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# American Jewish Archives

*Devoted to the preservation and study of American Jewish historical records*

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NELSON GLUECK *President*

# Down With the Jews!

HARRY H. MARKS

## EDITOR'S INTRODUCTION

*American life has never lacked for Judeophobia. Still, before the 1870's when it became fortified, on the one hand, by the social pretensions of the new post-war millionaires and, on the other, by the new Rassenkunde imported from Germany, anti-Jewish prejudice had not assumed the proportions of a major force in American life.*

*The 1870's were different.*

*First, there was the "Hilton-Seligman Affair" of 1877, when the notable financier Joseph Seligman found himself denied accommodations at the Grand Union Hotel in Saratoga Springs, New York. "The country's outstanding Jew," as Lee M. Friedman has called him, Seligman was informed that Henry Hilton, the hotel's manager, had "given instructions that no Israelites shall be permitted in the future to stop at this hotel."*

*Then, in 1879, Austin Corbin, president of both the Manhattan Beach Company and the Long Island Railroad, proposed to make Coney Island judenfrei. It was Corbin's wish to develop Coney Island as a stylish ocean resort for what Isaac Mayer Wise, of Cincinnati, termed "the cod fish aristocracy of New York." Wise had read, in the Cincinnati Commercial, Corbin's statement that the Jews "give us more trouble on our [rail] road and in our hotel than we can stand" and "are driving away a class of people who are beginning to make Coney Island the most fashionable and magnificent watering place in the world." The Cincinnati rabbi thought that taking the case to court would provide a "proper remedy," but if that failed to help, "there are plenty of means left to remedy the aristocratic stench effectually and forever."*

*Litigation apparently did not recommend itself to Harry Hananel Marks (1855-1916), editor in 1878-1879 of New York City's Reformer and Jewish Times. Marks, the London-born son of an English rabbi and university professor, preferred the "means" of satire and produced the lampoon reprinted below. In 1883, some four years later, he returned to England, where he founded the Financial News and subsequently served in the House of Commons. Editing the Reformer and Jewish Times seems to have exhausted Marks's Jewish interests.*

*His pamphlet is, in any case, a clever — and even a prophetic — piece of work. Corbin had been a "wild-cat" banker in Iowa before the Civil War; Hilton had been connected with New York's corrupt "Tweed Ring" — the "truly Christian trade" of the pamphlet — which Seligman had fought to*

*expose; and Max L. Rosvally, an apostate Jew and missionary, had been a physician and a convict. Marks cleverly juxtaposed these savory characters with some of the leading and most accomplished Jews in the world at that time. His feuilleton was — unintentionally — prophetic in attributing to the anti-Semites a hunger for Jewry's utter extermination. He had, of course, intended that attribution as a hyperbolic pasquil; he could not know — and perhaps even the likes of Hilton and Corbin could not imagine — that anything like the Hitlerian Endlösung der Judenfrage was little more than a half-century away.*

## DOWN WITH THE JEWS!

### MEETING OF THE SOCIETY FOR SUPPRESSING THE JEWISH RACE

#### A TERRIBLE PLOT AGAINST THE CHOSEN PEOPLE.

A meeting of the American Society for the Suppression of the Jews was held on Tuesday evening last in the blue parlor of the Grand Union Hotel at Saratoga. Mr. Henry Hilton presided and Mr. Austin Corbin acted as Secretary. Max L. Rosvally made a few preliminary remarks and argued that the best way to suppress the Jews was to convert them to Christianity, as he had been converted while serving a term in the Albany Penitentiary. Mr. Corbin objected to introducing any religious element into the discussion, claiming that the society opposed the Jews only as a nasty and vulgar race and not on account of their religion. He thought, however, that the time had come for nice and refined Christians to put themselves on record as utterly opposed to the toleration of Jews in American society. "If this is a free country," said the speaker, "why can't we be free of the Jews?" (Loud applause.) Mr. Hilton, taking the floor, said that he quite agreed with the previous speaker. The Jews in America were becoming like their ancestors in Egypt, too numerous and powerful to be tolerated. Their business energy and abilities were a constant menace to the welfare of truly Christian trade — such as he practiced — and, if America was not to be Judaized, the Christians must unite to suppress these formidable rivals. By excluding them, as much as possible, from social advantages, by holding their men up to scorn and their women to ridicule, by never missing an opportunity to harass and pursue them he thought they might soon be persuaded to return to Jerusalem where, he said, they ought always to have remained.

After speeches to the same effect by [Austin Corbin's brother] Mr.

D[aniel]. C[hase]. Corbin, Counsellor Chatfield and others the following preamble and regulations were unanimously adopted:

WHEREAS, The rapid increase of the Jewish population in the United States and especially in New York has become a constantly menacing danger to the welfare of Christian citizens;

WHEREAS, Jewish competition, backed by Jewish audacity, is rearing its head in commercial, political, literary and professional life;

WHEREAS, We find our clubs and hotels invaded by Jews, who also fill our theatres, managed by Jewish managers who hire Jewish artists to perform the works of Jewish authors; and

WHEREAS, We find political and financial trusts confided to Jewish hands, while Jews practice at the Bar, sit on our Bench, edit our newspapers and, flourishing in whatever walk of life they may select, vulgarly flaunt their prosperity in our very faces, adding the insult of ostentatious display to the injury we sustain by their successful competition; therefore be it

*Resolved*, That we deem it of vital importance to take immediate and effective measures to check the growth of Jewish influence among us and, to this end, we do, one and all, solemnly agree to bind ourselves by the declaration of principles here laid down.

*Resolved*, That we deprecate the election of Jews to office and, when we see Jews like [Benjamin] Disraeli at the head of the British Government, [Sir George] Jessel on the British Bench, [Sir Julian] Goldsmid, [Sir John] Simon, [Nathaniel Mayer] Rothschild and [Saul] Isaac in the British Parliament, [Léon] Gambetta, [Isaac Adolphe] Crémieux and [Jules François] Simon in power in France, [Eduard] Lasker leading the liberal party in Germany, [Isaac] Artom in positions of Government trust in Italy and the Jew Hamburger [Baron Horace Günzburg?] dictating to the Foreign Office even in Russia, we feel the importance of carrying on our work with energy and despatch. We notice, moreover, with alarm that in our country, Judah P. Benjamin and David S. Yulee, late Senators from Louisiana and Florida, Henry M. Phillips and Emanuel B. Hart, late Congressmen from Pennsylvania and New York, Henry M. Hyams, late Lieutenant-Governor of Louisiana, Mordecai M. Noah, late Sheriff of New York, Uriah P. Levy, late Commodore of the United States Navy, and other Jews of public eminence have been succeeded by Jewish public men, of equally baneful influence. We, therefore, denounce the system by which the Jew [Benjamin Franklin] Jonas was recently elected to the Senate from Louisiana, by which the Jews [Edwin] Einstein and [Leopold] Morse are enabled to represent New York and Massachusetts in Congress.

We deplore the election of Moritz Ellinger to be Coroner of New York; of Jews like [Jacob] Hess, [Leo C.] Dessar, Englehart, Steinert and Seebacher to the State Assembly and of Jews like [Philip J.] Joachimsen, [Joseph] Koch, [Abraham Jesse] Dittenhoefer and [Marcus] Otterbourg to the Bench. We denounce [New York] Mayor [Edward] Cooper for appointing Jacob Hess to the place once held by Myer Stern in the Board of Charities and Corrections, and for retaining Katzenberg and Cohen in the Board of Education. We also denounce the action of American voters in electing Jews like Cahn [Mayer Hahn?], [Morris] Marks, Godchaux and [Leon] Jastrimski to the Louisiana Legislature, [Lewis] Seasongood to the Ohio Senate, Benjamin Levy Recorder of Eureka, Nev., Schweixter [Bernard Schweitzer] and Lehman to the Indiana Legislature, [Edward] Hirsch, State Treasurer of Oregon, Bachman, City Treasurer of Portland, Oregon, and Jews of the same kind to be Mayors of Los Angeles, Cal., Wilmington, N. C., Baton Rouge, La., Pierce City, Mo., Donaldsonville, La., Helena, Ark., Butte City, M[ontana]. T[erritory]., Montgomery, Ala., Bushnell, Ill., Wichita, Kan., and other towns and cities too numerous to mention.

*Resolved*, That we deeply regret the inroads that the Jews have made upon the domains of music and the drama and, for the purpose of checking them, we pledge ourselves to attend no theatre or opera where Jewish composers or artists are encouraged. We will not in any way help to support the successors of the Jewish actors [Élisa Félix] Rachel, Levinski, Davidson [Bogumil Dawison?] and Schneider. We will attend no performance in which the Jews, Sarah Bernhardt or Rose Eytinge, take part. We will not go to see Adelaide Neilson, because she has the Jew [Moritz?] Strakosch for her manager. We will not go to hear Aimee, because she has the Jew [Maurice] Grau for her manager. We will not attend Wallack's Theatre because [Lester] Wallack is of Jewish descent and his treasurer, Theodore Moss, is a Jew. We will attend no operatic or other musical entertainments at which there are played any of the compositions of the Jews [Felix] Mendelssohn, [Giacomo] Meyerbeer, [Jacques F. F. E.] Halévi, [Jacques] Offenbach or [Johann?] Strauss or at which the Jews [Joseph] Joachim, [Anton] Rubenstein, [Henri] Wieniawski, [Pauline] Lucca, Heilbronn or Levy [Hermann Levi?] are permitted to appear. We will attend no church where the Psalms of the Jew David are sung or where any Jewish compositions are played.

*Resolved*, That we will not read or in any way encourage the sale of the works of the Jews Disraeli, [Grace] Aguilar, [Berthold] Auerbach, [Meir Aaron] Goldschmidt, [Leopold] Kompert, [Heinrich] Heine, [James de?]

Rothschild, [Emma] Lazarus, or [Benjamin] Farjeon. We will not read the New York *Herald* because of its proprietor's connection with the Jew [Joseph Moses] Levy of the London *Daily Telegraph*. We will not read the *Home Journal* because it is edited by an obnoxious Jew. We will not take or read the *Examiner* edited by the Jew [Elim] D'Avigdor or the *19th Century*, which numbers among its contributors, the Jews [Leonard] Montefiore and [Hermann] Adler. Nor will we support or in any way encourage the sale or circulation of any of the periodicals kept by the Jew [August] Brentano.

*Resolved*, That, for the purpose of discouraging Jewish intrusion into the realms of art, we will abstain from reading *Harper's Weekly*, while it is illustrated by the Jews [Thomas] Nast, [Michael A.?] Woolf, and Eytinge, that we will buy no photographs taken by the Jew Sarony, nor any paintings by the Jews [Joseph] Israels, [Elchanon and Salomon] Verveer, [Constant] Mayer, [Herman Naphtali] Hyneman, [B. S.] Marks or [Solomon A.] Hart. We are opposed to the acceptance by the United States Government of the statue of liberty [*sic*] by the Jew [Moses] Ezekiel. We are opposed to sending our children to schools where [Julius] Bien's maps and charts are used.

*Resolved*, That, in order to discourage the intrusion of Jews into all branches of business to the detriment of truly Christian interests, we will not countenance or support in any way the Real Estate Trust Company which has among its directors the Jews Seligman, Wallach, [Meyer] Thalmessinger, Rosenbaum and Josephthal, or the Equitable Life Insurance Company, which has the Jew Seligman for a director, or the Mutual Life Insurance Company, which has the Jew [Lewis] May for a director. We will not ride on the Cross Town Railroad which is managed by the Jew May, nor will we ride on any railroad which has Jewish directors. Finally we will not subscribe to any U. S. Loan as long as the Jews Seligman & Co., and [August] Belmont are permitted to remain in the Syndicate.

*Resolved*, That Jews must be excluded from all first class society. We call upon the Union League Club to expel the Jews Seligman and Einstein from among their members, upon the Union Club to expel the Jews [Harmon and Frederick?] Nathan and Florence, upon the Manhattan Club to expel the Jews [Emanuel B.?] Hart and [Theodore W.?] Myers and upon the Lotos, New York, Press and other clubs to cast out their Jewish members. Jews must not be admitted to Longbranch; let the cottages of the Seligmans, Sternbergers, [Lucien?] Moss and others be torn down. Let the chief streets [*sic*] of Newport, named after the Jew [Judah] Touro, be rechristened and let Christian society be cleansed of this people.

*Resolved*, That in the opinion of this society the constant awarding of prizes to Jewish pupils in our public schools, the small proportion of Jews in the jails (while they number one-tenth of the population of New York they contribute less than one per cent to the criminal classes,) their boasted immunity from contagious diseases, their proverbial sobriety and law-abiding reputation have served to increase their natural pride of race to an unbearable degree. We believe their reputation for learning, health and domestic virtue has been purchased by bribery and we denounce the *Sun* especially for selling out to our natural enemies, the Jews, an act of treachery which was sufficiently proved by the *Sun's* recent articles on "Jews in Public Schools" and by its boast that: "A man might as well oppose Niagara or the Mississippi or the Hudson as to brace himself against the Jews."

*Resolved*, That the severest measures are needed to destroy the blighting effects of the ever increasing Jewish influence all over the world and, therefore, we are opposed to the enforcement of Article VII. of the Treaty of Berlin guaranteeing the Jews of Roumania equal rights with Christians. We are unalterably opposed to the further emancipation of the Jewish people and we appeal to all Christian peoples to aid us in restoring the Ghetto, the Inquisition and their agencies for the extermination of the Jews.

*Resolved*, That we will no longer encourage the Jews by reading their Bible. We repudiate the Old Testament *in toto*, we refuse any longer to accept the Ten Commandments given by the Jew Moses, and we pledge ourselves not to attend any Church where the name of the Jew Jesus Christ is mentioned.

With perfect confidence in the righteousness of our cause, we invoke the hearty co-operation of all Christians in this our holy crusade against the Jewish people and we pledge ourselves to spare no effort to remand them to the condition that they were in during the middle ages or to exterminate them utterly.

These resolutions were adopted unanimously and Mr. Corbin, being called upon for a speech, addressed the meeting on the subject of the intrusion of Jews in the Christian society of Europe. He instanced the case of the British nobility, the marriage of the Rothschilds with the noble families of Great Britain, and gave a list of men like [Sir Moses] Montefiore, [Albert] Sassoon, [Sir David] Salomons, [Sir Benjamin Samuel] Phillips, [Sir Julius] Vogel, [Sir Barrow] Ellis and [Sir Isaac Lyon] Goldsmid, who have recently tarnished the English aristocracy by becoming part of it.

After a vote of thanks to the Chair, the meeting adjourned with three cheers for Haman and Hilton, Torquemada and Corbin, the Inquisition and the Manhattan Beach Hotel.

# Major Trends in American Jewish Historical Research

JACOB RADER MARCUS

## VICTORIAN FILIOPIETISM

For many Americans — particularly those of the upper classes — the 1890's may have been a "gilded age." For American Jews, however — even Jews of wealth and position — it was an age of insecurity. Generally foreign-born, the community's leaders, however well Americanized, could not forget that they had come from European lands where it was *de rigueur* to impose political disabilities on Jews. They were equally conscious of America's emergent anti-Semitism, of the racialism that had spread through France and Germany in the 1880's and was not long in penetrating American life.

The recognition that anti-Jewish prejudice was not to be confined to the European past colored the American Jew's view of his history in this country. It made for an essentially apologetic tendency in American Jewish historical research — when it was first undertaken in the 1890's — and led the historian of American Jewry to emphasize the Jewish contribution to early America. "As American Jews," said Oscar S. Straus in 1896, "we feel it our duty to cast every light it is possible to bring to bear upon early colonization and development of civilization upon this great continent of ours."

The *fin-de-siècle* American Jew wanted nothing so much as to prove his pioneering credentials. The money used to outfit Christopher Columbus' caravels, Oscar Straus proudly proclaimed, had been "furnished by no other person than the Treasurer General of Aragon, who was born of a Jewish mother and a Jewish father." Louis Santangel and Gabriel Sanchez, both of Jewish ancestry, were

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“really the patrons of Columbus,” and “the reports made by Columbus and sent home were addressed to the first two American Jews, as I think I must call them.” Straus also took much pride in the fact that there were “undoubtedly five Jews” among the men who sailed with Columbus. This desire — to celebrate the pioneer origins of American Jewry — had a great deal to do with the formation of the American Jewish Historical Society in 1892, just 400 years after Columbus’ discovery of the New World.

The Victorians who founded the American Jewish Historical Society were, in many instances, devoted and gifted amateurs, capable of producing thoroughly scientific studies. But it was not science so much as filiofetism that motivated their efforts, and they were at pains to exclude anything that might cast discredit on their spiritual — and, for some at least, physical — ancestors, the early Sephardim, Jews of Spanish-Portuguese background, who had established the foundations of American Jewry. These early American Jews had to be portrayed as victims of Inquisitional bigotry and as a cultured élite which contributed significantly to the nascent American economy. Nothing else was admissible, so that, when Barnett A. Elzas wrote his history of South Carolina Jewry, he stressed the fact that a Sephardi, Jacob Ramos, had landed at Charleston in 1773, but omitted all mention of Ramos’ subsequent conviction for receiving stolen goods from a Negro slave. And when the early minutes of New York City’s colonial congregation, Shearith Israel, were published by the American Jewish Historical Society in 1913, the editors took care to delete the names of all whose behavior at religious services was less than decorous. The name of a Jewish girl who bore a child out of wedlock was meticulously suppressed. For that turn-of-the-century generation, it was out of the question to publish anything that might project a negative image of the American Jew.

#### ARRIVAL IN ACADEME

By the 1930’s and 1940’s, great changes had taken place in American Jewish life. The gates of immigration had closed in 1924, and out of what had been a dual — and often enough mutually

scornful — community of “Germans” and “Russians” there was beginning to emerge a homogeneous native-born American Jewish community. For this community, much less troubled by immigrant self-doubts, the trappings of Victorianism — including a defensive view of history — had scant appeal. These “new” American Jews had successfully coped with the dislocations of the Great Depression, the anti-Semitic agitation of the 1930’s, the challenges of military service during the Second World War, and post-War attempts to cripple their Palestinian brethren. The self-esteem generated by this experience held much more meaning for them than a quest for colonial forebears, and they were fortified by another consideration as well: the War, with its destruction of European Jewry, had left America’s Jewish community the greatest and most opulent that the world had ever seen. This community — five million strong, generous, interested, proud — was catapulted into a position of hegemony over all other Jewish communities. Such responsibility demanded an increasing measure of self-understanding, and American Jewry began taking a serious — and realistic — look at its own American origins. The result was a developing trend towards American Jewish history as a scientific discipline.

This trend had actually begun even before the War’s end. During the late 1930’s, the Work Projects Administration (WPA), guided largely by non-Jewish scholars for whom facts took precedence over sentiment, had undertaken inventories of American synagogal archives. In 1943, three years after the WPA inventories began appearing, a required course in American Jewish history was initiated at the Hebrew Union College in Cincinnati. The first of its kind ever to be offered at an institution of higher learning, it testified to the critical methodology which American Jewish historical research had absorbed and also to the hitherto unprecedented academic respectability that American Jewish history had achieved. After 289 years, American Jewish history had finally “arrived” — in Academe.

There were other evidences of widespread interest in American Jewish history. The tendency manifested itself during the 1940’s, when the National Jewish Welfare Board inaugurated an annual “Jewish History Week,” the Yiddish Scientific Institute (YIVO)

issued the first volume of the *Yivo Annual of Jewish Social Science* which included material on American Jewish life, the Hebrew Union College established the American Jewish Archives on its Cincinnati campus, and the American Jewish Committee-sponsored *Commentary* magazine called a conference to study the problems of recording and interpreting American Jewish history. Toward the end of the decade, the American Jewish Archives began publishing a semiannual journal, and the annual publication of the American Jewish Historical Society was expanded into a quarterly. In the early 1950's, the American Jewish History Center was founded at the Jewish Theological Seminary of America in New York City, and plans were formulated at the Hebrew Union College to add an American Jewish periodical center to its campus.

#### NO LONGER A FABLE

By 1953, amateurs as well as professional historians from one end of the country to the other were digging through records in search of material to commemorate the American Jewish community's tercentenary — for 1954 would mark 300 years since a fugitive company of two dozen Jews disembarked at the tiny Dutch village of New Amsterdam on the Hudson River to establish the first Jewish community on North American shores. Before long, a special committee was formed to prepare for publication an ambitious ten-volume documentary source book, dealing with Jewish life in the United States. The boom in American Jewish historical studies achieved further dimensions when local American Jewish historical societies made their appearance in Los Angeles, Richmond, Baltimore, Washington, Detroit, and other communities. All this was additional testimony to the security which Jews had by now found in America. The mass of American Jews had long since abandoned its anxious quest for acceptance and had begun to develop a natural and healthy interest in its past on these shores. This in itself was a trend of no small significance.

As the 1960's dawned, it became evident that the study of American Jewish history was gaining a thoroughly scientific base, and that the field had drawn far away from the Napoleonic approach

to history as "a fable agreed upon." More and more Jews were emerging from the universities with indoctrination in the critical method; some of them had become professional historians and were devoting themselves to various problems related to the American Jewish scene. Today, increasing numbers of researchers in the field, whether they work as students or as professionals, turn to documentary sources and newspapers in an attempt to determine the facts as they actually happened — without partisanship or prejudice. Not all these historical craftsmen are Jews, for many non-Jews, aware that the American people is a congeries of many backgrounds and creeds, have come to see — and to study — the American Jew as an important component of the American nation. Historians recognize that, though Jews constitute only three percent of America's population, their strategic massing in urban centers, their achievements in nuclear physics, medicine, law, music, and literature, and their influence on trade have led them to play central roles in American life and culture.

#### BASIC DOCUMENTS

The professionalization of American Jewish historical research has been responsible for numerous changes in the portrait of the American Jew. Oliver Cromwell urged Peter Lely to paint him "warts and everything, as you see me," and increasingly that is how historians are now rendering the American Jewish experience. For the professionally trained historian, there are no sacrosanct personalities. Isaac Markens, writing seventy-five years ago, might rhapsodize over Rebecca Gratz's "elegant and winning manners," her "instinctive refinement and innate purity," her "wonderful beauty" and "loveliness of character," but the mid-twentieth-century historian sees in her a woman "outstanding . . . in a limited area," a woman "charming in some ways, . . . prosaic in others . . . a rather strait-laced individual," who "had few, if any, original thoughts, but . . . was sensitive to the needs of others and . . . knew how to care for them." The historian dealing with Jewish life during the American Revolution is no longer anxious to forget that Jews, too, were found in Loyalist (Tory) ranks, nor does he find it difficult

to attempt a dispassionate assessment of Haym Salomon's services to the Revolutionary cause. He has uncovered ample evidence to support the view that Salomon was an energetic fighter for civil liberties, a generous philanthropist, an earnest patriot, a devoted Jew, and an efficient aid to Robert Morris, the Superintendent of Finance, but our latter-day chronicler does not balk at disposing of the myth — for myth it is — that Salomon ever lent vast sums to the Continental Congress. He knows, and does not hesitate to say, that Salomon was most certainly not a vital factor in financing the Revolution!

Reasons abound why American Jewish historical research lacked a scientific and systematic approach before the Second World War, but among the most important of these reasons is that the field was virtually devoid of the auxiliary reference works without which no worthwhile history can be written. It was only after the War that bibliographies — books about the important books — were systematically assembled, or that efforts were made to reconstruct the skeletal outline — the chronology and periodization — of American Jewish history. It is only in very recent years that a vast genealogical compendium of the early families was published at the Hebrew Union College and that a beginning was made in preparing reliable biographical dictionaries of notable American Jews.

The colonial origins of the American Jewish community are now being re-examined — this time without recourse to apologetics — and recognition of the fact that the early history of American Jewry is incomprehensible without an understanding of the seventeenth-century milieu out of which the community came has stimulated the production of works on the Jewish community of Dutch Brazil during the mid-1600's and the equally important community of Curaçao. Today, there are scholars delving into the history of early Mexico in an effort to determine to what, if any, extent the Marranos of Colonial New Spain had a group religious life of their own. The study of the Jewish experience on the North American mainland has been impressively advanced by the publication of source books containing basic documents and memoirs. About ten volumes are thus far available or in preparation, all of them with introductory material and notes and most of them scientifically conceived. All

this work signifies a major trend, for in this way the field is acquiring an effective historiographic apparatus indispensable for comprehensive and accurate research.

The time is not yet for attempting general over-all histories of enduring scientific calibre. Historians of American Jewry recognize that no adequate presentation of the American Jewish experience can precede the preparation of reliable city and state histories, based on careful and critical analyses of available sources. Although the tercentenary celebrations of the mid-1950's called forth at least a dozen local — town and state — histories, not all, unfortunately, were of lasting value or professional calibre. Still, a beginning has been made, and today historians have recourse to recently published works throwing light on Jewish life in, among other places, New York City, Philadelphia, Newport (Rhode Island), Chicago, St. Paul, Milwaukee, Rochester, Buffalo, Utica, Portland (Oregon), Charleston (South Carolina), Des Moines, and Petersburg (Virginia). When enough accurate local histories have seen the light of day, they will serve as the monographic tools which well-trained and literate historians will be able to use in writing the history of the American Jew.

#### “GERMANS” AND “RUSSIANS”

What are the trends in American Jewish historical writing in this seventh decade of the twentieth century? That is not easy to say. Perhaps 100 good essays in the field appear annually in various scientific and scholarly publications, each writer following his own bent and working in the area that appeals to him most. Still, certain trends are to be discerned.

The pre-“Russian” period — the period prior to mass immigration from Eastern Europe — continues to command the attention of professional historians. Some are working primarily in the colonial period, covering the years between 1649 and 1776. Other researchers, realizing that the nineteenth-century Philadelphia “rabbi,” Isaac Leeser, was probably the leading American Jewish historical figure before the Civil War, have been undertaking detailed studies of Leeser's life and career. The current centennial anniversary of the

Civil War has stimulated a series of studies on the American Jewish attitude to slavery and abolitionism, and it is now clearer that most ante-bellum Jews, those in the North as well as in the South, cared little about the moral issues of human bondage. The Civil War itself, in its effect on the Jews, has found its prime authority in the Philadelphia scholar, Bertram W. Korn, whose book on the subject has just gone into a second printing and is now available as a paperback. There are certain gaps in research on the pre-Russian period, for — excepting three volumes of memoirs, dealing mostly with German-Jewish immigrants — recent years have seen few attempts to describe in detail the life of the “German” Jews who dominated American Jewry through much of the nineteenth century. The German Jewish peddler has caught the imagination of some historians, but the value of his economic services and of his cultural contributions remains to be objectively evaluated.

One of the most interesting and promising of current trends is the increasing attention given to the “Russian” Jew — the Jew of East European background who began coming to America in huge numbers during the 1880’s and whose children and grandchildren now constitute an overwhelming majority in the American Jewish community. As an object of historical research, he is a newcomer on the historiographic scene, and the novelty of subjecting his life to study is thrown into relief only when one considers the sparsity of articles about him in the *Publications of the American Jewish Historical Society* during the first half-century of the Society’s existence. Up to the Second World War, where the “Russian” was concerned, historians suffered a prodigious *lapsus memoriae*. He was ignored despite the fact that, by 1940, there were in this land nearly five million Jews of “Russian” stock. In part, this neglect was due to the lingering influence of the anti-immigrant Nordic racial views held by nineteenth- and early twentieth-century historians and sociologists; in part, it was due to the “Russian”’s own remoteness from communal leadership and authority and to his desire to Americanize himself by dismissing his immigrant beginnings. But when Jews of “Russian” stock, along with other Americans of immigrant origin — Italians, Slavs, etc. — began to achieve power on the American scene, American historical research generally deserted its



*Courtesy, Miss Kathleen M. Moore, Montreal, Canada*

Rebecca Gratz  
A woman of charm and culture

(see p. 13)



The Hebrew Union College  
The Nursery of American Reform Judaism

(see p. 11)

traditional emphasis on "Anglo-Saxonism" and notable historians in the general American field — some of them Jews — realized that the "Anglo-Saxons" were not alone in determining the course of American life. As a result, Nordic historiography and sociology have been rapidly falling into disfavor as well as disuse, a great deal of effort, research, and writing has been going into studies of America's various immigrant groups, and a sympathetic view of the Jewish immigrants from beyond the Vistula River is now gaining ground.

