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The Goldberg Brothers: Arizona Pioneers

FLOYD S. FIERMAN

A place of honor in the annals of the American Southwest is due nineteenth-century Jewish pioneers like Hyman and Isaac Goldberg, who, Dr. Fierman tells us, "risked not only life and limb, but their religious identity as well, in settling on that distant wilderness frontier."

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The Goldberg Brothers: Arizona Pioneers

FLOYD S. FIERMAN

It took unusual courage — not to mention imagination and physical stamina — to pioneer in the American Southwest a century ago. All the more so, of course, for Jews, who risked not only life and limb, but their religious identity as well, in settling on that distant wilderness frontier. Yet Jews did come — the brothers Philip and Samuel H. Drachman, for instance1 — and put down roots in the parched, but nonetheless promising soil of mid- and late nineteenth-century Arizona and New Mexico. These men, as the writer has had occasion to say elsewhere,2 were not flat tortillas; they were spicy jalapeños giving flavor to the frontier. Consider, for example, an obituary notice which appeared in the Phoenix Weekly Herald during the fall of 1889:

For a time he engaged in placer and quartz mining and at different times was located in Sacramento, North Fork, Marysville and various mining camps. He made several fortunes and was burnt out more than once. In time he resumed the mercantile business and prosecuted the same at Los Angeles and San Bernardino. The latter has been his place and home for over thirty years.3

The particular jalapeño whose passing is reported here was the Jew Hyman Goldberg, whose story, as that of his brother Isaac, forms part — and no insignificant part — of the story of the American West, notably Arizona, as we shall see.

Dr. Floyd S. Fierman is rabbi of El Paso’s Temple Mt. Sinai and a special lecturer in philosophy at Texas Western College. The present essay is a sequel to Dr. Fierman’s “The Drachmans of Arizona,” which appeared in the November, 1964, issue of the American Jewish Archives.

1 See American Jewish Archives [AJA], XVI (1964).
2 Ibid., p. 136.
3 Weekly Herald (Phoenix, Ariz.), November 1, 1889, 4:2.
Hyman Goldberg

Hyman Goldberg became the brother-in-law of Philip and Samuel H. Drachman when he married their sister, Augusta, at Los Angeles, California, in 1852. Like his in-laws, he stemmed from Piotrkow (Petrikov), in Russian Poland, where he had been born in 1815. Both Polish and German were his native tongues, and Goldberg had also studied Hebrew as a language of prayer. After living for a time in Germany and in England, he emigrated in 1839, at the age of twenty-four, to the United States, where he apprenticed himself to a merchant tailor in New York. Soon enough, however, Goldberg's Wanderlust led him to New Orleans and then, via Mexico, to San Francisco. Eventually, he moved to San Bernardino, and it was from there that his various enterprises radiated.

Hyman Goldberg's marriage to Augusta Drachman resulted in the birth of four children: Aron; David, who married Rosa A. Solomon, the daughter of Isidor Elkan Solomon, of Solomonville, Arizona; Amelie, who married Louis Migel; and Beckie, who became Mrs. Hugo Zeckendorf. Thus, through matrimony, a number of pioneer Arizona and New Mexico Jewish families—the Drachmans, the Solomon-Lesinsky-Freudenthal clan, and the Zeckendorf family—became united. At the outset, these families remained attached to their ancestral faith, and may also have been inclined to pool their capital in order to avail themselves of the opportunities which the frontier offered.

Originally, it is possible, Hyman Goldberg's brothers-in-law, Philip and Samuel H. Drachman, had been drawn to the West by letters from their friends and fellow immigrants, the Goldwaters. Yet, there may have been another, even more compelling attraction, which brought Philip to California in 1854 and Samuel some years later, in 1867. In a lengthy autobiography written for the

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4 The accuracy of birth dates presents a problem. Hyman is listed in the United States Census of August, 1870, at Arizona City (Yuma), as being fifty years of age. If he had been born in 1815, he would then have been fifty-five years of age instead of fifty. Piotrkow is the Polish name for what the Russians called Petrikov and the Germans Petrikau—a town twenty-eight miles southeast of Lodz.

Arizona Pioneers' Association, Mose Drachman, the son of Philip Drachman, claimed that his father had come to Arizona in 1863, and his uncle Samuel in 1867, and that the brothers had brought their sister Augusta to the United States. All the available evidence, however, documents the fact that Augusta had preceded her brothers to the West Coast by two years. There, at Los Angeles, as we have noted, she married Hyman Goldberg in 1852. Conceivably, Hyman Goldberg had known Augusta in Russian Poland, where both of them had been born. Augusta, one of the rare women unafraid to migrate to America's undeveloped West to marry, was no child bride. She was already about twenty-four years old before Hyman was able to accumulate the funds for the costly passage across the ocean and across the continent. Thirteen years' residence in a country that welcomed the immigrant assuredly gave Hyman enough time to feel secure enough to marry.

Hyman's brother Isaac, who also traveled to the far reaches of America, had been born in 1841, according to the records of the Arizona Pioneers' Association, but that date seems incorrect. Senator Carl Hayden recognized the possibility of an error in those digits and concluded, after competent calculation, that Isaac had been born in 1836, not 1841.

A principle similar to the Mexican compadre and comadre tradition would appear to have motivated both Hyman and his bride. An ingrained family loyalty led Augusta Drachman to trouble herself about her brothers, and Hyman, reared in the same spirit, was apprehensive about his brother. It is certainly possible, then, that Hyman, whose integrity matched the gold and silver resources of the West, bears the responsibility for bringing his two brothers-in-law and his brother to the frontier. Not only could he have done so, but there is, in addition, little doubt that he could have arranged and subsidized the business agreement whereby Philip Drachman and Isaac Goldberg became business associates.

7 Correspondence of Carl Hayden with Harry A. Drachman, July 11, 1945.
8 AJA, XVI, 138, n. 9.
9 Ibid., p. 138.
Like many alert enterprisers in the Arizona Territory, Hyman Goldberg swung a pickaxe, rode a burro, stood behind a counter, and engaged in placer and quartz mining. In 1868, he was working as a drover, leading a drove of cattle to Tucson. As a merchant, he was sensitive to new opportunities, so that, when gold was found in the Arroya de la Tenaja and the boom town of La Paz quickly developed into a community of five thousand residents, Hyman astutely collected gold dust as a merchant in La Paz. Ehrenberg, located on the Colorado River and a principal landing for freight to be shipped overland to Prescott, also arrested his attention. After all, though in 1870 Ehrenberg’s 233 residents could not be compared to the 5,000 who lived in La Paz, these settlers did need merchandise not readily available to them. Nor did Hyman overlook Florence and her 218 people in 1870. It was Yuma, however, that beckoned and held him in the early days. Old Fort Yuma was located in the area, and the discovery of gold in California plus the necessity for a southern route gave the town a new importance. By 1870, more than 1,100 persons were living in Yuma.

To operate in many directions required, of course, a quick turnover in merchandise, and this, in turn, demanded a boom town economy. Miners had to be staked, new settlers had to be given credit, and they were all good for what they borrowed as long as the economy stood up and as long as they found the mineral they were seeking. When they did not, then the whole economy tumbled. This was the condition in which Hyman Goldberg found himself in 1878. He had overextended his resources and, to break the chain of debt, petitioned for bankruptcy in Yuma County on March 5, 1878. Hyman, however, possessed great resuscitative power, and his economic sense never degenerated. He simply started all over again. Apparently his “backers,” the distributors on the West Coast, were willing to speculate with him. A fortune could be made, but it presupposed a gambling mood. The distributors would take the risk with a man like Hyman, whom they held in high regard, and Hyman was always quick to foresee advantages. In 1881, three years after his bankruptcy, his inventory amounted to

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$15,000. How much he owed, or how much equity was his, we cannot determine, but we do know about the $15,000 because of a series of disasters that befell him.

There was, in addition to the hazard of the rapid rise and fall of boom towns, the triple scourge of fire, building cave-in, and flash flood. A kerosene lamp could be knocked over by an inebriate or, inadvertently, by a would-be customer, causing the soft goods to go up in flames momentarily. The flash floods of the Southwest and the subsequent weakening of the adobe walls from which buildings were constructed could result in a cave-in, with the vigas killing the unsuspecting people below or just generally wrecking the building. Hyman Goldberg was the proprietor of a store at Harshaw in the early 1880's, when he fell victim to the unexpected triple blow. In Harshaw, "about two-thirds of his stock was destroyed [by fire] and the balance was considerably damaged." A Phoenix newspaper reported that the loss approximated $15,000. This unfortunate occurrence had been preceded a year earlier, in 1880, by the crumbling of a wall, involving a loss of $600, and only a month before the fire, flood water had left Goldberg's store with damagesamounting to $1,000. His vicissitudes were not to end, however, for in May, 1885, four years later, Hyman was a spectator at another fire — this time in Phoenix. It leveled a whole business block.

