority advise and assent that whatsoever person or persons shall from henceforth uppon any occasion of Offence or otherwise in a reproachful manner or Way declare call or denominate any person or persons whatsoever inhabiting, residing, traffiqueing, trading or comerceing within this Province or within any the Ports, Harbors, Creeks or Havens to the same belonging an heritick, Scismatick, Idolator, puritan, Independant, Prespiterian popish prest, Jesuite, Jesuited papist,

Lutheran, Calvenist, Anabaptist, Brownist, Antinomian, Barrowist, Roundhead, Separatist, or any other name or terme in a reproachfull manner relating to matter of Religion shall for every such Offence forfeit and loose the somme of tenne shillings sterling or the value thereof to bee levyed on the goods and chattells of every such Offender and Offenders, the one half thereof to be forfeited and paid unto the person and persons of whom such reproachfull words are or shalbe spoken or uttered, and the other half thereof to the Lord Proprietary and his heires Lords and Proprietaries of this Province. But if such person or persons who shall at any time utter or speake any such reproachfull words or Language shall not have Goods or Chattells sufficient and overt within this Province to bee taken to satisfie the penalty aforesaid or that the same bee not otherwise speedily satisfied, that then the person or persons soe offending shalbe publickly whipt, and shall suffer imprisonment without baile or maineprise [bail] untill hee, shee or they respectively shall satisfy the party soe offended or greived by such reproachfull Language by asking him or her respectively forgivenes publicly for such his Offence before the Magistrate of cheife Officer or Officers of the Towne or place where such Offence shalbe given.

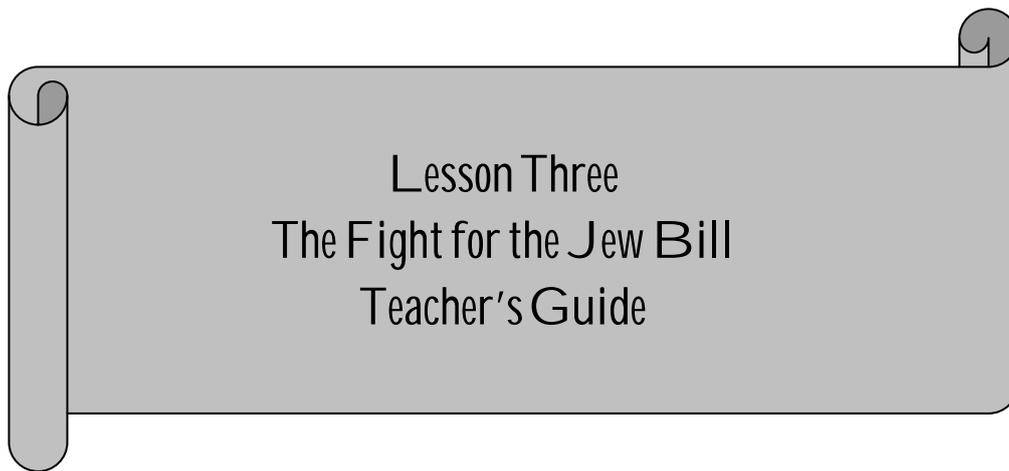
And be it further likewise Enacted by the Authority and consent aforesaid That every person and persons within this Province that shall at any time hereafter prophane the Sabbath or Lords day called Sunday by frequent swearing, drunkennes or by any uncivill or disorderly recreacion, or by working on that day when absolute necessity doth not require it shall for every such first offence forfeit 2s 6d sterling or the value thereof, and for the second offence 5s sterling or the value thereof, and for the third offence and soe for every time he shall offend in like manner afterwards 10s sterling or the value thereof. And in case such offender and offenders shall not have sufficient goods or chattells within this Province to satisfy any of the said Penalties respectively hereby imposed for prophaning the Sabbath or Lords day called Sunday as aforesaid, That in Every such case the partie soe offending shall for the first and second offence in that kinde be imprisoned till hee or shee shall publickly in open Court before the cheife Commander Judge or Magistrate, of that County Towne or precinct where such offence shalbe committed acknowledg the Scandall and offence he hath in that respect given against God and the good and civill Governement of this Province, And for the third offence and for every time after shall also bee publickly whipt.

