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NELSON GLUECK *President*

Reform Jews and Zionism — 1919-1921

IRVING LEVITAS

For Henry Berkowitz, one of the American Reform rabbinate's outstanding personalities at the turn of the century, Zionism was "untenable, chimerical and absurd." That was the way he characterized the new movement in a sermon delivered in 1898. He was not a Zionist, he declared, because he saw "the ultimate end and aim" of Jewish history as

the maintenance of Judaism, not the maintenance of the Jews. Judaism has preserved itself thus far because of the power of its ideals, the inspiration of its precepts. These are eternal and superior to race or nationality. As Judaism has persisted despite the passing of its pure racial expression, so has it developed out of and superior to nationalism.

Zionism, as Berkowitz understood it, restored "the fantastic dreams of the Middle Ages" and valued "the tinsel crown of a David Reubeni or a Sabbathath [sic] Zevi higher than the true halo that wreathes the sainted martyrs of the ages."¹

Rabbi Berkowitz' views were typical of the Reform attitude to Zionism in the years preceding the Balfour Declaration; in an article published some ten years ago, Naomi Wiener Cohen summarized that attitude when she wrote that "Reform did not merely question the means employed by the Zionists to achieve their ideal, but rather discarded on theological grounds the very objective . . . of a return to Zion."²

Mrs. Cohen's article, which discussed the reaction of some of Reform Judaism's leading spokesmen to the Zionist movement, was

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¹ *Jewish Exponent* (Philadelphia), December 23, 1898; a typographical error omitted Berkowitz' allusions to the medieval "false messiahs," David Reubeni and Sabbatai Zevi, from the sermon published in the *Exponent*, but a clipping in the possession of the American Jewish Archives bears the rabbi's own handwritten correction of the error.

² "The Reaction of Reform Judaism in America to Political Zionism (1897-1922)," *Publications of the American Jewish Historical Society*, XL (1950-1951), 361 ff.

excellent, but the author was far too general in her presentation of the attitude of Reform Jews. She implied that the Reform rabbinate as a whole, as well as many of Reform's lay leaders, voiced opposition to Zionism. In fact, however, there were several outstanding Reform Jews who did not align themselves against the nascent Zionist movement, either because they declined for various reasons to commit themselves, or because they were in favor of Zionism.

A STATEMENT TO THE PEACE CONFERENCE

The recent discovery of a collection of letters in the file of the late Rabbi Berkowitz contains evidence that many Reform Jews refused to affix their signatures to an anti-Zionist petition which was to be presented to President Woodrow Wilson when he went to Paris in 1919; the petition was a protest against the Zionist claims to be presented at the peace conference.³

Entitled "A Statement to the Peace Conference," the petition set forth its sponsors' "objections to the organization of a Jewish State in Palestine as proposed by the Zionist Societies in this country and Europe and to the segregation of the Jews as a nationalistic unit in any country." While evincing sympathy for Zionist efforts "to secure for Jews at present living in lands of oppression a refuge in Palestine or elsewhere," the petition rejected "the demand of the Zionists for the reorganization of the Jews as a national unit, to whom, now or in the future, territorial sovereignty in Palestine shall be committed." The Zionist demand, it was asserted, would involve "the limitation and possible annulment of the large claims of Jews for full citizenship and human rights in all lands in which

³ This material was found in the archives of Congregation B'nai Jehudah, Kansas City, Missouri, even though the letters had derived from Rabbi Berkowitz' office at Temple Rodeph Shalom, Philadelphia, Pennsylvania. Berkowitz had served in Kansas City from 1888 to 1892; he served the Philadelphia congregation until June, 1921, and passed away on February 7, 1924.

The question as to how these letters came into the possession of Congregation B'nai Jehudah can perhaps be answered by the fact that Rabbi Berkowitz' biography, written by his nephew Max E. Berkowitz, depended on many documents in Congregation B'nai Jehudah. Another reason might be that still another nephew, Henry J. Berkowitz, served as a rabbi of Congregation B'nai Jehudah in Kansas City from 1925 to 1927.

those rights are not yet secure." The document went on then to list five "objections to segregation of Jews as a political unit":

Against . . . a political segregation of the Jews in Palestine or elsewhere we object:

1. Because the Jews are dedicated heart and soul to the welfare of the countries in which they dwell under free conditions. All Jews repudiate every suspicion of a double allegiance, but to our minds it is necessarily implied in and cannot by any logic be eliminated from the establishment of a sovereign State for the Jews in Palestine.

By the large part taken by them in the great war, the Jews have once and for all shattered the base aspersions of the Anti-Semites which charged them with being aliens in every land, incapable of true patriotism and prompted only by sinister and self-seeking motives. Moreover, it is safe to assume that the overwhelming bulk of the Jews of America, England, France, Italy, Holland, Switzerland and the other lands of freedom have no thought whatever of surrendering their citizenship in these lands in order to resort to a "Jewish homeland in Palestine." As a rule those who favor such a restoration advocate it not for themselves but for others. Those who act thus, and yet insist on their patriotic attachment to the countries of which they are citizens, are self-deceived in their profession of Zionism and under the spell of an emotional romanticism or of a religious sentiment fostered through centuries of gloom.

2. We also object to political segregation of Jews for those who take their Zionist professions seriously as referring not to "others" but to themselves. Granted that the establishment of a sovereign Jewish State in Palestine would lead many to emigrate to that land, the political conditions of the millions who would be unable to migrate for generations to come, if ever, would be made far more precarious. Roumania — despite the pledges of the Berlin Treaty — has legally branded her Jews as aliens, though many are descended from families settled in that country longer than the present Roumanian government has existed. The establishment of a Jewish State will manifestly serve the malevolent rulers of that and other lands as a new justification for additional repressive legislation. The multitudes who remain would be subject to worse perils, if possible, even though the few who escape might prosper in Palestine.

3. We object to the political segregation also of those who might succeed in establishing themselves in Palestine. The proposition involves dangers which, it is manifest, have not had the serious consideration of those who are so zealous in its advocacy. These dangers are adverted to in a most kindly spirit of warning by Sir George Adam Smith, who is generally acknowledged to be the greatest authority in the world on everything connected with Palestine, either past or present. In a recent publication,

"Syria and the Holy Land," he points out that there is absolutely no fixity to the boundaries of Palestine. These have varied greatly in the course of the centuries. The claims to various sections of this undefined territory would unquestionably evoke bitter controversies. "It is not true," says Sir George, "that Palestine is the national home of the Jewish people and of no other people." "It is not correct to call its non-Jewish inhabitants 'Arabs,' or to say that they have left no image of their spirit and made no history except in the great Mosque." "Nor can we evade the fact that Christian communities have been as long in possession of their portion of this land as ever the Jews were." "These are legitimate questions," he says, "stirred up by the claims of Zionism, but the Zionists have not yet fully faced them."

To subject the Jews to the possible recurrence of such bitter and sanguinary conflicts which would be inevitable would be a crime against the triumphs of their whole past history and against the lofty and world-embracing visions of their great prophets and leaders.

4. Though these grave difficulties be met, still we protest against the political segregation of the Jews and the re-establishment in Palestine of a distinctively Jewish State as utterly opposed to the principles of democracy which it is the avowed purpose of the World's Peace Conference to establish.

Whether the Jews be regarded as a "race" or as a "religion," it is contrary to the democratic principles for which the world war was waged to found a nation on either or both of these bases. America, England, France, Italy, Switzerland and all the most advanced nations of the world are composed of representatives of many races and religions. Their glory lies in the freedom of conscience and worship, in the liberty of thought and custom which binds the followers of many faiths and varied civilizations in the common bonds of political union. A Jewish State involves fundamental limitations as to race and religion, else the term "Jewish" means nothing. To unite Church and State, in any form, as under the old Jewish hierarchy, would be a leap backward of two thousand years.

"The rights of other creeds and races will be respected under Jewish dominance," is the assurance of Zionism. But the keynotes of democracy are neither condescension nor tolerance, but justice and equality. All this applies with special force to a country like Palestine. That land is filled with associations sacred to the followers of three great religions, and as a result of migrating movements of many centuries contains an extraordinary number of different ethnic groups, far out of proportion to the small extent of the country itself. Such a condition points clearly to a reorganization of Palestine on the broadest possible basis.

5. We object to the political segregation of the Jews because it is an error to assume that the bond uniting them is of a national character. They

are bound by two factors: First, the bond of common religious beliefs and aspirations and, secondly, the bond of common traditions, customs, and experiences, largely, alas, of common trials and sufferings. Nothing in their present status suggests that they form in any real sense a separate nationalistic unit.

The reorganization of Palestine as far as it affects the Jews is but part of a far larger issue, namely, the constructive endeavor to secure the emancipation of the Jews in all the lands in which they dwell. This movement, inaugurated in the eighteenth century and advancing with steady progress through the western lands, was checked by such reactionary tendencies as caused the expulsion of the Poles from Eastern Prussia and the massacre of Armenians in Turkey. As directed against Jews these tendencies crystallized into a political movement called Anti-Semitism, which had its rise in Germany. Its virulence spread (especially) throughout eastern Europe and led to cruel outbreaks in Roumania and elsewhere, and to the pogroms of Russia with their dire consequences.

To guard against such evils in the future we urge that the great constructive movement, so sadly interrupted, be reinstituted and that efficient measures be taken to insure the protection of the law and the full rights of citizenship to Jews in every land. If the basis of the reorganization of governments is henceforth to be democratic, it cannot be contemplated to exclude any group of people from the enjoyment of full rights.

As to the future of Palestine, it is our fervent hope that what was once a "promised land" for the Jews may become a "land of promise" for all races and creeds, safeguarded by the League of Nations which, it is expected, will be one of the fruits of the Peace Conference to whose deliberations the world now looks forward so anxiously and so full of hope. We ask that Palestine be constituted as a free and independent state, to be governed under a democratic form of government recognizing no distinctions of creed or race or ethnic descent, and with adequate power to protect the country against oppression of any kind. We do not wish to see Palestine, either now or at any time in the future, organized as a Jewish State.

A VEHEMENT PROTEST

In *The Beloved Rabbi*, a biography of his uncle, Max E. Berkowitz spoke at some length of the petition and attempted to explain the meaning which it had for the rabbi:

[Henry] Berkowitz's final official act in connection with the World War was the preparation of a statement to the Peace Congress. On this work he was assisted by his lifelong friend, Mr. Max Senior of Cincinnati, and

by Professor Morris Jastrow of the University of Pennsylvania. This had to do with the Balfour Declaration to which he was strenuously opposed, as were the two hundred and ninety-nine other signatories of the document. The statement, which was presented to President Wilson by the Honorable Julius Kahn of California on March 4, 1919, was a vehement protest against Political Zionism and an appeal for securing equal rights for the Jews in all lands. Berkowitz had always believed and preached that the issues created by the Zionists in their desire for a restoration of Palestine as a political homeland for Israel befogged the real issue before the Jews of the world — the emancipation of the Jew in any land wherein he dwells, the desire for definite recognition by the world that the Jew, as a citizen, knows allegiance only to the country in which he dwells, and the official expression of that fact by an article in the League of Nations Covenant.⁴

This, however, does not tell the whole story. The answers received and contained in the rabbi's file shed a great deal of light on the attitude of many Reform rabbis to the question of Zionism. The file includes, besides these answers, a list of rabbis to whom Dr. David Philipson, rabbi of Cincinnati's Rockdale Avenue Temple and a past president of the Central Conference of American Rabbis, was to write together with the Committee's three other members, Max Senior, a prominent Cincinnati businessman and philanthropist, Dr. Morris Jastrow, of the University of Pennsylvania, and Rabbi Berkowitz himself, who was also Chancellor of the Jewish Chautauqua Society at this time. In the file were found other interesting documents as well — an appeal to the members of the World Peace Conference to be held in Paris; printed copies of "A Statement to the Peace Conference" which was to be signed by interested parties; and, finally, a covering letter that accompanied the "Statement" and requested that the recipients secure the necessary signatures. There is also a listing of the signatories to this "Statement" (although this listing calls it a "manifesto"). Congressman Julius Kahn, of the Fourth District of California, was to present the petition to President Wilson. An interesting feature of the letters in the Berkowitz file is that they were variously addressed either to Jastrow, Philipson, Senior, or Berkowitz. The indication is thus that each one of the

⁴ Max E. Berkowitz, *The Beloved Rabbi* (New York: Macmillan Company, 1932), p. 92.

four took it upon himself to issue letters and doubtless received answers from those to whom he had sent the petition.⁵

AGAINST THE ESTABLISHMENT OF A JEWISH STATE

The sponsors of the petition had hoped, of course, that the prominent Reform Jews to whom they wrote would not fail to give the anti-Zionist cause their vigorous support. In a number of instances, they were not to be disappointed.

Rabbi Leo M. Franklin, of Detroit's Temple Beth El, president of the Central Conference of American Rabbis, assured Senior, on January 16, 1919, that he would sign the "virile and straightforward document" and secure additional signatures. A little more than a month later, however, on February 26th, he informed Berkowitz of his view that the document would be ineffectual without a very strong organization behind it, but on April 22nd, Franklin very positively affirmed his support of the petition and announced his decision to sign it.

Rabbi Max C. Currick, of Congregation Anshe Hesed, Erie, Pennsylvania, stated in responding to Philipson: "I wish that anti-Zionists, to whom theoretically I belong, would take a positive and constructive attitude toward Palestine." Despite this objection, however, he would sign the petition.

Professor Jacob H. Hollander, of Johns Hopkins University, Baltimore, indicated his desire to sign as well as "to obtain a group of really representative signatures" to the petition, and Attorney Lee M. Friedman, of Boston, wrote Berkowitz that he was "very willing" to have his name used as a signatory to the Statement.

Edwin R. A. Seligman, the eminent economist, approved the document and was "very glad" to add his signature, as was also Horace Stern, the jurist. George Washington Ochs-Oakes, former mayor of Chattanooga, Tennessee, and then editor of *Current*

⁵ Since it is impossible to analyze each letter separately in the space available to us in these pages, comments and appropriate quotations will be made from certain significant letters, with the whole file to be deposited in the American Jewish Archives, Cincinnati, for further reference by interested scholars.

History Magazine, indicated to Jastrow that he and his brother, Adolph S. Ochs, the publisher of the *New York Times*, would sign the petition. In a separate letter to Berkowitz, Adolph S. Ochs concurred; he had "no objection to . . . a protest against the establishment of a Jewish State in Palestine." Simon Wolf, a prominent member of the B'nai B'rith, considered the Statement "too academic." Still, he would sign it and associate himself with the committee.

Full support was pledged by Henry Morgenthau, Sr., who added that he would communicate with Congressman Kahn in Paris to press the issue. A recent book on the Balfour Declaration discusses the political situation in 1917-1918 that prompted Henry Morgenthau to append his signature to the document sent to President Wilson. As American Ambassador to Turkey (1913-1916), Morgenthau had been favorable to Jewish settlement in Turkish-ruled Palestine. Upon his return to the United States, he evidently conferred with President Wilson and was sent to Turkey in 1917 to negotiate a separate peace. This met with a violent reaction in British circles, since the disposition of the Ottoman Empire had already been agreed upon between Great Britain and France. The British Government sent Chaim Weizmann to Gibraltar to intercede with Morgenthau and prevent him from consummating his objective. Morgenthau had already declared, in a speech at Cincinnati in 1916, that he would be willing to negotiate with Turkey for the sale of Palestine to the Zionists. In the light of this commitment, Weizmann's plea to dissuade him from his objective for military reasons was evidently effective, but it appears to have left Morgenthau with a bitter feeling of resentment against the Zionist movement. Walter Page quotes him as being violently anti-Zionist in 1919, prior to the signing of the Statement.⁶

The Committee also received sympathetic replies from some highly influential exponents of European Reform Judaism. There is, for example, a typewritten extract of a letter from Professor Sylvain Lévi, of the Collège de France, Paris; the renowned Indologist was quoted as having informed Jastrow that "there is no kind of infamy

⁶ Leonard Stein, *The Balfour Declaration* (New York: Simon and Schuster, 1961), pp. 352-58.

that [the Zionists] have not tried to propagate at my expense." Lévi asserted his thorough objection to the Zionist movement and characterized the "Statement to the Peace Conference" as "a masterpiece of precision and clearness, expressing exactly my own sentiments."

Claude G. Montefiore, the distinguished scholar-philanthropist who was president both of London's Liberal Jewish Synagogue and of the Anglo-Jewish Association, was "glad you [Berkowitz] are making this stir and protest." He informed Berkowitz that he "agree[d] throughout" with the Statement and that the League of British Jews had "sent in its views to the British Prime Minister" in the same vein. This opinion was reiterated by Lionel de Rothschild, president of the League, who advised the Committee that his organization was "in much sympathy" with the Statement and was circulating it as a supplement to *Jewish Opinion*, the monthly bulletin regularly sent to all its members.⁷

Such notable American Reform Jews, then, as Franklin, Currick, Hollander, Morgenthau, Ochs-Oakes, Ochs, Seligman, Stern, and Wolf — and leading Europeans like Lévi, Montefiore, and Lionel de Rothschild — indicated substantial agreement with the aims of Berkowitz and his associates. Still, the group that denied the anti-Zionist petition its support included some remarkably illustrious names from the ranks of American Reform Judaism.

THE REAL QUESTION

Abram I. Elkus, whom Wilson had appointed United States Ambassador to Turkey in 1916, answered both Senior and Berkowitz to the effect that he was examining the Statement, but said no more than this. The interesting feature of Elkus' response is that his letters were dated January 17 and January 25, 1919, respectively, and yet Senior, in a letter to Berkowitz a month earlier, on December 21, 1918, had castigated Elkus. "The outrageous betrayal of the non-Zionistic cause," he told Berkowitz, "by such men as [Louis] Marshall, [Jacob H.] Schiff, Elkus and [A.] Leo Weil, fills me with

⁷ "A Statement to the Peace Conference" appeared as a supplement to *Jewish Opinion*, No. 3, February, 1919.

dismay. How men of this kind could have been led to approve the plans for national separateness even in countries outside of Palestine is beyond my comprehension. . . .” Senior was incensed by the unwillingness of the American Jewish Committee, in whose councils Marshall, Schiff, Elkus, and Weil were prominent, to abstain altogether from collaboration with the Zionists.⁸

Dr. Julian Morgenstern, then Professor of Biblical and Semitic Languages at the Hebrew Union College in Cincinnati, wrote Jastrow that

after mature consideration I decided not to sign them [the anti-Zionist resolutions]. I was actuated by several considerations. In the first place the resolutions go far beyond my own point of view, particularly in their opposition to the principle of group rights. . . . Furthermore, I believe that developments within the last two or three weeks have obviated the necessity of such or any resolutions. Manifestly the Zionists['] claims will receive scant consideration other than as a pure colonization scheme, and furthermore as a means to enable Great Britain to gain a diplomatic advantage over France.

Reiterating his opinion that it was wrong to go further than to “affirm in unmistakable and uncompromisable terms the principle of the citizenship as an individual, and not as a national group or racial group within the American body politic, of ever[y] Jew in America,” he concluded by pointing out that “that is the real question at issue.”

From his office in the headquarters of the Society for Ethical Culture of New York, Felix Adler wrote Jastrow that “cultural *autonomy* within the national frame is a possible and even desirable solution of the political problem in mixed areas.” He felt, therefore, that to affix his signature to the petition would not accord with his general ideas, even though he did “heartily and earnestly agree with everything that [Jastrow had] to say against Zionism.” Jastrow responded that “cultural autonomy” should give way to “cultural assimilation”; he reiterated his objections to Zionism and expressed regret that Adler “should have declined to sign [the petition] for a reason which, if I may say so, emphasizes a side issue, and not the main point.”

⁸ See Charles Reznikoff, ed., *Louis Marshall: Champion of Liberty* (Philadelphia: Jewish Publication Society of America, 1957), II, 538 ff.

THE STATEMENT IS COLD

Maurice Bloomfield, a famous authority on linguistics, then teaching at Johns Hopkins University, asserted his

strong sympathy with the Zionist Movement, and, tho I have doubts as to its practicality, I appraise at a high value its spiritual significance. . . . my state of mind is not at all favorable to propaganda on the part of Jews against Zionism. I do not believe that the movement will hurt them the least bit, because I do not think that the political status of the Jews will suffer from it. I do believe that Zionism is an antidote against undiluted Jewish pictism [assimilationism] on the one hand; and on the other hand against materialism, and that rather sugary satisfaction with themselves which comes to Jews with their prosperity.

Consequently he refused to sign the petition.

Taking "direct issue with the statement," Dr. Solomon Solis-Cohen, a well-known Philadelphia physician, communal leader, and poet, called himself

a Zionist for many years, and still count myself as such, despite the false position into which the official Zionist Organization in America has recently been misled through the efforts of certain individuals chiefly concerned with the nationalistic aspirations of Russo-Polish Jews rather than with Palestine.

Solis-Cohen further declared that

It is — on no less authority than [former U. S. Secretary of State] John Hay's — perfectly possible to combine with entire loyalty to America, Great Britain, or other free country, adherence to the original (so-called Basle) program of Zionism.

Concluding that the Statement was "ill-advised and incorrect and very likely to injure all Jews, both Zionists and non-Zionists," he suggested that Berkowitz himself, to whom he sent the letter, "reconsider your proposed statement."

In a long letter to Senior, Rabbi Samuel Schulman, of New York City's Temple Beth-El, a past president of the Central Conference of American Rabbis, made the point that he would have been in favor of a petition dissociating American Jewry from "the aspirations of the Zionists in this country and in Europe, to create a national

home-land for the Jewish people in Palestine." But he did not see how, in line with this dissociation, American Jewry could protest what Jews in other countries might deem desirable. He also objected to the negative character of the Statement; "the Statement is cold and does not show a sufficiently warm interest in the [religious] destiny of Israel." Schulman found objectionable

the polemic against the citizens in this country, who are Zionists and whom the Statement declares, "self-deceived in their professions of Zionism, and under the spell of an emotional romanticism, or of a religious sentiment fostered through centuries of gloom." A statement to the Peace Conference should not have anything in it, which concerns our controversies with our brethren.

He was "not a Zionist" and was "unalterably opposed to Jewish Nationalism," but "I do not see why I should strenuously object to Jews living in Palestine, if they must go there, and to creating for them the conditions best available for their welfare."

The Statement's use of the phrase "Jewish people" offended Schulman, who argued that, for him, the word "Jew" was to be interpreted "exclusively in terms of religion or of a Church." The Statement, he told Senior, "does not envisage the problem of Israel in its entirety, and yet, it assumes to speak for Israel, as a whole." In a later letter to Philipson, Schulman took exception to a "Committee of Rabbis" addressing "a communication to all our colleagues all over the country, urging them to get such a resolution passed." Such an undertaking would, it seemed to him, "embarrass many a colleague"; the views of the laity should come from the Union of American Hebrew Congregations and not be solicited by the rabbis.

A communication from the leading educator and philosopher Abraham Flexner, then at the Johns Hopkins Hospital in Baltimore, read in part:

Now I must in candor confess that the creation of a Palestinian state has never greatly interested me. . . . For the life of me I cannot really believe that the creation of a Jewish state will achieve the good that is expected by the Zionists or that it will do the damage feared by those of a different mind.

Under these circumstances, Dr. Flexner did not see fit to sign the Statement.

Jesse W. Lilienthal, president of the United Railroads of San Francisco, did "not believe in a Jewish nation or that a Jewish political entity in Palestine . . . would be practicable," but he had assured Felix Frankfurter in the winter of 1918 — and had allowed Frankfurter to telegraph Louis D. Brandeis — that he recognized "the yearning of millions of Jews to find a home in Palestine." Lilienthal had further promised Frankfurter that he would "be in favor of doing everything possible to facilitate the settlement in Palestine of those who desire to found their home there." He would not break his word to Frankfurter and Brandeis now.

LET THE NEIGHBOR CALL IN A POLICEMAN

Rabbi Louis Wolsey, of Cleveland's Euclid Avenue Temple, declined to sign the Statement, "because I am completely a-weary of having Anti-Zionism confused with doctrinaire Professionalism." The sight of men like J. Walter Freiberg, president of the Union of American Hebrew Congregations, "sit[ing] back and keep[ing] silence," and of Louis Marshall "openly desert[ing] the Anti-Zionists," as well as "politicians like Oscar Strauss [*sic*] wobbl[ing] between two stools," made him feel that "some of our Jewish laymen have no backbone," and he no longer cared to be one of the "prophetical Cassandras."

In a letter to Senior, the celebrated banker, philanthropist, and communal leader, Felix M. Warburg, stated that he wanted to stay out of the controversy, as he felt that it was wrong to make a public issue out of the question. While he agreed with Senior's "point of view,"

I hate to take our Jewish difference[s] before the State Department. The Zionists have done it to such a degree that the State Department is very sick of it; we have done it perhaps to some degree, and have added to the irritation. I feel in this regard somewhat as I would towards two members of a family who might call in a policeman to settle their differences. I would prefer that they fight things out in their own rooms — and let the neighbor call in a policeman if they do not behave.

Oscar S. Straus, who had twice served as Ambassador to Turkey and, as Theodore Roosevelt's Secretary of Commerce and Labor,

had been the first Jew in American history to achieve Cabinet rank, responded to Jastrow's letter that he was "disinclined to sign the memorial."

I think both you and I will agree for the establishment of a homeland in Palestine for the Jews as outlined in the Balfour declaration, and that to secure such rights for the inhabitants of Palestine would be a blessing in comparison with the conditions that have prevailed there for hundreds of years past. The question, therefore, presents itself, Why should we quarrel about this, or oppose it, even if some extreme Zionists hope to secure more, which we know in advance will not be granted them.

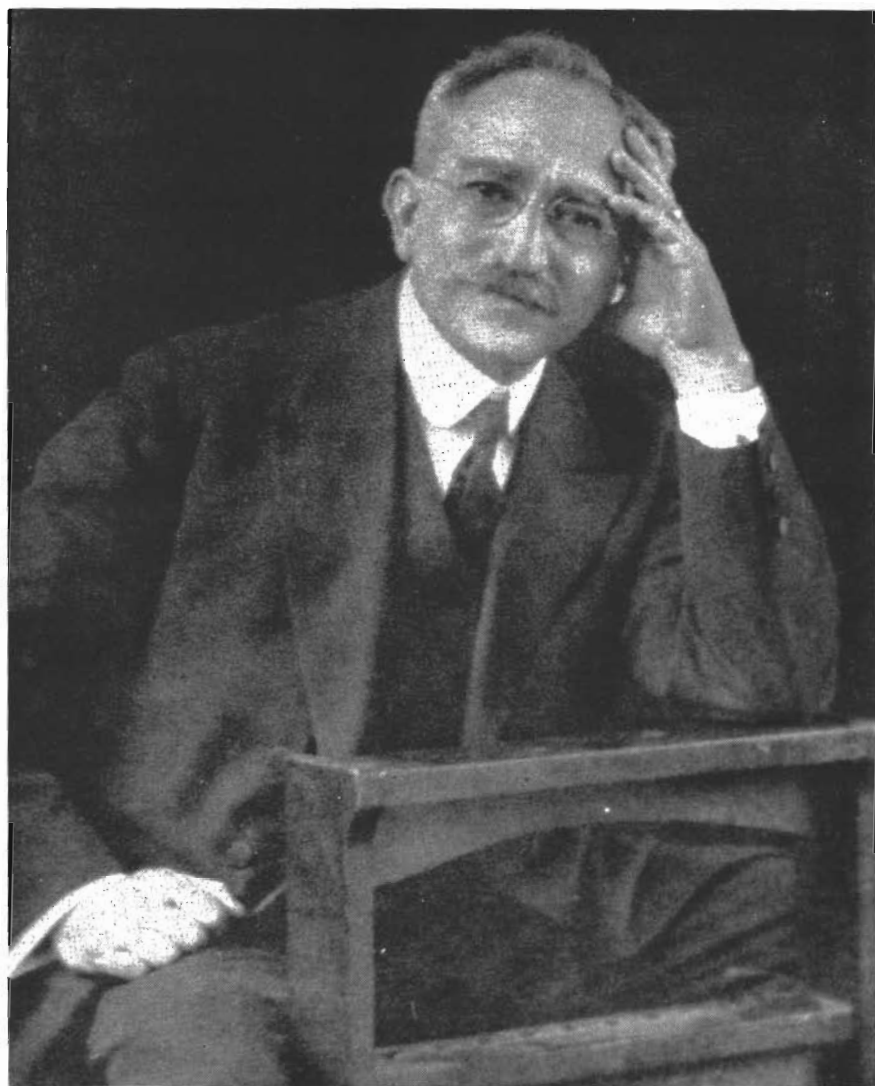
To oppose this plan of Balfour's as practically endorsed by President Wilson would in my judgment tend to defeat the beneficent purposes of the Balfour declaration. Not only as a Jew, but pre-eminently as an American, I am strongly in favor of having Palestine made a land of freedom so as to enable oppressed Jews in other lands to return to their historic homeland. To the extent that they avail themselves of this long cherished ideal they will not be compelled as in past years, notably since 1882, to seek a refuge in this country in larger numbers than may be good for either them, or for the country, on account of congestion, which forms an obstacle and hindrance to their Americanization.

