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Cincinnati as seen from the Ohio River in 1848, a few years before Isaac Mayer Wise arrived. The Historical and Philosophical Society of Ohio, in Cincinnati, drew our attention to this daguerreotype. The original is in the Cincinnati Public Library collection.

JUDAH TOURO. Retrospect after a Century

AN ETHICAL LETTER. Benjamin M. Roth to his son Solomon, 1854

For centuries ethical letters and ethical wills were characteristic of Jewish literature. As late as the second half of the nineteenth century, German Jewish parents wrote letters of an admonitory and edificatory nature for their sons who were about to emigrate to a foreign land. These ethical writings reflect the ideals of the parents and reveal the hopes—and the fears—that moved them as their children left home.

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DIRECTOR, AMERICAN JEWISH ARCHIVES, CINCINNATI 20, OHIO
The simple annals of the rich, like those of the poor, may be briefly told. On June 16, 1775, on the eve of the Battle of Bunker Hill, Judah Touro first saw the light of day in Newport, R. I.

The Revolutionary War that now followed disrupted the life of the Touros. The father, Isaac, the Newport cantor, was a Loyalist and fled the city and, ultimately, the country, to die a few years later in the West Indies.

The widow and children were taken in by her brother, Moses Michael Hays of Boston. Under the tutelage of his uncle, Judah Touro became a competent merchant before he sailed for the French city of New Orleans, in 1801, to make his fortune. He was successful.

Judah lived for about fifty-two years in that city. As it grew, he grew with it. He was a shopkeeper, merchant-shipper, and buyer and seller of real estate. Because he had no wife or children or close kin, Touro began to give away his wealth while he was yet alive. It was his
$10,000, together with a similar amount from Amos Lawrence, that made it possible to complete the building of the Bunker Hill Monument. The Touro Infirmary, a Jewish hospital, was opened by him shortly before his death. He gave New Orleans a Free Library, and for his fellow-Sephardic Jews in that city he established a synagogue: The Dispersed of Judah.

There are numerous stories of his private benefactions. Many of them are true. It was his generosity that made it possible for the First Congregational Church to remain in its sanctuary when poverty threatened to close its doors. And when that building burnt down, he offered the congregation another, and encouraged its members to remain there free of charge.

He died on January 18, 1854. When his will was probated that year—just a century ago—it was found that the bulk of his large estate was given to charity.

His benefactions made him the first great American Jewish philanthropist. Practically every Jewish synagogue, benevolent society, and hospital in the country was remembered in his will. Even the poor of Jerusalem were given a substantial sum; they received $10,000. Newport, Boston, and New Orleans, cities which he loved, were given legacies for general hospitals, parks, and almshouses. Catholics and Protestants shared in his estate equally with Jews.

Judah Touro is remembered today because of his broad, universal approach to philanthropy. Probably be built better than he knew. The 1840's and 1850's saw the coming in of thousands of Jewish immigrants. Jewish religious and cultural institutions were struggling to maintain themselves; they could not cope with the thousands who were pouring in. The older Jewish settlers, the natives, were too few, or too poor, or too reluctant to provide adequately for the newcomers, to provide the institutions they needed. Large benefactions were scarce; the industrialization of this country was in its infancy, and few Jews, very few, were in industry. There was no "big money." It was the large sums left by Touro to the Jewish religious and social-welfare agencies—all the way from Boston to New Orleans—that made it possible for them to establish themselves firmly. They were able to hold out until the day came when the newcomers could carry their share of the load. From the vantage point of a century, it is obvious that Touro's benefactions were most timely. It is our realization of this factor that makes the epitaph engraved on his tombstone take on added significance:

The last of his name
He inscribed it in the Book of
Philanthropy
To be remembered forever.
An Ethical Letter

Benjamin M. Roth to His Son Solomon, 1854

Translated by Albert H. Friedlander

Ethical testaments, wall placards, and letters have a literary history among Jews going well back into the Middle Ages. This genre of literature is still found today among Jews.

The following ethical letter was written by Benjamin M. Roth in Hechingen, Wurttemberg, Germany, in 1854, just a century ago. It was handed by him to his son Solomon Roth, prior to the departure of the latter for the United States.

Benjamin M. Roth, a teacher in the Jewish school of Hechingen, was a well-educated man, inclined toward advanced ideas, much to the dismay of his school board.

Solomon, the son, had departed from the parental home in 1851, a lad of fourteen, and had acquired considerable training in business in Cologne, Germany. When he landed in the United States, three years later, he was met in Philadelphia by his elder brother, Moses. The two then headed for Milwaukee; they had very little money.

Upon the death of their father, Solomon and Moses brought their mother, their two sisters, and their younger brother to Milwaukee. The latter fought as a Union soldier throughout the Civil War.

After his arrival, Solomon peddled notions to the farming community around Milwaukee for about a year. He then acted as a bookkeeper for the largest wholesale dry goods firm in Milwaukee for something like three years, and saved enough money at least to think about marriage. His boardinghouse happened to be the home of Mr. and Mrs. Simon Feist, who had emigrated to America from Oppenheim, Germany, some years before. When Solomon met them they were already well-Americanized. In the household was a very beautiful daughter, Regina, who became his wife a few years later.

After their marriage in 1862, Solomon took his young bride to the village of Monroe, Wisconsin, where he established a general store with

Albert H. Friedlander is rabbi of United Hebrew Congregation, Fort Smith, Ark. The ethical letter of Benjamin M. Roth and the data on the family have been made available through the courtesy of Albert S. Roth, a grandson of Benjamin M. Roth. A copy of the original German manuscript of the ethical letter is in the American Jewish Archives.
the little capital he had saved. The business was successful, but the young man had larger ideas; he moved with his wife and three children to the metropolis of Milwaukee, where he engaged in what is known as the packing of leaf tobacco. At that time leaf tobacco was an important item in the agricultural economy of southern Wisconsin. In the pursuit of his business, Roth traveled considerably, and on one of his trips he met the well-known Cincinnati cigar manufacturer, Samuel Lowenthal. Impressed by the personality and capacity of Roth, Lowenthal invited him to become a member of his firm. As a result of this offer, Roth liquidated his Milwaukee business and joined the firm of S. Lowenthal & Company. That was in 1879.

The family, consisting of Roth, his wife, and three children, moved to Cincinnati. Several years later, he purchased the entire interest of Mr. Lowenthal and formed the cigar manufacturing business of Roth, Bruner, & Feist. This firm grew to such proportions that in 1902 it was bought out by the American Tobacco Company of New York. Roth, then sixty-five years of age, retired. He died at Cincinnati in 1911.

My Dear Son:

It is doubtful whether we shall see each other again in life; and from afar I cannot warn you against such dangers as often threaten youth. Yet, even from the furthermost distance I shall think of you only with fatherly love and tenderness, and will at all times do everything in my power to help you. No sacrifice is too great for a father's love to bring willingly. In whatever situation you may find yourself, turn to me; and I will always show you that I am yours with an unending love, now and forever. Always have confidence in me. Before you give your confidence to a stranger—trust your father.

At this moment of our parting, since I can no longer be near you, let me give you the following precepts for life to take with you. Obey them, follow them, and you will never be unhappy. Whatever situations you may enter into, you will be able to take hold of yourself, to comfort yourself; and God, to whom I pray daily for your welfare, will let it be well with you.

1. Always seek to keep your conscience clear, i.e., never commit an action which you will have to regret afterwards. Think carefully about everything you contemplate doing before its execution, and consider its consequences, so that you will act only after due consideration. A sure test of a clear conscience is an unclouded temperament and a cheerful spirit. Since you have received both from nature, seek to preserve them.

2. Consider what you possess as a trust given you by God. Be thrifty
with it, and seek to enlarge it in an honest manner. Consider it just as much the possession of your brothers and sisters, and therefore let no sacrifice appear too great for you. Wealth should never come to diminish your honor and your clear conscience. Also, never say in the manner of the cold Englishman or American: "Help your own self!" Instead, aid rather to the full extent of your powers every poor man and anyone who needs your help. In short: be thrifty for yourself, that you may be able to aid a suffering humanity with your wealth.

3. Never leave the religion that is yours by birth, the faith of your parents and ancestors. Neither wealth, nor friendship, nor the possibility of a brilliant career in life, nor seduction, nor even the love of a girl should move you or have the power to make you change your religion. Should you be forced, partly through circumstances, partly because of the dictates of reason, to omit the ceremonial observances, you must nevertheless under no circumstances depart from the basis of religion: "The Eternal, your God, is one, unique, single being." Reason and conviction can never force you to desert Judaism, since the Jewish religion is really the only one whose basic teachings can be brought into harmony with philosophy. Therefore, desertion would be for worldly advantages, and these are never valuable enough to sacrifice the Eternal One or our conscience. I feel I must recommend this to you doubly, since you have a tendency towards frivolity which could lead you to an easier acceptance of this type of seduction.

Also, never have any contact with missionaries. You do not have enough knowledge of the Holy Scriptures. That way, you cannot engage in disputations with them; for they could easily lead you astray. Consider them therefore only as self-seeking cheats, or as ranting visionaries, as I have come to know them. And, indeed, in my conversations with them I frequently exhibited them as such in the presence of company, something I could do since I have studied Scripture from my childhood days. And yet, even then it was a difficult task.

4. Do not become acquainted—not to mention closer relationships—with women. Be polite and well-mannered towards them; for the rest, as far as it is possible, keep your distance. Consider them like a sharp, pointed toy, with which one can play only occasionally—and then with the greatest of care. Seek to keep your heart free; guard it; and be not seduced by the tempting, destructive speech and actions of your contemporaries. This last demands your closest attention.

Have no relations with a prostitute. Her breath is poison, her word the bite of a snake; and they are all alike. However, let me add here, in praise of Jewish womanhood, that with a few exceptions they have preserved much purer morals than the girls of other races; and they have contained themselves from selling their charms for money.
I recommend the above to you in particular as injunctions to be followed. With your fine appearance and cheerful temperament you will be exposed to many temptations and opportunities in regard to women. And I do not want to say much on this point, leaving it rather to your wisdom and unspoiled instincts. My deepest prayer is that you may guard the latter; and, if it is your firm intention to remain pure, the good Lord will aid you in this task.

5. Do not trust a stranger; and, certainly, do not confide in him, particularly if he flatters you. In general, be reserved and discreet towards all. For many a wolf wears lamb's garments, and a true, honest friend can be recognized only after years of close acquaintance, and after he has passed many tests. But then, value him as a jewel—and a rare jewel, at that. If someone confides a secret to you, guard it; but do not make him your confidant in return. Again, this is a point which I must emphasize to you, since you are a trusting soul. But you yourself have already had experiences of this nature in your travels. Young as you are, you yourself know that men do not always mean what they say.

6. Never exhibit money or articles of value in front of a stranger, in an inn, or in any public place where strangers may be found. Even when you are with your acquaintances, do not act boastfully in regard to your possessions. On the contrary, rather claim to be poorer than you actually are. For there is no greater lure to crime than the god Mammon; and needless bragging has brought misfortune to many a man.

7. Throughout life, whether you are in good or evil circumstances, keep your parents and your home in your mind. Guard firmly your resolution to return to them, even if only after many years (unless they are able to come to visit you). No matter when, no matter what the circumstances surrounding you, they long for you; and they will receive you with open arms.

8. Do not try to see everything because of an overwhelming curiosity. Avoid any locations or places that threaten danger. Do not place yourself in danger through willfulness, carelessness, or excessively brave or needless action. However, be brave and determined where danger cannot be avoided, and, at the critical stage, keep your presence of mind. For presence of mind has often turned away the gravest dangers, and has saved others when the danger seemed overwhelming.

9. Avoid the company of drunkards and merrymakers. Should you, by accident or because of unavoidable circumstances, find yourself in their presence, leave the room and the location they occupy. Suffer an insult rather than get into an argument with them, for such people cannot
really insult a man of honor. As a general rule, let yourself be insulted rather than insult others. Be particular to avoid all quarrel and argument. Meet everyone in a polite and friendly fashion. If you believe that someone has slighted you, lock your sensitivity and your anger into your heart; and forgive the offender.

10. Avoid gambling; and seek to occupy your time with useful things. Any occupation is better and more honorable than gambling; for before one becomes aware of it, one may become an inveterate gambler. Gambling is the most destructive of vices. Much as I must criticize the excessive reading of novels, which damages one's sensibilities and the heart, and makes one weak and woman-like, if time must be killed which could be used for so many pleasant and useful occupations, such reading is preferable to gambling.

11. Be frugal and economy-minded. Save each heller as you would a gulden; for he who needlessly spends a kreutzer will never save a gulden. Seek to acquire wealth in an honest manner; and preserve it through economy. But let not this economy turn to miserliness. Be very saving in regard to your own needs, and limit your needs to the utmost. Avoid unnecessary luxuries, unless it be a matter of doing good. If you save without being miserly, no one will be able to entice you into acts of dishonor or crime.

12. Be meek and patient, and seek to acquire the character and patience of your mother. Through many years of continual suffering and pain she showed herself, in this manner, to be a true angel of patience. Be, as she was, forgiving when injustice or misfortune seeks you out; and strive in this to emulate your all-forgiving God.

13. Sunlight and moonshine are powerful lamps. But the light of your reason must eclipse them; i.e., do nothing in haste, nothing without due thought.

14. Passions are the mightiest of all tyrants. Give them one finger, and they will at once take all of your body and soul. Seek, therefore, to keep free of them; and give them no opportunity to rule you.

15. Those who hate and envy us can bring much evil upon us; but the greatest evil can be brought upon us through our own soul when it walks the paths of foolishness and error. Therefore, seek to avoid them in every way of life; strive to set yourself against their power.

16. Great tribulations bring us into bad habits; and once we become accustomed to a habit, it becomes second nature to us. Therefore, do not learn any vices; and let no habit become a passion to you.

17. The lying tongue of viciousness can do us great damage; but our
own tongue can be still worse. Therefore guard your mouth and tongue. Consider each word before it crosses your lips, for he who guards his mouth and lips is exposed to no danger. Particularly guard yourself against saying what you think during revolutionary times—no matter to which faction you belong. Do not enter into political discussions, and always remain in the background on such occasions. Live a private rather than a public life.

18. Do not count too much on the favor of a personage, whether he be highly placed or of low rank. But least of all rely on the favor of a great man. Their promises are an empty sound, their words a gust of wind. They prefer you as long as they need you; once the need is gone, they do not know you any more.

19. Give in to necessity, and patiently bear what fate has in store for you. That which is done cannot be changed; and what has been decided on high cannot be nullified or avoided.

20. Despise and avoid the man of invectives, the calumniator, and the hypocrite. They would entice you and then use your words against you; and avoid a fool the way you would avoid a mad dog.

21. Long have I pondered, searched, and examined as to what constitutes man's true happiness. I have found only one bliss for him: virtue and fear of God. Hold fast to both of them, if you desire to attain happiness.

And thus I transmit to you, my beloved son, these rules for life. Seek to follow them. I particularly recommend to you that you seek to emulate your brother Moses and that you obey him; partly because he is your older brother, partly because he has an excellent, steadfast, and firm character. I do not censure you for the fact that big-city life and your growing up among strangers have in some ways been detrimental to you. This is the reason why you have almost discarded by now that steadfastness of spirit which you took with you from your parents' home. It remained longer in Moses, who stayed at home till he was seventeen, and whose character could therefore develop further. Really, you could not give me more pleasure than by living together peacefully and in brotherly harmony; as you could also give me no greater pain and sorrow than by not doing this. I do not doubt that both of you will follow my wishes, and in that way you will also fulfill the words of our sages [Hebrew]: "How good and how pleasant it is for brethren to live together in unity."

I assure you that my whole happiness exists in the happiness of my children. Believe me, no sacrifice would be too great for me to bring willingly if I could make you happy. It was a great inward struggle for
me (and I had to conceal my feelings from you as from mother) to send you away from me while you were yet so young. But it was your firm desire—and I did not want to take it from you. For all eternity my feelings towards you will be those of the deepest love.

And with this I give you, now, my blessing; may it follow you on all your paths with the words [Hebrew]:

The angel who hath redeemed me from all evil bless thee; and let my name be named in thee, and the name of my fathers, Abraham and Isaac; and mayest thou grow into a multitude in the midst of the earth.

The Lord bless thee, and keep thee.
The Lord make His face to shine upon thee, and be gracious unto thee.
The Lord lift up His countenance upon thee, and give thee peace.

God make thee as Ephraim and Manasseh, like Moses in his humility, like Solomon in his wisdom, like Samson in his strength, like Absalom in his beauty, like Hezekiah in his righteousness, and like David in his reverence.

Hechingen, June, 1854

B. M. Roth

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Levi Cohen was a young Charlestonian who left for London in 1815 to live with a half brother. Before he left home, his older half sister, Judith, wrote these rules for his guidance. *This ethical letter is taken from a copy in the Charles J. Cohen Collection, in the American Jewish Archives.*

**RULES**

**FOR LEVI COHEN’S PERUSAL**

**WHEN HE HAS LEISURE**

Fear God and keep His commandments and He will ever protect and guard you from evil. Honor your superiors and they will love you. Be particular in keeping the Law you were brought up to. Keep truth in all your doings and you will never be brought to shame. Let your actions be such that you will always deserve praise without pride. Keep no vicious company. If you can not keep company with your superiors or equals, keep none at all. And be sure when, please God, you arrive at Liverpool to inquire for one of your own persuasion, and go to them, or him; tell without falsehood your story. Ask the Captain’s permission as soon as you arrive to let you go ashore, and be careful of your clothes, and do not be too communicative to inquisitive people.

The first house you get to, be sure to write to your brother [in London] and wait for an answer to know how you are to come to him. Be grateful to your benefactors, and treat them with that respect that is due to their reverence. Do not forget the aged parent you have left behind, but keep in your memory the many troubles he has undergone for you, the anxiety he will be in until he hears of your arrival.

Do not forget to write to us by the first opportunity; make yourself as agreeable to your shipmates as you can be, and do anything in your power to oblige them.

Let virtue be your guide, and remember these are the sentiments of your affectionate sister.

*April 20th, 1815*  
Judith Cohen
After One Hundred Years

Isaac Mayer Wise in the West

A hundred years ago Rabbi Isaac Mayer Wise settled in Cincinnati, in the Ohio Valley. This Bohemian immigrant who had been but eight years in the land left his post in Albany to seek a larger opportunity in the trans-Allegheny region.

The Cincinnati to which he came was an important city. It was still the Queen City of the West, a great center of commerce, industry, and culture. The Jewish community was one of the largest in the country, eager for expansion and leadership.

Wise brought with him an unflagging energy, a restless, driving ambition, a capacity to fight doggedly for the things he wanted, a determination to further liberalism both in the smaller Jewish world and in the larger Gentile community about him.

Above all, he was a builder of institutions. Wise was not the creator of the American Jewish Reform Movement; he was its organizer. After struggling for almost a generation, he finally succeeded in bringing many of the congregations of the country together in a Union of American Hebrew Congregations. Two years later he created the Hebrew Union College, the oldest Jewish theological seminary in the Western Hemisphere; and before he died he had united all the liberals among his Jewish fellow-clergymen in the Central Conference of American Rabbis. The Conference is today the largest association of rabbis in the world.