And whereas the inforceing of the conscience in matters of Religion hath frequently fallen out to be of dangerous Consequence in those commonwealthes where it hath been practised, And for the more quiett and peaceable governement of this Province, and the better to preserve mutuall Love and amity amongst the Inhabitants thereof, Be it Therefore also by the Lord Proprietary with the advise and consent of this Assembly Ordeyned and enacted (except as in this present Act is before Declared and sett forth) that noe person or persons whatsoever within this Province, or the Islands, Ports, Harbors, Creekes, or havens thereunto belonging professing to beleive in Jesus Christ, shall from henceforth bee any waies troubled, Molested or discountenanced for or in respect of his or her religion nor in the free exercise thereof within this Province or the Islands thereunto belonging nor any way compelled to the beleife or exercise of any other Religion against his or her consent, soe as they be not unfaithfull to the Lord Proprietary,

or molest or conspire against the civill Governement established or to bee established in this Province under him or his heires. And that all and every person and persons that shall presume Contrary to this Act and the true intent and meaning thereof directly or indirectly either in person or estate willfully to wrong disturbe trouble or molest any person whatsoever within this Province professing to beleive in Jesus Christ for or in respect of his or her religion or the free exercise thereof within this Province other than is provided for in this Act that such person or persons soe offending, shalbe compelled to pay trebble damages to the party soe wronged or molested, and for every such offence shall also forfeit 20s sterling in money or the value thereof, half thereof for the use of the Lord Proprietary, and his heires Lords and Proprietaries of this Province, and the other half for the use of the party soe wronged or molested as aforesaid, Or if the partie soe offending as aforesaid shall refuse or bee unable to recompense the party soe wronged, or to satisfy such fyne or forfeiture, then such Offender shalbe severely punished by publick whipping and imprisonment during the pleasure of the Lord Proprietary, or his Lieutenant or cheife Governor of this Province for the tyme being without baile or maineprise.

And bee it further alsoe Enacted by the authority and consent aforesaid That the Sheriff or other Officer or Officers from time to time to bee appointed and authorized for that purpose, of the County Towne or precinct where every particular offence in this present Act conteyned shall happen at any time to bee committed and whereupon there is hereby a forfeiture fyne or penalty imposed shall from time to time distraine and seise the goods and estate of every such person soe offending as aforesaid against this present Act or any part thereof, and sell the same or any part thereof for the full satisfaccion of such forfeiture, fine, or penalty as aforesaid, Restoring unto the partie soe offending the Remainder or overplus of the said goods or estate after such satisfaccion soe made as aforesaid.

The freemen have assented.



Lesson Three
The Fight for the Jew Bill
Teacher's Guide

Materials Needed for this Lesson:

Included in this Kit:

1. Primary Source reproductions
2. *Jew Bill Newspaper* to make copies of for each student
3. *Unlocking History's Secrets* worksheets to make copies of for each student
4. General instructions for each station
5. *Jew Bill Jeopardy* with nine cards to pass out
6. Follow-up student bill of rights activity
7. Background information for the teacher
8. Jew Bill transcription

The Fight for the Jew Bill Teacher's Guide

Overview:

In this section, students will learn about the Jew Bill, officially known as *An Act for the Relief of the Jews in Maryland*. They will be introduced to the restrictions placed upon Maryland Jews and how they responded and instigated change. Key figures, such as Solomon Etting and Thomas Kennedy, will be introduced. Students will interpret primary sources, such as newspaper articles, letters, petitions, and speeches as well as the actual bill. They will learn the various channels available to enact change and then be instructed to organize a social action project.