Julius Rosenwald, the president of Sears, Roebuck & Co., widely famed for his philanthropic interests, wrote:

My position in this matter is rather peculiar on account of my connections here [in Chicago] with the philanthropic organizations as well as my connections in New York. The people all understand my position as I have not endeavored to disguise it in the least; but I hesitate to antagonize these people by publicly opposing them. I have refused to attend a Zionist dinner which is to be given here next Monday night at which several of my friends, such as Judge [Julian W.] Mack and others, will speak and have plainly stated my reasons for refusing.

Daniel Guggenheim, a distinguished scion of the famous family of industrialists and philanthropists, informed Jastrow that he did not intend

entering actively into the controversy between the two factions. While I am not a Zionist, I have no objection to the plans of those people who desire to develop a Jewish State, and I have, therefore, decided not to align myself with one side or the other.



HENRY BERKOWITZ
The Beloved Rabbi



OSCAR S. STRAUS
Defender of the Balfour Declaration

ON THE SIDE OF JUSTICE AND TRUTH

One of the notables to whom the anti-Zionist petitioners had written — and from whom an answer was duly forthcoming — must have been a particularly exasperating disappointment to the committee. On January 10, 1919, Leo Wiener, the historian and translator of Yiddish literature and Professor of Slavic Languages and Literatures at Harvard, assured Jastrow of his support and of his aversion to "the Zionist monstrosity." A month later, however, Wiener told Berkowitz that, although he had signed the petition originally sent him by Jastrow, he had come to the further conclusion that, having "for many years been a member of the Unitarian Church" and having "preached absolute amalgamation with the Gentile surroundings," he wished his name withdrawn from the list, "though of course, I shall always put my weight on the side of justice and truth, as I conceive them." He had "never allied" himself "with the Jewish Church or with Jews as such," and feared that his "name could only do harm to the Committee."

The final document in the file, a copy of a letter addressed to Jastrow, somewhat equivocally — but nonetheless effectively — concluded the matter:

Thank you for your letter of March 4th. You may be sure that the views of the highly responsible persons for whom you and Mr. [Julius] Kahn speak will certainly receive most respectful consideration. I have time, as you will understand, just at this moment for only a line of acknowledgment, but it is one of very cordial and appreciative acknowledgment.

Cordially and sincerely yours,

WOODROW WILSON

"Ganstown, U. S. A." — A German-Jewish Dream

HANN S G. REISSNER

Jews residing in German-speaking countries during the eighteenth century had no organized representative body for the management of their common interests. This was so partly because no effective central government existed, and partly because the Jews themselves lacked broad education and information. A kind of *Herdentrieb* — a herd instinct — led them to cast roots, economically and spiritually, in their German surroundings. The small intellectual Jewish élite, represented by Moses Mendelssohn and his pupils, fostered this process indirectly, through the intermediary of noble-minded Gentile publicists like Christian Wilhelm von Dohm, Jakob Mauvillon and the Comte de Mirabeau, all of whom favored integration of the Jews into the European body politic, rather than their continued dissociation from it.¹

These same Jews were by no means ignorant of the existence of the American Colonies. Jewish residents of districts bordering upon the Rhine River could not have remained unaware of the systematic propaganda for emigration which William Penn and others carried on among persecuted sectarians such as the Mennonites. The Jewish intelligentsia, watching revolutionary stirrings in America, had the aid of its enlightened Gentile advocates in interpreting the American situation as a plea for speedy reform — *at home*.²

A biographical analysis of the few drifters of German-Jewish extraction who had reached the American shore in the course of the eighteenth century reveals that they had left their homes, in search

Dr. Hanns G. Reissner, a native of Berlin, is an executive of the Bank Leumi le-Israel in New York. This is his first contribution to the *American Jewish Archives*.

¹ See Hanns G. Reissner, "Moses Mendelssohns Einfluss auf das grosse Weltgeschehen seiner Zeit," *Gedenkbuch für Moses Mendelssohn* (Berlin, 1929), pp. 79-85.

² See Moses Mendelssohn's footnote about the Continental Congress, at the end of his *Jerusalem, oder, über religiöse Macht und Judentum* (1783), and the so-called "Memorial sent by German Jews to the President of the Continental Congress," as interpreted by Hans Lamm in *Publications of the American Jewish Historical Society* [PAJHS], XXXV(I (1947), 171 ff.

of better pastures, for Amsterdam or London; upon arrival there, they had been persuaded by local dispensers of charity, employers, or relatives to embark upon the transatlantic voyage.³

The political upheaval which took place in the wake of the French Revolution effectively barred Jews in Continental Europe from cultivating connections with their coreligionists overseas. Moreover, the spread of secular education and the active participation of a new generation in the Napoleonic wars strengthened their confidence in the prospects of civic equality at home.

Such was not to be the case as yet. A "Holy Alliance" of the victorious rulers emerged from the defeat of Napoleon. The new conception of a "Christian-Germanic" state and society excluded practising Jews, by definition, from significant engagement in public matters. The indebtedness resulting from the cost of financing the wars as well as from poor harvests provoked both an impoverished peasantry and the city mobs into anti-Jewish demonstrations.

A NEW LEAF

With a view to "helping where an emergency existed and deliberating about means whereby the deep-rooted malignancy could best be eradicated," a group of young post-Mendelssohnian intellectuals met in Berlin for the first time on November 7, 1819.⁴ They constituted themselves a *Culturverein* — an association "for the improvement of the condition of the Jews in the German Federal State" (our italics).⁵ The new group later took the name "Verein für Cultur und Wissenschaft der Juden." Eduard Gans, who had convened the meeting, stressed as the Association's primary objectives the creation of agricultural and other training institutions, and the abolition of rabbinical control.⁶ Moses Moser, who served as

³ See David de Sola Pool, *Portraits Etched in Stone, Early Jewish Settlers 1682-1831* (New York, 1955), pp. 22 ff.

⁴ See Hanns G. Reissner, "Rebellious Dilemma," *Yearbook II of the Leo Baeck Institute of Jews from Germany* (London, 1957), pp. 179 ff.

⁵ This as well as the following data are from the official papers of the *Verein* — Part B of the Zunz Archiv — now in the possession of the Jewish National and University Library, Jerusalem; photostats deposited with the Leo Baeck Institute, New York.

⁶ The latter aspect, i. e., religious reform and the creation of a secular "Science of

secretary pro-tem, emphasized that the Association should discharge, as far as possible, those duties towards the Jews in whose performance the state was found wanting ("... *den Staat . . . nach Kräften zu ersetzen*"). Eduard Gans, however, pleaded, on February 19, 1820, that specific activities be deferred until the Prussian authorities would have sanctioned the Association's program. The meeting of March 11, 1820, charged Gans with the drafting of an application to this effect. An entirely new leaf was turned when, on April 30, 1820, member Gerson Adersbach offered a motion that contact be established "with Mordochai Noa [Mordecai Manuel Noah] in America, an educated, well reputed and patriotic man."

Gerson Adersbach, who had joined the Association the previous week, typified in many respects the general mental and social background of the Association's recruits.⁷ He had been born in 1795 at Fraustadt, Prussian Poland, the son of the secretary of the local Jewish community and court translator.⁸ Educated at a *heder* (elementary Jewish religious school), at the local high school, at a *gymnasium* (college-preparatory school), and then at the Prussian State University in Halle an der Saale, Adersbach had graduated as an M.D. on January 11, 1819. During his University years, he had formed an attachment to old Dr. David Fraenkel, director of the Jewish primary schools in the neighboring state of Anhalt-Dessau. Fraenkel was the editor of *Sulamith*, the first Jewish periodical in

Judaism," was stressed in all later analyses of the aims and achievements of the Association which, on July 5, 1821, became known officially as *Verein für Cultur und Wissenschaft der Juden*. In contemporary parlance, *Cultur* meant the occupational and social aspect of a community. With this alone the present study is concerned.

⁷ The only previous literary mention of Adersbach which I have been able to find consists of four lines in Leopold Zunz, *Die Monatstage des Kalenderjahres* (Berlin, 1872), p. 48. Details of Adersbach's pre-American career, as given in the present article, were compiled from: (a) the *Curriculum Vitae* attached to his inaugural medical-psychological dissertation, *De Animi Alienatione e Venenis* (Halle, 1819), a copy of which is in the possession of the Armed Forces Medical Library, Washington, D. C.; (b) *Sulamith* (Dessau), Jahrgänge V-VI (1816-1820), copies of which are in the possession of the Leo Baeck Institute, New York, and the Hebrew Union College Library, Cincinnati; (c) Moses Moser's letter to Immanuel Wohlwill of July 1, 1823 (unpublished, from the original correspondence file in the possession of the Leo Baeck Institute, New York).

⁸ Gustav Gottheil, late minister of Temple Emanu-El, New York, was somehow related to the Adersbach family; but the lines are not clearly drawn in Richard Gottheil, *The Life of Gustav Gottheil* (Williamsport, Pa., 1936), pp. 1-2, 13.

the German language, which he had founded in 1806. The aim of *Sulamith* was to raise the Jewish community to the level of contemporary European civilization. *Sulamith* had printed some of Adersbach's morality poems — of debatable literary value, but to us of documentary significance. Adersbach's Jewish New Year address, *To My People* (1816), had culminated in the admonition: "Be faithful to the country where you enjoy freedom of life and whose rulers honor the rights of man." Another of his poems, *To the Israelitic Soldiers who were Killed at Waterloo*, published in the spring of 1817, had voiced an ominous premonition that their supreme sacrifice could have been in vain. In the spring of 1820, on the eve of his entry into the *Culturverein*, Adersbach had dedicated a poem to Rahel Varnhagen (*née* Levin) "as a Purim gift," imploring her, who moved in court circles like the biblical Queen Esther, to help divert the "poisoned arrow" from its target, his — and her — people.

Fraenkel, a Berlin relative of the Gans family, presumably had introduced Adersbach to Eduard Gans and his circle.⁹ Adersbach's knowledge of Mordecai M. Noah and Noah's Jewish colonization project in the United States was derived, directly or indirectly, from a report which had appeared in the *Koblenzer Anzeiger* of July 2, 1819.¹⁰ In view, however, of the overoptimistic, wishful thinking of the majority of the Association's members, that the paternal cooperation of the Prussian government would be forthcoming eventually, Adersbach's motion to get in touch with Noah shared the fate of the other proposals, which were deferred until such time as the authorities would have recognized the Association.

IN A SETTLED LAND

In the meantime — as a result, in all likelihood, of Adersbach's continued efforts — Noah's colonization plan received additional

⁹ *Sulamith*, Jahrg. V, Bd. 2, Heft 2, p. 144, mentioned Eduard Gans, "a talented young man," as the recipient of the 1818 University of Göttingen stipend for a student of philosophy.

¹⁰ See Bernard D. Weinryb, "Noah's Ararat Jewish State in Its Historical Setting," *PAJHS*, XLIII (1953-1954), 170 ff.

publicity in the Jewish and general press in Germany.¹¹ During the summer of 1820, Adersbach left Berlin to try his luck in the medical profession in Italy. Noah's cause was taken up by Eliezer Simon Kirschbaum, a native of Sieniewa, Galicia. The twenty-four-year-old Kirschbaum, a student of medicine at Berlin University, was introduced into the Association by a Hungarian-born physician, Samuel Benisaia Schoenberg, on November 24, 1821. In the meeting of December 29, 1821, Kirschbaum moved that the Association communicate with Noah without delay, lest the American abandon his project for lack of response from Europe. After protracted discussion of the merits of the plan, Kirschbaum's motion was unanimously adopted. A week later, on January 5, 1822, President Gans moved that Noah be elected an extraordinary member of the Association. The following day, a letter, signed by President Eduard Gans, Vice President Leopold Zunz, and Secretary Moses Moser, was sent to advise Noah of his appointment as an extraordinary member and as "honorary correspondent for North America." A fortnight later, on January 20, 1822, Kirschbaum delivered before the "Scholarly Institute" of the Association a lecture in Hebrew under the title הלכות ימות המשיח (Laws Pertaining to the Messianic Era).¹² He employed talmudic phraseology to extol Noah's plan. In an erroneous interpretation of a work which had appeared in London during the winter of 1819-1820 — *Memoir addressed to Persons of the Jewish Religion in Europe*, by William Davis Robinson, a Gentile from Philadelphia — Kirschbaum pointed out that, according to the Federal Constitution, a minimum of 35,000 persons were permitted to establish a *state* of their own.¹³ Deeming this an attainable goal and

¹¹ See *Sulamith*, Jahrg. VI, Bd. 1, Heft 4, pp. 283-84; *Der Freymüthige in Deutschland* (which also published some of Leopold Zunz's contributions), May 8, 1820; *Jedidja* (Berlin), Jahrg. III (1820-21), Bd. 5, Heft 2, p. 281, and Bd. 6, pp. 139-41.

¹² Kirschbaum was bilingual; see his earlier *Sammlung einiger deutschen und hebräischen Dichtungen* (Berlin, 1820). His lecture הלכות ימות המשיח also appeared in print in Berlin, 1822, but did not become available to this writer. A detailed summary is given by Bernard D. Weinryb in a contribution to *Knesseth* (Tel Aviv, 1936), in Hebrew, under the title "Zionism among the German Jews during the period of Enlightenment."

¹³ Robinson had said (p. 39) that, preparatory to Presidential elections, "each state of the Union appoints . . . a number of electors . . . in the proportion of one member to every 35,000 inhabitants." In point of fact, and in accordance with the terms of the Northwest Ordinance of 1787 (which was still in effect in 1822, but probably unknown

imagining Noah to be the originator of the plan, Kirschbaum summed up: "... and we will find a *state* for Israel in a settled land" (our italics).

Noah received the letter from Berlin (and published it, belatedly, in *The Albany Daily Advertiser* of October 4, 1825, as "evidence of the fact that ... the Jews ... abroad have been alive to the project"); but he did not acknowledge it, presumably because he had no concrete progress to report. The members of the Berlin *Culturverein* continued, however, to look forward to the eventual germination of the plan. Their emotional needs came to a climax after the issuance of a Royal Cabinet Order, dated August 18, 1822, which disqualified professing Jews from academic teaching positions. The letters of the poet Heinrich Heine, who had been inducted into the Association on August 4, 1822, a fortnight before the promulgation of the Cabinet Order, reveal, in retrospect, the hold that the emigration project had gained — temporarily — on him as well as on the entire fraternity. Heine coined, or at least he was the only one to record, the name "Ganstown," linking the president's name to the proposed collective center in America.¹⁴ Still three years later, he "dreamed" of a confrontation between Gans and Noah, charging Gans rather than Noah with the blame for the failure of the project.¹⁵

On September 15, 1825, Noah had issued from Buffalo, N. Y., his *Proclamation to the Jews*, summoning them to "Ararat." German newspapers, too, featured it in considerable detail.¹⁶ Separately, Noah sent letters of appointment, as his Commissioners for Emigra-

to Kirschbaum), the normal prerequisite for the admission of a territory as a state was a minimum of 60,000 free inhabitants (information supplied by the Library of Congress, Legislative Reference Service, to the Honorable Herbert H. Lehman, U. S. Senate, on August 13, 1956, in answer to this writer's inquiry).

¹⁴ See the letter to Moses Moser, dated Lüneburg, May, 1823, in Friedrich Hirth, ed., *Heinrich Heines Briefwechsel* (Munich and Berlin, 1914), I, 221.

¹⁵ The letter is addressed to Moses Moser and dated "Hamburg den 23ten des Monath Gans 1826"; see Hirth, ed., *Heines Briefwechsel*, I, 410-11. For an interpretation of the complex emotional relationship between Heine and Gans, see Hanns G. Reissner, "Heinrich Heine an Eduard Gans: 'Quand Même...'" in *Zeitschrift für Religions- und Geistesgeschichte*, X, 1 (1958), 44 ff.

¹⁶ See, in particular, *Die Staats- & Gelehrte Zeitung des Hamburgischen unpartheyischen Correspondenten*, No. 174 (Nov. 1, 1825).

tion, to selected European Jewish notables, including three members of the Association — Eduard Gans and Leopold Zunz, both of Berlin, and Dr. William Leo-Wolf, a resident of Hamburg. But in the meantime, on April 20, 1825, Gans had declared the Association as being “de facto dissolved.”

Despite this collective disaster, some of the disintegrated Association's members continued to pursue, individually, the dream of a more dignified life, free from political fetters, across the sea in America. Adersbach, having survived an attack of encephalitis in Italy, returned to Berlin, but soon proceeded to the United States. He spent three rather lonely years from March 1, 1826, as a surgeon in Louisiana, partly under contract to the United States Army, partly in private practice in New Orleans.¹⁷ In an effort to regain his health, he left the city for the North on August 22, 1829, but succumbed to an attack of yellow fever eight days later at the age of thirty-six. As he directed in his will, the executors of his estate advised two former Association members in Berlin, and requested them to break the news to the family in Fraustadt. The message to the old father was to emphasize “that his son died without quitting the religion into which he had been born.”

THE LEO-WOLFS IN AMERICA

Dr. William Leo-Wolf, who in 1825 had been one of Noah's “appointees,” left Hamburg late in July, 1829, for Philadelphia. Like the younger Adersbach, Leo-Wolf hailed from an East Elbian family traditionally active in Jewish communal affairs. He was born in Altstrelitz, Mecklenburg, on or about November 25, 1780.¹⁸ Having

¹⁷ For documentation on Adersbach's American career, I consulted: (a) his personal file in the Adjutant General's Office, National Archives, Washington, D. C.; (b) *Registre du Comité Médical de la Nouvelle Orléans*, 1816–1854, p. 52; (c) his Will, dated Fort Jackson, La., April 10, 1827, filed in Vol. 4, p. 249, Civil District Court, New Orleans, La.

¹⁸ Biographical data, partly contradictory, on Dr. William Leo-Wolf were compiled from: (a) Johann Georg Meusel, *Das gelehrte Teutschland, oder Lexikon der jetzt lebenden Deutschen Schriftsteller* (Lemgo, 1812), XVI, 269; (b) Detlev Lorenz Luebker and Hans Schroeder, *Lexikon der Schleswig-Holstein-Lauenburgischen-Eutinschen Schriftsteller von 1796–1828* (Altona, 1830), 2nd part, p. 705; (c) Adolf C. P. Callisen, *Medizinisches Schriftsteller-Lexicon der jetzt lebenden Aerzte, Wundaezte, Geburtshelfer, Apotheker und*

studied medicine in Berlin and in Erlangen, Bavaria, Leo-Wolf acquired his degree on July 15, 1799. He then practiced medicine in Altona until 1815, and thereafter in nearby Hamburg. He was married in 1800, but his wife died in 1812. Seven of his children reached maturity.¹⁹ While in Altona, Leo-Wolf also held the position of "physician in charge of the hospital and the poor" for the local Jewish community. In Hamburg, in 1815, he cooperated in the establishment and, later on, in the activities of a medical association.²⁰ He was one of the four members of the executive board of the Reform "Neuer Tempelverein Hamburg" from its inception on December 11, 1817, until 1825.²¹ Together with six other members of the Hamburg *Tempel*, Leo-Wolf joined Eduard Gans's Berlin "Verein für Cultur und Wissenschaft der Juden" on November 24, 1821. His desire to emigrate to America had to be deferred until the education of his children was completed or at least materially secured.

Leo-Wolf's eldest son, Joseph, finished his medical studies in Berlin in 1826. The following summer, a daughter, Sophie, married Gotthilf Moehring, a native of Danzig and a medical graduate of Berlin University. Shortly thereafter, Joseph Leo-Wolf and the Moehring couple left together for the United States. Joseph settled in New York, the Moehrings in Philadelphia. Another of Leo-Wolf's sons, Ludwig (Anglicized to Lewis) Leo-Wolf, left for New York in 1828 and became a manufacturer of agricultural machinery. In the summer of 1829, the father, William Leo-Wolf himself, left for America in the company of his son Moritz (Anglicized to Morris), a medical graduate of Heidelberg, class of 1828, and of his nephew Ludwig (Anglicized to Lewis) Feuchtwanger,

Naturforscher aller gebildeten Voelker (Copenhagen, 1832), XI, 249, and (1842), XXX, 7; (d) Hans Schroeder, *Lexikon der Hamburgischen Schriftsteller bis zur Gegenwart* (Hamburg, 1866), IV, No. 2240.

¹⁹ Data kindly supplied by Jacob Jacobson, Worcester, England, from the Record of Births of the Jewish Community, Altona, and from William Leo-Wolf's Will, deposited with the Hamburg Court.

²⁰ See Isaak Michael, *Geschichte des aerztlichen Vereins und seiner Mitglieder* (Hamburg, 1896), p. 309, *et passim*.

²¹ See David Leimdörfer, ed., *Festschrift zum 100 jährigen Bestehen des Israelitischen Tempels in Hamburg* (Hamburg, 1918).

a native of Fürth and the recipient of a Ph.D. degree in pharmaceuticals from Jena University, class of 1829. The youngest son, Georg(e) Leo-Wolf, did not complete his medical studies in Heidelberg until 1832; he left immediately thereafter for New York. William Leo-Wolf had two more daughters, who also emigrated with their husbands, but not to the United States.

In America, a strange change took place in the mental outlook of the Leo-Wolf clan. They had left Germany in the knowledge that, as Jews, they could expect neither political nor professional freedom at home. In the United States, however, they were received — and they acted — as representative products of a German university education. During his first winter in this country, Joseph Leo-Wolf wrote a sketch on "Medical Education in Germany" which *The American Medical Recorder* published with a flattering editorial introduction.²² The first issue of *The American Journal of the Medical Sciences* (which succeeded the *Recorder* in 1828) carried an announcement that Joseph Leo-Wolf and his brother-in-law, Moehring, "two talented German physicians . . . who are in correspondence with the most distinguished medical men in Germany," would furnish "notices of every thing new and interesting in medicine that may be published in that country." In October, 1830, Joseph Leo-Wolf participated in a "meeting of literary and scientific gentlemen," convened by a "committee on behalf of the University of the City of New York."²³ Joseph contributed a paper, "On the organization of a University," in which he strongly recommended the German system of one single final examination.²⁴ New York University opened its doors in the fall of 1832; but a medical department, though an integral part of the original plan, was not established until ten years later.²⁵ By that time, Joseph Leo-Wolf was

²² (Philadelphia, April, 1828), XIII, No. 2, 481-90.

²³ See *Journal of the proceedings of a convention of literary and scientific gentlemen . . .* (New York, 1831). Joseph Leo-Wolf's paper is reprinted therein on pp. 247-56.

²⁴ Critical analyses of Joseph Leo-Wolf's recommendations were published, in particular, in the *American Quarterly Review*, XVIII (June, 1831); *American Annals of Education*, 3rd series, Vol. 1, Part 2 (1831); *Heidelberger Jahrbücher der Literatur*, No. 37 (1831).

²⁵ See Theodore Francis Jones, *New York University 1832-1932* (New York, 1933), p. 283.

gone. He had left New York with his wife and child aboard the *S.S. President* on March 11, 1841, for a trip to Europe.²⁶ The steamer sank en route; all aboard lost their lives.

Immediately after his arrival in Philadelphia, Gotthilf Moehring became a member of the "Deutsche Gesellschaft von Pennsylvanien," a social and relief agency by and for people of German birth or descent, without distinction of creed. From 1831 to 1867 he acted as an honorary medical attendant to the Gesellschaft's protégés.²⁷ Joining the Philadelphia County Medical Society, he was elected a Fellow of the College of Physicians of Philadelphia in June, 1842.²⁸

Morris Leo-Wolf also settled in Philadelphia. He contributed professional articles to Philadelphia's *National Gazette and Literary Register*, excerpts from which were reprinted in medical journals in Germany. Like Moehring, he joined the "Deutsche Gesellschaft" and rendered medical assistance to its protégés until 1841, when he removed to New York, possibly taking over his late brother Joseph's medical practice.²⁹

THERE IS NO LACK OF GEIST

Lewis Feuchtwanger was perhaps the most colorful, but also the most problematic, member of the clan. Until his death in New York in 1876, he was active, at various times, as a pharmacist, as an importer and manufacturer of chemical and metallurgical products, and as a writer and collector on the side. He developed a metal alloy which he called "American Silver Composition." In 1834, 1835, and

²⁶ See the list of passengers in the *London Times*, May 13, 1841, and in *Hamburgische Oeffentliche Nachrichten*, June 8, 1841.

²⁷ See Oswald Seidensticker and Max Heinrici, *Geschichte der deutschen Gesellschaft von Pennsylvanien, 1764-1917* (Philadelphia, 1917), I, 177-78; II, 618.

²⁸ Letter from Walton B. McDaniel, 2d, Curator, Historical Collections, College of Physicians of Philadelphia, April 16, 1957, to this writer.

²⁹ Edwin Wolf, 2nd, and Maxwell Whiteman incorporated in their book, *The History of the Jews of Philadelphia from Colonial Times to the Age of Jackson* (Philadelphia, 1957), some — partly misunderstood — details on the various Leo-Wolfs, from previous correspondence with this writer, but have acknowledged his corrections in their letter to him of April 10, 1957.