An important facet of the growing trend towards immigrant history is the fact that scholars are now turning seriously to a study of the "Jewish" labor movement, which produced personalities like Sidney Hillman, David Dubinsky, and Jacob Potofsky. That, where the apparel industry is concerned, Jews, both as employers and as employees, have been a significant force in the American economy is well understood today, and quite a number of works on this subject have appeared in recent years. The subject is, however, a highly complex one, requiring a thorough knowledge of Yiddish, a familiarity with the workers' Russian-Jewish background, and an understanding of their involvement in a host of European socio-economic and political ideologies. To write the history of these Jewish one-generation proletarians — who, in most cases, were neither the sons nor the fathers of manual laborers — the scholar needs also an acquaintance with the Yiddish-speaking Socialist movement of a generation ago. It is not surprising, therefore, that truly definitive studies of the so-called Jewish unions remain to be written. Economic and labor history has been closely associated with the struggle for social justice, and, although some efforts are being made to determine the extent, large or small, to which Jews have pioneered in this area, here, too, definitive studies have yet to appear.

Another, and salient, aspect of the "Russian"'s life and the life of his descendants in the United States is Zionism, that curious mixture of, on the one hand, religious universalism and messianism and, on the other, political nationalism and secular idealism. To what degree it is possible today to speak of Zionism in terms of historiographic trends is problematic. It is true enough that veritable hosts

of essays and books proliferate in the area of Zionism and the Hebraic literature which the movement has fostered in America, but, unfortunately, much of this activity is propagandistic rather than scholarly, and to date no one has presented the story of American Zionism historically and critically. Nevertheless, Zionism is declining today owing to the attainment of its prime objective with the creation of the Israeli republic in 1948, and its decline as a movement may make it possible before long to view the development of this incalculably important and influential phenomenon on the American Jewish scene with historical objectivity and dispassion.

#### AN ADEQUATE HISTORY

Historians now display a growing interest in the acculturation of the Jew to American life and mores. This process of acculturation has been, of course, remarkable for its speed; in most cases, immigrant Jews in America have become well acculturated in less than a generation. What intrigues scholars most about the process is its communal expression — the way it has been reflected in the rise of a vast network of social welfare agencies and the way it has affected pedagogical standards in Jewish elementary and secondary schools. Acculturation is a prime instance of the interaction between Jewish community life and the American environment, for, on the one hand, Jewish social welfare activities have become exemplary for their general American counterparts and, on the other, American educational practices have vastly influenced Jewish education. Both areas — social welfare and education — have been widespread objects of research, but as yet very few of the studies and monographs in print may be said to meet the needs of the scholar or to represent the best canons of historical writing.

One area, both here and abroad, which suffers no dearth of study is anti-Semitism. Its manifestations in American life have aroused the interest of both Jewish and non-Jewish scholars, and a few good essays and useful books on the subject have already appeared. Still, much more remains to be done, and a definitive work on the subject has yet to appear. The interest in anti-Semitism has, however, been stimulating a great deal of research in the related field of civil

liberties. Since problems involving anti-Semitism and civil liberties perennially are and will be a Jewish concern, historians, constitutional lawyers, and civic-defense technicians work almost feverishly in this field. Much that has appeared, however, is pragmatically and propagandistically motivated, and the subject still lacks a good one-volume book.

Jewish life in suburbia is another subject beginning to attract scholarly attention. The subject, a very complicated one, involves a grasp of social, economic, and political data. For example, the Jews who have trekked to the suburbs during the last two decades have had to cope with problems of civil liberties and civil rights in the public schools where they feel themselves threatened by the constant efforts to breach the wall of separation between church and state. This is, of course, but one of a host of suburban problems. To understand the growth of the Jewish community in the sprawling suburbs, numerous surveys have been made by sociologists, demographers, and social workers, but no effort of enduring value has yet been undertaken in this generation to collate the vast amount of very important data already available. Works on Jewish suburbia have, however, already begun to appear and will no doubt increasingly engage the attention of historians.

All these trends, all this activity, will ultimately lead to a comprehensive understanding of American Jewish life. It will take time, but there is every reason to hope that, within this very decade, new over-all histories of the American Jewish experience will appear, based on the studies which are constantly coming off the presses. An adequate history of American Jewry must be accurate and unbiased, but it can also be extremely interesting and exciting. It will tell the story of a community which began in 1654 with twenty-three Jews and has now grown to over five and a half million people who, though in the main a middle-class, white-collar group of city dwellers, are involved in virtually every aspect of American life and in the last four years have produced over fifty percent of America's Nobel Prize winners.

# Growing Up in Syracuse

WILLIAM LEE PROVOL

## EDITOR'S INTRODUCTION

*A young West Pointer named Dwight David Eisenhower was once reportedly teased as a "Swedish Jew" — this despite his Texan birth and Mennonite ancestry. William Lee Provol (1877-1962) was, however, the "genuine article" — if Swedish birth and Polish parentage make a Swedish Jew. Immediately after their marriage, he tells us, his Polish Jewish parents settled in Sweden, where he and his sister Anna were born. In 1881, the elder Provol — he probably still called himself Provolsky — sailed for America, his wife Fanny returning with her children to her in-laws in Poland "until father earned enough money to send for us." Two years later, in 1883, the Provols were reunited in Syracuse, New York, where Willie's father supported the family as a pack peddler and occasionally officiated as a cantor at the Mulberry Street synagogue, which may have been identical with the "Steinberg Shul," housed in a building at 816 South State Street. This Shul reportedly functioned only during the High Holy Days. The "Rabbi Levy" whom Willie mentions may have been Dr. I. Harris Levy, who was a teacher — not an ordained rabbi — and conducted an excellent school at the Beth Israel — not the Mulberry Street — synagogue.*

*Willie himself, when the family's precarious economy required it, peddled from farm to farm in the Syracuse area. Later he became a retail furrier and established stores in Salt Lake City and San Francisco. Willie's "various social and humanitarian interests," his son George J. Provol, of Chicago, recalls, led to an acquaintance "with the Loyal Order of Moose program in 1909, at which time he joined forces with the late Senator James J. Davis [of Pennsylvania], to become one of the original organizers of this Fraternity."*

*The John C. Winston Company first published Willie's book, *The Pack Peddler*, in 1933; a second edition appeared in 1937. The book, he wrote, was "the actual story of my own history and experiences," recorded "so that the children of this generation might know the hard-*

ships encountered by the preceding generation, as compared with the wonderful opportunities in life that are theirs." Willie's account, "told in a most ingenious strain" — no doubt he meant ingenuous — bubbles with the flavorful, exuberant charm of naïveté. It adds a colorful chapter to the still too little documented history — or perhaps we should say romance — of the poor, humble, unfailingly energetic East European Jewish immigrants, whose sons and grandsons, now a majority of American Jewry, have risen to grace America's spiritual, intellectual, and economic life from the local shoe store to the bench of the United States Supreme Court.

What was it that Harry Golden said? — "Only in America!"

"Growing Up in Syracuse" is, with a new title and a few minor revisions, basically Chapter II. of William Lee Provol's *The Pack Peddler*. The editors of the American Jewish Archives are grateful to George J. Provol for permission to reprint it here.

#### THE BONE TRUST

Motkey Finklestein and I formed a partnership. Every afternoon, after leaving Rabbi Levy's Hebrew school, we visited the backyards and alleys, picking up bones. When our sack was full, we would take it to Gross & Chapman's junk shop, and for it we would receive three pennies. This supplied us with our spending money.

One day Motkey betrayed our secret by telling the other kids how we secured our money for candy, marbles, and all those things so dear to a small boy's heart. As soon as I had learned this, I rushed to Gross, telling him that if he bought bones from the other boys, we would stop giving him our business. As Gross did not want to lose our trade, he made a deal with Motkey and me whereby we were to receive a cent for each bag of bones brought in by the other boys. Thus, we organized the first "bone trust" in America. Soon we had practically every Jewish kid in the ward gathering bones. We soon added old rags, bottles, and scrap iron to our line. There were nine wards in Syracuse, and we divided the territory among our bone collectors, assigning a certain number to each ward. Organization was our watchword.

Gross and Chapman, like many other partners, were unable to

agree. They dissolved partnership, and Chapman secured our business by making a better offer to us. He even bought small hand express wagons in which to carry on our operations.

Though we originated the idea, we were soon put out of business by older immigrants, who had settled in Syracuse. They used pushcarts and carried a stock of tinware, which they exchanged for bones, rags, and scrap iron. Besides, we were becoming unwelcome in many backyards because some of the boys were becoming a little overly ambitious. If the wind blew a shirt or suit of underwear off the clothesline, the boys would not stop to inquire, but would assume it to be a cast-off garment and would appropriate it as "rags." Occasionally a boy would come in with an entire iron fence. Fortunately, there were no cow pastures in the city. If there had been, it would have been no surprise to see some of these enterprising young junk collectors bring in a live bossie for her bones, without the formality of waiting for her to be killed, eaten, and the bones cast off in due course.

Sol Gordon, one of Levy's older pupils, was the newspaper "king" of the seventh ward. Sol had a morning, evening, and Sunday newspaper route. His younger brother, Cupke, helped him deliver the *Syracuse Herald*, the *Standard*, and the *Times*. Sol was also an agent for the *Utica Saturday Globe* and the *Pennsylvania Grit*, which latter paper was printed in Williamsport, Pennsylvania, and still is. This paper, together with the *Saturday Globe*, were as popular then as some of the weekly magazines of today.

After the pushcart peddlers put us kids out of the bone and rag-picking business, Cupke suggested that we peddle the *Saturday Globe* and the *Pennsylvania Grit*. It was a strict ruling that all of Levy's scholars had to attend services in the Mulberry Street [*sic*] Synagogue on Saturday mornings, but inasmuch as the papers arrived on Sunday morning and did not interfere with our Saturday morning services, our parents gave their consent to our selling them.

#### BERENSTEIN, BLACK BIRDS, AND SHAMROCKS

On Saturday afternoons, we usually played baseball. A seventh ward baseball team was organized by Berenstein, the North Salina Street clothier. He furnished the suits, which bore his advertisement.

We were known as the "Berenstein Baseball Club" and were very proud of our flashy baseball uniforms.

After each game, we had to return our suits to the store, where they were kept under lock and key, and before any of the players could get their suits out for a game, they had to peddle handbills for two hours each week. These bills advertised Berenstein's weekly clothing sale.

Most every Jewish boy in the seventh ward had worn a Berenstein baseball uniform at one time or another. We played all comers our age. Our games usually ended in a scrap about the fifth or sixth inning. When the umpire rendered a decision in our favor, the opposing team would call us names which were offensive to the Jewish kids and which meant a fight either with fists, bats, or balls.

We soon grew tired of baseball, and Berenstein, who was securing a lot of valuable publicity through the team, disliked losing us. He arranged a game with a colored team, called, appropriately enough, "The Black Birds." This game was the only peaceful one we ever played and won. The score was 12 to 0. After the game, however, we learned that Berenstein had promised each Black Bird a dime if they helped to throw the game in our favor.

Berenstein's only competitor, the "Famous Clothing Store," was managed by Tom Murphy. Tom, realizing the publicity secured for Berenstein through our baseball team, decided to organize a team composed of Irish kids living in the ward. He named his team "Murphy's Shamrocks."

Tom Murphy challenged Berenstein for a game to be played at Star Park. The thrill of playing in Star Park excited our imagination, and we were further encouraged to strive for victory by Berenstein's promise of a new suit of clothes for each of us, if we won the game. He then displayed similar suits in his windows with a showcard reading "Buy the New Championship Boys' Suit for \$3.95." Admission to the game was free to school children. However, the children had to be accompanied by their parents to the store where they secured the tickets to the game. While in the store, Berenstein or his salesmen would try to sell the parents a Championship Suit.

Almost every Irish and Jewish boy in Syracuse turned out to see

that game. A heavy rainstorm broke up the game in the fifth inning, with the score tied, three to three. Berenstein, however, appreciated our efforts and rewarded each of us with a new suit.

Berenstein, being a shrewd clothier, saw the opportunity of eliminating "Murphy's Shamrocks." He presented each kid on that team with a Championship Suit and at the same time made arrangements with them to play on his team. Thereafter, the Berenstein Baseball Club consisted of Irish and Jewish kids, which helped to eliminate all future fights — all of which was the means of cementing Jerusalem and Ireland, in so far as the seventh ward was concerned.

#### THE FARMER'S DEPARTMENT STORE

It was an interesting sight on a Monday morning to see the pack peddlers of the seventh ward making their way toward the railway station, with heavy packs strapped upon their backs and a grip in each hand.

The Monday morning trains carried what was known as the Peddlers' Special; each peddler had his starting point, and as the trains stopped at the various little towns to discharge passengers you could hear the peddlers saying good-by to their colleagues and wishing them luck in their week's work.

Dad's route was out of Earlville, about thirty miles from Syracuse. From Earlville he peddled to Norwich, Oxford, Ithaca, and towns south as far as Binghamton. I often helped Dad on Sundays to arrange his peddler's packs with his stock, which consisted of men's socks, underwear, suspenders, handkies, ladies' underwear, shirtwaists, stockings, household linens, and a complete line of Yankee notions.

Many a cold winter morning I helped Dad to the railway station, drawing his packs on my sled. Upon arriving at his destination he would strap the packs on his back and carry a valise (as they were called in those days) in each hand. Aside from being loaded with these heavy packs, he wore a heavy woolen-lined leather jacket, with corduroy trousers, the bottoms of which were tucked into large leather boots. He was prepared for the winter, as it was hard walking along the rough country roads covered with ice, sleet, and snow. No man ever worked harder than did these pack peddlers.

The peddler in those days was the farmer's department store. People looked forward to his visits for their supplies. There were no paved roads, automobiles, department stores, or mail order houses then. The only means the farmers had of buying their wearing apparel and dry goods were the pack peddlers. Each peddler had his own territory, and they never invaded one another's districts. Their territories were usually assigned them by Shimberg or by Silverman, the wholesale peddlers' supply houses.

As a rule a new peddler would start out with a line of tinware until he had mastered the English language well enough to handle other lines. When I was a youngster the tinplate industry had just been introduced, and the Welsh tinplate workers were being imported to operate the tin mills. It was the pack peddler that helped to build the tinplate industry in America. We had a relative living in Pittsburgh, which at that time was the headquarters of the tin mills. It was this relative who had written Father when we were in Sweden, advising him to come to America. Dad first located in Pittsburgh, where he peddled tinware, prior to locating in Syracuse, New York.

The tinware peddlers scattered all over the United States, and as they became more prosperous they changed from peddling tinware to peddling Yankee notions, dry goods, and jewelry.

Peddlers were all well trained for the hardships they had to endure during the different seasons of the year. Long before migrating to America, these fellows were compelled as young men to serve in the army of their native land. Every boy of military conscription age, which was seventeen to twenty-one years, had to serve four years in the army. Army life developed them physically to withstand almost any hardship. When a young man received his discharge papers from the army in which he served, he usually found himself without work, so he would migrate to America to seek his fortune. Upon landing in America he would go to a city or town where some relative lived and there he was made to feel at home and given a start pack peddling. These sturdy men would travel miles a day over rough, dusty roads, in sunshine, rain storms, and heavy snow storms in winter. In each farmhouse the peddler would unpack his merchandise and display it all over the room, until one would really imagine it was a department store. In fact,

years ago the pack peddler was known as "the farmer's department store."

When the peddler had all his merchandise on display, the entire family, including the farm help, would gather around and select the things they wanted to buy. If the peddler did not have what the farmers wanted, it was placed on order to be delivered on his next trip. Some sales were very profitable, yet there were times when, after unpacking all his packs, he would leave without making one sale. But the peddler never left such a home discouraged. He always had a smile and a glad handshake, knowing that before the day was over, the law of averages would take care of his sales. The pack peddler was an ardent believer in the old proverb, "Seek and you shall find."

When the day's work was done and dusk hovered over the sky, the peddler would stop at some farmhouse to put up for the night. He usually exchanged merchandise for his supper, night's lodging, and breakfast. The peddler was always a welcome guest in the farmer's home, as he was always kind, interesting, and brought news from the remote neighborhoods that the farmers otherwise would never hear. In those days there were no radios or telephones, and sometimes it would be weeks before newspapers would reach some of these farmers. The children especially enjoyed having the peddler as guest. He would tell them stories of other boys and girls in foreign lands and the cities nearby. The older folk enjoyed hearing the political issues of the day. The most interesting moments for some of these farmers were spent in company of the pack peddlers.

#### SATURDAY NIGHT WAS FATHER'S NIGHT

I often accompanied Dad on his peddling trips, and still recall many interesting episodes that took place on the Peddlers' Special. For the enjoyment of my readers permit me to relate some of them.

The train's "news butcher," as he was called in those days, sold newspapers, candy, cigars, tobacco, and fruit to the passengers. One time as he came through the coach selling fruit, Finkelstein, a peddler, bought three bananas for a dime. Soon as the news butcher left the coach Finkelstein proceeded to sell two bananas to his

peddler friends for five cents each, getting his for nothing. After making the sale, Finkelstein started razzing his friends for being greenhorns.

Schmarel Harrison had just been elected president of the Mulberry Street Synagogue. No sooner had Harrison stepped on the train the following Monday morning than Shipero, a peddler, shouted, "Harrison, what are you so proud about this morning? I knew you in the old country when you were a shoemaker, and you come to America and become a president."

Sandy Chapman, the train brakeman, was a great lover of chewing tobacco, and Sandy's favorite tobacco was the Horseshoe brand. This chewing tobacco was cut in squares, called plugs, and each plug had a little tin horseshoe clamped in one corner. Jake Lazrus, a peddler, had but one desire and that was to taste tobacco. One day Lazrus noticed Sandy take a bite from his plug tobacco and place the remainder in his coat pocket and hang his coat in a closet at the end of the coach. No sooner had Sandy turned his back, when Lazrus walked to the closet, took the plug from the coat pocket, bit a chew from the plug, and gently placed the plug back into the coat pocket. At that critical moment Sandy walked in. Lazrus had bitten the end that contained the tin horseshoe, and when he saw Sandy walk in, Lazrus swallowed the tobacco, horseshoe and all. Suddenly Lazrus became sick and pale. He finally confessed to Sandy about taking the tobacco and swallowing the horseshoe. But he was reconciled when Sandy assured him a horseshoe was an omen of good luck, and that it would bring him good sales for the week.

After a hard week peddling through the country, these sturdy fellows would turn homeward, reaching home on Friday afternoon, in preparation for their Sabbath. It was interesting to see these peddlers, transformed from their peddling outfits to Prince Albert coats, striped trousers, white silk vests, patent leather shoes, stiff-front shirts and top hats, swinging their gold-headed canes as they took their way to the various synagogues for worship.

Services over, they returned to their homes to enjoy the usual Friday evening feast. The peddlers always looked forward to their Fridays home, when families and relatives gathered to enjoy dinner, tell the happenings of the week, etc. Saturday was another busy

day for the peddler. Temple in the morning, then home with family and friends. But, Saturday night was Father's Night, as it were. He usually slipped out to some variety show or went to Shakespeare Hall, where for the small sum of a dime he could see a stock company that played such shows as *Rip Van Winkle*, *Jessie James*, the *Silver King*, or, *Saved from the Storm*. Those who were musically inclined enjoyed light opera, such as *Pinafore*, *The Mikado*, and *Mascot*, while others congregated at Harry Cohen's or Murphy's saloon to participate in a game of sixty-six, pinochle, or poker, and at the same time enjoy their favorite beverage and the free lunch that was served in all the saloons in those days. While the peddler enjoyed his drink, I never knew a more sober group of men. Sunday morning you could see them gathering at the corner of Grape and Harrison streets, exchanging greetings and relating their week's experiences.

Sunday afternoon was a busy one for the peddler. He could always be found at Shimberg's or Silverman's supply house, selecting his week's supply of merchandise. Sunday evenings the peddlers and their families would sometimes attend an engagement party, wedding, or a lodge meeting.

After a happy weekend with family and friends the peddler was again ready, on Monday morning, to start out with his packs for another week's work.

#### THE PACK PEDDLERS

As time went on the railroads eliminated the Peddlers' Special. It was about the time the Cortland Carriage Company started to manufacture box wagons for peddlers. These wagons were equipped with shelves and closets to carry the peddlers' merchandise. The wagon tops could be transferred from the wheel-base to sleigh runners for winter travel. A peddler, financially able, would purchase one of these wagons and a team of horses. The wagons could be purchased on the installment plan. I knew a peddler that had a specially built wagon, in which he carried a complete line of Yankee notions, dry goods, men's and boys' clothing, cooking utensils, jewelry of every description, also a complete line of lenses for eyeglasses.

This peddler's wagon represented a fair-sized department store of today.

Peddlers in those days were also traders. When the farmer did not have the cash, the peddler would trade his wares for butter, eggs, poultry, pelts, cattle hide, sheep wool, and tobacco. Julius Marquisie, a peddler, traded his merchandise for leaf tobacco. He became the largest leaf tobacco wholesaler in America, and had warehouses in the states of New York, Pennsylvania, and Connecticut. Myer Ableson, a seventh-ward peddler, also exchanged his wares for leaf tobacco. Ableson opened a cigar factory, and within a few years became the leading cigar manufacturer in Syracuse, New York. Max Shipero traded dry goods for scrap iron. He established foundries in Syracuse, Rochester, and Buffalo, N. Y. Finally he branched out to the Canadian cities. Abe Goldstein traded Yankee notions for sheep wool that he wove into cloth that was used in his clothing factory. Phil Harris traded jewelry and diamonds for horses, and became a horse trader and shipper. Many of America's outstanding industries and manufactures were founded by the early pack peddlers.

Pack peddlers settled in all parts of the United States, and what applies to the peddlers in Syracuse also applies to the peddlers from other states and cities. Solomon Levinton [Levitan] migrated to America from Prussia. He peddled through the states of Maryland and Pennsylvania, drifted to the state of Wisconsin, opened a department store, and eventually became the leading merchant and banker in the city of Madison, Wisconsin. Levinton was an ardent admirer of Robert (Bob) LaFollette, Sr. Bob knew Levinton as a pack peddler, and often told the story of having bought his first pair of suspenders from Peddler Levinton. Levinton stumped the eastern states for LaFollette when he was a candidate for United States President in the campaign of 1924. In 1936, "Uncle Sol" Levinton, as he was called, was elected State Treasurer for the state of Wisconsin at the age of seventy-four.

Pack peddlers were always invading new territory; they tramped the roadways and byways with their heavy loads through the picturesque mountains of Vermont and New Hampshire, the valleys and hills of New York State. They traveled through the mountain

towns of Pennsylvania and the Virginias. The pack peddler followed the gold rush to California, Nevada, and far-away Alaska.

The pack peddlers were ambitious. They did not want to see their children go through the hardships which they were compelled to endure. They lived and worked for their families, their principal ambition being to educate their children.

The pack peddlers, who had the courage and pioneer spirit to migrate to America, gave us, in their sons, some of our most successful amusement magnates, physicians, professors, and statesmen.

If you scan the list of America's leading merchants since the turn of the century, you will find that the Jewish immigration about the middle of the last century contributed some of the greatest merchandising minds of this age. Julius Rosenwald, the late president of Sears Roebuck, was one of them. Isaac Gimbel, founder of the Gimbel Stores, was a pack peddler in the lower Wabash before opening his own store. Nathan Straus, a native of Bavaria, peddled his wares in Georgia and other southern states before he settled in New York and built the great Straus Store. David May, a German Jewish immigrant, developed a national chain of stores, the largest link of which is located in Cleveland, Ohio. Harris Nevin immigrated from Russia fifty years ago and became a peddler. In his later years, he opened a store, and then became a successful real estate operator in Jamaica, Long Island. Nevin is now the head of the Nevin Bus Lines, operating from coast to coast. In fact, upon investigation, you will find that the leading mercantile institutions in most of the cities of America were founded by pack peddlers.

All of the above proves that America was, in word and truth, a land of opportunity for a man with ability, vision, and ambition.

Every pack peddler, however, did not become a merchant prince. There were those who never rose above their trials, troubles, and tribulations. If a father were unable to succeed, the children would "put their shoulder to the wheel." My Dad was one of those whose life was mapped out for hard work and struggle; therefore it was my duty, at the tender age of ten, to try and eke out the family income. I sold newspapers and peddled candy bars at one cent each in the office buildings and factories in Syracuse. I would purchase a box of one hundred candy bars at Thalheimer's Wholesale Grocery

for sixty cents. I averaged a box a day, making a profit of forty cents. Then, from four to seven in the evening, I sold papers and earned another forty cents. The eighty cents I earned each day was a welcome addition in helping to keep our family, which had numerically increased. Mother shed many a tear when I put the eighty cents in her hand as my contribution towards the family's finances. Of course, she would have rather seen me in school, but I felt that, inasmuch as Dad had such a struggle to make ends meet, I, the oldest son, should help. When I was a youngster, it was a common occurrence to see boys as young as seven years of age peddling newspapers, earning money to help at home, with no thought of attending school.

#### A PARTNERSHIP WITH SAMMY

My first experience earning money by collecting bones, rags, and bottles spurred my desire to earn more money, as it made me especially happy when I could help Mother buy a new dress, shoes, or other little necessities of life. To attend public school was out of the question for me — I was in the business world and there I was fated to stay.

As soon as I found a line that was profitable, I told the other boys about it, in the meantime arranging with Thalheimer that for every new candy peddler I brought him, I was to receive a commission on their sales.

I formed a partnership with Sammy Shubert, whose parents were also poor. The Shuberts and my family were neighbors. Sammy and I became the boy "candy kings" of Syracuse. Sammy was a clean-cut little fellow. He was rather delicate in health, but very shrewd and full of new ideas and ambition. I was a strong, healthy, stocky boy, full of mischief and fight. We were complementary to each other and made a practical pair of working partners.

Whenever Sammy got into a fight, he would yell for "Willie." We had our troubles when the kids would try to steal Sammy's candy, and it was always up to me to defend him.

In 1890, there was a great migration from Europe. Syracuse,

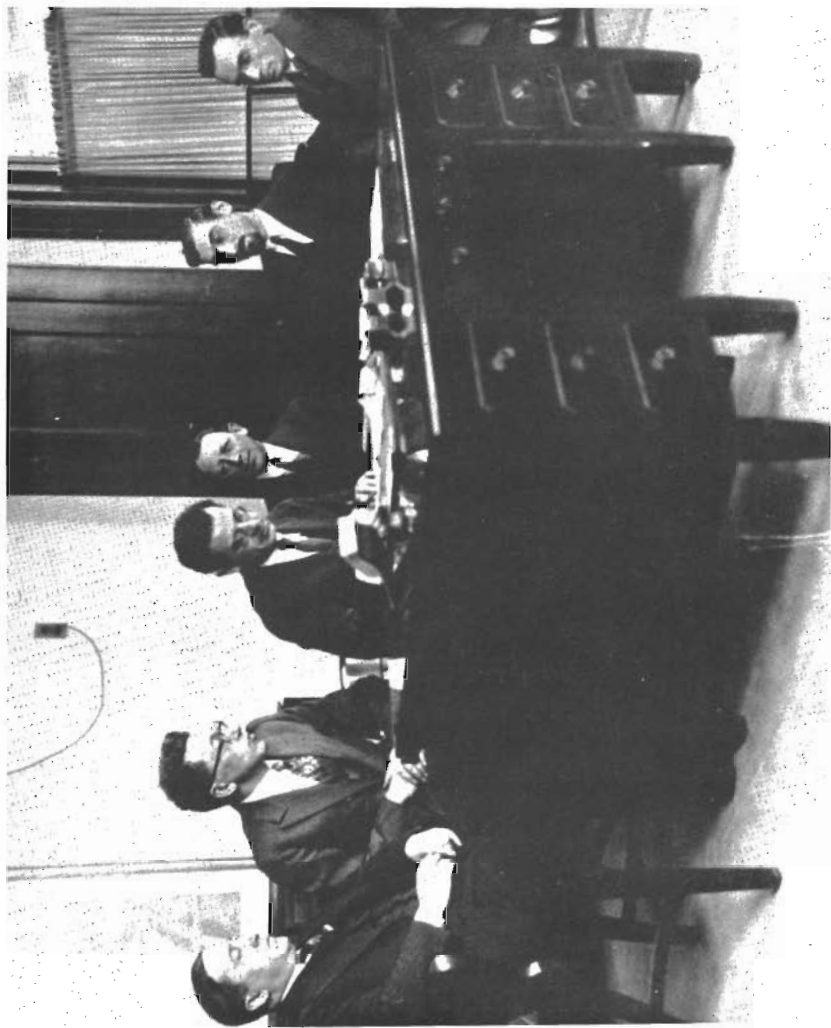
being on the main line of the New York Central, was midway between New York and Buffalo. Nearly all of the immigrant trains on their way west would lay over on the side tracks at Syracuse for two or three hours while changing engines, oiling the wheels, and cleaning the cars.