About half past two this morning, the much predicted enemy of peaceful and prosperous business visited us in the shape of a very disastrous and extensive conflagration... The fire was first discovered and the alarm given by the occupants of the Bank Exchange hotel who discovered huge flames in the rear of Goldberg's store. . . .

"In December, 1873, David Tecumseh Harshaw was a cattleman in the San Pedro Valley where his cattle were roaming over the Chiricahua Indians' range. Indian Agent Thomas J. Jeffords asked Harshaw to remove his stock. Harshaw moved over into what is now Santa Cruz County at a location which the Mexicans then called, and still do, Durasno. . . . Here Harshaw located and developed mines. By 1880 there was a lively mining camp with several stores at Harshaw, but mining activity gradually died out and by 1909 there were only a few families still living in the once prosperous village." Boyd H. Granger, Arizona Place Names (Tucson: University of Arizona Press, 1960), p. 318.

11 Arizona Weekly Star (Tucson), August 11, 1884, 1:4.
12 Phoenix Herald, August 12, 1884, 3:3.
13 Arizona Gazette (Phoenix), May 28, 1885, 3:7.
Goldberg's merchandise and building loss was $12,000. He had carried $7,000 in insurance, but was still left with a deficit of $5,000. Undaunted, he began anew; the Arizona Gazette reported a month later:

H. Goldberg has leased the Olympic hall, and will resume business by the 15th of next month. Aron Goldberg [his son] will leave for San Francisco in a few days to purchase a new and complete stock of goods. . . .

The remarkable "H. Goldberg" was sixty-eight years old when he reopened his Phoenix store.

While Hyman Goldberg operated primarily as a merchant, he did not hold himself aloof from the "faster dollar" of mining. He was about sixty-three when, in 1880, only two years after his Yuma County bankruptcy, the mining spirit again enchanted him.

Our mercantile friend, H. Goldberg, yesterday showed us a beautiful specimen of ore taken from the Silver Queen mine, in the Texas Hill District, of which he is one of the owners. The property is pronounced by experts to be very rich and will pay from the "grass roots" down. Mr. Goldberg expects on his next visit to California to make arrangements for working the property. This gentleman also owns a valuable mine in Tombstone and one in the Dragoon mountains.

One gains the impression that Hyman never engaged in business with his brother Isaac—except perhaps to stake him in his early days. Most of his business associations seem to have been with his sons Aron and David, but one wonders whether he had any dealings with another arch speculator, Isidor Elkan Solomon, David's father-in-law, or with the Zeckendorfs, who were also related to him through marriage.

That Hyman Goldberg was highly esteemed by his associates and fellow citizens is apparent in the documents which describe

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15 Ibid., June 4, 1885, 3:2.

16 The Texas Hill district is in Yuma County. See Granger, p. 386.

17 "The Dragoon mountains were so named because it was here that the 3rd U. S. Cavalry, known as Dragoons, was stationed. Their name came from the fact that they used heavy carbines, rather than the usual sabre and revolver associated with cavalry troops." The Dragoon mountains are in Cochise County. See Granger, p. 36.

18 Phoenix Herald, September 3, 1880, 4:3.
him. Identified as an Odd Fellow, a Mason, a member of the Legion of Honor, and as a member of the Independent Order of B’nai B’rith, a national Jewish men’s organization, he also achieved a measure of political prominence. From 1873 to 1874, he served as a member of the Yuma Town Council and was popular enough in 1874 to be elected from Yuma County to the lower house by an overwhelming majority. In a society where “might was right” and where it was commonplace for a man’s tongue to become twisted so that an untruth could be justified by circumstances, Hyman Goldberg’s integrity stands out like a gold vein in a quartz body. Not only does his obituary speak kindly of him — “Not many leave a character so spotless, beloved and respected wherever known” — but there is also an episode which may be said to exemplify his character. During his Yuma residence, he once found himself surrounded by Apaches and was released by them only on condition that he supply them at a later date with provisions. We are told that when “the murderous savages” called a few days later at the store, he kept his word and delivered the provisions which he had promised. The story may be apocryphal, of course, but even if it is a legend, it does bespeak Goldberg’s honesty. Such legends do not grow up about men of recreant character.

Hyman Goldberg was called to his Maker on October 30, 1889:

About a week ago he contracted a severe cold which in connection with his advanced age proved fatal. . . . Today the remains will be taken to San Bernardino where his wife and daughters are. . . .

Sam Drachman, his brother-in-law, traveled from Tucson to Phoenix to attend the funeral.

Augusta, Hyman Goldberg’s widow, survived him by nearly two decades. She died in San Francisco on September 15, 1908, at the age of seventy, and she, too, was buried in San Bernardino, California.

19 Arizona Daily Gazette (Phoenix), October 31, 1889, 2:3.
20 Weekly Herald (Phoenix), November 1, 1889, 4:2.
21 Arizona Daily Citizen (Tucson), November 2, 1889, 4:3.
22 Arizona Star (Phoenix), September 16, 1908, 3:5.
Isaac Goldberg

The partnership into which Isaac Goldberg and Philip Drachman entered during the 1860's was presumably brought about through Hyman Goldberg's marriage to Philip's sister. Hyman was their patrón, and this was all the stimulation that the two men required. The country was bursting with opportunities. Arizona was a young maiden seeking a marriage proposal. During the 1850's, New Mexico—which then included present-day Arizona—was dotted with forts manned by seventeen hundred men. These men had to be supplied, and the federal government spent three million dollars annually on these installations. By the mid-1850's, there was a strong demand for regular mail and passenger service to the gold fields in California. The southern route was victorious, so that El Paso and Tucson achieved a new prominence.

Arizona's potential suitors were scarcely reticent. Subsequent to their move from San Bernardino to La Paz, and then after La Paz's mines had been worked out, Isaac Goldberg and Philip Drachman transferred their energies to Tucson and Prescott. They stood over a counter, but, as they realized, mineral strikes meant that merchandise would sell more quickly, if it could be carried to the consumer. Isaac Goldberg, however—like his brother Hyman—was not satisfied to support himself either as a sedentary or as a mobile merchant. The glitter of the gold in the drywasher opened his eyes instead of blinding him, and so he, too, became a prospector—to the extent that he won the sobriquet of Lomo de Oro. Isaac was more than an investor who staked the miner; he was a man unafraid of the rigors of exploration:

A party of enterprising citizens, under command of Mr. Goldberg, alias Lomo de Oro, determined to explore Cañada del Oro which, although at a distance of less than fifty miles from Tucson, was, up to this time, entirely unknown beyond a distance of four miles from its mouth... At all events


24 See AJA, XVI, 138, 141.

25 This sobriquet is a Spanish play on the name Goldberg. The German "berg"—"hill"—is "Lomo" in Spanish. Thus, Goldberg—"Gold hill"—is Lomo de Oro, "hill of gold"; Weekly Arizonian (Tucson), September 25, 1869, 2:1.
it was our intention to be back on time to issue a paper on the 18th, but the guide having lost himself and us among the hills we were obliged to wander at random for three days before discovering an outlet. . . . This journey although attended with considerable hardship has been productive of useful information regarding this section of the territory. Quartz [sic] lodes, bearing gold and silver, exist at various points in the cañon. . . .

Isaac's mercurial character and the public nature of his various speculations in 1870 caused considerable comment in the Old Pueblo of Tucson.27

Mr. Goldberg returned from Prescott on Wednesday. His presence at that town about contract time [government bids] created quite a sensation; the inhabitants flocking to see the Tucson elephant. . . . [He] quieted their fears by assuring them that he did not . . . [have] the purpose of taking that advantage which his affairs at the South warranted, but [was there] simply in the capacity of one willing to speculate to their interests. The character of his bids has not disproved his avowal.28

Goldberg had interests above the ground and over the ground, but it was what lay in the ground that enchanted him. Sometimes he became the venturesome prospector; at other times, as in 1871, he responded as a supplier. He had a nose for business and an eye for gold.

Some 23 miles southward [from Tucson] are quite extensive placer diggings, which Mr. Goldberg informs us are worked by some seventy men, and the prospect seems so encouraging that he intends to stake out a stock of goods for his own profit and the miners' convenience. He showed us about an ounce of very clean placer gold, brought in on Monday; also some buttons of gold melted out of quartz found in the same vicinity:

Shortly after this, however, the hub of the many-spoked Goldberg-Drachman wheel ran out of grease, and the year 1872 found the two

26 Ibid.
27 Granger, p. 285: "In May, 1864, Gov. John Goodwin declared Tucson a municipality, which was tantamount to its corporation. In 1867, by a majority of a single vote, Tucson became the Territorial Capital, but in 1877 the capital was moved back to Prescott. In 1879 thousands of people flocking to the Tombstone District had their effect on the economy of Tucson, which began to emerge from being a tiny sleepy village into its life as a city."
28 Weekly Arizonian (Tucson), February 12, 1870, 3:2.
29 Arizona Citizen (Tucson), April 15, 1871, 3:2.
men declaring themselves bankrupt. Undismayed, they mended the wheel, and soon finding grease enough to rub on the hub, began to roll again. Isaac Goldberg was more diversified than heretofore; he was now a freighter, a contractor, a retailer, a well-digger for water, and a prospector.

