

**Chapter 1 : Meet Mark Twain's Jewish Son-in-Law | Jewniverse**

*Mark Twain, considered America's greatest writer, was far more than a humorist. After the Civil War, he served as America's conscience on ethnic and racial issues.*

Twain defended Jews, African-Americans and Indians against prejudice. While a majority of his contemporaries negatively stereotyped the Jewish people, Twain defended Jewry in word and deed. Ironically, his major published protest against anti-Semitism alienated some of the American Jews he tried to defend. In his youth, Twain held the same negative stereotypes of Jews that his neighbors embraced – that they were all acquisitive, cowardly and clannish. Hannibal, Missouri, his hometown, had only one Jewish family, the Levys, and Twain joined in hazing the young Levy sons. In , Twain wrote a humorous but uncomplimentary newspaper article about Jewish coal dealers for a Keokuk, Iowa newspaper. Twain seems to have had a change of heart about Jews around the time of the Civil War. He confided to his daughter Suzy that "the Jews seemed to him a race to be much respected. And of course that fact took away whatever was funny in the ridicule of a Jew. A key moment came in , when a trusted Mississippi River captain, George Newhouse, told Twain a story the veracity of which cannot be established about courageous Jew who boldly saved a slave girl in a poker dispute between a desperate planter and a cheating, knife-yielding gambler. Twain later reported hearing similar versions of this story from other "eye witnesses" as well. In the moral world of , returning a slave girl to her mistress rather than freeing her was an act of chivalry and Twain saw no contradiction in it. Rather, the story led Twain to conclude that the Jewish hero was "an all-around man; a man cast in a large mould. Twain told Clara, "Any girl could be proud to marry him. He is a man – a real man. In , he wrote privately: Sampson was a Jew – therefore not a fool. The Jews have the best average brain of any people in the world. The Jews are the only race who work wholly with their brains and never with their hands. There are no Jewish beggars, no Jewish tramps, no Jewish ditch diggers, hod-carriers, day laborers or followers of toilsome, mechanical trades. In truth, there were indeed impoverished Jewish beggars, as there were sweated Jewish toilers in the garment and cigar industries. While Twain had meant to pay the Jewish people a compliment, his facts were inaccurate. Some of these inaccuracies would later haunt him. As part of a complicated attempt to hold together the Austro-Hungarian Empire in the face of ethnic nationalist fervor, in the imperial Hapsburg family designated Czech as the official language of Bohemia the major province of what is now the Czech Republic , displacing the more popular German. This policy triggered rioting by German-speaking members of the Austrian parliament, who wanted German language and culture to predominate in the empire. Will it ever come to an end? Twain expected the article to please almost no one. His prediction was correct. Twain argued that prejudice against Jews derived neither from their public conduct nor their religion, but from envy that Christians felt toward Jewish economic achievements. He cited the speech of a German lawyer who wanted the Jews driven from Berlin because, according to the lawyer, "eighty-five percent of the successful lawyers of Berlin were Jews. He thought crime and drunkenness non-existent among Jews; that they cared for their needy without burdening the larger community; and that they were honest in business. Yes, honest in business. Twain knew most of his contemporaries viewed Jewish businessmen as crooked, but he cited the very success of Jews as proof of their integrity. A business cannot thrive where the parties do not trust each other. In the matter of numbers, the Jew counts for little in the overwhelming population of New York, but that his honesty counts for much is guaranteed by the fact that the immense wholesale business of Broadway, from the Battery to Union Square, is substantially in his hands. He suggested that Jews should become a political force by concentrating their votes behind single issues, candidates and parties, and that they organize military companies to raise their prestige. He believed that Jews exhibited an "unpatriotic disinclination to stand by the flag as a soldier," and that they had made no significant contributions to American independence. Commenting on the recently held first World Zionist Congress in Basel, Twain noted that Theodor Herzl had enunciated a plan to "gather the Jews of the world together in Palestine, with a government of their own –" under the suzerainty of the Sultan, I suppose. It will not be well to let that race find out its strength. If the horses knew theirs, we should not ride anymore. Twain concluded by observing: The Egyptian, the

Babylonian, and the Persian rose, filled the planet with sound and splendor, then. The Greek and the Roman followed. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts. What is the secret of his immortality? Twain described "Concerning the Jews" as "my gem of the ocean," but predicted "neither Jew nor Christian will approve it. They denied that Jews had played a minimal role in gaining American liberty, or that they dominated commerce, or that they shirked military duty. His friendliest critics believed that Twain was innocently ignorant of the facts. Others, like Rabbi M. Twain took the criticism to heart. In , he wrote a postscript to his essay titled "The Jew as Soldier," conceding that Jews had indeed fought in the Revolution, the War of and the Mexican War in numbers greater than their percentage of the population. When Twain died in , the American Jewish press mourned.