Through The Israelite, a weekly newspaper, which he founded in 1854, he reached into thousands of homes between the Alleghenies and the Rockies. Through Die Deborah, a sister publication, established in 1855, he touched the lives of those immigrants who still cherished their German mother tongue.

He traveled everywhere, preaching and spreading his gospel of moderate Reform. Through his hard-hitting editorials in The Israelite, he encouraged his fellow-Jews to fight, in the Jeffersonian tradition, for the separation of Church and State. He was relentless in his attacks on bigotry—and his courage gave courage and dignity and self-respect to a whole generation of Jews who not only loved him but followed him.

Wise was the most influential Jew in the Mississippi Valley in the middle-nineteenth century. Today, a century later, his influence persists through the institutions he created and the spirit he breathed into them.
YOUNG RABBI ISAAC M. WISE

Shortly After He Came to Cincinnati
THE AUTHORITY OF THE TRUSTEES
of the Ashkenazic Hoogduitsche Congregation
IN PARAMARIBO, SURINAM

It is not known with certainty when the Jews first settled in Surinam. The oldest minutes in the archives of the Netherlands Portuguese Jewish Congregation in Surinam indicate that as early as 1639 Jews were already settled in that territory.¹

Mr. R. Bylsma, director of the Royal Archives of the Netherlands, is of the opinion that the establishment of the Portuguese Jewish Community in Surinam occurred in 5422 (1661/1662).²

Gradually, Ashkenazic Jews moved into Surinam; in 1690 they did not exceed more than forty or fifty individuals.³

Their community kept increasing, and on account of differences which arose between the Sephardim and the Ashkenazim, the two groups separated by order of the directors of the Geoyctroyeerde Societeit, on January 6, 1734.

By agreement entered into on January 5, 1735, in the presence of Governor General Jacob Alexander de Cheusses and delegates of both Jewish congregations, the synagogue belonging to the Portuguese Congregation at the Keizerstraat, Neveh Shalom, was transferred to the Ashkenazic Netherlands Jewish Congregation.

The young Ashkenazic congregation, in its early days, held divine service according to the Portuguese ritual, and in the beginning only Portuguese cantors were appointed.

The newly established congregation had elected a council or board of trustees before the deed of separation was issued.

From the very beginning the parnasim (“wardens”) of the congregation had great power, and were authorized to punish violations of religious laws. They were empowered to submit to the governor the names of those members who were guilty of bad behavior and had

³David J. C. Nassy and others, Essai historique sur la Colonie de Surinam avec l’histoire de la Nation Juive Portugaise, 2 Vols., Paramaribo, 1788.
thus disgraced the nation (Jewish congregation). Such malefactors could then be expelled from the colony.

It was common practice for the members to criticize those set in authority over them; it is understandable that the parnasim, on their part, took all precautions to maintain their power.

One of the first decisions made in 1734 by the mahamad ("board") was that any revolt against the parnas or gabay ("treasurer") would be vigorously punished.

On that very same day a decision was arrived at that sounds strange for a congregation which was governed by strict orthodox traditions. The board forbade synagogue members to go out on the streets with music on Simhat Torah and Shabbat Bereshit, occasions of great joy. This restriction by the board was motivated probably by the desire not to draw too much attention to the Jews.

On different occasions, the regulations touching on the authority of the council were re-enacted. In 1779 all gossip about the trustees in inns and bars was prohibited under penalty of a fine of fifty florins. The following year it was again announced that gossiping about the council would be vigorously punished.

Also, in other ways, it was demanded that members respect the authority of the council. In 1786 everyone called up for the reading of the Torah was obliged to say a mishberach ("blessing") in honor of the parnas.

That it was not easy for the trustees to govern the congregation in those days is indicated by the following statutes:

1. In September, 1785, the members were warned not to fight on the Day of Atonement, and the beadle was ordered to keep his house closed on that day. Apparently the congregants loafed there.

2. A regulation of March, 1799, prohibited the turmoil on Purim caused by the congregants' making all kinds of noise when the name of the arch-villain Haman was mentioned during the reading of the Book of Esther. Anyone creating a disturbance in the synagogue at that time was subject to a fine of 200 florins.

3. In 1809 a prohibition was published with regard to smoking in the yard of the synagogue on holidays.

4. In 1828 it was announced that those who left the synagogue before the service was over would be punished. Similar enactments, of course, are found in the minute books of European congregations.

The following cases, in which the council punished members, are of interest: In 1798 the board was informed that Izak Ephraim Polak had violated a holiday when provoked by a certain Goedman. The latter had marked Polak's pipe with a "P." The case was investigated, and Polak was sentenced to implore God for forgiveness for his sin. The penance was to be made on a Monday between the afternoon and
the evening services. In addition, he was to pay thirty-nine half-florins into the congregational treasury. Goedman, who had started the trouble, was mulcted a similar amount. On December 12, 1803, two members, Izak Abraham de Vries and Ephraim Abrahams, were sentenced to do penance, because on arriving from North America they went ashore on the Sabbath.

There are frequent references in the records to persons who violated religious laws and were readmitted to the congregation only after they had made proper penance. They had to fast for four consecutive Mondays and Thursdays, sit in the synagogue on the mourners' bench, and then, in the presence of the council, invoke God's forgiveness.

Severe punishment was meted out to the youngster Jacob Alexander Eliazer, who, on May 2, 1810, left the synagogue during the reading of the Amidah (the solemn standing prayer) at a time when his presence was necessary to constitute a quorum for prayer (minyan). Consequently the services could not continue. The council decided that in the period between the afternoon and the evening prayer, he was to stand on the tebah ("the reading platform") and implore God's pardon. Then, by permission of the father, the boy was to be flogged by the beadle.

The council carefully supervised the observance of the dietary laws. In 1805 it was announced that bread baked in the garrison was prohibited. Unleavened bread for Passover was imported from Holland.

The power of the council was terminated and its authority to levy fines and inflict other punishments was revoked by a royal decree of April 2, 1825.

Paramaribo, Surinam

Elhanan Winchester on American Liberties, 1792

Elhanan Winchester, who became a leader of the Universalist Church, was born in Brookline, Massachusetts, in 1751. At the age of eighteen he joined the open-communion Baptists. An outstanding speaker, Winchester was an effective leader of the Rehoboth revival of 1771, after which he became a closed-communion Baptist and a strict Calvinist. Leaving his Massachusetts pastorate, the young minister went to South Carolina and then to Philadelphia, in 1780.

Once more Winchester changed his religious opinions and reverted to a more liberal position. Embracing the doctrines of John Murray, the English Universalist, Winchester left America to preach the doctrines of Universalism in England, where the movement had first arisen. He arrived there in 1787 and rapidly gained fame as a preacher. While
abroad, he added to his list of friends, which already included the noted American scientist, Benjamin Rush, the name of John Wesley, who, with his brother Charles, was a leader of the revival in the Anglican Church from which Methodism sprang.

After his sudden return to the United States in 1794, a return motivated by family considerations, Winchester, now one of Universalism's ablest leaders, and the first of the denomination to make use of biblical exegesis, challenged Thomas Paine's *Age of Reason* and sought to refute the currents of naturalism which had entered the country as a by-product of the French Revolution. Although he was an active and important leader of early Universalism, the denomination's creed was named not after him, but after Winchester, New Hampshire, where it was adopted.

The following extract is taken from Winchester's *Oration on the Discovery of America* (London, 1792), pp. 27-28.

The discovery of America has been, and will continue to be, of vast importance to mankind.

But above all, I consider the discovery of America as of the greatest importance to mankind, as it has pleased God to distinguish it from all other countries, in causing it to be the first place upon the globe where equal, civil, and religious liberty has been established.

If my styling America, in the beginning of this discourse, the very birth place of civil and religious liberty, should be looked upon as too bold a figure of speech, yet I trust none will refuse to allow it to be the very first country where true equal, civil, and religious liberty has been established.

The United States of America have the happiness of teaching the world the following, grand, and important lessons:

1. That it is possible for a large and extensive country to be ruled by a republican form of government, without monarchy or aristocracy.

2. That religious worship may be well supported without any legal establishment; and that, to allow all to think freely for themselves in matters of religion, and worship God according to the dictates of their own consciences, is the best policy.

3. That to place all denominations upon an exact equal footing, is the ready way to destroy all animosity and strife, all bigotry, persecution, and intolerance, and tends effectually to promote peace, harmony, and good will, in the community.

4. That Church and State may both fulfill and flourish without being allied together; Christ's kingdom is not of this world; and if all the kingdoms and governments of the earth were overturned, the Church would still remain, for it can never be destroyed. And it is certain that political government may exist without any support from the Church. The idea that Church and State must be married together, in order to
exist, and that, if one falls, the other must come down, is false and absurd to the last degree.

5. That changing the punishment of death for hard labour and confinement, tends to prevent crimes, far more than the penal code of laws, which inflicts death as the punishment of almost every offence.

6. That the more mild and equitable government is, the more happy and contented the people will be, and that such a government, far from being weaker and more inefficacious than arbitrary governments, is really far stronger, and is not in too much danger of being overturned.

7. America has also shown the world, that to admit the Jews to all the privileges of natural born subjects, is far from being a dangerous experiment, as has been generally supposed. I cannot see that allowing them such privileges destroys one prophecy, or will in the least hinder their return to their own land, when the time shall come. And I am far from being afraid that God will be angry with the United States for giving to Jews, in common with other nations, the equal blessings of protection, liberty, property, etc. I find threatenings in Scripture against those nations that have afflicted the Jews, but none against those who afford them rest and peace. And, I am happy in being able to say that the government of the United States has never been guilty of oppressing that despised nation, but on the contrary, invites all (who choose to reside in that country) to a full and equal participation of all the blessings and privileges which they themselves enjoy.

Leo Merzbacher

Leo Merzbacher is best remembered for his part in the early history of B’nai B’rith, and as the author of that order’s first burial rite. As the first ordained rabbi to follow his calling in America¹, however, he has been sadly neglected. This has been due mainly to a lack of source material. Even the little we may know about him today comes, as we shall see, from secondary and often conflicting sources.

In recent years the late Dr. Hyman G. Enelow, of Temple Emanu-El, New York, carried on a wide correspondence in an attempt to trace the life and background of a fellow-bachelor-rabbi who had been the first man to occupy the Temple Emanu-El pulpit. Most of Dr. Enelow’s findings are incorporated in this paper together with other known and as yet unknown material on Merzbacher.

*I wish to thank Dr. Julius Mark, of Temple Emanu-El, New York, for making the Enelow File on Merzbacher available to me, as well as the Temple’s early minute books.
Leo Merzbacher was born on March 16, 1809, in Fürth, Bavaria, where his father, Salman, operated a small grocery store. His mother, Rachel, died when he was two, and his father then married his wife's younger sister, Dina. Salman Merzbacher raised seven children, all of whom preceded him to the grave, the victims of tuberculosis. It seems that of his sons only Leo exhibited some inclination toward learning. From the beginning the boy showed promise as a talmudist at the local Yeshivah. His father, therefore, decided to send him to study with the Hatam Sofer (Moses Schreiber) in Pressburg, "from where he returned with his morenu (rabbinical degree)."

At that time the Bavarian laws required that all rabbis seeking a pulpit within the state submit to an official examination, prerequisite to which was attendance at a university. Consequently, on April 13, 1830, Merzbacher registered at the University of Erlangen as a student in philosophy and theology. However, his registration was held up pending his matriculation, within one and a half years, from a high school. After having studied at Erlangen (and possibly at Munich), Merzbacher successfully took the required examination. However, his attempts to find a position in his native land proved fruitless.

The probable date for Merzbacher's arrival in New York may be put at 1841. His first documented official act in New York City took place during the opening ceremonies of Temple Rodeph Sholom, in 1842, where he delivered the dedication sermon. He probably served Rodeph Sholom and Anshe Chesed simultaneously and in a full-time capacity, as did Rabbi Max Lilienthal following him. In 1844 Merzbacher was dismissed from his position because of his Reform tendencies, being specifically charged with advocating "the uncovering of the hair by women." His dismissal seems to have been the cue for several like-minded men to disassociate themselves from the old German congregations in order to form the Cultus Verein ("religious association") which almost immediately developed into Temple Emanu-El with Merzbacher as its spiritual leader.

The first entries in the minute books of Temple Emanu-El, on April 27, 1845, are marked by two curious items. The first time Merzbacher's name appears in the record, the secretary began writing "Rabbiner Dr." However, after having written the letters "R a b" the secretary inked out his mistake, substituting in its stead "Geistlicher (the Reverend) Dr. Merzbach." The Merzbach instead of Merzbacher seems purely a misspelling of the name. Interestingly enough, his father's name, according to the German records, was Salman Merzbach.

The minute books of Temple Emanu-El also reveal that Merzbacher's consumptive illness made it progressively more difficult for him to attend to his rabbinic duties. His prayer book, Seder Tefillah, which was ordered by the directors as early as 1849, took six years to
complete under repeated official pressure. Merzbacher's preaching became so irregular that on February 10, 1852, the directors felt themselves constrained to take cognizance of his deteriorating health and to declare the Emanu-El pulpit vacant. To this action Merzbacher replied with a sharp letter which moved the directors to defend their position, stating that their act was not directed against Merzbacher's person. Furthermore, they felt themselves obliged to state that they did not "wish to receive further protests, admonitions and rebukes, and would feel themselves necessitated to leave them unanswered."12

Only one of Merzbacher's letters to the directors of Temple Emanu-El found its way into the minute books. It is perhaps worth including as an illustration of his somewhat caustic attitude toward the board.

Honorable Directors:
The undersigned lately received from Madame Theresa Wise, in behalf of the ladies of the congregation, a new clerical robe as a token of esteem and encouragement, a similar one having been presented to Reader Rubin, too. But as the same differs considerably from those at present used, in material as well as in style, he considers it necessary to inform the Directors, and through that body consult the Cultus Committee for the privilege of its use.

As noble and as well meaning as this action on the part of the ladies may be, and as satisfactory as it may be with every individual member of the congregation, nevertheless, the undersigned could not forgo the regulation to inform your body, and obtain the consent of the committee whose approval is necessary for any change purporting to its charge.

Merzbacher's relations with the directors could not have improved when, on January 7, 1855, he was instructed to prepare his sermons in manuscript and to have them lying on the pulpit during his delivery.

Four months later, on April 8, 1855, a second resolution was passed "to advertise for an assistant minister able to speak English and German and otherwise capable of filling the position." Merzbacher objected strongly to this resolution, too, and seems once more to have been able to delay action by the directors. In any case, no assistant or replacement had as yet been found when, on Shemini Azeret, 1856, while walking home from Temple, Merzbacher collapsed and died.

A question that arises with regard to several of the early rabbis in America concerns their academic background. Whether Merzbacher was in possession of an academic doctorate degree is open to doubt. Lilienthal notes that he did complete his studies at Erlangen.13 An article, published in the Menorah Monthly in 1887, recalls that on his arrival in New York, Merzbacher was in possession "of credentials of established rabbinical authority and of a full collegiate education."14
However, Dr. Enelow’s inquiries from the universities at Erlangen and Munich uncovered no record of a higher degree.15

Contrary to former opinion, it is hardly to be doubted any more that Merzbacher did have proper rabbinic ordination. His title morenu, to which Lilienthal attests in his necrology, indicates that much. Also, as H. B. Grinstein has pointed out in The Rise of the Jewish Community of New York, 1654-1860, we must assume ordination for Merzbacher “since he was asked by Anshe Chesed to pasken sheilot [resolve ritual problems] (1844). If the Anshe Chesed people had not seen his ordination certificate, he would not have been requested to engage in such rabbinical work, since Lilienthal was required in 1845 to produce proof of his ordination upon election to the rabbinate of the German Synagogues in New York.”16

The mystery which surrounds Merzbacher is heightened even more by the fact that among the early rabbis his is the only likeness which has not been handed down to us in the form of a picture. Fortunately, Lilienthal, in his necrology, goes into some descriptive detail: “Dr. Merzbacher was a man of medium height and of average build. His hair, which showed no sign of grey, was always well groomed; his high majestic forehead bespoke a serious, calm thinker; two dark eyes peered intently from behind gold rimmed spectacles upon everyone he addressed; his thin cheeks, which were either a deathly pale or a sickly pink, revealed the germ of disease which he carried within himself; his straight lips, which tended to appear hard, nevertheless liked to smile; his walk and appearance were uniformly calm, partly due to his illness, and partly due to the trials which he had survived.”17

Utica, N. Y.

Berenhard N. Cohn

NOTES

2Dr. Isaac Nordheimer preceded Merzbacher to America, but did not actively engage in the rabbinate. Max Lilienthal, “Necrology of Leo Merzbacher,” Die Deborah, II (1896), p. 81.
3Ibid.
4The Enelow File on Merzbacher, in the library of Temple Emanu-El, New York.
5Max Lilienthal, op. cit., p. 81.
6Ibid., op. cit., p. 81, puts the date of Merzbacher’s arrival at 1840. In an editorial published in The Israelite on July 24, 1865, I. M. Wise places his arrival in 1844.
7The Enelow File on Merzbacher.
9Ibid., p. 347.
10The Enelow File on Merzbacher.
11Ibid.
12See the entry in the Temple Emanu-El minute book, dated March 6, 1852.
13Max Lilienthal, op. cit., p. 81.
15See the Enelow File on Merzbacher.
16The Enelow File on Merzbacher.
18Max Lilienthal, op. cit., p. 81.
One of the greatest private, non-sectarian hospitals in the world, the Mount Sinai Hospital of New York, deserves a historical review which pays adequate tribute to its achievements. Equally entitled to an exposition of the factors which produced this eminence are the members of the medical profession and the public at large, both of whom have been benefited by the hospital’s existence. With these goals in mind Joseph Hirsh and Beka Doherty have presented an analysis of the first hundred years of the Mount Sinai Hospital.

It is unfortunate that the authors started with the negative attitude, as outlined in their apologia, of defining a hospital in terms of what it is not. Then, although stating that “a hospital’s history, like all history, is like a stream in motion,” they say: “Mount Sinai, as the twentieth century opened, was a straw in the many currents and cross-currents of a new era.” This is wrong, because Mount Sinai actually produced many of the currents of the new era. In their negative approach the authors were forced to give background history, much of it completely irrelevant, such as the corruption in the New York City government, the opposition to the draft during the Civil War, and the role of immigrants in the Union Army. They then had to content themselves with biographies and statistical data about the hospital.

Yet, a careful reading of this volume reveals the factors which made the Mount Sinai Hospital great. For one thing, the hospital was built and maintained with ample funds. In 1852, with beef selling at eighteen cents a pound, the founders raised $7,325 at an expensive dinner, and another $1,034 at a charity ball, in addition to about $30,000 in donations. With this money “The Jews’ Hospital in New York” provided forty-five beds, and in its first year had 216 admissions at an expense of $5,500. In 1911 the hospital had no difficulty in selling $400,000 in bonds for its expansion program.

The Board of Trustees was not only astute financially, but also liberal, progressive, and heterodox. In 1855, when religious tradition forbade autopsies, the Board, by a majority of only one, voted to permit and encourage post-mortem examinations. Mount Sinai Hospital thus stepped immediately to the forefront of scientific institutions, and by a margin of one vote laid the foundations of its research reputation that endured for a century.
A third factor in the hospital's greatness appears in a single line among the biographies. From the outset, the staff welcomed refugees from Europe as a humanitarian gesture. Many of these doctors had magnificent training but came to the United States to avoid persecution or discrimination. To the Mount Sinai Hospital they brought varied medical philosophies and disciplines which could supplement one another and fuse for mutual stimulation and productivity. Rather naturally, the fledgeling hospital attracted many of the best American doctors by its cosmopolitan medical atmosphere, its forward-looking policies, and its adequate funds and facilities for research.