The newspapers of the day followed Isaac Goldberg, just as a saloonkeeper followed the boom town. The *Arizona Miner* of 1879 announced:

Isaac Goldberg tackled us yesterday, and, reaching his hand as high as he could denote the size of it, he whispered that he had the biggest thing outside of Comstock barring nothing. . . . After getting down behind a pile of adobes he told us (under a pledge of eternal secrecy) that last week he, and Jesus Bandurraga and another, went out after something they had been hunting for years — and they found it, do you understand (as Sammy says), found it after all these years, and friend Goldberg says he don’t care for nothing now and he’s a rich man. It’s copper and silver and just reeking with wealth and “within twenty miles of Edinboro Town.”

Apparently Isaac Goldberg cried “bonanza” too often, for the newspaper reporter comments: “Now what are you going to make out of a fellow like that? He’s so excited we actually believe he has got it and that it’s ‘way up.’ We hope he has.”

Since nothing further is heard of this exploration, we can only assume that once again Isaac Goldberg had failed. Nonetheless, the irrepressible adventurer continued his quest for wealth in the earth. The *Arizona Daily Citizen* of 1886 details:

Messrs. W. A. McDermott and I. Goldberg have made a mining discovery that bids fair to create a big excitement in this section and lead to the formation of a big mining company to operate on it. About sixteen miles northwest of Tucson, on the eastern slope of the Tucson mountains, they have located three claims, the Goldberg, Pioneer and Leadville. The ledge is all of six feet in width and the poorest samples, taken from across its entire width, assayed today 133 ounces of silver, 1-3/4 ounces gold, and 60 per cent copper. The ledge was known to exist there fourteen years ago, but it was not the class of ore then wanted, and its discoverer died

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50 See *AJA*, XVI, 145.
51 *Arizona Citizen* (Tucson), January 18, 1879, 3:4.
52 Ibid.
with the secret of its exact location, several years ago. Quite recently it was rediscovered by a Mexican and Mr. Goldberg, and it was located yesterday by the above named parties... Messrs. McDermott and Goldberg, with a force of men and a complete mining outfit, will start tomorrow morning to open up the claims. It promises to be the most important discovery ever made in the Tucson mountains.33

How, one wonders, were these claims to be financed? A clue is disclosed in a news item: "An interest has been sold to Mr. Chan Tin Wo, the only naturalized native of China in Pima County."34 The indefatigable Isaac Goldberg, having exhausted all his other financiers in both funds and patience, had found a new source of revenue in the naive naturalized Chan Tin Wo. Yet Chan Tin Wo, too, was destined to lose his investment. The patient burro returned to Tucson with only his passenger on his back, and his passenger had only calloused hands to show for his efforts.

In an article which Isaac wrote for the Society of Arizona Pioneers in June, 1894, he reminisced from San Bernardino, California, that it was originally a gold find that had induced him to come to Arizona:

One day in 1863, a Mexican — Don Juan Quarez by name — brought from La Paz, Arizona, on the Colorado River, a chunk of gold valued at $1,000. It looked exactly like the hand of a human being. He brought, besides this "rich and rare" specimen, 50 ounces of smaller nuggets, all of them pure gold. Then came a period of memorable excitement. Everybody wanted to go to the promised "diggings"...35

He also refers to another discovery:

Another "diggin's" was discovered in '64, known as "Viver's [Weaver's] diggings." Accompanied by a friend named Burnett, I went there shortly after hearing the news.36

One wonders whether Isaac Goldberg ever did make a strike, and the Tombstone Epitaph of 1882 affords a hint. It relates that

33 Arizona Daily Citizen (Tucson), July 22, 1886, 4:5.
34 Ibid.
36 Ibid.
fifteen years earlier, in 1867, Isaac Goldberg and P. W. Dooner and others had made a prospecting trip to the Santa Catalinas after “fabulous gold mines which were supposed to exist somewhere among the summit peaks of that rocky and almost inaccessible range.” The party lost its way and in its uncertain wanderings discovered a huge ledge of very rich copper ore. At that time, however, copper mines were not thought to be very valuable — with the result that little attention was paid to the accidental discovery and the exact location was not accurately observed. The party made its way out of the mountains, and its members considered themselves fortunate that they had returned in safety. Could this have been the Goldberg exploration in the Cañada del Oro to which the Weekly Arizonian had referred in 1869? The dates are different, of course, but the reporter of 1882 may have been in error. Whether he was or was not, is irrelevant, however, for in 1882, with copper having assumed importance in the Arizonian economy, Isaac Goldberg attempted to find the lost ledge. Once again he exchanged the buckboard for the burro:

They were more fortunate this time, and succeeded in rediscovering the bonanza, which is but a thousand feet from the mountain stream and but fifteen miles in a straight line from Tucson, although eighty miles by the only feasible trail. The ledge was located by Isaac Goldberg, Andrew Cronley and James Lee and Samuel Hughes in an extension. The croppings brought in were very rich, and average specimens gave by assay over thirty per cent copper. . . Old miners who have heard the particulars of the find and have seen the ore say that it is the most important discovery ever made in the vicinity of Tucson, and its value to the owners beyond computation. . .

We can conclude, then, that all his prospecting brought Isaac Goldberg at least this one discovery — but how profitable was the lode?

37 The Santa Catalina mountains are in Pima County. Granger, p. 280: “In 1697 Fr. Kino visited a now-vanished Papago rancheria near what is today Tucson, and called the place Santa Catalina Cuitchibaque. . . Lt. John G. Parke in 1854 referred to the range as the Santa Catarina Mountains, whereas Lt. N. Michler in the same year called them the Sierra de Santa Catarina. The name continued in use, sometimes given as Santa Catrina, at least until 1880. Gradually, however, the name Santa Catalina came into use.”

38 Tombstone Epitaph, January 10, 1882, 3–4 (From the Citizen, January 6, 1882).
To this question the sources supply no answer. Had it been of great consequence, would not Isaac have dropped his other interests and focused his attention on it? This, however, he did not do.\textsuperscript{39}

There were other natural resources of interest to Isaac Goldberg. "White gold" was—it still is—just as precious in the Southwest as yellow gold. That white gold is water. The Old Pueblo had, in 1876, become the village of Tucson, and the people of the village needed water. Alert to this need, Isaac Goldberg became a member of a company which sought to sink an artesian well. The Arizona Citizen comments:

Nearly a year ago, we noted the fact that Messrs. McCoy, Goldberg and perhaps others had in contemplation the sinking of an artesian well in Tucson, that the village authorities had encouraged the project; that the machinery had been sent for. . . . We visited the works Thursday morning and interviewed Mr. James Sproal, director of the work and interested party with W. W. McCoy, I. Goldberg and Charles T. Erchells of Tucson. . . . At the time of our visit, the depth of eighty-two feet six inches had been reached and rather rapid progress had been made. . . .\textsuperscript{40}

In order to meet the government commitments that he and Philip Drachman had contracted themselves to perform and also to be assured of a regular flow of merchandise for their retail stores, Isaac Goldberg had to arrange for his own transportation facilities. Government contracts, of course, were all too often replete with problems and conflicts. During the 1880’s, Goldberg and Drachman found themselves embroiled in a dispute with the government, and the case dragged on to its dismissal in 1903.\textsuperscript{41}

Each endeavor, however, presented its own peculiar difficulties.

\textsuperscript{39} Isaac Goldberg was engaged in additional prospecting: "Colonel David Taylor, Gov. A. P. K. Safford, Thomas Ewing, C. E. Curtis, J. A. Meredith, M. W. Stewart, I. Goldberg, and P. Lazarus formed themselves into an unincorporated company for the purpose of placer mining [gold] in Cañon del Oro, north of Tucson near the Old Camp Grant road." (Arizona Citizen [Tucson], September 5, 1874, 3:3). Goldberg had been in this area in 1869, but had abandoned it. Goldberg was still prospecting in 1890: "Isaac Goldberg was in town last Monday. His latest rich mine is about six miles this side of Dudleyville and the ore looks well and is said to assay way up" (Weekly Arizona Enterprise [Florence], May 3, 1890, 3:1).

\textsuperscript{40} Arizona Citizen (Tucson), June 5, 1875, 3:2; Ibid., January 8, 1876, 3:2.