**Chapter 2 : Project MUSE - Mark Twain and the Jews**

*"Concerning the Jews" is a short essay by Mark Twain. Twain had lived in Austria during , and opined that the Habsburg empire used scapegoats to maintain unity in their immensely diverse empire, namely Jews.*

It is my hope that both the Christians and the Jews will be damned; and to that end I am working all my influence. If I have any leaning it is toward the Jew, not the Christian. It exists, it continues to sparkle, and is well taken care of. It is strictly religious furniture, like an acolyte, or a contribution-plate, or any of those things. It is never intruded into business; and Jewish persecution is not a religious passion, it is a business passion. It is the swollen envy of pigmy minds--meanness, injustice. In the case of the Negro it is of course very different. The majority of us do not like his features, or his color, and we forget to notice that his heart is often a damned sight better than ours. The Jews are the only race who work wholly with their brains and never with their hands They kept Saturday, and it was very pleasant: But no Sunday, he said; the Sunday-Sabbath was a commercial invention and quite local, having been devised by Constantine to equalize prosperities in this world between the Jews and the Christians. The government statistics of that period showed that a Jew could make as much money in five days as a Christian could in six; and so Constantine saw that at this rate the Jews would by and by have all the wealth and the Christians all the poverty. There was nothing fair nor right about this, a righteous government should have equal laws for all, and take just as much care of the incompetent as of the competent -- more, if anything. So he added the Sunday-Sabbath, and it worked just right, because it equalized the prosperities. After that, the Jew had to lie idle days in the year, the Christian only 52, and this enabled the Christian to catch up. But my brother said there was now talk among Constantine and other early Christians up there, of some more equalizing; because, in looking forward a few centuries they could notice that along in the twentieth century somewhere it was going to be necessary to furnish the Jews another Sabbath to keep, so as to save what might be left of Christian property at that time. Schwarz said he had been down into the first quarter of the twentieth century lately, and it looked so to him. I have nothing that resembles a prejudice against Jews. To me, Jews are just merely human beings, and to my mind the difference between one human being and another is not a matter of the slightest consequence. As between a crocodile and an alligator there is no real choice, to my mind, therefore why should there be a choice between Jew and Christian -- or between anybody and anybody else? To be a human being of any kind is a hard enough lot, and unpleasant and disreputable in the best of circumstances. Therefore why should a man think more of himself, being a Christian, than he thinks of his neighbor who has escaped that privilege? Dictated 31 May

**Chapter 3 : Jewish Thought of the Day**

*Mark Twain and The Jews " If statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of stardust lost in the blaze of the Milky way. properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of.*

It suggests a nebulous puff of stardust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of, but he is heard of, has always been heard of. He is as prominent on the planet as any other people, and his importance is extravagantly out of proportion to the smallness of his bulk. The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greeks and Romans followed and made a vast noise, and they were gone; other people have sprung up and held their torch high for a time but it burned out, and they sit in twilight now, and have vanished. The Jew saw them all, survived them all, and is now what he always was, exhibiting no decadence, no infirmities, of age, no weakening of his parts, no slowing of his energies, no dulling of his alert but aggressive mind. All things are mortal but the Jews; all other forces pass, but he remains. What is the secret of his immortality? While sometimes the link between parsha and haftarah is not clear, the connection here is easy to understand. Micha mentions the episode of Balak and Bilaam attempting to curse Klal Yisrael and Hashem thwarting their plans. Similarly, Israel will not only survive, but will be a blessing to their host nations, like dew that is always a blessing. Faced with a history of suffering, sorrow, and persecution, Jews have met adversity with strong resilience and fortitude. How have we maintained our distinctness and unique traditions? What has been the key to thwarting our assimilation into the cultures of the nations? If ever there would be a time when Jews would stop caring about the wisdom in the Torah, they would quickly disappear as a result of assimilation. Rav Yaakov Weinberg points out that the Torah itself provides for its own continuity. The world at large began to value education and literacy for the masses relatively recently, around years ago, with the advent of free public education. Until then, education was viewed solely as a pursuit for the elite of society. Many religions had a special interest in keeping the masses uneducated so as to avoid questioning in their faiths. Jewish education for the masses, however, goes back to the Revelation at Sinai. Three thousand years ago, G-d commanded us to study Torah every day of our lives. Of course, in order to study, every single Jew had to know how to read and write. So, basic mass education was guaranteed. Torah study and intellectual pursuit was and remains our lifeblood.