On Sunday morning, I met all trains, which was the beginning of my Sunday newspaper route. At that time, the Mormons had missionaries all over Europe inducing peasants and agricultural workers to come to Utah. They gained many converts in Norway and Sweden. Sammy Shubert and I conceived the idea of peddling fruit to the immigrants, instead of papers, as they were unable to read. We bought a bunch of red bananas from Thalheimer. We sold them at five cents each — one banana to them was a meal. Our business flourished for several weeks, but it wasn't long before we had competition. The other ghetto kids began to peddle edibles to the immigrants. However, I had the edge on them, being able to talk to the customers in their native tongue. The very thing for which the kids at Levy's School poked fun at me — my Swedish speech — now proved a valuable asset.

I built up a profitable newspaper route along James Street. We were usually out at three o'clock on Sunday morning, and, regardless of weather conditions, made our accustomed rounds. Whether the sky was clear or cloudy, blizzard or zero weather, we assembled at the newspaper office in time to start out with the first edition of the *Sunday Times*, *Herald* and *Standard*.

My first stops were the New York Central, West Shore, and Delaware depots. We had the trains timed. After making the trains, we would deliver our newspapers to our regular customers, placing them in vestibules, hallways, and mail boxes. We usually finished delivery about nine o'clock and then started back over the route to make collections.

I had a customer by the name of Fatty Lynch, who weighed some three hundred pounds and who, naturally, took a special interest in eating. I always made it a point to visit him last on my route as he invited me to breakfast with him. It never occurred to me then that Fatty undoubtedly took pity on the poor newsboy; to my youthful and ambitious mind I was the guest of honor.



Courtesy, Robert Shostack, Benai Brith, Washington, D. C.

Sidney Hillman (*third from left*), Jacob S. Potofsky (*fifth from left*), and other leaders of the Amalgamated Clothing Workers Association

(see p. 19)



*Courtesy, Onondaga Historical Association, Syracuse, N. Y.*

The Shubert Men's Store  
at Syracuse during the early 1900's  
(see p. 27)

Fatty's father owned the Syracuse Grand Opera House. Jacobs & Proctor operated a chain of theatres in New York and were his managers. When they took over the management of the Grand Opera House, they placed a man named Plummer, from Rochester, New York, as the local manager. He advertised his weekly programs through handbills and circulars. Fatty recommended Sammy Shubert and me for the job of peddling the handbills. This marked the entry into the show business of the first of the Shuberts. Little did he, or I, dream of the dominating influence the Shubert name was to wield in the development of the American theatre.

As more boys were needed, Sammy and I gathered together our former syndicate of "Berenstein's Baseball Club" bill peddlers. We paid them with free passes for the show.

Sammy made such a favorable impression on Mr. Plummer that, before long, he was made program boy, at a salary of \$1.50 per week. He then secured the concession for renting opera glasses; this activity was turned over to me. We rented the glasses at twenty-five cents each, and of this, we received ten per cent commission. Sometimes we rented as many as twenty-five pairs at a single performance. Opera glasses at that time were not as common as they are today. It was a real thrill for the audience to use the glasses, giving an uncanny closeup of their stage favorites.

#### CELEBRITIES IN SYRACUSE

Jacobs & Proctor booked most of the well-known actors and actresses of the day. We had the privilege of seeing all the big stars and stage successes of that time not only from the front of the house, but also back stage. We highly prized the honor of personally meeting and shaking hands with many of these famous stage luminaries, whom most people could only read about or see across the footlights.

Among the many stars and attractions then playing the Grand Opera House which crowd my memory are: Frank Daniels in *The Wizard of Oz* and Shakespeare's *Midsummer Night's Dream*; Richard Mansfield in *Corsican Brothers* and *Dr. Jekyll and Mr. Hyde*; Joseph M. Weber and Lewis M. Fields, German comedians, who

in later years became noted stars in musical comedy, and who now at the age of seventy are still interested in the show business [Weber died in 1942, Fields in 1941]; Lillian Russell, America's most beautiful prima donna; and Gus Hill, the world's champion club swinger. As the years went on Hill became a producer and theatrical manager; he passed away in 1936 at the age of seventy-eight years. There were also Vesta Tilly, English star and famous male impersonator; Mrs. John Drew [*née* Josephine Baker] and John Drew in Shakespearean plays, and Mr. Drew's mother, Mrs. John Drew, Senior [*née* Louisa Lane], the grand old lady of the stage, the grandmother of the noted screen stars of today, Lionel, John, and Ethel Barrymore; Edward Hugh Sothorn and Julia Marlowe in Shakespearean plays; the Russell Brothers, female impersonators; Maggie Cline, the Irish queen; Pat Rooney, the soft-shoe and clog dancer; Lew Dockstader, famous minstrel; Chauncey Olcott, the famous tenor; Joe Walsh and Frank Bush, the Hebrew comedians; Sam Bernard and Billy Watson, burlesque comedians; John W. Kelly, the rolling man; Dan Dailey, the versatile comedian; Ward and Volkes, singers and dancers; and McIntyre and Heath, colored comedians of ham tree and minstrel fame. James McIntyre passed away on August 19, 1937, at the age of seventy-nine, at his home in Southampton, New York, while his lifelong partner, Thomas Heath, at the age of eighty-four, lay stricken in his home at Setuket, just a few miles across Long Island. In 1928 they appeared in *Headin' South*, under the auspices of the Shuberts. Their final appearance was in the month of October, 1934, at the Forrest Theatre in the city of Philadelphia, Pennsylvania.

Sammy Shubert, at that time, never dreamed that many of the stars for whom he was then peddling bills would later work under his management. Sammy was a genius and a born showman. On Sunday afternoons, while the other kids were swimming or playing ball, he would spend his time in the basement of his humble home, constructing an opera house from old soap boxes and other cast-off lumber. He built his own shifting scenery, as well as drop curtains which worked the same as those he had seen at the Grand. He gave frequent performances of his basement show to us kids, and the admission charge was one cent.

Many years later, when my home was in Boston, I visited him in Syracuse. Sammy was then manager of the New Bastable Theatre. He was rehearsing a stock company which he had organized. I well remember how he pointed, with pride, to the scenery, curtains, and drops, all of which he had designed. "I'm as proud of this theatre as I was of my first soap-box opera house," he said. He told me how he worked his way from program boy to treasurer of the Grand and how he had finally become the lessee of the New Bastable.

This was the beginning of his spectacular and brilliant career in the theatrical world. He was heralded as the youngest manager in the show business, being then only twenty-one years of age. At twenty-three, he made his first trip to New York City for the purpose of leasing new theatres.

Broadway raised its cynical eyebrows — who was this country boy from up-state trying to show Broadway how to play its own game? At first, he was the laughing stock of Broadway. However, he managed to lease three previously prominent theatres, the Lyric, the Herald Square, and the Casino, which were then in a run-down condition.

"This is Shubert's finish," was common gossip. Remarks were made as to the nerve of this hick kid from Syracuse coming to New York to compete with theatrical magnates such as Charles Frohman, Marc Klaw, Abraham L. Erlanger, Jacobs and Frederick F. Proctor, David Belasco, and other established managerial giants.

When these famous managers saw his theatres successfully presenting musical comedies and dramas, with such famous stars as DeWolf Hopper, Lillian Russell, and Richard Mansfield, they realized that he had made good. His success amazed the amusement world. Soon he began to build and lease theatres all over the country — but his meteoric career came to a sudden and untimely end.

Returning from a theatrical dedication in Pittsburgh, Sammy Shubert was injured in a train wreck, which a few weeks later caused his death [1905]. The entire theatrical profession mourned for him. He was one of its youngest theatrical geniuses, possibly the most outstanding the world had known. He was but twenty-seven years of age, yet in that brief span of years he accomplished far more than scores of older showmen had in a lifetime.

Sam Shubert's spirit will live on in the show world for many decades, as the Shuberts are directly responsible for many famous stage and screen stars. The Shuberts have also developed some of America's foremost producers and builders of the show world, who are today nationally known.

Sam was the founder of the Shuberts enterprises, and after his death his brothers, Lee and Jack, carried on the work, becoming America's foremost theatrical producers.

Syracuse, New York, has given more talent to the stage and screen than any other city of its size in America. Some of the outstanding producers are from Syracuse. The Shuberts; Marcus Hyman, who for several years was president of the Orpheum Vaudeville Circuit and who now is president of the United Booking Office, which controls practically all the legitimate theatres in America; Sam [?] Balaban [Katz?] of Balaban & Katz, founder of the Publix movie houses, the finest in the United States; the Lumbergs, who founded the large chain of movie houses in the state of New York; Bob Rubin, executive for the Metro-Goldwyn studios at Hollywood, California; Louis and Ralph Murphy, directors in Hollywood. Then there are such stars as Leila Hyams, Madge Evans, Dorothy Mackaill, Hugh O'Connell, Joe E. Brown (big mouth), Norma Shearer, and Reginald Denny, all of whom had their first professional start in Syracuse, New York. Arlen, the composer who is writing music for musical comedy in Hollywood, also came from Syracuse. Harold Arlen [né Hyman Arluck] wrote the music for one of Eddie Cantor's late pictures, *Strike Me Pink*. Arlen's younger brother [Jerry Arlen, né Julius Arluck] is assistant director in Paul Whiteman's band.

Our readers will be pleased to learn that the *American Jewish Archives* is now listed in *Index to Jewish Periodicals*  
(16620 Lomond Blvd., Cleveland, Ohio).

## A Synagogue in Newport

STANLEY F. CHYET

Perhaps a dozen Jewish families — some sixty souls — called Newport their home in the early 1760's.<sup>1</sup> They were not, of course, the first Jews to live in the town; as early as 1658, nearly a century before the founding of a congregation in Rhode Island, there are said to have been Jews in Newport. According to a Newport antiquarian, in September, 1658, the home of Mordecai Campanal, a pioneering Jewish settler, had been the scene of Abraham Moses' introduction to Masonry.<sup>2</sup> In any case, two decades later, Campanal and a fellow Jew named Moses "Pacheckoe" (Pacheco) had been granted land "for a burial place" in Newport.<sup>3</sup> This was the same cemetery of which Henry Wadsworth Longfellow would write almost two hundred years after its establishment:

How strange it seems! These Hebrews in their graves.

Close by the street of this fair seaport town,  
Silent beside the never-silent waves,  
At rest in all this moving up and down!

The trees are white with dust, that o'er their sleep,  
Wave their broad curtains in the south-wind's breath,  
While underneath these leafy tents they keep  
The long, mysterious Exodus of Death.

And these sepulchral stones, so old and brown,  
That pave with level flags their burial-place,

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<sup>1</sup> Jacob R. Marcus, *American Jewry. Documents. Eighteenth Century [AJD]* (Cincinnati: Hebrew Union College Press, 1959), p. 211, declares that a petition signed in 1762 by seventy-eight Newporters, ten of them Jews, "included practically every Jewish householder in the community." See also Ezra Stiles, *The Literary Diary*, Edited by F. B. Dexter (New York: Charles Scribner's Sons, 1901), I, 11, note 2.

<sup>2</sup> *Publications of the American Jewish Historical Society [PAJHS]*, XXVII (1920), 416.

<sup>3</sup> *Ibid.*, p. 175. Note especially the facsimile attached to that page. See also *PAJHS*, VI (1897), 68.

Seem like the tablets of the Law, thrown down  
And broken by Moses at the mountain's base.<sup>4</sup>

Already in the 1760's, there may have been in the cemetery "sepulchral stones" that were "old and brown." The Jews were hardly newcomers to Narragansett Bay, but so small was their community that, as the seventh decade of the eighteenth century dawned, there was still no synagogue in Newport.

By the year 1754, Newport Jewry had organized itself into a congregation, taking its name from a verse in the Book of Isaiah:

ונשא גם לגוים ואסף גרדי ישראל ונפצות יהודה יקבץ מארבע כנפות הארץ

And He will set up an ensign for the nations, and will assemble the dispersed of Israel, and gather together the scattered of Judah from the four corners of the earth.<sup>5</sup>

"Nefutsé Yisrael" — The Scattered of Israel — they called their synagogueless congregation during the 1750's, and in view of the unmistakably messianic force of the verse underlying the name, we are not surprised by Ezra Stiles's report, dated in the summer of 1769, that "the Jews are wont in thunder storms to set open all their doors and windows for the coming of Messias."<sup>6</sup> By that date, however, the congregation, no longer synagogueless, had adopted the name ישראל, "Yeshuat Yisrael" — The Salvation of Israel.<sup>7</sup>

#### A PIOUS DESIGN

The Scattered of Israel in Newport were far from content with their lack of a synagogue. As early indeed as 1754, they had set out to remedy the situation. In January of that year, they had appealed for aid to London's Saar ha-Samayim Congregation, better

<sup>4</sup> Longfellow's poem, entitled "The Jewish Cemetery in Newport," appears in its entirety in *The Poetical Works of Henry Wadsworth Longfellow* (Boston and New York: Houghton, Mifflin and Co., 1882), pp. 216-17.

<sup>5</sup> Isaiah 11:12.

<sup>6</sup> Stiles, *The Literary Diary*, I, 19. See also Marcus, *AJD*, p. 86.

<sup>7</sup> See Morris A. Gutstein, *To Bigotry No Sanction: A Jewish Shrine in America, 1658-1958* (New York: Bloch Publishing Co., 1958), pp. 169-71; Marcus, *AJD*, p. 86.

known today as the Bevis Marks Synagogue. The London congregation, already a half-century old and recognized as the mother synagogue of Anglo-Sephardic Jewry, had responded with prayers — but no money: “We praise you very much,” wrote Moseh de Jacob Franco, treasurer of the London congregation, to the “very illustrious gentlemen of Congregation of Nephuse Israel,” but “at the present time it would not be convenient for us, nor are we able to comply with your request.” Rather, added Franco, “May God be the One who assists all, and of whose grace we would desire that he give to you as he is able, and may he prosper you in your pious plans!”<sup>8</sup> The Newporters had obviously chosen an unfortunate time in which to call on their English coreligionists for financial support. England was then preparing for war with France, money was scarce, and the Londoners consequently felt themselves unable to do more than pray for the mendicant colonials. Later, however, they did contribute to the Newport congregation.<sup>9</sup>

Undaunted, Newport Jewry continued its efforts to acquire a synagogue. On June 13, 1759, Jacob Rodriguez Rivera, Moses Levy, and Isaac Hart — one Sephardi and two Ashkenazim — acting as trustees for the Newport congregation, acquired from Ebenezer Allen, of Sandwich, Massachusetts, title to

one certain small parcel or lot of land situate, lying and being in the township of Newport . . . containing per estimation ninety two feet in front or breadth and one hundred and six feet in length or depth, the same being butted and bounded . . . on a street called Griffin Street. . . .

The property had cost the congregation a modest £ 1,500 in local Rhode Island currency. Unable to raise among themselves sufficient funds for the building of a sanctuary, the Newporters lost little

<sup>8</sup> On the Bevis Marks Synagogue, see *The Jewish Encyclopedia [JE]* (New York: Funk & Wagnalls, 1901–1906), III, 133–34, and Cecil Roth, *A History of the Marranos* (Philadelphia: Jewish Publication Society, 1932), pp. 266, 269. Franco’s letter, translated from Spanish, appears in Marcus, *AJD*, p. 87.

<sup>9</sup> George M. Wrong, *The Conquest of New France: A Chronicle of the Colonial Wars* (New Haven: Yale University Press, 1920), p. 158. That the London congregation did later contribute is documented by the fact that, not long after the Newport synagogue had been consecrated, benedictions made at the synagogue on the eve of Yom Kippur included one for the “Trustees of Cong<sup>n</sup> in London for having made a present to this Cong.” (*PAJHS*, XXVII, 408).

time in appealing to already established congregations in North America, the Caribbean area, and Europe.<sup>10</sup>

A few months before, they had already written to New York's century-old "Shearith Yisrael" — Remnant of Israel — congregation, whose house of worship on Mill Street, now South William Street, was the "mother synagogue" of American Jewry.<sup>11</sup> In an eloquent "address," they had acquainted the New Yorkers with their aspirations and asked for help in fulfilling them:

When we reflect on how much it is our duty, to instruct children, in the path of virtuous religion; and how unhappy the portions must be, of those children, and their parents, who are thro necessity, educated in a place where they must remain almost totally uninstructed, in our most holy and divine law, our rites and ceremonies; and from which place, they may perhaps never have it in their power to depart; when we farther reflect on how much it is our duty to assist the distressed; and when we consider the extensive usefulness of a charity, like this for which we now supplicate assistance; we can entertain no doubt of your zeal, to promote this good work.<sup>12</sup>

The Newporters, as it happened, were not to be disappointed in their expectations of aid from New York. A *nedaba*, or offering, collected in the New York synagogue during the Passover festival produced "a contribution of £ 149:6<sup>d</sup> [pence] . . . towards building at New Port a place of worship to Almighty God." Newport Jewry's "pious design," wrote the leaders of Shearith Israel Congregation warmly to their Rhode Island brethren,

was a sufficient inducement to promote the success of your request. We heartily wish our mite may enable you to go on with the holy building and that you may be a religious and prosperous congregation. . . . We

<sup>10</sup> Gutstein, p. 53. Among the congregations contributing to the Newport synagogue were New York's Shearith Israel Congregation; the Shaar Hashamayim Congregation of Kingston, Jamaica; London's Saar ha-Samayim (Bevis Marks) Congregation; Mikveh Israel Congregation of Willemstad, Curaçao; and Newe Shalom Congregation of Paramaribo, Surinam (*PAJHS*, XXVII, 408).

<sup>11</sup> See David de Sola Pool, *The Mill Street Synagogue (1730-1817) of the Congregation Shearith Israel* (New York, 1930), pp. 18, 22.

<sup>12</sup> *PAJHS*, XXVII, 178. The letter is reprinted also in Marcus, *Early American Jewry* (Philadelphia: Jewish Publication Society, 1951-1953), I, 119-20.

sincerely wish you success in all your laudable undertakings, and that our God may graciously enable his people to do *mitsvoth* [good deeds]. . . .<sup>13</sup>

This was, of course, a far more gratifying response than they had received from the London Sephardim five years earlier, and in a letter written to Myer Myers and Jacob Franks, the presiding officers of the New York congregation, on May 28, 1759, the Newporters acknowledged "with unfeigned thanks" the contribution of Shearith Israel.<sup>14</sup>

#### MOST PERFECT OF THE TEMPLE KIND

From the other congregations to which they appealed, it is evident, the Newporters did not receive so favorable a response, for barely two years later, on April 5, 1761, Naphtali Hart, serving for that year as *parnas*, or president, of the Newport congregation, was obliged to address another supplication "To Mess<sup>rs</sup> the *Parnassim* and Elders of the Jewish Congregation in New York"; Hart regretted, he wrote, the fact that the Newporters were "necessitated again to supplicate the charitable assistance" of the New Yorkers, who had "already cheerfully and generously contributed towards finishing" the Rhode Island synagogue. But, "greatly disappointed in their expectations from the charity of other congregations, and the cost of building rising to much more than it was conceiv'd it would," the Newporters now found themselves "unable to compleat the building" and were compelled to "intreat . . . the farther assistance" of their New York brethren "towards compleating the same."<sup>15</sup> Apparently a favorable answer was not long in forthcoming, for the work went on. On July 25, 1762, Moses Lopez, *parnas* for that year, wrote to Joseph Simson and Samuel Judah, the *parnasim* of the New York congregation, that the Newporters had arranged for "workmen, who are actually at work, to compleat the *hechal* [the Holy Ark housing the penta-

<sup>13</sup> *PAJHS*, XXVII, 179.

<sup>14</sup> *Ibid.*, pp. 179-80.

<sup>15</sup> *Ibid.*, pp. 181-82.

teuchal scrolls], tebah [lectern], and benches of our synagogue.” The construction, Lopez said, was to “be finished by Rosasanah” — that is, by the fall of the year. He added then that the Newporters would appreciate “any offerings of furniture and ornaments towards this pious undertaking.” The New Yorkers, he promised, would be given “timely notice of the dedication day, that those gentlemen who please to favor us with their company may not be disappointed.”<sup>16</sup>

In actuality, Lopez was a trifle premature in writing during the summer of 1762 about “the dedication day.” That day did not come for well over a year. It was not until December 2, 1763, that the lovely Georgian building designed by the brilliant *amateur*, Peter Harrison, was consecrated. Harrison, reputedly a disciple of Sir John Vanbrugh, was the most notable architect in Colonial America. The designer of Newport’s Redwood Library and Brick Market, Cambridge’s Christ Church, and King’s Chapel in Boston, he accepted no fee for his services to the Jews of Newport.<sup>17</sup>

Ezra Stiles, a Congregationalist minister who was one day to be president of Yale College and whose home stood in close proximity to the new synagogue, was among those attending the building’s dedication. He was clearly impressed with what he witnessed:

December 2, 1763, Friday. In the afternoon was the dedication of the new synagogue in this town. It began by a handsome procession in which were carried the Books of the Law, to be deposited in the Ark. Several portions of Scripture, and of their service with a prayer for the royal family, were read and finely sung by the priests and people. There were present many gentlemen and ladies. The order and decorum, the harmony and solemnity of the musick, together with a handsome assembly of people, in an edifice the most perfect of the temple kind perhaps in America, and splendidly illuminated, could not but raise in the mind a faint idea of the majesty and grandeur of the ancient Jewish worship mentioned in Scripture.<sup>18</sup>

<sup>16</sup> *Ibid.*, p. 183.

<sup>17</sup> On Peter Harrison, see *Dictionary of American Biography* (New York: Charles Scribner’s Sons, 1946), VIII, 347; also *Old-Time New England: The Bulletin of the Society for the Preservation of New England Antiquities*, XXXVI (January, 1946), 50, 54–55, 58–61.

<sup>18</sup> Stiles, *The Literary Diary*, I, 6; reprinted in *PAJHS*, X (1902), 9.

Stiles's interest in the Newport Jewish community never flagged. A few months after the consecration, in a letter to the Reverend Dr. Nathaniel Lardner, of London, the Newport clergyman again adverted to the new synagogue. Writing to Lardner on June 20, 1764, he said:

We have fifteen or twenty families of Jews here, almost the only ones in New England (and perhaps there are not so many more on this continent). They have erected a small synagogue in New York; and another at Newport, met in for the first time in December last; it is superbly finished withinside at a cost of £2,000 sterling; in the place of the Ark they have deposited three vellum copies, rolls of the Law, one of which is said to be above two hundred years old, which I judge true from the aspect and rabbinical flourishes. They have a chuzzan [hazan, or minister] from Amsterdam.<sup>19</sup>

The "chuzzan" was Isaac Touro, a young man who had come to America from his native Holland in 1760 and, at the recommendation of the parnasim of Amsterdam's Portuguese congregation, had been elected minister of the Newport congregation.<sup>20</sup> Touro, whom Stiles often described as "the Jew priest" and to whom he attributed "a certain grandeur of utterance, and a . . . bold and lofty sonitus verborum [voice]," had conducted the consecration service which called to the diarist's mind "the majesty . . . of the ancient Jewish worship mentioned in Scripture."<sup>21</sup>

#### CHARACTERISTIC OF NOBLE THOUGHTS

In many respects, the problems of Newport Jewry had only *begun* with the dedication of its synagogue in 1763, for if the com-

<sup>19</sup> Stiles, *The Literary Diary*, I, 11, note 2; reprinted in *PAJHS*, X, 9. One of these "rolls of the Law" was probably the beautifully accoutered, fine parchment Torah which the Amsterdam Portuguese congregation sent to Newport in May, 1760, after the Newporters had pleaded an inability to purchase a Torah due to their economic straits; Portuguese Jewish Community Archives, Amsterdam [PJCAA], "Resoluçoens dos Sres. do Mahamad, 5511-5527," p. 123. My thanks to Dr. Isaac S. Emmanuel, of Cincinnati, Ohio, for this information.

<sup>20</sup> According to PJCAA, p. 100, Newport Jewry had requested their Amsterdam coreligionists to send them a hazan; after examining three candidates, the Amsterdam parnasim selected Touro in May, 1759. Again, my thanks to Dr. Isaac S. Emmanuel for this information.

<sup>21</sup> *PAJHS*, XXVII, 417; Stiles, *The Literary Diary*, I, 5, 39, 260, 377; II, 29.

munity had realized one of its fondest dreams in the structure's consecration, it also faced a most serious challenge: How were the Newporters to pay for the synagogue? The new building had cost some £2,000 sterling, no small sum in those days, and the expense had had to be defrayed in part by a mortgage at 8 per cent. To make matters worse, the termination of the French and Indian War in February, 1763, had precipitated a depression, and money was tighter than ever. There was nothing for it, it soon became evident, but to conduct another fund-raising campaign, and this the Newporters set about doing without much delay.

One of the congregations to which they appealed was the "Mikveh Israel" — Hope of Israel — Congregation, founded in 1656 at Curaçao in the Dutch West Indies. During the eighteenth century, Curaçao was among the New World's foremost trading centers, and Curaçao Jewry had prospered greatly as a result of the colony's commercial growth. Some of the Newport Jews undoubtedly carried on business relations with their Curaçao brethren, and, in any case, one of the Newport community's leaders, Jacob Rodriguez Rivera, had visited the island during the early 1740's and had married there the widow Hannah Sasportas, daughter of Samuel Rodrigues Pimentel, a Curaçao Jew of some prominence.<sup>22</sup>

Curiously enough, the Newporters' request was transmitted to the Curaçao community by a Christian merchant, Frederick De Wit, of a notable Curaçao family. De Wit, who probably traded with Newport Jewish businessmen, appears to have served as a mediator between the Jews of Newport and their Curaçao coreligionists. That Christian gentleman, it seems, delivered himself over to the fund-raising campaign with characteristic Dutch drive and efficiency — and even offered to undertake its sponsorship! In the fall of 1764, a few days after Rosh Hashanah, the Jews of Newport addressed an extraordinary Spanish letter "to the honorable members of the K. K. Mikveh Israel":

Cheered by the hope offered us by the kind protection of Mr. Frederick De Wit, we, through the offices of the above gentleman, request the liberal assistance of your worthy congregation, so that we might be able

<sup>22</sup> On Curaçao Jewry, see *JE*, IV, 386–89. See also *PAJHS*, II (1894), 105–6; XLII (1952), 304.

to repay the obligation and mortgage which we were forced to place on our building, and so that we might be able to pay the workmen who constructed it.

For two years we have just about managed to collect enough to pay the interest at eight per cent, an expenditure which, when added to the annual expenses involved in the maintenance of the synagogue, has proved extremely difficult for this small congregation in such adverse times. The third annual due date of the mortgage having arrived, and . . . [in view of the fact] that it will be impossible for us not only to pay the principal, but even the interest, we find it necessary to appeal to our brethren, and to inform them of our deplorable situation, especially when we consider the great risk of eventually losing our valued building.

Mr. De Wit, who has personal knowledge of our plight, has graciously encouraged us, offering to supervise and sponsor a campaign for funds to save the synagogue, and, being an effective speaker, proposes to open the drive for this campaign — an offer which we can hardly commend highly enough, and one which is characteristic of noble thoughts.