\textsuperscript{41} AJA, XVI, 143-45.
In August, 1875, for instance, a Goldberg train was almost inundated by a cloudburst:

I. Goldberg’s train arrived at Gila City Station, July 27, and while there a water-spout burst and came nearly carrying away his wagons laden with 47,629 pounds of freight, including Nash and Co.’s quartz mill. S. H. Hovey, wagonmaster, writes that the water came up to the wagon beds, but did not damage the goods, and by getting the mules upon knolls, he saved them all, but the “spout” detained him two days.43

Three years later I. Goldberg was not so fortunate:

Mr. I. Goldberg’s train loaded with government freight from this city, while passing over a bridge at Tres Alamos,43 lost 1,000 pounds of flour entire, and 5,000 pounds was [sic] badly damaged. The bridge gave way. Such a loss would fall heavily upon Mr. Goldberg and there is a legal question as to whether the county is not responsible for the safety of the bridges along the public highway...44

With all Goldberg’s absorption in the life of the frontier, he was still attached to the religion of his fathers. A daughter and a son were born to him and his wife Amelia in Arizona.45 Their daughter’s birth date was October 24, 1873, and their son first saw the Arizona sun on May 22, 1878. Jewish life involves no special religious services for the naming of a female child, but it does require a special ritual, a circumcision ceremony, for a male child, and the officiant must be ritually acceptable. No compromise in the case of circumcision can be acceptable to the traditional Jew, but at the time there may have been in Tucson no one proficient enough to turn back the foreskin. According to Jewish law, the circumcision must be performed on the eighth day or shortly afterwards. Of necessity, in the case of Isaac Goldberg’s son, it could not be performed until long after the eighth day, and it is in this light that we

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43 Arizona Citizen (Tucson), August 7, 1875, 3:3.
43 “Three Cottonwoods” is located in Cochise County. Before there was a stage station at this location, it was known as Rio de Tres Alamos. See Granger, p. 55.
44 Arizona Star (Tucson), October 24, 1878, 3:1.
45 Isaac Goldberg’s wife was Amelia Lazarus. Their children were Arthur, Aron, Emma (Mrs. Arthur Ashe), and Ann (Mrs. Abe Ancter): Correspondence with Yndia S. Moore, Historical Secretary, Arizona Pioneers’ Historical Society, Tucson, Arizona, December 28, 1961.
Yuma in 1876
(see pp. 6, 8-9)
Prescott in the 1880's
(see pp. 6, 16)
can interpret a newspaper account of 1878. Five months after the birth of his son, Isaac, probably at his wife’s urging, planned to take his whole family to San Francisco, where a person ritually fit could read the prayers and perform the ceremony:

Mr. Isaac Goldberg expects to leave with his family on Monday next, by private conveyance for Yuma, thence by rail for San Francisco. He goes to the great city of the West to have certain Jewish rites performed for his children.46

The saga of Isaac Goldberg closes with an obituary notice in the Arizona Daily Citizen of June, 1902. He had died in San Francisco on June 20, 1902, after a lingering illness.47 The question that has been asked — “Did he ever make a vast fortune?” — seems to be answered in the lines of the printed newspaper: “... later the tide of fortune seemed to be against him, but for all that Isaac Goldberg was an Arizona pioneer, who did much for the early development of the territory.”


NEW LOAN EXHIBITS

The American Jewish Archives is pleased to announce the availability of sixty-one new loan exhibit items. The material will be sent free of charge for a two week period to any institution in the United States and Canada. The only expense involved is the cost of return expressage. The items deal, for the most part, with the eighteenth and nineteenth centuries. Twenty to thirty of them make an adequate exhibit.

Inquires should be addressed to the Director of the American Jewish Archives, Clifton Avenue, Cincinnati, Ohio 45220.
Immigrants in Buffalo

DELLA RUBENSTEIN ADLER

Of her ninety years, Della Rubenstein Adler has spent seventy in Buffalo, N. Y., where she was born in 1876. Her parents, Louis W. and Catherine Mayerberg Rubenstein, were among the earlier East European immigrant Jews in the city, and Della Adler is the sole survivor of nine children, several of whom, her son Selig points out, played an active role in Buffalo Jewish community life. In 1907, Della married Joseph G. Adler, who had migrated from Bavaria fourteen years earlier and, as one of the strictly Orthodox German Jews who worshipped at Baltimore’s Shearith Israel Congregation, was devoted to a far different, far more westernized form of Orthodoxy than his wife had known in Buffalo. Joseph and Della made their home in Baltimore, where Della bore her husband two sons — Selig, now Professor of American History in the State University of New York at Buffalo, and Louis W., who now lives in Miami, Florida. Returning to Buffalo in 1926, after Joseph’s death, Della has lived there ever since and, in 1961, entered the Rosa Coplon Home, where she took up writing as a hobby. On August 28, 1964, the Baltimore Jewish Times published her reminiscence of the Shearith Israel Congregation — “The Synagogue That Said ‘No!’” — and the editors of the American Jewish Archives take pleasure now in offering their readers her recollections of Jewish life in late-nineteenth-century Buffalo.

A FAMILY ANECDOTE

Father — Louis W. Rubenstein (1849–1898) — was born in Kalet, Suwalki Gubernia, Lithuania. In youthful exuberance, he had boasted to a muzhik, a peasant working on Grandfather’s land, that he would not serve in the Czar’s army. No, not he. He was going to America as soon as he was old enough to make the journey, to a country where all men were free, and, better yet, the streets were said to be paved with gold. He was then sixteen years old — a gentle, sensitive lad who had been sent to a nearby larger Jewish community for further Hebrew education.
In the Russia of Czar Alexander II, informing was a lucrative and much encouraged business — so inform the muzhik did. Therefore, the Russian secret police came hurriedly in the small hours of the morning to arrest this dangerous boy. Their hearts were evidently not entirely made of stone, for they listened to Grandma's pleas and agreed to wait until daybreak to take him to jail.

When we heard father tell of his ten weeks in prison, the story wrung our childish hearts. There apparently was no trial; he was just put to doing the hardest and most degrading jobs. Father was physically unable to take this and became so ill that he was of no use to the Czar or anyone else. This fact, plus three hundred nice, fat rubles, got him a release by a doctor's decree, and he was sent home to die. But die he did not. Under Grandmother's tender, loving care, he soon became well and strong. Then, indeed, he fled across the grenetz — the border — to Germany and made his way eventually to Metz, France, where he knew of the existence of an uncle.

This relative did not seem to want any part of him, or perhaps a boyish pride accounts for his finding himself, hopeless and penniless, on the streets of Metz. Some kindly soul helped him buy a glazier's kit and taught him a skill, then very much in demand by householders. In any case, he managed to get by and earned enough money to pay for his fare across the Atlantic. Somewhere on the way he must have lived in England, for I well remember his decided British accent, albeit his use of the vernacular was far from perfect. In all probability, the outbreak of the Franco-Prussian War speeded his resolution to leave the Old World, for he landed in America in 1870 shortly after the beginning of that war. The only relic of his French sojourn was a French-translated mahzor, a holyday prayer book.

Father often told this poignant little story to his children and always ended with, "It is all over now; let us be grateful and happy that we are in our own, wonderful country."

Six Silver Spoons

Grandfather — Jacob H. Mayerberg — came to this country in 1867, from a small place in Lithuania called Volkovisk. His original
mission was a business one, and he expected to return. Destiny decided otherwise.

He had heard that the U. S. A., especially New York City, was perishing from a need for seforim — Hebrew books of learning. So, the idea was to come here with a stock of books, sell them at a good profit, and return.

Poor Grandfather! On the way over, every book — plus all else he possessed — was stolen, and he arrived in Castle Garden, destitute.

He did what he was totally unequipped for — physically and by nature — he peddled. What with, I do not know, but I do know he peddled through New York State in deep, drifted snow and icy winds and finally reached Buffalo and settled down as a melamed, a Hebrew teacher. The late Willard Saperston was one of his talmidim, his students. He thus eked out a pathetic living in bleak, dreary surroundings, and there Grandmother Hennie and their four children found him when they arrived in this country some three years later.

Grandma’s comment on first seeing him was, “Yankov Hirsch, what happened to you? In three years you have become an old man.” He was then forty-seven years old.

Grandmother was not one just to sit and do nothing. Her first effort was to find respectable living quarters. To pay the rent, she sold her most valuable possession, six silver spoons. The day came when there was no money to pay another month’s rent, and Yankov Hirsch and Hennie assumed a “the Lord will provide” attitude; and the Lord, blessed be He, did provide.

Came a knock on their door, one fine day. A man of friendly mien stood there and asked — did they have one large or two small rooms to rent to six men who peddled in the country and came home just for shabbes [the Sabbath]? There were five married men whose wives were awaiting the necessary Schiffskarten to come to America, and there was one twenty-one year-old unmarried youngster who was being petted and spoiled by the older men. Each Thursday, one of the six came home to cook for Shabbes. The other five came home on Friday.

The Mayerbergs could, and did, rent them rooms, and this miraculously solved the rent problem for them, until they could
scramble to their feet. The single man, Louis Rubenstein, married the eldest daughter of the Mayerbergs, Kate — Chayeh — and they became my parents.

This all happened in the very long ago. Both the Mayerbergs and my parents prospered in a very modest way, and thereafter needed no crutch.