**Chapter 4 : Mark Twain: All Things Are Mortal But The Jew | United with Israel**

*What has become of the Golden Rule? It exists, it continues to sparkle, and is well taken care of. It is Exhibit A in the Church's assets, and we pull it out every Sunday and give it an airing It is strictly religious furniture, like an acolyte, or a contribution-plate, or any of those things.*

He was immediately fired the next day. He was not alone though. Many news anchors all over the world have accidentally let the same statement slip on air, and all of them met the same fate as Sanchez did. Even Jewish Comedian Larry David admits this is true. Jewish filmmaker Steven Spielberg, producer Oliver Stone and many others have also openly admitted that people of Jewish ancestry do in fact control most media throughout the world. They also definitely control Hollywood and certainly control almost all of the banks in the world. I was raised in all-American lower middle class home, and brought up to have the utmost respect for the unalienable right of free speech, no matter how vile or disgusting I may have thought of what a person was saying. These three terms I believe have certainly been outplayed and misused especially since the election of Donald Trump. I have always had an open and curious mind, and never thought that any speech should be outlawed. This of course, is what true free speech advocacy is all about. But a lot of other famous people have said much more egregious things concerning Jewish people throughout history and I found some of them extremely surprising. Many of these quotes, books, writings and speeches have all been buried and seemingly purposely hidden from the public eye for quite some time. It is also an ethnicity. Ashkenazi and Sephardic ancestry are two of the most popular types of Jewish heritage that appear on DNA tests like 23andMe. These DNA markers are even used to determine citizenship in Israel. This is a common mistake amongst not-so-well-read people in America. The second thing you will have to understand, is that Adolf Hitler was neither the first nor the last person to express disdain for people of Jewish lineage. There were many, many more than just him. And historically Jews are a people that have been expelled from every single European country and over total countries throughout history. Here are some of the historian-verified and well documented, yet hidden, quotes by famous people throughout time: It may become very serious. The threat was powerful enough to have the feature removed. Most of the Jewish interests in the country are behind war, and they control a huge part of our press and radio and most of our motion pictures. The reason is not concealed. The movement was instituted because the Christian peasant stood no chance against his commercial abilities. The Jew was always ready to lend on a crop. When settlement day came, he owned the crop; the next year he owned the farm. He gathered all lucrative enterprises into his hands. He was the King of Commerce. He had to be banished from the realm. For like reasons, Spain had to banish him years ago, and Austria a couple of centuries later. In all ages Christian Europe has been obliged to curtail his activities. If he entered upon a trade, the Christian had to retire from it. If he set up as a doctor, he took the business. If he exploited agriculture, the other farmers had to get at something else. The law had to step in to save the Christian from the poor-house. The adherents of this sinister confederacy are mostly men reared up among the unhappy populations of countries where Jews are persecuted on account of their race. Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky Russia, Bela Kun Hungary, Rosa Luxemburg Germany, and Emma Goldman United States, this world-wide revolutionary conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. The eruption has broken out on the surface of the body politic, and no further concealment of this fact is possible. It is the belief of all classes of the German people that the collapse which has come since the armistice, and the revolution from which they are being prevented a recovery, are the result of Jewish intrigue and purpose. They declare it with assurance; they offer a mass of facts to confirm it; they believe that history will provide the fullest proof. The Jew in Germany is regarded as only a guest of the people; he has offended by trying to turn himself into the host. There are no stronger contrasts in the world than the pure Germanic and pure Semitic races; therefore, there has been no harmony between the two in Germany; the