However, it is not the presence of a number of great men on the rolls of its staff that makes a hospital great. It is the juxtaposition of great men in time and conjoined effort in a favorable atmosphere. It is small wonder that Mount Sinai very early became famous when good fortune put Emil Noeggerath, Paul F. Mundené, and Abraham Jacobi, for example, in the same institution under an encouraging and able superintendence, and a trusteeship which considered the aims of the hospital to be "Research, Education, and Social Responsibility."

The tradition was carried on by the younger doctors, later themselves to become great, who sought appointment on a staff whose president declared: "A hospital is a school for doctors who learn and profit in the interest of mankind from collected and collective experience."

The hospital became non-sectarian in 1864, not, as the authors pretend, because non-Jews happened to be treated during the draft riots, but more likely in order to be able to make "claims on the charitable fund of the city and state," as the 1867 Board of Directors Report intimates. In 1866 the name of the hospital was changed from "The Jews' Hospital in New York" to "The Mount Sinai Hospital," and a few years later its physical expansion began with a $365,000 plant. In 1904 the present hospital was constructed at a cost of over $2,000,000, and Dr. S. S. Goldwater began his remarkable career as a hospital administrator. With the added presence of George Blumenthal, the guiding spirit of the Board of Trustees, to carry on the original cooperative and progressive tradition, the medical staff could not help but achieve fame.

The centennial history lists and explains the many remarkable achievements of individuals on the medical staff, of the administration, of the school of nursing, and of the many ancillary units of the hospital. The authors have compromised between a completely chronological history and an analysis of the development of each department and division. They have presented what amounts to a history of hospital administration and of modern medicine, although it is not always clear how much of it pertains to the Mount Sinai Hospital. A good deal of it could well have been omitted, together with such imperti-
nent political observations as that the Spanish-American War was a testing ground for two different kinds of totalitarianism. A debating hall for political or social doctrines is one of "the things a hospital is not." Certainly, the Mount Sinai Hospital has achieved its position of pre-eminence by avoiding this type of diversion in favor of devoting its resources and fine organization and talented staff to its well-established ideals of the science of health.

Cincinnati

ARTHUR G. KING, M.D.

AMERICAN JEWISH YEAR BOOK. Vol. 53, 1952; Vol. 54, 1953. New York: The American Jewish Committee; and Philadelphia: The Jewish Publication Society of America. 1952. xii, 608 pp. $4.00; 1953. x, 627 pp. $5.00

In this age of specialization, reference books and guidebooks have attained incalculable significance in the fashioning of public opinion. Busy publicists, ministers, and leaders in political and social life lean heavily upon summaries and surveys and on compilations of facts and figures which are neatly tabulated and indexed for ready reference. It is, therefore, in the interest of every segment and grouping in American life to make available to the public at large the essential data which characterize its physiognomy, its specialized aims and purposes, and its unique ideological and institutional coloration. For the Jews, a comprehensive, well-balanced and rigidly impartial year book which inspires confidence is especially imperative, not only because of the high visibility of the group, but even more so to enable Jews themselves to identify and appraise the numerous and diverse currents and eddies which contribute to and obscure the mainstream of Jewish life.

The standard reference book for American Jews is the American Jewish Year Book, published annually since the turn of the century. The current volumes, following, in the main, the pattern evolved in the past, devote the bulk of their space to a review of developments affecting world Jewry during the preceding year. This is supplemented by occasional "Special Articles": in the 1952 Year Book, a seventy-four-page study of "The Jewish Labor Movement in the United States" and a brief tribute to the late Abraham Cahan, editor of the Jewish Daily Forward. The 1953 Year Book contains no "Special Article" as such, but an appreciation by S. Niger of Y. L. Peretz, the one-hundredth anniversary of whose birth was celebrated in the preceding year, is tucked away as a supplement to the section on "Necrology." About sixty pages of each volume are devoted to "Directories, Lists, Necrology," which include lists of national Jewish organizations, Jewish federations, welfare funds and community councils, and Jewish periodi-
The same section contains a selected "Necrology" of presumably eminent Jews and an "American Jewish Bibliography," consisting of "books of Jewish interest" published in English only during the preceding year. Both in the necrology and in the bibliography, the basis of selection is unexplained, and, while the preceding lists include Canada as well as the United States, the births of books and the deaths of notables are confined to the borders of the United States.

The heart of the year book, the "Review of the Year," merits a second glance. The "Foreign Scene" presents summary reports, arranged by regions and outlined by countries, written where possible by residents of the areas described. These range from mere notices to meaty and balanced reviews, like that of Canada.

Developments in the United States naturally receive most attention, but here one is struck by the apportionment of space, which obviously denotes emphasis. "Civil and Political" questions, such as civil liberties, discrimination, religion and public education, housing, immigration and naturalization, anti-Jewish agitation, and intergroup activities, command fully half of the space allotted to the United States in the 1952 volume; and in that of 1953, these subjects together with certain demographic data likewise consume half the space. The point I am making is this: "Communal Affairs," the core of Jewish life in America, which embraces religion, education, social and recreational services, Zionist and pro-Israel activities, and the financing of communal programs, receive no more than 77 out of 608 pages in the 1952 volume, and 96 pages out of 627 in that of 1953. "Jewish Education" is allotted 13 and 14 pages respectively in the two volumes, and "Religion" requires only 12 pages in each.

In fact, the editors appear to have difficulty in defining religion. The few pages devoted to "religion" include material on the projected medical school of the Yeshiva University, on teacher training, and on adult education. One searches in vain for a mature analysis of currents in religious thought and practice.

Jewish cultural developments have likewise perplexed the editors, not, however, for want of definition. They inform us in the preface to the 1952 Year Book that such cultural areas as "the treatment of Jewish subjects in general literature, literary production in the Hebrew and Yiddish languages, Jewish music and Jewish art" are omitted because "the reporting of trends in literature and the arts can best be done in articles which are more discursive and cover longer time-spans than the annual summaries." We are assured that "it is planned" to publish such articles in future volumes, but the plans were evidently still in process when the 1953 Year Book went to press. The editors do list in both volumes "books of Jewish interest" published during the year in English. The 1952 volume contains on one page a list of eleven Hebrew and
Yiddish studies in Jewish history and rabbinic literature (one published in Buenos Aires), but even this is omitted in the subsequent year book. One would assume that if trends in literature are best indicated in articles rather than mere lists, literary production in English would be affected no less than in Hebrew and Yiddish. Why, then, should the latter be omitted and the former included?

A year book is not an encyclopedia, and working libraries will usually retain for reference only the latest volume or two. Each issue, therefore, should be complete in itself. Persons consulting the volumes under review will, therefore, conclude that Jewish living in America is primarily concerned with discrimination. This may reflect the true state of affairs, but a Jewish year book should not accentuate barrenness by omitting cultural developments.

Population statistics, another essential feature of a year book, are likewise inadequate in the 1952 and 1953 year books. The editors explain that estimates for the United States are omitted because of the absence of revised information. This will be cold comfort for a busy publicist who will find that there are 1,350 Jews in Helsinki, but will seek in vain for estimates of the Jewish population in New York, Chicago, or Los Angeles.

The MacIver Report is one of the very important recent studies relating to Jewish communal life. Although it was submitted in May, 1951, and distributed fairly widely soon thereafter, no summary could be included in the 1952 Year Book because the Report was apparently not available for general publication. (The explanation of the editors in a footnote on page 223 is rather less than satisfactory.) The 1953 volume devotes some 15 pages to the subject, but a summary of the findings and recommendations in three pages appears inadequate. Moreover, one must take strong exception to a patronizing and uncalled-for remark which is grossly unjust to the distinguished and courageous scholar. Of the selection of Professor MacIver to conduct the study, we are told on page 164 that "there were some who felt that MacIver's lack of knowledge of, or experience in, the Jewish communal field would be a serious handicap in such an undertaking," but that he was selected nevertheless because of his eminence as a sociologist and his interest in intergroup relations. This is the kind of hindsight wisdom which has disgraced recent political discussion. Professor MacIver is deserving of respect even when his findings prove unpalatable and his recommendations unacceptable.

In summary, it should be noted that the year book as a whole is a valuable publication. It contains a great deal of necessary information, much that is not easily found elsewhere. The summaries in both volumes of developments in civic defense, fund raising, Jewish education, and the social services are especially useful. Some of the foreign reports
are very well done, and those on Eastern Europe are invaluable. Dr.
Will Herberg’s study of the Jewish labor movement (1952 Year Book)
would grace any publication. And the review of developments in con-
nection with Jewish claims against Germany (1953 Year Book) is fine
reference material.

The weaknesses relate to balance and comprehensiveness, especially
with respect to religious and cultural developments. Sponsorship, too,
must be regarded as an inadequacy.

The reader is informed that the year book is “prepared” by the
American Jewish Committee and published jointly by the American
Jewish Committee and the Jewish Publication Society. Beyond that,
nothing is said about responsibility for determining policy. There is a
clear indication (Preface, 1952 Year Book) that the decision to omit
summaries of Jewish cultural developments was made by the editors.
If that is general practice, it is most unwise, for no two individuals, no
matter who they are, should be burdened with such responsibility. It
is hard to believe that such questions are not referred to a high-level
committee on the year book. This reviewer has assumed that so im-
portant a publication had the guidance, in addition to a committee of
the “preparing” agency, of an advisory committee of scholars and pub-
lic figures acceptable to the American Jewish Committee. If that is not
the case, it is indeed surprising, for numerous publications of far less
representative character make use of such advisory bodies.

But the question of sponsorship is even more basic. The year book
is neither a commercial publication nor an organizational house organ.
In a fundamental sense it represents American Jewry. Yet, the year
book is a product of the American Jewish Committee. It is “prepared”
by that organization. Close to one-third of the signed articles were
written by members or former members of its staff. The editors must
be regarded as Committee personnel. The annual report of the Ameri-
can Jewish Committee is printed in the year book, a privilege accorded
to no other organization save the Jewish Publication Society. Thus the
American Jewish Year Book publicizes in full outline the efforts and
accomplishments of the American Jewish Committee, but not those
of rabbinical or congregational associations, nor of central educational
and welfare agencies, nor of parallel or rival bodies like the American
Jewish Congress or the B’nai B’rith.

It must be assumed that the year book aims to provide an objective
and balanced composite portrait of American Jewish life. In that sense,
it represents American Jewry. If, as has been argued, it is improper for
any organization to presume to represent the Jewish community, should
not policy respecting the year book be determined by a representative
body?

The City College of New York

Oscar I. Janowsky
Leon L. Watters, himself born in Utah and son of a pioneer, has been collecting material concerning the early Jewish settlers in Utah during a period of some fifty years. There are very few secondary sources regarding the beginnings of Jewish life in the region; Mr. Watters had to do almost all his work from primary data, using directories, old newspapers, and the sparse records found in the minute book of the Salt Lake City congregation. Interviews with old-timers and their descendants, and his own memory and experiences aided him. The monograph succeeds in presenting the important facets of life in the early days.

The first Jewish arrivals were true pioneers. Many were young immigrants from Europe who, after a few years in the East, turned their faces westward. Some traveled across the plains by wagon train or individual ox-team. Those who came a few years after the original Mormon builders of the State had to expect "Indian trouble," for by that time the Indians were aroused and aware of the danger from the invading whites. Some of the Jewish immigrants headed for California, which they reached by way of the trip across the Isthmus of Panama and up along the Pacific shore. This trip was dangerous. The crossing at Panama was difficult, and there was always the threat of disease on board ship. Many of those who came to Utah, as well as to Montana and Idaho, tried their luck first in California. But whether they reached the Rocky Mountain region from the East directly, or by way of California, all had to endure the discomforts and hardships that were the commonplaces of life in the pioneer settlements.

The feeling of sympathy between Jews and Latter Day Saints is due to the fact that the Mormons believe that they are somehow connected with the ancient tribe of Judah. In early days the Mormons sent missionaries to work among the Jews and to help in the work of restoring them to Palestine. One of these Mormon envoys, Orson Hyde, was himself reputed to have Jewish ancestry. The Mormons regarded their land as "Zion," and named the river connecting the Great Salt Lake with Utah Lake, after the river of Bible fame, the Jordan. They did not fail to notice that the Great Salt Lake itself resembles the Dead Sea. Mr. Watters points out that among early Jewish settlers in Utah there were a few who embraced the Mormon religion. Regarding one of these, A. Neibaur, the author tells us that he had eleven children who grew up and whom he married off, and that he started the first match factory in Utah. Apparently, Neibaur...
was "a matchmaker in two senses." His descendants in Utah in 1924 numbered 427.

However, there were not many converts, and the great Mormon leader Brigham Young did not believe in the sincerity of Jews who adopted his faith. Nevertheless, he counted Jews among his friends. He was exceptionally kind to the romantic Solomon Carvalho, who came to Utah in 1854 with Frémont's famous exploration party. Carvalho and the other survivors staggered into Parowan, Utah; and, later, the South Carolina-born Jewish painter was entertained in Salt Lake City with true éclat. Although he remained for only ten weeks, Carvalho was remembered.

The Jews were members of the business community that grew up in Utah as a result of the Mormons' scorn of trading and exclusive devotion to agriculture. At first, the businessmen were almost all "Gentiles" (non-Mormons). Brigham Young decided to take steps to remove what he considered deleterious influence on the part of a portion of the non-Mormon community. He founded the ZCMI (Zion Cooperative Mercantile Institution), which put his church into business, cut off the trade of many outsiders, and made a huge profit. There were days of violence and strife between Mormons and "Gentiles." Some of the latter, including a number of Jewish merchants, moved to Corinne, Utah, a new town erected on the advancing railroad. Corinne did a rushing business for a while as transfer point between the railroad and the mining camps of Idaho and Montana, but later became a ghost town. The ZCMI, however, still flourishes.

Mr. Watters gives some interesting details of the history of the B'nai Israel congregation of Salt Lake City; he describes its financial ups and downs, rabbinical changes, and theological controversies. He devotes a chapter to the cemetery.

Despite difficulties due to the fact that they were "Gentile" merchants in a Mormon community, Jews flourished in Utah and founded some of the leading mercantile establishments in the State. In the collection of biographies of early settlers, which Mr. Watters appends to his historical study, there is mention of the occupations of these pioneers. There were freighters, wholesale grocers, owners of clothing and jewelry stores, and one who had the leading butcher shop in Salt Lake City.

And there remained a bond between Mormons and Jews. When Simon Bamberger was running for governor (he was elected in 1916), Mr. Watters informs us that apparently Mormons preferred to listen to Bamberger, the Jew, rather than to have to hear a "Gentile" who was non-Jewish and had no connection with the ancient Hebrews. The election of Bamberger was, of course, a proof of the position of the Jews in Utah. There were comparatively few Jews in the State; it was
the non-Jews who chose a Jew as governor. Bamberger was a notable governor and promoted helpful legislation, such as the regulation of public service corporations, a new budget system, and the establishment of a department of public health. He was interested also in Jewish matters. Among other activities, he participated in the effort to establish a Jewish agricultural colony at Clarion, Utah, which, however, was unsuccessful.

The monograph gives details about the participation of Jews in the Masonic Order and in the Odd Fellows, and tells about the growth of the B'nai B'rith Lodge and the Hebrew Benevolent Society. It is interesting that the latter organization at first was a men's group, but that the burden of charity was taken over by the women, who did an excellent job with the aid of charity balls that became a part of the social life of Salt Lake City.

A list of persons buried in B'nai Israel cemetery concludes the work.

Mr. Watters' monograph is a welcome contribution to our meager store of primary material in the field of American Jewish history. Since we have so little information about Jews in the early West, this work is all the more needed. The format and the illustrations add to the attractiveness of the monograph.

Hyannis, Mass.

Benjamin Kelson


Propaganda today is alert to make the nation conscious that there are three hundred years of continuous history of the Jews in the United States. Around the burying ground of New York's Congregation Shearith Israel, Rabbi David de Sola Pool presents the history of the early Jewish settlers (1682-1831), who were not only members of this distinguished Sephardic synagogue, but whose careers and fortunes in a way were epitomes of the activities and lives of scattered Jewish pioneers, who first participated with the founding fathers in building our country.

We must recognize that synagogue records make dry reading, that such a locale restricts the range of vision, and that even to an archaeologist a graveyard offers limitations in the re-creation of long-forgotten personalities and in the reconstruction of the past events of distant times. At the same time, if the author does not confine himself strictly to repeating the inscriptions of tombstones, there is a supply of material affording a stimulating incentive to creative historiography.
However, as one of the earliest contributions to the tercentenary celebration of the first coming of the little band of twenty-three Jews in 1654 to the little village of New Amsterdam, this volume sets a standard which is worthy of so distinguished an occasion. It is a handsome and worthy volume from a press of high and recognized standards.

Just as Edgar Masters, in his famous Spoon River Anthology, reciting epitaphs from tombstones in the village cemetery, vividly created for us the bygone story of the little village of Spoon River and its dead, so this volume, gathering the inscriptions from the tombstones in an ancient burial ground now overshadowed by drear tenements in back streets of an almost forgotten corner of New York City, tells not only something of the personalities there interred, but expands into a history of what was—until 1825—the only synagogue in New York with the historical backgrounds of its Jewish community.

Necessarily, much of the history is already well-known through the writing of historians working during the last sixty years in the field of American Jewish history. Still, Rabbi Pool, having access to all that has thus already been produced, as well as to all records of Shearith Israel, of which he is rabbi, has made wise use of his material to present a readable and accurate portrayal of a single aspect of American Jewish history with many an interesting and sometimes amusing sidelight.

The task, I suppose, was to cull and choose what the author deemed most worth-while and illuminating in the panorama which he was presenting, rather than to give a complete, rounded, historical presentation of all aspects of the life of the New York Jewish community. Naturally, his presentation centered around the synagogue and the religious life of its members, and that, obviously, no matter how important, is only one aspect of the Jewish community life. There is very little to give us the range of the economic and commercial business activities of individuals, many of whose commercial operations in shipping, fur trading, sugar and Indian trading were as important to the community as their membership was important to the congregation. Was there no material available to give us an intimate picture of the domestic and social life lived by these Jewish men and women and their children and their formal or friendly relationship with their Christian neighbors?

Jacob Franks was an important figure in the economic life of New York, a government contractor, and a leading merchant with important foreign connections. He and his family lived and entertained generously. They were on intimate terms with the governing officials. Yet, what is emphasized here is hardly more than that he was one of those who founded the burying ground, a generous financial supporter of Shearith Israel who served as its parnas.

One wishes that more could have been written of that great master
craftsman, Myer Myers, who was president of the Gold and Silversmiths' Society of New York, and whose masterpieces are today the prizes of Colonial silver.

Major Mordecai Manuel Noah, almost the last to be buried in the burying ground—iconoclast and perhaps the best-known Jew of his time—has, for obvious reasons, to be bypassed with but casual references. Yet the author must have sighed over a lost opportunity.