Today, I am the last living member of the Louis Rubenstein family, and the memory of the six silver spoons still lingers.

July 4th, 1871

In the long ago, the Fourth of July was a most wonderful day for a child. One felt so warmly patriotic with the bands blaring out martial music, the parades going smartly by, the outdoor stands on almost every street corner, and the many visitors; most of the countryside came to help celebrate. All in all, it was a day of days, one to be looked forward to for a whole year. Then, the thriftiest and most frugal parents opened the family purse for the fireworks which were the highlight of the big day. There were, first of all, the ear-shattering firecrackers, big and little, sky rockets of dazzling beauty, pin wheels, and many other kinds to thrill us. Of course, there was the magnificent civic display in the parks and public places, but I remember best the individual fireworks at each doorstep. And then the joy of the corner stands where one could purchase rock candy in three colors — not only the plain yellow kind — licorice drops and taffies in different colors, and lemonade and sandwiches.

Sandwiches — that brings me to my story. Grandfather Mayerberg's family had arrived in Buffalo from the old country just four months before. There were six in the family, and there was evidently a scramble to reach some sort of stability. Kindly neighbors of their own faith told them that quite a bit of money could be made by opening a food stand on the Fourth. In other words, a stand to dispense sandwiches and lemonade. What kind of sandwiches? Why, ham, of course.

Kate, the eldest of the Mayerberg children, was elected to tend the stand. She must have had understandable objections to the making
and sale of ham sandwiches, whether to Jew or Gentile, but the neighbors pooh-poohed her objections and those of her parents and finally convinced them to go ahead. Kate was a bright, alert, energetic girl; she had no business ability, but was aware of the need and went ahead with her project. The sandwiches were made and packed in a bushel basket (I'm sure without benefit of individual wrapping), the lemonade all stirred up in a new wash tub, and Kate was ready to haul her merchandize to Main Street, where a crude stand was set up. All went well so far, with everything neatly arranged on the stand and Kate all ready in a clean gingham dress and white apron.

Then, and it was still very early in the morning, the sun suddenly clouded over and the rain came. In buckets it came down — such a rain as hadn’t been known since the time of Noah. The sandwiches were reduced to a pulp, the lemonade became rainwater, and Kate was drenched to the skin. There was nothing left to do but gather up the wreckage and run home, and that’s what Kate did.

She found her father unconcernedly smoking his pipe — that was women’s business, not his — but Mother Mayerberg wept and wailed and wrung her hands. Such a disaster — all that wasted money. But Kate did not weep or wail or wring her hands. No, sir, she was alive and well, and what if a few dollars were gone? Tomorrow will be another day and tomorrow will bring new opportunities to replace the lost money. She danced around the room and would not let her mother weep.

Knowing my good, pious mother who was Kate, I suspect that deep down in her heart she was thankful to the Almighty for keeping her from the mortal sin of selling ham sandwiches.

She lived to be nearly ninety-one and never forgot that memorable day — July 4th, 1871.

The Early Ballabattim of Buffalo

Thoughts come to me of my young days and the men I used to know, most of them members of the then young Clinton Street shul, Congregation Beth Jacob. This shul was the brainchild of Grandfather Mayerberg, who needed a place to worship in his own right-
eous, traditional way. He needed to be abetted by his own type and wanted no hindrance, either to his traditionalism or in the worship rite. So, aided by his son-in-law, my father Louis, they set out ambitiously enough to build the shul, which flourished and became well-known in later years as a bulwark of traditional Orthodoxy.

It was a goal for meshulahim [itinerant fundraisers], hazzanim [cantors], an outstanding maggid [preacher] now and then, and altogether a charity target. Here the pleas for yeshivot, orphan asylums, homes for the aged, Jerusalem charities, and so on, were heeded and supported to the best ability of the members, none of whom had much of worldly goods. If misfortune befell, such as the loss of a peddler's horse which was indeed a calamity, or a dowry was needed to marry off a daughter, a special meeting was called, and therewith the horse or dowry was provided by contributors, each as he could give. In the case of the horse, this was also a sort of mutual insurance, as no one knew when his horse might be the next to fall. This seems like true charity and was practiced wholeheartedly by this group of men who had so little, yet could always spare a little.

Perhaps the most affluent one was Joseph — Yossel — Saperston, who was a joiner, either for shuls or organizations, and a flitterer — here awhile, there awhile, but, when there, was a prominent member, had a say-so and a following. He had come to Buffalo before the other members and was well-established in a fine home with his wife, Shamie, and their large family.

Grandfather Mayerberg and my father were great friends and did things together, including the building of the shul and holding up the righteous pillars to keep a traditionally Orthodox congregation in the way of upright Lithuanian mitnagdim [non-mystics].

I do not remember all of the original members, but there was Sholem Cohn, who later became father's business partner. At that early time, he plodded through the world, driving his old white horse till midnight as his day began at noon, scrupulously saving every spare penny until he became quite a wealthy man. He was honorable to a degree, a religious man but dour — I think I never saw him smile. Not a colorful man, but he did well enough to help run the shul.
Then there was Harris Cohen — a quiet, unobtrusive, fine little man whose ayes and nays were also valuable. He, who died tragically at an early age, lived with his wife Rachel a block away from the shul and raised a large family of well-doing people — one son, Dr. J. Y. Cohen, a prominent physician here; the late Frank L., a road builder; and a daughter, Etta, a high school English teacher.

Schmerl Brumberg, the brother-in-law of Harris Cohen, was an individualist and something of a nonconformist — in theory, if not in practice — but evidently he did not succeed in shaking the roots of the shul. It stayed steadfast despite Schmerl. He, too, was a scrupulously honest man. The story was that, when Schmerl’s day went well, the family ate, and when it didn’t, they subsisted. He and his very good, but subservient wife Maryasha raised a fine family, three of whom were physicians of repute.

Levine, the oil man, as he was called, peddled kerosene oil from a truck, and I remember him well. A fine, thoughtful man, he often stopped at our house for a cup of coffee on the day he delivered the oil to fill our five or six lamps. The chore of filling these lamps, polishing the glass globes till they shone, and wiping off the surplus smelly oil was a burdensome job that, in itself, would make me remember Levine, the oil man. But I liked him for himself. He inspired me with his honesty, integrity, and faith.

Then there was Uncle David Shepsel Gottlieb, who really had the attributes of a successful man and never, never was. He was a short, squat man with a nice face and humorous, twinkling eyes, had a fine Hebrew background, was a well-known lay hazzan as he possessed a beautiful voice, and also had a repertoire of songs which no one could sing as he did. I still remember them. I also remember his daily pilgrimage to our house from shul and the daily schnapps he and my father took from a brown crockery jug which stood behind the pantry door. No fancy labeled bottles in those days — when the jug was empty, the liquor delivery man filled it.

There was also one S. Cohen, known as Schmuley der Yoven, a man of firm convictions which he made no attempt to conceal. Far from polished, but a good and honorable man, he ran a peddlers’ supply store, where the ballabattim [synagogal pillars] congregated to argue “pro and con” about what they wanted and what they didn’t
His wife Fagie was a character, no match for witty and outgoing Schmuel. One of their descendants is a brilliant lawyer.

I must not leave Israel Friedlander out. He had ideas on every subject — some good, some not so good, but all expressed in a loud, booming, convincing voice. He was a natural orator, and on each and every occasion, he aired his talent. He and his wife Hadassah lived a turbulent life. They had a large family, one of whom is a college professor. I believe none married, and the Israel Friedlander dynasty is ended.

Later, there was one member who owned a horse by the name of Chaim. Chaim was a knowledgeable animal — on *hol ha-moed* Pesach, the intervening days of Passover, Chaim trotted smartly by the saloons which his owner regularly, if unsteadily, patronized on weekdays. At these times, Chaim came to a full stop of his own accord. This gentleman wasn’t the only one who had a weakness for the bottle. There was Abram Salinski, the Jewish town drunkard, whose poor wife Mindel, a wonderfully good soul, spent most of her time trying to sober him up as unobtrusively as possible. Not a word of complaint, but we all knew it. They raised a large family in dire, but immaculate poverty. The children all went to work at an early age and had no schooling; nevertheless, all of them possessed an elegance of bearing, a surprisingly fine diction, and a dignity all their own. A relative was a very well-known, highly successful English teacher in the high school.

In the category of inebriates, I cannot omit Chaikel, the carpenter. He really was superior in mind and wit, also in his chosen field. A humorist and philosopher, a sort of Jewish Will Rogers, yet he often had to be dragged out of one saloon after another. He did many a little job to the exacting specifications of my mother — from a just-so rolling pin to a folding table to be set by the then tiny sink as an aid in dishwashing. This table had two fitted boards, one for dairy dishes and one for meat — it was a real convenience. Later Chaikel was the architect and builder of our North Division Street home, which had to be remodeled after father’s untimely death when mother had to pull the reins tight.