Reproduced Primary Source Documents:

- Jew Bill, 1826

(Disclaimer: the reproduced image is an earlier version, created in 1819. The language changes slightly, but the overall meaning is the same)

Student Materials

- Jew Bill Newspaper
- Unlocking Hidden Secrets
- Jew Bill Jeopardy
- Student Bill of Rights

Supplemental Materials

- Background Information
- Biography of Solomon Etting
- Suggested Activities

Lesson Plan:

1. Teachers will review background information and biography of Solomon Etting
2. Students will read the **Jew Bill Newspaper**. ***Please note that this is not an authentic source but rather a fictional document.**
3. Students will analyze the Jew Bill using the **Unlocking History's Secrets Worksheet**. Each student should receive a photocopy of the Jew Bill and Worksheet.
4. Students will play **Jew Bill Jeopardy**.
5. Students will discuss and create a **Student Bill of Rights**.

Note to Teachers:

Before beginning the lesson plan, review with students the goals of the project (see Student Introduction). Please remind students at the start of each lesson to use care when handling all objects, documents, and photographs.

The Maryland Advertiser

Annapolis

All the News Under Your Nose, Since 1632

½ 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 Sheperdstown 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, 1819- In the 1600s, one could have counted the number of Jews in Maryland on a single hand. Since the Revolutionary War ended, more and more Jews are moving here. People of all religions are coming to Maryland because of the economic opportunities. Since Baltimore survived the War with little damage, it has become a large and important city.

However, not everything is perfect. Since Maryland became the seventh state, almost forty years ago, 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.

It is now 1819! 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

Unlocking History's Secrets

What is the Title of Document?

Who is the Author?

What is the Document's date?

What Type of Document is it? (Check one)

- | | |
|---|--|
| <input type="checkbox"/> Advertisement | <input type="checkbox"/> Newspaper |
| <input type="checkbox"/> Will | <input type="checkbox"/> Map |
| <input type="checkbox"/> Legislative Document | <input type="checkbox"/> Court Proceedings |
| <input type="checkbox"/> Letter | <input type="checkbox"/> Other _____ |

What are the Physical Qualities of the Document? (check one or more)

- | | |
|--|---|
| <input type="checkbox"/> Handwritten | <input type="checkbox"/> Marginal notes |
| <input type="checkbox"/> Typed | <input type="checkbox"/> Rips, tears, or stains |
| <input type="checkbox"/> Stamps or seals | <input type="checkbox"/> Other _____ |

1. Why was this document written?

2. Who was this document written for?

3. Why do you think this document was saved?

4. Write a question for the document's author:

Jew Bill Jeopardy

In this exercise, students will discover what Jews were and were not capable of doing in Maryland before 1826. There are nine cards with statements written about Maryland Jews. The students should vote on whether they think these statements are true or false. Then the teacher will give the answers.

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, the year after the Jew Bill was passed.

3. Maryland Jews could run a business

True –Many Jews were successful businessmen well before the Jew Bill was passed.

4. Maryland Jews could establish 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 –Some Jewish Marylanders did own slaves. Other Jewish Marylanders were strongly opposed to slavery.

7. Maryland Jews could become officers in the military

False –Though Reuben Etting served in several independent militias and 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 could 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 congressional representative in Congress, the Constitution of the United States of America gave Jews the right to become President.

Student Bill of Rights

We have talked about what Jews were and were not able to do in Maryland before the Jew Bill was passed. After the Jew Bill passed in 1826, Jews received full rights. What is meant by the term “right”? How about the term “privilege”?

What about today? There are many things kids are legally allowed to do and other things that they are not allowed to do. Ask your students the following questions.