Then there is Rodrigo Pacheco, of a distinguished and widely-scattered Sephardic family, an outstanding New York merchant, who in 1733 was chosen by the merchants of New York one of the committee to present a protest to Parliament against proposed taxes to be imposed upon molasses and sugar imported from non-British colonies. His name appears in the book but once (p. 17), as one of the petitioners who, in 1728, asked the Common Council for an extension of the “burying place.”

Perhaps such omissions were necessary to keep the book within bounds because, without counting its copious pages of beautiful illustrations, it is a thick and massive volume of 543 pages. Naturally, there is inherent in such a work a conflict between making a book which will be acceptable and readable for laymen and a history for scholars and historians. In the compromise, Rabbi Pool has sacrificed much of historical value to give it a popular appeal. The lack of footnotes, upon which scholars feed, is a defect of the volume, and the biographies are often too sketchy. He has, however, good material to present and a good story to tell.

One interesting fact made clear is that, contrary to the general impression, from the very beginnings neither Shearith Israel nor the New York Jewish community was homogeneously of Spanish and Portuguese stock. Indeed, among these early Jewish settlers were immigrants from Germany, Poland, and many another European country. The Ashkenazim were ever a recognizable element of Shearith Israel.

The immediate future will see, from many directions, the presenting of the history of local Jewish communities which will be commemorating a century or two of their existence. Already, in celebrating the two centuries since its founding, Charleston’s Jewish Congregation Beth Elohim had Charles Reznikoff and Uriah Z. Engelman, in 1950, through the Jewish Publication Society, give us a history of the Jews of Charleston. Rather than a mere congregational history, it was a community history. Charleston had a rich and interesting story to unfold of a Jewish community which, in Colonial days, challenged Philadelphia and New York in importance and culture. While the Charleston volume is not to be compared with that of Shearith Israel in format or in ambitious outlines, it furnishes for the understanding of local Jewish community-living a broader basis of valuable material
REVIEWS OF BOOKS

which well might be a guide for those who are to undertake the presentation of our future congregational histories.

Then again, compared with Hyman B. Grinstein's *The Rise of the Jewish Community of New York 1654-1860*, Dr. Pool's *Portraits Etched in Stone* seems too parochial and too egocentric. It omits the cross-currents of non-congregational events and city-changing conditions, and the influence and actions in an expanding community of Jews not within the bounds of Shearith Israel. There never was a time when visitors and temporary residents and newcomers were not important elements in the New York Jewish community, so why neglect that aspect of community life? The wider horizons of Grinstein's book centered around no one institution, although it was still largely written around the synagogue as the dominating focus of New York Jewish life. Covering much the same period of the growth of this community, it gives us a broader understanding of the lives of Jewish individuals and their integration into American society. After all, what we want from our American Jewish historians is neither mere sectarian or ghettoized history demonstrating that Jews were here in America in early days, nor sectarian footnotes to the main currents of vital American life and events. It is our desire that in the unfolding of local American Jewish history sight should never be lost of the fact that Jews—not as outsiders but as Americans, pioneers and later immigrants—have been and are participants in the events of American history in its many directions and in all its varied spheres.

Thus, whether it be parochial, local, biographical, or general, American Jewish history is, and must be, American history—part of the study of the free play of heterogeneous influences and the confluence of people of differing origins and traditions uniting here into a new American democratic people.

There is so much of value to American Jewish history brought together and ably presented in this volume that we welcome it as a very real contribution to American Judaica. That it has whetted our appetite is to its credit, and our criticism that we have not found here all that we want is not mere faultfinding but rather a cry for more.

*Boston*  
LEE M. FRIEDMAN


Reform Judaism began as an effort to add dignity and beauty to Jewish worship. When its innovations were denounced as heretical and un-Jewish, a number of reformers responded by an appeal to traditional
authority. In many cases they could argue that the reforms they proposed were really a return to an older custom, or at least had some warrant in earlier practice.

As the Reform movement progressed, this approach was discarded. First, because some of the changes were clearly at variance with Jewish law and could not be justified on the basis of tradition. Second, because Reform had become in essence a challenge to the concept of fixed and unchallengeable authority. It asserted the primacy of ethical and spiritual values, and held that ritual and observance were important only for the educational and inspirational effects they produced. Such a religion could not properly refer to precedent in order to legitimate its ritual practices.

All this is taken for granted today. Our right to discard, modify, and introduce religious practices in accordance with the needs of our people is no longer debated. We assert as firmly as ever that righteousness is more important than rite. Nevertheless, the trend today is to emphasize the psychological and educational value of forms and ceremonies, and to encourage their adoption and extension. There has likewise been an increasingly vocal demand for a clarification of Reform Jewish practice. The establishment of a greater measure of uniformity need not mean either a "return to orthodoxy" or the creation of a new authority.

Religious practice, moreover, involves more than questions of form. Specific situations arise from time to time that involve basic principles. Should a Reform Rabbi officiate at the marriage of a widow to her late husband's brother, or at a mixed marriage? May a member of the Christian Science Church be buried in a Jewish cemetery? These are not questions of mere taste.

An important contribution to the whole subject was made by Dr. Solomon B. Freehof in his small but meaty volume, Reform Jewish Practice and Its Rabbinic Background, published in 1944. Since that time, a considerable body of additional material has been brought together, and is now presented as volume two of the same work, which it follows in method and arrangement.

Dr. Freehof's procedure is unique. He states in brief, clear sentences the prevailing Reform practice in a number of areas. Each of these statements is followed by an account of the traditional view on the subject, as found in the Bible, Talmud, codes, and responsa literature. Frequently, the Reform practice is found to be in consonance with the traditional halakah, or to have some support by earlier authorities, or at least to be not incompatible with tradition. But unlike some of the Reformers of an earlier generation, Dr. Freehof does not quote such precedent as if it alone justified current procedure. And where Reform practice is at variance with the halakah, our author
makes this perfectly plain, stating the older law, and explaining the reasons which prompted us to abandon it. In this connection he often cites pronouncements of the Central Conference of American Rabbis and of other Reform bodies.

The first volume dealt with public worship, marriage and divorce, circumcision and naming of children, burial and mourning. Volume two contains an important section on the synagogue building and congregational procedures, and extensive new material on marriage, conversion, and mourning. The clear and readable presentation is adorned by an amazing scholarship. A great variety of traditional authorities, including Orthodox scholars of recent generations, are quoted; many of the cases cited are of unusual interest. One is surprised to learn that Orthodox tradition does not entirely preclude such practices as the participation of women and children in the synagogue service and the employment of Gentile choir singers—practices which have been vehemently denounced by the conservatives of our day.

Only a scholar of Dr. Freehof's exceptional attainments could have provided this rich store of information in so enjoyable a form. We are most grateful for the new volume.

This review, however, provides an opportunity to outline some of the further studies that are needed in this field. What follows is in no sense a criticism of Dr. Freehof. He has done admirably the task he set out to do—to outline prevailing Reform practice and to explain its background in rabbinic tradition. He has not attempted to describe this practice in detail, to trace its history and variations, or to evaluate it. Many items are omitted because they are observed only by some Reform congregations or some Reform Jews, but are not today sufficiently widespread to be considered "prevailing practice." Observances in the home are not treated, for the same reason. There is room, then, for a fuller descriptive treatment, as well as for a program of Reform Jewish practice. Recent discussions by both laymen and rabbis point toward the preparation of a guide indicating what (in the opinion of some serious-minded informed leaders) Reform practice ought to be.

What more directly concerns such a publication as this, we need further investigation into the history of modern Jewish observances. Dr. Freehof refers (Vol. II, pp. 123 ff.) to the custom of tombstone dedication, the "unveiling," which plays so large a role in Jewish life today. He points to some interesting antecedents of this custom in rabbinic literature, but does not attempt to shed light on the origin of the present practice. My impression is that it originated in New York City a little more than a half century ago; a careful study of the subject is desirable.

Dr. Freehof does not mention the memorial service held in many
congregational cemeteries on the Sunday morning between Rosh Ha-Shanah and Yom Kippur. I believe this custom arose in Baltimore under rather unusual circumstances; the facts ought to be checked and published.

The fact that Dr. Freehof's book is a stimulus to further studies is itself a tribute to its merits. We look forward to many more volumes from his learned and graceful pen.

New York City

BERNARD J. BAMBERGER

UNDER STRANGE SKIES. By Harry Simonhoff. New York: Philosophical Library. 1953. x, 349 pp. $3.50

Lawyer and journalist Harry Simonhoff has written a travel book in the tradition of Benjamin of Tudela. The last ninety pages are concerned with American Jewry.

Interested primarily in Southern Jewry, particularly the community of Miami, Fla., the author says: "East and North, a notion persists that the South is a kind of Sahara for Judaism . . . . A trip to certain old Southern cities will disclose an early adjustment to an environment hardly attained by more recent communities anywhere in the land . . . . These cities have on their side the slower pace of age, tradition, and better orientation to native backgrounds and public opinion."

He follows these kind words with a devastating indictment of these communities. He notes the Marrano instinct to hide Jewishness, Gothic synagogues, declining Jewish fervor. As a traveler, he returns again and again to the same themes, anti-Semitism, local snobbery, local colonial Jewish history. He does little to mitigate the North-Eastern notion.

An interesting essay follows on "The Miami Community." Mr. Simonhoff, part of this community from its hectic earlier years, was involved in almost every major community activity. He tells of the fight against virulent Florida anti-Semitism, the fight for Israel, the philanthropies and hospitals, and the millions for the UJA. Narrating "chiefly the writer's personal experiences in the communal affairs of his adopted city," Mr. Simonhoff has contributed a valuable source document for future work.

Revealing certain assumptions, Mr. Simonhoff tells us that "The forms, and even some of the content, of Judaism may be undergoing a transformation." He writes of the air-conditioned synagogues unused by "the larger proportion of congregational membership." But to assume from this that Judaism faces a threat to its survival is a somewhat rash assumption. "The Miami community takes on newer forms without altogether abandoning the old ones. The newer approaches
are but the homely old virtues in full dress." If it is so, one need not worry. But in his text, Mr. Simonhoff reveals a Jewish life that may be very full indeed, if one but retains one's sympathy for Israel and a concern for the financial success of local Jewish institutions, and guards against anti-Semitism. However, the homely old virtue of religion, the organic function of the priest people, does not seem to appear in any dress at all. (The synagogues are generally pictured in Under Strange Skies in the midst of bitter quarrels with one another.)

The text itself is written in a rather peculiar alternation of present and past tense. This contributes, perhaps, to its quaintness as a document, but scarcely to greater clarity.

Under Strange Skies is interesting and, no doubt, will prove of use to future historians of the American Jewish scene.

Oxford, England

J. Jacob Neusner

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MINUTE BOOKS OF CONGREGATIONS

United Hebrew Congregation, Fort Smith, Arkansas, Board of Officers, 1908-1923, Original
United Hebrew Congregation, Fort Smith, Arkansas, Ledger, 1894-1919, Original
Congregation B’nai Israel, Little Rock, Arkansas, Vols. I-III, 1866-1924
Congregation Gates of Prayer, New Orleans, Louisiana, Vols. I-III, 1850-1884, German, Original
Congregation Gates of Prayer, New Orleans, Louisiana, Register of Marriages, 1870-1911, Original
Congregation Tememe Derech, New Orleans, Louisiana, Register of Deaths and Interments, 1858-1883, Original
Congregation Temple Sinai, St. Francisville, Louisiana, 1893-1909, Original
Congregation Beth El, Boston, Massachusetts, 1870-1911, Original
Congregation Albert, Albuquerque, New Mexico, 1897-1913
Congregation Albert, Albuquerque, New Mexico, Ledger, 1903-1913
Congregations Ahabath Achim and Shearith Israel (Reading Road Temple), Cincinnati, Ohio, 1906-1922, Original
Congregation Beneh Abraham, Portsmouth, Ohio, 1863-1896, German and English
Congregation Ohev Zedukah, Springfield, Ohio, 1886-1914 (Included are Springfield Cemetery deeds, the Constitution of the Congregation, 1934, and a history of the Congregation.)
Congregation Beth Israel, Portland, Oregon, Birth and Death Records, 1876-1908
Congregation Beth Israel, Portland, Oregon, Marriage Licenses, 1884-1912
Congregation Beth Zion, Bradford, Pennsylvania, 1879-1903, Original
Congregation Shaarai Shomayim, Lancaster, Pennsylvania, Vols. I-II, 1855-1880, German and English, Original
Congregation Sons of Israel and David, Providence, Rhode Island, Vols. I-II, 1876-1905
Congregation B’nai Israel, Salt Lake City, Utah, 1881-1899, Original

MINUTE BOOKS OF CLUBS, EDUCATIONAL INSTITUTIONS, HEBRA KADDISHAS, HOMES, LODGES, AND SISTERHOODS

Ladies’ Temple Aid Society, Little Rock, Arkansas, 1893-1912
Hebrew Ladies’ Aid Society, Quincy, Illinois, 1873-1893
Wohltäglichkeitsverein Israelitischer Frauen (First Benevolent Association of Hebrew Ladies), Quincy, Illinois, 1869-1938, German and English
Ligonier Lodge, No. 298, I.O.B.B., Ligonier, Indiana, 1878-1901, Original
Asher Lodge, No. 227, I.O.B.B., Owensboro, Kentucky, 1874-1921, Original
Manasseh Lodge, No. 202, I.O.B.B., Jackson, Mississippi, 1873-1898
Ruleville-Drew Sisterhood, Ruleville, Mississippi, Vols. I-V, 1921-1951
Ladies’ Auxiliary Society, Vicksburg, Mississippi, 1904-1917, Original
Ladies’ Educational Societies, Vicksburg, Mississippi, Records, 1877-1889, Original
B’nai B’rith Cemetery Association, Albuquerque, New Mexico, 1892-1902 (Included are two cemetery books, 1910-1917.)
ACQUISITIONS

Hall of Albuquerque Lodge, No. 336, I.O.B.B., Albuquerque, New Mexico, 1883-1898
Syracuse Hebrew School, Board of Directors, Syracuse, New York, 1916-1943, Original
Aguilar Literary Circle, Tarboro, North Carolina, 1894-1896
Cincinnati Lodge, No. 4, I.O.B.B., Cincinnati, Ohio, 1906-1910, Original
Congregations Bene Jeshurun and Bene Israel, Cincinnati, Ohio, Union Hebrew Sabbath School, 1896-1900, Original
Talmud Yelodim Institute, Cincinnati, Ohio, Board of Trustees, Vols. I-IV, 1849-1914, German and English, Original
United Jewish Charities, Cincinnati, Ohio, 1855-1897, Original
United Jewish Charities, Cincinnati, Ohio, Board of Governors, 1904-1907
National Farm School, Bucks County, Pennsylvania, Board of Trustees, 1896-1906 (supplement)
Israelitischer Damen Unterstuetzungsverein, Pittsburgh, Pennsylvania, 1865-1910, German and English, Original
Temple Rodef Sholom Sisterhood, Waco, Texas, 1922-1931, Original

CHARTERS, CONSTITUTIONS, AND BYLAWS

Congregation Shangarai Chassed, New Orleans, Louisiana, Bylaws, 1841
Congregation Shangarai Chassed, New Orleans, Louisiana, Constitution and Bylaws, 1853, Printed
Israelitischer Wohltatigkeitsverein, New Orleans, Louisiana, Constitution und Nebengesetze, 1849, German and English (Included are the Constitution and Bylaws of Congregation Gates of Prayer, New Orleans, Louisiana.)
Congregation Bnai Jehudah, Kansas City, Missouri, Rules and Regulations, 1877, Original
Congregation Shaarai Shomayim, Lancaster, Pennsylvania, Constitution, 1856, Manuscript
Ladies’ Hebrew Benevolent Society, Lancaster, Pennsylvania, Bylaws, 1894, Printed

LETTERS AND PAPERS

Abrahams, Jacob; Petition, 1786, New York, N. Y.; Typewritten copy
In this petition, addressed to the mayor of the city of New York, Abrahams declares that “on account of his religious principles he cannot eat the victuals served out in the Poorhouse.” He humbly begs that some other provision be made for him.
(Copy from the Boston Jewish Advocate, September 15, 1939.)

Adams, John; Letter, 1820, Montezello [sic]; Typewritten copy
Adams thanks Isaac Gomez, Jr., for sending him his book Selections of a Father for the Use of his Children. They are “worthy to be presented by every father, to every child—and deserve a place in every family; there is not an impure or mean thought in the whole book—there is science, literature and taste in it, enough to form the best characters of men and women. It is a collection of the wisdom of ages, and, of nations. To me it shall be a manuel on my table.”
(Copy from the Adams Papers, Massachusetts Historical Society, Boston, Mass.)

Adler, Cyrus; Letter, 1911, Philadelphia, Pa.; Typescript
In this confidential letter to Senator Charles Jacobson of Little Rock, Ark., Cyrus Adler discusses the American-Russian negotiations concerning the matter of visiting passports, and the intention of the United States to claim the “right of expatriation for all men and of naturalized citizens, who have forsworn their allegiance to other countries to be perpetual American citizens.”
(Gift of Rabbi Ira E. Sanders, Little Rock, Ark.)
ADOLPHUS, ISAAC; Letter, 1565, New York, N. Y., English and Yiddish; Photostat
To Barnard Gratz, mostly on business matters, and on the death of Moses Heyman.
(Copy from the Library Company of Philadelphia, Pa.)

ANDERSON, S. P.; Letter, 1832, St. Augustine, Florida; Photostat
He describes to G. and J. Laurie the sudden death of Judah Hays, the son of Moses Michael Hays. "The loss of such a man must be deeply felt by his friends and relations as his mild and gentlemanly deportment had endeared him even to those who were slightly acquainted."
(Copy from the Welford Collection, Virginia Historical Society, Richmond, Va.)

ARAHEI, PETER AND CO.; 1583, Barcelona, Spain; Photostat
They send Aaron Lopez their congratulations on the happy return of peace, and offer their services to the Newport firm.
(Copy from the Shipley Collection, Rhode Island Historical Society, Providence, R.I.)

ARNOLD, SETH; 1777, Bellingham, Mass.; Manuscript
To Aaron Lopez on business matters.
(Gift of George J. Miller, South Orange, N. J.)

ARONSON, ?; Letter, 1851, no place; Typewritten copy
In this abstract from a letter, Aronson invites Millard Fillmore to attend the thirtieth anniversary of the New York Hebrew Benevolent Society. He discusses its work and emphasizes its usefulness and philanthropic activities.
(Copy from the Millard Fillmore Papers, Buffalo Historical Society, Buffalo, N. Y.)

BABCOCK, HENRY; Letter, 1772, Westerly, R. I.; Photostat
To Aaron Lopez on business matters and personal affairs.

BARNARD, TRISTRAM; Letter, 1782, Baltimore, Md.; Photostat
He informs Aaron Lopez of his arrival from Havana where he sold goods.
(Copy from the Shipley Collection, Rhode Island Historical Society.)

BENJAMIN, JUDAH P.; Letter, 1851, New York, N. Y.; Typewritten copy
He sends to Daniel Webster a card in advance of its publication in New York papers, informing the Secretary of State that he was scrupulous in abstaining from stating any facts not public, and careful regarding the accuracy of facts.
(Copy from Buffalo Historical Soc.)