And now comes Uncle Saul Rubenstein, who lived to be very old and was so well-known on William Street after the influx of the
90's and later. There was scarcely a refugee family from the Old World's tyranny who did not feel the sympathetic, philanthropic touch of Saul Rubenstein and his son Emil H., who so ably carried on. Emil it was who had the proper contacts, so the people here would be assured that their scraped-up, hardearned money would reach father, mother, wife, and so on, in American dollars of full value. Then they engaged in the Schiffskarten business on the installment plan — so much down and, thereafter, weekly payments to speed the bringing over of relatives from the hell that was theirs. This was philanthropy of a high and unusual order and I pay tribute to the memory of Uncle Saul, and I honor my cousin Emil for his untiring zeal. In his later years, this fine old man's philanthropy took the turn of selling tickets for charity — it mattered not what kind of charity, as long as it was a ticket and needed to be sold, he was there to do it. He had his "customers," traveled many miles to reach them, was always warmly welcomed, had his hearing — and the tickets were sold. The Rosa Coplon Home was one of his pets — he did very much for it and his efforts were appreciated and are remembered. My son, Selig, in his book, From Ararat to Suburbia, wrote of Uncle Saul as an earthy man and he was — he loved the outdoors, the growing of things, animals, especially horses. He once shocked his wife almost unconscious by bringing a foal into the living room. He smiled much, loved a game of cards, talked with everyone and everyone talked with him — he was a character and a well-beloved one.

These were all the early men of the Clinton Street shul — it served its purpose well for many years until the changing neighborhood closed its doors and caused its abandonment. It finally was purchased by the city and demolished to make room for a public playground. A worthy offshoot of the Congregation Beth Jacob shul is the Elmwood Avenue Congregation Beth Abraham, which is a nice little building maintained in fine shape by a few dedicated men under the devoted, unselfish leadership of Joseph A. Sapowitch, once president of the National Bureau of Jewish Education. It is rigidly Orthodox in the tradition of Beth Jacob and today is the only Orthodox shul on the East or West sides. May it ever prosper!
The American Jew in 1872

Comparative religion was an infant discipline during the 1800's, so that an inquisitive reader in post-Civil War America who wished some accurate and authoritative information about his Jewish fellow citizens would have found it very difficult to satisfy his curiosity. In 1872, however, there finally appeared a book whose account of the American religious scene—including the Jewish component—had been, as the Reverend Dr. Alfred Nevin said in introducing it, “prepared with much care, accuracy, and ability.” The book, edited by William Burder and published at Philadelphia, bore the rather lugubrious title, A History of All Religions: With Accounts of the Ceremonies and Customs, or the Forms of Worship Practiced by the Several Nations of the Known World, from the Earliest Records to the Year 1872, with a Full Account, Historical, Doctrinal and Statistical, of All the Religious Denominations. A generation before, in 1841, basing himself on an early eighteenth-century French writer, Bernard Picart, Burder had brought out a similar volume at London, but the 1872 edition contained a section on “Religious Denominations in the United States,” including an unsigned, but generally knowledgeable six-page article on the Jews. That Burder himself could take credit for the article is unlikely, of course. The scholarly Sabato Morais, rabbi of Philadelphia’s Mikveh Israel Congregation, is listed among the “Contributors to the History of All Religious Denominations in the United States,” and Burder at the most probably edited the rabbi’s manuscript. Morais’ notion of American Jewish beginnings was faulty—he overlooked, for instance, the establishment of a Jewish community at Dutch New Amsterdam, now New York City, in 1654—but his acquaintance with the community of his own day was thorough enough. The non-Jewish reader for whom Burder had undertaken publication of the book could come away with an adequate estimate of Jewish life in contemporary America.

Jews of the United States of America

Congregations

The first appearance in our country of a community of men professing Judaism dates from the year 1694. They who formed it
were a number of wealthy families of Spanish and Portuguese descent. Having emigrated from some of the West India islands, they settled in Newport, R. I. The synagogue they erected and the burial ground they purchased are still objects of considerable interest. Though no longer in use by reason of the absence of any Israelites, care is taken that they be always kept in perfect order. Instructions were left to that effect by Judah Touro, an American born of the Hebrew persuasion. Among his munificent legacies to Jews and Christians, he bequeathed the necessary means to carry out his intentions respecting the preservation of those two places associated with the establishing of his brethren in this land.

The next settlement of Jews was in New York, in the year 1729. Before that period scarcely any of the ancient faith could be met in that city. But since then the influx of foreigners has been remarkably perceptible in the increase of Israelites. Their number is said to reach at present seventy-five thousand, which, if those residing in Brooklyn be calculated together, will probably amount to one hundred thousand. Their synagogues are very many, and they compare well in architectural beauty and elegance with the handsomest churches adorning that state.

Savannah, Ga., had formed in 1733 a religious body, which, till recently, remained the only congregation. But ritual differences gave rise to the establishment of another synagogue, more in consonance with the customs and taste of the worshipers.

In Charleston, S. C., the Jewish congregation has records going as far back as 1765. And up to 1843 there was but that first established. About that time, however, a division of opinions touching certain ritual questions occasioned a separation, and another was formed by those who disapproved of changes in the synagogue service. In late years mutual concessions effected a reconciliation, and the two congregations merged into a flourishing one.

The oldest congregation in Philadelphia was organized in 1782, principally—as usual in those days—by men of Spanish and Portuguese extraction. But in the course of years, persons from the North of Europe constituted themselves into separate bodies. At present eight synagogues are open for worship to the Jewish population. The latter is variously reckoned. But ten thousand would
seem to approach the correct number. Congregations of Hebrews can be found also in smaller cities of Pennsylvania, increasing in proportion to the advantages that the respective places offer to industry; for it may be safely asserted that wherever commerce flourishes there Israelites take up their abode.

Richmond, Va., had one synagogue, during a period of nearly half a century. But within the last thirty years the settling of foreigners in that city added considerably to the number of Jewish houses of prayer.

A state whose Hebrew citizens rival those of New York and Pennsylvania in standing and wealth is Ohio. Cincinnati especially contains several congregations noted for the commanding influence of their members. Fifty years ago a person in search of a synagogue might, perhaps, have found a few worshipers in a hired room. Now structures of imposing stateliness and grandeur will meet his vision in various localities.

Maryland, since the year 1823, in which a congregation was organized, has witnessed a vast increase of Jewish inhabitants. Baltimore alone counts five synagogues, some of which are thronged with worshipers on each revolving Sabbath, and on the festivals.

New Orleans, La., which the opulent Judah Touro had chosen for his residence, has a synagogue largely endowed by his liberality. It is not quite so old as that which German Israelites founded in 1828; nevertheless, its status has not been impaired by the progress which the last named has attained.

Number of Jews in the U. S.

To offer a detailed account of Jewish congregations which have sprung up in our midst within the last half a century would be to allow this article a space exceeding the limits we purpose assigning to it. Indeed, so rapidly do those religious organizations increase, that it might baffle the endeavors of giving correct statistics. Suffice to say, that the descendants of the patriarchs can be found through the length and breadth of the Union. Whether we travel in the New England States, or in the distant regions of the West, houses of worship will be met which resound with prayers uttered by the
outcasts of Judea. Possessing no other data than the aforesaid to form a criterion, we may, in the aggregate, put down the number of Jews in the United States to about half a million.

**Rituals**

In the preceding pages, the name of Spanish and Portuguese, in contradistinction to that of German Jews, has been mentioned. The reader may feel curious to know in what they differ. With regard to the tenets of their faith, they hold precisely the same views. They both accept the thirteen creeds laid down by Maimonides, and conform likewise to the traditional rules embodied in the Talmud. The long dispersion, however, and the interruption of communication consequent thereupon caused a notable diversity in the liturgy, but specially in the pronouncing of the Hebrew language; those whose ancestors dwelt, previous to the expulsion of 1492 by the edict of Ferdinand and Isabella, in the Iberian land giving to it a softer sound than their co-religionists, who are of Teutonic origin. It would be impossible at this distance of time—and since the language has ceased to be spoken—to ascertain which accent is the most correct. Grammarians appear to favor, if not in toto, partly at least, that of the Spanish and Portuguese Jews.

With respect to the liturgy, that of the Germans, for ordinary occasions, contains the traditional prayers in a more condensed form. But for the festivals and fast days it abounds in poetical compositions of little merit and of obscure meaning.

**Reform and Orthodox**

This fact has furnished the ground for the introduction of radical changes in the synagogue. It was argued that to detain the congregation with the recital of that which requires a comment to understand would be to estrange them from the worship; that the absence of mind exhibited by many, during the reading of that portion of the ritual, was detracting from the sanctity of the service; and that unless it be expunged the rising generation would join religious communions more congenial to their feelings.
The pruning knife was then unsparingly used, but, as it often happens, no sooner was the natural reluctance of altering what had stood for centuries overcome, than a desire for changes of a different nature found strong advocates.