We flatter ourselves that since the practice of mitzvot [deeds of religious merit] is so deeply ingrained in your spirit,<sup>23</sup> you will unanimously agree to come to the aid of this effort. May God lead you to such action and may he be pleased to recompense your large congregation with long life, increased favor, and prosperity for many years.<sup>24</sup>

To what extent the Newport appeal was favorably received in Curaçao, we do not know, but it hardly seems likely that Curaçao Jewry found it easy to resist the *arbeidsvermogen* of their Rhode Island brethren's Christian champion.

We do know more about the response granted the Newport appeal in Surinam, Holland's colony on the Guiana coast of South America. Aaron Lopez, the brother of Moses Lopez, and his business rival, Isaac Hart, must have been gratified with the reply accorded their letters by Surinam Jewry, for on December 3, 1764, a Paramaribo correspondent wrote to them:

My last to you was by Capt<sup>n</sup> Geo. Buckmaster wherein I acq<sup>t</sup> [acquainted] you of my safe arrival. I now by these inform you of the success your letters met with. In primus [initially] I have sent one of the letters

<sup>23</sup> This may have been a reference to the gifts which the Curaçao Jews had made in 1730 "toward the building of a sinagoga" in New York; see *PAJHS*, XXVII, 5.

<sup>24</sup> Marcus, *AJD*, p. 88.

to our Portugueze Kaal [community] upon which they have assembled imidiately. I have been myself afterwards at thier general meeting and represented your case, and have received a very satisfactory answer, upon which they resolved to grant your demand by a colection, and have already gathered six hundred gilders and haven't half done.

As to they Asschenazims [Jews of Central or East European background] I also dld [delivered] your letter upon which they delayed untill yesterday and they have resolved to do the same way and this week they'll begin. If there be anything further I shall let you know it from time to time. . . .<sup>25</sup>

The separatism that obtained in Paramaribo between the prideful, lineage-conscious Sephardim and the *tudescos*, or Ashkenazim, was happily not to be repeated in Newport, and both Aaron Lopez and his *tudesco* colleague, Isaac Hart, must have been pleased that, in this one instance at least, the divided communities of Surinam had "resolved to do the same way."

<sup>25</sup> E. H. Coutinho, Paramaribo, Surinam, to Aaron Lopez and Isaac Hart, Newport, R. I., December 3, 1764 (MS., Lopez Letters, Newport Historical Society, Newport, R. I.; photostatic copy in the American Jewish Archives, Cincinnati, Ohio).

### EVEN IN PURITAN BOSTON

No class of immigrants has increased more rapidly in the United States than the Hebrew. The large estimates which have amazed from time to time the readers of our newspapers, are rather under than above the truth. In 1830, we believe, a man might count upon his fingers all the synagogues in this country, and the whole body of Israelites would not reach a myriad. Now there are in the Union at least a quarter of a million Jews, from eighty to ninety synagogues, and multitudes of smaller communities where a nucleus exists which will soon grow into a synagogue. Of these, the city of New York alone has twenty synagogues and thirty thousand souls. About a twentieth part of its population are Jews. There are synagogues in all the chief cities of the seaboard, — two even in Puritan Boston, five in Philadelphia, five in Baltimore, three in New Orleans, and two in Charleston. In the great Western city of Cincinnati there are four synagogues, with a Jewish population of nine thousand, — nearly as great as that of Philadelphia.

[From *The North American Review* (Boston), October, 1856]

# Human Rights at San Francisco

JEROLD S. AUERBACH

On January 8, 1918, ten months before the armistice which marked the end of the First World War, President Woodrow Wilson delivered his Fourteen Points address to Congress. Wilson called, as the enduring basis of a world made safe for democracy, for open covenants of peace, freedom of navigation, removal of economic barriers, guarantees of armament reduction, impartial adjustment of colonial claims, and a general association of nations affording mutual guarantees of political independence and territorial integrity to great and small states alike.

Twenty-three years later, after Adolf Hitler's storm troopers had goose-stepped triumphantly through Poland, Norway, the Low Countries, and France, shattering Wilson's dream of a new world order, President Franklin D. Roosevelt and Prime Minister Winston Churchill formulated the postwar aims of their respective countries at Argentia Bay, off Newfoundland. The Atlantic Charter renounced territorial aggrandizement, supported the right of peoples to choose their own form of government and cooperative efforts to improve their economic position and social security, and pledged freedom from want and fear. Once again, long before the last shot had been fired, the United States committed itself to a brave new world, based on peace and justice for all men.

The emphasis which Wilson had placed on national self-determination and a peace without victory among equals had shifted, by 1941, to the international protection of the rights of man. In his annual message to Congress of that year, President Roosevelt urged American support of those people who were fighting in defense of the "four freedoms": freedom of speech and expression, freedom of worship, freedom from want, and freedom from fear.

The idea of international guarantees for human rights had found many adherents, in this country and abroad, even before the war

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began. Pacifist, educational, and religious groups pressed for such guarantees to provide the only reliable framework for world security. A Committee to Study the Organization of Peace (C. S. O. P.) met in New York City on November 5, 1939, two months after Germany had invaded Poland, "to exert what influence it can to ensure that the United States, whether or not forced to enter the present struggle, shall not again fail to play its part in any opportunity which may offer to organize a durable peace." Specifically, the committee, chaired by the eminent Columbia University historian, James T. Shotwell, urged an international bill of rights as "an indispensable basis of . . . peace and security."<sup>1</sup> Among the recommendations of a British National Peace Council, which met two years later, was "a new charter of human rights and obligations to be applied to all people irrespective of race or nationality, class or creed."<sup>2</sup>

The American Jewish Committee was one of many American organizations interested in such proposals. The Committee, organized in 1906 as an aftermath of the Kishinev massacres in Russia, had labored diligently, and with some success, "to prevent the infraction of the civil and religious rights of Jews, in any part of the world . . . [and] to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur." The atrocities committed by Nazi Germany against the Jews of Europe convinced the leaders of the American Jewish Committee that the internationalization of human rights would be a prerequisite to the security and safety of all people, particularly Jews, in the postwar world.

#### PROSKAUER AND A NEW CAREER

The president of the American Jewish Committee, Judge Joseph M. Proskauer, was a distinguished New York lawyer with a long and notable record of public service. A native of Mobile, Alabama, he had graduated with honors from Columbia College and Law School. Active in the Citizens Union of New York, a reform or-

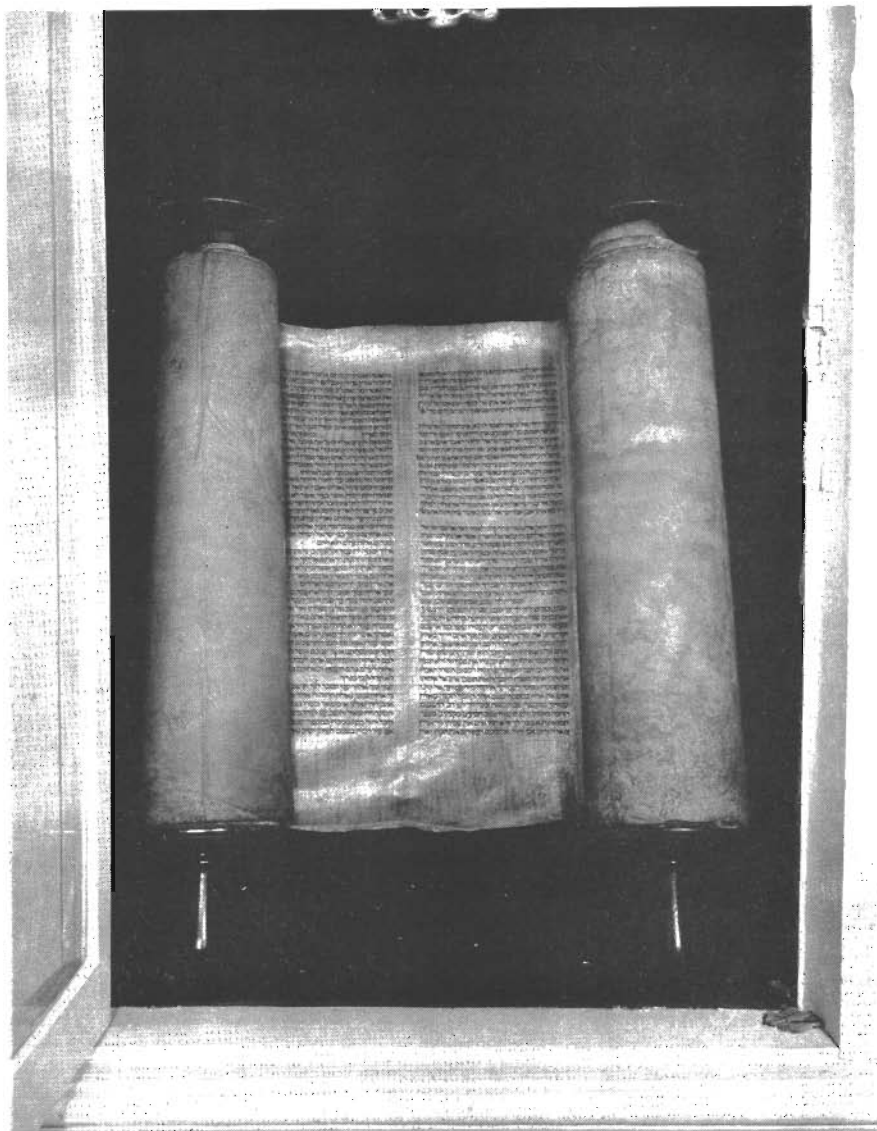
<sup>1</sup> C. S. O. P., *Preliminary Report*, November, 1940. *Bulletin of C. S. O. P.* (April-June, 1941).

<sup>2</sup> *Bulletin of C. S. O. P.* (August, 1941).



*Courtesy, Society of Friends of Touro Synagogue National Historic Shrine, Inc.,  
Newport, Rhode Island*

Holy Ark  
Touro Synagogue, Newport, Rhode Island  
(see pp. 45-46)



*Kerschner Photo Studio, Newport, R. I.*

A Torah Scroll  
from the Newport Synagogue  
(see pp. 45-46)

ganization dedicated to securing high standards of municipal and state political leadership, he had met Alfred E. Smith when the latter ran for sheriff of New York County in 1915. Smith's forthright espousal of progressive government won Proskauer's support; strong bonds of respect and admiration soon united the two men. At Smith's request Proskauer managed his gubernatorial campaigns of 1920 and 1922 and helped to mobilize the independent support for Smith which was so vital an ingredient of his political successes.

In 1923 Smith named Proskauer to the Supreme Court of New York; three years later he elevated him to the Appellate Division. Proskauer's judicial career did not interrupt his political activities on Smith's behalf. In 1924 he drafted the famous "Happy Warrior" speech in which Franklin D. Roosevelt placed Smith's name before the Democratic Convention in Madison Square Garden. In 1927 he prepared Smith's reply to Charles C. Marshall's letter in the *Atlantic Monthly*, a letter which questioned Smith's capability, as a Catholic, of fulfilling the responsibilities incumbent upon a President of the United States. The following year Proskauer joined Smith on the Presidential campaign trail which wound its way into Oklahoma City, past the burning crosses of the Ku Klux Klan. The judge long remembered the intolerance and bigotry which spawned vicious attacks on Smith in his unsuccessful attempt at the Presidency.

With Smith's political career on the wane, Proskauer channeled his civic energies elsewhere while maintaining his stature, after his retirement from the Appellate Division in 1930, as a leader of the New York Bar. As president of the Y.M.-Y.W.H.A. and the Federation of Jewish Philanthropies of New York, and as a member of Mayor Fiorello H. La Guardia's Charter Revision Commission, Proskauer continued to serve his coreligionists and his community. In 1943, with his election to the presidency of the American Jewish Committee, he began a new career which was to reach a climax at the United Nations Conference in San Francisco in May, 1945.

#### WE NEED A SHERIFF

The keystone of the post World War I structure for international protection of human rights had been a series of minority treaties, drafted under the auspices of the League of Nations. At

the insistence of the Big Four powers, such states as Austria, Hungary, Bulgaria, Turkey, and Poland agreed to assure protection of life and liberty to all their inhabitants, regardless of birth, nationality, language, or religion. Focusing on national minorities *in* a state, these treaties failed adequately to safeguard the rights of nationals *of* a state. World War II tragically revealed that the shelter of sovereignty enabled nations to treat their own citizens with total disregard of basic rights.<sup>3</sup> Considerable controversy has surrounded the question of the effectiveness of the minorities treaties. Although many informed people have written them off as unqualified failures, it has been argued that notable results were achieved under their aegis. Still, tied closely to the unsuccessful League of Nations, they inevitably inherited its aura of imperfection.<sup>4</sup> By the 1940's a few efforts were made to resuscitate them in suggestions for postwar protection of individual rights.

In the United States the American Bill of Rights tradition strongly influenced proposals to safeguard human rights. The C. S. O. P. published a study which called for a permanent United Nations Commission on Human Rights. The favorable response to this suggestion prompted the committee to activate American opinion on this issue; in addition, it exerted pressure on the State Department to commit American policy behind its objectives.<sup>5</sup> In January, 1942, a declaration of the United Nations called for a complete victory as essential "to preserve human rights and justice" throughout the world. Winston Churchill, addressing the World Jewish Congress in 1942, spoke of "the enthronement of human rights" as the goal of the Allied war effort.<sup>6</sup>

Judge Proskauer and the American Jewish Committee realized the importance of rallying the Jewish community behind human rights proposals. Proskauer expressed his interest in the work of the C. S. O. P. to Clark Eichelberger, its director, and from Pro-

<sup>3</sup> Karl Lowenstein, "An International Bill of Human Rights," *Current History*, IX (October, 1945), 273-83.

<sup>4</sup> Jacob Robinson, *et. al.*, *Were The Minorities Treaties a Failure?* (New York: Institute of Jewish Affairs, 1943), 261.

<sup>5</sup> Oscar I. Janowsky, "The Human Rights Issue at the San Francisco Conference," *The Menorah Journal*, XXXIV (April-June, 1946), 29-55.

<sup>6</sup> H. Lauterpact, *An International Bill of the Rights of Man* (New York: Columbia University Press, 1945), p. 86.

fessor Shotwell came a note acknowledging the Judge's interest and expressing Shotwell's desire to discuss the work of the committee with him.<sup>7</sup> Proskauer replied that he was momentarily preoccupied with his American Jewish Committee business and could not serve on Shotwell's committee. Within a month, however, he reconsidered. A meeting between the two men provoked a written inquiry from the judge: "Is it chimerical to suppose that we could draw up an international bill of rights making it at least as specific as our own constitutional bill of rights and call for its incorporation in the body of international law . . . ?" Underlining the basic problem inherent in such a proposal, he continued: "What I miss is a square grasping of the nettle of international force to effectuate the decisions of international law. . . . To my mind we will never get anywhere unless the international court has a sheriff."<sup>8</sup>

In his communications with other members of Shotwell's committee, Proskauer reiterated the necessity, not only of a specific bill of rights, but also of international law as a guaranty of its enforcement. He wrote to Professor Manley Hudson, of the Harvard Law School: "What's the matter with my suggestion that you substitute for some high sounding quotable phrases a specific bill of rights for individuals, and declare that it is the concern of international law to enforce these rights, and that they are not matters of internal administration? Then, as for the sheriff, the millennium hasn't come and neither you nor Shotwell is going to bring it. We need a sheriff."<sup>9</sup> Before long, the American Jewish Committee announced the creation of a Special Committee on the Terms of Peace to aid in securing a world "in which Jews, like all others, would be free to abide in peace and honor." In a draft of a letter to Secretary of State Cordell Hull, Proskauer expressed his hope that the United States Government would place its program before those who would frame the terms of peace. "We trust," he concluded, "that in this way we may be of service to our government and to the world at large, and especially to the stricken Jews of Europe."<sup>10</sup>

<sup>7</sup> Shotwell to Proskauer, December 16, 1943, Proskauer Papers.

<sup>8</sup> Proskauer to Shotwell, June 6, 1944, *ibid.*

<sup>9</sup> Proskauer to Hudson, January 18, 1944, *ibid.*

<sup>10</sup> Draft of the Proskauer letter to Hull, June, 1944, *ibid.*

## THE CORNERSTONE OF OUR CULTURE

While the American Jewish Committee and the Committee to Study the Organization of Peace formulated their programs, representatives of the United States, Great Britain, Russia, and China met at Dumbarton Oaks to draft a charter for a permanent postwar international organization. Faced with this enormous task, the Four Powers had neither the time nor the inclination for an extended discussion of guarantees for human rights. Only the United States proposed that the observance of human rights be specifically promoted by the new international organization, but little support came from the others. Even the ineffectual statement, "It [is] the responsibility of each state to . . . respect the human rights and fundamental freedoms of all its people . . .," aroused controversy, and ultimately this proposal was dropped.<sup>11</sup> The final draft of the conference pledged the United Nations Organization to "facilitate solutions of international economic, social, and other humanitarian problems and promote respect for human rights and fundamental freedoms."<sup>12</sup> It left much to be desired.

The vague proposals of the Dumbarton Oaks Conference spurred Proskauer to mobilize public support behind a more inclusive program. He insisted that "a basic principle of conduct must be international recognition of those basic freedoms guaranteed by the American bill of rights. Invasion of these freedoms by any nation is no longer a matter of internal politics."<sup>13</sup> On December 15, 1944, the 153rd anniversary of the American Bill of Rights, the American Jewish Committee circulated a *Declaration of Human Rights*, endorsed by over 1,300 prominent Americans and approved by President Roosevelt. The *Declaration* called for a "new world . . . based on the recognition that the individual human being is the cornerstone of our culture and our civilization." Specifically, it advocated the promulgation of an international bill of rights "to

<sup>11</sup> Ruth B. Russell, *A History of the United Nations Charter* (Washington: The Brookings Institute, 1958), p. 424.

<sup>12</sup> *Human Rights: Unfolding of the American Tradition* (United States Department of State, 1949), p. 65.

<sup>13</sup> Undated draft, Proskauer Papers.

guarantee for every man, woman and child, of every race and creed and of every country, the fundamental rights of life, liberty and the pursuit of happiness." It urged that "no plea of sovereignty shall ever again be allowed to permit any nation to deprive those within its borders of these fundamental rights on the claim that these are matters of internal concern."<sup>14</sup>

Proskauer's insistence "that we have to start somewhere, [and] that start must be made with fundamentals and from there on we must work out the machinery," brought criticism from advocates of a more concrete and detailed statement.<sup>15</sup> The *Jewish Review* complained, "The very unanimity which such a bill of rights aroused indicates its weakness as a document of any significance. Its statements were so broad and so all encompassing that it could in no way provide a workable basis for the future world situation."<sup>16</sup> Another critic, who was approached for an endorsement of the *Declaration*, disapproved of signing petitions "that are sound in themselves but not designed to gain tangible results."<sup>17</sup> An outspoken statement of opposition came from a prominent news columnist: "I think [the *Declaration*] is carelessly drafted, does not conform to the facts of the present day and ought to be revised so that it has specific meaning. . . . Instead of the empty phrase, the fundamental rights of life, liberty and the pursuit of happiness, why do you not specify the rights which you seek for people?"<sup>18</sup>

Inevitably, these criticisms were muted by the surge of optimism and idealism which the approaching end of the war generated in 1945. In the spring of that year, Proskauer received assurances from the State Department that the human rights provisions of the Dumbarton Oaks proposals were being carefully studied, in the hope "that some of the questions raised in this connection may be answered in the near future."<sup>19</sup> On March 20th, Proskauer

<sup>14</sup> Joseph M. Proskauer, *A Segment of My Times* (New York: Farrar, Straus & Co., 1950), p. 217.

<sup>15</sup> Proskauer Papers.

<sup>16</sup> December 21, 1944.

<sup>17</sup> Proskauer Papers.

<sup>18</sup> *Ibid.*

<sup>19</sup> Archibald MacLeish to Proskauer, March 14, 1945, *ibid.*

and the American Jewish Committee chairman Jacob Blaustein conferred with President Roosevelt at the White House and presented him with the Committee's proposal for an international bill of rights. After their meeting Proskauer told the press that the President "considered the report a serious endeavor to implement the Dumbarton Oaks program" and had received it with "profound interest."<sup>20</sup>

With the United Nations Conference on International Organization but a month away, Proskauer restated and summarized his views in an article which he prepared for *World Affairs*, a publication of the American Peace Society. "It is my belief," he wrote, "that the content of international law must be expanded. It must deal no longer merely with the rights of states; it must concern itself with the rights of individuals within those states. . . . There must be an international Bill of Rights, guaranteeing to every human being those fundamental attributes of freedom which are guaranteed to us in America by our own Constitution." Proskauer, reflecting the wartime revulsion with exaggerated concepts of race, labeled the post World War I minorities treaties a failure. "Here in America," he concluded, "we have seen it demonstrated that a great nation can come into being without any homogeneity of race or creed. . . . The concept of minority group and majority group must be obliterated. The rights which must be guaranteed are the rights of every individual, and not of men as mere parts of a segregated minority."<sup>21</sup>

#### NO SENSE OF GREATNESS

Two weeks before the United Nations Conference convened, Secretary of State Edward R. Stettinius, Jr., recently appointed by President Roosevelt after Cordell Hull's resignation, dispatched invitations to forty-two prominent American organizations to designate representatives to serve as consultants to the American delegation. The American Jewish Committee, along with the American Federation of Labor, the Congress of Industrial Organiza-

<sup>20</sup> New York *Herald Tribune*, March 21, 1945.

<sup>21</sup> Proskauer draft, Proskauer Papers.

tions, the National Association for the Advancement of Colored People, and the National Association of Manufacturers, among others, chose Proskauer and Blaustein to represent it. Eager to capitalize on this opportunity, Proskauer suggested to the Secretary of State that "there may be some job which a seasoned old lawyer, claiming some skill in negotiation and drafting, can do for you and the cause generally."<sup>22</sup>

The United Nations Conference convened in San Francisco on April 25, 1945, in a mood of "solemn deliberation." *New York Times* correspondent James Reston wrote that the conference marked "the beginning of the effort of ordinary men and women to create a world in which they can be safe from a repetition of the ghastly experience of the past six years."<sup>23</sup> The recent death of President Roosevelt, only two weeks before, cast a pall over the American delegation; Bruce Bliven noted that "there was no sense of greatness in the air; we were all a little lost and uncertain."<sup>24</sup>

The seven American delegates in attendance were led by Secretary Stettinius. Delegate Arthur H. Vandenberg, the powerful Republican senator from Michigan, had confided to his diary on April 13th: "Up to now [Stettinius] has been only the presidential messenger. He does *not* have the background and experience for such a job at such a critical time. . . ."<sup>25</sup> Significantly, four days later, Vandenberg insisted to Anthony Eden that if he were to be held responsible for Republican votes for the United Nations Charter in the Senate, he would demand the specific inclusion of "justice" as an objective of the charter, and the pledges of the Atlantic Charter as "musts."<sup>26</sup> Stettinius' inexperience, as it turned out, was to be no barrier to the implementation of Vandenberg's wishes; in fact, the Secretary was to play a crucial role in their enactment.

<sup>22</sup> Proskauer to Stettinius, April 16, 1945, *ibid.*

<sup>23</sup> *New York Times*, April 26, 1945.

<sup>24</sup> Bruce Bliven, "San Francisco: Now or Never," *The New Republic*, CXII (May 7, 1945), 633-34.

<sup>25</sup> Arthur H. Vandenberg, Jr., *The Private Papers of Senator Vandenberg* (Boston: Houghton Mifflin Company, 1952), p. 167.

<sup>26</sup> *Ibid.*, p. 170.

The consultants to the American delegation were given entree to the conference sessions and met either with Stettinius or with Commander Harold E. Stassen twice weekly. In addition, informal conferences were held with Assistant Secretary of State Archibald MacLeish and John Dickey, Director of the Office of Public Affairs of the State Department.<sup>27</sup> At the first meeting, on April 26th, Stettinius promised to keep the consultants informed and to seek their views. Although some inevitably grumbled that this pledge was honored only in theory, rather than in practice, James T. Shotwell expressed the views of the majority when he wrote: "This new experiment in the conduct of informal conferences proved to be highly valuable not only to the consultants and the associates but to the delegates themselves in the development of their program. . . ."<sup>28</sup>

#### IT ISN'T ENOUGH

On April 28th, Proskauer and Blaustein issued a statement to the press urging the establishment by the United Nations Conference of a permanent commission to formulate an international bill of rights. "The new world order," they insisted, "must provide security and contentment for citizens of every nation, irrespective of race or creed. . . ."<sup>29</sup> But many obstacles blocked the realization of this goal. The Russian delegation looked with suspicion on any proposal likely to interfere with internal Soviet affairs. The British, holding tenaciously to their colonial possessions, had similar fears. The American delegation was split on the adoption of such a program: Delegates and State Department officials disagreed as to the advisability of moving beyond the erection of a structure of international organization to basic substantive decisions such as the question of a bill of rights would entail.<sup>30</sup>

<sup>27</sup> Proskauer, *A Segment of My Times*, p. 219.

<sup>28</sup> Shotwell to Edward Weeks, June 13, 1945, copy in Proskauer Papers; *New York Times*, April 17, 1945.

<sup>29</sup> *New York Herald Tribune*, April 29, 1945; Proskauer, *A Segment of My Times*, p. 220.

<sup>30</sup> Jewish Telegraphic Agency Dispatch, April 26, 1945.

Regardless of official indifference or indecision, columnist Victor Riesel observed a growing sentiment among the consultants for a human rights commission. Behind this campaign, he said, "is the Federal Council of Churches of Christ in America, the American Jewish Committee, twelve Catholic bishops, and the powerful Baptist Joint Conference Committee on Public Relations. . . ."<sup>31</sup> Nevertheless, as the deadline approached for amendments to the Dumbarton Oaks proposals, delegate Virginia C. Gildersleeve, dean of Barnard College, informed the consultants that the American delegation had decided not to present to the other sponsoring powers any extension of the Dumbarton Oaks human rights provisions. She told them that since they were to meet shortly with Secretary Stettinius, any objections would have to be presented to him at that time.<sup>32</sup>

Immensely disappointed, Proskauer returned to his room at the Whitcomb Hotel and dictated a round robin petition to the Secretary of State. Working furiously against time, he called a meeting in Clark Eichelberger's office, which included Professor Shotwell, Dr. O. Frederick Nolde, of the Federal Council of Churches, Eichelberger, Proskauer, and several others. After making minor editorial changes, they bolted a quick lunch and raced to the lounge of the San Francisco Opera House to obtain signatures from other consultants. By 4:30 P. M., a half-hour before the meeting with Stettinius, representatives of twenty-two of the forty-two organizations had signed; the others could not be reached. At the suggestion of Professor Shotwell, Dr. Nolde agreed to present the document, to be followed by Proskauer's plea for its approval.<sup>33</sup>

At five o'clock the consultants gathered in the Blue Room of the Fairmont Hotel, at the top of Nob Hill. Tense with hope, they listened to Dr. Nolde read the round robin to Secretary Stettinius. After proposing specific amendments to the Dumbarton Oaks proposals, Dr. Nolde continued: "The ultimate inclusion of the equivalent of an international bill of rights in the functioning of

<sup>31</sup> New York *Post*, April 30, 1945.

<sup>32</sup> Proskauer, *A Segment of My Times*, p. 221.