BENJAMIN, JUDAH P.; Letter, 1852, New Orleans, La.; Typewritten copy
In a letter of introduction Benjamin recommends to Millard Fillmore his law partner, William C. Micon. He "visits Washington on private business connected with the law office, and I beg respectfully to venture the hope that you will direct the prompt despatch of the business which draws him so far from home."
(Copy from the Millard Fillmore Papers, Buffalo Historical Society.)

BIRD, NATHANIEL; Letter, 1772, Newport, R. I.; Photostat
He recommends a seaman to his "very good friend" Aaron Lopez.
(Copy from the Rhode Island Historical Society.)

BUSH, MATHIAS; Three petitions, 1779-1782, Philadelphia, Pa.; Photostats
He asks the Executive Council and the Representatives of the Commonwealth of Pennsylvania in General Assembly to appoint him City Vendue Master, "having met with many losses by the enemy on account of his zeal for the cause of his country."
(Copies from the Pennsylvania Historical and Museum Commission, Harrisburg, Pa.)
ACQUISITIONS

Casey, Silas; Letter, 1772, Warwick, R. I.; Photostat
To Aaron Lopez, mostly on business affairs.
(Copy from the Rhode Island Historical Society.)

Chalone, Walter; 1759, Newport, R. I.; Photostat
To Abraham Hart, relating to financial matters.
(Copy from the Rhode Island Historical Society.)

Cleveland Papers; Eleven letters, 1886-1891, New York, N. Y.; Photostats
In six letters and one telegram Jacob H. Schiff discusses with Grover Cleveland the financial and monetary situation of America, and the indebtedness of the United States to Europe. "A good part of our people still appear to labor under the impression that the United States can defy the natural laws of trade and commerce with impunity, but unless all signs fail, it will not be very long before the country will become disabused of this mistaken notion. Unfortunately the idea is very generally prevalent that you will be able to cure the situation by some magic process, and I will understand that this makes your position a doubly difficult one" (1893). In a letter, written in 1886, Cleveland thanks Schiff for an invitation to attend the opening of the Fair to be held in New York under Hebrew auspices for the benefit of the Montefiore Home for Chronic Invalids. "I hardly need to convey assurances of my sympathy with an undertaking which appeals so strongly to the best feelings and dictates of humanity."
(Copies from the Cleveland Papers, Library of Congress.)

Congregation Beth El, New York; Letter, 1890, New York, N. Y.; Manuscripts
The Congregation informs Kaufmann Kohler of his re-election as minister.
(Gift of Miss Rose Kohler, New York, N. Y.)

Cowperthwait, Samuel; Two letters, 1780, Philadelphia, Pa.; Manuscripts
To Aaron Lopez on business matters.
(Gift of George J. Miller, South Orange, N. J.)

Crommelin, Daniel, and Sons; Letter, 1786, Boston, Mass.; Manuscript
To Aaron Lopez on business matters.
(Gift of George J. Miller, South Orange, N. J.)

Deane, Silas; Letter, 1782, Williamsburg, Va.; Photostat
He discusses financial matters with Barnard and Michael Gratz.
(Copy from the New York State Library, Albany, N. Y.)

DeBeers, Jacob, Collection; 1886-1940, English and German; Photostats
Correspondence of Jacob deBeer with relatives and friends from Germany and America, mostly on personal and business matters.
(Gift of Mr. and Mrs. Frederick S. deBeer, Albany, N. Y.)

Delucena, Samuel; Petition, 1765, Norwalk, Conn.; Photostat
In this petition to the General Assembly of Connecticut the memorialist writes that he was born and brought up in New York and that he now lives in Norwalk. As he has learned to make potash, he asks the Assembly to "pass an act forbidding any other person or persons setting up any work or carrying on the business of making potash in the colony of Connecticut within the distance of twenty miles of the place where his work is now erected."
(Copy from the Connecticut State Library.)

Deutsch, Gotthard, Collection; 1898-1899; Manuscripts
Correspondence of Gotthard Deutsch with the Central Conference of American Rabbis.
(Gift of the Deutsch family.)

Dickinson, Jonathan; Four letters, 1719-1720, Philadelphia, Pa.; Photostats
He discusses business matters with Moses Jesurun Cardozo and Judith Nunes.

(Copies from the Library Company of Philadelphia, Pa.)

DICKSTEIN COMMITTEE, Papers; Vols. I-XXXIX, 1934-1939; Manuscripts, Restricted

Articles, booklets, certificates, clippings, correspondence, documents, lists, minutes, pamphlets, records, reports, and speeches concerning the investigation of Nazi activities in the United States: the American anti-Semitic literature, American Fascism, the American Hitler-Youth, the anti-Catholic literature, the Anti-Jewish League, the anti-New Deal, the anti-Roosevelt propaganda, the German-American Bund, and describing leading Fascist and anti-Fascist personalities, and prominent German and Russian emigrants in America and Europe.

(Gift of the Hebrew Union College Library.)

EINHORN, DAVID; Seventy letters, 1869-1879, New York, N. Y., German; Manuscripts

Correspondence of David Einhorn with Johanna and Kaufmann Kohler on personal and family affairs; on congregational, educational, religious, and scientific matters; on his controversies with Isaac M. Wise, and other rabbis; on the Reform movement in Germany and America; and on his own experiences as a rabbi and a writer.

(Gift of the Hebrew Union College.)

ELIZER, ISAAC; Letter, 1763, Newport, R. I.; Photostat

He informs Christopher Champlin that "Sam Moses, whom concern'd with me in the Sloop 'Prince George' is bound to the Havannah, he having left Mr. Hart full power to transact his affairs."

(Copy from the Champlin Papers, Rhode Island Historical Society.)

ELIZER, ISAAC; Petition, 1771, Newport, R. I.; Photostat

To the General Assembly of the Colony of Rhode Island, declaring that as a merchant of Newport he was, through many "unavoidable misfortunes in trade," unable to pay his debts and support his family. Therefore, "confined in his Majesty's Goal," he asks "to extend unto him the benefit of an act made and passed in anno 1756 intitled an Act for the Relief of Insolvent Debtors."

(Copy from the Cooke Papers, Rhode Island Historical Society.)
his rabbinical services and his scholarly work.

(Gift of Mrs. Henry Englander.)

**Etting, Samuel; Five letters, 1832-1833; Photostats**

To Robert Garrett, dealing with business affairs.

(Copies from the Garrett Family Papers, Library of Congress.)

**Ezekiel, Moses; Papers; Seventeen items, 1887-1915; Manuscripts**

The papers contain also thirteen handwritten letters which William, King of Württemberg, addressed to Sir Moses.

(Gift of Mrs. Seymour Samuels, Cincinnati, O.)

**Fereman, Morton C.; Collection (Supplement), 1943-1945; Manuscripts**

Correspondence, notices, records, and reports concerning Fereman's activities as a chaplain during World War II.

(Gift of Rabbi Morton C. Fereman, Phoenix, Arizona.)

**Finley, John; Letter, 1776, Alexandria, Va.; Photostat**

To Michael Gratz on business matters.

(Copy from the Library of Congress.)

**Franks, Isaac; Letter, 1810, Ephrata, Lancaster County, Pa.; Photostat**

Franks informs Benjamin Rush, his "sincere and venerable friend," that he is in straitened circumstances in consequence of the pressure of two of his vindictive creditors and has been compelled to take the benefit of the insolvent acts. He asks Rush to burn the letter as his communication is confidential and "to obtain for me a clerkship, or other suitable station in the mint, or in some other department of the U.S., perhaps some suitable appointment in the Custom House Department under General Steel, who knows me as a revolutionary officer."

(Copy from the Library of Congress.)

**Franks, S. D.; Petition, 1814, Harrisburg, Pa.; Photostat**

To the speaker and members of the House of Representatives of Pennsylvania, offering himself as a candidate for appointment as a clerk.

(Copy from the Library Company of Philadelphia, Pa.)

**Gardogni, Joseph, and Sons; Three letters, 1782, Bilbao, Spain; Photostats**

Commercial letters and documents addressed to Aaron Lopez.

(Copies from the Shipley Collection, Rhode Island Historical Society.)

**Gilmore, Robert; Letter, 1786, Baltimore, Md.; Photostat**

He wishes Samuel Myers, who is leaving for Amsterdam, "an agreeable passage and a happy meeting with his friends." He hopes that Samuel and Moses Myers will go into business and meet "with that success which honest industry merits."

(Copy from the Welford Collection, Virginia Historical Society.)

**Girard, Stephen; Letter, 1789, Philadelphia, Pa.; Photostat**

He informs Samuel Myers of business and financial matters and refers to Moses Myers' "paying Samuel out of a debt."

(Copy from the Welford Collection, Virginia Historical Society.)

**Glynn, Martin Henry; Two letters, 1914, Albany, N.Y.; Photostats**

The Governor of the State of New York appoints Dr. Abraham Jacobi, the addressee, as a delegate to a congress in Berlin "protesting against the violations of the Berlin Treaty of 1878, which guaranteed full rights of citizenship to all Jewish subjects." He is aware that a great wrong is being perpetrated upon these "worthy people."

(Copies from the New York State Library.)

**Gomez, Isaac, Jr.; Two letters, 1820, New York, N.Y.; Typewritten copies**

He sends his new book to John Adams and asks for his criticism, knowing the
high rank he bears in the literary world.  
(Copies from the Adams Papers, Massachusetts Historical Society.)

Grant, Ulysses S.; Letter, 1868, Washington, D. C.; Manuscript  
Grant refers in this letter, addressed to Nathan Grossmayer, to the sum of $100 which Grossmayer wanted to be awarded "to the soldiers who first planted the American flag over Richmond." Since "there was no special merit in running up the flag," the money was awarded to the three most deserving soldiers in different parts of the army.  
(Copies from the Adams Papers, Massachusetts Historical Society.)

Grant, Simon; Letter, 1793, Lancaster, Pa.; Photostat  
He advises his sister Richa, who was engaged to be married, to "copy our amiable and virtuous mother and act as she does in order to give and find happiness in the future."  
(Copy from the Library Company of Philadelphia, Pa.)

Green, Duff; Three letters, 1829-1850, Washington, D. C.; Photostats  
In these letters, addressed to Mordecai M. Noah, Green complains about Noah's hostility to Martin Van Buren (1829). He asks him to be more prudent. He also discusses politics, party matters, and well-known members of the government.  
(Copies from the Duff Green Papers, Library of Congress.)

Guttmacher, Adolf; Papers; Vols. I-IV, 1891-1906; Manuscripts  
Mostly sermons and correspondence.  
(Gift of Mrs. Adolf Guttmacher, Baltimore, Md.)

Hart, Henry; Letter, 1770, no place; Photostat  
To Aaron Lopez on business matters.  
(Copy from the New York State Library.)

Hayes, Rutherford Bichard; Letter, 1862, Log Cabin Camp; Photostat  
In this letter, which Hayes wrote to his wife, Lucy Webb Hayes, he mentions Joseph A. Joel. "He is the Jew who got eight bullet holes in his person and lives. He says he thinks he can stand service in a couple of months. He don't want to be discharged."

(Copy from the Hayes Memorial Library, Fremont, O.)

Hayes, Rutherford B.; Letter, 1871, no place; Typewritten copy  
He writes to Joseph A. Joel that he visited the battlefield of the Shenandoah Valley two weeks earlier. He looks forward to a release from public life, and to freedom, as hopefully as a schoolboy to his vacations. He intends to retire absolutely. "I shall always cherish you as one of the true friends, and shall be interested in whatever befalls you."

(Copy from the Hayes Memorial Library, Fremont, O.)

Hayes, Rutherford Birchard; Letter, 1881, Fremont, Ohio; Photostat  
To Emile Kahn, to whom he complains about the "folly, the wickedness and the danger of the extreme and bitter partisanship which so largely prevails in our country. This partisan bitterness is greatly aggravated by that system of appointments and removals which deals with public offices as the rewards for services rendered to political parties or to party leaders."

(Copy from the Hayes Memorial Library, Fremont, O.)

Hayes, Isaac; Letter, 1832, Philadelphia, Pa.; Photostat  
To J. C. Warren, on a standard medical work.  
(Copy from the Massachusetts Historical Society.)

Hayes, Moses Michael; Letter, 1791, Boston, Mass.; Photostat  
To Christopher Champlin on business matters. Champlin was a prominent Newport merchant-shipper.  
(Copy from the Rhode Island Historical Society.)
ISAAC FRANKS, REVOLUTIONARY SOLDIER

The original of this portrait is by Gilbert Stuart
HAYS, Moses Michael; Letter, 1797, Boston, Mass.; Photostat
  He informs his daughter Sally, the wife of Moses Mears Myers, of Richmond, Va., that she will receive as a present "eight sitting chairs, two rolling chairs, a pair of card tables, and one dozen table spoons."
  (Copy from the Welford Collection, Virginia Historical Society.)

HAYS, Richea Gratz; Letter, 1848, probably Philadelphia, Pa.; Photostat
  Richea informs her daughter Sara, the wife of Alfred Mordecai, about personal and family matters, and the happiness of Sara's children, who are staying with their grandmother. "They are treasures to love and cherish with all our hearts."
  (Copy from the Mordecai Papers, Library of Congress.)

HEILER, Max; Papers; Vols. I-I (Supplement); Manuscripts
  Correspondence, diaries, reports.
  (Gift of Dr. James G. Heller.)

HENRY, Jacob; Letter, 1761, Newport, R. I.; Photostat
  To David Franks about personal matters, and about Henry's serious sickness. Mentioned are Isaac and Naphtali Hart and Benjamin Levy.
  (Copy from the Library Company of Philadelphia, Pa.)

HEWES, Josiah; Letter, 1781, Philadelphia, Pa.; Photostat
  To Aaron Lopez on commercial matters and accounts.
  (Copy from the Rhode Island Historical Society.)

HIRSCH, Emil G.; Letter, 1877, Philadelphia, Pa., German; Manuscript
  He informs David Einhorn about his relationship to Har Sinai Congregation in Baltimore, Md., and recalls his own education and experiences as a student in Germany.
  (Gift of Miss Rose Kohler, New York.)

HULBERT, John; Letter, 1772, Southamp-
Jacobs, president of Beth Shalome Congregation, and a very active member of the Grand Lodge of Masons, writes to his wife, Hetty, the daughter of Benjamin Nones, of Philadelphia, where she was staying, about family and business matters, friends, relatives, and everyday life in Richmond, explaining to her also his principles of honesty, decency, piety, and independence of mind.

(Copies from the Valentine Museum, Richmond, Va.)

JOEL, JOSEPH A.; Eighteen letters, 1872-1889, New York, N. Y.; Troy, N. Y.; Typewritten copies

Correspondence with Rutherford B. Hayes. On August 8, 1872, Joel asks Hayes to allow him to call his son Rutherford Hayes Joel, as he wishes to name him after his true and tried friend. He hopes to have the General present at the circumcision. On April 5, 1873, he writes: "I will use my best endeavours to bring him up so that he shall be a credit to his parents and namesake." On May 21, 1873: "Probably you may forget an incident, I will refresh it. Do you remember when at Fayette a boy of 18 came to you and asked you to transfer him from Co. F. to Co. A. giving as a reason that he was so persecuted by the bigoted class of men it contained (Catholics), those men would steal my rations, mix my coffee, sugar and tea together and when on a march trip me up, till I thought death would be far preferable; our marches, counter-marches and other duties were at times burdensome enough without those extra ones, and you, Sir, did the kind act of transferring him; that boy is a man now, but you saved his life, and he lives today to bless you for it." On June 7, 1876, he sends congratulations on Hayes’s nomination as the Republican candidate for the Presidency. "Your election to the office of President of the United States is beyond doubt. Rest assured that there is one here in New York, who will leave no stone unturned; who will work both day and night to secure that end."

(Copies from Hayes Memorial Libr.)

JOHNSON, SAMUEL; Two letters, 1767-1768, Stratford, Conn.; Manuscripts

The first president of Columbia University transmits a copy of his Hebrew Grammar to Stephen Sewall of Harvard University, and states that he is "extremely desirous of promoting the study of Hebrew in these countries, which is now so much cultivated, and the favorite study among the truly learned in England, and indeed throughout Europe." He also asks Sewall’s opinion of the value of the Hebrew language in higher education.

(Gift of the Hebrew Union College Library.)

JOSEPHSON, MANUEL; Letter, 1771, New York, N. Y.; Photostat

He informs Michael Gratz about a villain, Levy Marks.

(Copy from the Library Company of Philadelphia.)

KUHN, SETTIE S.; Papers; Vols. I-VIII, Manuscripts

Correspondence between Settie and Simon Kuhn, family letters, miscellaneous correspondence, diaries, and documents.

(Gift of the Kuhn family.)

KURSHEEDT, GERSHOM; Letter, 1854, New Orleans, La.; Photostat

He informs Moses M. Myers, of Richmond, Va., that "by the will of our late friend, Mr. Touro, your estimable daughters are entitled to the sum of seven thousand dollars to be equally divided between them."

(Copy from the Welford Collection, Virginia Historical Society.)

KURSHEEDT, MENDEZ; Letter, 1854, New Orleans, La.; Photostat

To Catharine H., Harriet, and Julia Myers of Richmond, Va., concerning the payment of Touro’s bequest.

(Copy from the Welford Collection, Virginia Historical Society.)

LANSING, ROBERT; Letter, 1917, Washington, D. C.; Photostat
To Woodrow Wilson on the Balfour Declaration: "My judgment is that we should go very slowly in announcing a policy for three reasons. First, we are not at war with Turkey and therefore should avoid any appearance of favoring taking territory from that Empire by force. Second, the Jews are by no means a unit in the desire to re-establish their race as an independent people; to favor one or the other faction would seem to be unwise. Third, many Christian sects and individuals would undoubtedly resent turning the Holy Land over to the absolute control of the race credited with the death of Christ." Included is a handwritten note of Lansing's that the President was very unwilling to agree with him.

(Copies from the General Records of the Department of State, National Archives, through Dr. Selig Adler, Buffalo, N. Y.)

LAWE, JOHN; Letter, 1836, Green Bay, Wis.; Photostat

John Lawe was the son of a Jewess whose maiden name was Franks. His uncle, Jacob Franks, the brother of his mother, was the first Jew in Green Bay, Wisconsin. He came there in the late 1700's. This letter, addressed to John J. Astor, deals with the fur trade, Indian trade, debts, and financial matters.

(Copy from the John Lawe Papers, Wisconsin Historical Society.)

LAZARUS, AARON; Letter, 1839, Wilmington, N. C.; Photostat

Lazarus, one of the earliest Jews who came to Wilmington, and one of the first directors of the Wilmington and Weldon Railroad Company, discusses business matters and transport problems with John Huske and Son.

(Copy from the New York State Library, Albany, N. Y.)

LEE AND JONES; Letter, 1779, Newburyport, Mass.; Photostat

To Aaron Lopez on business matters.

(Copy from the Essex Institute of Salem, Mass.)

LEFERT, ISAAC; Papers; Twenty-seven items, 1855-1857; Photostats

Correspondence with Henry Adler, Joseph Freedman, Isaac Garrison, Isaac Jalonick, Joseph Jonas, Samuel Mankwald, Henry Myers, Henry J. Labatt, and Joseph Spiro, mostly regarding the establishment of new and the progress of old congregations, congregational affairs and members, controversies with Reform rabbis, on magazines, books, societies, and on the American Jewish Publication Society.