German has regarded the Jew strictly as a guest, while the Jew, indignant at not being given the privileges of the nation-family, has cherished animosity against his host. In other countries the Jew is permitted to mix more readily with the people, he can amass his control unchallenged; but in Germany the case was different. Therefore, the Jew hated the German people; therefore, the countries of the world which were most dominated by the Jews showed the greatest hatred of Germany during the recent regrettable war. Jewish hands were in almost exclusive control of the engines of publicity by which public opinion concerning the German people was molded. The sole winners of the war were Jews. But assertion is not enough; proof is wanted; therefore, consider the evidence. What occurred immediately upon the change from the old regime to the new? The cabinet composed of six men, which substituted the Minister of State, was dominated by the Jews Haase and Landsberg. Haase had control of foreign affairs; his assistant was the Jew Kautsky, a Czech, who in was not even a German citizen. I want none but the judges to hear me. The Jews have already gotten me into a fine mess, as they have many other gentleman. I have no desire to furnish further grist for their mills. One knows how numerous this clique is, how they stick together and what power they exercise through their unions. They are a nation of rascals and deceivers. Who runs the Garment industry? The largest industry in New York City? Then he sends the black man, doing all this waiting in, boring in even Burying in everything but buying in. When there is something worth owning, the Jew owns it. There was a time when the West Side of Chicago was a Jewish ghetto, and when the Jewish community started moving out into other areas, they still owned the property there, and all of the problems of the landlord came into being. We were living in a slum apartment owned by a Jew and a number of others, and we had to have a rent strike. We were paying 20 percent tax. The Negro ends up paying a color tax, and this has happened in instances where Negroes actually confronted Jews as the landlord or the storekeeper. The irrational statements that have been made are the result of these confrontations. Isaac de Pinto even wrote to Voltaire to complain of his aspersions toward the Jews. Here are some of the things he said. It is the inevitable result of their laws; they either have to conquer everybody or be hated by the whole human race. The Kaffirs, the Hottentots, and the Negroes of Guinea are much more reasonable and more honest people than your ancestors, the Jews. You have surpassed all nations in impertinent fables in bad conduct and in barbarism. You deserve to be punished, for this is your destiny. We must ever keep on guard against them. There may be some among them who believe what the cow or the goose believes. But all of them are surrounded with their blood and circumcision. In history, therefore, they are often accused of poisoning wells, stealing children and mutilating them; as in Trent, Wessensee and the like. Of course they deny this. Be it so or not, however, I know full well that the ready will is not lacking with them if they could only transform it into deeds, in secret or openly. They live among us in our homes, under our protection, use land and highways, market and streets. Princes and government sit by, snore and have their maws open, let the Jews take from their purse and chest, steal and rob whatever they will. That is, they permit themselves and their subjects to be abused and sucked dry and reduced to beggars with their own money, through the usury of the Jews. For the Jews, as foreigners, certainly should have nothing from us; and what they have certainly must be ours. They do not work, do not earn anything from us, neither do we donate or give it to them. Yet they have our money and goods and are lords in our land where they are supposed to be in exile! If a thief steals ten gulden he must hang; if he robs people on the highway, his head is gone. But a Jew, when he steals ten tons of gold through his usury is dearer than God himself! It is no sin if he does not keep his oath to a heathen. Therefore, to steal and rob as they do with their moneylending from a heathen, is a divine service. And they are the masters of the world and we are their servants—yea, their cattle! I maintain that in three fables of Aesop there is more wisdom to be found than in all the books of the Talmudists and rabbis and more than ever could come into the hearts of the Jews. Should someone think I am saying too much—I am saying much too little! For I see in [their] writings how they curse us Goyim and wish as all evil in their schools and prayers. They rob us of our money through usury, and wherever they are able, they play us all manner of mean tricks. No heathen has done such things and none would to so except the Devil himself and those whom he possesses—as he possesses the Jews. Burgensis, who was a very learned rabbi among them and by the grace of God became a Christian which seldom occurs, is much moved that in their schools they so horribly curse us Christians as Lyra also writes and from that draws the conclusion that they must not

be the people of God. Now behold what a nice, thick, fat lie it is when they complain about being captives among us! Jerusalem was destroyed more than 1, years ago during that time we Christians have been tortured and persecuted by the Jews in all the world. On top of that, we do not know to this day what Devil brought them into our country.