<sup>33</sup> Proskauer speech to the Administrative Committee of the American Jewish Committee, June 5, 1945, copy in Proskauer Papers.

the organization is deemed of the essence of what is necessary to preserve the peace of the world. . . . The assurance to every human being of the fundamental rights of life, liberty and the pursuit of happiness is essential not only to domestic but also to international peace. . . . It is thus a matter of international concern to stamp out infractions of basic human rights. . . . Sponsorship of this project by the American delegation would win the enthusiastic support of the American people, and . . . would command their hearty approval.”<sup>34</sup>

When Dr. Nolde had concluded his presentation, Judge Proskauer arose to speak extemporaneously on its behalf. Almost sixty-eight years old, white-haired and slightly bent, he fixed the Secretary of State in his gaze and began his impassioned plea. “It isn’t enough,” he said, “for the charter to speak for universal respect for and observance of human rights. If there is to be freedom in this world, and peace, human rights must be safeguarded and there must be machinery within the United Nations to promote such freedom, to make fundamental human rights a living reality.” Proskauer told the Secretary: “I am bound to you by ties of personal friendship and official loyalty. But I am here to tell you that the voice of America is speaking in this room as it has never before spoken in any international gathering. And this is what it is saying to you: ‘If you make a fight for these proposals and win, the bands will play and the flags will fly. If you make a fight for it and lose, we are still for you. If you lie down on it, there is not a man or woman within the sound of my voice that will have a word to say for your charter! You will have lost the support of American public opinion and I submit to you that you will never get a charter ratified.’”<sup>35</sup>

As Proskauer concluded, he turned to his colleagues and said, “I’ve assumed to speak for the Board of Consultants but if anyone here disagrees with my statement he can now register his dissent.” One man arose in the rear of the room: Philip Murray, president

<sup>34</sup> Proskauer, *A Segment of My Times*, pp. 222–24.

<sup>35</sup> Walter M. Kotschnig, “Report on the Work and Problems of the Drafting Committee and Future Considerations to be Given the Bill of Rights,” copy in Proskauer Papers; Proskauer speech to the American Jewish Committee Administrative Committee, June 5, 1945, *ibid.*

of the C. I. O. "Mr. Secretary," he began, "I didn't sign that paper." Pausing for an interminable moment, he pointed his finger at Stettinius and rasped in his Scotch burr: "But the only reason I didn't sign that paper was that they didn't get it to me. And I am here to tell you that I am not just speaking for the C. I. O. I believe I am speaking . . . for all labor when I tell you that Judge Proskauer is 150% right. Mr. Secretary, don't lie down on your job."<sup>36</sup>

Stettinius, visibly affected, stood up, promised to present the consultants' plea to the American delegation immediately, and left the room. A State Department official who departed with the Secretary has written: "I accompanied Mr. Stettinius at the end of that meeting to a meeting of the American delegation. We went straight there. And all the way up in the elevator, then way down the long corridor on the fifth floor, down to the corner room, where the American delegation was meeting, he didn't say a word. He was obviously moved. But he did speak strongly and convincingly at the delegation meeting. It was that afternoon that the Commission on Human Rights was born."<sup>37</sup>

#### THE FACTS OF REALPOLITIK

Proskauer's speech left its impact on others, in addition to the Secretary of State. Clark Eichelberger called it "one of the greatest addresses I have heard."<sup>38</sup> To James T. Shotwell, it was "the most eloquent and convincing argument that I have ever listened to in my life. [It] is destined to become one of the chapters of American history."<sup>39</sup> A newspaper correspondent wrote: "I witnessed Judge Proskauer mobilizing the non-Jewish consultants in a fight against those members of the U. S. delegation who were eager to ignore this problem. I saw him personally pressing this point to Secretary

<sup>36</sup> *Ibid.*

<sup>37</sup> Kotschnig, *op. cit.*

<sup>38</sup> Eichelberger's speech at Proskauer's seventieth birthday dinner, December 4, 1947, copy in Proskauer Papers.

<sup>39</sup> Shotwell's speech to the New York Chapter of the American Jewish Committee, June 12, 1945.

of State Stettinius. I observed the determination which he displayed in fighting those opposed to a commission for human rights and I must say that the eventual breakdown of the opposition was, to a large extent, due to the impressive speech which Proskauer delivered. . . ."<sup>40</sup> Assistant Secretary of State Archibald MacLeish succinctly summarized the feelings of most: "None of us will ever forget Judge Proskauer's eloquent statement on behalf of the consultants."<sup>41</sup>

With Stettinius as the driving force, the American delegation finally swung over to support the demands of the human rights advocates. On May 4th, just before the Dumbarton Oaks amendment deadline, Senator Vandenberg happily confided to his diary, "Everything I want in respect to 'justice' and 'human rights' and 'fundamental freedoms' is in."<sup>42</sup> The next day, the Big Four sponsored twenty-two amendments to the Dumbarton Oaks proposals. Chapter One of the United Nations Charter, "Purposes," now read: "To achieve international cooperation in the solution of international economic, social, cultural and other human problems *and promotion and encouragement of respect for human rights and for fundamental freedoms for all without distinction as to race, language, religion or sex*" (amendments italicized).<sup>43</sup> In addition, a specific provision called for the establishment of a Human Rights Commission. Secretary Stettinius told the press, "Many suggestions made by individual citizens or civic groups in the United States are reflected in these amendments. The assistance and advice of the consultants to the United States delegation have been invaluable."<sup>44</sup>

Notwithstanding Proskauer's jubilant assertion that the consultants "showed what democracy in action could do, . . . it was democracy in action and nothing else that brought about an extension of the whole area of international law . . .," there were indications

<sup>40</sup> *Jewish Daily Forward*, May 20, 1945.

<sup>41</sup> *The Committee Reporter*, I (July, 1945), 1.

<sup>42</sup> Vandenberg, *Private Papers*, p. 185.

<sup>43</sup> *Documents of the United Nations Conference on International Organization* (New York: United Nations Information Organization, 1945), III, 622-23.

<sup>44</sup> *New York Times*, May 6, 1945.

almost immediately that his victory fell considerably short of the ultimates which he had sought.<sup>45</sup> According to the *New York Times*, the amendments to the Dumbarton Oaks proposals, a gesture to American public opinion which wanted "a less materialistic interpretation of history and a more idealistic statement of principles," would not diminish in the least "the power of the big nations to keep the peace in the world."<sup>46</sup> At a press conference on May 15th, Secretary of State Stettinius insisted that the human rights provisions represented a long step toward the realization of social justice. But, he added significantly, they "will not, of course, assure by themselves the realization of human rights and fundamental freedoms for all people. The provisions are not made enforceable by any international machinery. The responsibility rests with the member governments to carry them out."<sup>47</sup>

Despite Stettinius' warning, the optimists carried the day in the immediate post-Conference period. Senator Vandenberg, urging the Senate to ratify the United Nations Charter, predicted, "The protection for human rights and fundamental freedoms inherent in the San Francisco Charter will inevitably make a better, a wiser and a safer job of it in its ultimate impacts upon humankind."<sup>48</sup> A State Department publication, admiring the efficacy of public opinion in molding the policy of the United States government at San Francisco, spoke of the charter as "an acclamation of faith and a bold experiment."<sup>49</sup> Professor Shotwell hoped that in years to come "the world may say that the work of the United Nations in the field of human rights and fundamental freedoms, while attracting little attention at the time, was the most fundamental of all."<sup>50</sup>

<sup>45</sup> Proskauer, *A Segment of My Times*, p. 226.

<sup>46</sup> *New York Times*, May 4, 1945.

<sup>47</sup> *The State Department Bulletin*, XII (May 20, 1945), 928-29. Cf. also Edward R. Stettinius, Jr., "Human Rights in the United Nations Charter," *The Annals of the American Academy of Political and Social Science*, CCXLIII (January, 1946), 1-3.

<sup>48</sup> Vandenberg, *Private Papers*, pp. 217-18.

<sup>49</sup> Alice M. McDiarmid, "The Charter and the Promotion of Human Rights," *The Department of State Bulletin*, XIV (February 10, 1946), 210-12, 222.

<sup>50</sup> Shotwell to Proskauer, November 12, 1947, Proskauer Papers.

Within a very short time, however, disillusionment set in. At three vital and sensitive points, the human rights provisions of the charter underwent attack. An obvious weakness was the absence of any machinery for their enforcement. Clark Eichelberger, in appraising the Charter, consigned its implementation to "the good faith of the nations, the development of public opinion, and hard work by the Human Rights Commission."<sup>51</sup>

The second prong of the attack centered on the inconsistency of the human rights provisions with other charter stipulations. For example, Article 2 (7) insisted that nothing in the Charter authorized the United Nations "to intervene in matters which are essentially within the domestic jurisdiction of any state."<sup>52</sup> In addition, a question has been raised concerning the compatibility of an international bill of rights, contemplated under the Charter, and the principle, insisted upon at San Francisco, that each nation must retain the fullest freedom to determine its own system of government. On these grounds, one student of this problem has concluded that an international bill of rights "may be plausible and attractive [only] so long as we do not pause to inquire into the substance of its provisions."<sup>53</sup>

Finally, the idealists who framed human rights proposals at the end of World War II were chastised for their indifference to the facts of *Realpolitik*. In an era of belligerent nationalism, this argument ran, the assumption that such a thrust would submit to greater international control is unrealistic. Given this nationalistic surge, the chances of implementing human rights provisions, in the words of one critic, "are rather less than rosy."<sup>54</sup> The furthest extension of this argument came from Professor Oscar I. Janowsky, who made careful studies of the attempts to protect human rights

<sup>51</sup> Clark Eichelberger, *United Nations Charter* (New York: American Association For the United Nations, Inc., 1948), p. 20.

<sup>52</sup> Cf. Karl Lowenstein, "An International Bill of Human Rights," *Current History*, IX (October, 1945), 273-83.

<sup>53</sup> H. Lauterpact, *An International Bill of the Rights of Man* (New York: Columbia University Press, 1945), pp. 11-14.

<sup>54</sup> Edwin Borchard, "Historical Background of International Protection of Human Rights," *Annals of the American Academy* (January, 1946), pp. 116-17.

through international sanctions. Janowsky contended that the Charter provisions "constitute a definite defeat, a retrogression in the struggle for human rights. . . . The right of international supervision and enforcement in limited areas has been annulled; and human rights, which were at least in part reserved for international protection by the minorities treaties, have again been turned over to domestic jurisdiction."<sup>55</sup>

In tracing the development of Judge Proskauer's ideas on international protection of human rights, something of this retreat is apparent. In his letter to Shotwell in June, 1944, Proskauer expressed his maximum demands: "International force to effectuate the decisions of international law." The widely circulated *Declaration of Human Rights*, however, called for an international bill of rights to the virtual exclusion of machinery for its enforcement. In defending it, the judge had argued that fundamentals must precede machinery. Writing in *World Affairs*, Proskauer completely rejected the minority group basis of the post World War I treaties, urging the far more difficult task of protecting individuals throughout the world. Finally, the ultimate result of his speech to Secretary Stettinius was to commit the American delegation to the principle of promoting respect for human rights and fundamental freedoms, not to the principle of penalizing their violators through international law enforcement.

#### A PRICE FOR SUCCESS

Amid the welter of conflicting opinions regarding the efficacy of the Charter provisions, the magnitude of Judge Proskauer's performance in swinging the American delegation to support human rights ought not to be forgotten. He faced apparently insurmountable obstacles and overcame them with an extremely powerful and moving argument. It is equally clear, however, that his enthusiastic evaluation of the significance of his victory was premature. His assertion that Article 68 of the Charter, providing for the estab-

<sup>55</sup> Oscar I. Janowsky, "The Human Rights Issue at the San Francisco Conference," *The Menorah Journal*, XXXIV (April-June, 1946), 51. Cf. Ben Halpern, "The Human Rights Discussion," *Jewish Frontier*, XII (June, 1945), 11-12.

lishment of a Human Rights Commission, meant "that no plea of sovereignty shall ever again be allowed to permit any nation to deprive those within its borders of fundamental rights on the claim that they are matters of internal concern," expressed a hope, not a legal or political fact.<sup>56</sup>

If Proskauer's viewpoint prevailed at San Francisco, the refusal, throughout time, of great nations to submit to international supervision of human rights within their borders has indicated that a declaration of high purpose and noble sentiment is insufficient. In seeking to provide a formula for the amelioration of man's inhumanity to man, Judge Proskauer and the American Jewish Committee succeeded, eloquently and with dignity. But, in ignoring enforcement machinery, they paid a heavy price for their success. National self-interest was the stumbling block which made the fighters for human rights at San Francisco prisoners of their own rhetoric.

<sup>56</sup> *New York Times*, June 13, 1945; Janowsky, *loc. cit.*, 41.

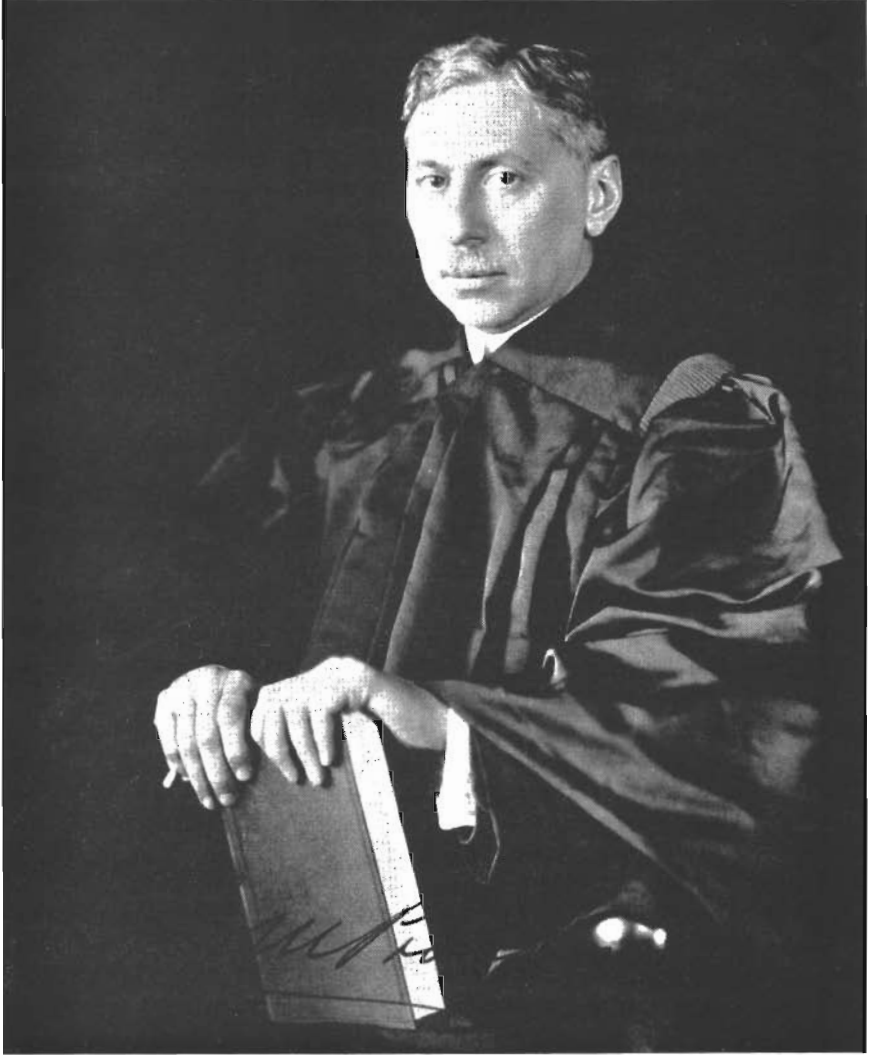
### THE JEWS IN AMERICA

Singer of hymns, by Sinai who adored  
 The Fire, the Trumpet, the Eternal Law;  
 Builder of temples, from Zion's hill who saw  
 Dawn smite the Heathen with Jehovah's sword;  
 Exiled of nations, long for no reward  
 Keeping thy Sabbaths and thy Feasts with awe;  
 Victor of sorrows, on a bed of straw,  
 Come unto us, O Israel of the Lord!

Here, past the Gentile seas, the stars by name  
 Shine with the ages' welcome; here anew  
 The rainbow towers; here the mountains wait:  
 Come! and then fill us with thy holy flame: —  
 We have a word to speak, a work to do,  
 If once, like thine, our soul be consecrate!

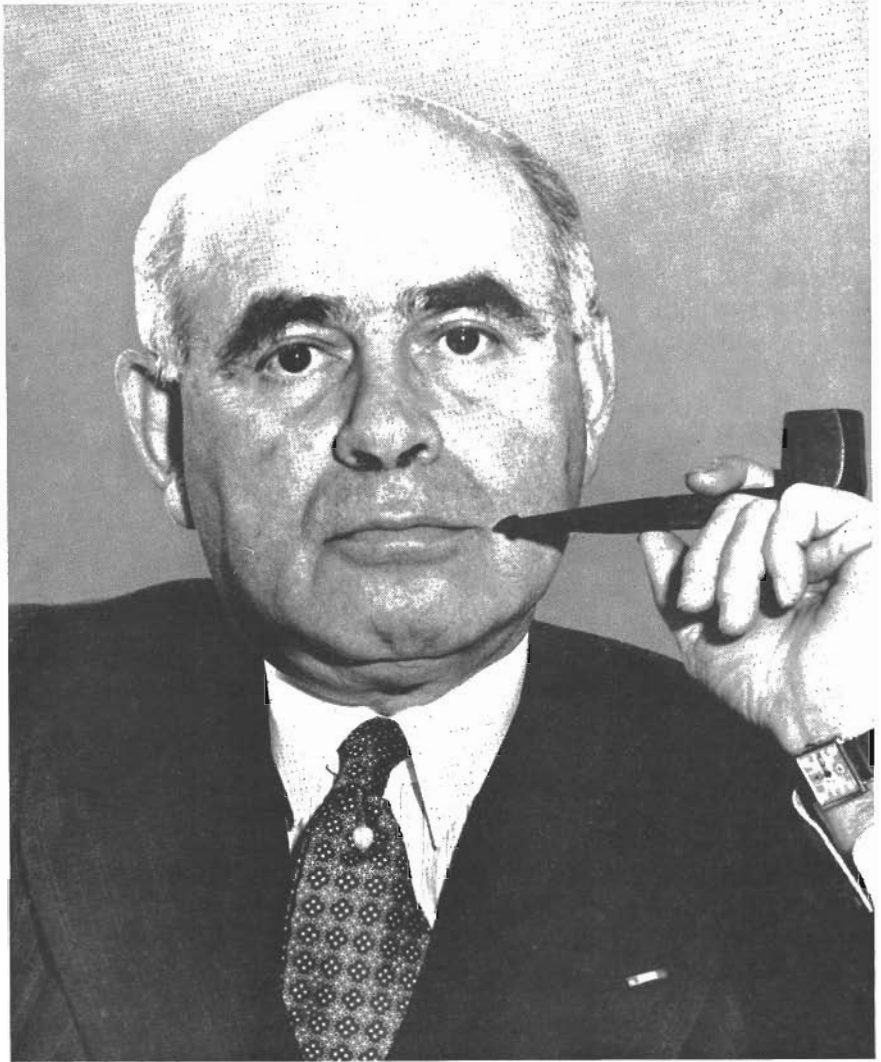
— WILLIAM ELLERY LEONARD

[From George Sylvester Viereck, ed., *America: A Litany of Nations* (New York: The New Immigrants' Protective League, 1907)]



Judge Joseph M. Proskauer

(see pp. 52, 55-70)



*Courtesy, Anti-Defamation League, New York*

Herbert H. Lehman  
He never forgot human need

(see pp. 80-81)

## Reviews of Books

*Felix Frankfurter Reminiscences: Recorded in Talks with Dr. Harlan B. Phillips.*

New York: Reynal & Company. 1960. ix, 310 pp. \$5.00

JACOBS, CLYDE E. *Justice Frankfurter and Civil Liberties.* Berkeley, Calif.:

University of California Press. 1961. viii, 265 pp.

THOMAS, HELEN SHIRLEY. *Felix Frankfurter: Scholar on the Bench.* Baltimore:

The Johns Hopkins Press. 1960. xiv, 381 pp. \$6.50

*Felix Frankfurter Reminiscences*, *Justice Frankfurter and Civil Liberties*, and *Felix Frankfurter: Scholar on the Bench* provide a menu of champagne, and of steak (both tender and tough), for the reader wishing to become acquainted with one of the most stimulating personalities of the twentieth century. Justice Frankfurter has been described by Professor Fred Rodell, of the Yale Law School, as an "outstanding disappointment," and by the great Justice Learned Hand "as the most important single figure in our whole judicial system."

Frankfurter, as teacher, and as scholar on the bench, will long radiate and shape the course of constitutional law.

His *Reminiscences* — which are basically a transcript of "tape recordings of comments on questions put to him initially on behalf of the Oral History Department of Columbia University" — provides the champagne.

Frankfurter is fresh, voluble, and effervescent — a diminutive David (or Felix) among Goliaths, always motivated by high principles without being stuffy, always in high places with distinguished personages, and privileged to be associated (at one time or other) with Henry L. Stimson, the Roosevelts (Theodore and Franklin), Woodrow Wilson, William Howard Taft, Oliver Wendell Holmes, Louis D. Brandeis, Benjamin N. Cardozo, Chaim Weizmann, Jean Monnet, Walter Lippmann, Harold Laski, Morris Raphael Cohen, and countless others.

He grew up in "what might be called an ethical tradition," with a great thirst for knowledge, an all-pervasive interest in the world of affairs, and a deeply rooted desire to be a lawyer.

Harvard Law School provided the legal crucible. His revered teachers Samuel Williston, James Barr Ames, Joseph Henry Beale, and John Chipman Gray were the midwives of his mind. Holmes and Brandeis were the testators of his judicial heritage; but it was Henry L. Stimson — a "precious influence" — who locked him in the mold of dedicated public

servant committed to "care passionately about the clean administration of justice in the United States."

Professor Charles Townsend Copeland once cautioned him that he went "off like an alarm clock. Don't talk so fast." Frankfurter describes himself (at least in his youth) as being "such a shy and sensitive kid"; and later, as having "a great deal of vivacity and buoyancy," "a spontaneous creature, and I like people." It was Brandeis who, commenting on Frankfurter's teaching, said, "It doesn't matter what he teaches. If he were to teach Bills and Notes, he'd be teaching himself."

Frankfurter's (quoted or original) trenchant characterizations of prominent persons are forthright and refreshing: Woodrow Wilson was cold, dogmatic, and resistant to facts; William Howard Taft was a poor president ("he wasn't interested in his job. He didn't care for it"), but a good Chief Justice (being on the Supreme Court "was his notion of what heaven must be like"); Justice James Clark McReynolds — "I despise McReynolds, but respect him," "McReynolds was a hater," "He was rude beyond words to that gentle, saintlike Cardozo. He had primitive anti-Semitism"; Henry Morgenthau "was just a lot of hot air"; Weizmann was someone to be counted "among the great men of our time"; Franklin D. Roosevelt possessed "powers of initiative, resourcefulness and aggressive statesmanship"; Dean Roscoe Pound was "essentially a timid creature," "his weakness was weakness," he "was a scare cat" who "wanted to be all things to all men" and was "afraid to stand up to people," but he was "a near genius"; Calvin Coolidge was "arid" and "passive"; Herbert Hoover lacked "sensitiveness toward public affairs" and showed "hostility against facts that he didn't like, that quality of not facing facts if they're disagreeable," and further, that "Some of the factors that certainly contributed toward the deterioration in European affairs and gradually brought Hitler to his apogee, to his power . . . were largely Hoover's doings"; Holmes — "Apart from my own chief, Secretary Stimson, the great friendship that I formed with a person of an older generation was Mr. Justice Holmes." "I became a regular visitor at his house," and "he did practically all of the talking. He was probably the best talker," "but you didn't think of talking when he talked because it was such a wonderful stream of exciting flow of ideas in words."

On the subject of "religion," Frankfurter said: "At home we were an observant, not an orthodox, but observant Jewish family as a kind of family institution, a kind of emotional habit. It had for me the warmth of the familiar, the warmth of the past and of the association at family festivals." "By leaving the synagogue I did not, of course, cease to be a Jew

or cease to be concerned with whatever affects the fate of Jews." "I'm a reverent agnostic." Elsewhere, he startles with the remark: "In fact, I know that I exacted higher standards from Jews than from other people, and perhaps that was on the whole a good thing for Jews who have any capacity."

His industrial relations activities, particularly his Report on the Bisbee Deportation and his Mooney Report, provoked Theodore Roosevelt, in 1917, to write a castigating and irresponsible letter which stated: "You have taken . . . an attitude which seems to be fundamentally that of Trotsky and the other Bolsheviki leaders in Russia." This, together with certain legal and nonlegal activities, plus his distinguished Report on the Sacco-Vanzetti case, earned him the reputation of being a "liberal," and provided ineffective ammunition for those who sought to block his appointment to the Supreme Court in 1939.

Frankfurter believed that his main contribution to law and to society would and should derive from his influence upon his students, and for this reason he refused to accept Governor Joseph B. Ely's appointment to the Supreme Judicial Court of Massachusetts and also refused to accept the position of Solicitor General of the United States under Franklin D. Roosevelt; but finally, when he did accept the appointment to the United States Supreme Court, it was with the awareness that his teaching activities would vicariously continue through his pronouncements from his new Delphic bench. "The whole nation is your class."

His *Reminiscences* concludes with a quotation from James Bradley Thayer, "the great figure in constitutional law at the Harvard Law School," who influenced Holmes, Brandeis, the Hands (Learned and Augustus Noble), and Stimson:

. . . the safe and permanent road towards reform is that of impressing upon our people a far stronger sense than they have of the great range of possible mischief that our system leaves open, and must leave open, to the legislature, and of the clear limits of judicial power; so that responsibility may be brought sharply home where it belongs. The checking and cutting down of legislative power, by numerous detailed prohibitions in the constitution, cannot be accomplished without making the government petty and incompetent. . . . Under no system can the power of courts go far to save a people from ruin; our chief protection lies elsewhere.

In this quotation we find that austerity principle, the principle of "judicial restraint" — a kind of judicial abstinence and celibacy in the exercise of the judicial function — adherence to which earned Frankfurter the reputation of being a "conservative" on the bench. The orthodoxy of his observance was such that he deemed himself compelled (despite his personal

attitude) to dissent in *West Virginia State Board of Education vs. Barnette* (319 U. S. 624, 646 [1942]), the flag salute case. His dissent was so at variance with his predilections that he felt constrained to begin his opinion with:

One who belongs to the most vilified and persecuted minority in history is not likely to be insensible to the freedoms guaranteed by our Constitution. Were my purely personal attitude relevant I should wholeheartedly associate myself with the general libertarian views in the Court's opinion, representing as they do the thought and action of a lifetime. . . . As a member of this Court I am not justified in writing my private notions of policy into the Constitution, no matter how deeply I may cherish them or how mischievous I may deem their disregard.

*Justice Frankfurter and Civil Liberties* has for its primary objective the presentation of Frankfurter's "viewpoint and approach" in what "is the most controversial and troublesome area of judicial policy-making — the civil liberties of American citizens." The author stresses the "two interdependent elements" in Frankfurter's decisions: Frankfurter's "striving for self-restraint" and his adherence to a "pragmatic-empirical approach in seeking an accommodation of diverse values."

This work is divided into the following divisions: "Libertarian Activist"; "The First Amendment: Problems and Propositions"; "First Amendment Freedoms: The Religion Clauses"; "First Amendment Freedoms: Speech, Press and Assembly"; "Liberty and National Security"; "Federal Procedural Rights"; "Due Process and the Living Law"; and "Civil Liberties and the Judicial Process."

According to the author, "constitutional law must ultimately represent the reconciliation of society's claims with individual rights"; the "fundamental divisions within the Court on civil liberties have their origins" in the central problem of "how to reconcile individual and minority rights with the power of a majority to rule"; this reconciliation has as its predicate the determination to "*what extent does the American democratic tradition permit the interposition of judicial power*" against the power of the legislature?

This reconciliation is traced from *Calder vs. Bull* (3 Dall. 386 [1798]), which is cited as holding "that legislative enactments should not be declared unconstitutional unless no reasonable doubt to the contrary could be entertained." As against this tendency, Justice Holmes in *Lochner vs. N. Y.* (198 U. S. 45, 74 [1905]) formulated his "rational-man" test as a rule of *presumptive* constitutionality, that is to say, legislative enactments are *presumptively* constitutional "unless it can be said that a rational and fair

man necessarily would admit that the statute proposed would infringe fundamental principles as they have been understood by the traditions of our people and our law."