(Copies from Dropsie College, Philadelphia, Pa.)

LEFKOWITZ, DAVID; Papers; Vols. I-III, 1929-1931, English, German, Yiddish, Hebrew; Manuscripts

Addresses, correspondence, minutes, reports, and resolutions on congregational, educational, political, religious, scientific, theological, and personal matters, the Central Conference of American Rabbis, the Union of American Hebrew Congregations, the Hebrew Union College, the Jewish Institute of Religion, calendar reform, the prayer book revision, the peace movement, the Reform movement, the progress of Liberal Judaism in Poland, Australia, South Africa, and the conference of the World Union for Progressive Judaism in Berlin in 1930.

(Gift of the Lefkowitz family.)

LEVY, A.; Letter, 1850, Dubuque, Iowa; Typewritten copy

In this letter to Millard Fillmore the writer refers to the many corruptions practiced by the Surveyor General of Wisconsin and Iowa to the prejudice and ruin of the Whig Party." He accuses the Surveyor General of using the "Public Treasury" for electioneering purposes, and he is afraid that the Whigs will lose in the next election.

(Copy from the Millard Fillmore Papers, Buffalo Historical Society.)

LEVY, HANNAH; Letter, 1788, New York; Photostat

To Michael Gratz on personal and business affairs.
ACQUISITIONS

(Copy from the Library Company of Philadelphia.)

LEVY, ISAAC JACOB; Four letters, 1833-1834. Philadelphia, Pa.; Photostats
To Robert Garrett on business matters.
(Copies from the Garrett Family Papers, Library of Congress.)

LEVY, LEVY ANDREW; Letter, 1768, Lancaster, Pa.; Photostat
He discusses with Michael Gratz an agreement on speculation in lands, and other business matters. Mentioned are Manuel Josephson, Isaac Myers, Moses Lazarus, and Barnard Gratz.
(Copy from the Library Company of Philadelphia.)

LEVY, MOSES; Two letters, 1812, Philadelphia, Pa.; Photostats
To Benjamin Rush, promising that he will receive Rush's son, Samuel, into his office as a student.
(Copies from the Library Company of Philadelphia, Pa.)

LIPMAN, ERIC M.; Letter, 1945, Bamberg, Germany; Manuscript
In this letter, written to Eliezer Silver of Cincinnati, Lipman describes conditions in the camp of Theresienstadt and his talk with Leo Baeck.
(Gift of Dr. Julian Morgenstern, Cincinnati, Ohio.)

LOPEZ, AARON; Letter, 1760, Newport, R. I.; Photostat
To Joseph Bennet on business matters. He mentions James Lucena.
(Copy from the Rhode Island Historical Society.)

LOPEZ, ABRAHAM; Letter, 1768, Jamaica, W. I.; Manuscript
To Aaron Lopez on business matters and family affairs. He thanks Aaron for his "kind consolation and sympathy on my heavy loss, in the best of women.... May you and yours long be strangers to any such fatal separation."
(Gift of George J. Miller, South Orange, N. J.)

LOPEZ, JOSEPH; Letter, 1772, New York, N. Y.; Photostat
He tells Aaron Lopez that he is completely recovered from the smallpox.
(Copy from the N. Y. State Library.)

LORDS OF THE COMMITTEE OF COUNCIL, WHITEHALL; Report, 1770, London; Photostat
Report to the King of England on the appeal of Jacob Isaacs of Newport, R. I., merchant, of a judgment given in the Interior Court of Common Pleas (1764), and also of a judgment given in the Superior Court of Judicature (1765) in favor of William Stead concerning a certain sum of money. The opinion of the Lords of the Committee is that the judgment should be affirmed.

LOUZADA, HANNAH; Letter, 1770, New York, N. Y., Spanish with translation; Photostat
The wife of Moses Louzada and mother-in-law of Haim Myers asks Aaron Lopez, "the father of the poor and a good Jew," to help her, as she is very poor and in debt for house rent.
(Copy from the Rhode Island Historical Society.)

MAAS, SAMUEL; Papers, Ten items, 1839-1874; Photostats
Charters, licenses, petitions, and receipts.
(Copies from the Rosenberg Library, Galveston, Texas.)

MACHT, WOLFE; Papers, Vols. I-III, 1918-1949, English, Yiddish, Hebrew; Manuscripts
Addresses, correspondence, manuscripts, reports, and sermons; also material concerning Rodef Sholom Congregation at Waco, Texas.
(Gift of Mrs. Wolfe Macht, Waco, Texas.)

MARCUS, SAMSON, AND CO.; Two letters, 1782, Amsterdam, Holland; Photostats
To Aaron Lopez on business matters.
MARKS, BERNARD; Letter, 1853, Cold Springs, Calif.; Typewritten copy
In a letter to Jacob Solis-Cohen he describes life and people in California.
(Gift of Jack Solis-Cohen, Jr., Philadelphia, Pa.)

MARRSHALL, LOUIS; Collection, Vols. I-LII, 1900-1929; Manuscripts
Personal and business correspondence; letters and reports relating to anti-Semitism, politics, and Zionism; legal opinions; printed matter concerning Marshall's participation in public affairs; and letters of condolence.
(Gift of James Marshall, New York, N.Y.)

MELHADO, JACOB; Letter, 1770, Kingston, Jamaica; Photostat
To Michael Gratz, whom he asks to forward a letter to one of his brothers residing in Philadelphia.
(Copy from the Library Company of Philadelphia, Pa.)

MICKA, JOSEPH; Letter, 1833, no place; Typewritten copy
To Chapman Levy, indicating his strong opposition to advocates of Nullification, and stating his love for the Union.
(Gift of Dr. Bertram W. Korn, Philadelphia, Pa.)

MORDECAI, LAURA AND ROSA; Three letters, 1848-1849, Philadelphia, Pa.; Photostats
To their parents, Alfred and Sara Mordecai, on personal and family affairs.
(Copies from the Library of Congress.)

MORITZ, MARK; Letter, 1850, no place (probably Buffalo, N.Y.); Typewritten copy
The president of Congregation Beth El in Buffalo writes Millard Fillmore that it would be "honored with your attendance on the interesting occasion of consecrating our synagogue."
(Copy from the Millard Fillmore Papers, Buffalo Historical Society.)

Moses, SAMUEL; Letter, 1763, no place; Photostat
He gives Christopher Champlin, the addressee, orders upon the arrival of his ship "Prince George," and asks him to dispose of the cargo or send the ship to Newport.
(Copy from the Champlin Papers, Rhode Island Historical Society.)

MYERS, CATHERINE HAYS; Letter, 1854, Richmond, Va.; Photostat
To Judah Touro, announcing the death of Catharine Hays on January 2, 1854, "after some years of increasing feebleness in mind and body." There is a romantic tale that Touro, who never married, was deeply in love with Catharine Hays during his whole life. He died within a week of receiving this letter.
(Copy from the Welford Collection, Virginia Historical Society.)
MYERS, Joseph M.; Letter, 1781, Philadelphia, Pa.; Photostat

He confesses to Michael Gratz that he is unhappy about their unfortunate quarrel and hopes to settle the matter to Michael’s satisfaction.

(Copy from the Library Company of Philadelphia, Pa.)

MYERS, Samuel H.; Letter, 1826, Richmond, Va.; Photostat

A report to Judah Hays relating to business failures in Richmond and their repercussions in New York: “This city is full of gloom. Everybody is crying out for peace and you scarcely see a man who does not look absolutely poverty struck... . A failure in New York is like the wreck of a vessel in the midst of the ocean, the waves close over her, and there is an end, but here it is as if she were left high and dry on the shore where she stands a melancholy monument until she drops to pieces plank to plank.”

(Copy from the Virginia Historical Society.)

MYSERSON, Samuel; Letter, 1850, New Orleans, La.; Typewritten copy

In this abstract from a letter, Myerson states to Millard Fillmore that he served two years in the Mexican War; he asks to be given all appointment. “I am young and the bent of my mind is toward the army.”

(Copy from the Buffalo Historical Society.)

NADEL, George; Letter, 1772, Reading, Pa.; Photostat

To Barnard Gratz about the sale of one of Gratz’s Negroes.

(Copy from the Library Company of Philadelphia, Pa.)

NOAH, Mordecai Manuel; Letter, 1845, New York, N.Y.; Photostat

He informs J. W. Francis, the addressee, about the publication of a work, The National Volume: “The object is to present to the American public a work comprising an essay, paper, or literary offering from every distinguished statesman, historian, poet or writer of eminence or reputation in the country, and thus to present to the world an array of names and contributions which may serve to illustrate the ability, taste, and peculiar style of the writers, as well as to perpetuate the names of a confederacy of men of letters sustaining a high rank in the estimation of their countrymen.” The direction and management of this work have been entrusted to himself.

(Copy from the J. W. Francis Papers, New York State Library.)

OSBORNE, Jeremiah; Eleven letters, 1767, Gloucester, Mass.; Marblehead, Mass.; Photostats

The Captain informs Aaron Lopez of the sailing and arriving of ships, fish trade, weather conditions, and the market situation in the West Indies.

(Copies from the Essex Institute of Salem, Mass.)

PEIXOTTO, Benjamin Franklin; Letter, 1881, Lyons, France; Typewritten copy

After the death of President Garfield, Peixotto, an American Consul, wrote to Levi P. Morton: “In the same county in Ohio we had grown up neighbors and friends, and I had learned to love him from his early manhood to the last sad hour of his life with an affection and a reverence which yearly increased.”

(Gift of Leo Weidenthal, Cleveland, Ohio.)

PHILIPS, G., Mrs.; Letter, 1786, New York, N.Y.; Photostat

Mrs. Philips asks Congregation Shearith Israel to release her husband, who has been punished by the congregation, from his confinement.

(Copy from the American Jewish Historical Society.)
PHILLIPS, JONAS; Letter, 1788, Philadelphia, Pa.; Photostat
Discussion with Samuel Myers about the sale of a Negro.
(Copy from the Welford Collection, Virginia Historical Society.)

PHILLIPS, JONAS; Petition, 1791, Philadelphia, Pa.; Photostat
Phillips, a public "vendue master" or auctioneer, asks the Senate and House of Representatives of Pennsylvania that the "subject of vendues may not be monopolized by one or two persons . . . ."
(Copy from the Library Company of Philadelphia, Pa.)

PHILLIPS, JONAS, and VARIOUS MERCHANTS; Memorial, 1779, Philadelphia, Pa.; Photostat
To the Continental Congress regarding goods taken by the clothier quarter master general.
(Copy from the Library Company of Philadelphia, Pa.)

PINGKNEY, CHARLES; Letter, 1791, Charleston, S.C.; Photostat
The Governor of South Carolina recommends Abraham Seixas to the President of the United States for an appointment in the militia of South Carolina, if any suitable office should be erected. Mr. Seixas is well-qualified for appointment as an inspector.
(Copy from the National Archives.)

POLLOCK, CULLEN; Four letters, 1771-1774, New York, N.Y.; Photostats
To Aaron Lopez on business matters.
(Copies from the New York State Library.)

POLLOCK, JACOB; Two letters, 1767, Newport, R.I.; Photostats
To Samuel Nightingale on commercial and financial affairs.
(Copies from the Nightingale and Jenks Papers, Rhode Island Historical Society.)

PRO-FALASHA COMMITTEE, Papers; Vols. I-VII, 1929-1949; Manuscripts
Articles, correspondence, lists, news releases, and reports on the activities of the committee in Addis Ababa, and on the condition of the Jews in Abyssinia.
(Gift of Rabbi Daniel L. Davis, New York, N.Y.)

RIVERA, JACOB RODRIGUEZ; Letter, 1773, Newport, R.I.; Photostat
He asks Ezra Stiles, the addressee, "to let Mr. Abraham Lopez have any book he shall require out of the library on my right."
(Copy from Yale University Library.)

ROOSEVELT, FRANKLIN D., and WISE, STEPHEN S.; Papers, 1929-1945; Microfilms, Restricted
Correspondence between Roosevelt and Wise on Jewish questions.
(Copies from the Roosevelt Library, Hyde Park, N.Y.)

ROTCH, JOSEPH; Letter, 1760, Nantucket, Mass.; Photostat
The Captain sends Aaron Lopez some shipping accounts from May to December, 1760.
(Copy from the Rhode Island Historical Society.)

ROWLAND, RICHARD; Letter, 1779, London, England; Photostat
To David Franks concerning Franks's services as war commissary and the payment of the soldiers.
(Copy from the William L. Clements Library, Ann Arbor, Mich.)

RUBINSTEIN, BERYL; Letter, 1929, Muskoka, Canada; Manuscript
To Gertrude Englander on music.
(Gift of Miss Gertrude Englander, Cincinnati, O.)

RUSSO-JEWISH COMMITTEE; Four letters, 1881-1882, London, England; Typewritten copies
To Henry Strauss and others about a projected action to alleviate the sufferings of the Jews in Russia; also requests for help in settling emigrants in the United States.
Salomon, Haym; Letter, 1783, Philadelphia, Pa.; Photostat
He informs Jonas Phillips, of Loudon, that the latter will get a sum of money from a Captain Robison. Salomon asks Phillips to transfer the money to some of his poor relatives in Europe.
(Copy from the American Jewish Historical Society.)

Salomon, Haym; Letter, 1783, Philadelphia, Pa.; Photostat
To William Robison on business matters.
(Copy from the American Jewish Historical Society.)

Salomon, Haym M.; Nine letters, 1850-1853, no place; Typewritten copies
He discusses with Millard Fillmore political matters, comments on the “double diplomacy” of England and the “surrender of our honour (when our flag was torn down at Tigre Island),” but he is pleased at Fillmore’s strong stand concerning the British outrage in Nicaragua. The letters reveal Haym M. Salomon as a typical Anglophobe. In one of the letters (March 28, 1851), he is desirous of receiving “some place to fill a vacancy,” but he does not wish that anybody would be “removed on my account.”
(Copies from the Millard Fillmore Papers, Buffalo Historical Society.)

Schmidt, Samuel M.; Collection, 1919-1945, English, Hebrew, Yiddish; Manuscripts
Correspondence with his wife, the U. S. government, Jewish organizations, and Rabbi Eliezer Silver, mainly from Norway and Lithuania (1940), where he went on behalf of the Emergency Committee for War Torn Yeshivos and the Union of Orthodox Rabbis of the United States and Canada, to investigate the condition of the yeshivos which found refuge in Lithuania, having escaped from former Polish territory after the occupation of Poland by Nazi Germany and Soviet Russia; letters to his wife from France and Germany, where he went to aid the refugees. Interesting descriptions of the conditions of the Jews in Poland, Kaunas, Wilno, and his conversations with rabbis, writers, and all kinds of people concerning their experiences; for instance, with Reb Chaim Eger of Wilno, “the greatest rabbi of our generation,” a typical Chassid, with the “still hail and hearty” historian Simon Dubnow, and with survivors from Nazi concentration camps.
(Gift of Samuel M. Schmidt, Cincinnati, O.)

Schreier, Eugene; Letter, 1892, Newport, R. I.; Photostat
The president of the Newport congregation thanks Mrs. Edward Cohen for a generous gift of two pairs of silver bells.
(Copy from the Welford Collection, Virginia Historical Society.)

Sears, George; Letter, 1773, St. John’s, Newfoundland; Photostat
To Aaron Lopez on business matters.
(Copy from the Aaron Lopez Letter Book, Newport Historical Society.)

Seixas, Gershom M.; Letter, 1774, New York, N. Y.; Photostat
In this letter, written to Aaron Lopez, Seixas thanks him for the hospitable treatment he received under Lopez’ “blessed roof,” praises the “natural good disposition, benevolence, affability and humanity” of his friend, and hopes that he may “long enjoy that serenity of temper you now have.”
(Copy from the Rhode Island Historical Society.)

Sewall, Stephen; Draft of a letter, 1767 or 1768, no place (probably Cambridge, Mass.); Manuscript
This unsigned draft, following Professor Sewall’s custom, is made on the back of a letter written to him by a former student. Sewall reviews in this letter, addressed to Samuel Johnson, the manner in which he attained his knowledge of Hebrew, and rather ungratefully deprecates both Rabbi Judah Monis’ grammar and his services in teaching him. “I was
taught the rudiments of Hebrew by Mr. Monis. But, as he understood but very little of grammar, I must confess, while I attended his instructions and studied his grammar only, I never could discover any 'form or comeliness' in the language." He then goes on to designate the various books he used, with his opinion of them; he strongly favors Pike's (London) Lexicon (1766) over Parkhurst's.

(Shearith Israel Congregation; Letter, 1784, New York, N. Y.; Photostat
Addressed to the Governor of New York, George Clinton, signed and presented by Hayman Levy, Myer Myers, and Isaac Moses, pursuant to a resolution of the congregation, December 9, 1784. "Lately returned from exile," the members of the congregation flatter themselves that no other religious society "has manifested a more zealous attachment to the sacred cause of America, in the late war with Great Britain. We now look forward, with pleasure, to the happy days we expect to enjoy under a constitution, wisely framed to preserve the inestimable blessings of civil, and religious liberty."

(Copy from the American Jewish Historical Society.)

Sheftail, Moses; Letter, 1795, Savannah, Ga.; Photostat
To Benjamin Rush on medical matters, and on Rush's publication, The Bilious Yellow Fever.

(Copy from the Library Company of Philadelphia, Pa.)

Simon, Joseph; Letter, 1761, Lancaster, Pa.; Photostat
To Barnard Gratz on business matters.

(Copy from the Library Company of Philadelphia, Pa.)

Simon, Joseph; Letter, 1777, Lancaster, Pa.; Photostat
To Patrick Rice concerning provisions delivered to British prisoners.

(Copy from the Library Company of Philadelphia, Pa.)

Simson, Solomon; Letter, 1779, New York, N. Y.; Photostat
To Aaron Lopez on business matters.

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To Patrick Rice concerning provisions delivered to British prisoners.

(Copy from the Library Company of Philadelphia, Pa.)

Simson, Solomon; Letter, 1779, New York, N. Y.; Photostat
To Aaron Lopez on business matters.

(Copy from N. Y. State Library.)

Solomon, Henry; Letter, 1864, Augusta, Ga.; Photostat
In this letter, which ran the blockade of the Confederate ports, Solomon writes to his brother in Victoria, British Columbia, about the life and the business situation in the South during the war, the siege of Charleston and Sumter, the inflation of money, and about friends and relatives, many of whom were wounded as soldiers. "We want a Yid or good merchant in the treasury bureau. 'Uncle Bob' as General Lee is called becomes a greater General every day. He has the entire confidence of the people."

(Gift of Judge Charles C. Simons, Detroit, Mich.)

Sonneschein, Solomon H.; Volume of letters, 1888-1893, German and English; Manuscript
Correspondence with Henry Berkwitz, Bernhard Felsenthal, Isidor F.Fraenenthal, Max Heller, Emil G. Hirsch, Kaufmann Kohler, George Alexander Kohut, Joseph Krauskopf, Edwin B. Kusheled, Lipman Levy, Isaac S. Moses, Morris Newburger, David Phillipson, Isaac Schwab, Benjamin Szold, Leo Wise, Isaac M. Wise, and others on congregational, educational, rabbinical, and scientific questions, literary problems, intermarriage, conversions, books and magazines; on his resignation from his pulpit in St. Louis in 1891 because of ill health and unhappy family relations; his divorce, his trip to Vienna, his return to America in 1892, and his activities as rabbi in Chattanooga, Tenn.