**Chapter 5 : Mark Twain Quotations on Judaism & Israel**

*On the Jews "If the statistics are right, the Jews constitute but one quarter of one percent of the human race. It suggests a nebulous puff of star dust lost in the blaze of the Milky Way.*

Since then I have received from Jews in America several letters of inquiry. They were difficult letters to answer, for they were not very definite. But at last I have received a definite one. It is from a lawyer, and he really asks the questions which the other writers probably believed they were asking. By help of this text I will do the best I can to publicly answer this correspondent, and also the others - at the same time apologizing for having failed to reply privately. The show of military force in the Austrian Parliament, which precipitated the riots, was not introduced by any Jew. No Jew was a member of that body. No Jewish question was involved in the Ausgleich or in the language proposition. No Jew was insulting anybody. In short, no Jew was doing any mischief toward anybody whatsoever. In fact, the Jews were the only ones of the nineteen different races in Austria which did not have a party - they are absolutely non-participants. Yet in your article you say that in the rioting which followed, all classes of people were unanimous only on one thing, viz. Now will you kindly tell me why, in your judgment, the Jews have thus ever been, and are even now, in these days of supposed intelligence, the butt of baseless, vicious animosities? I dare say that for centuries there has been no more quiet, undisturbing, and well-behaving citizen, as a class, than that same Jew. It seems to me that ignorance and fanaticism cannot alone account for these horrible and unjust persecutions. Can American Jews do anything to correct it either in America or abroad? Will it ever come to an end? Will a Jew be permitted to live honestly, decently, and peaceably like the rest of mankind? What has become of the Golden Rule? But I think I have no such prejudice. A few years ago a Jew observed to me that there was no uncourteous reference to his people in my books, and asked how it happened. It happened because the disposition was lacking. I am quite sure that bar one I have no race prejudices, and I think I have no color prejudices nor caste prejudices nor creed prejudices. Indeed, I know it. I can stand any society. I have no special regard for Satan; but I can at least claim that I have no prejudice against him. It may even be that I lean a little his way, on account of his not having a fair show. All religions issue bibles against him, and say the most injurious things about him, but we never hear his side. We have none but the evidence for the prosecution, and yet we have rendered the verdict. To my mind, this is irregular. It is un-English; it is un-American; it is French. Without this precedent Dreyfus could not have been condemned. Of course Satan has some kind of a case, it goes without saying. It may be a poor one, but that is nothing; that can be said about any of us. As soon as I can get at the facts I will undertake his rehabilitation myself, if I can find an unpolitic publisher. It is a thing which we ought to be willing to do for any one who is under a cloud. We may not pay him reverence, for that would be indiscreet, but we can at least respect his talents. A person who has for untold centuries maintained the imposing position of spiritual head of four-fifths of the human race, and political head of the whole of it, must be granted the possession of executive abilities of the loftiest order. In his large presence the other popes and politicians shrink to midges for the microscope. I would like to see him. I would rather see him and shake him by the tail than any other member of the European Concert. In the present paper I shall allow myself to use the word Jew as if it stood for both religion and race. It is handy; and, besides, that is what the term means to the general world. In the above letter one notes these points: The Jew is a well-behaved citizen. Can ignorance and fanaticism alone account for his unjust treatment? Can Jews do anything to improve the situation? The Jews have no party; they are non-participants. Will the persecution ever come to an end? We must grant proposition No. The Jew is not a disturber of the peace of any country. Even his enemies will concede that. He is not a loafer, he is not a sot, he is not noisy, he is not a brawler nor a rioter, he is not quarrelsome. In the statistics of crime his presence is conspicuously rare - in all countries. With murder and other crimes of violence he has but little to do: That the Jewish home is a home in the truest sense is a fact which no one will dispute. The family is knitted together by the strongest affections; its members show each other every due respect; and reverence for the elders is an inviolate law of the house. The Jew is not a burden on the charities of the state nor of the city; these could cease from their functions without affecting him. When he is well enough, he