1836, the American Institute awarded him silver medals for different articles cast from this alloy. At the height of the "Hard Times" economic crisis in 1837, he struck small currency tokens from the same alloy for his own store as well as for firms in New York, Philadelphia, and Cincinnati; they have since become collectors' items. On September 13, 1837, he petitioned Congress to adopt the "Feuchtwanger Composition" as a substitute for the copper currency of this country; however, this proposal was rejected, after due consideration, by the Director of the Mint.³⁰ Repeatedly Feuchtwanger started, exhibited, and sold mineralogical collections. His last was posthumously presented to the Ethical Culture Society, and now forms part of the collection at the Fieldston School in The Bronx.³¹

The head of the clan, William Leo-Wolf, practiced medicine in Philadelphia in 1829 and 1830, and in New York from 1831 to 1836. On the side, he wrote "Medical-Practical Notes from New York" for *G. & J. Heckers Literarische Annalen in Germany*. In 1835, his book, *Remarks on the Abracadabra of the Nineteenth Century*, appeared in New York. Its topic was Dr. Samuel Hahnemann, the controversial founder of homeopathic medicine in Germany.³²

Secure material circumstances notwithstanding, the old physician was unable, or unwilling, to adjust to the social climate of the United States. "*Es fehlt nicht an Geist, sondern an Gemüt*" — there is no lack of intellectual achievement, only of inner satisfaction — was his final verdict in a lengthy letter home.³³ He left New York on May 16, 1836, remarried at Hamburg the following spring, and lived peacefully until his death on April 26, 1850.

Though conceding personal defeat in his letter home, William Leo-Wolf had granted that America is "a paradise for agriculturists, craftsmen and all who, *despite their best efforts*, either *find no work*

³⁰ See Edgar H. Adams, "Dr. Lewis Feuchtwanger," *The Numismatist*, XXVI, No. 6 (June, 1913), 297-302.

³¹ Telephone interview with Augustus Klock, emeritus head of the Science Department, Fieldston School, The Bronx, October, 1956.

³² An abridged edition of the book, prepared by William Leo-Wolf's friend and future brother-in-law, Daniel Rudolf Warburg, appeared in German in Hamburg, 1836.

³³ See "Ein Schreiben aus New York vom 5. März 1832," *Neue Monatsschrift für Deutschland, historisch-politischen Inhalts* (Berlin, 1832), XXXIX, No. 2, 213-42.

at home or must starve with their families. . . . If I remain conscious at the moment of my death, the thought will console me that I leave my children in a country which does not force them to lie to themselves and to others . . . when they want to make proper and unrestricted use of the physical and spiritual gifts with which Almighty God has endowed them" (our italics).

The most faithful disciple whom William Leo-Wolf left behind in Germany was Immanuel Wohlwill, Ph.D., another veteran of the defunct *Culturverein*. Wohlwill, who became a member of the faculty of the "Hamburgische Israelitische Freischule," had bid Leo-Wolf adieu, on the eve of the latter's departure, with a poem whose last lines read:

*Grüsse mit fröhlichem Mut jenes beseeligte Land,
Wo man dem Himmel den Blitz, den Tyrannen das Szepter entrissen.
Jugendlich flamme Dein Herz, Hoffnung beflügelt die Fahrt!*³⁴

On October 31, 1830, in a booklet entitled *Bemerkungen über den Standpunkt der Hamburgischen Israelitischen Freischule*, Wohlwill proposed (on p. 42) that the Freischule's curriculum be seriously oriented towards making the pupils fit for eventual emigration. In a letter to Moses Moser, on April 30, 1833, he acknowledged that William Leo-Wolf's presence in New York gave him "a pleasant opportunity, often and successfully, to recommend emigrants to North America."³⁵

The case histories offered in these pages seem to lead to the following conclusion: the individual struggle for adjustment overseas was different from the collective daydreams which had provided the original impulse to emigrate. The toll taken by the elements and the strain of advanced age was heavy. On the other hand, the impact of the new arrivals upon the adopted country was not entirely negligible. Since links with the old country remained strong, the experiences of those who made their way to America were eagerly interpreted by friends and correspondents in Germany, with a view to preparing future emigrants mentally and practically.

³⁴ The verses — which may be roughly translated: "Greet with happy disposition that blessed land, / Where the lightning has been torn away from heaven and the sceptre from the tyrant. / Let your heart flame with youth, and may hope give wings to the journey!" — were printed in *Die Staats- & Gelehrte Zeitung des Hamburgischen unpartheyischen Correspondenten*, No. 122 (Aug. 1, 1829).

³⁵ Unpublished original letter in the possession of the Leo Baeck Institute, New York.

Seventeenth-Century Brazilian Jewry: A Critical Review

ISAAC S. EMMANUEL

EDITOR'S INTRODUCTION

When, in the year 1654, a handful of Jewish refugees from Brazil established themselves as a community at New Amsterdam on the Hudson River, Brazil became the "mother" of North American Jewry. This fact notwithstanding, English-language studies of seventeenth-century Brazilian Jewry have been remarkably uncommon. For this reason, the editors of the American Jewish Archives take pleasure in presenting the following review article. The efforts of Dr. Arnold Wiznitzer and of Dr. Emmanuel will, it is hoped, stimulate a deeper interest in the history of Brazil's Colonial Jewry than has hitherto been evident.

Dr. Emmanuel, the author of this review article, is a native of Salonica, Greece. He studied for the rabbinate at the Jewish Theological Seminary of Breslau and received his doctorate from the University of Lausanne. An eminent scholar, he has published a number of works on the history of Salonican Jewry and has also held pulpits in Curaçao, Panama, and Brazil. His most recent book — Masavot Saloniki — is being published by the Ben-Zvi Institute of the Hebrew University in Jerusalem.

In preparing himself to write on the history of the Jews in Colonial Brazil, Samuel Oppenheim compiled numerous documents from various archives. Among the sources which he assembled were the records of the Zur Israel community of Recife. Preserved in the Portuguese Jewish Community Archives of Amsterdam (PJCAA), this material was translated from Portuguese into English for the first time by Oppenheim himself. In addition, Oppenheim gathered together many documents of the West India Company and of the States General of Holland found in the Rijksarchief, the Royal Archives at The Hague. His collection of these latter documents was vast enough to merit mention in the 1924 report of the archivist Robert Fruin, of The Hague. This precious collection,

known as the "Samuel Oppenheim Collection," is in the library of the American Jewish Historical Society in New York City.

Arnold Wiznitzer, the author of the recently published *Jews in Colonial Brazil*,* has made use of Oppenheim's English translation both of the Zur Israel minutes and numerous other documents.¹ He has supplemented Oppenheim's valuable documents with other records from a number of archives and has made good use of periodicals and books published in Brazil about the New Christians and the colonial period in general—works listed in *Historiografia e Bibliografia do Domínio Holandês no Brasil* (Rio de Janeiro, 1949), by the Brazilian scholar and bibliographer, José Honório Rodrigues. Still, though known to scholars dealing with Dutch Brazil, Rodrigues' work is surprisingly absent from Wiznitzer's bibliography. In 1920, the Rijksarchief at The Hague photographed extracts of various archives in Holland at the request of the Brazilian Legation, and this material has appeared in historical works published in Brazil.

Copious references to the archives of the West India Company and of the States General of Holland are given by Hermann Wätjen in his *Das holländische Kolonialreich in Brasilien* (The Hague, 1921). Wiznitzer, in his notes, refers to several of these archival documents—especially those found in the Oppenheim Collection. Unfortunately, however, he neglected to consult numerous documents of the period which are at The Hague and which this reviewer was able to examine during his long stay in Holland.

The author devotes too much space (pp. 15–32) to the Judaizers' confessions, taken mainly from *Denúncias da Bahia*,² from *Con-*

* Wiznitzer, Arnold, *Jews in Colonial Brazil*. New York: Columbia University Press. 1960. xii, 227 pp. \$7.00

¹ See Herbert I. Bloom, "A Study of Brazilian Jewish History 1623–1654, Based Chiefly upon the Findings of the Late Samuel Oppenheim," *Publications of the American Jewish Historical Society* [PAJHS], XXXIII (1934), 43–125. Here is Bloom's honest appraisal of Oppenheim's work:

They consist of many photostats of original documents, translations from the various documents and typewritten translated copies of photostats, also personal notes and comments upon material, abstracts and translations of both contemporary and more recently printed books, corrections of printed works on the subject and comparisons of these . . . translations from the Portuguese . . . (pp. 43–44).

² *Primeira Visitação do Santo Offício ás Partes do Brasil, pelo licenciado Heitor Furtado de Mendoça . . . Denúncias da Bahia, 1591–1593* (São Paulo: P. Prado, 1925).

fissões da Bahia,³ from *Denúncias de Pernambuco*,⁴ and from *Livro das denúncias que se fizeram na visitaçāo do Santo Officio á Cidade do Salvador da Bahia de Todos os Santos do Brasil, no anno de 1618*.⁵

According to the notarial archives of the City of Amsterdam, the Portuguese Jews of Amsterdam had been trading with their relatives in Bahia and "Fernambuco" since 1596.⁶ Among the Brazilian merchants were some New Christians who returned to Amsterdam and lived there as Jews—as, for instance, in 1617, Antonio Pinto "of Brazil." Wiznitzer's book fails to give us an adequate idea of a relationship which the West India Company considered extremely important to the successful colonization and trade of Brazil.

The instructions given to General Hendrik Corneliszoon Lonck (mentioned by Wiznitzer on pp. 57, 184, note 50), to respect the life and property of the inhabitants and not to molest them in matters of religion, are to be found in the manuscript "Secret Journal of the Meeting of the XIX, 1629-1645," Old West India Company Archive No. 2 (meeting of August 17, 1629), as follows: "ende inwoonders van Pernambuco . . . toestaen behoudenisse van Lÿff ende goet, Vriheit van Conscientie soo wel de Christenen als de Jooden . . ." — Lonck was to preserve the life, property, and freedom of conscience of Christians and Jews alike.

DATA

There are several other instances in which comment and correction are required:

³ *Primeira Visitaçāo do Santo Officio ás Partes do Brasil, pelo licenciado Heitor Furtado de Mendoça . . . Confissões da Bahia, 1591-92* (Rio de Janeiro: Sociedade Capistrano de Abreu, 1935).

⁴ *Primeira Visitaçāo do Santo Officio ás Partes do Brasil, pelo licenciado Heitor Furtado de Mendoça . . . Denúncias de Pernambuco, 1593-1595* (São Paulo: P. Prado, 1929).

⁵ (Rio de Janeiro: Bibliotheca Nacional, 1936).

The works cited above (notes 2-5) are listed in Bruno Basseches, "Achegas para uma Bibliografia da História dos Judeus no Brasil," *Aonde Vamos?* (Rio de Janeiro), XVI (No. 743; Sept. 19, 1957), 6. See also *A Catalog of Books Represented by Library of Congress Printed Cards Issued to July 31, 1942* (Ann Arbor, 1944), LXXIII, 355.

⁶ I. S. Emmanuel, "New Light on Early American Jewry," *American Jewish Archives* [AJA], VII (1955), 4, 57, note 1.



Courtesy, H. G. Reissner, Flushing, N. Y.

*Pencil sketch by Julius Ludwig Seibers, at the
Humboldt University, Berlin*

EDUARD GANS
(1798-1839)

President of the dreamers
(see p. 21)



Courtesy, H. G. Reissner, Flushing, N. Y.

*Pencil sketch by Wilhelm Hensel, 1829, in the
Nationalgalerie, Berlin*

HEINRICH HEINE
(1797-1856)

A dream of Ganstown

(see p. 25)

Jewish Soldiers — The number of Jewish soldiers in the service of the West India Company was very small. One of them, David Testa (p. 59), died on his return voyage to Amsterdam and left as his heirs, in 1633, Duarte Fernandez Vega and Jonas Israel Mendes.

The Sabbatai Responsum — Jehuda Covo,⁷ and not Corvo (p. 66), was the rabbi who headed the delegation of Salonica to Constantinople in 1637.

Sugar "Engenhos" — With reference to the sugar plantations and sugar mills cited by the author on p. 70, the following corrections and additions should be noted:

- "Birberike," or "Birberibe," belonging to Duarte Saraiva, was not identical with the "Camassarim," also owned by Saraiva;
- "Salgado," owned by Joseph d'Acosta, was not identical with "St. Jan," or "Trepiche," owned by Saraiva;
- "Novo," owned by Saraiva, was known also as "St. Michiel," and "Jurissaca," owned by Moses Navarro, was called also "Surifacque."

Though Wiznitzer does not mention it, one Domingo da Costa Brandau and his wife, Maria Henriques Brandoa, who lived in Amsterdam in 1639, had an *engenho* in "Arrerippi" (Recife?).

The author fails to mention, on p. 72, that the Jews also acted as purveyors of food, meats, etc., to the army and garrison.

Haham Aboab — As this reviewer has stated elsewhere,⁸ Haham Isaac Aboab da Fonseca arrived in Brazil in the fall of 1641 — not in 1642, as Wiznitzer says. David Franco Mendes, who consulted the archives of the Portuguese Jewish Community of Amsterdam, also gives the year as 1641.

⁷ For details on the Rabbis Covo and their activities in Salonica, see I. S. Emmanuel's סצבות שאלוניקי [*Masavot Saloniki*] (Jerusalem: Ben Zvi Institute), nos. 1018, 1033, 1253, 1370, 1475, 1544, 1563, 1569, 1673, 1684, 1695, 1703, 1708, 1710, 1737, 1743, 1760, 1771, 1774, 1782, 1785, and 1797.

⁸ I. S. Emmanuel, "Jewish Education in Curaçao (1692-1802)," *PAJHS*, XLIV (1955), 215; *AJA*, VII, 5, 58, note 12.

Palacio "Vrijburg" — Since their synagogues and Scrolls of the Law were mortgaged in 1648, the Jews of Recife could not have been in a position to offer the stupendous sum of 600,000 florins for the Vrijburg Palace to make it into a synagogue. This has been proved on another occasion.⁹ It is surprising that Wiznitzer, a retired businessman and surely aware of the value of 600,000 florins in 1644 (p. 89), did not question that statement.

Jewish Captives — The author leads us to believe that all three native Portuguese Jews captured by the rebels in Brazil continued living in Portugal as Christians (p. 109). This reviewer knows that at least one of them, Samuel Velho, escaped. Velho left Portugal on April 1, 1648, and arrived on May 20th, of the same year, in Amsterdam. At the time of his capture, Samuel Velho had a brother, David, in Brazil. One of the three captives born in Amsterdam was called David "Salom" and not "Salem." Isaac Johannis, *alias* Jans de la Manha, was from Germany — "de [a] la Manha."

Besides the captives listed by the author, there were others: Jacob Mendes, who was captured in the Pernambuco Campaign along with his mother and "Irmans" (brothers, or brothers and sisters). They were taken to Porto, Portugal. Freed, they reached Hamburg. Jacob's brother, Issaac Mendes, by decision of the Amsterdam *parnassim* (wardens of the congregation), under date of Adar 23, 5409 (1649), was given 100 florins for the Mendes family's fare from Hamburg to Amsterdam.¹⁰

Martyr Isaac de Castro — The author asks (p. 118) why sixteen-year-old Isaac de Castro left Amsterdam for Holland's territory in distant Brazil, and why he went on to Bahia in Portuguese Brazil. Although Wiznitzer has tried to explain de Castro's voyage to Bahia, he has left untouched the trip from Amsterdam to Dutch Brazil. This is the answer: De Castro left for Brazil in 1641 with his mother's brothers, i. e., Haham Moses d'Aguilar and Aron d'Aguilar. As for the trip to Bahia — up to the eighteenth century

⁹ *Ibid.*, p. 63, note 62.

¹⁰ PJCAA, Acordos, p. 261.

it was not unusual for Amsterdam Jews to assume the risk of going to what the *parnassim* called the "Land of Idolatry" (Spain, Portugal, Brazil) to seek their fortunes. On returning to Amsterdam, these fortune-hunters had to make public penitence in the Portuguese Synagogue. Only then could they be included in the religious quorum — the *minyán*. Such adventurers could not, however, be called to the Torah or officiate as *hazzanim* (cantors) until four years after their return. One Daniel Habillo¹¹ and another, Isaac Correa, went to Brazil, "left the Law of God, and became Christians." When they returned to Amsterdam in 1645, they made public penitence in the synagogue.¹² It is, therefore, probable that young de Castro had commercial connections in Bahia and thus risked the trip.

Isaac de Castro's Execution Date — The author states (p. 116) that de Castro was executed on December 15, 1647, the day of the *auto-da-fé*. He bases this statement on a letter which the Amsterdam *parnassim* addressed to the States General of Holland. During his long stay in Holland, this reviewer found that on January 27, 1648, the States General had read several letters sent to them by the *parnassim* of the Portuguese Jewish Community of Amsterdam. The *parnassim* lamented the fact that the three Jewish prisoners in Lisbon — citizens of Amsterdam — had been forced to relinquish their faith and that "a certain young man, also a citizen of Amsterdam, named Isaack de Crasto [*sic*] . . . was burned alive in that town on the 15th of December last, in the presence of the foresaid three other Jews."¹³

Our impression is that Wiznitzer is uncertain — and rightly so — about the early date of the execution. Why? Generally, a victim was not executed on the day of the *auto-da-fé*. The *parnassim* may have been misinformed. Isaac Cardozo, a contemporary, gives the date of execution as December 22nd. Surely he got it from one

¹¹ He owed 30 guilders to the West India Company for goods bought at auction (Bloom in *PAJHS*, XXXIII, 65; see also Wiznitzer, pp. 86–87).

¹² PJCAA, Acordos, pp. 192–95.

¹³ Rijksarchief, Staten-Generaal no. 3228, fol. 309v.

of the prisoners — Samuel Velho — who returned to Amsterdam. Bloom, who consulted various archives, designates December 21st as the day, while a microfilm of the "Isaac Miranda" manuscript at the American Jewish Archives in Cincinnati gives the date as December 23rd. The Miranda manuscript contains, *inter alia*, "Elogios Varios Que curiosos diversos Dedicaron Al Martirio De Ishac de Crasto Tartas [Isaac de Castro] Que En lisboa Fue quemado vivo por santificacion del Nombre del Señor Dios á 23 de Decembre de 1647."¹⁴

Father Antonio Vieira — The author casually mentions the Jesuit Antonio Vieira; he does not touch on the friendly relations that obtained between Vieira and various prominent Amsterdam Jews,¹⁵ particularly the brothers Jeronimo Nunes da Costa and Lopo Ramirez, known in the synagogue as Moseh and David Curiel, respectively. Vieira actually bought their frigate for 11,332 florins to help liberate Brazil from the Dutch.

Number of Jews in Dutch Brazil — Wiznitzer has good reason to reduce the number of Jews who lived in Dutch Brazil calculated by other authors. He comes to the conclusion that 1,450 Jews lived there in 1645 and that 600 of them left for Amsterdam in 1654 (p. 130). From the numerous archival documents consulted in Amsterdam and especially those of its Portuguese Jewish Com-

¹⁴ "Several eulogies dedicated by various *amateurs* to Martyr Ishac de Crasto [Castro] Tartas who was burned alive in Lisbon, December 23, 1647." Microfilm of the Miranda manuscript (pp. 94-98, incomplete as the ms. is torn), courtesy Dr. Jacob R. Marcus.

Following are some of the poets and *amateurs* featured in the ms., with the number of lines dedicated to de Castro: Jonas a Bravanel — three poems of 89 lines, 47 lines and 14 lines, respectively — cited by the author; Doctor Ischack Semah Aboaf, 14 lines; Mosseh Pinto Delgado, 76 lines; an *amateur*, 52 lines; Jahacob de Pina, 55 lines; an *amateur*, 37 lines; Abraham Cardoso, 14 lines; a gentleman of Hamburg, 126 lines. Two of these writers were in Brazil: Jahacob de Pina and Dr. Ischack Semah Aboaf, who seems to be the same Isaque Semah who, with nine prominent Jews of Recife, signed a letter in favor of Johan Maurits van Nassau (Bloom in *PAJHS*, XXXIII, 61, note). Unquestionably there were many more poets who expressed their grief over the heroic martyr. Wiznitzer could have furnished some of these eulogies.

¹⁵ See Ivan Monteiro de Barros Lins, *Aspectos do Padre Antônio Vieira* (Rio de Janeiro: Livraria São José, 1956), pp. 147-81, for details on Father Vieira and the Jews; see also Antonio Vieira, *Obras Escolhidas* (Lisbon: Antonio Sergio e Hernani Cidade, 1951), vol. IV, in which Vieira evinces sympathy for the New Christians and antipathy for the Inquisition.

munity, however, this reviewer estimates that there were at the most 1,000 Jews in Brazil in 1645 and barely 600 in 1654. In a population of one thousand, families made up of relatively young immigrants or colonists must have had at least 250 children of both sexes born to them in Brazil between 1630 and 1654. There were in addition a few children born to New Christians before 1630 and adhering to Judaism. On the assumption that 25 per cent of these Brazilian children married in Brazil, the other 75 per cent must have married, for the most part, in Amsterdam. Nevertheless, the data obtained from the Marriage Register of the Amsterdam Municipality¹⁶ and from the *ketubot* (marriage documents) of the Portuguese Jewish Community of Amsterdam show that only thirty-nine people (nineteen boys and twenty girls¹⁷), who married in Amsterdam between 1637 and 1691, declared themselves to have been born in Brazil. To this figure should be added thirty more to allow for those who may have married outside of Amsterdam. This small number of people born in Brazil during a period of twenty-four years compels us to conclude that there were fewer Jews in Brazil than is commonly believed.

Of interest in this connection is the following list of persons who were born in Brazil and later married in Amsterdam. Among them are definitely two (and possibly three) New Christians who were born in Brazil before the Dutch occupation — Rica Monsanto, born in 1617; Aron Benveniste, born in 1620; and Jacob Athias, *alias* Francisco Vaz de Crasto, born in 1631.

¹⁶ According to the notes of A. M. Vaz Dias in the Municipal Archives of Amsterdam. Vaz Dias estimated that there were only 2,500 Jews in Amsterdam in 1674.

¹⁷ The men averaged over 30 years of age, while the women were a little under 25 years.

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
3/25/1672	Ishac d'Aguillar (diamond cutter) Ester Mendes de Pas	22 18	Brazil Cadix	Father, "Garcham" Mozes Rafael d'Aguillar Mother, Lea de Pas	688/164
1/11/1676	Isaque de Aguilar (broker) Rachel d'Aguilar	22 17	Brazil Amsterdam	Father, Aron d'Aguilar Father, Moses Rafael d'Aguilar ("Gacham")	690/76
9/19/1681	Mozes Baruch Alvares Rachel Namias de Castro	32 21	Brazil Amsterdam	Mother, Rachel Alvares Nephew or cousin, Manuel Namias de Castro	692/134v
8/19/1660	Jacob Athias, <i>alias</i> Francisco Vaz de Crasto Gratia Duarte	29 28	Brazil Amsterdam	Father, Isak Athias Sister, Leonore Duarte	684/170
8/17/1663	Rachel Athias Jacob da Costa	29 30	Brazil Pinheiro	Father, Isak Athias —	685/169v
7/16/1666	Hester Baroques Henrigus Isaque Baruch (widower of Ganna d'Aguilar)	26 —	Mauritsstad (Pernambuco) Porto Paraio	Uncle, Eleasar de Solis —	686/188v
7/12/1669	Rachel Baroches Benjamin Henriques	23 25	Brazil Seville	Brother, Mozes Baroches Mother, Debora Henriques	687/184

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
10/28/1655	Aron Benveniste, <i>alias</i> Nicolas R. Lehman (He was born in 1620 to New Christians who had returned to Judaism. See Rica Monsanto, below.) Hester Benveniste Barzilaj	35	Brazil	—	
1/28/1659	Ishac Cohen Caminha, <i>alias</i> Simon Correa Rifka Pessoa	27 — —	Amsterdam "Fernambuco" Lisbon	Father, Jacob Barzilay Uncle, Steven Louis da Costa Father, Abraham Israel Pessoa	682/173v 684/ 72v
10/ 2/1671	Jacob De Caseres, schoolteacher Rifka Henriques	23 22	Brazil Lisbon	Mother, Debora Henriques	688/135v
10/19/1681	Salomon Senior Coronel, broker Sara de Rootje (Da Rocha)	29 20	Brazil Amsterdam	Sister, Sara Senior Coronel Uncle, Isak Furtado	693/ 2v
4/21/1673	Emanuel [Narnias?] de Crasto Sara Teixeira	30 18	Brazil Amsterdam	— —	680/ 35
6/ 9/1673	Jacob Franco Drago Luna Mendes	27 16	Brazil Amsterdam	— Father, Aron Mendes	680/ 45v
3/22/1669	Rifka Dias da Fonseca Abraham da Fonseca (Dias)	16 16	"Fernambuco" Amsterdam	Father, David Dias da Fonseca Mother, Rifka da Fonseca	687/160

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
12/24/1663	Rachel de Mercado	18	"St Recif of Brazil Hamburg	Father, Abraham de Mercado —	686/ 7v
11/20/1637	Joseph da Costa, <i>alias</i> Bernardo Dias	40	Pernambuco	Parents in Pernambuco	
	Rica Monsanto (Since she was born in 1617, her family was among the New Christians who had returned to Judaism. See Aron Benveniste, above.) Isaack Patico	20			
		21	New Spain	—	674/144
6/ 5/1671	Clara Montezinos Mordechai Gallas, widower of Ribca Pires	25 —	"Pernembuco" Amsterdam	Mother, Helena Montezinos —	688/120v
5/ 7/1677	David Montezinos Jael Vas de Oliveira	34 28	"Brazile" Amsterdam	Mother, Lea Montezinos —	691/ 7
9/16/1678	Rachel Montezinos Isaack Susarte	25 24	Brazil Amsterdam	Mother, Lea Montezinos —	691/ 76v
9/30/1661	Sara Montezinos Jacob Pereira	21 26	Brazil Venice	Father, Samuel Montezinos; Mother, Lea de Aro Mother in Venice	685/ 51v
10/10/1681	Isac Moreno, broker Rachel Pinheiro	33 22	Brazil Amsterdam	Mother, Rachel Moreno Father, Isaac Pinheiro	693/ 3

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
7/ 9/1683	Jacob de Mathias Moreno Ribca de Mercado	31 23	Brazil Amsterdam	Mother, Rachel Moreno Father, Isak de Mercado	693/195
5/17/1680	Mozes Moreno Rachel Jesurun	26 29	Brazil Hamburg	Brother, Gabriel Moreno Uncle, Isak da Costa	692/ 39v
8/19/1667	Ribca Moreno Moses de Castro de Pas, <i>alias</i> Moses Tartas, widower of Ester de Castro	26 45	Brazil Amsterdam	— —	687/ 50
5/ 7/1677	Sara Moreno Moses Baruch Isidro, diamond cutter	30 27	Brazil Hamburg	Mother, Rachel Moreno Father in Spain; mother, Ribca Barouch Isidro, in Amsterdam	691/ 7v
3/ 1/1669	Rifka Nunes Salomon Marcus	19 22	't Recif (Per- nambuco) Amsterdam	Mother, Claarje Nunes Father in Turkey	687/157v
11/20/1676	Sara Nunes Joseph Vieira, "toebackspinder" (= tobacco roller?)	23 23	Brazil Amsterdam	Mother, Clara Nunes —	690/124v
5/15/1676	Rachel Cohen Peixotte, widow of Mozes Cohen Peixotte (Haham Aboab's daughter?)	—	Brazil	—	

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
	Mordechai Cohen, widower of Rachel Benveniste	—	Hamburg	—	690/ 99v
3/26/1677	Josua de Aron de Pina [<i>alias</i> Sarfati] Rifka Senior	27 27	Brazil Madrid	— Father, Mordechai Senior	690/137v
1/23/1671	Sara Preta Jacob Soares (Britto)	30 40	“t Recif” (Pernambuco) Lisbon	Father, Elias Preto —	688/ 92
8/31/1674	Rifca Rodrigues, widow of Salomon Rodrigues, <i>alias</i> Abraham Swart Abraham de Jacob Susarte, widower of Ester Rodrigues	— —	Brazil Amsterdam	— —	689/125v
4/17/1676	Dr. Mozes Rephael Salom, <i>alias</i> André de Pas, M. D.* Ester Aboab	31 25	Brazil Amsterdam	Mother, Rifca Salom d'Azevedo Brother, Salom de Benjamin Aboab	690/ 91
11/ 6/1682	Abraham Sanches Ester Baruch Isidro	31 26	Brazil Hamburg	— Mother, Rachel Brandon	693/118

* He was graduated from the University of Leiden on December 15, 1661, under the name “Moysees Salom de Azevedo, Hebraeus, Brasiliensis.” His thesis was on asthma.