- What are the rights that apply to all children? (i.e. go to school, have proper clothes, eat enough, receive love and attention, etc.)
- What should kids not be allowed to do until they reach a certain age? (i.e. vote, drive a car, serve in the army, etc.)
- What are things that no one (regardless of age) has the right to do? (i.e. use certain drugs, harm another person, etc.)
- Why should there be an age limit for certain rights? (i.e. not big enough to see over the steering wheel, you might get hurt in the army, drugs are bad for you, etc.)

Then have the students select five rights that they believe students should have and five rights that they should not have. Write these as the Student Bill of Rights.

Supplemental Material

Background Information:

When the United States Constitution was ratified in 1776, a Jew could be elected President but not to a city council in Maryland. The Maryland State Constitution, ratified the same year, provided only that “all persons professing the Christian religion are equally entitled to protection in their religious liberty.” Specifically, in Article 35, it was written, “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 the State... and a declaration of belief in Christian religion.” Maryland Jews and other non-Christians were unable to serve in municipal or state office, become commissioned officers in the military, or practice law.

In 1797, Solomon Etting, a prominent Jew in Baltimore, petitioned to have the State Constitution amended to end discrimination of Jews. He petitioned several times over the next few years without success. Even after President Thomas Jefferson appointed his older brother, Reuben Etting, to the position of U.S. Marshall for the District of Maryland, the legislature would not vote to consider the bill. The bill was dropped until 1818, when a freshman legislator from Hagerstown, Thomas Kennedy, took up the cause. While Kennedy had not even met a Jew before, he was a devoted follower of the Jeffersonian belief in the equality of all peoples. He proposed the first official form of the bill entitled, *An Act for the Relief of the Jews in Maryland*, or the **Jew Bill**, in 1818. At that time, there was little public sentiment in favor of such a bill, and it did not pass.

He continued pressing in favor of the Jew Bill until it passed in the 1822-23 session of the State Legislature. However, this was not enough. The bill needed to pass not once but in two sequential sessions of the legislature. In the 1823 election, Benjamin Galloway defeated Kennedy. Galloway campaigned as the head of the “Christian Ticket,” appealing to widespread anti-semitism in Kennedy’s district.

The Jews of Maryland did not sit idly by. They actively petitioned the Legislature in 1824 for the bill’s passage. They wrote to editors in local and national newspapers, which began to run editorials in favor of the Jew Bill. Many people were offended to learn that such religious discrimination still existed in the government, nearly fifty years after the Constitution was established. Maryland was one of only three states to have such discrimination in its constitution. The other states were North Carolina and New Hampshire.

The Galloway victory was only temporary as Kennedy was re-elected as an independent in 1825. In a slightly revised form, the bill passed both the 1824-25 and 1825-26 sessions of the State Legislature. The Jew Bill did not formally change the Maryland State Constitution but gave Maryland Jews full rights as citizens. It still required a belief in a divine being and afterlife. Following the bill’s passing, both Jacob I. Cohen and Solomon Etting, who had initially proposed the end of Jewish discrimination, were elected to the Baltimore City Council. Etting was even elected president of one of its sections.

The present-day Maryland State Constitution was passed in 1867. The Jew Bill was incorporated into the Constitution and to this day, there is still a technical requirement of belief in a higher being and afterlife. This is never enforced. North Carolina and New Hampshire finally amended their constitutions in 1868 and 1877, respectively.

To mark the centennial of the fight for the Jew Bill, some Jewish citizens erected a burial monument in Hagerstown for Thomas Kennedy in 1918. The inscription reads, "One who loved his fellow man."

Supplemental Material

Biography of Solomon Etting (1764-1847)

The second of eight children, Solomon Etting stood out as a true Renaissance man, actively involved in business, politics, social and civic affairs, and family life. Becoming one of the early civic leaders in Baltimore, he was instrumental in the passage of the Jew Bill and the construction of the Baltimore and Ohio (B&O) Railroad. He fathered eleven children and laid the foundation for a strong Jewish community in Baltimore.