(Gift of Henry S. Steiner, Gary, Ind.)

Spencer, Joshua; Letter, 1779, Lebanon, N. H.; Photostat
To Aaron Lopez, offering him land in New Hampshire.
SPITZ, MORITZ; Papers, Vols. I-II, German, English, Hebrew; Manuscript
Addresses, essays, letters, prayers, reports, sermons, and translations.
(Gift of the Spitz family.)

STANTON, EDWIN M.; Two letters, 1864, Washington, D. C.; Manuscript
He thanks Nathan Grossmayer for his gift of $100.
(Gift of Dr. Bertram W. Korn.)

STILES, EZRA; Letter, 1790, New Haven, Conn.; Manuscript
He tells Stephen Sewall about a Hebrew translation of what he believes to be an important old manuscript, and invites Sewall to participate in further discussion of the subject.
(Gift of the Hebrew Union College Library.)

STOLTZ, JOSEPH; Papers, Eleven items, 1906-1919; Manuscripts
Correspondence with Cyrus Adler, the Central Conference of American Rabbis, David Philipson, Solomon Schechter, Jacob H. Schiff, the Union of American Hebrew Congregations, and George Zepin.
(Gift of Rabbi Morton M. Berman, Chicago, Ill.)

STRONG, WILLIAM; Letter, 1772, Newport, R. I.; Manuscript
Application for employment by Aaron Lopez, "knowing you to be a gentleman of character, and engaged largely in trade."
(Gift of George J. Miller.)

SZOLD, BENJAMIN; Letter, 1887, Baltimore, Md.; Manuscript
To Isaac M. Wise, telling him of his plan to visit him in Cincinnati.
(Gift of the Hebrew Union College.)

TER BUSH, CORNELIUS; Seven letters, 1781, Photostats
To Aaron Lopez on business matters.

TOURO, ABRAHAM; Letter, 1804, Boston, Mass.; Photostat
To a man he addresses as "Sir," on business and personal affairs.
(Copy from the Shipley Collection, Rhode Island Historical Society.)

TOURO, JUDAH; Letter, 1843, New Orleans, La.; Photostat
Touro thanks the secretary of the Redwood Library of Newport, R. I., for being admitted as an honorary member of the Library and the Athenaeum Company, and sends a check for one thousand dollars. "I have long since declined receiving honors of any kind from my fellow men, but in this case, coming as it does from the place of my birth, a place ever dear to me, I accept the honor of membership."
(Copy from the Redwood Library, Newport, R. I.)

UNTERTMEYER, SAMUEL; Papers, Vols. I-XVIII, 1899-1920; Manuscript
Correspondence, memoranda, records, and reports on the Money Trust Inquiry by the Committee on Banking and Currency of the House of Representatives, in 1912; concerning Untermeyer's activity as the "Money Trust Investigator" and as advisor to the government during the First World War (with respect to income taxes, administration of railroads, loans, etc.): discussions of money transactions, legal matters, civil and criminal cases, corporate and international law, war problems, foreign and domestic politics, and the League of Nations; Untermeyer's reaction to attacks of newspapers, his fight against the monopoly of the Associated Press, and his reflections on the morale of the press. As a kind of political testimony he wrote to Learned Hand (July 17, 1918): "I am and have been an enthusiastic admirer and supporter of the President and of his politics and conceptions of public duty ever since he entered public life as Governor of New Jersey. I actively supported his pre-nom-
ination campaign in 1912, and was one of the few delegates from New York State to the National Convention who openly and persistently urged his nomination for the Presidency before and in the Convention.... Up to the outbreak of the European War, I was and have ever since been in active sympathy with and in support of his splendid economic politics, with some of which, such as the Federal Reserve Act, the Clayton bill and others, I was closely and actively concerned."

On the League of Nations he wrote to Frank I. Cobb (September 16, 1919): "The League of Nations considered by itself is, of course, the fulfillment of our wildest dreams of perpetual peace on earth, but I fear that a dozen Leagues of Nations attached to a treaty that is conceived in a spirit of conquest and robbery of a fallen foe will not be able to right the cruel wrongs of these treaties or to keep the peace of the world so long as pride and honor and love of country survive in the human heart."

To Upton Sinclair he wrote (October 27, 1919): "I believe that the greatest peril to this country today is to be found in the attitude of the press and that something must be done, either by the courts or by way of legislation, to curb this monopolistic power. The newspapers no longer confine their editorial views and policies to the editorial page where they legitimately belong. Almost every news item of importance is treated editorially from the point of view of the policy of the paper and the news is garbled and distorted in order to establish the points sought to be proven. With the same object news is suppressed that ought to be printed."

(Gift of James Marshall, New York, N. Y.)

VAUGHAN, WILLIAM; Three letters, 1783-1784, London, England; Photostats

Vaughan invites Samuel Myers, who was recovering from a serious illness during a stay in Amsterdam, to come to England for a change of climate. He also discusses business and political matters, American-English trade relations, the elections in England, and the American-Dutch loan negotiations.

(Copies from the Welford Collection, Virginia Historical Society.)

WARBURG, FELIX M.; Papers, Vols. I-CCXI, 1910-1937; Manuscripts

Correspondence, minutes, records, and reports.

(Gift of the Warburg family.)

WIGGLESWORTH, EDWARD; Letter, 1764, Cambridge, Mass.; Manuscript

About one quarter of the letter, written by the Hollis Professor at Harvard College to Stephen Sewall, the Hancock Professor of Hebrew at Harvard, is devoted to "Rabbi (Judah) Monis" at the time of his death. Both men, profiting by Rabbi Monis' instruction, had obtained professorships, but seem to have disliked their teacher profoundly. Wigglesworth writes to his brother-in-law, Sewall, that an "insolent letter" written by Sewall to Monis may have been the cause of his death. "If you should resolve my query in the affirmative, as I suspect you may, then I would ask you whether you look upon yourself as the instrumental cause of increasing the sum of the happiness of your fellow creatures. If you should form this judgment, you may probably think your time not ill spent, while you were composing that saucy letter, but to be serious, I am heartily sorry he did not live long enough to make you a reply, for I fancy the reading of it would have proved an agreeable entertainment. I would hope he is gone to Abraham's Bosom, as he used to term it. If he is, his death is not a loss to himself. His friends are certainly freed from a very troublesome guest."

(Gift of the Hebrew Union College Library.)

WILSON, WOODROW; Letter, 1920, Washington, D. C.; Photostat

To Robert Lansing, agreeing with Justice Brandeis' conclusions with respect to Palestine. "All the great powers
are committed to the Balfour Declaration, and I agree with Mr. Justice Brandeis, regarding it as a solemn promise which we can in no circumstances afford to break or alter."

(Copy from the General Records, Department of State, National Archives, through Dr. Selig Adler.)

WISE, JONAH B.; Papers, Correspondence, 1919-1923: Manuscripts

(Gift of the Hebrew Union College.)

WOLF, HORACE J.; Collection, 1918-1926; Typewritten copies
(Gift of Mrs. Horace J. Wolf, Rochester, N. Y.)

AUTOBIOGRAPHIES, DIARIES, AND MEMOIRS

ARNOLD, RICHARD D.; Excerpts from a Diary, 1832, Savannah, Ga.; Photostat
Description of the Minis-Stark duel which resulted in the death of James John Stark, a member of the legislature shot by Dr. Philip Minis, a member of the well-known patriotic Georgia family, and his imprisonment. Stark abused Minis for a long time, calling him a "damned Jew," a "damned Israelite," "not worth the powder and lead it would take to kill him." Very lively narrative of all the events which led to the tragedy, the attitude of the Savannah population, and a good characterization of Philip and Sally Minis.

(Yulet, David Levy; Three letters, 1851, Washington, D. C.; Photostats)

David Levy Yulee (1810-1886), born in St. Thomas, West Indies, became a well-known Florida pioneer, lawyer, railroad promoter, and a delegate to the Florida constitutional convention (1858), where he helped to frame the constitution of Florida. He was a senator for the State of Florida to Congress from 1845-1851 and again from 1855-1861. In these letters, written to William Alexander Graham, Secretary of the Navy and acting Secretary of the Treasury, on the Florida cases, Yulee submits a case concerning a certain Reddin Blount for decision and proposes that the government pay damages to which the claimant was entitled by the Treaty (possibly the Spanish Treaty of 1819). "Mr. Blount has the legal right to be heard upon all the legal questions that properly arise in his case and to have a decision made upon it according to law. He must have a right to invoke a decision under those laws and rules which alone properly govern his case. I will submit for your consideration that the rule of right is the rule of judgment, prescribed by the statute to the secretary."

(Copies from the William A. Graham Papers, State Department of Archives and History, Raleigh, N. C.)

BECK, HENRY; Diary, 1864-1865; Typewritten copy
Henry Beck was born in Bohemia in 1839, emigrated to America 1851, lived in Greensboro, Ala., enlisted in the Greensboro Guard at the beginning of the Civil War, and was discharged two years later because of physical disability. In 1864 he returned to the army and served in the commissary department until the surrender at Appomattox. His diary records this activity and general military events.
ACQUISITIONS

(Bright of Rabbi Meyer H. Marx, Knoxville, Tenn.)

BLOCH, EDWARD; Diary, 1900, Cincinnati, Ohio; Photostat
On everyday life, friends, family affairs, meetings, conversations, plays, and the theatre.
(Gift of Edward H. Bloch, Bloch Publishing Company, New York.)

FRANKS, ISAAC; Narrative of the Revolutionary Service, 1818, Philadelphia, Pa.; Photostat
The narrative gives an account of Isaac Franks's activity as a volunteer during the Revolutionary War, of his participation in the battle of Long Island under the command of Washington, and in the retreat to New York, of his imprisonment when the British took possession of the city (Sept. 15, 1776), of his escape "in a small leaky skiff with one single paddle" to the Jersey shore, of his position as a quartermaster (1777), as a forage master of the garrison of West Point (1778), and as an ensign in the service of the Seventh Massachusetts Regiment. He "solemnly declares, that through the whole of his long and arduous Revolutionary service, he always acted with honor and strict fidelity."
(Copy from the American Jewish Historical Society.)

FREUDENTHAL, SAMUEL J.; Autobiography; Photostat, Restricted
A native of Sag Harbor, Long Island, and the son of German-Jewish immigrants (his father left Germany during the uprising in Berlin, 1848), Freudenthal describes his early childhood and his schooldays in New York, his decision to go West (1878), his struggles as a businessman in Santa Fe and Las Cruces, N. M., where he joined members of the Freudenthal family, then in Clifton, Arizona, where his uncle operated a copper mine, "the forerunner of the gigantic Arizona copper companies of today." Very interesting narrative of the difficult pioneer life in the Wild West, Indian raids, and other hardships, and of his final peaceful settlement in El Paso, Texas, a city he helped to build up as alderman and president of the Chamber of Commerce, and as a successful wholesale grocer. The autobiography reveals him as a man of great courage and energy, interested in politics and Masonry as well as in Jewish affairs, especially in the establishment and organization of the first congregation in El Paso.
(Gift of Dr. Floyd S. Fierman.)

FREUDENTHAL, WOLFF; Short autobiography, written for the Jewish Daily Forward; Photostat
On his medical education in Germany, his experiences as a physician in a little town in Alsace, where he played the role of a "confessor, adviser, counselor and helpmate," and reflections on the active part of Jews in the advancement of medical science.
(Gift of Dr. Floyd S. Fierman.)

GREENBAUM, HENRY; Reminiscences; Microfilm
(Copy from the New York Public Library.)

GROSSMAYER, MAX; Autobiographical Sketch, no date, Long Beach, Calif.
(Gift of Dr. Bertram W. Korn.)

HAIBERSHAM, ROBERT; Excerpts from a Diary, 1832, Savannah, Ga.; Photostat
These pages of the diary relate to the Stark-Minis duel and characterize the personalities of Stark and of Philip and Sally Minis, whose ruined lives he deeply deplores.
(Copy from the Georgia Historical Society, Savannah, Ga.)

HART, ALEXANDER; Diary, 1864-1865, no place; Manuscript
Description of his activity as major during the Civil War.
(Gift of Mrs. Amy Hart Stewart, Norfolk, Va.)

HYMAN, DAVID MARKS; Autobiography, 1846-1925; Manuscript
Born in Bavaria, he came to America at the age of eleven, joined his relatives in Cincinnati, graduated from high school, entered the employ of Messrs. Iglauer and Pritz in Memphis, Tenn., started his own business in Montgomery, Ala., studied law at Harvard after he failed in business, became a successful lawyer in Cincinnati, and the proprietor of silver mines in Colorado. Interesting description of his mining venture, the administration of his properties in Colorado, and the establishment of the American Smelting Refining Company in New York.

(Gift of Mrs. Gertrude H. Friedlander, Cincinnati, O.)

Kohn, Abraham; Diary, 1842-1845, German (also English translation by Abram Vossen Goodman); Typewritten copy, Photostat
A young, pious, and homesick German immigrant who later on became president of Chicago's first congregation, Kehilath Anshe Maariv, and city clerk, describes his hardships, inner emotions, and disappointments as a Jewish peddler in New England, and his difficult beginnings as a businessman in Chicago.

(From the David Philipson Collection.)

Levy, E. H.; Diary, 1864-1865; Manuscript and Photostat
Description of his experiences during the Civil War.

(Gift of Charles B. Levy, Palisade, N. J.)

Morris, Ernest; Gathering Much, An Historical Narrative, 1936; Photostat
Record of a successful Denver lawyer, a native of Germany, of his school days in Utah and Colorado, his university years in Boulder, Denver, and Cornell, but mostly a narrative of the social, political, and economic development of Colorado.

(Gift of Mrs. Ernest Morris, Denver, Colo.)

Phillips, Rachel Rosalie; Excerpts from a Diary, 1864; Typewritten copy, Photostat, Restricted
As a young girl Rachel Rosalie lived in the house of her uncle, Adolphus Solomon, in Washington, D. C. She describes in her diary the social life, parties, lectures, theatre, everyday affairs, and famous people she met in the capital during the Civil War. On January 9, 1864, she writes about a White House reception which she attended. “I was introduced to the President and Mrs. Lincoln, and shook hands with both of them. Mrs. Lincoln was handsomely attired in a black velvet dress gored with white satin; she wore white and black velvet flowers in her hair. The jewelry she wore was onyx set around with pearls. She looked remarkably well. Mr. Lincoln appears to be a very good-natured man, and was very sociable with all his guests. He always leaves a good impression, everybody is pleased with him.”

(Gift of Dr. Bertram W. Korn.)

Price, George Moses; Diary, 1882, Russian with English translation by Leo Shpall; Photostat
The diary reveals the experiences of a Russian high school student who suffered deeply from the prejudice, ignorance, and bigotry of his environment.

(Gift of Leo Shpall, Brooklyn, N. Y.)

Solomon, Anna; Autobiography, 1911, no place; Typewritten copy, Photostat, Restricted
Anna Solomon describes her childhood in Eastern Germany, and her colorful life as a pioneer in New Mexico after she married Isador Solomon.

(Gift of Dr. Floyd S. Fierman.)

Sternheimer, Lewis; Diary, 1853-1856, no place; Typewritten copy
Short narrative of the restless life of a peddler spent in New York, New Haven, Washington, Baltimore, Richmond, and California, and a description of his voyage to Australia in 1856.

(Gift of Lewis Sternheimer, Richmond, Va.)
**Biographies**

**Frank, Isaac William; Biography, 1855-1950, no place; Photostat**

(Gift of Robert J. Frank, Pittsburgh, Pa.)

**Grossmayer, Nathan; Biographical material, 1948, Long Beach, Calif.; Typewritten copy**

This material, supplied by his son Max, concerns Grossmayer's business and fraternal affiliations.

(Gift of Dr. Bertram W. Korn.)

**Guterman, Vita Lingo; The Chronicle of Joshua Piza and his Descendants, 1928, New York, N. Y.; Printed**

Included are many documents, genealogies, and letters.

(Purchased.)

**Hirshfeld, Herman; Short Biography, written by his son, I. M. Hirshfeld, no place; Typewritten copy**

Born into a decent Strassburg middle-class family in 1844, Hirshfeld ran away from his Alsatian home at the age of eleven, stowed himself away on board a sailing vessel, was put ashore on the dock at Philadelphia without friends or relatives, but was found by a Quaker family who reared him in Wilmington, Delaware. He got the same education as the other children of his foster parents and attended their religious services. When the Civil War broke out, he enlisted in the Third Pennsylvania Cavalry Regiment, was captured by the Confederate forces, then released and honorably discharged. He started for California, but on the way, in Arizona, he enlisted in the Arizona Rangers, and did much Indian fighting for eighteen months.

After he arrived in what is now Kern County, California, his interests were mostly confined to mining and land development. He was the new county's first coroner and public administrator, a faithful, loyal citizen, and a man of independence of thought and mind, greatness of heart and boundless courage. He died in 1902.

(Copy from the Arizona Pioneers' Historical Society, Tucson, Ariz.)

**Keneseth Israel Congregation, Philadelphia, Pa.; Biographical sketches, English, German, Hebrew; Photostats**

Biographical sketches of members of the Philadelphia congregation, written by pupils and under the supervision of Dr. Bertram W. Korn. Included are certificates of birth, confirmation, citizenship, marriage, and death; family trees; genealogies, and other documents of the Bachrach, Bennet, Berg, Bernheim, Blumenstein, Brandeis, Chanders, Gellman, Goldberg, Goldman, Goldsmith, Himmelreich, Hoffman, Kaufmann, Lazarus, Miller, Printz, Rice, Rich, Rosenau, Seltzer, Spratkin, Tandler, and Winston families.

(Gift of Dr. Bertram W. Korn.)

**Newburger, Betty Hochstedter; Short Biography, 1842-1908, no place; Typewritten copy**

Betty Hochstedter emigrated from Germany to America as a young child and married Morris Newburger in 1861. She was a kind, refined, and cultured woman of clarity of judgment.

(Gift of Dr. Bertram W. Korn.)

**Newburger, Morris; Short Biography, 1844-1917, no place; Typewritten copy**

Born in South Germany, he came to the United States in 1851; he began as a porter in a grocery store in New York; he then became a peddler in Woodville, Miss., moved to Rock Island, then to Philadelphia, where he formed, together with his brother-in-law, the wholesale clothing manufacturing firm of Newburger and Hochstedter (later known as Morris Newburger and Sons); he became vice-president of the Mechanics National Bank, and president in 1899, one of the first Jews in America to become president of a national bank. He was one of the original members of the Historical Committee of 100, formed for the betterment of the city (Philadelphia), one of the founders and the first president...
of the Jewish Publication Society, and an outstanding member of the Jewish community of Philadelphia.

(Gift of Dr. Bertram W. Korn.)