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
2/22/1664	Mariam Senior Baruch Senior, <i>alias</i> Gabriel Henriques	13 26	"Fernambuco" Hamburg	Father, Jacob Senior Father, Josua Senior	686/ 29
5/25/1691	Abigail Nunes Torres Aron Abenatar	36 27	Brazil Venice	Brother, David Nunes Torres Mother, Ester Gabay	697/ 76v
11/21/1676	Jacob Velho, schoolteacher Sara Nunes	26 21	Brazil Bayonne	Sister, Judith Obediente Father, Gabriel Nunes	690/124
4/19/1675	Rachel Vellosinos David Aboab, diamond cutter	22 32	"Brazilel" Amsterdam	[Father, Jeosuah Velozinos] Father, "Gahan" Isak Aboab	690/ 27v
1/15/1698	Isaac d'Andrade Velozinos, residing at The Hague Rachel Fidanque	(42) [44-45] 26	Recif, Pernambuco Amsterdam	Uncle, Jacob Sem(e) [a]ch Cortusos Father, Benjamin Fidanque	700/138
7/17/1660	Ester Zacuta* Samuel de Pas	16 30	Brazil Antwerp	Parents in Vlissingen —	684/105

* Salonican women sometimes feminized their surnames, e. g., *Pinta for Pinto*. See I. S. Emmanuel, *גדולי שלוניקי לדורותם*, [Guedolê Saloniki Ledorotam] (Tel Aviv, 1936), no. 194, p. 126; see also Emmanuel's soon-to-be-published *עצמות שלוניקי* [Masavot Saloniki], no. 266.

Couples whose parents were residing in Brazil
at the time of their marriage in Amsterdam

Marriage Date	Name	Age	Birthplace	Relatives	Marriage Register, Municipal Archives No.
1643	Jean Guttieres Brancka de Francisca de Mora	45 28	Lisbon Lisbon	Mother in Pernambuco Parents in Lisbon	677/ 76
1642	Aron Senior Sara Senior	27 22	Madrid Amsterdam	Parents in Brazil Daughter of Abraham and Rachel Senior	677/ 7v
1641	Emanuel de Tovar Margrieta Fernand	32 30	Pharo Lisbon	Parents in Brazil —	676/ 18

Ashkenazim and Sephardim — What is known of the spirit of the time makes questionable Wiznitzer's statement (p. 131) that the few *Ashkenazim* (Jews of non-Iberian descent) in Pernambuco were accepted officially as members of the Zur Israel community.¹⁸ Undoubtedly the *Ashkenazim* did receive financial and spiritual aid, their children were admitted to the *midras* (school), they had seats in the synagogue and space in the only Jewish cemetery — the same privileges, in short, that their Ashkenazic brothers had enjoyed for many generations in the Sephardic Curaçao community. But *Ashkenazim* certainly did not have the right to vote for, or to be elected to, the office of *parnas* or other key congregational posts. This reviewer's conviction is based on the fact that not a single Ashkenazic name is to be found among the 173 signers of the *hascamoth* (regulations) of 1648 (pp. 137–38). On the other hand, the signers did include two Sephardic Levantine Jews: Abraham Azubi and Abraham Cohen.

It is of some importance to correct the following misspelled signatures of the signers of the *hascamoth* referred to above:

Corrections

Abrão Gidon¹⁹
 Jaco Yzrael Mendez Diaz²⁰
 Fr^{co} [Francisco] De Faria
 Aram De Touar²¹
 Daud Israel Fr^{ra} [Fereira]²²
 Jacob Leuy Sr. [Sr. = the elder]
 The correct *alias* of Jahacob Mocata (p. 138) was Gil Correa da Vega.

Misreadings

Abrao Lion
 Salo Yzrael Mendes Dias
 Jacob Defaria
 Aram de Thoar
 Daud Israel Faro
 Jacob Leuy Paro

¹⁸ Cf. Emmanuel in *AJA*, VII, 13–15.

¹⁹ His is among the names of those not entitled to indemnity from the Crown of Portugal. See page 56 of this review.

²⁰ One Jahacob Israel Mendes was a member of the "Dotar" charitable society in 5378 (1617–1618). He had a son called David.

²¹ Precisely Abraham de Tovar. He was *parnas* of the Amsterdam Talmud Torah in 1636: see Jaap Meijer, *Encyclopaedia Sefardica Neerlandica* (Amsterdam: Portugees-Israëlietische Gemeente, 5709 [1949] 1), p. 102; see also page 55, below.

²² He prosecuted a major lawsuit against one Pieter Wachtmeester in 1676; see "Index op de Sententiën van het Hof van Holland, 1635–1687," Rijksarchief, no. 1078, case no. 109.

Jewish Activities — Wiznitzer fails to list Amsterdam's outstanding Santa Companhia de Dotar Orfas e Donzellas (Holy Society to Dower Orphaned Girls), which had its representatives in Recife.²³

Brazilian Marranos outside Dutch Brazil — The paragraph dealing with this subject (p. 138) would have been better placed as the introduction to Chapter VII (p. 143), which discusses "Late Brazilian Marranos, 1654-1822."

Jewish Capital Left in Brazil — Before the Dutch surrendered to Portuguese General Francisco Barreto, it was agreed that the Crown of Portugal would indemnify all the inhabitants as well as the West India Company for the goods and properties left behind in Brazil. Gysbert de Witt, president of the Judicial Council in Brazil, and Abraham d'Azevedo apparently took charge of this. From an inventory made by the Court of Justice in Brabant²⁴ on April 5, 1672, the States General of Holland claimed from the Portuguese Crown for those goods left in Brazil the sum of 4,117,672 guilders. The claim was based on the peace treaty agreed upon by Holland and Portugal on August 16, 1661, and ratified on January 10, 1663, and by the trade agreement of July 31, 1669.

Here follows the list of claims of Jews, former residents of Brazil, against the Crown of Portugal.

²³ Emmanuel in *AJA*, VII, 34-35.

²⁴ West India Company Archives, Loketkas 57-65, no. 62.

Jewish residents of Brazil	Claims		
	Guilders	Stuivers	Cents
Abraham Cohen	137,871	5	0
Aaron de la Faia	71,970	18	0
Abraham Mercado & Son Isaac Mercado ²⁵	43,868	9	0
Abraham d'Azevedo	234,747	10	0
Abraham Querido	33,850	17	0
Abraham Valverde ²⁶	97,292	8	0
Abraham Rodrigues Junior ²⁷	12,000	0	0
Abraham Drago	1,582	10	0
Abraham Colonel ²⁷	7,500	0	0
Abraham de Merciena ²⁸	3,135	6	0
Aaron Moreno ²⁷	7,332	2	0
Antonio d'Acosta Cortizes ²⁹	42,666	0	0
Antonio d'Acosta for Iosua Velosinos	13,972	3	0
Baltazar de Fonseca, widow & heirs	145,311	3	0
Benjamin de Pina	78,802	2	0
Daniel Alberti (Jew?)	8,100	0	0
Daniel Cardoso ³⁰	51,817	11	0
Daniel Messiag ²⁷	26,794	2	0
Daniel Rodrigues ²⁷	3,911	18	0
David Iuda Leon	32,484	13	0
Davidt Dias	82,529	9	0

²⁵ Isaac Mercado is not mentioned by Wiznitzer.

²⁶ He was also awarded part of a house which had been adjudged in favor of Antonio d'Acosta Cortizes.

²⁷ Not mentioned by Wiznitzer.

²⁸ Member of the Ez Haim Society in 1637. He died in Amsterdam in 1657. His widow Sara died in Curaçao in 1689. See I. S. Emmanuel, *Precious Stones of the Jews of Curaçao* (New York: Bloch Publishing Co., 1957), pp. 155-56, 162-63.

²⁹ *Alias* Isac Semach. Born in Segovia, he married Leonora da Costa. After her death, he married Clara Gomes, *alias* Abigail Gomes, on February 19, 1648, in Amsterdam.

³⁰ There were also reserved to him certain rights to a house which had belonged to Jacob Abrichts.

Jewish residents of Brazil	Claims		
	Guilders	Stuivers	Cents
David and Salomon Musafia ³¹	13,684	15	0
David Brandon	17,405	18	0
David Michiels (Ashkenazi?)	481	8	0
David and Petro de la Torre	28,046	12	0
David Salom	12,025	16	0
David Colonel	1,945	0	0
David Lopes Henriques, Heir of Salomon Gabay	4,435	10	0
Elias Namias de Crasto ³²	13,296	12	0
Ferdinand Martins de Silva	65,352	14	0
For David Athias	27,672	2	0
For Salomon Cardosa ²⁷	5,198	0	0
For Moses Mendes	2,224	10	0
Iacob Fondan	28,000	0	0
Iacob Navarro	88,351	11	0
Iacob de Pina ²⁷ [<i>alias</i> Naar]	8,665	17	0
Iacob Henriques, widow and children	31,304	19	0
Iacob Dorta de Pas ²⁷	9,145	15	0
Iacob Iuda Leon ²⁷	8,407	4	0
Iacob Nunes	6,302	3	0
Ioseph and David Alvares	12,000	0	0
Ioseph d'Acosta	275,838	11	0
Isaac Febos	22,970	17	0
Isaac Sacuto ²⁷	12,022	11	0
Isaac Colonel as Executor of the Will of Duarte Saraiva ³³	351,502	6	0
Isaac de Valenza ²⁷	2,509	3	0
Iudica Cardoza, widow of Vasco Fernandes Cardoza	14,225	15	0

³¹ David is not mentioned by Wiznitzer.

³² He settled in Curaçao, where he died in 1692. See Emmanuel, *Precious Stones*, pp. 169-73.

³³ He was also granted rights to the "Salgado Mill" and other assets mortgaged in favor of Ioseph d'Acosta.



Courtesy, H. G. Reissner, Flushing, N. Y.

*From a lithograph reproduced in J. Michael,
"Geschichte des ärztlichen Vereins und seiner
Mitglieder" (Hamburg, 1896)*

WILLIAM LEO-WOLF
(1780-1850)

Es fehlt nicht an Geist
(see p. 26)



HAHAM ISAAC ABOAB

1685

(see p. 37)

Jewish residents of Brazil	Claims		
	Guilders	Stuivers	Cents
Louis Nunes Dovale, <i>alias</i> Judas Machabeu.....	27,065	0	0
Mardochai Senior ³⁴	1,732	7	0
Mardochai Abendana.....	54,278	2	0
Manuel Duarte Brandon ²⁷	1,060	0	0
Mathias Moreno.....	11,178	0	0
Michiel Rodrigues Mendes, widow.....	31,494	17	0
Moses Dolivera ²⁷	10,013	16	0
Moyses Iuda Liao.....	20,696	13	0
Moses Nunes.....	76,553	9	0
Moses Namias da Crasto, widow.....	22,206	19	0
Moses Peres, for himself and for Iacob Peres.....	12,006	13	0
Manuel Carnero [de Moraes, Judaizer]...	9,000	0	0
Rodrigo Alvares.....	91,044	19	0
Sara Lumbrosa, <i>alias</i> Maria Henriques, widow of Domingo d'Acosta Brandao.....	5,673	13	0
Sara de Tovar, widow of Abraham de Tovar ³⁵	20,810	4	0
Salomon Cats (Ashkenazi?) ³⁶	1,918	0	0
Simon Michon (Jew?).....	1,330	0	0
Simon (Elias) [and Luis] Rodrigo de Souza and David Velio ³⁷	28,515	3	0
Simon Samuelsz (Ashkenazi).....	5,201	10	0
Samuel Montesinos.....	39,063	17	0
Samuel Velio.....	18,416	19	0
Salomon Abenu [de Lima] ²⁷	5,349	4	0
Tobias de Leon ²⁷	2,792	6	0
Vincente Rodrigues Ville Real, heirs of...	100,000	0	0

³⁴ He married in Amsterdam in 1653. His sons settled in Curaçao. In re Mordechai and his children, see Emmanuel, *Precious Stones*, pp. 301-7.

³⁵ Besides, he had claims against the Estate of Iacob Abrichts (non-Jew).

³⁶ Included in the list are the claim of the widow of Pieter Coets for 36,832-2-0 guilders, and that of the heirs of Iacob Coets for 13,922-14-0 guilders. They were undoubtedly Gentiles.

³⁷ All three not mentioned by Wiznitzer.

The West India Company reserved to itself mortgage rights to the following *engenhos*: "Trepiche" or "St. Jan," "Novo" or "St. Michiel," "Comassarim" and "Biberike," coming to Isaac Coronel as son [and heir] of Duarte Saraiva; and "Salgado," coming to Joseph d'Acosta.

In addition to the foregoing claimants, the following persons were given the right to claim and share in the "million pounds" for private transactions which they had consummated with the Crown of Portugal:

Aaron and Moses Navarro

Christoffel de Tavera, *alias* David Nassi²⁷

Ferdinand Martins da Silva for Joseph, Salomon, and Benjamin Solis, as well as for Iacob and Isaac Gabay

Ieronimo de Haro, heirs of

Louis Pretto

Manuel de Fonseca Gomes, *alias* Iosua Velilios

Simon (Elias) [and Luis] Rodrigo de Sousa [Souza] for Iacob Lemos.

The following persons were not entitled to claims either under the treaty with Portugal or under the Resolutions of the High States of Holland:

Abraham and Simon Gidon

David Susarte

David Maduro²⁷ and Moise Mercado, heirs

David Iesurun Coelho

Diego Alvares Torres

Ester Franco, heir of her son Isaac Franco

Ferdinand Martins de Silva for Abraham Ferro

Francisco Vaz d'Acosta

Iacob Drago

Iohan de Faria

Isaac Mercado the elder²⁷

Isaac de Fontes, *alias* Simon de Fontes²⁷

Louis Dias Guteris

Moses Namias

Simon de Vale de Fonseca, heirs of.

Another list gives these additional claimants:

Ishack da Costa
 Aaron Musafia
 Nataniel Samuels.

These lists indicate that, of a capital of 4,117,672 guilders which the West India Company was entitled to claim from the Crown of Portugal, more than 2,797,957 guilders, or almost 68 per cent of the total, belonged to Jews.

The five most prominent Jewish claimants were: the heirs of Duarte Saraiva, with the highest claim of 351,502 guilders; Ioseph d'Acosta, brother of Uriel d'Acosta (275,838); Abraham d'Azevedo (234,747); the heirs of Balthazar de Fonseca (145,311); and Abraham Cohen (137,871).³⁸

A number of these claimants do not figure among the signers of the *hascamoth* of the Zur Israel community in 1648, possibly because they had either died before then or had already left Recife.

It is noteworthy that in this list of 109 there are only four *Ashkenazim*.

Wealthy Ioseph Frances apparently succeeded in liquidating his assets in time.

Brazilian Marranos — The compilation of the Brazilian Marranos molested by the Inquisition (pp. 143–67) is interesting. While Wiznitzer depicts their struggle in handing down and conserving Judaism among themselves, he fails to note that several Jews of Amsterdam and of the colonies as late as 1716 still had relatives living in Brazil as Christians. That was the situation with twenty-seven-year-old Jacob Israel Franco, born in Idanha, Portugal, who married in Amsterdam in 1669 while his father was in Brazil.³⁹ One David Bernal, of Curaçao, by his will executed in Curaçao in 1716, left some 10,000 florins to his niece Anna Maria and his

³⁸ The five highest-ranking Gentile claimants were: Servaes and Roeland de Carpentier (240,000); Matthias Becx, later Vice Governor of Curaçao (235,986); Gillis Crol (201,080.-); Prince Iohan Maurits van Nassau (189,089); and Gysbert de Witt (187,797).

³⁹ Municipal Archives of Amsterdam, Marriage Register, vol. 687/176.

nephews Pedro and Manuel in Bahia; they were children of his sister Isabel Bernal, who had married Dr. Francisco Nunes de Bernal Miranda. These Bahian legatees apparently were afraid of some complication with the Holy Office and did not insist upon collecting their shares⁴⁰ from the Amsterdam *parnassim*, who had tried to obtain the necessary identification papers.

The author does not mention the bibliography which George Alexander Kohut compiled on the Brazil-born martyr, Antonio José da Silva, who was among eighteenth-century Portugal's leading poets and dramatists.⁴¹

PERSONALIA

Various corrections and annotations are here submitted on the biographical notes which Wiznitzer covered rather quickly at the end of his book.

Haham Isaac Aboab, alias Simon da Fonseca — Henriques de Castro's excellent biographical study of Haham Isaac Aboab⁴² is not cited in *Jews in Colonial Brazil*. Wiznitzer says that Aboab's father was David Aboab, but according to Vaz Dias, Haham Aboab's father was Iacob da Fonseca. Vaz Dias' conclusion was based on the fact that Haham Aboab had inherited membership in the "Dotar" as a "descendant" of Jacob da Fonseca, Member No. 38; in the "Dotar," the qualification "descendant" very often signified "son." It is thought that Haham Aboab's father was known also as Alvaro da Fonseca and that Diego Rodrigues da Fonseca was Alvaro's brother.

Isaac Aboab was the *haham* — rabbi — of Amsterdam's Beth Ysrael Congregation together with Menasseh ben Israel; each of them, in 1635, received a yearly salary of 300 florins.⁴³

⁴⁰ See Emmanuel, *Precious Stones*, pp. 247–50.

⁴¹ See George Alexander Kohut, "Jewish Martyrs of the Inquisition in South America," *PAJHS*, IV (1896), 181–87; see also Kohut, *Jewish Martyrs of the Inquisition in South America* (Baltimore, 1895).

⁴² David Henriques de Castro Mz., *Keur van Grafsteenen op de Nederl.-Portug.-Israël. Begraafplaats te Ouderkerk aan den Amstel* (Leiden: E. J. Brill, 1883), pp. 67–76.

⁴³ According to the Neveh Salom and Beth Ysrael congregational archives, which form a part of the Amsterdam Portuguese Jewish Community Archives consulted by this reviewer.

The *haham's* first wife was Esther. In addition to a daughter married to Daniel Belilos, he had most probably another daughter, married to a Cohen Peixotto. He positively had two sons — David and Abraham — and not one; Wiznitzer mentions only one, David (p. 170). In 1671, Haham Isaac Aboab and his sons donated 100 florins for the construction of the present Portuguese Synagogue in Amsterdam.

Haham Aboab was rector of the Amsterdam *yeshivot* — academies — Keter Tora and Neve Zedek; despite Wiznitzer's remarks (p. 170), these *yeshivot* were *not* rabbinical schools. According to David Franco Mendes, he had fifty-three pupils in Amsterdam's Ez Haim Seminary, and they distinguished themselves for their learning. He also was a *mohel*, or circumciser. He brought back from Brazil a list of the children whom he had circumcised and of the marriages which he had performed. There is a complete list of his works — and of the large number of scholars who mourned his death — in the biography by Henriques de Castro.⁴⁴

Abraham d'Azevedo — In his account of Azevedo (p. 171), Wiznitzer omits a very important fact which would tellingly prove the heavy losses sustained by the Jews in Brazil. It appears that, in addition to the total amount given above in these pages as due his coreligionists from the Crown of Portugal, there was due him personally from Portugal the sum of 60,000 cruzados, or 120,000 florins. Holland made several attempts to claim this amount from Portugal, and it figured in Article 20 of the commercial treaty and alliance of July 31, 1669, between Holland and Portugal. When Azevedo died, his son Isaac put forward a claim. Isaac died, and his executors, sons of Samuel Palache, as late as 1718 were still claiming the principal which, with interest, had then mounted to 370,054 florins. This reviewer carefully examined the Resolutions of the States General of Holland, but was not able to determine whether the Azevedos finally collected.

Haham Moses Raphael d'Aguilar — His father, Isaac Israel d'Aguilar, was treasurer of the "Terra Santa" (Holy Land) fund of the Beth

⁴⁴ D. H. de Castro Mz., pp. 73-74.

Ysrael Synagogue in 5380 (1620). Haham d'Aguilar had three brothers: Aron, Jacob, and Abraham; and a sister, the mother of the martyr Isaac de Castro Tartas. The *haham* went to Brazil in 1641 with his brother Aron and his nephew, the unfortunate Isaac de Castro Tartas. Aguilar was not called by the *parnassim* to their service at the Ez Haim Seminary directly after his arrival from Brazil, though Wiznitzer leaves this impression (p. 171). Actually, he opened a school in his home, and it was only after his "wonderful work with his 26 pupils" that the *parnassim* had him fill the late Menasseh ben Israel's post at the Ez Haim Seminary. He was engaged on Tamuz 8, 5419 (1659), to teach "Gemara, mefarsim, gramatica" (i. e., Talmud, commentaries, and Hebrew grammar) at a yearly salary of 400 florins.⁴⁵

Besides the works cited by Wiznitzer, Haham d'Aguilar wrote *aprobaciones* to two books by Abraham Israel Pereira, *alias* Thomas Rodriguez Pereira.⁴⁶ He also left the following manuscripts:

1. Alphabetical index of the passages "Maamarim" from *Talmud Babli* and *Yerushalmi*, in folio;
2. Alphabetical index on the *Yalcut* (also probably an index on the *Zohar*, called *Or Noga*);
3. "Several treatises . . . as well as Responsa to Various Arguments."⁴⁷

His *Tratado da Immortalidade da Alma* was published by Dr. M. de Jong (Coimbra, 1935).⁴⁸

Haham d'Aguilar died relatively young and left behind his widow Esther (who died on Nisan 14, 5462 [1702]); his two sons, Isaac and Abraham; and five — or possibly six — daughters. Of all his children, only Isaac was born in Brazil.

⁴⁵ PJCAA, Acordos, p. 459.

⁴⁶ A. I. Pereyra (Pereira), *La Certeza del Camino* (Amsterdam, 1666) and *Espejo de la Vanidad del Mundo* (Amsterdam, 1671).

⁴⁷ According to *Lista dos Livros do Catalogo do Sr. Salamon Levy Maduro — Livreiro* (Amsterdam, 1773).

⁴⁸ Meijer, *Encyclopaedia*, p. 44. For more details on Aguilar, see also Moritz Steinschneider, *Catalogus Librorum Hebraeorum in Bibliotheca Bodleiana* (Berlin, 1852-1860), p. 1763, no. 6419.

As two of Haham d'Aguilar's daughters settled in the Americas, the marriages of his children are noted here:

Ribca married Ishac de Abraham de Castro, a druggist, in 1667 and settled with him in Jamaica. Sara married Jehuda Azulay in 1671. Isaac married Ester Mendes de Pas in 1672. Gracia married Joseph Franco Serrano in 1675. Rachel married her cousin, Isaac de Aron d'Aguilar, in 1676. Simha married Jahacob Baruch Alvares in 1685 and went with him to Jamaica. Jehudith married Jacob Hisquiah de David Alvares in 1695. Abraham married his sister Sara's daughter, Rachel de Jehuda Azulay, in 1695. There is in the Archives of the Portuguese Jewish Community of Amsterdam an eighteenth-century document from Jamaica naming as Haham d'Aguilar's son-in-law his brother Abraham, whose wife's name is not given; it is quite likely that the writer of that document was misinformed.

The Aguilars were also in Curaçao during the eighteenth century.

Michael Cardozo — *Alias* Juan Cardozo. He had been a "brother" (member) of the "Dotar" since 1623 and was *parnas* of the Talmud Thora School of Amsterdam in 1641. After his death in 1655, his son Simon replaced him as a brother of the "Dotar."

Abraham Cohen — Known as Abraham Cohen do Brazil, he is not to be confused with Abraham Cohen Henriques, who died in 1638. Born to his father Mordechai in the Orient, our Abraham married Rebecca Palache at Pernambuco in 1653. On the same day and in the same place, Rebecca Palache's sister, Eva, very surprisingly married the *Ashkenazi* Simon bar Mayer, who was known as "rootkop" (redhead). It seems that Simon died shortly afterwards in Pernambuco and left a daughter, Hana. Eva then married Moses Josua Henriques.

Abraham and Rebecca had five children: Mordechay, Jacob (not to be confused with Jacob Cohen Henriques), Moses, Eva, and Esther. Their marital history follows:

Mordechay married the non-Jewess Maria Catharina Vackers against his mother's wishes. A convert to Protestantism, he took the name of Francisco Pedro de Cohen. On his death, his family

tried to bury him in the Portuguese Jewish cemetery, but the *parnassim* naturally disallowed this. Eva, too, married a non-Jew, Michiel Verboom. Esther married Samuel Nathan Palache, and Moses married Eva de Simon Palache.

Nothing is known about Jacob's marriage, but there is a record that he died on Nisan 2, 5472 (1712), and was buried near the Palaches.

Abraham Cohen and David Nassy jointly founded a colony at Cayenne, now French Guiana, in 1662. He was the financier, and Nassy was the manager. Abraham died relatively young in 1671. His epitaph follows:

אל על יקרא קול בשופר
ובלב רך נדכה ונשבר
ויען אברהם ויאמר
אנכי עפר ואפר

מצבת קבורת החסיד
אברהם בן מרדכי
כהן דו בראזיל נפטר
לבית עולמו ביום כ"ב
לחדש כסלו שנת התלב*
ת נ ז ב ה

His wife's epitaph reads as follows:

מצבת קבורת רבקה אשת
הגביר אברהם הכהן
היתה פטירתה שבעה
ועשרים לחדש אב שנת
התמ"ד [ה] **

David Senior Coronel — His *alias* Duarte Saraiva, also Seraiva, comes up quite often in the archives of Holland. Born in Marante, Portugal (?), in 1575, he married Maria Nunes, the daughter of Pedro Homen and Branca Nunes, at Amsterdam in 1598. His brother

*Corresponding to November 24, 1671.

**Corresponding to August 27, 1685.

was Jehuda Senior, *alias* Philipe Henriques, the grandfather of the earliest Seniors of Curaçao.⁴⁹ In 1604, David became a citizen of Amsterdam. In 1636, he left with Manuel Abendana for Brazil, where he distinguished himself for his generosity.⁵⁰ In 1624, his son Isaac, *alias* Pedro Homen Coronel, married Sara, daughter of Thomas Nunes Pina (*alias* Josua Sarfati), in Amsterdam. Isaac thereby became the brother-in-law of the brothers Benjamin and Aaron de Pina, *alias* Sarfati, who had been in Brazil since 1636. Isaac went to Brazil in 1643, probably for the second time. Since David Senior Coronel died at Pernambuco (Recife) in 1650, the David Senior Coronel said by Wiznitzer (p. 172) to have been treasurer of the Holy Land funds at Recife in 1652 was not the same notable as that of Wiznitzer's biographical sketch.⁵¹

David Senior Coronel's *engenhos* had been mortgaged by the West India Company. His assets in Brazil were estimated at 351,502 florins. His son Isaac dedicated himself to rabbinical studies on returning to Amsterdam and thus earned the title *haham*. Isaac died in 1655 at Amsterdam, whereupon his son Jeoshua took over his membership in the "Dotar."