Etting was born in 1764 to Elijah Etting and Shinah Solomon Etting (the subject of another case study in this kit). Elijah was an immigrant from Germany who came to Pennsylvania in 1758, marrying Shinah the next year. Following his death in 1778, Shinah moved the entire family to a growing seaport town, Baltimore. Little is known about his childhood.

When Etting was nineteen, he married Rachael Simon, the daughter of Joseph Simon, one of the richest and most prominent traders in the region. Living in Lancaster, Pennsylvania, Etting opened a merchandise store with his father-in-law. He also became a certified *shochet*, or a butcher of kosher meat. He and Rachael had four children. Rachael died in 1790 at the age of twenty-six.

After Rachael's death, Etting married Rachel Gratz in 1791. Together, they had seven children. Etting was in his late twenties when he returned to Baltimore with his family. He lived downtown where he opened a hardware store on Calvert Street, before moving his home and business to Market Street (present-day Baltimore Street), between Howard and Eutaw. In Baltimore, Etting also became involved in civic affairs. He joined a committee in 1792 to express disapproval over a treaty between America and England. A religious man, Etting purchased land in 1801 that became the first Jewish burial ground in Baltimore. The Etting family's graves can be visited in another cemetery, on North Avenue just beyond Pennsylvania Avenue.

During the War of 1812, Etting was involved in preparing the defense of the city. He was elected to the First Ward in the General Committee of Vigilance and Safety. His son, Samuel, fought with the Baltimore Fencibles at Fort McHenry and was wounded.

Even though Etting was well respected and a successful businessman, he was not able to fully participate in all areas of civic life because of his religion. Though he was deeply immersed in social and civic affairs, he could not run for political office. Family members in the military could not become commissioned officers, no matter how valiantly they fought. Beginning in 1797, Etting petitioned the Maryland legislature to amend its State Constitution. He submitted the petition several more times in the early 1800s but to no avail. In 1818, Etting finally found political allies in Thomas Kennedy and Henry Brackenridge. After the Jew Bill finally passed in 1825, Etting and another Baltimore Jew, Jacob I. Cohen, were both elected to the City Council. Etting was eventually elected president of the council's first branch.

By 1825, Baltimore had become one of the nation's busiest seaports, and Etting joined a committee to extend its trading inland. The committee decided to construct a railroad. This idea became the foundation of the B&O Railroad, an important trade railway that connected Baltimore with the West. Etting attended the elaborate ceremonies, celebrating the beginning of construction on July 4th in 1828.

Rachel Gratz Etting died in 1831. She was 67 years old. Etting lived to be 83 years old, dying in 1847. His gravestone reads:

Peace to Departed Souls
Sacred
to the Memory of
SOLOMON ETTING
Son of
ELIJAH AND SHINAH SOLOMON
Born at York, Pa.,
on the 28th of July 1764
Departed This Life in Baltimore
on the 6th Day of August 1847
Age 83 Years and 9 Days
A Devoted Husband and Father
His Life Was Adorned by Every Virtue
and His Death That of the Righteous
His Worth and Excellence
Will Ever Be Remembered by His
Bereaved & Afflicted
Children

Supplemental Material
Jew Bill Transcript

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

By the House of Delegates
February 26th 1825
This engrossed Bill the original
of which passed this House on the
24th of February 1825 was this
day read and assented to
By order John Brewer, Clk
Samuel Stevens

Glossary

Annapolis – State Capitol of Maryland since 1695. Temporary capital of the United States of America after the signing of the Treaty of Paris in 1783, which formally ended the Revolutionary War.

Blasphemy – Irreverence against something considered sacred or inviolable.

Calvert Family – George Calvert (c. 1580-1632) was the first Lord Baltimore. He lobbied King Charles I of England for a grant of land near Virginia and died a year before the charter was granted. His son, Cecil Calvert (1605-1675), began the Maryland colony. His brother, Leonard Calvert (1606-1647), became the first governor of Maryland.