While the pre-1937 Court was willing to interpose its own "judgments of sound economic policy against those of the legislatures," the post-1937 Court for the most part reverted to Holmes in "cases turning on the application of property and (economic) liberty due process" — and imposed restraints upon their own activities in this area. The Court was divided, however, when it came to imposing like restraints in the field of civil liberties, so that, on the one hand, we have those Justices who contend that First Amendment liberties "enjoy a preferred place in the hierarchy of Constitutional values," and we find Hugo L. Black, Wiley Blount Rutledge, Frank Murphy, and William O. Douglas who desire to extend Holmes's "clear-and-present-danger test" (*Schenk vs. U. S.* [249 U. S. 47 (1919)]) and "reenforce it as a limitation on legislative power," while, on the other hand, we find Frankfurter (in *Kovacs vs. Cooper* [336 U. S. 77, 89 (1948)]) disapproving of giving to freedom of speech a "preferred position," because he regards this as constituting a "doctrinaire attitude." "I say the phrase is mischievous because it radiates a constitutional doctrine without avowing it."

Frankfurter's concept of the judicial function is predicated on Chief Justice John Marshall's major premise "that it is a *constitution* we are expounding" (*M'Culloch vs. State of Maryland* [4 Wheat. 316, 407 (1819)]); therefore, judges must not ignore its *organic* nature. To talk about the "*preferred position*" of freedom of speech is antagonistic to this *organic* nature and represents the expression of "a complicated process of constitutional adjudication by a deceptive formula," thereby constituting "mechanical jurisprudence." Mechanical jurisprudence will encourage the Court to ignore and overlook vital differences in cases and will undermine the entire process of "rational discriminating adjudication," case by case and fact by fact.

Despite Frankfurter's rejection of the "preferred position" concept and despite his insistence upon an empirical approach, we find him, nevertheless, giving a kind of preference to certain concepts:

*First:* He gives a kind of preference to freedom of speech in so far as it falls within the scope of Justice Harlan F. Stone's *Carolene* footnote No. 4 (*U. S. vs. Carolene Products Co.* [304 U. S. 144, 152 (1938)]):

It is unnecessary to consider now whether *legislation which restricts those political processes* which can ordinarily be expected to bring about repeal of undesirable legislation, is to be subjected to *more exacting judicial scrutiny*

under the general prohibitions of the Fourteenth Amendment than are most other types of legislation. . . . (italics added)

We find Frankfurter's expression of this preference in *Minersville District vs. Gobitis* (310 U. S. 586, 599 [1939]):

Except where the transgression of constitutional liberty is too plain for argument, personal freedom is best maintained — *so long as the remedial channels of the democratic process remain open and unobstructed* — when it is ingrained in a people's habits and not enforced against popular policy by the coercion of adjudicated law. (italics added)

And again in *Kovacs vs. Cooper*, *supra* (p. 95):

Those liberties of the individual which history has attested as the indispensable conditions of an open as against a closed society come to this Court *with a momentum for respect* lacking when appeal is made to liberties which derive merely from shifting economic arrangements. (italics added)

In other words, according to the author, it would appear that the "judiciary may have some extraordinary responsibility to keep open the channels of political discussion and protest by closer scrutiny of enactments constricting those channels."

*Second:* Frankfurter "sees procedural law as a special province of judicial competence. For this reason the canons of judicial self-restraint . . . are, for him, somewhat less compelling where procedural rights are at issue."

*Third:* When Frankfurter reviews state action pertaining to the "establishment" clause of the First Amendment, judicial scrutiny is heightened to the point where the Constitution is deemed to preclude any breach in the "Wall of Separation." "Separation means separation, not something less." "In no activity of the State is it more vital to keep out divisive forces than in its schools, to avoid confusing, not to say fusing, what the Constitution sought to keep strictly apart." (*McCullum vs. Board of Education* [333 U. S. 203, 231 (1948)].)

*Fourth:* National security, national unity, unfettered public education, due process, longevity of a particular precedent, the identity of the judge originating or affirming the precedent and his particular place in Frankfurter's hierarchy of judges — all these are given a kind of preference when Frankfurter exercises his judicial function.

*Felix Frankfurter: Scholar on the Bench* undertakes to isolate Frankfurter's "techniques of legal interpretation" and to make a determination . . . of the criteria that recommended themselves to him in ruling on constitutionality or unconstitutionality, legality or illegality. These techniques

and concepts are horizontal rather than vertical in character. That is to say, once having been identified, they can with equal ease be applied to cases involving taxation, commerce, civil rights [etc.].

"The four major headings under which these techniques" are discussed are: "Symbolism and Social Unity; The Uses of History; The Constitution as an Instrument of Power; and, Decentralization and Dispersal of Control."

Frankfurter is interested in those symbols "that allow transmission of values from one individual to another, from one generation to another." "Symbols are the cement that binds society together." The flag is such a symbol, and so is public education. "Schools have dual roles: They are symbols and the transmitter of symbols." "In trying to alleviate conflicts, it is part of the judicial function to make compromise and adjustment workable principles. In undertaking this task, courts play a symbolic role." Frankfurter consults "history for insights into the solution of present problems." Frankfurter has written that "the Constitution of the United States is most significantly not a document but a stream of history. And the Supreme Court has directed the stream. Constitutional law, then, is history. But equally true is it that American history is constitutional law." Accordingly, he has a respect for *stare decisis*.

Frankfurter is concerned "with concepts of power"; since he looks at the Constitution as an "organic whole," he holds that all "constitutional clauses are on an equal footing and should be so treated by the Supreme Court." This causes him to reject the "preferred freedoms" position and colors his "thinking on such topics as the war power and the President's power as Commander in Chief." This also involves him in arriving at conclusions concerning the Court's relationship to Congress, to administrative agencies, to lower courts, and to and between the nation and the states.

These three volumes are recommended for enjoyment, and also for study as preparatory reading prior to embarking upon the excitement of Frankfurter's decisions.

*Cincinnati, Ohio*

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NEVINS, ALLAN. *Herbert H. Lehman and His Era*. New York: Charles Scribner's Sons. 1963. 456 pp. \$7.50

This is the sympathetic biography of a "do-gooder," that is to say, a good man who devoted his life to public service. We have heard much of the origins of the Gospel of Wealth in the Puritan doctrine of stewardship, and it is refreshing to find here an example of a wealthy man whose devotion of his wealth and leisure to human welfare stemmed from a Jewish tradition. Herbert H. Lehman's outlook seems to have been a blending of the attitudes of Jewish charity organizations and those of New Deal liberalism.

The Lehman story began in Alabama, "when Cotton seemed King," and where Herbert H. Lehman's father supported slavery and the Confederacy. After the Civil War, Mayer Lehman moved to New York and made a large fortune, but remained a Democrat — a Southern Democrat. He named his eighth child for the Alabama Democratic leader Hilary A. Herbert; and Herbert H. Lehman remained so partisan a Democrat that he could never cast a vote for New York's greatest mayor, Fiorello H. La Guardia.

Growing up awkwardly in the midst of the urbanity and talent of up-town German Jewish life, in the circle of the Seligmans, Lewisohns, and Guggenheims, Lehman showed no early promise. He was overshadowed by an older brother at the fashionable Sachs School, was a C student at Williams College, and became a successful and amiable businessman in the family firm. The First World War and its aftermath for the first time in his life drew heavily on his administrative talents. He served effectively in the Navy and War Departments, rising to the rank of colonel. In the 1920's, while his friend Franklin D. Roosevelt was learning compassion through suffering, Lehman held a high post in the Joint Distribution Committee, where he learned at second hand, but deeply, lessons in human need which he never forgot. His work for the "Joint" in the economic rehabilitation of East European Jews and his lifelong interest in the Henry Street Settlement serving mainly the East Side Jews prepared him for his later career of relief administration in the wake of depression and war.

Long a contributor to the Democratic party, Lehman rode into public office on Roosevelt's coattails, serving for four years as lieutenant governor of New York and ten years as governor. Less creative than Alfred E. Smith or Roosevelt, he continued their progressive policies and held Tammany at bay. In this least satisfying section of the book, routine statehouse activities and tepid political contests occupy much space. Though an able executive, Lehman was not a great political leader.

When Nazi mass murder and wartime conditions were causing death and disease to millions, Lehman organized and directed the agency to rescue as many of these as possible. After frustrating wartime experiences with military men whose sole concern was victory, Lehman's United Nations Relief and Rehabilitation Administration was only beginning to bring adequate postwar relief when Cold War chauvinism weakened public support for its work. Lehman resigned in 1946, ostensibly for reasons of health.

As a United States Senator from 1950 until 1957, the aging Lehman spoke for civil liberty and minority rights against the reactionism of Senators Joseph R. McCarthy and Pat McCarran. If he had little success against such hardened demagogues, many were heartened by his increasingly liberal rhetoric. And he won his last political fight, to oust Carmine De Sapio from control of Tammany Hall. Eighty-five years old at his death in December, 1963, Herbert H. Lehman was still ready to ride forth yet again to tilt with dragons, or rescue someone in distress.

This interesting life has been told by one of America's great professional historians, who has written or edited some thirty significant books in every period and phase of American history. Though there are some evidences of hasty writing, the two most glaring historical errors have been corrected in this review copy, and every seeming error of historical judgment that this reviewer checked turned out to be correct. There is every evidence that the research has been thorough, even a labor of love, including Lehman's papers, his Oral History Memoir at Columbia University, interviews, and the files of UNRRA. And the sympathetic approach which has been characteristic of other Nevins biographies seems more appropriate in the case of this warmhearted and lovable man than in the case of some other subjects.

*Cincinnati, Ohio*

LOUIS R. HARLAN

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## Brief Notices

ALDEN, JOHN RICHARD. *The American Revolution: 1775-1783*. New York: Harper Torchbooks. 1962. xviii, 294 pp. \$1.95

Professor John R. Alden, of the University of Nebraska, has written an account of the Revolutionary War which, while not eschewing revisionism, does present "the thought and conduct of the American patriots" as "ultimately defensible" and the Declaration of Independence as "in the last analysis justifiable." Part of The New American Nation Series, edited by Henry Steele Commager and Richard B. Morris, the book is well illustrated and indexed and contains a useful bibliography.

BIAL, MORRISON DAVID, Edited by. *An Offering of Prayer*. Summit, N. J.: Temple Sinai. 1962. 105 pp. \$2.00

This volume, subtitled "Prayers and Meditations, Private and Public," was prepared by Rabbi Bial in honor of Temple Sinai's tenth anniversary. It includes material ranging from Josephus to Einstein.

BROWNSTONE, EZEKIEL. *Fun Eign Hoyz*. Tel-Aviv: Hamenora Publishing House. 1963. 320 pp.

The author, a resident of Los Angeles, offers here some sixty Yiddish essays, including his reminiscences of notables like David Pinski, Sholem Asch, Halpern Leivick, Moissay Olgin, and David Ignatow.

COHON, BERYL D. *My King and My God*. New York: Bloch Publishing Company. 1963. x, 239 pp. \$3.95

This collection of sermons by the rabbi of Temple Sinai in Brookline, Massachusetts, reflects "the major tenets of contemporary Judaism on the American scene, as understood by a Reform Rabbi." Subtitled "Intimate Talks on the Devotions of Life," Dr. Cohon's book is comprised of thirty chapters, including a two-chapter supplement on the rabbinate.

DREYFUS, A. STANLEY, Compiled by. *Henry Cohen, Messenger of the Lord*. New York: Bloch Publishing Company. 1963. xv, 175 pp. \$4.00

London-born Henry Cohen (1862-1952) served from 1888 to 1950 as rabbi of Congregation B'nai Israel in Galveston, Texas. As his grandson and namesake has written, he became "a legend in the state

of Texas." Another grandson, Professor David Henry Frisch, speaks of his "enthusiasm and daring." Woodrow Wilson called him "the first citizen of Texas," and Stephen S. Wise saw him as "prime minister of American Jewry." In this volume, compiled by the present rabbi of Congregation B'nai Israel, twenty-two friends and admirers of Henry Cohen have recorded their memories and impressions of him. Among them are a vice-president of the United States, a governor of Texas, a Federal judge, Christian clergymen, college presidents, rabbis, journalists, and civic leaders. The book also includes selections from Henry Cohen's writings and several photographs.

EFRON, BENJAMIN, and ALVAN D. RUBIN. *Your Bar Mitzvah*. New York: Union of American Hebrew Congregations. 1963. v, 42 pp. 75¢

There was a time when Reform Jews had much sympathy for the view that the Bar Mitzvah ceremony should be abolished. This attractive little booklet, illustrated by Hal Just, testifies how long gone that day is.

FIELD, WALTER L. *A People's Epic: Highlights of Jewish History in Verse*. New York: Bloch Publishing Company. 1963. 118 pp. \$5.00

Walter L. Field, of Detroit, has undertaken, writes Professor Harry M. Orlinsky in his foreword, "to present a survey of Jewry's long, varied, and stimulating career in a form that will attract and capture Jewish youth — and those who refuse to grow old." In this handsomely published volume, Mr. Field has rendered four millennia of Jewish history in rhymed verse, supplemented by a chronology, notes, and a glossary. One of his poems deals with "Patriots and Peddlers" in America. The book is illustrated by Sol Calvin Cohen.

FITZPATRICK, DONOVAN, and SAUL SAPHIRE. *Navy Maverick: Uriah Phillips Levy*. Garden City, N. Y.: Doubleday & Company. 1963. 273 pp. \$4.50

A journalist and a novelist have combined their talents to produce this fast-moving account of Commodore Uriah P. Levy, America's first high-ranking naval officer, and of his tempest-tossed career. Born at Philadelphia in 1792 and remembered especially for his efforts to eliminate flogging in the United States Navy, Levy once told Congress that he was "an American, a sailor and a Jew." The authors comment that "he never let anyone forget it — be they superior officers in the . . . Navy, British admirals, a Brazilian emperor, pirates, politicians, or congressmen." The book includes a bibliography and an index.

GLANZ, RUDOLF. *Jew and Mormon: Historic Group Relations and Religious Outlook*. New York: Waldon Press, Inc. 1963. vii, 379 pp.

In this lengthy and formidably documented study, published with the help of the Lucius N. Littauer Foundation, Dr. Rudolf Glanz depicts Mormonism as "the conqueror of old Christian-European inhibitions vis-à-vis Judaism and as the creator of a new relationship to the old Bible people and its religious world." Unfortunately, the book lacks an index.

GREENLEAF, RICHARD E. *Zumárraga and the Mexican Inquisition, 1536-1543*. Washington, D. C.: Academy of American Franciscan History. 1962. x, 155 pp. \$6.50

This valuable study of Don Fray Juan de Zumárraga, sixteenth-century Mexican churchman and apostolic inquisitor, includes a chapter on, plus other references to, Jews and Judaizers in Mexico. Dr. Greenleaf finds that Zumárraga's efforts to eradicate Judaizing failed, "perhaps because the converted Jew [who maintained in secret a Jewish loyalty] had evolved a hardiness and cunning with which the Holy Office could not cope." The book is indexed, and features an extensive bibliography of manuscript materials and published works.

GRUNWALD, HENRY ANATOLE, Edited by. *Salinger: A Critical and Personal Portrait*. New York: Harper Colophon Books. 1963. xxix, 287 pp. \$1.75

Jerome David Salinger has been classified by one leading literary critic as a "good minor writer," but, writes Henry A. Grunwald in his introduction to this unusual potpourri of Salingeriana, "there are other 'good minor' writers whose work may be better than Salinger's but who do not hold our imagination — or for that matter, irritate us — in nearly the same way."

KATZ, IRVING I., and MYRON E. SCHOEN. *Successful Synagogue Administration*. New York: Union of American Hebrew Congregations. viii, 200 pp. \$2.00

For over thirty-five years, Irving I. Katz, organizer and first president of the National Association of Temple Administrators, has served as executive secretary of Detroit's Temple Beth El; Myron E. Schoen, who served as administrator of New York City's Stephen Wise Free Synagogue and as assistant to the national director of the B'nai B'rith Hillel Foundations, is director of the Commission on Synagogue Administration of the Union of American Hebrew Congregations and the

Central Conference of American Rabbis. The two have combined their talents and experience to produce this "practical guide for synagogue leaders." They deal with the synagogue as an administrative unit, the role of the board of trustees, financial management and planning, synagogal construction and maintenance, membership, public relations, and other congregational matters. The book is indexed, and has a preface by Dr. Maurice N. Eisendrath.

LIEBERMANN, JOSÉ. *Tierra Soñada: Episodios de la Colonización Agraria Judía en la Argentina, 1889-1959*. Buenos Aires: Luis Lasserre y Cia. 1959. viii, 210 pp.

This work — whose Spanish title may be translated as "Land of Dreams," or perhaps "Promised Land" — deals, in sixteen chapters, with the little-known story of Jewish agricultural colonization in Argentina during the years 1889-1959. The problems of adjustment faced by the settlers, most of them Russian Jewish immigrants, the aid and comfort they received from Baron Maurice de Hirsch, their "gauchoization" — all this and much more is discussed at length in *Tierra Soñada*. The author, now associated with the Argentinian Government's Instituto de Patología Vegetal, was himself born in one of the agricultural colonies — Colonia Clara. His book, well-illustrated, is published under the auspices of the Fondo Nacional de las Artes de la República Argentina. It won first prize in the Jewish Colonization Association's 1952 contest.

SHWAYDER, NELLIE. *Five Stories*. Denver: Privately Published. 1963 [?]. 34 pp.

Nellie Weitz (Mrs. Jesse) Shwayder, of Denver, Colorado, offers here, in the form of five short stories, her insights into the world around her. Bearing the hallmarks of an artistic imagination, her *Five Stories*, dedicated, as she says, "to my five children, each a star," shows her to be a woman of compassion, sensitivity, and warmth — in every sense of the term what the Book of Proverbs calls an *ayshet hayil*, a woman of valor. Her stories re-create a community of hope and sorrow, strength and weakness — a lonely wife giving her heart to a foundling, a busy mother who becomes poignantly aware of her son's need for her, an ill middle-aged woman in search of work and love, a disfigured girl fearing rejection by her soldier sweetheart. Mrs. Shwayder has brought to life in these vignettes the drama of the unheralded.

## Selected Acquisitions

### CONGREGATIONAL AND COMMUNITY RECORDS AND HISTORIES

- Albany, Ore., First Hebrew Congregation. Minutes and miscellaneous correspondence, 1878-1924; *Microfilm*  
(Received from Robert E. Levinson, Eugene, Ore.)
- Anchorage, Alaska, Congregation Beth Sholom. Constitution; bylaws; minutes of congregational meetings, and meetings of the Board of Directors, 1953-1962; *Microfilm*  
(Received from Mrs. Nissel A. Rose, Anchorage.)
- Atlanta, Ga., Hebrew Benevolent Congregation. Minutes and correspondence, 1867-1952; roster of members; reports; programs of special congregational events; records of the religious school, 1895-1946; records of marriages, 1894-1956; records of deaths, 1890-1955; and papers and correspondence of Rabbi David Marx, 1921-1931; *Microfilm*  
(Received from Dr. Jacob M. Rothschild, Atlanta.)
- Cincinnati, Ohio, K. K. Beni Israel Synagogue. Invitation and admission ticket to the consecration service of the synagogue building, made out to J. Kirby, 1853  
(Received from the Historical and Philosophical Society of Ohio, Cincinnati.)
- Claiborne, Ala. Description of, and list of names in, the Jewish cemetery, 1828-1867; *Typescript* and *Printed*; *Photostat* and *original copies*  
(Received from Rabbi Milton L. Grafman, Birmingham.)
- Columbus, Miss. Minutes of the Joseph Herz (originally called Joachim) Lodge No. 181, B'nai B'rith, 1915-1942; and membership record, 1872-1935; and Temple B'nai Israel minute books, 1878-1956, and financial ledger, 1916-1924; *Manuscript*
- Curaçao, Netherlands Antilles. Draft of the guiding principles of the merger between Congregation Mikve Israel and Temple Emanuel, 1963; *Typescript*; *Mimeographed copy*  
(Gift of Joshua Moses Levy Maduro, Curaçao.)
- Fairbanks, Alaska. Contract and pledge of 30 Fairbanks Jews to contribute toward the expenses of High Holy Day services, 1908; and explanatory letter from Jessie S. Bloom, 1963; *Typescript* and *Manuscript*; *Xerox copies*  
(Received from Mrs. Jessie S. Bloom, Seattle.)
- Fort Wayne, Ind., Congregation The Children of Israel. Articles of Incorporation, 1895; *Printed* and *Manuscript*; *Photostat*  
(Received from Dr. N. H. Gladstone, through Joseph Levine, Fort Wayne.)
- Harlan, Ky., Congregation B'nai Sholom. Constitution, records, correspondence, bulletins, and sermons, 1930-1936; *Manuscript*, *Typescript*, and *Printed*; *English* and *Yiddish*  
(Gift of Dr. Harry Linden, Baltimore.)
- Harlan, Ky., Temple B'nai Sholom Sisterhood. Ledger book, containing minutes and financial records, 1941-1948; *Manuscript*  
(Received from Temple B'nai Sholom Sisterhood, Harlan.)
- Jackson, Miss., Beth Israel Congregation. Various congregational items, including three proposed constitutional amendments, 1958; Rabbi Perry E. Nussbaum's annual reports, 1960-1963; prayer by Rabbi Nussbaum, on Rosh Hashanah Eve, during the riots at the University of Mississippi, 1962; a portion of the Congressional Record-Appendix, relating to the congregation's centennial; and letter from Rabbi Nussbaum, giving details of Governor Ross R. Barnett's

- description of his Jewish audience as "Christian people" at the centennial banquet, 1963; *Typescript and Printed; Restricted*  
(Received from Rabbi Perry E. Nussbaum, Jackson.)
- Jacksonville, Ore. Notes and miscellaneous material on the Jews of Jacksonville, Ore., compiled in connection with the M.A. thesis of Robert E. Levinson at the University of Oregon, 1961; *Typescript and Manuscript; Microfilm*  
(Received from Robert E. Levinson.)
- Mattoon, Ill. Documents setting aside an area of the cemetery for the Jewish dead, in 1961; accompanying letter sent to Emanuel Berkowitz, 1961; letter from Berkowitz to student Rabbi Allen Podet, regarding the above documents; and newspaper articles of the tombstone dedication by student Rabbi Podet at the grave of Louis R. Weiss, 1962; *Manuscript, Typescript, and Printed; Photostat*  
(Gift of Emanuel Berkowitz, Mattoon, through Allen Podet, HUC - JIR, Cincinnati.)
- Memphis, Tenn., Temple Israel. Minutes, 1948-1957; *Typescript; Microfilm*  
(Received from Rabbi James A. Wax, Memphis.)
- New York, N. Y. Letter to members of K. K. Shearith Israel, announcing a meeting to discuss the decorum of the services, 1809; and invitation from Simon Content and I. N. Samuel to carry the Torah at the consecration of Anshe Chesed's new synagogue, 1810; *Printed; English and Hebrew; Photostat*  
(Received from the American Jewish Historical Society, New York.)
- New York, N. Y., Shearith Israel Synagogue. Financial records of Shearith Israel [Shearith Jacob] Synagogue, kept by Nathan Simson, 1721; *Manuscript; English and Hebrew; Photographs*  
(Received from the Public Records Office, London.)
- Odessa, Tex., Temple Beth El. Constitution and bylaws, 1962; *Typescript; Mimeographed copy*  
(Received from Temple Beth El, Odessa.)
- Piqua, Ohio, Anshe Emeth Congregation. Deeds, miscellaneous legal papers, bills, and correspondence, 1922-1956; minutes, 1921-1947; ledger books, 1922 and 1951-1956; *Typescript and Manuscript; Microfilm*  
(Received from Dr. Joseph J. Shuchat, Piqua.)
- Pueblo, Colo. "Pueblo, Colorado, and Its Jewish Community," by Abraham I. Shinedling, 1961; *Typescript*  
(Gift of Dr. Abraham I. Shinedling, Albuquerque.)
- St. Louis, Mo., United Hebrew Congregation. Minutes of Board of Trustees' meetings, 1845-1859; and records of the Hebrew Ladies Benevolent Association of the United Hebrew Congregation, 1849-1861; *Manuscript; Microfilm*  
(Received from Rabbi Jerome W. Grollman, St. Louis.)
- St. Petersburg, Fla., Temple Beth-El. History of the temple, 1926-1951, by Eva Radzinski; and history of the founding of the Beth-El Sisterhood by Mrs. Gertrude Siegel Shane, Mrs. Sidney Wasserman, and Mrs. Jacob S. (Minnie) Van Straaten; *Manuscript and Typescript*  
(Gift of Rabbi David J. Susskind, St. Petersburg.)
- Sandusky, Ohio, Congregation Ohev Shalom. Congratulatory letters on the dedication of the temple, and letters of appreciation from Christian clergymen who attended the dedication, 1956; *Typescript*  
(Received from Arnold Sher, HUC - JIR, Cincinnati.)
- San Francisco, Calif., Sherith Israel Congregation. Letter from Moses Montefiore to B. Scheideman, president of the congregation, thanking the congregation for a gift of £10 for the needy in Palestine, 1876; *Manuscript*
- Scottsdale, Ariz., Temple Emanu-El. Articles of Incorporation and an amendment, and bylaws of the temple, 1962; *Typescript; Xerox copies*  
(Received from Temple Emanu-El.)
- Washington, D. C. List of Jews, whose names are derived from cemetery and membership lists of Washington Hebrew Congregation and Adas Israel Congregation, 1857-1930; and Ohev Shalom Congregation, 1895-1930; *Typescript; Mimeographed copy*

(Received from Robert Shosteck, B'nai B'rith Archives, Washington.)

Wichita, Kans., Congregation Emanu-El. Congregational minutes and records, 1952-1957; and contract between the congregation and Rabbi Harry R. Richmond, 1947; *Typescript; Microfilm*  
(Received from Robert L. Gelman, Wichita.)

Wichita, Kans. Congregation Emanu-El. Letter from William C. Cohen, president of the congregation, regarding the proposed revised constitution; and copy of the constitution, 1962; *Typescript; Mimeographed copy*

(Received from William C. Cohen, Wichita.)

## RECORDS AND PAPERS OF SOCIETIES AND INSTITUTIONS

Boston, Mass., Hebrew Free Loan Association. Record of life members, 1913-1936; "Free Loan Association News" as published in the *Boston Jewish Advocate*, 1925-1926; articles concerning the association in various newspapers, 1940-1941; and minutes and financial reports, 1916-1935; *Manuscript, Printed, and Typescript; English and Yiddish; Microfilm*

(Received from Harry H. Fein, Roxbury, Mass.)

Charleston, S. C., Reformed Society of Israelites. Article in the *Goldsmith Directory of 1831*, giving the history, purpose, and officers of the Society; *Printed; Photostat*

(Received from the Charleston Library Society, Charleston.)

Cincinnati, Ohio, Hebrew Benevolent Society. Bylaws, and minutes, 1879-1880; and scrapbook, ca. 1870; *Manuscript and Printed*

(Gift of Mrs. Robert Rothenberg, Cincinnati.)

Cincinnati, Ohio, Young Men's Hebrew Association. Critic book of the YMHA Literary Circle, 1884; *Manuscript; Xerox copy*

Denver, Colo., Jewish Family and Children's Service. Complete correspondence, records, statistics, and individual case

files, 1907-1958; *Manuscript, Typescript, and Printed; Restricted*

(Received from the Jewish Family and Children's Service of Denver, through Rabbi Joseph Goldman, Denver.)

Memphis, Tenn. Ledger of B'nai B'rith, Othniel Lodge No. 274; and report of B'nai B'rith, District Grand Lodge No. 7, for the quarter ending December 31, 1887; *Manuscript; Microfilm*

(Gift of Joseph H. Levy, Natchitoches, La.)

Monroe, La., B'nai B'rith, Adassa Lodge No. 208. Minutes, 1891-1917; *Manuscript; Microfilm*

(Received from Rabbi Martin I. Silverman, Monroe.)

New Orleans, La., B'nai B'rith. Constitution of the Independent Order of B'nai B'rith, 1905; *Printed; Photostat*

New York, N. Y. Minutes of the Board of Directors of the Hebrew Free School Association, 1879-1890; minutes of the Board of Trustees, 1898-1920 and 1924-1943; minutes of the Social Work Committee, 1902-1928; the Religious Work Committee, 1914-1928; and the Young People's Branch Committee of the Educational Alliance, 1917-1918; *Manuscript and Typescript; Microfilm*

(Received from the YIVO Institute for Jewish Research, New York.)