Joseph da Costa—His *alias* was João Perez da Cunha. He was member no. 127 of the "Dotar," an influential member of the Beth Ysrael Synagogue in 1630, and president (*parnas*) of the Talmud Thora School in Amsterdam in 1633 and 1636. Already in 1650 he was acting as president of the Amsterdam community. He died at Amsterdam in 5424 (1663–1664); his second (?) wife, Debora, died in 5440 (1679–1680), and was buried near him.

Daniel and Salomon Dormido—Ample details on David Dormido, the father of Daniel and Salomon, in Spain, Bordeaux, Amsterdam, Brazil, and London, have been supplied by Albert M. Hyamson,⁵²

⁴⁹ Emmanuel, *Precious Stones*, p. 302.

⁵⁰ Emmanuel in *AJA*, VII, 37.

⁵¹ He was one of David Senior Coronel's grandsons and was given the exact name of his grandfather in keeping with Sephardic custom.

⁵² Albert M. Hyamson, *The Sephardim of England: A History of the Spanish and Portuguese Community* (London: Methuen and Co., 1951), pp. 21, 24–26, 40.

who has also furnished data about Salomon Dormido.⁵³ Wiznitzer, however, fails to cite Hyamson as a source with regard to David. David was related to Menasseh ben Israel, became member no. 135 of the "Dotar" in 5400 (1639-1640), and had an important claim against Nunes d'Acongna and the Ambassador of Portugal, Francisco da Souza, during the years 1654-1655.⁵⁴

Isaac Franco Drago, alias Simon Drago — He also went by the second *alias* Michael Fernandes d'Oliveras. He was born in 1608 and died before 1672, leaving his mother Esther as his heiress.

Balthasar da Fonseca, alias Samuel Belillos — He had a brother in Brazil, Manuel da Fonseca Gomes, *alias* Jeosua Velilos. Shortly after Balthasar's death in 1652, his widow claimed payment from the West India Company for the twenty-four stone pillars and irons which her husband had erected on the bridge between Recife and Mauritsstad under a contract dated March 6, 1641.⁵⁵ Besides his widow, he was survived by at least one daughter, Sara, who married Salomon Machoro at Amsterdam in 1673, and by a son, Daniel Belillos, who married Haham Aboab's daughter Judith. Beginning with the year 5425 (1664-1665), Daniel served as a teacher in the Ez Haim Seminary to translate the *perasha*, or weekly pentateuchal portion, into Ladino at a yearly salary of 330 florins. According to the poet Miguel de Barrios, Daniel was "star of the Maskil El Dal Society, of which midrash [school] he was the shining intellect."⁵⁶ During the years 5453-5454 (1692-1694), he wrote a Scroll of the Law for the famous jeweler Manuel Levy Duarte. Daniel, who had lost his wife Judith in 1686 during Haham Aboab's lifetime, died on Adar 16, 5461 (February, 1701).

Joseph Frances — Born in Nantes in or about 1614, he was already in Brazil in 1642. A member of the "Dotar" since 1645, he married

⁵³ *Ibid.*, pp. 14, 26, 142.

⁵⁴ "Index op de Sententiën van het Hof van Holland, 1635-1687," Rijksarchief, no. 1078, case no. 17.

⁵⁵ Rijksarchief, Old West India Company, no. 67.

⁵⁶ "Luz del Maskil El Dal del Medras Mente."

Sara, the daughter of Dr. Jacob Bueno, in December, 1654, at Amsterdam. In 1671 he donated 200 florins for the construction of the present Portuguese Synagogue in Amsterdam. He had left for London in or about 1662.⁵⁷

Jacob Cohen Henriques — He was not, as Wiznitzer states (p. 174), the son of Abraham Cohen do Brasil; Abraham Cohen's son Jacob was born after 1650. Jacob Cohen Henriques was the son of Abraham Cohen Henriques, *alias* Francisco Vaz (Vaez) de Leon, who died in London in 1674.⁵⁸

Dr. Abraham de Mercado — Before going to Brazil, he had been associated with the Amsterdam *yeshiva* led by the teacher-principal Ribi Isaac Meatob. Dr. Abraham had two sons, Isaac and David Rephael, in addition to three daughters, Rachel, Debora, and Sarah. Both sons are encountered in Brazil. Dr. Abraham was still in Amsterdam on June 25, 1657. His wife Esther died in Amsterdam on Elul 11, 5418 (September, 1658), and he himself died eleven years later on Veadar 18, 5429 (March, 1669), in Amsterdam — not in Barbados. The children of Dr. Abraham and his wife Esther bequeathed to the Amsterdam Portuguese Jewish Community 300 florins for memorial prayers for their parents. In 1661, Dr. Abraham's son David (*alias* George Nunes) commissioned Joseph Athias to print two to three thousand copies of the *Shulhan Aruch*, but neglected to make the down payment agreed upon. Between 1658 and 1682, David was in litigation with Diego Rodrigues Aries; Sebastiaan Henriques de Crasto, the Count of Espinosa; and Samuel Bruiningh. The cases were appealed to the Hof van Holland.⁵⁹ David's wife, Esther, died in Amsterdam on Nisan 14, 5451 (April, 1691). His will, cited by Samuel Oppenheim,⁶⁰ is not mentioned by Wiznitzer.

Dr. Abraham's daughter Rachel, born in Recife, married Joseph

⁵⁷ Emmanuel in *AJA*, VII, 47.

⁵⁸ Emmanuel, *Precious Stones*, pp. 272-75.

⁵⁹ "Index op de Sententiën," Rijksarchief, lawsuits nos. 70, 97, 182.

⁶⁰ *PAJHS*, XXXII, 58.

da Costa, *alias* Bernardo Dias, in 1663 at Amsterdam. Another daughter, Sarah, married Benjamin da Costa d'Andrade in 1676 at Amsterdam, and received a dowry of 6,000 florins.

Contemporaneously there lived in Amsterdam a physician named Samuel Israel de Mercado. He died in 1650, bequeathing 400 florins to the synagogue of Amsterdam for memorial prayers. A Jacob de Mercado was treasurer of the Ez Haim Seminary in 5406 (1645–1646), while the *haham hashalem*, Moshe de Mercado, died at Amsterdam in Tamus, 5412 (June, 1652) and was mourned by Haham Saul Morteira.

Benjamin Bueno de Mesquita — After leaving Brazil, Benjamin returned to the “Land of Idolatry” (Spain or Portugal), where he lived as a Christian. When he arrived in Amsterdam, he was constrained to do public penitence. He accepted all the purifications prescribed by the *hahamim* for the absolution of his sin.⁶¹ A photograph of Benjamin’s epitaph is supplied by David de Sola Pool in his *Portraits Etched in Stone*. Compare Benjamin’s epitaph with that of Esther de Abraham de Sousa Mendes in this reviewer’s *Precious Stones*.⁶²

Moses Navarro — A member of the “Dotar” since 1637, he represented this brotherhood from 1639 until 1641.⁶³ He apparently fell into financial difficulties in Salé, Morocco, during 1656, as one of his creditors, Abraham Franco Silveira, empowered Haham Jacob Sasportas, of Salé, to prosecute Navarro for debts outstanding. There were four Navarro brothers — Moses, Aron, Jacob, and Isaac. The last-named went to Curaçao.

Aaron and Benjamin de Pina, alias Sarfati — Early in the seventeenth century, the *alias* “de Pina” was used by two Jewish families in Amsterdam — by the Naar family and the Sarfati family. Before

⁶¹ PJCAA, Acordos, Resolution of Heshvan 20, 5423 (1662).

⁶² David de Sola Pool, *Portraits Etched in Stone: Early Jewish Settlers, 1682–1831* (New York: Columbia University Press, 1952), opposite p. 161; Emmanuel, *Precious Stones*, p. 213.

⁶³ Emmanuel in *AJA*, VII, 35.

1596, one Thomas Nunes de Pina had settled in Amsterdam. On adopting the Jewish faith, he assumed the name Jeosua Sarfati. He was one of the founders of the Santa Companhia de Dotar Orfas in 1615. He owned two boats in 1623 — the *Hamburg* and *De Hope*. He is known to have had four sons and a daughter — Abraham (born in Amsterdam in 1596), Salomon, Benjamin, Aaron, and Sara. Sara married Isaac Senior Coronel, son of Duarte Saraiva. Benjamin and Aaron went to Brazil in 1636. Benjamin was the last representative of the “Dotar” in Brazil. Aaron, who after a grave illness was also called Hizquiah, ⁶⁴ dedicated himself to the study of the Talmud, and for this reason his epitaph describes him as *haham hashalem*. He died at the age of sixty-three on the fortieth day of the 'Omer of 5430 (1670). His daughter Sara married the famous scribe Eliau de Michael Jehuda Leão at Amsterdam in Tebet, 5435 (1675) and received a dowry of 3,650 florins. Aaron's son Jeoshuah, who was born in Brazil, was first married to Sara Sarfati, and on her death he married Ribca Senior at Amsterdam in Adar, 5437 (1677). She brought a dowry of 8,000 florins. Aaron's daughter Ribca married Menasseh Gaon.

Samuel da Veiga — He was taxed 30 florins by the Jewish Community of Amsterdam for the year 1656.

Joshua Velozinos — His *alias* was Manuel de Fonseca Gomes. His son was not Dr. Jacob, as the author states (p. 177), but Dr. Isaac. On Adar 1, 5458 (February, 1698), at the age of forty-four or forty-five, Dr. Isaac married Rachel, the twenty-six-year-old daughter of Benjamin Fidanque. She was the sister of Joseph Fidanque, founder of the Fidanque families in Curaçao and Panama. In the *ketubah*, Haham Jacob Sasportas gave Velozinos the following title:

החתן החכם הנעלה הרופא המובהק כה"ר יצחק בר כבוד
 החכם הנעלה כה"ר יהושע די אנדראדי וילחינוס נ"ע.⁶⁵

Strangely, the *ketubah* did not designate him as *habachur* (unmarried)

⁶⁴ See Emmanuel, *Precious Stones*, p. 76, regarding this name assumed mainly by Portuguese Jews.

⁶⁵ PJCAA, Ketuboth, vol. VI, no. 139.

or as *haguevir* (married, i. e., widower or divorcé). Dr. Isaac was one of the persons privileged to speak on the occasion of the dedication of the present Portuguese Synagogue of Amsterdam in 1675. His father, Hazzan Joshua Velozinos, also had two daughters — Rachel, married at Amsterdam in 1675 to Haham Isaac Aboab's son David, and Esther, married to Isaac Henriques Faro in 1681.

Jehuda Machabeu — Known also as Louis Nunes Dovale, he should have been included in Wiznitzer's "Personalialia" as well as in the list of Jews in Brazil (p. 138). According to David Franco Mendes, he was a "famous writer in Phernambuco" in 1646.⁶⁶ In 1627, he assisted at the marriage of his sister, Debora Israel Macabè, to one David Pereira in Amsterdam. Da Silva Rosa states that Jehuda was a noted designer and calligrapher.⁶⁷

CONCLUSION

Despite its shortcomings, Wiznitzer's *Jews in Colonial Brazil* is of considerable value for the history of the Jews in the Western Hemisphere. The book gives an interesting account of Jewish participation in the colonization of Brazil, the Jews' loyalty to their ancestral faith, their successful fight against the fanaticism of the Protestant ministers, and their fealty to the Dutch government which afforded them protection. Wiznitzer's work, in short, may be considered a good introduction to the history of the Jews in Colonial Brazil.

⁶⁶ "Memorias dos Judeos Portuguezes & Hespanhães de Amsterdam" (Ms., PJCAA), p. 74.

⁶⁷ Jacob S. da Silva Rosa, *Geschiedenis der Portugeesche Joden te Amsterdam* (Amsterdam, 1925), p. 102.

Reviews of Books

HERTZBERG, ARTHUR, Edited by. *The Zionist Idea*. New York: Doubleday and Co. and Herzl Press. 1959. 638 pp. \$7.50

Rabbi Arthur Hertzberg's comprehensive and well-organized anthology on Zionism is given added significance by the editor's brilliant analysis, in an eighty-five-page introduction, of the genesis and growth of the most revolutionary political and spiritual movement of the modern Jewish era. The book is a two-pronged approach to the Zionist idea. Firstly, the great Zionist dialogue in all its various nuances, as conducted from the time of Rabbi Judah Alkalai up to that of David Ben Gurion, is reflected in the writings of thirty-seven thinkers and men of action. The selections are arranged logically and accurately into ten meaningful categories, and each is introduced by a concise and informative biographical essay. Thus, the various versions of Zionist ideology and the differing religious, socialist, literary, philosophical, and cultural rendering of the basic Zionist theme are presented to the reader in the form of source material carefully culled and catalogued.

But *The Zionist Idea* is also a book of philosophical stature and erudition, representing a scholarly and painstaking effort to build a cogent frame of reference within which to analyze and understand the basic dynamics of Zionist thought. As an "intellectual history," it indeed provides a penetrating insight into the current mood and temper of Israeli Jewry and sheds light on the strange reluctance of American Jews to fathom the factors that have shaped the orientation of the citizens of the Jewish state. Rabbi Hertzberg seeks to penetrate through the labyrinthine complexity of the Zionist experience in order to lay hold of its core ideas, to define its unique essence, to give form and structure to what appears to be a multiplicity of divergent and conflicting views. He argues that the Zionist vision is to be grasped in terms of two major trends which resulted from the challenge of the Emancipation. It was the basic cleavage between the defensive and the messianic responses, between the forces which nurtured loyalty to the values of the past and those eager to step boldly into the "really new age," that served as the hub around which all the differences spun. It is a daring assumption, criticized already by some reviewers for its speculative and abstract evaluation of a movement which can best be assessed in terms of

its social, economic, and cultural determinants, rather than by means of imaginative philosophical constructs.

It may well be that Zionism was too broad a movement, too fundamental a break with previous Jewish history, too comprehensive a spiritual thrust forward, to be reduced to the simplicities of schematic thinking. Perhaps Emanuel Neumann's key sentence in the book's Foreword ought to be stood on its head. It was a people, suddenly galvanized into action by the political, social, economic, and cultural forces of the nineteenth century, forged once again into a nation of destiny, and determined to make a new start in Jewish history, that produced the Zionist idea. The real image of Zionism is perhaps blurred when historical realities, the pressing needs of people, the ever resilient folk spirit, and the impact of the larger society are underplayed. Nevertheless, despite these strictures, the book is indeed thought-provoking and engrossing, destined to endure as the best primer available to a most complex and still mystifying phenomenon in modern Jewish and world history.

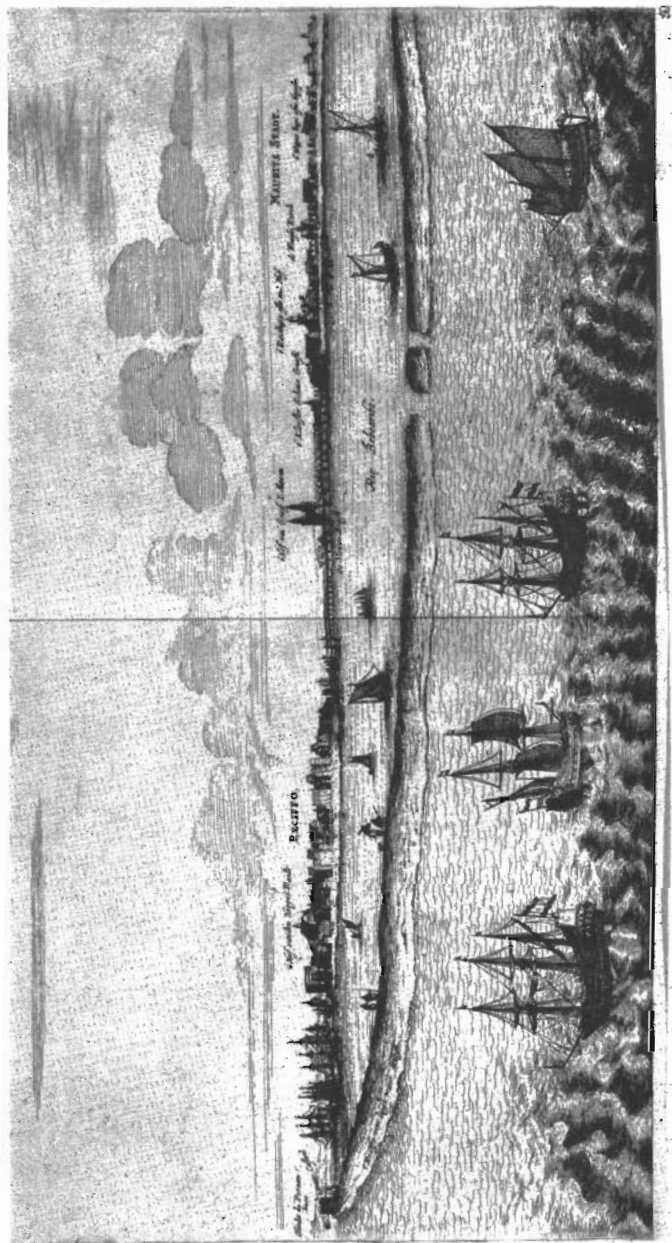
Grand Rapids, Mich.

HARRY ESSRIG

Dr. Harry Essrig is rabbi of Temple Emanuel in Grand Rapids.

KAPLAN, MORDECAI M. *The Greater Judaism in the Making. A Study of the Modern Evolution of Judaism.* New York: The Reconstructionist Press. 1960. xii, 565 pp. \$7.50

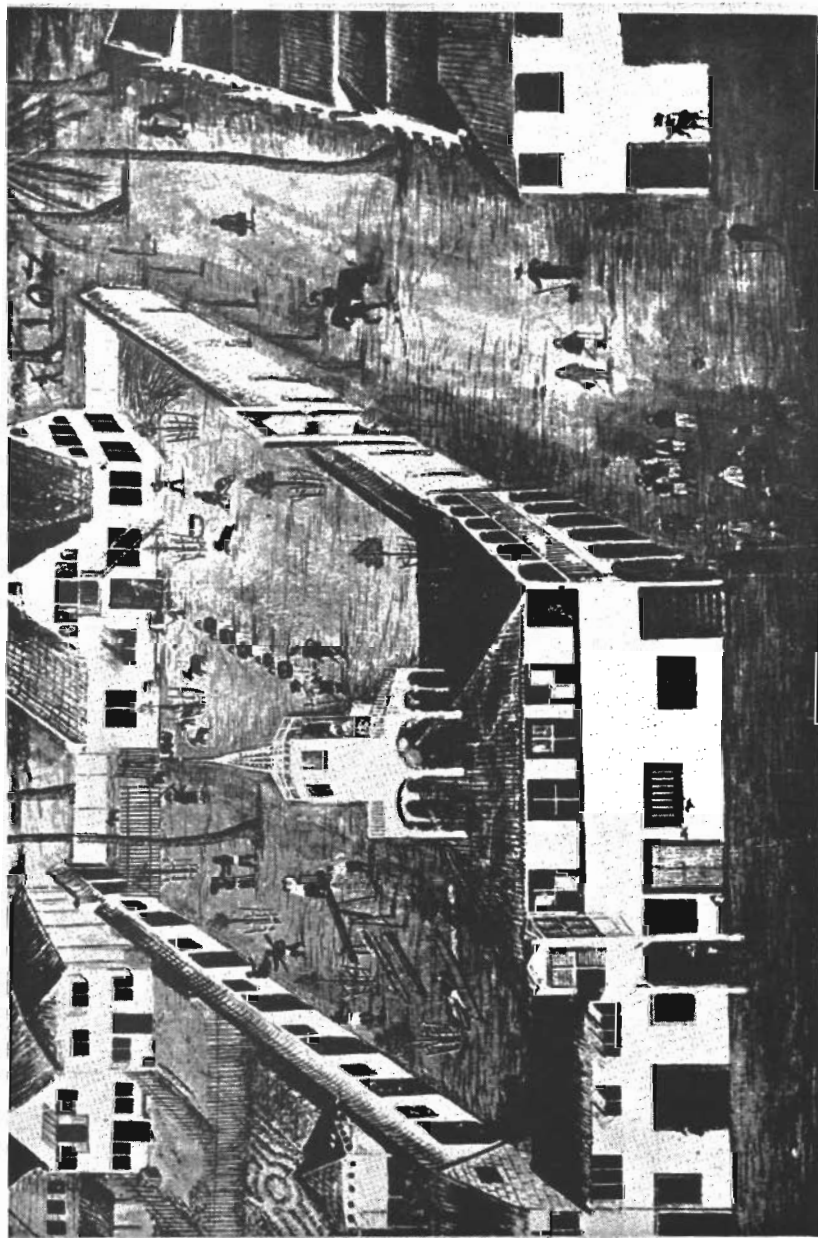
In what is perhaps his most voluminous and comprehensive work to date, Mordecai M. Kaplan sets his well-known thesis of Judaism as a religious civilization within the context of a broadly sketched history of Judaism. In an illuminating discussion of the Reform, Orthodox, Conservative, and Zionist movements, Kaplan seeks to find the transition stage to "Greater Judaism" which "is certain to be more viable than any of them." The most valuable parts of this book are Kaplan's discussion of Hasidism — Jewish mysticism originating in eighteenth-century Poland — which he sees as adding new creative content to the tradition as the more theoretical Cabala — medieval Jewish mysticism — did not, and his criticisms of Reform Judaism for treating the Jewish law as particular and its moral teachings as universal, of Orthodox Judaism for treating the Jewish People as a spiritual *ecclesia* rather than as a real people, and of Conservative Judaism



Courtesy, Newberry Library, Chicago, Ill.

A VIEW OF THE HARBOR OF RECIFE

(see p. 38)



Courtesy, Library of Congress, Washington, D. C.

RECIFE DURING THE 1600'S

(see p. 38)

for its romantic fixation in the Jewish past. While, says Kaplan, Zionism alone can save the nationhood of the Jewish people from the melting pot of modern nationalism, yet it cannot be the answer for all, since a great many Jews must continue to live in the Diaspora.

Kaplan's critique of classic Reform theology represents a significant challenge to it even if one does not accept his premises and conclusions. On the other hand, when Kaplan seeks to substitute for a "theological" understanding of Judaism a "socio-psychological one," he makes the half-truth of the social character of religion into the whole. The social has always been only an integral part of the total religious reality; Kaplan, however, makes it the end and transforms that around which the group is integrated — the Covenant and the Torah — into a means to that end. As a result, *The Greater Judaism* abounds with those same pragmatic inversions with which we are familiar from Kaplan's earlier works. For Kaplan, the divine ordaining of the Torah is identical with the fostering in the Jews of an intense ethnic consciousness. Messianism and the chosenness, similarly, "bespeak an intensive group self-awareness and a collective will-to-live." The *mitzvot* are not commands of God but means for the survival of the people. The *sancta* of a religion are forms preserved in each generation but fulfilled with new, "modern" meaning. God is the "soul of a civilization," and religion the means to the end of that civilization. Sin is being in disharmony with a divine that is nothing more than a name for human ideals and strivings. The dialogue between man and God is replaced by the "unfolding of the human spirit," the Covenant to become a holy people by a "search of a purpose" that resulted in "some highly important moral and spiritual discoveries." The Torah is "a people-making instrument," and we may be impelled by it as such to affirm "the very antithesis of what the Torah teaches," thus fulfilling the law "through the very suspension of it." One wonders, after this, how Kaplan dares criticize Reform Judaism for developing a Pauline antinomianism!

Kaplan hopes for a renaissance of world Judaism that will grow out of the very redefinition of Judaism as a civilization. This glorification of Jewish Peoplehood as the true essence of the Covenant is simply inserted in the conclusion as "the Greater Judaism": it does not grow compellingly from the historical sections that make up the rest of the book. One wonders, in particular, how, after the Nazi extermination of six million Jews, Kaplan can repeat the "peace of mind" formulae of his earlier books — such as: "The need of self-fulfillment presupposes that Reality is so patterned as to contain the means of satisfying it"; and: "The word 'God' . . . points to the objective fact that nature, both in the world and in man, is so con-

stituted as to make for the realization of those ideals" which that word symbolizes!

Kaplan emphasizes the radical difference in world outlook between the adherent of traditional Judaism and the modern westernized Jew, and tries to prove thereby that *none* of the modern trends in Judaism can possibly be the original Judaism of tradition. By forcing the contrast between traditional and modern Judaism into the simplified either-or of "supernaturalism" versus "naturalism," Kaplan does violence to both. He nowhere recognizes the biblical Covenant as a third possibility — a genuinely reciprocal dialogue between God and the people which can be understood neither in terms of a miraculous intervention of God nor of the unbroken processes of the natural order. He seems completely unaware, moreover, that naturalism is not the only or even necessarily the most compelling "live option" open to the thinking man of today. Kaplan's thought lacks the tension that marks those modern philosophies of Judaism which, *in meaning as well as in form*, try to be *both* biblical and modern, neither naively identifying the two nor entirely separating them. In the end, Kaplan's "reconstruction" of Judaism seems hopelessly sundered by the very abyss between the traditional and the modern to which he himself points.

Bronxville, N. Y.

MAURICE FRIEDMAN

Dr. Maurice Friedman, Professor of Philosophy at Sarah Lawrence College, is the author of *Martin Buber: The Life of Dialogue* and the editor and translator of Buber's *Hasidism and Modern Man*.

SEASONGOOD, AGNES, Compiled by. *Speeches 1900-1959 of Murray Seasongood*. New York: Alfred A. Knopf. 1960. 269 pp. \$4.50

"A lawyer without history or literature," wrote Sir Walter Scott, "is a mechanic, a mere working mason; if he possesses some knowledge of these he may venture to call himself an architect." The current volume of speeches by Murray Seasongood reveals in its author an overflowing love of literature and a deep sense of history. The book reveals, too, that, in many senses, Seasongood has been an architect — he has built a distinguished career as a lawyer, he has made his mark in civic life, and in his speeches, a selection of which is published in this book, he has sought to rise above the commonplace mechanics of the occasions for which they were composed.

Murray Seasongood was born in Cincinnati eighty-three years ago of a family that was already well-established in the city. As he recalls in the last speech in the book, his grandfather, Marcus Fechheimer, was president of Congregation B'nai Jeshurun and was active in securing the appointment of Isaac M. Wise as its rabbi. His parents, Alfred and Emily Seasongood, wrote down their recollections, and these were published in *Memoirs of American Jews, 1775-1865*, edited by Jacob R. Marcus. Emily Seasongood, the editor remarks, "was an affectionate and artistically gifted person," and it is not difficult to guess from whom Murray Seasongood inherited the interests which he exhibits so freely in his speeches.

After distinguishing himself at Harvard, Murray Seasongood began a noteworthy law practice in his native city. He came into the public eye in 1923, when he successfully led a reform movement to rid Cincinnati of the corrupt machine that for years had dominated its politics. He served as Cincinnati's mayor from 1926 to 1930, taught law both at Harvard and at the University of Cincinnati, has been president of the National Municipal League, and has interested himself with no lack of vigor in a number of good causes.

The suspicion with which the "egghead" is regarded in American public life is proverbial, and the tendency of the intellectual to hold himself aloof from the hurly-burly of politics is widely deplored. Murray Seasongood has shown that the two worlds are not incompatible. Some of his political speeches bristle with literary and musical allusions, and the results of his campaigning do not suggest that this in any way blunted their cutting edge.

Though Seasongood describes himself as a "Seventh Day Absentist" in relation to the synagogue, a few of his speeches do have a direct Jewish interest. They show that when Jewish concerns came his way, the speaker could be absolutely happy in his biblical and talmudic allusions. The reader is reminded of careers such as that of Don Isaac Abrabanel in the fifteenth century or that of Viscount Samuel (Herbert L. Samuel) in the twentieth, and they lead one to speculate on the heights to which contemporary statecraft could be raised if such influences were more pervasive.