Heretofore simplicity had characterized the Jewish worship. A reader (Hazan), chosen by the congregation, chanted the established prayers, and the audience made the responses. Either that individual, or another possessed of the requisite knowledge, delivered an occasional lecture explanatory of the biblical lesson of the week, or instructive of the duties connected with some approaching holiday. But that system was declared by Jews of the modern school incompatible with the wants of the age. First vocal music was introduced, and soon after instrumental music echoed in the synagogue. Hymns in English and German superseded Hebrew psalmodies; and preaching, which had been, however welcome, a mere adjunct, became the most indispensable part of the service.

These innovations, to which many Israelites object, because they divest the synagogue of the venerable appearance which antiquity gives it, and because they dress it in a garb foreign thereto, would nevertheless have been tolerated, as not encroaching absolutely upon the tenets of Judaism; but when the innovators went further, and erased from the ritual every mention of the restoration of their people to Palestine, every allusion to the resurrection of the dead, and taught in their sermons the abrogation of the dietary laws, then a schism divided the Jews into two camps; so that at present they are distinguished in almost all cities by the name of Orthodox and Reformers.

Charities

But, notwithstanding this diversity of opinions, they generally unite in objects of benevolence. It is the acknowledged merit of Israelites that they are very solicitous for the welfare of their needy brethren. They will never suffer the destitute to be an incubus upon society at large. Rarely is any of their faith an inmate of the almshouse, and more rarely is any arrested as a vagrant or an outlaw. Charitable associations supplying food, garments, fuel, and house
rent; loan societies, to encourage the industrious; hospitals, orphan asylums; foster houses, and homes for the invalid and the decrepit, are supported wherever a Jewish community exists. Incalculable is the sum yearly spent upon the maintenance of these institutions, and the effect thereof can be seen in the general absence of Jewish mendicants. Indeed, the facility with which assistance may be obtained has doubtless encouraged, in various instances, idle habits. Sensible of this fact, and anxious to prevent imposition, the directors of beneficial associations have been endeavoring of late to correct the evil by a fusion of all charities, under the guidance of a board of managers. These are men that have the capacity to discriminate, and leisure to examine into each case coming under their notice. Chicago took the lead in the matter, Philadelphia followed, and other cities are active to bring it to a successful completion.

Secret Societies

Within the last decade three secret societies have been started, and they are rapidly spreading among our Jewish population. The first, called “The Sons of the Covenant” [B’nai B’rith], is the oldest, and consequently the largest. Under its auspices several public charities had their origin. The second, named “The Free Sons of Israel,” has been divided into two orders, “The Independent S. of I.,” and “The Improved S. of I.” The third, styled “The Iron Band” [Kesher shel Barzel], bids fair to become very popular, for, in a short lapse of time, one hundred and fifty lodges were installed.

All the three are founded upon the same principle, and they aim to reach the same end. An amount, varying with the age of the applicant, is demanded before his initiation, and he is likewise bound to pay a fixed yearly subscription. That entitles him, if unable to follow his habitual vocation because of sickness, to five dollars a week. At his death his funeral expenses are defrayed, and his heirs receive a thousand dollars.

Should any member in good standing be in need, a grant is made by the lodge to which he is affiliated, for his temporary relief; and in a manner to spare his feelings.
Sabato Morais

(see p. 29)
SCHOOLS

Not less heedful than in dispensing charity, the Jews of our country are in affording education. Recent statistics show that the average attendance of their children to schools exceeds that of other denominations. The majority, recognizing the advantages of our admirable system, avail themselves of our public schools, and have their sons and daughters taught there. But some parents, wishing to combine religious with secular instruction, prefer those institutes where a portion of the time is given to studying the Hebrew language and the ritual. Institutions of that kind, however, are neither popular nor numerous, the Israelites of the United States evidently preferring to blend with the rest of their fellow citizens in all things which do not immediately appertain to their peculiar belief. But to facilitate the acquiring of the ancient tongue, almost every congregation has a school attached to it, where that branch of education is imparted during the afternoon or evening.

SUNDAY SCHOOLS

In addition to that, Sunday schools are frequented by children of both sexes. A Philadelphia lady [Rebecca Gratz], highly accomplished, and devoted to her people, started the idea, about thirty years ago, of establishing such an organization. Her exertions were crowned with success. Sunday schools have spread everywhere, and they command the hearty support of the community. Hundreds of pupils attend with regularity, and their gratuitous teachers take pride in the task voluntarily assumed.

COLLEGES

A great want yet felt, and not easily supplied, is the existence of colleges for the training of ministers. To this day none of the readers and preachers at the synagogue can claim the United States of America as their birthplace, or as the nursery of learning in which their minds were shapen. Foreigners fill all positions in the Jewish Church, and some of them too far advanced in life to become con-
versant with the vernacular, others unable to learn it by reason of their surroundings and occupations; so that German is the vehicle of religious teaching in most of the pulpits. An effort to establish colleges was made in Cincinnati [Zion College, 1855-1857] and in New York [Temple Emanu-El Theological Seminary, 1865], but it proved abortive. One has been in existence for the last four years in Philadelphia [Maimonides College], but it has not met with due encouragement. An idea seems to prevail that as long as Europe can furnish America with rabbis, the means necessary for the support of seminaries and academies may be bestowed on other objects. A few years will reveal the extent of an error so generally entertained. The youths of the Hebrew faith, having grown to manhood, will demand to be guided by individuals identified with them in language and national feelings.

Journals

Papers mainly devoted to the interest of the Jewish Church are still few. New York publishes four weekly, one entirely in English (the Jewish Messenger); two in English and German (the Hebrew Leader and the Jewish Times), and another in Hebrew (the Observer [Hatsofe]). In Brooklyn, one entitled the Era has just begun to appear. Cincinnati issues one in English (the Israelite), and another in German (the Deborah). In San Francisco, Cal., two periodicals called The Gleaner and The Hebrew are printed, and occasionally we hear of some ineffectual endeavors to give there and elsewhere the Jewish press a larger scope. A severe loss journalism sustained in the cessation of a monthly magazine named The Occident, ably conducted for upwards of a quarter of a century in Philadelphia. After the decease of its editor and proprietor [Isaac Leeser, died 1868], an attempt was made, for a time, to prevent its extinction, but it failed.

Literary Associations

An increasing taste for polite literature is evinced by the rising in our midst of associations which aim at the mental improvement
of their members. Various subjects are debated, short essays prepared, select portions of the classics read, upon all of which the sharp criticism of appointed judges is passed.

**Publication Society**

But what bids fair to promote the cause of learning, but specially of Jewish literature among the Hebrews of this land, is the project recently set on foot of forming a publication society. Properly speaking, it might be termed a revival, because some twenty-five years ago it existed, and gave to the public pamphlets and volumes as valuable as they were interesting. But it was suffered to die out. Now a new spirit has exhibited itself in various circles, and the promises for a speedy accomplishment of that design are very flattering. It is proposed that a translation of the Old Testament, more agreeable to the text than the authorized version, shall be the first fruit offered to American Israelites. That all-important work is to be followed by others, which multitudes may read with profit and procure for a nominal sum.

**Board of Delegates**

The credit of having imparted a fresh impetus to the undertaking is vastly due to the Board of Hebrew Delegates [Board of Delegates of American Israelites]. That body lent its influence, and offered its support in this instance, as it has in many others, since its organization. Sixteen years ago a few prominent men of the Jewish persuasion met to consult how they could effectually redress any public wrong done them, as a religious body, and how they could cast a protecting shield around the life of millions of their fellow believers continually exposed to persecution in benighted countries. They issued a circular, urging each congregation to send two delegates to a meeting which would be held in New York. The response was not at first encouraging, yet it did not deter those zealous few from carrying out their intentions. They formed an association whose inherent vigor has been displayed in many a case of emergency. Through its energetic remonstrances injustice against the Hebrews, even in our midst, was
prevented. By its strong appeals the government of the United States interposed on behalf of the oppressed. It likewise seasonably rebuked narrow-mindedness and prejudice among high officials, and forced such before the bar of public opinion. The Board of Delegates joined similar organizations originated in Europe for the mental and moral elevation of the scattered members of the Hebrew race. It has encouraged agricultural schools in the Holy land; the introduction of a better system of education in the Barbary States; the sending of a missionary to rescue the Falasha Jews from heathenism. It has encouraged emigration to this country of freedom among the Hebrews still weighed down by relentless despotism, and whenever and wherever the hand of tyranny was raised to strike, it strove, though not always effectively, to parry the blow. That young but energetic association, alive to the advantage of fostering love for ancient literature, and a strong desire to rear ministers "to the manner born," is now actively engaged in working out these two objects. It will shortly be seen whether the time is yet ripe for the consummation of such an enterprise.