## DOCUMENTS

HART, BENJAMIN; Three Rivers, Canada. List of court cases, including indictments against Hart for assault and rioting, and listing his fines, 1798; *Manuscript; Photostat*

(Received from the Public Archives of Canada, Ottawa, Canada.)

HOHEIMER, JOSEPH; Warsaw, Mo. Official

records, showing his participation as a private in Abraham Lincoln's Militia Company during the Black Hawk War of 1832, 1851-1855; *Manuscript; Xerox copies*

(Received from the General Services Administration, Washington.)

KATZ, JOSEPH; Rochester, N. Y. Citizenship paper, granted to Katz in 1842; passport from the mayor of New York City, 1847; *ketubah* of Katz's marriage to Jenette Friedman, 1848; and newspaper account of his death, 1901; *Manuscript and Printed; English, German, and Hebrew; Photostat*

(Gift of Mrs. Lester J. Berlove, Rochester.)

MARYLAND. Memorial to the General Assembly of Maryland that led to civil rights reforms, unsigned, but identified by contemporary handwriting on the document as a petition of the Jews of Maryland, ca. 1824; *Printed and Manuscript*

(Gift of Samuel S. Strouse, Baltimore.)

MYERS, NAPHTALY HART. Warrant to Hart for the hire of a schooner, 1762; *Manuscript; Photocopy*

(Received from the Library of Congress, Washington.)

NAZISM; Dachau, Germany. Booklet, presented by the Jewish Committee of the Dachau Concentration Camp to Col. Francis F. Fainter, in appreciation of their liberation, 1946; *Manuscript; English and Hebrew; Xerox copy*

(Received from Rabbi Samuel Volkman, Charleston, W. Va.)

PHILADELPHIA, PA. Customs and shipping form for goods sent from the R. D. Warburg Co., Lyons, France, to Meyer L. Dickinson, Philadelphia, Pa., 1886; *Manuscript and Typescript; English and French*

(Gift of Dr. Solomon B. Freehof, Pittsburgh.)

RAPHAEL FAMILY; New York, N. Y. Passport of David Raap (Raphael), 1884; and citizenship certificate of Isaac Raphael, 1882; *Printed and Manuscript; English and Dutch; Photostat*

(Gift of Robert Alan Seigel, HUC-JIR, Cincinnati.)

ST. THOMAS, VIRGIN ISLANDS. King Christian of Denmark's commission to Governor Gabriel Milan of St. Thomas, 1684; *Manuscript; Latin; Photostat*

(Received from the Public Records Office, London.)

SOLOMON, EZEKIEL; Montreal, Canada. Certificate allowing Solomon to deal with "the Indian Nations," 1770; and license to travel unmolested from Montreal to Michilimackinac Island, 1770; *Printed and Manuscript; English and French; Photostat*

WISE, IPHIGENE; Cincinnati, Ohio. Confirmation certificate from Congregation B'nai Yeshurun, signed by her father, Isaac Mayer Wise, 1874; *Printed and Manuscript*

(Received from Mrs. Arthur Hays Sulzberger, New York, through Dr. Nelson Glueck.)

## LETTERS AND PAPERS

AARONSOHN, MICHAEL; Cincinnati, Ohio. Hebrew Union College Board of Governors reports and correspondence, and Union of American Hebrew Congregations reports concerning Aaronsohn, 1923-1942; *Typescript and Manuscript*

(Received from Dr. J. Victor Greengbaum, Cincinnati.)

ANTI-SEMITISM; Fort Worth, Tex., Washington, D. C., and Buffalo, N. Y. Letters to President Harry S. Truman regarding

Jewish immigration to the United States and other attacks on the Jews, 1945-1947; *Manuscript* and *Typescript*; *Xerox copies*; *Restricted*

(Received from the Harry S. Truman Library, Independence, Mo.)

BALFOUR DECLARATION; London, England. Letter from Sir Maurice P. A. Hankey to Lord Walter Rothschild, containing the preliminary draft of the Balfour Declaration; and "Balfour Declaration" letter from Lord Arthur James Balfour to Lord Rothschild, 1917; *Typescript* and *Manuscript*; *Photostat*

(Received from the British Museum, London.)

BRANDEIS, LOUIS D.; Washington, D. C. Correspondence with Jacob de Haas, on Zionist and Palestinian affairs, 1918-1936; *Typescript copies*; *Restricted*

(Gift of Dr. Oskar Rabinowicz, Scarsdale, N. Y.)

BROWNE, EDWARD B. M.; Toledo, Ohio. Letter to E. W. Halford from Rabbi Browne, president of the Hebrew-American Republican League, discussing Browne's impending appointment with President Benjamin Harrison to appoint him the first Jewish congressional chaplain, 1890; *Manuscript*; *Photostat*

(Gift of Dr. John Appel, East Lansing, Mich.)

CARDOZO, BENJAMIN N. Genealogy; record of a conversation with Christopher S. Sargent; personal reminiscences; his will; and his eulogy published in the Columbia University newspaper; *Microfilm*

(Gift of Dr. M. Leo Gitelson, New York.)

CARDOZO, BENJAMIN N.; Washington, D. C. Two letters to Rabbi Jacob J. Weinstein, 1932-1933; *Manuscript*; *Xerox copies*

(Gift of Rabbi Jacob J. Weinstein, Chicago.)

CENTRAL CONFERENCE OF AMERICAN RABBIS; Baltimore, Md., Galveston, Tex., New York, N. Y., Washington, D. C.,

and Cincinnati, Ohio. Correspondence and reports dealing with the problem of securing official government sanction for chaplains during the 1916 Mexican Campaign; and other CCAR correspondence relating to the Mexican Campaign, 1916-1917; *Manuscript* and *Typescript*

CENTRAL CONFERENCE OF AMERICAN RABBIS. Proceedings of the conventions at Detroit, Mich., 1960, and New York, N. Y., 1961; *Typescript*; *Restricted*

(Received from the Central Conference of American Rabbis, New York.)

CHURCH AND STATE; Wichita, Kans. Letters from Rabbi Judea B. Miller to Kansas State Senators William C. Farmer and Joseph Harder, requesting exemption for Sabbatarians in their Sunday Closing Law Bill, 1963; *Typescript*

(Received from Rabbi Judea B. Miller, Wichita.)

CIVIL RIGHTS; Toronto, Ontario, Canada. Letter from Ontario Attorney General Frederick M. Cass to Rabbi Jordan Pearlson, enclosing the *Report of The Royal Commission of Inquiry Respecting The Arrest and Detention of Rabbi Norbert Leiner by The Metropolitan Toronto Police Force*, 1963; *Printed, Typescript, and Manuscript*

(Received from Rabbi Jordan Pearlson, Willowdale, Ontario.)

DE CORDOVA, RAPHAEL J.; New York, N. Y. Letter from M. J. Henriques, regarding the reclaiming of a watch from "Mr. Benjamin," with subsequent receipts added to the letter, 1827; *Manuscript*

(Gift of Julius Bisno, Los Angeles.)

DUBER, MARCUS A.; Evansville, Ind. Hebrew letter from Secretary of State John Hay to Reverend Duber, thanking him for his note of praise (Hay's letter is possibly the first official document of the United States government written in Hebrew), 1902; *Manuscript*; *Hebrew*; *Xerox copy*

(Gift of Abraham L. Nebel, Cleveland.)

EINSTEIN, ALBERT; Princeton, N. J. Three letters to Dr. Ernest B. Zeisler, regarding

Zeisler's work with the Palestine Orchestra Fund; Zeisler's interest in mathematics; and Ernest Bloch, 1939-1950; *Typescript* and *Manuscript*; *English* and *German*; *Photostat*

(Gift of Dr. Ernest B. Zeisler, Chicago.)

EISENDRATH, MAURICE N. Letter from Rabbi Jacob I. Meyerovitz, of Pittsburgh, Pa., to Rabbi George Zepin, recommending that Eisenrath be the recipient of the J. Leonard Levy Scholarship, at the Hebrew Union College, 1918; *Typescript* and *Manuscript*

ENGLANDER, HENRY; Providence, R. I., and Dallas, Tex. Nine letters to his wife, 1917-1932; and obituary of their daughter, Regine Frances, 1932; *Manuscript* and *Printed*

(Received from Mrs. Henry Englander, Cincinnati.)

FELDMAN, ABRAHAM J.; Hartford, Conn. Letter from Mrs. Eleanor Roosevelt to Rabbi Feldman, explaining that Jewish guests at the governor's mansion in Albany, N. Y., were served kosher food by Mrs. Roosevelt, 1941; and article concerning this, published in the *Jewish Ledger*, 1942; *Typescript*, *Manuscript* and *Printed*

(Received from Rabbi Abraham J. Feldman, Hartford.)

FRANK, LEO M.; Georgia. Materials dealing with the Frank case; booklets; court records; newspaper accounts; legal arguments; correspondence between Frank and his wife; and miscellaneous correspondence in connection with the case, 1914-1915; *Printed*, *Typescript*, and *Manuscript*; *Microfilm*

(Received from the Brandeis University Library, Waltham, Mass.)

FRANKS, MOSES; England. Two letters from Franks, one regarding the nonimportation agreement, 1770, and one concerning the release of Moses Moses, impressed aboard the ship *Shipwright*, 1779; *Manuscript*; *Photostat*

(Received from the British Museum.)

FREY, SIGMUND; Huntington Park, Calif.

Letter to Jacob H. Schiff, condoling with Schiff on an "unjust attack" on him, 1916; and Schiff's reply to Frey, 1916; *Manuscript* and *Typescript*; *English*, *German*, and *Hebrew*

(Gift of Dr. Ben Zion Wacholder, Cincinnati.)

GINZBERG, LOUIS; New York, N. Y. Letter from Eli Ginzberg, son of Louis Ginzberg, to Miss Menorah Lebowitz, giving her information on his father's views on biblical higher criticism, 1962; *Typescript* and *Manuscript*; *Xerox copy*

(Gift of Miss Menorah Lebowitz, New York.)

GITELSON FAMILY; New York, N. Y. Papers and correspondence, 1907-1963; *Printed*, *Typescript*, and *Manuscript*; *English*, *Hebrew*, *Yiddish*, and *Russian*; *Original*, *Photostat*, and *Xerox copies*

(Received from Dr. M. Leo Gitelson.)

GLUECK, NELSON. Letters to his family regarding travels in Palestine and Trans-Jordan, 1932-1933, with archaeological notes and diagrams; and memorial article by Dr. Glueck about Sir Flinders Petrie in the *Palestine Post*, 1946; *Typescript*, *Manuscript*, and *Printed*; *English*, *Arabic*, and *French*; *Microfilm*

(Received from Dr. Nelson Glueck, Cincinnati.)

GLUECK, NELSON; Jerusalem, Palestine. Newsletters of the American Schools of Oriental Research, containing reports of the activities of the Schools and their director (Dr. Glueck), written by Dr. Glueck for distribution to members of the American Schools of Oriental Research, 1938-1947; *Typescript*; *Microfilm*

(Received from Dr. Nelson Glueck.)

GLUECK, NELSON — Collection. Letter from the committee chairman, thanking Dr. Glueck for joining the "Honorary Committee for the Ambassador's Ball in honor of His Excellency the Ambassador of Israel [Abba Eban] and Mrs. Eban," 1957; letter, and transcript of minutes of the Council of the City of Cincinnati, informing Dr. Glueck of his reappointment

to the Board of Trustees of the Cincinnati Museum Association, 1961; letter from Secretary of Labor Arthur J. Goldberg, thanking Dr. Glueck for sending him a copy of his benediction delivered at the inauguration of President John F. Kennedy, 1961; letter from Israeli President Itzhak ben Zvi to Dr. Glueck, declining an honorary degree at the dedication of the Hebrew Union College Biblical and Archaeological School, Jerusalem, 1962; and letter to Dr. Glueck from Rabbi Hayim Goren Perelmutter, concerning a Sisterhood scholarship for HUC - JIR student Howard Kosovske, Dr. Samuel Sandmel's talk at a *Kallah*, and Temple Isaiah Israel, of Chicago, 1963; *Typescript* and *Manuscript*; *Original and Xerox copies* (Received from Dr. Nelson Glueck.)

GOLDSTEIN, FANNY — Collection; Boston, Mass. Correspondence, reports, pamphlets, and book reviews in connection with her work as librarian of the West End Branch of the Boston Public Library, including material on her publication *Judaica*; and material dealing with Nazi book burnings, 1933-1961; *Printed, Typescript, and Manuscript*; *English, Hebrew, Italian, and German* (Gift of Miss Fanny Goldstein, Boston.)

GOODE, ALEXANDER D. Correspondence between Harold C. Greenstein, Syracuse, N. Y., and Rollie T. Phillips, Jr., Chestnut Hill, Mass., describing the activities of the four chaplains on board the *Dorchester* as it sank during World War II, 1952; *Manuscript and Typescript* (Gift of Harold C. Greenstein, Syracuse.)

GREENBAUM, SAMUEL. Record ledgers of cases tried before Justice Greenbaum of the Supreme Court of the State of New York, 1902-1920; *Manuscript* (Gift of Mrs. Grace Epstein and Edward S. Greenbaum, New York.)

GREENSTEIN, HARRY. Greenstein's daily notes as Advisor on Jewish Affairs to the United States occupation forces in Germany and Austria, 1949; biographical data on Greenstein; reports of his activities as Advisor; and a 70-page book entitled *Con-*

*ference on "The Future of the Jews in Germany"*; *Typescript and Printed; Microfilm*

(Received from Dr. Isaac M. Fein, Jewish Historical Society of Maryland, Baltimore.)

HAYS, DANIEL P.; New York, N. Y. Correspondence pertaining to the 1921 Fund of the Union of American Hebrew Congregations and the Hebrew Union College, 1921; *Manuscript and Typescript*

HEBREW UNION COLLEGE; Cincinnati, Ohio. Correspondence of Jacob H. Schiff, Adolph S. Ochs, Lipman Levy, and Joseph Krauskopf, concerning Schiff's alleged \$100,000 pledge to the College Endowment Fund and the Isaac M. Wise Memorial Fund, 1903; *Typescript; English and Hebrew; Xerox and Photostat copies*

(Received from the YIVO Institute for Jewish Research, New York.)

HEBREW UNION COLLEGE. Correspondence pertaining to the founding of the Graduate School of the HUC, 1921; *Manuscript and Typescript*

JUDAH FAMILY; Havana, Cuba, and Albuquerque, N. Mex. Letters from Noble B. and Charles Judah to Allan Judah Hart, relating to biographies and genealogies of their family, 1928-1956; *Manuscript and Printed; Xerox copies*

(Received from Allan Judah Hart, Montreal, Canada.)

KALLEN, HORACE M.; New York, N. Y. Personal correspondence; articles by Dr. Kallen and others; manuscripts; lectures; book reviews; and newspaper clippings, 1904-1962; *Printed, Manuscript, and Typescript; English, German, French, Hebrew, and Yiddish*

(Gift of Dr. Horace M. Kallen, New York.)

KAPLAN, MORDECAI M.; New York, N. Y. Outlines of lectures; reports of meetings; sermons; diary notes; printed material; and cartoons, 1913-1959; *Manuscript and Printed; English and Hebrew; Microfilm; Restricted*

(Received from Dr. Mordecai M. Kaplan, New York.)

KENNEDY, JOHN F.; Washington, D. C. Letter to Dr. Nelson Glueck, on the occasion of the opening of the Hebrew Union College Biblical and Archaeological School in Jerusalem, Israel, 1963; *Typescript* and *Manuscript*  
(Received from Dr. Nelson Glueck.)

KIRSCHBERG, ELIAS. Typescript copy of a letter of recommendation, originally written in Hebrew or Yiddish, given to Kirschberg when he left Poland to come to the United States, n.d.; and typescript copy of a letter to Kirschberg from his brother, Maurice, Cape Town, South Africa, 1874; *Typescript*; *Xerox copies*

(Gift of Mrs. Bernard M. Alpern, Pittsburgh.)

KOHLER, KAUFMANN; New York, N. Y. Letter to Isaac Bloom, secretary of the Board of Governors of the Hebrew Union College, accepting the presidency of the College, 1903; *Typescript* and *Manuscript*; *English* and *Hebrew*

KUHN, LOEB, AND Co.; New York, N. Y. Letter from John J. Rowe to John M. Schiff, giving the early history of the company, 1946; and memorandum from the American Jewish Joint Distribution Committee, stating that the Liberty Ship *Jacob H. Schiff* has been renamed the *Sanburgh*, 1948; *Typescript*

(Gift of Edward M. M. Warburg, New York.)

LOEB, JACQUES. Letter from the Library of Congress to Dr. Stanley F. Chyet, with biographical information on Loeb and his association with J. McKeen Cattell, 1962; *Typescript*

LOPEZ, AARON; Newport, R. I. Thirty-eight letters pertaining to his business, 1767-1783; *Manuscript*; *Microfilm*; *Restricted*

(Received from the American Jewish Historical Society, New York.)

MANILA, PHILIPPINES. Correspondence and

documents regarding the rebuilding of the Manila synagogue and the chaplaincy of Rabbi Albert G. Baum while stationed in Manila, 1942-1963; *Manuscript*, *Typescript*, and *Printed*; *Original* and *Xerox copies*

(Gift of Rabbi Albert G. Baum, New York.)

MARCUS, JACOB R.; Cincinnati, Ohio. Letters to Rabbi Morris S. Lazaron, regarding Judaism, the chaplaincy, the First World War, German politics, and theology, 1919-1923; *Typescript*

(Received from Rabbi Morris S. Lazaron, Blowing Rock, N. C.)

MARSHALL, LOUIS; New York, N. Y. Letter written by Marshall as president of Temple Emanu-El, New York, requesting financial aid for the Union of American Hebrew Congregations, 1921; and memorial sermon for Jacob H. Schiff, delivered by Marshall at Temple Emanu-El, 1920; *Manuscript* and *Typescript*

MASONRY; Phoenix, Ariz., Hartford, Conn., and Tel Aviv, Israel. Correspondence relating to the recognition of the Masonic Grand Lodge of Israel by the Grand Lodge of Arizona, 1953; *Typescript* and *Manuscript*

(Received from Rabbi Morton C. Fierman, Phoenix.)

MILLER, JUDEA B.; Fort Riley, Kans. Letter to Aubrey Buchalter, concerning the Jewish community of Tuscaloosa, Ala., and the segregation conflict, 1959; *Typescript*; *Restricted*

(Received from Rabbi Judea B. Miller, Wichita.)

MOÏSE AND DELEON; Charleston, S. C. Three business letters from the firm of Moïse and DeLeon to J. W. Mitchell, 1858; *Manuscript*

(Gift of Julius Bisno.)

MONROE, MARILYN. Letter from Rabbi Robert E. Goldburg to Dr. Jacob R. Marcus, giving details of Miss Monroe's conversion to Judaism and her marriage to Arthur Miller, 1962; and letter from

Rabbi Goldberg to Dr. Bertram W. Korn, regarding her funeral service, 1962; *Typescript; Restricted*

(Received from Rabbi Robert E. Goldberg, Hamden, Conn.)

MYERS, HYAM; New York, N. Y. Letter to Sir Jeffrey Amherst, in which Myers endeavors to collect a note which he claims to be due him and mentions the name of Gershom Levy, 1762; *Manuscript; Photocopy*

(Received from the Library of Congress.)

MYERS, JOHN; Norfolk, Va. Letter from Myers, as aide-de-camp at Norfolk Headquarters to Governor James Barbour of Virginia, reporting the attack on Craney Island during the War of 1812, as published in the *Journal of the Virginia House of Delegates, 1813-1814, 1813; Printed; Photostat*

(Received from Rabbi Malcolm H. Stern, Norfolk.)

NATHAN FAMILY. Correspondence of Jonathan Nathan, 1847, 1848, and 1850; photographs of members of the Nathan family; obituaries for Harold Nathan, 1941, Eli M. Nathan, 1954, and Dr. P. W. Nathan, 1935; and review of a book written by Maud Nathan, entitled *Once Upon A Time and Today*, published in the *New York Times*, 1933; *Manuscript and Printed; Microfilm*

(Gift of Dr. M. Leo Gitelson.)

NATIONAL COUNCIL OF JEWISH WOMEN. Letter from Hannah G. Solomon, president of the N. C. J. W., to Julius Freiberg, requesting his aid in organizing a section of the N. C. J. W. in Cincinnati, Ohio, 1895; and a program of the Cincinnati Section of the Council, 1898-1899; *Manuscript and Printed; Xerox copies*

(Gift of the National Council of Jewish Women, Cincinnati Section, through Mrs. Julian G. Schwab, Cincinnati, Ohio.)

NAZISM. Nazi propaganda as circulated in the United States in 1934, and an open letter on the subject by New Rochelle Post No. 48, Jewish War Veterans of the

United States, n.d.; *Typescript, Manuscript, and Printed; English and German; Photostat*

(Received from the Jewish National and University Library, Jerusalem, Israel.)

NEGRO JEWS; Philadelphia, Pa. Letter from the Hebrew Fraternal Order (Sur Israel), inviting Rabbi Bertram W. Korn to hear Rabbi A. Wentworth Matthew speak; and biography of Rabbi Matthew, 1962; *Typescript*

(Received from Dr. Bertram W. Korn, Philadelphia, Pa.)

NOAH, MORDECAI M.; New York, N. Y. Letter to Moses Cohen Mordecai of South Carolina, sympathizing with Southern interests and offering to print a paper to lobby for the South, 1840; *Manuscript; Photostat*

(Received from Dr. Raphael Mahler, Brooklyn, N. Y.)

NOAH, MORDECAI M.; New York, N. Y. Letter from Noah to Erasmus H. Simon, Utica, N. Y., concerning Jews in America, 1825; signature of Noah on a document as inspector of the Port of New York, 1830; and picture of the plaque at the City of Ararat (New York), founded by Noah in 1825 as a refuge for Jews; *Manuscript, Printed, and Photograph; English and Hebrew; Photostat and Typescript copies*

(Received from Justin G. Turner.)

PEIXOTTO, BENJAMIN F.; Washington, D. C., and Lyons, France. Letters to James A. Garfield, requesting a consular position in Cairo, Egypt, 1877; congratulating him in advance of the Presidential election, 1880; and requesting permission for his son George to paint a portrait of the President-Elect, 1880; *Manuscript; Photostat*

(Gift of Abraham L. Nebel.)

PHILANTHROPISTS AND PHILANTHROPY; New York, N. Y. Correspondence of Felix M. Warburg, Mortimer L. and Jacob H. Schiff, and Abraham Kuhn, concerning the Hebrew University, the entertainment of the Atlantic Fleet, and

the Museum of Peaceful Arts, 1889-1925; *Typescript* and *Manuscript*  
(Gift of Dr. Solomon B. Freehof.)

RABBIS; Cincinnati, Ohio. Correspondence between the Faculty and Board of Governors of the Hebrew Union College, regarding the admission of women to the College for the purpose of ordination, and resolution to discourage such a practice, 1921-1922; *Typescript* and *Manuscript*; *English* and *Hebrew*

ROOSEVELT, ELEANOR; Washington, D. C. Letter to Dr. M. Leo Gitelson, concerning economic recovery and youth groups, 1940; *Typescript* and *Manuscript*  
(Gift of Dr. M. Leo Gitelson.)

ROOSEVELT, FRANKLIN D.; Washington, D. C. Personal letter to Dr. M. Leo Gitelson, concerning the New York Board of Trade, and inviting Gitelson to the White House, 1941; *Typescript* and *Manuscript*  
(Gift of Dr. M. Leo Gitelson.)

SANDMEL, SAMUEL; Cincinnati, Ohio. Letter from Henry J. Cadbury, concerning Dr. Sandmel's speech as president of the Society of Biblical Literature, 1962; *Manuscript*  
(Received from Dr. Samuel Sandmel.)

SAPIRO, AARON. Clippings, and newspaper and magazine articles concerning Sapiro, n.d.; *Printed*; *Microfilm*  
(Gift of Mrs. David Jacobs, Los Angeles, through Rabbi Maxwell H. Dubin, Los Angeles.)

SCHIFF, JACOB H.; New York, N. Y. Letter to Cornelius Vanderbilt, accepting an invitation to witness the President's review of the Atlantic Fleet, and expressing sympathy at the loss of Vanderbilt's brother on the *S. S. Lusitania*, 1915; and a letter to Commander F. L. Sawyer, from Mortimer L. Schiff, accepting the same invitation, 1915; *Typescript* and *Manuscript*

SCHIFF, JACOB H. — Papers. Personal and business correspondence; documents and

translations of Schiff; and second draft of Cyrus Adler's manuscript entitled "Jacob Henry Schiff, 1847-1920"; *Typescript*, *Printed*, and *Manuscript*; *English*, *German*, and *Hebrew*; *Microfilm*; *Restricted*

(Received from The Library of the Jewish Theological Seminary of America, New York.)

SCHWARZ, JACOB D.; Cincinnati, Ohio. Diary of travels, 1915; photograph and post card collection, 1905-1910; sermons; personal and family records, 1883-1962; the author's typescript copy of *The Life and Letters of Montgomery Prunejuice*; copy of Schwarz's *Adventures in Synagogue Administration*; notes, reports, correspondence, and data pertaining to his activities as Director of Synagogue Activities of the Union of American Hebrew Congregations; correspondence dealing with a memorial fund for the Hebrew Union College class of 1906, 1962; correspondence, reports, and testimonials dealing with his retirement from the UAHC and his receiving an honorary degree from the HUC, 1952; and personal correspondence, 1917-1962; *Manuscript*, *Typescript*, and *Printed*; *English*, *Hebrew*, and *German*

SELIGMAN, EDWIN R. A.; New York, N. Y. Love letters from "Stella," niece of Seligman's brother; Emma Westermann; and Carrie Wise, 1879; *Manuscript*

SENIOR, JAMES KUHN; Chicago, Ill. Personal papers, including two speeches, 1922-1923; letters from Paris, France, to his wife, Rose, and his daughter, Mary, 1945; letter to F. Waisman, regarding chemistry, 1951; and unpublished school themes, 1908-1911; *Manuscript* and *Typescript*; *English* and *German*; *Microfilm*

(Gift of Dr. James K. Senior.)

SENIOR, MAX. Excerpts of correspondence between James K., Emma K., and Max Senior, including a letter from Judge Julian W. Mack, regarding Max Senior's anti-Zionist views and activities, 1918-1919; "Zionism and the Future of Palestine," by Senior, Morris Jastrow, Jr., and Rabbi Henry Berkowitz, presented to the

Paris Peace Conference, 1919; *Typescript*; *Xerox copies*  
(Gift of Dr. James K. Senior.)

SINCLAIR, UPTON. Letters from Stephen S. Wise, George Brandes, Bernard M. Baruch, and Ludwig Lewisohn, concerning literature and politics, 1914-1953; *Manuscript* and *Typescript*; *Xerox copies*; *Restricted*  
(Received from the Lilly Library, Indiana University, Bloomington.)

SMALL, IRWIN L. Biography; letters to his family during the First World War, 1918; and newspaper articles on his death in Europe and reburial in Nashville, Tenn., 1918-1920; *Printed*, *Typescript*, and *Manuscript*  
(Received from Mrs. Isadore Frank, Nashville.)

SOKOLOFF, BENJAMIN A.; Cincinnati, Ohio. Letters from Evelyn Katz Shapiro and Karl Shapiro, concerning personal matters and poetry, 1943-1953; and correspondence with Walter Kaufmann, Martin Buber, and Philip Roth, concerning Buber's writings, 1960; *Typescript* and *Manuscript*  
(Gift of Dr. Benjamin A. Sokoloff.)

SOLINS, SAMUEL; Welch, W. Va. Personal correspondence with Harry S. Truman, United States Supreme Court Justice William O. Douglas, Vice President Lyndon B. Johnson, Senator Jennings Randolph, and Senator Robert C. Byrd; and letters forwarding this correspondence to student Rabbi Frederic S. Dworkin, 1962; *Manuscript* and *Typescript*; *Photostat*  
(Received from Frederic S. Dworkin, HUC - JIR, Cincinnati.)