One of the qualities with which Wordsworth invests his "Happy Warrior" comes to mind:

Whose powers shed round him in the common strife,
Or mild concerns of ordinary life,
A constant influence, a peculiar grace,
But who if he be called upon to face

Some awful moment to which Heaven has joined
 Great issues, good or bad for human kind,
 Is happy as a lover; and attired
 With sudden brightness, like a man inspired;
 And, through the heat of conflict, keeps the law
 In calmness made, and sees what he foresaw.

In these words can be summed up the attitude to life revealed by the speeches of Murray Seasongood.

Cincinnati, Ohio

SEFTON D. TEMKIN

Mr. Sefton D. Temkin, who has practiced law in England, is presently the Herbert R. Bloch Fellow in American Jewish History at the Hebrew Union College - Jewish Institute of Religion.

SKLARE, MARSHALL, Edited by. *The Jews: Social Patterns of an American Group*. Glencoe: The Free Press. 1958. 669 pp. \$10.00

The fact that American Jewry is coming of age is revealed in the increasing maturity and introspection of its scholarly literature. During the past decade in particular, we have seen a spate of novels and published research dealing with the psychological aspects of Jewish life in the United States, relating specifically to such problems as Jewish identification, assimilation, and acculturation. To this body of literature we may now add significant sociological studies which tend to round out our over-all impression of the behavioral patterns of American Jews, through skillful use of the methods developed in the social sciences.

This prodigious volume, *The Jews: Social Patterns of an American Group*, edited by Marshall Sklare and setting forth some significant sociological patterns of American Jewry, is an important contribution to this new area of research. The contributors to the volume, who are for the most part professional social scientists, hold up the mirror to the American Jews as a social group in order to derive a clear image of the complexities and distortions of Jewish life. Mr. Sklare, who is the Director of the Division of Scientific Research of the American Jewish Committee, is a specialist in the field of "racial, ethnic, and religious groups with particular emphasis on the sociology of the Jewish community." Sklare laments the fact that insufficient scholarly energy has been spent upon the scientific study of American Jewish life. This volume, then, represents an attempt to fill some

of the lacunae of our knowledge concerning the many-faceted problems of American Jewry. Oliver Cromwell's phrase, in speaking of the Puritans, that the picture must be drawn "warts and all," pertains equally to the over-all purpose of this important book.

Mr. Sklare has edited a volume consisting of thirty-three empirical studies in an area which is roughly definable as the sociology of the American Jew. The materials are drawn from a variety of sources and include masters' theses, doctoral dissertations, published works, journal articles, yearbook extracts, monographs, and chapters in symposia. The book also contains unpublished research papers as well as articles specifically prepared for this publication. The editor makes it clear that "the stress in the volume is on empirical materials" relating primarily to the contemporary scene. Mr. Sklare has consciously excluded documents, since the intent of this work is not to be a source book, but "a reader in the sociology of American Jewry."

The relative scarcity of empirical studies in the field of American Jewish sociology is reflected in the way in which the volume is structured. The book has six general divisions — historical background, demography and social mobility, the Jewish community as a social group, its patterns and status structure, the Jewish religion, and Jewish identification and value orientations. Under each of these headings there are grouped essays which at times have only a tangential relationship to one another and to the subject heading. One might also level the minor criticism that at times an article seems to be displaced from its proper category. For example, David G. Mandelbaum's essay, "Change and Continuity in Jewish Life," more properly belongs under the heading of "The Historical Setting." These topical overlappings are perhaps, in the last analysis, due to the hazy boundaries which presently exist in the field of the social sciences in general, and consequently we may expect this phenomenon to reflect itself in social studies dealing with Jewish problems as well.

The paucity of interpretive material in the book remains its greatest defect. With the exception of a three-page preface and a brief introduction to each of the six sections, no attempt is made to draw together the over-all implications of the studies presented. As a result, the reader is left to his own devices in constructing a generalized image of the behavioral patterns of American Jews. A more formidable preface showing the interrelationship of the essays in terms of the selected problems of American Jewry might have substantially enriched the volume. The book also lacks a central principle of organization, a fact which is reflected in the samplings of articles on a diverse spectrum of subjects. One also finds conspicuously

absent significant empirical studies dealing with the area of Jewish education and the problems of the transmission of the Jewish religion and its value system. In an age and climate challenging many of the presuppositions of Jewish belief, such studies would be most significant.

In the treatment of problems pertaining to the Jewish religion, there are evident an unevenness in emphasis and an implied generalization which bear correction. The most substantial article in this particular section is Mr. Sklare's own treatment of the contemporary Conservative synagogue, which he dealt with extensively also in an independently published volume. While Orthodoxy and Reform Jewry are touched upon in the remaining articles, they are not given the thoroughness of treatment that they warrant. For example, Howard W. Polsky's essay, "A Study of Orthodoxy in Milwaukee: Social Characteristics, Beliefs, and Observances," is enlightening, but it can hardly be used as a generalization of characteristic Orthodox Jewish life. A study of the salient aspects of Reform Judaism, which is perhaps the most native of Jewish movements in America, is sorely lacking.

Despite these objections, Mr. Sklare is to be commended for undertaking the edition of this compilation of studies. Various essays should be of great value to those interested in specific aspects of the social patterns of American Jews. This volume is an auspicious beginning in an area of research which admittedly is still in its infancy. In time, social scientists like Mr. Sklare should give us a more comprehensive picture of the group dynamics of American Jewry and the meaningful evolution of its patterns in the twentieth century.

Los Angeles, Calif.

ALFRED GOTTSCHALK

Rabbi Alfred Gottschalk, Dean of the California School of the Hebrew Union College - Jewish Institute of Religion, is Assistant Professor of Bible and Jewish Religious Thought at the College-Institute.

Brief Notices

ANSELL, JACK. *His Brother, The Bear*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 331 pp. \$3.95

The Louisiana-born author, a well-known journalist, has written a provocative novel about assimilation and intermarriage in a Louisiana town.

CHAYEFSKY, PADDY. *The Tenth Man*. New York: Random House. 1960. 155 pp. \$2.95

Its setting an impoverished Orthodox synagogue, this play by one of America's most noted dramatists is a rather Freudian variation on the theme of the *dybbuk*. Directed by Tyrone Guthrie, it was first presented on Broadway in November, 1959, and impressed Brooks Atkinson, of the *New York Times*, as "a thoroughly original drama . . . a happy marriage of literary imagination and affection for people." New York-born Chayefsky is the author of the celebrated television script *Marty*, which was subsequently made into an equally celebrated motion picture.

COPLAND, AARON. *Copland on Music*. Garden City, N. Y.: Doubleday & Company, Inc. 1960. 280 pp. \$3.95

Copland, a native of Brooklyn, N. Y., and the first composer ever awarded a Guggenheim Fellowship, is among America's most prominent composers and conductors. His compositions, *Appalachian Spring*, *Rodeo*, and *El Salón Mexico*, to name but three of his many works, are great favorites in this country. In this book, Copland presents "a selection of occasional pieces about music and musicians written over a span of more than thirty years." His book, written "to share with others . . . the varied pleasures to be derived from experiencing music as an art," deals, *inter alios*, with Serge Koussevitzky, Nadia Boulanger, Paul Rosenfeld, William Kapell, Darius Milhaud, and Arnold Schönberg. There is, unfortunately, no index.

DEUTSCH, BETTIE. *Coming of Age: New & Selected Poems*. Bloomington, Ind.: Indiana University Press. 1959. 160 pp. \$3.95

In this volume — the seventeenth in the Indiana University Poetry Series — a leading American poet presents some of her finest work. The book includes fifteen new poems — composed since 1954 — as well as seventy-five poems previously published between 1919 and 1954 and twenty-two translations from Greek, French, German, Japanese,

and Russian. Miss Deutsch, who is also Mrs. Avrahm Yarmolinsky, is a native New Yorker, an alumna of Barnard College, and a distinguished critic as well as poet. She holds an honorary doctorate from Columbia University, at whose School of General Studies she offers a course in twentieth-century poetry.

ERNST, MORRIS L. *Touch Wood: A Year's Diary*. New York: Atheneum Publishers. 1960. 370 pp. \$4.95

Touch Wood is that part of Morris L. Ernst's diary between August 23, 1958, and August 22, 1959, to survive "the editorial shears" of Dorothy Parker, Atheneum's editor, and Margaret Ernst, the author's wife. It is the lively, many-faceted production of a lively, many-faceted man — seventy-three-year-old, Alabama-born Morris Leopold Ernst, one of America's most famous lawyers, a partner since 1915 in the prominent New York law firm of Greenbaum, Wolff & Ernst. Written in places as far apart as Nantucket, Bogota, and Tel Aviv, the diary is an intriguing self-portrait of a man whose interests and activities run the gamut from advocacy of civil rights causes to representation of the Trujillo regime.

FLIEGEL, HYMAN J. *The Life and Times of Max Pine*. New York: Privately published. 1959. vii, 162 pp.

Mr. Fliegel, who is counsel to B'nai Zion, the American Fraternal Zionist Organization, has subtitled his book "A History of the Jewish Labor Movement in the U. S. A. during the last part of the 19th Century and the first part of the 20th Century." The focus of this work is the Russian-born labor leader and communal worker Max Pine (1866-1928), who was secretary of the United Hebrew Trades, a founder of the People's Relief Committee, and an important supporter of the Joint Distribution Committee's efforts to care for European Jewry after World War I. Fliegel's book consists of nine chapters plus a glossary, a list of personalities, a bibliography, and an index.

FREUND, ELISABETH D. *Crusader for Light*. Philadelphia: Dorrance & Company. 1959. 153 pp. \$3.00

In 1833, a German Jewish immigrant, Julius Friedländer, a protégé of the Prince of Fürstenberg, enlisted the aid of prominent Philadelphia families and founded the pioneering Overbrook School for the Blind. Friedländer's great-grandniece, Mrs. Freund, undertakes in this book to tell the story of his efforts and his ideals. The volume includes a fore-

word by Josef G. Cauffman, principal of the Overbrook School, an appendix, and a bibliography.

The George and Ira Gershwin Song Book. New York: Simon and Schuster, Inc. 1960. xiv, 178 pp. \$10.00

This unusual and lavishly produced volume features forty of George Gershwin's original piano arrangements — including popular favorites like "Oh, Lady, Be Good!" "Strike Up the Band," "Embraceable You," "I Got Rhythm," "It Ain't Necessarily So," and "Swanee" — in addition to all the extra verses, choruses, and patter from the songs as they were originally sung in the Gershwin shows and movies. The piano arrangements have been edited by Albert Sirmay, and a detailed appendix has been compiled by Alfred Simon. Ira Gershwin has provided a foreword and marginalia on most of the songs. The book has been handsomely illustrated by Milton Glaser.

GOLDSTEIN, MORRIS. *Lift Up Your Life*. New York: Philosophical Library. 1961. 194 pp. \$4.75

Subtitled "A Personal Philosophy for Our Times," this book by the rabbi of San Francisco's Temple Sherith Israel contains twenty-four essays dealing with "the problem of our times" — "the bitter observation that the gigantic steps of progress in so many directions do not necessarily result in increased happiness, nor in a satisfying sense of life's dignity and worth." Dr. Goldstein, who is a notable member of the Central Conference of American Rabbis, undertakes in this book to present a "formula . . . for fashioning a life that will prove to be fortunate rather than unfortunate," a formula which, as he says, "searches for wisdom and understanding wherever it may be found."

GORDIS, ROBERT. *A Faith for Moderns*. New York: Bloch Publishing Company. 1960. xii, 316 pp. \$5.00

One of the leading Jewish scholars and thinkers in America, Dr. Gordis, the rabbi of Temple Beth-El in Rockaway Park, N. Y., has held professorships at the Jewish Theological Seminary of America, Columbia University, and the Union Theological Seminary in New York, and is currently serving as Consultant on Religion at The Center for the Study of Democratic Institutions in Santa Barbara, Calif. In this latest of his works, Dr. Gordis addresses himself to "the need of those men and women who are seeking an understanding of the content of religion, but are unwilling to resign from the twentieth century in the process";

his book has been written for "those who are sincerely troubled and are seeking to assay the validity of the religious answer to the riddle of existence." *A Faith for Moderns* consists of four sections: "The Nature of Religion," "God," "Man," and "Man and God." The book includes a foreword, a "Warning to the Reader — In Lieu of an Introduction," and an index.

HALPERN, BEN. *The Idea of The Jewish State*. Cambridge: Harvard University Press. 1961. xvii, 492 pp. \$10.00

In this volume, the third title in the "Harvard Middle Eastern Studies" series, the author, who is Research Associate in Israelian Studies at Harvard University, "attempts a systematic explanation of . . . the development of the idea of the Jewish state from a vaguely defined aspiration towards national sovereignty, pursued by an ideological movement, to the achievement of statehood and the exercise of sovereignty by representative national institutions." The first of a projected two-volume study of the State of Israel, the book is divided into three parts — "Zionism: Background and Description," "Zionism and World Jewry," and "Zionism and the International Community" — and offers also an appendix, a bibliography, and an index. It is well documented and includes five maps.

HIRSCHMAN, JACK. *A Correspondence of Americans*. Bloomington, Ind.: Indiana University Press. 1960. 60 pp. \$2.75

A native New Yorker, an alumnus of the College of the City of New York and of Indiana University, and now a faculty member at Dartmouth College, twenty-eight-year-old Jack Hirschman impresses Karl Shapiro, who has supplied an introduction to this volume, as "a poet who is not afraid of the 'vulgar' or the 'sentimental,' who can burst out laughing or cry his head off in poetry, who can make love to language or kick it in the pants." The thirty poems which comprise *A Correspondence of Americans* — Hirschman's first collection of poems — constitute the nineteenth volume in the Indiana University Poetry Series.

HURST, FANNIE. *Family!* Garden City, N. Y.: Doubleday & Company, Inc. 1960. 286 pp. \$3.95

The famed St. Louis-born novelist, who is in private life the widowed Mrs. Jacques Danielson, employs her considerable talents in this novel to fashion a story about her native city.

JABLONSKI, EDWARD. *Harold Arlen: Happy with the Blues*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 286 pp. \$4.95

Born Hyman Arluck, the son of Cantor Samuel Arluck, in Buffalo, N. Y., Harold Arlen became one of America's most celebrated song writers. Compositions like "Blues in the Night," "Over the Rainbow," "Stormy Weather," and "Ac-cent-tchu-ate the Positive" have been significant contributions to the American musical heritage. This book by the co-author of *The Gershwin Years* is the first biography of Arlen; it is also a portrait of the Broadway and musical comedy world in which Arlen has lived and worked. In addition to some sixty illustrations, *Happy with the Blues* contains a detailed catalogue of Arlen's works, a selected discography, and an index.

LENSKI, GERHARD. *The Religious Factor*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. xvi, 381 pp. \$5.95

In this volume, subtitled "A Sociological Study of Religion's Impact on Politics, Economics, and Family Life," Dr. Lenski, Associate Professor of Sociology at the University of Michigan, devotes himself to an inquiry into "the *consequences* of religious belief and practice in the everyday life of society" in terms of Catholic, Jewish, Negro Protestant, and White Protestant attitudes, values, and family patterns. Among the chapters in the book are "The Four Socio-Religious Groups," "Religion and Economics," "Religion and Politics," "Religion and Family Life," "Religion, Education, and Science," and "The Clergy." There are also statistical appendices and indices to authorities cited and to subject matter. *The Religious Factor* is based on research carried out by the Detroit Area Study, a facility of the University of Michigan's Department of Sociology.

LEWIN, ISAAC. *Late Summer Fruit: Essays*. New York: Bloch Publishing Company. 1960. 174 pp. \$3.00

Dr. Lewin, Professor of Jewish History at Yeshiva University in New York, co-editor of the *Black Book of Polish Jewry* and author of other notable works in English, Hebrew, Yiddish, Polish, and German, presents here fifteen essays, ranging from "Religious Judaism in Independent Poland" to "The 'Basic Rules' Against Religious Discrimination." Several of the essays deal with the problem of *shechitah* — the ritual slaughtering of animals and fowl — in the United States and other countries.

MARSON, PHILIP. *A Teacher Speaks*. New York: David McKay Company, Inc. 1960. ix, 230 pp. \$3.95

The author, who was for many years a master at Boston's renowned Latin School, attempts in this book "to explain — on the basis of [his] own experience, observation, and study — what has happened to reduce the work of the classroom teacher to that of baby-sitter and what can be done to restore learning as his basic concern and thus to renew his self-respect." He describes how, during the '40's and '50's, the abdication of academic responsibility on the part of "colleges of quality" and public school administrative officials resulted, even at the 300-year-old Boston Latin School, in "adulteration of subject matter and destruction of standards," reducing the teacher "to a state of utter helplessness." Mr. Marson's book includes a foreword by Leonard Bernstein.

MARX, GROUCHO. *Groucho and Me*. New York: Bernard Geis Associates and Random House. 1959. xxiv, 344 pp. \$3.95

Julius — better known as Groucho — Marx, one of the famous Marx Brothers, an extremely popular vaudevillian and television comedian, offers in this book, which he warns the reader is "pure ersatz Groucho" rather than "a factual, honest and truthful autobiography," an amusing and often sardonic account of his life and career. The book includes twenty-two photographs of Groucho and his family.

NATHAN, OTTO, and HEINZ NORDEN, Edited by. *Einstein on Peace*. New York: Simon and Schuster. 1960. xvi, 704 pp. \$8.50

Dr. Nathan, a noted economist and educator on the faculty of New York University, has collaborated with the accomplished translator of works by Max Brod, Konrad Heiden, and Eugen Kogon to produce an impressive collection of Albert Einstein's writings on war, peace, and the atomic bomb. The book, which is divided into eighteen chapters, dating between 1914 and 1955, is the first collection of Einstein's writings to be published posthumously and records the great scientist's "ceaseless efforts against militarism and war." Much of the material has never been published before, and some of it appears here for the first time in English. The volume is well documented and indexed. Bertrand Russell has contributed a preface, in which he speaks of Einstein as "not only a great scientist but a great man, a man whom it is good to have known and consoling to contemplate."

PLAUT, W. GUNTHER. *Book of Proverbs: A Commentary*. New York: Union of American Hebrew Congregations. 1961. xi, 340 pp. \$4.75

The latest addition to the UAHC's valuable "The Jewish Commentary for Bible Readers" series, Dr. Plaut's commentary to Proverbs "synthesizes the opinions held sacred in the past with the insights of our own day." This handsomely published volume includes a topical guide, a glossary, a list of abbreviations, a bibliography, a listing of proverbial parallels, and an index; Rabbi Chaim I. Essrog, the UAHC's Director of Adult Jewish Education, has contributed an introduction. The author, formerly rabbi of St. Paul's Mount Zion Hebrew Congregation, is now the spiritual leader of the Holy Blossom Temple in Toronto.

Proceedings of the Rabbinical Assembly of America: Volume XXIV. New York: Rabbinical Assembly of America. 1960. 375 pp.

Edited by Rabbi Jules Harlow, of New York, this volume is the 1960 yearbook of Conservative Judaism's rabbinical arm and constitutes the published record of the Rabbinical Assembly's sixtieth annual convention, held in Grossinger, N. Y., in May, 1960. The book includes papers by Eli Ginzberg, Theodore Friedman, Albert I. Gordon, Isaac Klein, Wolfe Kelman, Salo W. Baron, Israel Goldstein, Simon Greenberg, Bernard Segal, Max J. Routtenberg, Louis Finkelstein, Edward Sandrow, and Herman Kieval.

SCHNITZER, HENRY R. *Thy Goodly Tent: The First Fifty Years of Temple Emanu-El, Bayonne, N. J.* Bayonne, N. J.: Temple Emanu-El. 1961. 120 pp.

The history of Temple Emanu-El, described by its rabbi, Abraham M. Feinerman, as "a Conservative Congregation from its very inception," has been recorded by Mr. Schnitzer, the president of the congregation, in fourteen chapters, plus appendices, notes, and a pictorial section.

SHULMAN, CHARLES E. *What It Means To Be A Jew*. New York: Crown Publishers, Inc. 1960. 256 pp. \$3.95

In this volume, introduced by President Harold C. Case of Boston University, Dr. Shulman, the rabbi of Riverdale Temple in The Bronx, attempts a full-length portrait of the modern Jew. The book is divided into five sections: "What It Means to Be a Jew," "Personalities," "Israel," "Problems," and "Issues." Among the topics discussed are

Jewish literature and philosophy, assimilation, the rabbi's function, Darwinism, Reform Judaism, and Reconstructionism. The "personalities" to whom Dr. Shulman devotes essays are Stephen S. Wise, Sholem Asch, Leo Baeck, Israel Zangwill, Louis D. Brandeis, Hayim Greenberg, Ludwig Lewisohn, Henrietta Szold, Aaron David Gordon, and Milton Steinberg.

SILVER, SAMUEL M. *Portrait of a Rabbi*. Cleveland, Ohio: Barnett R. Brickner Memorial Foundation. 1959. 125 pp.

This is a portrait of a rabbi — Barnett R. Brickner (1892–1958), of Cleveland's Fairmount Temple (Anshe Chesed) — by a rabbi — Samuel M. Silver, of Temple Sinai in Stamford, Conn., who once served as Rabbi Brickner's assistant. It is aptly subtitled "An Affectionate Memoir on the Life of Barnett R. Brickner." The book also features nineteen photographs relating to the career of this eminent Reform rabbi.

STEINBERG, BEN. *Together Do They Sing: A Manual for Directors of Junior Choirs in Synagogues*. New York: Union of American Hebrew Congregations. 1961. vi, 44 pp.

Mr. Steinberg, of the Holy Blossom Temple in Toronto, has prepared this mimeographed booklet "primarily for the amateur who seeks to organize and conduct a younger-than-adult chorus in a Jewish congregation." Included are seven chapters, plus an introduction by Dr. Eugene B. Borowitz, Director of Education for the UAHC.

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Books Received

- Cohen, Sadie Alta. *Engineer of the Soul: A Biography of the Late Rabbi J. X. Cohen*. New York: Bloch Publishing Company. 1961. 222 pp. \$4.00
- Fraenkel, Josef. *Lucien Wolf and Theodor Herzl*. London: The Jewish Historical Society of England. 1960. 28 pp.
- Friedman, Tuviah. *The Hunter*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 286 pp. \$3.95
- Langer, Jiri. *Nine Gates to the Chassidic Mysteries*. New York: David McKay Company, Inc. 1961. xxxiv, 266 pp. \$3.95
- Minney, R. J. *The Private Papers of Hore-Belisha*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 320 pp. \$4.50
- Runes, Dagobert D. *Letters to My Teacher*. New York: Philosophical Library. 1961. 105 pp. \$2.75
- St. John, Robert. *Builder of Israel: The Story of Ben-Gurion*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 185 pp. \$2.95
- Sussan, René. *Thieves' Road*. Garden City, N. Y.: Doubleday & Company, Inc. 1961. 262 pp. \$3.95
- Umen, Samuel. *The Nature of Judaism*. New York: Philosophical Library. 1961. 152 pp. \$3.75
- Zimmer, Uriel. *Torah-Judaism and the State of Israel*. London. Jewish Post Publications. 1961. 88 pp. 75¢

Acquisitions

CONGREGATIONAL AND COMMUNITY RECORDS AND HISTORIES

- Albany, N. Y., Congregation Beth Emeth. Financial records and minute books of Congregation Bethel Jacob (Congregation Beth El, now Congregation Beth Emeth), 1843-1886; listing of deaths and burials, 1857-1886; articles of incorporation, 1849; and other papers, 1843-1893; *English, German, and Hebrew*
- Alexandria, Va., Temple Beth El. Scrapbook of newspaper clippings about the congregation and its activities, 1959-1960
- Alpena, Mich., Temple Beth El. Bylaws, 1891; membership record book, 1907; and Sisterhood cash book, 1924-1925
- Anniston, Ala., Congregation Beth-El. Constitution and bylaws, adopted 1906; *Typescript*
- Baltimore, Md., Baltimore Hebrew Congregation. Notes, 1851-1861; miscellaneous items, 1851-1942; and congregational minutes, committee reports, financial records, and correspondence, 1922-1958; *Microfilm*
- Beaufort, S. C., Congregation Beth Israel. Minute book, 1916-1954; *English and Hebrew; Microfilm*
- Blytheville, Ark., Temple Israel. Resolution, warranty deed, and tax exemption of land purchased by the Jewish Ladies Aid Society for the temple's use, 1924-1928; history of the congregation; constitution and bylaws, 1950; correspondence, 1943-1959; financial reports, 1947-1957; list of members and contributors; correspondence with the United Jewish Appeal, 1948-1953, and the Union of American Hebrew Congregations, 1945-1957; Sisterhood minutes, 1955-1957; and B'nai B'rith Women minutes and correspondence, 1947-1959
- Buffalo, N. Y., Congregation Ahavas Sholem. Minute book, 1895-1905; *English and Yiddish*
- Buffalo, N. Y., Congregation B'rith Sholem. List of charter members inscribed on the cornerstone of the sanctuary, 1865; *Hebrew; Photostat*
- Cincinnati, Ohio, Adath Israel Congregation (the Louis Feinberg Synagog). Minute books, 1922-1951; *Microfilm*
- Curaçao, Netherlands West Indies, Mikve Israel Congregation. Congregational records, 1672-1817; *Photostats*
- Detroit, Mich., Temple Beth El. Minutes, 1908-1929; minutes of the Board of Trustees, 1929-1938; cemetery interment record book, 1873-1888; book of permits to officiate at funerals, 1898-1921; scrapbook, 1900-1950; Sisterhood minutes, 1901-1909; Ladies Auxiliary Association minutes, 1912-1918; Hebrew Ladies Sewing Society minutes, 1882-1887; Junior Branch Young People's Society minutes, 1907-1908; Trisquare Club records, 1905-1906; Jewish Widows Aid Society records, 1907-1913; and scrapbook of the Phoenix Social Club of Detroit, 1896-1906; *Microfilm*
- Dorchester, Mass., Congregation Beth Jacob. Brief history of the congregation, with additional information from Jacob M. Chyet; 1961
- Duluth, Minn. Historical questionnaires and data concerning the city's Jewish organizations, 1956
- Easton, Pa., Temple Covenant of Peace. Constitution and bylaws, 1842-1843; record books, minutes, and accounts, 1843-1929; and copy of the dedication speech by Isaac Mayer Wise, 1871; *English, German, Yiddish, and Hebrew*
- Fort Wayne, Ind., Congregation B'nai Israel. Congregational records and list of charter members, 1857-1897; and minute book of the Jewish Cemetery Association, 1911-1960; *English and Yiddish; Microfilm*
- Greenville, Miss., Hebrew Union Congregation. Cemetery records, 1904-1938; congregational minutes, 1922-