Denization – Citizenship papers.

Distiller - A person who makes alcoholic liquors by the process of distillation. In distillation, liquids are heated, and the person collects elements of the liquid from its condensation and vapors.

Importer – A person who brings merchandise into a place from another country.

Indentured Servant –A person whose voyage to the American Colonies is paid by someone else. To pay off the debt, the servant agrees to work for the person for a set number of years. In Maryland, indentured servants generally worked for 4-7 years and received 50 acres of land after completing their service.

Jew Bill – Officially known as An Act for the Relief of the Jews in Maryland. Amendment to the Maryland State Constitution passed in 1826, exempting Jews from having to give an oath of Christian loyalty. Gave Jews full rights as citizens in Maryland.

Militia - An army composed of ordinary citizens rather than professional soldiers.

Minyan – The quorum of 10 adult Jews required for communal worship.

Mohel - Rabbi who performs a *bris* (the circumcision of an 8 day old Jewish boy).

Oliver Cromwell – (1599-1658) Devout Calvinist, leader in the English Revolution and the first commoner to rule England. Cromwell governed as Lord Protector from 1653 to 1658 under England's only written constitution, the Instrument of Government.

Petition – A formal written request made to an official person or organized body, such as a court.

Primary Source – A first hand account of the time period (i.e. memoirs)

Secondary Source – A second hand account of the time period (i.e. history books)

Sheitel - Wig traditionally worn by married Jewish women.

Shochet –A person trained to slaughter animals according to Jewish law

Silhouette – A likeness cut from dark material and mounted on a lighter material.

St. Mary's City – The first English settlement in Maryland in 1634 and the fourth permanent English settlement in America. Served as the first capitol of the state until 1695. Where the Toleration Act was signed. Can still be visited today as a living history museum.

Toleration Act – Officially known as An Act Concerning Religion. Passed in 1649, making it illegal to discriminate between Catholics and Protestants and to blasphemy against Christian beliefs.

Will - A legal declaration of how a person wishes his or her possessions to be disposed of after death.

Unlocking History's Secrets Teacher Answer Key

This answer key is to assist the teacher and students in deciphering the various primary source reproductions in the kit. **Please note that many of the questions are open-ended without a “correct” answer.**

Station #1 American and Daily Advertiser, 1800

Physical Qualities of the Document:

Typed, Public

1. A distiller is a person who makes alcoholic liquors by the process of distillation. In distillation, liquids are heated, and the person collects elements of the liquid from its condensation and vapors. Mordecai is selling cinnamon, citron, orange, double and single distilled aniseed, and love waters. He is also selling wine bitters, gin, and spirits of wine, powder proof. He says he has a cure for jaundice.
2. An importer is a person who brings merchandise into a place from another country. Etting is selling sherry wine.
3. Brigs and schooners are types of ships. The schooners listed are Felicity, Experiment, and Betsey. The brig listed is Hope. There is also a ship named Almy listed.
4. Three ads focus on slavery. Two ads pertain to runaway slaves, and one is an ad looking for a young slave boy.

Station #2 Will of Henry Lazarus, 1787

Physical Qualities of Document:

Handwritten, Stamps, Private, Stains

1. Opening Paragraph Transcription: “In the Name of G-d Amen. I Henry Lazarus of Frederick County in the province of Maryland, being weak in body, but of sound and disposing mind, memory, and understanding, considering the certainty of Death, and the uncertainty of mine thereof and being desirous to settle my worldly affairs and thereby be the better prepared to leave this world when it shall please G-d to call me hence, do therefore make and publish this my last will and testament in manner and form following that is to say.”
2. Henry Lazarus signs his name in Hebrew.
3. The Revolutionary War ended in 1781 at the Battle of Yorktown. The Treaty of Paris is signed in 1784 in Annapolis. Henry Lazarus was alive to see the end of the Revolutionary War.