SPANISH-AMERICAN WAR; Jerusalem, Palestine, and Greenville, Ala. Correspondence between Markus Ehlbert, of Greenville, Ala., and the Chief Sephardic Rabbi of Jerusalem, Jacob Saul Elyachar, regarding their hopes for an American victory in the war, 1898; *Manuscript*; *English* and *Hebrew*; *Photostat*  
(Gift of Rabbi P. Irving Bloom, Mobile.)

STOLZ, JOSEPH H.; Los Angeles, Calif.

Papers, including sermons, pamphlets, and newspaper clippings, 1892-1946; *Manuscript*, *Printed*, and *Typescript*; *English*, *Hebrew*, *Yiddish*, and *German*  
(Gift of Mrs. Joseph H. Stolz, Los Angeles, through Rabbi Haim Asa, HUC - JIR, Cincinnati.)

SZOLD, HENRIETTA. Letters to Mrs. Charles T. Cohen, regarding Hadassah in Milwaukee, Wis., New York, N. Y., and Madison, Wis., 1925-1938; and telegram to Mrs. Cohen from Judith G. Epstein, informing her of Miss Szold's death, 1945; *Typescript* and *Manuscript*  
(Gift of Mrs. Charles T. Cohen, Milwaukee.)

SZOLD, HENRIETTA. Letters written by Miss Szold to members of her family and friends, containing accounts of her activities in Palestine, 1893-1941; *Manuscript*; *Microfilm*  
(Received from the Szold Family, through Dr. Isaac M. Fein.)

TAVEL, HENRY; Wilmington, Del. Letters from Rabbi Jonah B. Wise and Felix M. Warburg, to Rabbi Tavel, regarding the 1931 campaign of the American Jewish Joint Distribution Committee, with an analysis of the fate of European Jewry (includes a confidential address by Dr. Bernhard Kahn, of Germany, on the plight of European Jewry), 1931; *Typescript* and *Manuscript*  
(Gift of Rabbi Henry Tavel, Riverside, Calif.)

THEOLOGY. Correspondence of Rabbi David Max Eichhorn, Rabbi Samuel M. Silver, and Paddy Chayefsky, debating the soundness of the theological basis of Chayefsky's play, *Gideon*, 1962; *Typescript*; *Original* and *Xerox copies*  
(Gift of Rabbi Samuel M. Silver, East Norwalk, Conn., and Rabbi David Max Eichhorn, Rego Park, L. I., N. Y.)

TRUMAN, HARRY S.; Washington, D. C., New York, N. Y., and Kansas City, Mo. Correspondence with organizations and individuals, regarding Jewish displaced persons, 1945-1948; documents and corre-

spondence, concerning Jewish matters, from the papers of former President Truman, 1945-1953; letters from the Hebrew Committee of National Liberation and the Masada-Young Zionists of America; petition of 37 state governors, requesting unrestricted immigration of Jews into Palestine; anti-Zionist letters from Barnette E. Moses and Ben H. Freedman; letter from the United Palestine Appeal, against Jewish terrorism in Palestine; telegram from Dr. Stephen S. Wise, regarding the creation of an independent Jewish state; petition from the Calvary Gospel Tabernacle of New Castle, Pa., against the United Nations partition plan; President Truman's statement asking for a truce between Israel and the Arabs, 1945-1948; and miscellaneous correspondence pertaining to Jewish matters, 1945-1948; *Manuscript and Typescript; Xerox copies and Microfilm; Restricted*

(Received from the Harry S. Truman Library.)

UNION OF AMERICAN HEBREW CONGREGATIONS; Washington, D. C., Cincinnati, Ohio, Cleveland, Ohio, and New York, N. Y. Proceedings of the Executive Board and committee reports, 1907-1909, 1921; correspondence dealing with civil rights and immigration, including the correspondence of Simon Wolf and President Warren G. Harding on this subject; correspondence with the Jewish Welfare Board and the Joint Distribution Committee, discussing the chaplaincy and World War I; correspondence and reports of the Executive Board and the Councils of the Union; correspondence dealing with efforts to fight anti-Semitism, Henry Ford, Bible reading in the public schools, and anti-Semitism in immigration policies; and correspondence with the American Jewish Committee, including the organizing of the Jewish Welfare Board; *Typescript, Manuscript, and Printed*

VOORSANGER, JACOB; San Francisco, Calif. Letter from Rabbi Joseph Stolz to Rabbi Elkan C. Voorsanger, enclosing letters of Rabbi Jacob Voorsanger, 1935; two letters from Rabbi Jacob Voorsanger to Stolz, 1885-1886; program of the funeral services

for Jacob Voorsanger at Temple Emanuel, San Francisco, 1908; and letter enclosing bookplate to be used in the Jacob Voorsanger Memorial Collection by the Library of the University of California, 1920; *Manuscript and Typescript, Xerox copies*

(Received from Rabbi Alvin I. Fine, San Francisco.)

WEIL, LEOPOLD JACOB; Montgomery, Ala. Letter to his brother Josiah, as Weil leaves to fight in the Civil War, mentioning his attitude towards slaveholding and secession, and referring to Judah P. Benjamin, 1861; *Manuscript; Xerox copy*

(Received from Dr. Bertram W. Korn, Philadelphia.)

WEISS, LOUIS; Columbus, Ohio, Hamilton, Ontario, Chicago, Ill., and Bradford, Pa. Letter from Rabbi Weiss to Baron Maurice de Hirsch, Paris, France, sending him a copy of his book, *Some Burning Questions*, dedicated to the Baron, 1894; letter from the Masonic Grand Lodge of Canada, thanking Rabbi Weiss for his book on Masonry, 1905; certificate as a Master Mason, 1907; sermons, essays, and published articles of Rabbi Weiss, n.d.; and obituaries on his death, n.d.; *Manuscript, Typescript, and Printed; English, Hebrew, and German*

(Received from Rabbi Hayim Goren Perelmuter, Chicago.)

WISE, ISAAC M.; Cincinnati, Ohio. Letters in a Cincinnati newspaper from several Cincinnati Jews, condemning Wise for supporting, in *The Israelite*, the Democratic Party and the "Dred Scott Decision," 1858; *Printed; Typescript and Photostat copies*

WOLF, SIMON; Washington, D. C., and New York, N. Y. Letters to James A. Garfield, congratulating him on his nomination and election as President, and mentioning immigration, 1879-1881; and a telegram to J. S. Brown with "love and best wishes to the President," 1881; *Manuscript and Printed; Photostat*

(Gift of Abraham L. Nebel.)

WOLF, SIMON; Washington, D. C. Letter

to Benjamin F. Peixotto, in response to Peixotto's request that Wolf submit Peixotto's name for appointment as consul to Roumania, Wolf protesting that Peixotto would do more harm than good for the Roumanian Jews, 1870; *Manuscript*; *Photostat*

ZEPIN, GEORGE; Cincinnati, Ohio. Sermons, addresses, and correspondence concerning the Union of American Hebrew Congregations; material dealing with the Rabbinical Pension Plan; prayers; liturgies; eulogies; wedding sermons; biographical data; and personal correspond-

ence, 1900-1961; *Manuscript*, *Typescript*, and *Printed*

ZIELONKA, MARTIN; Mexico City, Mexico, and El Paso, Tex. Correspondence and reports of Rabbi Zielonka while in Mexico on a B'nai B'rith mission concerning immigration difficulties, 1921-1933; and report of the B'nai B'rith Committee on the Mexican Bureau, by chairman Rabbi Zielonka, concerning relief to Mexican Jews, 1930; *Printed*, *Manuscript*, and *Typescript*; *Photostat* and *Microfilm*

(Received from Robert Shosteck.)

#### AUTOBIOGRAPHIES, BIOGRAPHIES, DIARIES, AND MEMOIRS

COHEN, ISIDOR. "A Ten Year Chronological Sketch of Isidor Cohen, Leading Jewish Pioneer of Early Miami, Florida" (1895-1905), written by H. S. Marks, n.d.; *Typescript*

(Received from H. S. Marks, Hollywood, Fla.)

EZEKIEL FAMILY; Richmond, Va. Family biographical notes taken from the *Mourner's Prayerbook* of the Ezekiel family, owned by Jacob Ezekiel, 1834-1842; *Manuscript*; *Xerox copy*

(Received from the HUC - JIR Library, Cincinnati.)

FRIEDMAN, LEONARD M.; Sacramento, Calif. Autobiographical data, 1963; *Printed* and *Manuscript*

(Gift of Judge Leonard M. Friedman.)

MAY, JEAN WISE. Copy of a letter to Edna B. Manner, giving an autobiographical sketch of her life, 1962; *Typescript*

(Gift of Miss Edna B. Manner, New York.)

MINNESOTA. Letters from Dr. Robert Rosenthal to Rabbi W. Gunther Plaut, giving detailed biographical information on early Jewish physicians in Minnesota, 1951-1956; *Manuscript* and *Typescript*

(Gift of Rabbi W. Gunther Plaut, Toronto, Ontario.)

NADICH, ISAAC; New York, N. Y. Auto-

biographical speech delivered at the celebration of his 75th birthday, 1957; *Manuscript*; *Yiddish*; *Mimographed copy of the English translation*

(Gift of Rabbi Judah Nadich, New York.)

OCHS, JULIUS. *A Memoir of Julius Ochs* (autobiography), 1887; *Printed*

(Gift of Mrs. Arthur Hays Sulzberger, New York.)

PIQUA, OHIO — Anshe Emeth Temple. Biographies of pioneer members, 1962; *Typescript*; *Xerox copies*

(Received from Rabbi Haim Asa.)

ROSENBAUM, BELLA WERETINKOW. Autobiographical recollections of Mrs. Rosenbaum, and the writings of the Weretinkow and Rosenbaum families; 1900 year book of the University of Washington; and diary of Bella Weretinkow (Rosenbaum), 1896-1904; *Manuscript*, *Typescript*, and *Printed*; *Original* and *Photostat*

(Gift of Mrs. Ruth Lipston, Washington, D. C.)

SENDERS, ALBERT G.; Albany, Ore. Autobiographical data, n.d.; *Manuscript*

(Received from Mrs. Albert G. Senders, Albany.)

SENDERS, ALBERT G. Interview with Senders, by Robert E. Levinson, Albany, Ore., 1962; article on Albert G. Senders

in the *Capitol's Who's Who for Oregon, 1948-1949*; and article on Jacob G. Senders in *An Illustrated History of the State of Oregon, 1893*; *Printed and Typescript*; *Xerox copies*

(Received from Robert E. Levinson.)

SHAINES FAMILY; Portsmouth and Dover, N. H. Biography of the Shaines family, by Rabbi Milton I. Schlager; and family photograph, 1962; *Typescript and Photograph*

(Received from Rabbi Milton I. Schlager, Dover.)

SHINEDLING, MOSES. Page from his family Bible, including family biography, 1891-1931; *Manuscript*; *English and Hebrew*; *Photostat*

(Gift of Dr. Abraham I. Shinedling, Albuquerque.)

VOORSANGER, JACOB. Journal, 1890-1891; *Manuscript*; *Xerox copy*

(Received from Rabbi Alvin I. Fine.)

WARBURG, FELIX M.; New York, N. Y. Brief autobiography, 1926; and reminiscences of Warburg, by his daughter, Mrs. Carola Warburg Rothschild, 1962; *Typescript*; *Restricted*

(Gift of Edward M. M. Warburg, New York.)

WARBURG, FRIEDA SCHIFF; New York, N. Y. *Reminiscences of a Long Life, 1956*, by Mrs. Warburg, giving personal biographical information on the Schiff and Warburg families; and letter from Edward M. M. Warburg, describing Felix M. Warburg's art collection, 1962; *Printed and Typescript*; *Photostat* and *Printed*; *Restricted*

(Gift of Edward M. M. Warburg.)

WEHLE, BERTHA (MRS. ELKAN). Diary, edited by her sons, Walter W. and George W. Naumburg, 1862-1863; and letter from George and Walter Naumburg to Dr. George W. Naumburg, Jr., her grandson, enclosing diary with explanatory and biographical remarks, 1955; *Typescript*; *Photostat*

(Gift of Dr. George W. Naumburg, Jr., Scarsdale, N. Y.)

WOLF, LUCIEN; London, England. Diary of his activities during the Peace Conference of 1919; *Typescript*; *Microfilm*

(Received from the Jewish Historical Society of England, London.)

WORKUM FAMILY; Cincinnati, Ohio. Personal family scrapbook; *Printed, Manuscript, and Typescript*; *Microfilm*

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

## CIVIL WAR

CIVIL WAR. Letter from Dr. Bertram W. Korn to Judge Earl R. Hoover, with information about the Civil War, Jewish composers of war songs, and Jewish soldiers, 1962; *Typescript*

(Gift of Dr. Bertram W. Korn.)

CIVIL WAR. Biography of Frederick Wolf, and commentary on all the Jews from South Carolina, Georgia, and Tennessee who fought for the Confederate States of America, 1908; and petition to Abraham Lincoln to release from military control a church in Memphis, Tenn., 1864; *Manuscript and Typescript*; *Photostat*

(Received from Rabbi James A. Wax, Memphis.)

ROSENTHAL, SAMUEL. Research regarding his activity in the 28th Regiment of the Ohio Volunteer Infantry, 1861-1864, 1962; *Typescript*

ROSWALD, JACOB. Letter to Simon Roswald, from the Department of Archives and History, State of Alabama, stating that, though Roswald's name had not been found on the muster rolls of Confederate States Organizations from Alabama, the records did show that he supplied military caps for the Confederate Army, 1949; *Typescript*; *Photostat*

(Received from Rabbi Eugene Blachschleger, Montgomery.)

## VITAL STATISTICS

BARBADOS, WEST INDIES. Names of Jews residing on the island of Barbados, together with various statistical information regarding them, 1679-1680; *Typescript*

ELIAS FAMILY. Family record of the Elias Family, found in the Bible of Eleanor C. Elias, 1845-1962; *Typescript; Xerox copy* (Received from Rabbi Malcolm H. Stern.)

MARRIAGES. List of marriages, performed in Amsterdam, Curaçao, and St. Eustatius, of couples born in the United States, 1717-1796; *Typescript*

PICARD FAMILY; Demopolis, Ala. Family Bible containing entries of the birth and marriage of Morris D. Picard and Caroline

Joseph, and also the birth and death dates of their children, 1831-1884; *Manuscript; Photostat*

(Gift of Mrs. Jerome B. Cohen, Selma, Ala., through Dr. Nelson Glueck.)

WORLD WAR II. List of Jewish servicemen, killed in World War II, buried in the National Cemetery of the Pacific, Honolulu, Hawaii, as of June 30, 1954; honor roll used for the first memorial service at the cemetery, conducted in conjunction with Temple Emanuel, Honolulu; and explanatory letter to Dr. Jacob R. Marcus from Rabbi Samuel Sobel, Norfolk, Va., who compiled the above documents, 1962; *Typescript*

(Gift of Rabbi Samuel Sobel, Norfolk.)

## GENEALOGIES

FALK, LAWRENCE L. Genealogy, beginning in 1653; *Manuscript; Photostat* (Received from Lawrence L. Falk, Tampa.)

PRITZKER FAMILY. *The Pritzker Book*, a

family history and genealogy: 1740-1962, by Lee Pritzker, Baltimore, Md., 1962; *Printed*

(Received from Dr. Abraham D. Shaw, Baltimore.)

## THESES

COHN, WERNER. "Sources of American Jewish Liberalism: A Study of the Political Alignments of American Jews," Ph.D. dissertation, New School for Social Research, New York, 1956; *Microfilm*

DUBOFSKY, MELVYN. "New York City Labor in the Progressive Era, 1910-1918: A Study of Organized Labor in an Era of Reform," Ph.D. dissertation, University of Rochester, 1960; *Microfilm*

FIELD, ARTHUR J. "Ecological Analysis of A Mature Metropolitan Area: Providence, 1929-1958," Ph.D. dissertation, Brown University, 1960; *Microfilm* (Gift of Dr. M. Leo Gitelson.)

KAGANOFF, NATHAN M. "The Traditional Jewish Sermon in the United States from

its Beginnings to the First World War," Ph.D. dissertation, American University, Washington, D. C., 1961; *Microfilm*

LEVIN, MILTON I. "S[amuel]. N[athaniel]. Behrman: The Operation and Dilemmas of the Comic Spirit," Ph.D. dissertation, University of Michigan, 1958; *Microfilm*

SCHONBACH, MORRIS. "Native Fascism During the 1930's and 1940's: A Study of its Roots, its Growth, and its Decline," Ph.D. dissertation, University of California, 1958; *Microfilm*

VAN DEUSEN, L. MARSHALL, JR. "Joel Elias Spingarn and American Criticism," Ph.D. dissertation, University of Pennsylvania, 1953; *Microfilm*

## MISCELLANEOUS

ALTMAN, HAROLD N. (HAL); Sacramento, Calif. Commendation of the Sacramento City Council upon Altman's retirement from the Historic Landmarks Commission and his remarks to the Council, 1962; ballot of the 1962 California Democratic Primary, in which Altman successfully ran for County Committeeman; and letter from Governor Edmund G. Brown, regarding Altman's serving as a voting registrar, 1962; *Printed and Typescript*  
(Gift of Hal Altman.)

AMERICAN COUNCIL FOR JUDAISM; New York, N. Y., and Chicago, Ill. Form letters, pamphlets, bulletins, and newspaper articles of the Council, 1951-1961; *Printed and Mimeographed*  
(Gift of Mrs. Irwin S. Rhodes, Cincinnati.)

AMERICAN JEWRY, Attempts to Unite. Article in *The New York Sun*, concerning an article in the *Occident* about Rabbi Samuel M. Isaacs' attempt to convene in New York an assembly of all American Jewish congregations, 1849; *Printed; Photostat*

(Received from the American Jewish Historical Society.)

AMERICANA, EARLY. *Poor Will's Pocket Almanack*, 1795, containing a number of Hebrew notations; *Printed and Manuscript; English and Hebrew; Microfilm*

(Received from The Library, Rutgers University, New Brunswick, N. J.)

ANTI-SEMITISM; Dearborn, Mich. "The International Jew," "Jewish Activities in the United States," "Jewish Influences in American Life," and "Aspects of Jewish Power in the United States," reprints of articles from the *Dearborn Independent*, 1920-1922; *Printed*

(Gift of Mrs. Jacob Liepe, Dubuque, Iowa.)

ANTI-SEMITISM. All issues of Father Charles E. Coughlin's *Social Justice*, weekly

paper of the National Union for Social Justice, from Vol. I, No. 1, March 13, 1936, to Vol. 9, No. 15, April 13, 1942; *Printed; Microfilm; Restricted*

(Received from St. Benedict's College Library, Atchison, Kans., and St. John's College Library, Collegeville, Minn.)

ANTI-SEMITISM. *The Hidden Empire*, a booklet dealing with Jewish activity in the United States, n.d.; and articles and pamphlets written by Robert Edward Edmondson: *The Proof of the Jewish Conspiracy to Communize America and Rule the World*, 1936; *To Judas Iscariot*, 1935; *Borah Jewish Bait?*, 1935; and *Proof of Plot*, 1935; *Printed*

(Gift of Julius Bisno.)

*Asmonean, The*. Broadside, announcing publication of *The Asmonean*, and newspaper articles mentioning its beginning, 1849-1851; and the front page of the first issue; *Printed; English and Hebrew; Photostat*

(Received from the American Jewish Historical Society, New York.)

BALFOUR DECLARATION. "Message of Good Tidings," a poem by M. M. Winter, Gary, Ind., commemorating the Balfour Declaration, 1918; *Printed; English, Hebrew, and Yiddish*

CEREMONIES, JEWISH. Prayer book of L. Elsner, a mohel, with a list of those circumcised in northern New York State, 1849-1863; *Printed and Manuscript; Hebrew and German*

(Gift of Rabbi Edward Friedman, Chevy Chase, Md.)

CEREMONIES, JEWISH. Mohel book of an unknown Cincinnati mohel, ca. 1860; *Manuscript; Hebrew*

CONVERSION TO CHRISTIANITY, AND MISSIONARIES. Manuscript and published version of *History of A Heart*, written by Ellen Mordecai, converted to Episcopalianism

before 1838, 1845; *Printed and Manuscript; Microfilm*

(Received from the University of North Carolina Library, Chapel Hill.)

CONVERSION TO CHRISTIANITY, AND MISSIONARIES. *Divine Call to that Highly Favoured People the Jews, Justice and Mercy Opening Now the Way for Their Restoration*, by "The Watchman"; owned by Jacob J. Cohons, 1790; *Printed; Photostat*

(Received from the Maryland Historical Society, Baltimore.)

CONVERSION TO CHRISTIANITY, AND MISSIONARIES. *The Dying Jewess*, New York, n.d. (early 19th century); *Printed*

CONVERSION TO CHRISTIANITY, AND MISSIONARIES. *The Promised Seed, A Sermon Preached to God's Ancient Israel, the Jews*, by William Cooper, 1796; *Printed; Photostat*

COURTS AND COURT RECORDS. Minutes of the United States Supreme Court in the case of Nathan Levi vs. John Gadsby, 1805; *Manuscript; Xerox copy*

(Received from Irwin S. Rhodes, Cincinnati.)

DESEGREGATION. "Taking A Stand in Dixie," an article by Rabbi Joseph H. Gumbiner, describing his efforts in Jackson, Miss., to end segregation, 1961; *Typescript; Mimeographed copy*

(Received from Rabbi Joseph H. Gumbiner, Berkeley, Calif.)

ENGLANDER, HENRY. Speech of Louis L. Mann at the Englander memorial, Hebrew Union College, Cincinnati, Ohio, 1951; memorial to Dr. Englander by a religious school student of the temple in Providence, Rhode Island, 1953; letter to Mrs. Henry Englander, expressing tribute to Dr. Englander, from Rabbi William G. Braude, 1955; and resolution of the Board of Governors of the Hebrew Union College on Dr. Englander's 25th year of service to the HUC, 1935; *Manuscript and Typescript*

(Received from Mrs. Henry Englander.)

GERMANY. Catalogue of files and microfilms of the German Foreign Ministry Archives, 1867-1920; and Index of Microfilmed Records of the German Foreign Ministry and the Reich's Chancellery covering the Weimar Period, 1920-1933; *Typescript; German; Microfilm*

(Received from the National Archives and Records Service, Washington.)

ILIOUWIZI, HENRY. *Through Morocco to Minnesota, Sketches of Life in Three Continents*, a book by Rabbi Iliowizi, 1888; *Printed; Microfilm*

(Received from Sefton D. Temkin, Lowell, Mass.)

JAMAICA, WEST INDIES. Petitions and other material regarding Jews residing in Bermuda and Jamaica, 1698, 1735, 1761, 1769, 1772, and 1776; *Manuscript; Microfilm*  
(Received from the Public Records Office, London.)

KANSAS CITY, MO. *The Kansas City Survey of Jewish Attitudes*, by Manheim S. Shapiro, director, Jewish Communal Affairs Department, American Jewish Committee, New York, n.d.; *Printed; Restricted*

(Received from the Community Relations Bureau of the Jewish Federation and Council of Greater Kansas City, Kansas City.)

LAZARUS, EMMA. Two essays, "Russian Christianity versus Modern Judaism" and "Was [Benjamin Disraeli] the Earl of Beaconsfield a Representative Jew?," by Emma Lazarus, n.d.; *Manuscript; Photostat*

(Received from the Jewish National and University Library.)

LEVINE, SAMUEL. "A Short, Short History of Man," by Levine on his 82nd birthday, dedicated to his brother, Judge Joseph M. Levine, 1962; and letter from Judge Levine to Bernard Postal, regarding this article, 1962; *Typescript*

(Gift of Judge Joseph M. Levine, New York.)

MARKS, PHILLIP A.; Providence, R. I. Broadside to prospective customers of real

estate and advertising, 1855; *Printed*; *Photostat*

(Received from the John Carter Brown Library, Providence.)

MARQUESS, EMANUEL; Charleston, S. C. Bill of sale of a plantation to Marquess, 1705; *Manuscript*; *Photostat*

(Gift of Thomas J. Tobias, Charleston.)

MEXICO. "An Index of Jewish References in the Mexican Colonial Era, 1521-1821," compiled by Seymour B. Liebman, 1962; *Typescript*

(Gift of Seymour B. Liebman, Mexico City, Mexico.)

MILLER, SARAH RUBINOVITZ; Boston, Mass. Eulogy, by her grandson, Dr. Stanley F. Chyet, 1962; *Typescript* and *Manuscript*; *English* and *Hebrew*

MINNESOTA. List of Jewish personnel in the Minneapolis public schools, 1922; history of the Jewish community of Duluth, by Harry W. David, 1948; biography of the Cook family and the founding of the Talmud Torah in Duluth, by Etta C. (Mrs. H. Y.) Josephs, 1943; history of the Minnesota Jewish Council, 1939-1953, by Charles I. Cooper, 1953; and information on the Petit vs. Minnesota and the State vs. Weiss 1906 Sunday Closing Laws cases; *Typescript* and *Mimeographed*

MUSICIANS AND MUSIC. "Ararat," a choral tone poem about American Jewish history, music by Rabbi Joseph Topel and text by Dr. Stanley F. Chyet, dedicated to Dr. Jacob R. Marcus, 1963; *Typescript*; *Mimeographed copy*

NEUMANN, NORBERT — Collection; York, Pa. Genealogies of the Ballin, Lazarus, Schäfer, and Neumann families, 11th century to date; speech of Rabbi Nathan Roseman, accepting key at the dedication of Temple Beth Israel, New York, N. Y., 1907; and two photographs and a newspaper article about an ancient seder plate and Sabbath lamp (Judenster) in Neumann's collection; *Manuscript*, *Typescript*,

*Printed*, and *Photographs*; *English* and *German*

(Gift of Norbert Neumann.)

NEW CHRISTIANS; Brazil and Portugal. Court records of Inquisition trials of "New Christians" (Marranos) accused of being Jewish (the defendants were taken from Portugal's American colonies to Lisbon, Portugal, for trial, 1592-1739), *Baia's Denunciations*, record book of denunciations of New Christians, 1618; and register book of confessions, 1618; *Manuscript*; *Portuguese*; *Microfilm*

(Received from the Arquivo Nacional da Torre do Tombo, Lisbon.)

NEW YORK, N. Y. Broadside of the Louis Lewissan and Mark Levy Banking Company to prospective customers, 1856; *Printed*; *Photostat*

(Received from the John Carter Brown Library.)

PHILLIPS, NAPHTALI; Philadelphia, Pa. Advertisement in the *General Advertiser* for imported goods, including glass beads and oils, 1801; *Printed*; *Xerox copy*

(Received from Mr. and Mrs. Irwin S. Rhodes.)

ROTHENHEIM, WOLF. Memo, from Dr. Abraham I. Shinedling, indicating that the Dr. W. Rothenheim who was co-author of *Minhag America*, with Isaac M. Wise and Isador Kalisch, was Wolf Rothenheim, 1963; *Typescript*

(Received from Dr. Abraham I. Shinedling.)

SEASONGOOD, LEWIS; Cincinnati, Ohio. Three poems written for the golden wedding anniversary of General and Mrs. Seasingood, one by their daughter, Clara Seasingood Berolzheimer, 1911; *Printed*

(Gift of Miss Edna B. Manner.)

SIEGEL, BENJAMIN M.; Brookline, Mass. Scrapbook of his activities in the American Expeditionary Force during World War I, 1918-1919; *Printed*, *Typescript*, *Manuscript*, and *Photographs*

(Gift of Benjamin M. Siegel.)

THEATRE, YIDDISH. Programme of the Yiddish Marionette Theatre, New York, n.d.; *Printed; English and Yiddish*  
(Received from Dr. Solomon B. Freehof.)

Critical Evaluation of Dimov's *The Endless Wanderer*, by Joseph Topel, including Topel's translation of the play, 1962; *Typescript and Manuscript*

THEATRE, YIDDISH. Term paper, "A

TRINIDAD, COLO. Billheads of various business firms, 1889; *Manuscript*

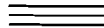
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