ROSEWATER, EDWARD; Biography, 1841-1906; Typewritten copy

Description of Rosewater's youth in a small town in Bohemia, where he was born in 1841, his education and family life; emigration to America in 1854; his jobs in Cleveland and other cities; his decision to study telegraphy and his experiences as operator; his acquaintance with famous people, such as Jefferson Davis and Judah P. Benjamin; Lincoln's election and the beginning of the Civil War; his service in the Telegraph Corps, in the War Department office in Washington and as the manager of the Western Union Atlantic and Pacific lines in Omaha, Nebraska, a job he combined with that of correspondent; his election to the Nebraska legislature as a Republican in 1870; the establishment of the Omaha Bee, one of the most important newspapers in the Middle West, in 1871.

(Gift of Bernard Postal, New York, N. Y.)

SEASONGOOD, JACOB; Short Biography; Typewritten copy

(Gift of Mrs. Gordon Reis, Cincinnati, Ohio.)

SOLOMON, ISADORE ELKAN; Short Biography, written by his grandson, A. I. Ramenofsky, M.D., 1949, Phoenix, Arizona; Typewritten copy, Restricted

A native of Inowratzlaw, Posen (born 1841), he came to the United States when he was eighteen years old, found his first employment in the store of an uncle in Towanda, Pa., married Anna Freudenthal during a visit to Germany, went to New Mexico, finally to Arizona, and settled in Pueblo Viejo (the town's name was changed later to Solomonsville). Vivid narrative of the hard pioneer life, the dangers and hazards during the Indian raids, the development of his business and of the city which Anna and Solomon helped to build from a primitive wilderness to a thriving community.

(Gift of Dr. Floyd S. Fierman.)

SOLOMON, ISRAEL; Records of my Family, 1887, no place, Printed for private circulation; Photostats

Spitz, Moritz; Biographical Sketch, written by Alma Spitz, 1848-1920; Photostat

Spitz, who was born in Hungary and educated at the University of Prague, became rabbi of B'nai Sholom Congregation, Chicago (1870-1871), later was rabbi of Temple Emanuel, Milwaukee, Wis., where he founded the Ladies' Aid Society; delivered popular and well-attended lectures and wrote articles for various magazines. Description of the congregations of Milwaukee and of B'nai El Temple in St. Louis, where Spitz officiated during his last years; of his family life, his character, his association with Sonneschein, and his rabbinical and literary activities.

(Gift of the Spitz family, St. Louis, Missouri.)

STERN, MORRIS; Short Biography, German with English translation; Photostat

A German youth decides to emigrate to the United States in 1848 "because I could not endure the pressure under which the people of my own creed suffered."

(Gift of Dr. Bertram W. Korn, through Justice Horace Stern, Philadelphia, Pa.)

TOURO, JUDAH; An Article on his Life, no date, no place; Printed, Photostat

A newspaper article discussing the romances of Judah Touro with Rebecca Hays and her sister Catharine.

(Copy from the Welford Collection, Virginia Historical Society.)

DOCUMENTS

ABRAHAMS, ISAAC; Diploma, 1764, New York, N. Y., Latin; Photostat

A lawyer's degree.

(Copy from N. Y. Historical Society.)
ACQUISITIONS

BRUNWASSER, F.; Two receipts, 1889, Pittsburgh, Pa.; Manuscript
(Gift of Jacob S. Feldman, Ellwood City, Pa.)

CURTIS, WILLIAM P.; Receipt, 1789, Petersburg, Va.; Photostat
Receipt from Samuel Myers for £12 for delivery of tobacco.
(Gift from the Welford Collection, Virginia Historical Society.)

FRANKS, DAVID, AND MOSES, MICHAEL; Partnership agreement, 1750, Philadelphia, Pa.; Photostat
Articles of agreement between David Franks, merchant, and Michael Moses, manufacturer of soap and candles, to enter into partnership.
(Gift from the Library Company of Philadelphia, Pa.)

FRANKS, ISAAC; Deed, 1788, Bedford County, Pa.; Manuscript
(Gift of H. U. C. Library.)

GROSSMAYER, NATHAN AND SARAH; Thirteen documents, 1857-1891, Denver, Colo.; New York, N. Y.; Washington, D.C.; Manuscripts and copies
Promissory notes, citizenship papers, sworn statement about Grossmayer's will, army documents, receipt for a contribution to the Union of American Hebrew Congregations, and a eulogy on Grossmayer.
(Gift of Dr. Bertram W. Korn.)

HAAS, JACOB; Six certificates, 1835-1899, Marburg, Germany, German; Photostats
Certificates for teaching and pension.
(Gift of Sol H. Blank, Cincinnati, O.)

HAAS, SAMUEL; Four certificates, 1875-1879, Pfungstadt, Germany, German; Photostats
(Gift of Sol H. Blank, Cincinnati, O.)

HAYS, JUDAH; Passport, 1815, London, England, French; Photostat
Signed by John Quincy Adams. Included are two documents concerning the passport.

(Generations from the Welford Collection, Virginia Historical Society.)

HEYMANN, A. M.; Two documents, 1868, East Feliciana, La.; Photostats
Registration as elector and oath of loyalty.
(Gift of W. A. Heymann, New York, N. Y., and Dr. Bertram W. Korn, Philadelphia, Pa.)

HEYMANN, ISAAC L.; Certificate, 1885, Baton Rouge, La.; Photostat
Certificate of election.
(Gift of W. A. Heymann and Dr. Bertram W. Korn.)

ISRAEL, ANSEL (ISRELLO, ANGEL); Inventory and accounts, 1759, Baltimore, Md.; Photostats
(Copies from the Baltimore Inventories, Hall of Records, Annapolis, Md.)

LANZIT, JACOB; Certificate, 1853, New York, N. Y.; Manuscript
Master Mason certificate.
(Gift of Mrs. Robert Lanzit, Cohoes, N. Y.)

LATZ, BENJAMIN; Certificate, 1846, Jefferson City, Mo.; Typewritten copy
Certificate showing that during the Mexican War Benjamin Latz was "enrolled June 6, 1846, in Captain Waldo's Company A, First Regiment, Missouri Mounted Volunteers, Col. A. W. Doniphan commanding."
(Copy from the Adjutant General's Office, State of Missouri, Jefferson City, Mo.)

LEVY, ISAAC; List of debts, 1786, Baltimore, Md.; Photostat
(Copy from the Hall of Records, Annapolis, Md.)

LEVY, MOSES; Agreement, 1753, Newport, R. I.; Photostat
Agreement with Izachar Polock.
(Copy from the Rhode Island Historical Society.)

LEVY, NATHAN; Inventory, 1826, Balti-
LEVY, NATHAN; Inventory, 1846, Baltimore, Md.; Photostat
(Copy from the Hall of Records, Annapolis, Md.)

LEVY, NATHAN; Inventory, 1846, Baltimore, Md.; Photostat
(Copy from the Hall of Records, Annapolis, Md.)

LOPEZ, AARON, AND AMY, JOSHUA; Bill, 1756, Newport, R. I.; Manuscript
Bill of lading to Hayman Levy.

LOPEZ, AARON, AND GOODSPEED, SETH; Bill, 1756, Newport, R. I.; Manuscript
Bill of lading to Henry Lloyd.

LOPEZ, AARON, AND MILLER, JOHN; Bill, 1756, Newport, R. I.; Manuscript
Bill of lading to Hayman Levy.

LOPEZ, AARON, AND MOUNT, JAMES; Bill, 1756, Newport, R. I.; Manuscript
Bill of lading to Hayman Levy.
(Above four items are gifts of George J. Miller, South Orange, N. J.)

LYON, BENJAMIN; Indian deed, 1781, no place; Photostat
Indian deed for the Island of Mackinac, signed by Benjamin Lyon, one of a number of witnesses.
(Copy from the Haldimand Papers, Public Archives, Ottawa, Canada.)

MYERS, GUSTAVE A.; Receipt, 1854, Richmond, Va.; Photostat
Receipt from Catharine H., Harriet, and Julia Myers for rent.
(Copy from the Welford Collection, Virginia Historical Society.)

NATHAN, PHILIP; Assignment, 1860, Philadelphia, Pa.; Manuscript
(Gift of P. N. Coleman, Jacksonville, Fla.)

OTTERBOURG, MARCUS; Two appointments, 1867, 1873; Washington, D. C.; New York, N. Y.; Photostats
Appointment as Envoy Extraordinary and Minister Plenipotentiary to Mexico (1867), and as Police Justice of the City of New York (1873).
(Gift of Edwin M. Otterbourg, New York, N. Y.)

POLOCK, ELIAS; Veteran records, 1818-1821, Washington, D. C.; Photostats
(Copies from the Veterans Administration, National Archives.)

POLOCK, IZACHAR; Receipt, 1762, Newport, R. I.; Photostat
From Christopher Champlin.
(Copy from the Rhode Island Historical Society.)

RIVERA, JACOB RODRIGUEZ; Lease, 1783, Newport, R. I.; Photostat
(Copy from the Rhode Island Historical Society.)

SHEFTALL, LEVY; Power of attorney, 1767, no place; Typewritten copy
To Mordecai Sheftall. Included is a sworn oath by Solomon Solomons as a witness.
(Copies from the Department of Archives and History, Atlanta, Ga.)

SOKOBIN, SAMUEL; Six documents, 1930-1945; Washington, D.C.; Manuscripts
Assignments as Consul to Saltillo, Mexico; Kobe, Japan; Manila, P. I.; and Birmingham, England.
(Gift of Samuel Sokobin, Atherton, Calif.)

AXMAN, JENNIE; Confirmation certificate, 1889, Chicago, Ill.; Manuscript
(Gift of Mrs. Elmer L. Moyer, Dayton, Ohio.)

COHEN, EDWARD, AND MYERS, CAROLINE; Ketubah, 1865, Hebrew, no place; Photostat
Edward Cohen was born in Baltimore,
MD., in 1835, and died in Richmond, Va., in 1888. Caroline Myers, a daughter of Samuel Hays and Eliza K. Mortelcai Myers, was born in 1844 and died in 1928.

(Copy from the Welford Collection, Virginia Historical Society.)

FLEISHAUCER, MARY: Conversion certificate, 1860, Cincinnati, Ohio; Photostat
Signed by Isaac M. Wise and Max Lilenthal.
(Gift of Rabbi Samuel D. Soskin, Brooklyn, N. Y.)

GROSSMAYER, NATHAN, AND BAUM, SARAH; Marriage contract, 1855, Savannah, Ga.; Hebrew; Manuscript
Gift of Dr. Bertram W. Korn, Philadelphia, Pa.)

HAYS, JUDITH, AND MYERS, SAMUEL; Marriage contract, 1796, Boston, Mass.; Photostat
Signed also by Moses Michael Hays, father of Judith.
(Copy from the Welford Collection, Virginia Historical Society.)

HEYMAN, ISAAC L., AND OPPENHEIMER, MAY LENA (MIRIAM); Marriage certificate and Ketubah, 1870, Baton Rouge, La.; English and Hebrew; Photostats
Gift of W. A. Heyman and Dr. Bertram W. Korn.)

MEYER, CARL; Confirmation certificate, 1888, Chicago, Ill.; Photostat
(Gift of Carl Meyer, Chicago, Ill., through Mrs. Carl E. Pritz, Cincinnati, Ohio.)

NEWSALT, A.; Citizenship certificate, 1887, Montgomery County, Ohio; Manuscript
(Gift of Rabbi Selwyn D. Ruslander, Dayton, O.)

PHILLIPS, ZALEGMAN, AND SOLOMONS, ARABELLA; Marriage contract, 1806, Baltimore, Md.; Manuscript
Zalegman Phillips, who was the son of Jonas Phillips, was born in Philadelphia, Pa., in 1779. Arabella Solomons was the daughter of Myer Solomons of Baltimore, Md. She was born in 1786.
(Gift of Miss Katherine Moses, Shunter, S. C.)

ROBINSON, ADOLPHE, AND HESSLEIN, SOPHIA; Marriage certificate, 1867, Detroit, Mich., Hebrew and English; Photostat
(Gift of Irving I. Katz, Detroit, Mich.)

SCHWARTZ, LEON, AND KOHEN, CHYIA; Ketubah, 1900, no place; Hebrew; Photostat
(Gift of Rabbi Meyer Lovitt, Jackson, Miss.)

SCHWARZ, JOSEPH LOUIE; Birth certificate, 1833, Osterburg, Germany; German; Manuscript
(Gift of the late Mrs. Settie S. Kuhl, Cincinnati, O.)

WILBURN, CORA; Burial certificate, 1906, Boston, Mass.; Manuscript
(Gift of Mrs. A. K. Cohen, Boston, Mass.)

WYZANSKI, HENRY, AND AARONSOHN, ELIZABETH; Marriage certificate, 1870, Boston, Mass.; Hebrew; Manuscript
(Gift of the Wyzanski family, Boston, Mass.)

BOUDINOT, ELIAS; Extract of Will, 1820 or 1821, no place; Typewritten copy
To assist in promoting the settlement of Jews who want to emigrate from Europe to the United States and apply to the "Society for Ameliorating the State of the Jews," he bequeaths to each immigrant fifty acres of land, situated in Warren County, Pennsylvania.
(Gift of George J. Miller, S. Orange, New Jersey.)

CARVALHO, EMANUEL N.; Last will, 1817, Philadelphia, Pa.; Photostat
Carvalho was hazzan of Mikve Israel Congregation.
FARNS, DAVID; Last will, 1785. Isleworth, Middlesex, England; Photostat (Copy from the Probate Registry, Somerset House, London.)

GRATZ, REBECCA; Last will, 1865. Philadelphia, Pa.; Photostat
Included are two codicils. (Copy from the Court House, Philadelphia, Pa.)

HAYS, JUDAH; Last will, 1763. New York, N. Y.; Photostat (Copy from the Welford Collection, Virginia Historical Society.)

JACOBS, SAMUEL; Last will, 1775. Parish of Saint-Denis, Canada; Photostat (Copy from the Public Archives, Ottawa, Canada.)

LEVY, HETTY; Last will, 1816. Baltimore, Md.; Photostat
Includes testamentary material, 1816-1818. (Copy from the Baltimore Inventories, Hall of Records, Annapolis, Md.)

LEVY, RACHEL; Last will, 1794. Baltimore, Md.; Photostat

NATHANS, DAVID; Last will, 1817. Nathansville, Pa.; Photostat (Copy from the Register of Wills and ex-officio Clerk of the Orphans' Court, Philadelphia, Pa.)

PESSOA, ISAAC, SR.; Last will, 1808. Philadelphia, Pa.; Photostat (Copy from the Court House, Philadelphia, Pa.)

RUSSELL, PHILIP M.; Last will, 1829. Philadelphia, Pa.; Photostat (Copy from the Register of Wills and ex-officio Clerk of the Orphans' Court, Philadelphia, Pa.)

SIMONS, ABRAHAM; Last will, 1820. Wilkes County, Ga.; Typewritten copy (Copy from the Court of Ordinary, Wilkes County, Ga.)

VAN AMRINGE, ELIZABETH; Last will, 1819. Philadelphia, Pa.; Photostat (Copy from the Court House, Philadelphia, Pa.)

WETTERHORN, MARCUS; Last will, 1873. Charleston, S. C.; Photostat (Copy from the Judge of Probate, Charleston County, Charleston, S. C.)

MISCELLANEOUS

BLOORE, STEPHEN J.; The Jews in American Dramatic Literature, 1794-1930; Microfilm (Copy from the New York University Library.)

BRAY, STANLEY R.; The Inevitable Dukifas, 1937, no place; Manuscript, Restricted (Gift of Dr. Stanley R. Bray, Cincinnati, Ohio.)

CARR, HARRIET; A Study of Discriminatory Practices in Semi-Public Institutions Relative to Jewish People in Washington, D.C.; Microfilm (Copy from Catholic University, Washington, D.C.)

CHICAGO FOREIGN LANGUAGE PRESS SURVEY (JEWISH CASES); Microfilms (Copies from the University of Chicago Library, through Rabbi Leonard C. Mishkin, Chicago, Ill.)

ETTING, BENJAMIN, AND MOSES, JOSHUA; Invoice, Canton, China; Manuscript Invoice of dry goods, sewing materials, etc., shipped from Canton in China by Benjamin Etting of Philadelphia, while on a business trip there, to Joshua Moses of New York. Among the most
interesting items are 2,000 boxes of firecrackers with 40 packs in each box, valued at $1,840.

(Gift of the Hebrew Union College Library.)

ETTING, REUBEN; Receipt book, 1801-1804, Baltimore, Md.; Photostats
(Copies from the Library of Congress.)

GINSBURGH, STANLEY A.; A Study of Nationally Organized Jewish Youth Groups in America as Educational Agencies for the Preservation of the Jewish Cultural Heritage; Microfilm
(Copy from Massachusetts State College, Amherst, Mass.)

HAYS, JUDAH; Court case, 1732, Westchester County, N. Y.; Photostat
(Copy from the Early Westchester Court Cases, Westchester County, N. Y., New York State Library.)

HAYS, MOSES MICHAEL; Necrology, no place; Photostat
(Copy from the Welford Collection, Virginia Historical Society.)

HAYS, REBECCA; Tombstone inscription, 1812, no place; Photostat
(Copy from the Welford Collection, Virginia Historical Society.)

JACOBS, RAPHAEL; Court case, 1735, Westchester County, N. Y.; Photostat
(Copy from the New York State Library.)

LEVY, MOSES; Court case, 1734, Westchester County, N. Y.; Photostat
(Copy from the New York State Library.)

LEVY, PAREZ; Notebook, 1875-1891, Alabama and Tennessee; Photostats
(Gift of Dr. Floyd S. Fierman, El Paso, Texas.)

LLOYD, HENRY; Letterbook, 1765-1767; Microfilm
(Copy from the Baker Library, Harvard University.)

LOUZADA, AARON; Four court cases, 1741-1748, Middlesex, N. J.; Manuscripts
(Gift of George J. Miller, South Orange, N. J.)

LOUZADA, HANNAH; Two court cases, 1741, Middlesex, N. J.; Manuscripts
(Gift of George J. Miller.)

MATTHEWS, SAMUEL AUGUSTUS; The Lying Hero or an Answer to J. B. Mortore's Manners and Customs in the West Indies, 1793; Microfilm
(Copy from the John Carter Brown Library, Providence, R. I.)

RUBNER, IRVING; Religious Qualifications for Voting and Holding Office in the Thirteen Colonies, 1939, no place; Microfilm
(Copy from New York University.)

ROOSEVELT, FRANKLIN D.; Documents Concerning Jewish Matters from the White House Papers of Franklin Delano Roosevelt; Microfilms, Restricted
(Copies from the Roosevelt Library, Hyde Park, N. Y.)

ROSENTHAL, ERICH; The Jewish Population of Chicago, 1948; Microfilm
(Copy from the University of Chicago Library.)

RUDAVSKY, DAVID; Jewish Education in New York City, since 1918; Microfilm
(Copy from New York University.)

SHEFTALL, BENJAMIN; List of names, 1738, Savannah, Ga.; Photostats
This memorandum, which contains "the names of the Israelites that arrived in Savannah in Georgia on the 11th day of July 1733" after they "voluntarily embarked from London and paid their passages from thence to Savannah," was kept in Hebrew, or in Yiddish, according to an early nineteenth-century family tradition, by Benjamin Sheftall and was translated into English at the request of his sons, Mordecai and Levi Sheftall.
(Copy from the Library of Congress.)
The American Jewish Archives

On the Campus of the Hebrew Union College - Jewish Institute of Religion in Cincinnati. It welcomes inquiries in the field of American Jewish History.