works; when he is incapacitated, his own people take care of him. And not in a poor and stingy way, but with a fine and large benevolence. His race is entitled to be called the most benevolent of all the races of men. A Jewish beggar is not impossible, perhaps; such a thing may exist, but there are few men that can say they have seen that spectacle. The Jew has been staged in many uncomplimentary forms, but, so far as I know, no dramatist has done him the injustice to stage him as a beggar. Whenever a Jew has real need to beg, his people save him from the necessity of doing it. The charitable institutions of the Jews are supported by Jewish money, and amply. The Jews make no noise about it; it is done quietly; they do not nag and pester and harass us for contributions; they give us peace, and set us an example - an example which we have not found ourselves able to follow; for by nature we are not free givers, and have to be patiently and persistently hunted down in the interest of the unfortunate. These facts are all on the credit side of the proposition that the Jew is a good and orderly citizen. Summed up, they certify that he is quiet, peaceable, industrious, unaddicted to high crimes and brutal dispositions; that his family life is commendable; that he is not a burden upon public charities; that he is not a beggar; that in benevolence he is above the reach of competition. These are the very quint-essentials of good citizenship. If you can add that he is as honest as the average of his neighbors - But I think that question is affirmatively answered by the fact that he is a successful business man. The basis of successful business is honesty; a business cannot thrive where the parties to it cannot trust each other. In the matter of numbers of the Jew counts for little in the overwhelming population of New York; but that his honesty counts for much is guaranteed by the fact that the immense wholesale business houses of Broadway, from the Battery to Union Square, is substantially in his hands. He had to risk the money with some one without security. He did not select a Christian, but a Jew - a Jew of only modest means, but of high character; a character so high that it left him lonesome - Rothschild of Frankfort. Thirty years later, when Europe had become quiet and safe again, the Duke came back from overseas, and the Jew returned the loan, with interest added. Here is another piece of picturesque history; and it reminds us that shabbiness and dishonesty are not the monopoly of any race or creed, but are merely human: The story of the reason of this liberality is pathetically interesting, and shows the sort of pickle that an honest man may get into who undertakes to do an honest job of work for Uncle Sam. In Moses Pendergrass put in a bid for the contract to carry the mail on the route from Knob Lick to Libertyville and Coffman, thirty miles a day, from July 1, , for one year. Moses got the contract, and did not find out about the mistake until the end of the first quarter, when he got his first pay. When he found at what rate he was working he was sorely cast down, and opened communication with the Post-Office Department. Now, after ten years, a bill was finally passed to pay to Moses the difference between what he earned in that unlucky year and what he received. This indicates a splendid all-around competency in theft, for it starts with farthings, and works its industries all the way up to ship-loads. It may be possible that the Jews can beat this, but the man that bets on it is taking chances. He has some discreditable ways, though he has not a monopoly of them, because he cannot get entirely rid of vexatious Christian competition. We have seen that he seldom transgresses the laws against crimes of violence. Indeed, his dealings with courts are almost restricted to matters connected with commerce. He has a reputation for various small forms of cheating, and for practising oppressive usury, and for burning himself out to get the insurance, and for arranging cunning contracts which leave him an exit but lock the other man in, and for smart evasions which find him safe and comfortable just within the strict letter of the law, when court and jury know very well that he has violated the spirit of it. He is a frequent and faithful and capable officer in the civil service, but he is charged with an unpatriotic disinclination to stand by the flag as a soldier - like the Christian Quaker. Now if you offset these discreditable features by the creditable ones summarized in a preceding paragraph beginning with the words, "These facts are all on the credit side," and strike a balance, what must the verdict be? Yet in all countries, from the dawn of history, the Jew has been persistently and implacably hated, and with frequency persecuted. Indeed, it is now my conviction that it is responsible for hardly any of it. In this connection I call to mind Genesis, chapter xlvii. Is it presumable that the eye of Egypt was upon Joseph the foreign Jew all this time? I think it likely. We must doubt it. Was Joseph establishing a character for his race which would survive long in Egypt? It is hardly to be doubted. Let us remember that this was centuries before the crucifixion. I wish to come down eighteen hundred years later and refer to a remark made by one of the Latin historians.

### Chapter 6 : Mark Twain quotations - Jews

*In the same essay, Twain ignored historical realities to recount how the Jews had cheated, exploited, and dominated poor and ignorant Christians in the American South, Tzarist Russia, and medieval England, Spain, and Austria.*

### Chapter 7 : Mark Twain on the Jews | The Bully Pulpit

*Some things I learned by reading Dan Vogel's excellent book, "Mark Twain's Jews" (KTAV Publishing House, Jersey City), While Twain on rare occasions (especially before he matured) carried over the anti-Semitic culture he had absorbed in Hannibal, Mo., he was a philo-Semite in an age.*

### Chapter 8 : Internet History Sourcebooks

*Dear Naranda Davina, Mark Twain, whose real name was Samuel Clemens, was not Jewish. However he had this to say about the Jews: "The Jews constitute but 1% of the human race.*

### Chapter 9 : Was Mark Twain Jewish? Â« Ask The Rabbi Â« Ohr Somayach

*The writer who inspired Fiddler on the Roof shouldn't be mistaken for a mere spinner of artless folktales. Dracula, Don Quixote, Robinson Crusoe: it takes a special kind of greatness for a.*