- 1939; financial records, 1919-1939; records of the Olympia Club, including a visitors' register, 1900-1928
- Hibbing, Minn., Agudath Achim Synagogue. History of the congregation, by Rabbi Reuben Maier, 1956; *Typescript*
- Huntington, W. Va., Ohev Sholom Congregation. Minutes of the congregation and Board of Trustees, 1946-1956; minutes of special meetings, 1946-1947; constitution and bylaws; membership rosters; and miscellaneous correspondence and records; *Microfilm*
- Jackson, Miss., Congregation Beth Israel. History of the congregation, by Rabbi Perry E. Nussbaum, 1860-1961; and copy of the charter; *Photostat* and *Typescript*
- Kansas. Brief history of Kansas Jewry, 1854-1937, by Rabbi Elbert L. Sapinsley; *Mimeograph*
- Lawrence, Kans., Beni Israel Congregation. Conveyance of land to the congregation for use as a cemetery, 1869; also correspondence dealing with maintenance of the cemetery, 1949; *Typescript* and *Photostat*
- Lima, Ohio, Temple Beth Israel. Resolution and merger of Temple Beth Israel (Reform) and Shaare Zedek Synagogue (Conservative), listing the Reform practices which "must be continued and observed," if the two congregations should merge, 1960; *Photostat*
- London, England, Bevis Marks Synagogue. Excerpts from the synagogue's minutes, dealing with America, 1754-1838; *Photostat*
- Marion, Ohio, Temple Israel. Pamphlets and correspondence, 1905-1960; congregational history; minutes of the congregation, 1939-1949; minutes of the Ladies Aid Society, 1905-1919; minutes of the Marion Temple Sisterhood, 1919-1927; articles of incorporation, 1945; and newspaper clippings of the temple's dedication, 1953
- Memphis, Tenn., Congregation Children of Israel. Case record of the Congregation versus Jacob J. Peres, its teacher, preacher, and hazzan, 1861-1866; *Typescript*
(Gift of Rabbi Joseph Klein, Worcester, Mass.)
- Milwaukee, Wis., Congregation Emanu-El B'ne Jeshurun. Minute books of Congregation B'ne Jeshurun, 1865-1927; minute books of Congregation Emanu-El, 1869-1937; minute books of Congregation Emanu-El B'ne Jeshurun, 1927-1935; and constitutions of the congregations B'ne Jeshurun, Emanu-El, and Temple Anshe Emeth, 1856; *English and German; Microfilm*
- Nashville, Tenn., Temple Ohavai Sholom (the Vine St. Temple). Marriage records, 1881-1928; financial records, 1893-1894; and mortuary records, 1888-1922; *Microfilm*
- New Orleans, La., Temple Sinai. Invitation to "a meeting of Israelites favorable to the formation of a Reform congregation," 1869; newspaper clippings about the congregation's annual meeting, 1886; *Typescript Copy* and *Photostat*
(Gift of Rabbi Julian B. Feibelman, New Orleans, La.)
- New Orleans, La., Touro Synagogue. List of confirmation classes, 1887-1959; and copy of the synagogue's bulletin with a short history of the Hebrew Rest Cemetery, 1960
- New York, N. Y., Congregation B'nai Jeshurun. Subscription book, 1825-1930; marriage book, 1825-1930; minutes of electors, 1825-1847; minute book of the trustees, 1825-1838, and 1854-1928; minute book, 1883-1927; financial records, 1854-1865, 1878-1883, and 1885-1897; cemetery committee records and ledgers, 1853-1923; register of deaths, 1853-1928; list of members, 1825-1862; religious school register, 1825-1918; *English and Hebrew; Microfilm*
- New York, N. Y., Congregation Shearith Israel. Bulletin announcing the annual meeting of the electors and the order of business, 1861; *Photostat*
- New York, N. Y., Congregation Sinai. Partial history of the founding of the congregation, 1884; partial list of the original contributors; merger with Congregation Hand In Hand, 1913; and other details; *Photostat*
- Rome, Ga., Congregation Rodeph Sholom. Cemetery deeds and survey records, 1875-1940; first insurance policy on the buildings, 1940; constitution, 1949;

- minutes, financial records, and correspondence, 1937-1950
- Sacramento, Calif., Congregation B'nai Israel. Essay, "The Old Jewish Synagogue on 15th Street," by Martha Wire, 1961; *Typescript Copy*
(Gift of Hal Altman, Sacramento, Calif.)
- St. Louis, Mo., United Hebrew Congregation. Constitution and bylaws, 1853; *Photostat*
- Santa Fe, N. Mex., Jewish Temple and Community Center. Certificate of incorporation, 1949; and records, reports, correspondence, and minutes of the congregation and Board of Trustees, 1946-1958; *Microfilm*
- Schulenburg, Tex., Temple Israel. History, "Temple Israel of Schulenburg, Texas, and Its Affiliated Cities and Institutions," by Dr. Abraham I. Shinedling, 1960; *Typescript*
- Surinam (Dutch Guiana). Register of the publication of the banns of Jews before the political council in Surinam, 1742-1817; register of marriages of Jews, 1735-1742; baptismal register of Portuguese Jews, 1777-1828; register of deceased Portuguese Jews, 1777-1827; baptismal register of "Hoogduitsche Joden" (Ashkenazic Jews), 1773-1833; and register of deceased "Hoogduitsche" Jews, 1777-1838; *Dutch; Microfilm*
- Tampa, Fla., Congregation Schaarai Zedek. Minutes, 1894-1948; Board of Trustees minutes, 1929-1938, and 1949-1955; correspondence, 1939-1943, and 1946; and court case record, 1902; *Microfilm*
- Topeka, Kans., Temple Beth Shalom. Sermons, "The Completion of the First Thirty Years of Reform Judaism in Topeka," by Rabbi Elbert L. Sapinsley, 1959; *Typescript*
- Welch, W. Va., Records of the Jewish Community: Ladies Hebrew Aid Society ledgers and minutes, 1915-1923; Congregation Emanuel Sisterhood membership lists, ledgers, and minutes, 1920-1950; Congregation Emanuel bills, checks, ledgers, and other data, 1926-1954; B'nai B'rith minutes, 1944-1951; and other data
- Wichita, Kans., "A History of the Jews of Wichita from the 1870's to 1920," by Max Wolkow, 1961; *Typescript*
- Wichita, Kans., Congregation Emanu-El. Financial report, 1960; *Mimeograph*
- Wilkes-Barre, Pa. History of the Wilkes-Barre Jewish community, dealing primarily with the period 1891-1907; *Typescript*

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- Albany, N. Y., Hebrew Reform and Benevolent Society. New York State Senate Act amending the Society's charter, 1861; *Printed*
- Albuquerque, N. Mex., B'nai B'rith, Albuquerque Lodge, No. 336. Minutes, 1883-1914; and registration book of membership, 1883-1936
(On permanent loan from Irving Auerbach, Albuquerque, N. Mex.)
- Alpena, Mich., Hebrew Benevolent Society. Constitution and bylaws, 1877, amended 1896
- Alpena, Mich., Ladies Hebrew Benevolent Society. Constitution, bylaws, and minutes, 1907-1913
- Aniston, Ala., Ladies Hebrew Benevolent Society. Constitution, bylaws, and minutes, 1890-1906; and revised constitution and bylaws of the organization, formerly called The Henrietta Sterne Sisterhood, 1917; *Microfilm and Photostat*
- B'nai B'rith, District Grand Lodge No. 2. Miscellaneous material, 1910-1960; *Restricted*
(Gift of District Grand Lodge No. 2, Cincinnati, Ohio.)
- B'nai B'rith Mexican Bureau. Report of a survey conducted by the B'nai B'rith and the Emergency Refugee Committee; and minutes of the Joint Committee meeting, 1927; *Photostat*
(Gift of the B'nai B'rith Archives, Washington, D. C.)
- Chicago, Ill., Anti-Defamation League of

- the B'nai B'rith. Founding statement of the A. D. L., 1913; *Printed*
- Cincinnati, Ohio, Hebrew General Relief Association. Minutes, financial records, correspondence, Executive Board records, and ledgers, 1866-1908
(Gift of the Associated Jewish Agencies, Cincinnati, Ohio.)
- Cincinnati, Ohio, United Jewish Charities. Executive Committee and Board of Governors minutes, financial records, and correspondence, 1896-1921; annual reports, 1906-1913; and ledgers, 1903-1911
(Gift of the Associated Jewish Agencies.)
- Cincinnati, Ohio, United Jewish Social Agencies. Executive Committee and Board of Governors minutes, financial records, correspondence, and ledgers, 1914-1950
(Gift of the Associated Jewish Agencies.)
- Lexington, Ky., Spinoza Burial Society. Minute book, 1872-1915; *Microfilm*
(Gift of Dr. Joseph R. Rosenbloom, St. Louis, Mo.)
- Marion, Ohio, B'nai B'rith, Marion Lodge, No. 864. Minute book, 1920-1932
(On permanent loan from the Marion Lodge.)
- Minneapolis, Minn. Historical questionnaires and data concerning the city's Jewish organizations, 1956
(Gift of Rabbi W. Gunther Plaut, Toronto, Ont., Canada.)
- Mobile, Ala. *The Chip Basket*, publication of the Philharmonic Society, containing items on Jews and Jewish activities, Volume 1, Nos. 1, 3, and 4, 1881; *Printed; Photostat*
- Newark, N. J., Bingen Men's Philanthropic Society. Minutes, 1861-1877; *German; Photostat*
(Gift of the Jewish Education Association of Essex County, N. J.)
- New Orleans, La., Conference of Rabbis of Southern Congregations. Minute book of the Jewish Ministers of the Southern States, 1885-1887
(Gift of Rabbi Leo A. Bergman, New Orleans, La.)
- New York, N. Y., Jewish Institute of Religion. Bulletins, pamphlets, and publicity items, 1921-1929, 1945-1946, and 1948, and of the (Stephen S. Wise) Free Synagogue, 1926, including press notices of the controversy with the Hebrew Union College over the establishment of the J. I. R., 1921-1922; *Printed*
- New York, N. Y., Hebrew Orphan Asylum. New York State Assembly Act for the Orphan Asylum's erection, 1861; *Printed*
- New York, N. Y., Society of French Jews. Circular soliciting members for the Société Israélite Française de Secours Mutuels, 1877; *French*
- New York State Assembly. Act changing the name of the Society for the Education of Poor Children and the Relief of Indigent Persons of the Jewish Persuasion to the Hebrew Relief Society, 1861; *Printed*
- Pennsylvania, Young Men's Hebrew Association. Minutes and program of the Ninth Annual Convention of the United Young Men's Hebrew Associations of Pennsylvania, held at Wilmington, Del., 1918; and minutes of the Literary Committee of the Y. M. H. A. of Philadelphia, featuring an address by Dr. Cyrus Adler, 1919
(Gift of Dr. Leon J. Obermayer, Philadelphia, Pa.)
- Philadelphia, Pa., Congregation Mikve Israel. Letter to the Philadelphia general community asking financial aid for the congregation's new sanctuary; and subscription list; 1788; *Photostat*
- Richmond, Va., B'nai B'rith, Rimmon Lodge, No. 68. Bylaws and rules of order, 1879-1880; membership list, 1883-1896; and minutes, 1916-1937
- St. Paul, Minn. Historical questionnaires and data concerning the city's Jewish organizations, 1956
(Gift of Rabbi W. Gunther Plaut.)
- St. Paul, Minn., Hebrew Ladies Benevolent Society. Record books of the Ladies' Sewing Society (began 1881), which became known as the Hebrew Ladies Benevolent Society (1891), 1881-1899; *Microfilm*
(Originals in the Minnesota State Historical Society, St. Paul.)
- San Francisco, Calif., Independent Order

- of the Free Sons of Israel, Concordia Lodge No. 101. Charter, New York, N. Y., 1880
- Santa Fe, N. Mex., B'nai B'rith, Santa Fe Lodge, No. 1242. Charter, 1936; and minutes, 1950-1960; *Photostat* and *Microfilm*
- Savannah, Ga., B'nai B'rith. "A Century of B'nai B'rith in Savannah," compiled by Joseph M. Moseson, 1960; *Typescript*
(Gift of Joseph M. Moseson, Savannah, Ga.)
- Savannah, Ga., Savannah Jewish Council. Constitution, revised and approved, 1959; *Mimeograph*
(Gift of Joseph M. Moseson.)
- Wilkes-Barre, Pa., Young Men's Hebrew Association Ladies Auxiliary. Minutes, 1906-1921; and financial records, 1908-1918; *Photostat*
- Yiddish Scientific Institute (YIVO). "A meeting of scholars, June 3, 1951," called to discuss the writing of a scholarly history of the Jews in the United States; *Typescript*
(Received from the YIVO Institute for Jewish Research, New York.)

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- ALLEN, MICHAEL MITCHELL; New York. *Haber* (Fellow of Jewish Studies) certificate given to Allen, called Meyer, son of Judah, a pupil of Isaac Leeser, by Rabbi Max Lilienthal, 1851; *Hebrew*; *Photostat*
- BOSTON, MASS., Congregation Anshi Leba-vitz. Resolutions adopted upon the retirement from the office of president of Simon (Zalman) Rubinowitz (1851-1917); *Photostat*
(Gift of Mrs. Isadore Peltzman, Malden, Mass.)
- CHARLESTON, S. C., Congregation Beth Elohim. Resolution in response to a circular from Philadelphia, declining to join the proposed "general union of the several congregations of America," 1841; *Photostat*
- COHEN, JACOB and REBECCA; Philadelphia, Pa. Deed granting a tract of land called "Cohensburgh" to John Wilkens, Jr., 1796; *Photostat*
- CURAÇAO. Excerpts from notarial records dealing with Jews in Curaçao; *Dutch*; *Typescript Copy*
- FRANKS, JOHN; Canada. Petition for a land grant in Hemmingford Township, 1792; and list of land grants, 1801; *Photostat*
- GRATZ, MICHAEL and MIRIAM; Philadelphia, Pa. Indenture of land to Joseph Simon, 1785
- GRATZ, MICHAEL and SIMON; Philadelphia, Pa. Two indentures, one with Abraham Delong, 1808; and the other with Asa Burdock, 1808; *Photostat*
(Gift of Philip Sang, Chicago, Ill.)
- GUTHEIM, JAMES K (OPPEL or COPPEL). German passport, 1840; *German*; *Photostat*
(Gift of Rabbi Julian B. Feibelman.)
- HARRIS, MOSES; South Carolina. Application for pension, for service in the Armed Forces during the years 1779 to 1781, 1832; *Photostat*
- HART, AARON; Canada. Account of money paid Hart and others for delivering iron-ware, 1770; *Photostat*
- HART, ALEXANDER; Three Rivers, Canada. Auctioneer's bond, 1806; *Photostat*
- HART, BENJAMIN; Three Rivers, Canada. Auctioneer's bond, 1806; *Photostat*
- HART, EZEKIEL; Three Rivers, Canada. Auctioneer's bond, co-signed by Moses Hart and Henry Lazarus, 1808; *Photostat*
- HART, JACOB; Easton, Northampton County, Pa. Documents concerning debts and subsequent imprisonment, 1769

HART, MOSES; Canada. Report of the Committee of Council on the sale of a farm by Hart to James Campbell, 1808; petition of Hart and others for a township site in Lower Canada, 1795; and lease of a house by Hart from Henry Cull, and inventory, St. Rock, Quebec, Canada, 1798; *Photostat*

HART, MOSES; Canada. Record of service as shown in the Muster Roll of the British Legion, 1778-1779; *Photostat*

HART, MOSES; Sorel, Quebec, Canada. Political speech, 1796; list made in 1829 of persons holding lands drawn by loyalists in 1787; and list of land purchases, 1798 and 1803; *Photostat*

HART, MOSES; Three Rivers, Canada. Sale of land by Pierre Ignace Dailleboust to Moses Hart, Ezekiel Hart, and Co., 1797; *French; Photostat*

HAYS, BARRACK; Canada. Suit against Louis Aimé of Berthier, Quebec, 1784; *French and English; Photostat*

JACOBS, SAMUEL; Sorel, Quebec, Canada. Service as Assistant Commissary at Sorel, as shown in monthly returns, 1778-1784; *Photostat*

JOSEPH, JUDAH; Berthier, Quebec, Canada. Business agreement between Judah Joseph, merchant, and Joseph Berry, tailor, 1787; *French; Typescript Copy*

JOSEPH, JUDAH; Montreal, Canada. Auctioneer's bond, co-signed by David David, 1807; *Photostat*

JUDAH, ISAAC; Canada. Distribution of the townships of Granby and Milton, ca. 1800; and list of officers and privates of the British militia, 1775-1776; *Photostat*

KARPELES, LEOPOLD; Texas. Power of attorney given to Leopold Karpeles by his brothers, 1861; and certification from the county clerk of Cameron County, Tex., that the document is genuine and on file in his office, 1960; *Photostat*

(Gift of Robert Shosteck, B'nai B'rith Archives, Washington, D. C.)

LANCASTER COUNTY, PA. Deed records, 1744-1878; and various other records in the office of the Recorder of Deeds, Lancaster, Pa., 1849-1885; *Photostat*
(Gift of Irwin S. Rhodes, Cincinnati, Ohio.)

LEVY, ISAAC; Cahokia District, Ill. Court records, land claims records, and correspondence, 1782-1798; *French and English; Photostat*
(Gift of Robert Shosteck, B'nai B'rith Archives.)

LEVY, ISRAEL; Charleston, S. C. Documents indicating sale by Levy of a Negro slave, Thomas (H)Eskett, to John Evans, 1759; *Typescript Copy; Photostat*

LEVY, URIAH P.; Pointe à la Hache, La. Portion of testimony from the Naval Court of Inquiry record concerning the collision of Levy's ship with another vessel, and map re-creating the event, 1857; *Photostat*
(Gift of Robert Shosteck, B'nai B'rith Archives.)

LINDO, MOSES; Charleston, S. C. Bill of sale of two Negro boys by John Gordon to Moses Lindo, 1756; *Typescript Copy; Photostat*

MANSBACH, MEYER; Trinidad, Colo. Marriage license of Mansbach and Ida Jaffa, Leopold Freudenthal the officiant, 1896; confirmation certificate of Ida Jaffa, Congregation Aaron, Trinidad, 1890; and Mansbach's address as president of the School Board
(Gift of Mrs. Ray Blumenthal, West Los Angeles, Calif.)

MEDINA, ISAAC DE; Hartford, Conn. Power of attorney to Mordecai Gomez, 1722; *Photostat*

MICHAELS, MYER; Montreal, Canada. Auctioneer's bond, co-signed by David David and Samuel David, 1808; *Photostat*

MIDDLEMAN, RABBI JUDAH; New York, N. Y. *Get*, granted by Middleman to Isaiah, son of Michael Isaac Ha-Levi, for

divorce from Minna, daughter of Jacob, 1863; *Hebrew*

MINIS FAMILY; Georgia. Material from published collections of documents, covering the years 1733-1798; *Photostat*

MINIS FAMILY; Savannah, Ga. Indentures indicating land possessions, 1818-1890
(Gift of Mrs. Max Forman, Wheaton, Md.)

NATHAN, SIMON; Virginia. Decision in the case of the State of Virginia versus Simon Nathan, 1786, signed by John Marshall; *Photostat*
(Gift of Irwin S. Rhodes.)

OLIVEROS (OLIVERA), JACOB; Charleston, S. C. Inventory of the effects of Jacob Oliveros (Olivera), 1751-1753; *Photostat*

OPPENHEIMER, H.; Sonora, Calif. Bill to the Golden Gate Mining Company from H. Oppenheimer, 1876
(Gift of Samuel Sokobin, Atherton, Calif.)

RUBENSTEIN, SOL; Texas. Two commissions as a private in the Texas Ranger Force, 1918 and 1919; *Photostat*
(Gift of Chester E. Finn, Dayton, Ohio.)

SARASOHN, KASRIEL HERSCH; New York, N. Y. Resolution honoring his work as founder and president of the Hebrew Sheltering House (HIAS), 1891
(Gift of Mrs. Louis A. Rosett, New Rochelle, N. Y.)

SHAPIRO, DANIEL; Russia and New York. *Semikot* (certificates of ordination), *gittin* (bills of divorce), letters of recommendation, and other material, 1848-1903; *Hebrew and German*
(Gift of Nathan D. Shapiro, Brooklyn, N. Y.)

SIMMONDS, COLEMAN; St. Thomas, Virgin Islands. Danish citizenship document insuring burger's rights on St. Thomas Island, 1840; two business contracts, one with Simon Hauer, 1849, and the other with Ephraim Edwards and Hauer Simmonds, 1844; *English and Danish*

SIMSON, SAMPSON; New York. Petitions relating to his work of outfitting ships for war, 1757-1759; *Photostat*

SOLOMON, MYER; Lancaster, Pa. *Ketubah* (marriage certificate) of Myer Solomon and Katy Bush, 1779; *Hebrew; Photostat*
(Gift of Morris Finkel, Philadelphia, Pa.)

LETTERS AND PAPERS

ABRAHAMS, ISRAEL; Cambridge, England. Letter to Julian Morgenstern, describing the effect of World War I on English life and Jewish participation in the war effort, 1915
(Gift of Dr. Julian Morgenstern, Macon, Ga.)

ADLER, CYRUS — Papers. Addresses, articles, biographical sketches, tributes, and miscellaneous items, 1909-1934; *English and Hebrew; Microfilm*

ANTI-SEMITISM, 1921 to date; Chicago, Ill. Correspondence dealing with, and objectives of, the National Foundation for the Preservation of Democracy, a committee

instituted to combat anti-Semitism, 1936; *Typescript and Mimeograph*
(Gift of Rabbi G. George Fox, Chicago, Ill.)

BACHRACH, SAMUEL AND BABETTE — Collection. Correspondence, memoirs, and genealogical material concerning the Bloch, Wise, Tandler, and Mack families, 1851-1940; *German and English; Photostat*

BARONDESS, JOSEPH A.; New York. Personal letterbooks indicating his early activities in America, 1900-1910; *English and Yiddish; Microfilm; Restricted*

BENJAMIN, JUDAH P.; London, England. Letter to John Finney, 1878; *Photostat*

BENJAMIN, JUDAH P.; New Orleans, La. Letter "To the President and Directors of the N[ew] O[rleans] and Carrollton Railroad Company," 1836; *Photostat*

BENJAMIN, JUDAH P.; New Orleans, La. Letter to Richard Taylor, concerning the estate of President Zachary Taylor, 1850; *Photostat*

(Gift of Lucius S. Ruder, Clearwater, Fla.)

BERKOWITZ, HENRY; Philadelphia, Pa. Letter from Berkowitz to Stella Davidson, thanking her for a contribution to the Henry Berkowitz Endowment Fund, 1918; and a letter, signed by Charles Edwin Fox, Harry W. Ettelson, and Ferdinand M. Isserman, appealing for contributions to the Berkowitz Endowment Fund, 1923

(Gift of Rabbi Malcolm H. Stern, Norfolk, Va.)

BLOCH FAMILY; New Orleans and Winnsboro, La. Letters of Herrman and Theresa Bloch to Joachim Bloch, of Neuern, 1856 and 1866; *Yiddish* and *German*

BRAININ, REUBEN. Letters and manuscripts dealing with his career as editor and littérateur; *Hebrew*, *Yiddish*, and *German*; *Microfilm*

BROWN, DAVID A.; Detroit, Mich., and New York, N. Y. Papers, correspondence, newspaper clippings, and editorials regarding his major activities and interests, especially China, *The American Hebrew*, and Jewish philanthropy, 1917-1944

(Gift of Mrs. David A. Brown, New York, N. Y.)

BULLOWA, JESSE GODFREY M.; New York, N. Y. Financial reports, minutes of Board meetings, news releases and other material relating to his membership on the Board of the Jewish Institute of Religion, 1936-1943; correspondence, 1937-1939; minutes of the Men's Club of the (Stephen S. Wise) Free Synagogue, 1927; bulletins of the Joint Distribution Committee, 1939-1948; and other material

(Gift of Dr. Margaret Bullowa, Cambridge, Mass.)

BURGHEIM, D.; Indianapolis, Ind., and Nashville, Tenn. Papers relating to Rabbi D. Burgheim, including a Yiddish translation and commentary on selected books of the Midrash with Hebrew text, a Yiddish commentary on the Pentateuch, and addresses; *Hebrew*, *Yiddish*, and *English*

(Gift of Mrs. Ben Blumberg, Miami, Fla.)

CARLIN, AARON — Papers. Letters to Carlin, editor of *Die Feder* (New York City), from people residing in the United States, Canada, and Europe, 1919-1945; newspaper articles, book reviews, fragments of letters, articles, books, and poems; original copies of books written by Yiddish authors; original copies of articles submitted to Carlin by various authors for publication in *Die Feder*; aphorisms; newspaper clippings and original copies of articles written by Yiddish authors which appeared in the Yiddish press; poems written by various well-known poets and others, 1921-1940; a collection of proverbs and aphorisms on various subjects; short stories and stage plays written by Yiddish authors; essays; and biblical quotations; *Yiddish* and *English*

COHEN, W. H.; New York, N. Y. Letters to General Franklin Pierce concerning the care of Pierce's brother, 1849; *Photostat*

COWEN, PHILIP — Collection; New York, N. Y. Papers of Philip Cowen, a founder of *The American Hebrew*, including correspondence with Emma Lazarus, Hendrik Willem van Loon, Oliver Wendell Holmes, and others, and immigration data, 1882-1941

(Gift of Mrs. Leon M. Solis-Cohen, Fort Pierce, Fla.)

DELEON, EDWIN. Correspondence with his wife and others; diaries; articles; book reviews; poetry; manuscripts; documents; bills and receipts; and records, 1835-1891; *English*, *French*, *Spanish*, *German*, and *Arabic*; *Microfilm*

EHRLICH, HERMAN; Juneau, Alaska, and Chicago, Ill. Correspondence with various

members of his family; and other material, 1889-1917; *English and German*

(Gift of Rabbi Garry J. August, Gary, Ind.)

EZEKIEL, MOSES. Letter to him from Wilhelm of Württemberg, Rorschach, Switzerland, 1892; *Photostat*

(Gift of Dr. Joseph Gutmann, Cincinnati, Ohio.)

EZEKIEL, MOSES; Berlin, Germany. Letter to his mother, containing drawings and comments about life in Berlin, 1869; *Photostat*

(Gift of Dr. Joseph Gutmann.)

EZEKIEL, MOSES; Rome, Italy. Letter to his mother, containing reminiscences of his happy childhood, notes on work which he had just completed, and future plans, 1875

(Gift of Mrs. Robert A. Bowman, Cincinnati, Ohio.)

FRANK, EMMET A.; Alexandria, Va. Newspaper clippings; letters from rabbis, ministers, and anti- and pro-segregationists, commenting on Rabbi Frank's sermon on the desegregation issue, 1958

(Gift of Rabbi Emmet A. Frank, Alexandria, Va.)

FRANKS, MOSES; Bahama Islands. Correspondence and documents relating to service as Attorney General and Chief Justice, 1790-1804; *Microfilm*

FREY, REV. JOSEPH SAMUEL C. F.; New York, N. Y. Proposals and correspondence regarding publication of *The Jewish Intelligencer*, 1827; *Photostat*

FRISCH, EPHRAIM — Papers. Manuscripts of Rabbi Frisch's published and unpublished writings; surveys of Christian education; and reference materials, 1906-1957

(Gift of Mrs. Joseph J. Klein, New York, N. Y.)

GLAZER, B. BENEDICT; Detroit, Mich., Pittsburgh, Pa., and New York, N. Y. Addresses, book reviews, lectures, ser-

mons, and miscellaneous material, 1927-1952; *English and Hebrew*

(Gift of Rabbi Levi A. Olan, Dallas, Tex.)

GLUECK, NELSON; Cincinnati, Ohio. Letter from President John F. Kennedy, expressing appreciation for Dr. Glueck's participation in the inaugural ceremonies, 1961; *Typescript Copy*

(Gift of Dr. Nelson Glueck, Cincinnati, Ohio.)