Station#3 Penmanship Exercise Book of Israel Cohen, 1827

Physical Qualities of the Document:

Handwritten, Personal, Stains

1. Israel writes “Testify of me, Israel Cohen, m m m...” and “Undulation... r...” This does not mean anything specifically.

Station#4 Cohen Silhouette, 1840

Physical Qualities of the Document:

Black and White, Hand-made, Stained, Writing

1. There are three Cohens in this silhouette: Mr. and Mrs. Joshua J. Cohen and Rachel Cohen. Joshua J. Cohen is sitting in a chair to the right side. It is uncertain what he is doing with his hands, but he appears to be dropping a sugar cube into a teacup. Rachel Cohen is in the middle, facing Mrs. Joshua J. Cohen, holding a basket and a flower. Mrs. Joshua J. Cohen is standing on the left side, facing Rachel Cohen, holding out a handkerchief.
2. The little girl, Rachel Cohen, is holding both a covered basket and a flower.
3. There is no background, so we do not know for sure where this is taking place. Because Joshua J. Cohen is sitting in a chair, the setting maybe inside, but this is not certain.

Toleration Act

Title of Document: Toleration Act and/or An Act Concerning Religion

Author: No specific author

Document's Date: 1649

Type of Document: Legislative Document

Physical Qualities of Document: Handwritten, Marginal notes, Rips

1. This document was written to make it illegal to bother anyone because of his or her religious beliefs.
2. This document was written for the citizens of Maryland.

Provincial Court Proceedings

Title of Document: No specific title

Author: No specific author or recorded by Henry Coursey

Document's Date: 1658

Type of Document: Court Proceedings

Physical Qualities of Document: Handwritten, Marginal notes, Rips

1. This document was written to record the proceedings of the court.
2. This document was written for the Maryland state government, for the courts, and for the citizens of Maryland.

Jew Bill

Title of Document: Jew Bill or An Act for the Relief of the Jews in Maryland

Author: No specific author

Document's Date: 1826 (Note: the specific reproduction used is from 1819)

Type of Document: Legislative Document

Physical Qualities of the Document: Typed, Rips

1. This document was written to create an "act to extend to the sect of people professing the Jewish Religion, the same rights and privileges that are enjoyed by Christians."
2. This document was written for the Jews of Maryland.

Reproduced Images

Baltimore Newspaper, 1800, Courtesy of the Jewish Museum of Maryland, Gift of Arnold H. Kaplan, 1992.057.001.

Will of Henry Lazarus pg. 1, 1779, Courtesy of the Maryland State Archives (Frederick County (Wills) Box 8, folder 4 Henry Lazarus, 1779 MdHR 9493-8, MSA C900-8, 1-51-10-18 [4 pages])

Will of Henry Lazarus pg. 2, 1779, Courtesy of the Maryland State Archives (Frederick County (Wills) Box 8, folder 4 Henry Lazarus, 1779 MdHR 9493-8, MSA C900-8, 1-51-10-18 [4 pages])

Israel Cohen, Penmanship Exercise Book, May, 16, 1827, Courtesy of the Maryland Historical Society, (Z24.3213-VF-1827, May 16, Israel Cohen-Penmanship Exercise Book, Pages 18+19, (Q970000009649) cat.no.60)

Cohen Family Silhouette, 1840, Courtesy of the American Jewish Historical Society (Mrs. Joshua Cohen, 115 North Charles Street, Baltimore, Maryland, Rachel Cohen, Joshua Cohen, M.D., Aug” Edouart fecit, 10 x 12.75 in)

Toleration Act Detail, 1649, Courtesy of the Maryland State Archives (Governor and Council (Proceedings) 1637-1657 An Act Concerning Religion, MdHR 3821-2, MSA S1071-4, RB 1-1)