GOLDBERG, ARTHUR J.; Washington, D. C. Correspondence concerning the "Piano Players Union," 1961

(Gift of Dr. Jacob R. Marcus)

GRADIS, BENJAMIN, JR.; Bordeaux, France. Letter from Mme. Gradis, his aunt, Philadelphia, 1798; *French*

GRATZ, BARNARD AND MICHAEL; Philadelphia, Pa. Letter to the Gratz brothers from Thomas Smith, Carlisle, Pa., about a land settlement, 1788; *Photostat*

GRATZ FAMILY. Papers of the Gratz family, 1750-1850, compiled by W. V. Byars from the Etting Collection, the Gratz-Croghan Papers, and the McAllister Collection, 1915; including texts and digests of letters, accounts, maps, and photographs; with introduction and comments; *Microfilm*

GRATZ, JOSEPH. Letter to Sarah Ann Hays, congratulating her on her engagement to Captain Alfred Mordecai, 1836; *Photostat*

GREENEBAUM, J. VICTOR; Cincinnati, Ohio. Correspondence with Dr. Maurice N. Eisendrath, 1946, and with Gertrude Pinsky and Dr. Julian Morgenstern, 1945, concerning Rabbi Helmut Gins, a German refugee, of La Paz, Bolivia

(Gift of Dr. J. Victor Greenebaum, Cincinnati, Ohio.)

GREENEBAUM, J. VICTOR. Papers, including extensive correspondence concerning his activities on the Board of Governors of the Hebrew Union College; his interest in the Union of American Hebrew Con-

gregations; correspondence with prominent persons; and other activities, 1930-1960

(Gift of Dr. J. Victor Greenebaum.)

GUTHEIM, JAMES K.; New Orleans, La. Two letters to S. Marx (Marks), New York, concerning contributions to charitable funds, 1867; *Photostat*

(Gift of Rabbi Julian B. Feibelman.)

HARDING, WARREN G.; Washington, D. C. Letter to the Arlington Confederate Monument Association concerning the funeral ceremony for Sir Moses Ezekiel, 1921; *Photostat*

(Gift of Mrs. Robert A. Bowman.)

JACOBS, SAMUEL. — Papers; Quebec, Montreal, and St. Denis, Canada. Business papers and diary of Samuel Jacobs, purveyor to the British army in Canada, 1759-1786; *English and Hebrew-script; Microfilm*

JASIN, JOSEPH; Miami, Fla. Letter to Rabbi Jasin from Clarence Darrow, accepting honorary membership in Temple Israel, 1923; Jasin's correspondence with William Jennings Bryan concerning Jews in Cuba, 1924; and other material dealing with his relations with William Jennings Bryan, Mary Baird Bryan, and Clarence Darrow, 1926-1928

(Gift of Rabbi Alfred Gottschalk, Los Angeles, Calif.)

JOSEPH, JUDAH; Quebec, Canada. Letter from Henry Cull, giving instructions on business matters, 1796; *Photostat*

KAUFMAN, MOSE; Great Falls, Mont. Letter from Charles Marion Russell, the artist, giving his impressions of the Jews and other people in California, 1926; *Photostat*

KOHLER, KAUFMANN. Correspondence between Dr. Kohler and Dr. Cyrus Adler, relating to the Jewish Classics Committee of The Jewish Publication Society of America, 1913-1924

(On permanent loan from Dr. Solomon

Grayzel, The Jewish Publication Society, Philadelphia, Pa.)

KOHUT, GEORGE ALEXANDER. Personal correspondence with Stephen S. Wise, including extensive discussions about personal matters, Jewish scholarship, and the Jewish Institute of Religion and its faculty, 1922-1929

LEVY, AARON; New York, N. Y. Letter of introduction for W. Isaac Lazarus, addressed to Simon Gratz, 1805; *Photostat*

LEVY, CHAPMAN; Pickensville, Ala., and Washington, D. C. Two letters to Martin Van Buren: one offering Levy's political services and inquiring about Van Buren's vote on the Missouri question, 1836; the other on the rejection of Roberson James's application for compensation of land under the Indian Treaties, 1837; *Photostat*

LEVY, LEVY ANDREW; Lancaster, Pa. Letters to Ephraim Blaine, relating to business affairs, 1766-1776; *Photostat*

LEVY, URIAH P.; Washington, D. C. Correspondence with a United States Senate and House of Representatives committee regarding the gift of a bronze statue of Thomas Jefferson, 1834 and 1874; *Printed; Photostat*

LEWISOHN, ADOLPH; New York, N. Y. Correspondence with George F. Kunz, 1912-1932.

(Gift of Rabbi Solomon B. Freehof, Pittsburgh, Pa.)

LUBIN, DAVID; Rome, Italy. Unsigned letter from Lubin, United States Delegate to the International Institute of Agriculture, Rome, Italy, to Justice Louis D. Brandeis, concerning the Balfour Declaration, 1918

MACK, MILLARD W.; England. Letter to his wife and son concerning his being presented to the King and Queen of England, 1918; *Photostat*

(Gift of William J. Mack, Cincinnati, Ohio.)

MANN, JACOB. Correspondence, articles, manuscripts, notes, lectures, and personal documents, 1908-1939; *English, Hebrew, German, and French; Restricted*

(Gift of Mrs. Isaiah Sonne, Cincinnati, Ohio.)

MARX, JACOB; London, England. Correspondence concerning the hiring of German soldiers to fight in the American Revolution, 1781-1782; *German, French, and English; Microfilm*

MASSACHUSETTS. Letters and receipts acknowledging donations to various charities, 1941-1948; *Yiddish, Hebrew, and English*

MAYBAUM, SIEGMUND; Berlin, Germany. Letters from Samuel Schulman, Kaufmann Kohler, Adolf Neubauer, and Moritz Lazarus, 1893 and 1897; *German*

MAYER, DAVID; Philadelphia, Pa. English translation of a German letter to his family in Germany, relating details of his voyage to, and impressions of, America, 1839; *Typescript*

(Gift of Rabbi Malcolm H. Stern.)

MILLER, JUDEA B.; Wichita, Kans. Correspondence of Rabbi Miller while Assistant Post Chaplain at Fort Riley, Kansas, 1958

(Gift of Rabbi Judea B. Miller, Wichita, Kans.)

MOCH FAMILY; Cincinnati, Ohio. Scrapbooks, pictures, letters, and miscellaneous papers concerning the Fechheimer, Moch, Newburger, and Sachs families, 1883-1941; *German and English*

(Gift of Mrs. Samuel Joseph and Mrs. Stanley M. Straus, Cincinnati, in memory of Mrs. Charles Moch.)

MONTEFIORE, MOSES. List of American letters received, including congratulatory correspondence on his ninety-ninth and one-hundredth birthdays; *Photostat and Mimeograph*

(Received from Montefiore College Library, Ramsgate, England.)

MORDECAI, ALFRED; New York, N. Y. Correspondence concerning his resignation from the United States Army, 1861; *Photostat*

MORGENTHAU, HENRY; New York, N. Y. Letters to George F. Kunz, 1920-1930
(Gift of Rabbi Solomon B. Freehof.)

MYERS, GUSTAVUS A.; Richmond, Va. Letter to Joshua I. Cohen, in Baltimore, referring to Chief Justice John Marshall and the Richmond joint stock library, 1836; *Photostat*

NEUMARK, DAVID; Cincinnati, Ohio. Newspaper clippings; published articles, both by and about Dr. Neumark; German manuscript; and notes; *English, Hebrew, German, Polish, and Yiddish*

(Gift of Mrs. Henry Montor, Bayside, L. I., N. Y.)

PEIXOTTO, BENJAMIN F.; Cleveland, Ohio, and Chicago, Ill. Letters to Rutherford B. Hayes during his Presidential campaign, 1876-1877; and during his Presidential administration, 1877-1881, including a request for a consular position in France, 1877; *Photostat*

(Gift of Abraham L. Nebel, Cleveland, Ohio.)

PHILIPSON, DAVID; Cincinnati, Ohio. Correspondence between Dr. Cyrus Adler and Dr. Philipson, relating to the Jewish Classics Committee of The Jewish Publication Society of America, 1914-1927

(On permanent loan from The Jewish Publication Society.)

PLAUT, W. GUNTHER; St. Paul, Minn. Correspondence, notes, and other material relating to early Jewish families in Minnesota, 1886-1957

(Gift of Rabbi W. Gunther Plaut.)

PURVIN, JENNIE FRANKLIN — Collection; Chicago, Ill. Correspondence, writings, and personal papers, 1873-1958

RAUCH, JOSEPH; Louisville, Ky. Sermons, addresses, radio broadcasts, essays, lec-

tures, and other data; *English and Hebrew; Partially Restricted*

(Gift of Mrs. Joseph Rauch, Louisville, Ky.)

REVOLUTIONARY WAR; Charleston, S. C. Letter from American prisoners of war aboard the British prison ship *Torbay* in Charleston harbor, to Major General Nathanael Greene; also a list of 134 prisoners, including Jacob Cohen, Jacob Henry, and Philip Meyers; 1781; *Photostat*

ROTH, SOLOMON; Monroe, Wis. Papers, including original poems, certification of free passage by the State Department of the United States, and filing of a bond in compliance with the militia laws, 1862-1899; *English and German*

(Gift of Fred H. Roth, Cincinnati, Ohio.)

SAKS, JULIAN D.; Houston, Tex. Letter to Dr. Malcolm H. Stern, describing visits to cemeteries at Vicksburg, Miss., and Natchitoches and Monroe, La., and containing tombstone inscriptions, 1960

SALZMAN, MARCUS; Wilkes-Barre, Pa. Memo book containing record of Rabbi Salzman's congregational activities and personal notes; and miscellaneous material, including a sermon; 1901-1936

(Gift of Marc Salzman, Jr., Port Washington, L. I., N. Y.)

SANDMEL, SAMUEL; Cincinnati, Ohio. Correspondence with members of the Hebrew Union College administration; and congratulatory messages concerning Dr. Sandmel's election as president of the Society of Biblical Literature; 1956-1961; *Restricted*

(Gift of Dr. Samuel Sandmel.)

SARASOHN, KASRIEL HERSCH AND EZEKIEL; New York, N. Y. Letters from Jacob H. Schiff, Louis Marshall, Joel E. Spingarn, Isidor Wasservogel, and others, to Kasriel H. Sarasohn and his son, the editors of the *Jewish Daily News* and the *Jewish World*; and a letter to Mayor George B. McClel-

lan of New York City; 1903-1919; *Photostat*

(Gift of Mrs. Louis A. Rosett.)

SCHIFF, JACOB H.; New York, N. Y. Extracts from the correspondence of Dr. W. E. Burghardt Du Bois, Isaac Newton Seligman, and Jacob H. Schiff, concerning Dr. Du Bois' proposed monthly journal for Negroes, 1905-1906; *Typescript Copy*
(Gift of Paul Partington, Whittier, Calif.)

SEGAL, JACOB ISAAC. Correspondence with Jewish writers; *Yiddish; Microfilm*

SIMON, ABRAM AND CARRIE — Collection; Washington, D. C. Biographical material including personal papers, letters, addresses, original manuscripts, and newspaper clippings; *English and Hebrew*

(Gift of David R. Simon, Washington, D. C.)

SIMON, JOSEPH; Lancaster, Pa. Business letter to Ephraim Blaine, 1769; *Photostat*

SIMONS, HENRY; Cincinnati, Ohio. Letters to Hannah Isaacs (Simons), before and after their marriage, 1849-1860; letters to Henry and Hannah Simons from family and others, 1843-1868; and copies of notations in the family Bible, 1868-1906
(Gift of Mrs. Charles J. Miller, Cincinnati, Ohio.)

SPIEGELBERG, FLORA; New York, N. Y. Letters and notes by Flora Spiegelberg, giving details about the Spiegelberg family's experience in early New Mexico, various family members, and other prominent people, 1933-1935; *Photostat*

SPIEGELBERG, FLORA. Letters; manuscripts; newspaper and magazine articles; and other data, 1879-1939; *Microfilm*

STEIN, AARON AND NATHAN; San Francisco, Calif. Biographical data and newspaper clippings concerning the Stein brothers; letters from John J. Valentine, president of Wells, Fargo and Co., 1900; history of Wells, Fargo and Co.'s franks

(postage stamps), Columbian issue, 1894; and a report, "The Relation of Wells, Fargo and Co. to the Earlier History of California," 1896; *Photostat*

STRACK, HERMANN L.; Berlin, Germany. Letter to Julian Morgenstern, asking American sympathy for the German war effort, 1915; *German*
(Gift of Dr. Julian Morgenstern.)

SWIG, BENJAMIN H.; San Francisco, Calif. Letters, documents, and newspaper clippings pertaining to his civic and philanthropic activities; 1959-1960; *English, Italian, Latin, and Hebrew; Microfilm*
(Gift of Benjamin H. Swig.)

TAUSSIG, THERESA KARPELES (MRS. A.); Providence, R. I. Letter to Robert Shosteck, containing reminiscences about her father, Leopold Karpeles, Medal of Honor winner, 1959; *Photostat*
(Gift of Robert Shosteck, B'nai B'rith Archives.)

WACHTEL-MARKS, MARTIN; Cincinnati, Ohio. School papers of Rosa Wachtel, n. d.; letters and telegrams on engagement, marriage, and other family matters, 1890-1898; and bill of goods shipped to Martin Marks, 1898; *English, French, and German*
(Gift of Mrs. Hiram B. Weiss, Cincinnati, Ohio.)

WEIL, IRWIN; Belmont, Mass. Letters to his parents, chronicling his trip to Russia, 1960; and correspondence with Sidney G. Rose, concerning fundamental phases of everyday Russian life, 1960; *Photostat*
(Gift of Mrs. Sidney Weil, Cincinnati, Ohio.)

WISE, ISAAC M.; Cincinnati, Ohio. Letter to his daughter and son-in-law, Effigy (Iphigene Miriam) and Adolph S. Ochs, wishing them happiness on their fifteenth wedding anniversary, 1898; *Photostat*
(Gift of Mrs. Morton Weil, Cincinnati, Ohio.)

WISE, ISAAC M.; Cincinnati, Ohio. Letter to Rabbi Ludwig Lewysohn regarding Lewysohn's possible acceptance of a position with Oheb Shalom Congregation in Baltimore, Md., and the conditions of American Jewry in those days, 1858; *German; Photostat*
(Gift of Professor Guido Kisch, New York, N. Y.)

WISE, STEPHEN S.; New York. Letter from Louis Marshall and the Board of Temple Emanu-El, New York, regarding limits on the freedom of the pulpit; and the open letter reply by Wise, 1906; *Photostat*

WOLF, SIMON; Washington, D. C. Letter to Robert Lansing, Secretary of State, 1919; *Photostat*
(Gift of Robert Shosteck, B'nai B'rith Archives.)

WOLF, SIMON; Washington, D. C., and Cincinnati, Ohio. Letters to Rutherford B. Hayes, during his Presidential campaign, 1875-1876, and his Presidential administration, 1877-1881; other correspondence; and an address in memory of James A. Garfield, 1881; *Photostat*
(Gift of Abraham L. Nebel.)

YULEE, DAVID LEVY. Letter to President Martin Van Buren, containing brief remarks about the Democratic Party in Florida, with suggestions for improvement of the party, 1839; *Photostat*

ZEISLER, FANNIE BLOOMFIELD; Chicago, Ill. Letters from various people; carbon copies of her letters to others; letters from friends to her husband and others after her death; *English and German*
(Gift of Dr. Ernest B. Zeisler, Chicago, Ill.)

ZIRNDORF, HENRY — Papers; Germany and the United States. Miscellaneous personal papers and correspondence, 1888-1893; *English, German, and Yiddish*

AUTOBIOGRAPHIES, BIOGRAPHIES, DIARIES, AND MEMOIRS

BAUM, BERNARD; Wilkes-Barre, Pa. Auto-biography; *Typescript*

(Gift of Bernard Baum, Wilkes-Barre, Pa.)

BINSWANGER, AUGUSTUS; St. Louis; Mo. Personal diaries, 1867, 1871, and 1872

BONNHEIM, RABBI BENJAMIN A.; Wheeling, W. Va. Diary, dealing with the building of the sanctuary of Congregation Leshem Shomayim, 1891

(Gift of Rabbi William A. Rosenthal, Wheeling, W. Va.)

DITTENHOEFER, SAM. Letter from Florence Dittenhoefer Wolf, containing biographical data concerning the Dittenhoefer and Bush families; and articles written about Sam Dittenhoefer's adventures in New Mexico, 1892 and 1961.

(Gift of Florence Dittenhoefer Wolf, New Rochelle, N. Y.)

FREY, REV. JOSEPH SAMUEL C. F.; Pontiac, Mich. Obituary of Frey, the "Converted Jew," 1850; *Photostat*

GOLDMAN, ROBERT P.; Cincinnati, Ohio. Biographical data

(Gift of Robert P. Goldman.)

GREENBERG, ROSE HAIMOWITZ (MRS. SAMUEL). Memoirs of her life in Roumania, Pittsburgh, Pa., and Albuquerque, N. Mex., 1884-1960, compiled by Dr. Abraham I. Shinedling

(Gift of Dr. Abraham I. Shinedling.)

HARBY, LEVI CHARLES AND LEONORA R. Letter containing biographical data, and obituary of Mrs. Leonora (Harby) Randall, 1888

(Gift of Dr. A. Stanley Dreyfus, Galveston, Tex.)

HAUER, SIMON. Diary, 1835-1847; and order book, 1843-1856; *German* and *English*

(Gift of Richard Hauer, Cincinnati, Ohio.)

HYAMS FAMILY; Charleston, S. C., New Orleans, La., and San Antonio, Tex. Record of births, marriages, and deaths from family Bibles; obituaries; family memoirs; and notes

(Gift of Ken Wells, through Rabbi David D. Shor, Albuquerque, N. Mex.)

JOSEPH, ABRAHAM J.; Quebec and Toronto, Canada. Diaries, 1834-1849, describing his presidency of the Dominion Board of Trade, and his service in the Quebec Light Infantry during the Papineau Rebellion, 1837-1838; and extracts from the journals, 1871-1879, and notebook, 1882-1883, of his daughter, Fanny D. Joseph, including a detailed biographical account of the family; *Microfilm*

LEVY, THOMAS I.; Stockton, Calif. Biographical data: certificate of marriage to Eva Cohn, 1879; land purchase deed from Moritz Kierski, 1878; memorial record and newspaper clippings of death, 1923

(Gift of Rabbi Bernard D. Rosenberg, Stockton, Calif.)

MANNHEIMER, LEO. "Leo Mannheimer and His Family: A Memoir," by Abraham I. Shinedling; and correspondence and documents relating to the memoir, 1959-1960

(Gift of Dr. Abraham I. Shinedling.)

MIRVIS FAMILY; Zanesville, Ohio. Biographical data, and newspaper clippings of the Findley Avenue Temple

(Gift of Miss Marie Mirvis, Zanesville, Ohio.)

MOSES, RAPHAEL J. Autobiography, 1890; *Photostat*

MOSLER, HENRY; Cincinnati, Ohio. Diary, 1856-1858; letter addressed to his parents, 1862; and newspaper clippings, 1935; *Photostat*

(Gift of Mrs. Jack H. Skirball, Beverly Hills, Calif.)

NEWMARK (NEUMARK) FAMILY. Two

European travel diaries of Mrs. Harris Newmark, mother of Marco Newmark, 1887 and 1900

(Gift of Mrs. Marco Newmark, Los Angeles, Calif.)

PEIXOTTO, DANIEL L. M.; New York, N. Y., and Willoughby, Ohio. Biographical sketch; addresses and lectures given by him; and other material, 1829-1837

(Gift of Dr. Burton E. Levinson, Shaker Heights, Ohio.)

PLATNICK, NATHAN; Bluefield, W. Va. Memoirs, 1899-1960

(Gift of Nathan Platinick.)

ROTH (BERNHEIM), MOSES; Cincinnati, Ohio. Biographical data

(Gift of Fred H. Roth)

RUBINOVITZ (RABINOVITZ, REBECK) — MILLER FAMILY; Boston, Mass., and Newark, N. J. Biographical data, including information on Beatrice Lillian Miller (Mrs. Jacob M.) Chyet, her parents and maternal grandparents, 1960

(Gift of Dr. Stanley F. Chyet, Cincinnati, Ohio.)

SANDERS FAMILY; Trinidad, Colo. "In Memoriam," material relating to Mrs. Jennie Sanders, pioneer of Trinidad, Colo., and son, Leopold Sanders; *Photostat*

(Gift of Mrs. Gilbert Sanders, Trinidad, Colo.)

SANGER FAMILY; Texas. Pamphlet, *Texas Centennial, 1836-1936*, with brief historical sketches of Dallas, Tex., the Sanger Brothers Store; and brief biographies of several family members; *Photostat*

SARASOHN, KASRIEL HERSCH; New York, N. Y. Newspaper tributes, obituaries, letters, telegrams, and resolutions in his memory, 1905; *English, German, Hebrew, and Yiddish; Microfilm*

(Gift of Mrs. Louis A. Rosett.)

SEIXAS, BENJAMIN MENDES; New York. Information concerning the life of Benjamin M. Seixas, lieutenant in a light

horse artillery company, 1775; *Type-script*

SHANE FAMILY; Warsaw, Ind. History of the Shane Family, centering upon the life of Henry Shane and his wife Henrietta Nusbaum Shane, 1829-1959

(Gift of J. S. Resler, Columbus, Ohio.)

SONDERLING, JACOB. Autobiographical sketch of his life as a rabbi in Hamburg, Germany, and his service in the German Army as head chaplain, 1904-1923; *Photostat*

(Gift of Rabbi Jacob Sonderling, Los Angeles, Calif.)

SWAY, DAVID H.; Cincinnati, Ohio. Passport of his mother, 1924; press clippings about his life and career as editor of the Yiddish newspaper, *The Jewish World*; and letters of condolence to his family, 1954; *Yiddish and English*

(Gift of Mr. and Mrs. Boris Sway, Cincinnati, Ohio.)

WEIL, CHARLES AND SARA; Cincinnati, Ohio. Biographical sketch by Fanny Weil Alexander, 1959

(Gift of Mrs. Charles J. Miller.)

WEISS, GERTRUDE MARKS, Collection of Hauer Simmond Papers. Biography, 1829-1895; family tree, 1777-1932; correspondence and other material, 1777-1939

(Gift of Mrs. Hiram B. Weiss.)

YOUNGMAN FAMILY; Fremont, Ohio. Biographical data: birth, marriage, and death record from the family prayer book, and newspaper obituary notices, 1824-1938; *German, English, Hebrew, and Yiddish*

(Gift of Mr. and Mrs. David Warsell, Fremont, Ohio.)

ZELMENOWITZ, NATHAN; Florida. Scrapbooks, letters, documents, pictures, telegrams, and newspaper clippings relating to his service as a Florida State Representative and activities as a civic leader, 1952-1960; *Microfilm*

(Gift of Rabbi Joseph Levine, Ft. Pierce, Fla.)

ZIELONKA, MARTIN; El Paso, Tex. Sermons, lectures, and newspaper clippings dealing with Rabbi Zielonka's career; material on the Mexico City Jewish

community; and necrologies and resolutions of sorrow, 1900-1938; *Microfilm* (Gift of Rabbi David L. Zielonka, Tampa, Fla.)

VITAL STATISTICS

DAYTON, OHIO. Tombstone inscriptions, 1805-1885

(Gift of Rabbi Selwyn D. Ruslander, Dayton, Ohio.)

LANCASTER COUNTY, PA. Records of the Orphans Court, Lancaster County, Pa.,

in the office of the Recorder of Wills, 1806-1843; *Photostat*

(Gift of Irwin S. Rhodes.)

LANCASTER COUNTY, PA. Will records, Lancaster County, Pa., in the office of the Recorder of Wills, 1732-1900; *Photostat* (Gift of Irwin S. Rhodes.)

CIVIL WAR

BECK, HENRY; Alabama. Diary of Beck, member of Company D, Fifth Alabama Regiment, Confederate Army, 1864-1865; *Typescript*

(Gift of M. H. Sterne, Birmingham, Ala.)

BENJAMIN, JUDAH P.; Richmond, Va. Correspondence with Lt. Leonidas Ketchum, with regard to organizing a battalion of lancers, 1862; and letter to Joseph E. Brown, Governor of Georgia, regarding recruitment of volunteers for the Confederate Army, 1862; *Photostat*

pledge of honor not to abuse his parole, signed by Anselm Sterne, who was detailed to serve wounded Confederate prisoners, after his capture by Federal troops following the Battle of Winchester, 1864; and eulogies for Louis Merz in the *La Grange Reporter*, 1862 [?], and in the *Pittsburgh Evening Leader*, 1875; *Photostat* and *Typescript Copies*

(Gift of M. H. Sterne.)

HARBY, LEVI CHARLES; Charleston, S. C. Service records, 1812-1861; *Photostat* (Gift of Stanley L. Itkin, New York.)

BENJAMIN, JUDAH P. Biographical sketch; and letter to Edwin DeLeon, concerning the Confederacy's relations with France and Great Britain, 1863; *Photostat*

(Gift of Lucius S. Ruder.)

HYAMS, ISAAC R.; New Madrid, Mo. Letter to a friend describing army life and relaying personal messages, 1862; *Photostat*

COHEN, LOUISIANA S.; Louisiana. Biographical sketch, stressing her activities during the Civil War and listing the organizations to which she belonged. *Photostat*

ISAACS, WILLIAM B. Report from the *Enquirer* [the Columbus, Ga., *Daily Enquirer*?] on Isaacs and Co. vs. Confederate States of America, for payment for 1,960 barrels of flour impressed by the Confederate Army; and the opinion of Judge Lyons on the case, 1862-1863; *Printed*; *Photostat*

GEORGIA. Letter from Anselm Sterne to the mother of Louis Merz, after Merz's death at the Battle of Sharpsburg, 1862; furlough issued to Anselm Sterne, 1864;

KARPELES, LEOPOLD; Washington, D. C. Service records and pension application

attesting to his participation in the Civil War, 1871-1925; *Photostat*

KUHNE (KUHN), GEORGE. Charges and specifications of desertion from the Union Army, transcript of the proceedings of his general court martial, and casualty sheet, 1863; newspaper clipping describing the execution, written by Rabbi Leonard Poller, Baltimore, Md., 1961; *Photostat*

LEVY, ALBERT. Louisiana Guard Artillery orders; discharge from the General Hospital, Charlottesville, Va., 1864; parole pass to his home in New Orleans, La., 1865; *Photostat*

LEWIS, ABRAM; New York. Army records, 61st Regiment, New York Infantry, 1864-1865; *Photostat*

MARKS, EDWIN; New Orleans, La. Descriptive account of preparation for battle, and the feelings of civilians and

soldiers about the impending Civil War, 1861 (?); *Photostat*

MEYER, ADOLPH H. Service record from the New Mexico Adjutant General Militia Muster Roll Book, 1863; *Photostat*

MOSES, RAPHAEL J.; Georgia. Articles about the Georgia peach-growing industry; Moses' Civil War activities as a Major in the Confederate Army; and a biographical sketch of his daughter, Isabel Adeline Moses Levy

SEIXAS FAMILY; New Orleans, La. Letters describing family and social conditions due to the Civil War, 1862; *Photostat*

SPIEGEL, MARCUS M.; Columbus, Ohio. Certificate of appointment as a Colonel in the Ohio Volunteer Infantry; and muster certificate, 1863; *Photostat*
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