Trial of Dr. Jacob Lumbrozo, pg. 1, Courtesy of the Maryland State Archives (Provincial Court (Judgements)S, pp.159-60 Jacob Lumbrozo, MdHR 17, 244-1, MSA S 551-1,1/16/2/1 [2 pages])

Trial of Dr. Jacob Lumbrozo, pg. 2, Courtesy of the Maryland State Archives (Provincial Court (Judgements)S, pp.159-60 Jacob Lumbrozo, MdHR 17, 244-1, MSA S 551-1,1/16/2/1 [2 pages])

Jew Bill, 1819, Courtesy of the Jewish Museum of Maryland, Gift of Harold and Sarah Zalesch, 1987.082.001

Early Maryland Jewish History Resources

Books

- *Facing the New World: Jewish Portraits and Decorative Arts in Colonial and Federal America from the Maryland Historical Society*, Maryland Historical Society, 1998, Baltimore
- *People of Faith, Land of Promise: 350 Years of Jewish Life in America*, The Library of the Jewish Theological Seminary, 2004, New York City (not included in this kit)
- Fein, Isaac M. *The Making of an American Jewish Community: The History of Baltimore Jewry from 1773 to 1920*, The Jewish Publication Society of America, 1971, Philadelphia
- Goldstein, Eric L. *Traders and Transports: The Jews of Colonial Maryland*, Jewish Historical Society of Maryland, 1993
- Grunberger, Michael, editor. *From Haven to Home: 350 Years of Jewish Life in America*. New York: George Braziller, Inc. in association with the Library of Congress, 2004. (not included in this kit)
- Hurry, Silas D., “...Once the Metropolis of Maryland” *The History and Archaeology of Maryland’s First Capital*, Historic St. Mary’s Commission, 2001, Historic St. Mary’s
- Malamed, Sandra Cummings, *The Jews in Early America: A Chronicle of Good Taste and Good Deeds*, Fithian Press, 2003 (not included in this kit)

Websites

- <http://www.jewishmuseummd.org> –Jewish Museum of Maryland’s website
- <http://www.mdarchives.state.md.us> –Maryland State Archive’s website
- <http://mdroots.thinkport.org> - An interactive site about settling Maryland
- <http://www.stmaryscity.org> –Historic St. Mary’s City website
- <http://www.mdhs.org> – Maryland Historical Society’s website
- <http://www.mdgenweb.org> –Maryland genealogy
- <http://www.loc.gov/exhibits/haventohome/> -Library of Congress’s exhibit, *From Haven to Home: 350 Years of Jewish Life in America*
- <http://www.jtsa.edu/library/exhib/pof/> -The Library of the Jewish Theological Seminary’s exhibit, *People of Faith, Land of Promise: 350 Years of Jewish Life in America*

Paving Our Way Evaluation

Thank you for using the living history resource kit, Paving Our Way: Early Maryland Jewry, 1632-1845, in your classroom. Please take a moment to fill out this questionnaire. Your response will help us evaluate and improve the Museum's outreach programs. To return this evaluation form, please enclose it in the curriculum binder in the kit, or mail it in the enclosed envelope.

Your name (optional): _____

School (optional): _____

Grade (s): _____ # of Students: _____

How many lessons did you devote to the kit program? _____

How did you learn about this program? _____

Please rate the following aspects of the program:

Ease of making reservations	excellent	good	fair	poor
User-friendliness of kit	excellent	good	fair	poor
Effectiveness as a classroom teaching tool	excellent	good	fair	poor
Depth of content	excellent	good	fair	poor
Age-appropriateness for your group	excellent	good	fair	poor
Usefulness of lesson plans	excellent	good	fair	poor
Variety of Materials	excellent	good	fair	poor
Quality of Materials	excellent	good	fair	poor
Ease of returning kit	excellent	good	fair	poor
Student response	excellent	good	fair	poor

Were the teacher's expectations met? _____

Did this program enrich your curriculum? _____

Please use the back of this sheet to make any additional comments. Thank you!