**Standing of the Jews in the U. S.**

It would be superfluous to say that the Jew labors under no disability, political or civil, in our Union. All avenues to greatness are open equally to him as to any member of the community. He is in every sense of the word the peer of his fellow citizens of another creed. This knowledge imparts to him the full dignity of manhood, and while raising him in his own estimation it develops all his capacities. On the bench, as well as in the busy marts of trade, alike among the medical as among the legal faculty, he occupies a seat, and the hall of legislation has, more than once, heard his voice. In this country, wrested from tyranny, and devoted to liberty, the Jew can, like his ancestors in the days of Solomon, "sit under his vine and his fig tree, with none to make him afraid."
Jews and Gentiles in Middletown—1961

WHITNEY H. GORDON

It would require Gaullist illusions for Middletown’s fifty-six identified Jewish households (comprising 174 inhabitants) to consider themselves a “community,” encased as they are within a city of about 70,000 inhabitants. But in the interests of economy this heterogeneous group of predominantly Reform and small-business-class Jews will be identified as the “Jewish community.”

The group’s population has been relatively stable in numbers and in turnover through the years. There stands a temple, built in 1922, and its members experience recurrent as well as harsh arguments concerning a replacement for it. Student rabbis, visiting rabbis, and part-time rabbis come and go—along with permanent rabbis such as young Rabbi “Kreutzer,” who was present in the community during most of the course of this study.

Middletown’s avowedly Jewish families do not generally share their more intimate thoughts or their more deeply comfortable friendships with non-Jews. Yet, for historical, economic, and personal reasons, this group manifests a sweeping and sensitive concern with its relationships to its almost mirror-image fellow residents of Middletown. It is the purpose of this presentation to examine some of these relationships.

Dr. Gordon is Associate Professor of Social Science at Ball State Teachers College in Muncie, Indiana. This essay represents a fragment of a much larger study concerning “Middletown”’s Jewish community undertaken in the early 1960’s: A Community in Stress, published by Living Books, Inc., in 1964. “Middletown” is the same midwestern city described by Robert S. and Helen M. Lynd in their famous studies, Middletown: A Study in Contemporary American Culture (New York, 1929) and Middletown in Transition (New York, 1937). Dr. Gordon writes that he is “profoundly indebted to a number of people for their assistance in this project but especially to Professors Jacob R. Marcus, Walter Hirsch, and Hildegard Gordon. All other names appearing in this article are pointedly fictitious.”
ANTI-SEMITISM IN MIDDLETOWN

There was unanimous agreement within the Jewish community that anti-Semitism in Middletown had decreased markedly since the turn of the century. Several older informants observed that anti-Semitism had become more "polite" or insidious:

When I was a young fellow collecting scrap metal along the alleys here, it was terrible. They would yell, "Christ killer!" and the boys would throw stones at me. Now it is all very polite most of the time; but how many of our people could get into the good country club?

During the days of the Klu Klux Klan, during the 1920's, it was a bad dream. They would march down the main street every Saturday. You have no idea what it was like to sit inside and watch it. But they never touched me and it is dying down now. I don't think it is different now, but it is hidden below the table cloth.

In their 1929 study of the city, the Lynds reported that, although the working class fed upon the incendiary remarks of the Klan, the Jews were allowed into the smaller civic clubs. The 1937 study of Middletown noted that, while individual Jews might be acceptable, there was frank but usually mild social discrimination. During the early post-World War II period, there was published in Middletown for several years a scurrilous paper, the X-Ray, which fell into severe disrepute among the "respectable" citizens. Eventually the paper failed and the editor was pressed to "leave town."

Since the mid-1950's, there have been very few anti-Jewish outbreaks which came to the eyes of more than a small portion of the city's populace. Occasionally a religious fundamentalist's letter to the editor might be construed as implicitly anti-Semitic. But a

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1 This view seems to prevail among Jews throughout much of America. See Manheim Shapiro, The Bayville Survey (Miami, Florida: American Jewish Committee, 1961), Sec. 3.


4 The local newspapers destroy obscene and profane hate letters, of which a few are exceedingly vicious and crude.
tone of anti-Semitism is a day-to-day reality for most of Middletown's Jews, and Gordon Allport states that studies "tempt us to estimate that four-fifths of the American population harbors enough antagonism toward minority groups to influence daily conduct."

Yet, it must be appreciated that Middletown is not "a hot bed of anti-Semitism," and while this study necessarily focuses on those points and occasions of tension, it should be remembered that most personal encounters are entirely benign and that a few close Jewish-non-Jewish friendships do exist.

In Middletown, overt anti-Semitism confronts the individual Jew in any one or more of several general forms:

1) Encounters with disturbed individuals or individual acts of violence, e. g., a pedestrian peers into a Jewish merchant's doorway and screams, "Jews, Catholics and Niggers are Commies!"

2) Unwitting or tactless remarks, e. g., "Can't I Jew you down on that coat?"

3) Social "snubs" and cuts, e. g., nonreciprocation of social invitations or nonacceptance of social invitations.

4) Areas of discrimination and exclusion, e. g., Rotary, the "Western Woods" real estate area, "high society."

Encounters with "cranks" or vituperative drunks were reported to be comparatively rare. The Jews who spoke of such incidents all stated that their initial reaction was one of surprise and offense, followed by a recognition that they were dealing with a disturbed or deranged person. These situations were handled either by leaving the situation or by ejecting the antagonist.

Those who were faced with inadvertent or slighting remarks about Jews or Judaism were not uniform in their mode of handling the situations:

When somebody makes a nasty crack or says something stupid I just say to myself, "They're clucks."

A customer once said, "Let me Jew you down." I didn't say anything, but you can be darned sure I sold the item and at the marked price!

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When I hear the casual stuff one hears from people who don't know you are Jewish, I ignore it. It may even be a little bit healthy that they are not sniffing to see if you are what you are.

A man once came in. He was a bum and somewhat tight. He asked for my husband. He said, "Where's that old Jew?" I brought him to a halt and said, "I am Mrs. C____, and I am Jewish also." He apologized.

And from among Middletown's elite one who was not identified as Jewish could hear such statements as the following (which would have been deplored by others):

C____ [a Jewish businessman] is a great guy. Really he is amazing and able. You should see his impersonations. . . . But even with C____, well, sometimes there's just a false note that doesn't sit right with you.

Oh, those dark, dark sun glasses with white rims! If they aren't a giveaway every time.

Damnit, they are vulgar, loud and obnoxious. There's just no getting around it. [Q: Could it be that such Jews are insecure?] Hell no! They're richer than all of us. That couldn't be it.

In fact, hostile and naive prejudices concerning Middletown's Jewish population are widely and readily apparent. Among some citizens, the Jewish threat seemed quite real despite the fact that this minority group represents no more than one person in 500 within the city and that Jews are not to be found in positions of social, economic, or political power. Nevertheless, the Jews of Middletown are credited with the following qualities or characteristics:

All Jews are rich; Jews run the banks; Jews control retail merchandising; Jews run the city government from behind the scenes; Jews are money mad; Jews are naturally the shrewdest businessmen in the world; Jews are pushy, vulgar, loud, fat, and they all have big noses; Jews have smelly breaths and oily skins; Jews are clannish; Jews try to worm their way out from among their own people and into Gentile society; Jews will bleed a man white in business; Jews have strange and secret customs; Jews think they are God's chosen people; Jews are needlessly different; Jews are cowardly; Jews drink heavily in church; Jews all go to Florida; Jews don't work: They are economic parasites; Jews are mean to each other and argumentative; Jews turn their religion on and off at will; Jews murdered
Christ and rejected God; Jews are radicals, and some are even Commies; Jews always work together; Jews play dirty pool in business; Jews are all brainy; Jews want to make [bed] Christian girls; Jews have sex on the brain; Jews believe in mixing races, and Jews aren’t really loyal to America.

Consequently, informants were asked the extent and form of anti-Semitic encounters which they had experienced within Middletown during the preceding five years or, in cases of more recent residency, since their arrival in the city. Table 1 indicates the responses to this question.

**Table 1**

<table>
<thead>
<tr>
<th>Type</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Severe or frequent</td>
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<td>1</td>
</tr>
<tr>
<td>Once or mild</td>
<td>26</td>
<td>27</td>
</tr>
<tr>
<td>Unwitting or unpointed</td>
<td>23</td>
<td>23</td>
</tr>
<tr>
<td>None</td>
<td>29</td>
<td>30</td>
</tr>
<tr>
<td>Rejected question or avoided comment</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Unknown</td>
<td>14</td>
<td>14</td>
</tr>
<tr>
<td>Total</td>
<td>98</td>
<td>100</td>
</tr>
</tbody>
</table>

The data in Table 1 may be compared with the findings of Marshall Sklare and Marc Vosk, who found that 75 per cent of the Jewish informants of “Riverton” reported experiencing anti-Jewish encounters.6

There may be a considerable measure of underreporting of anti-Semitic encounters in Table 1. Beyond the five persons who avoided the question for reasons which were not stated, fourteen persons who claimed that they had never encountered anything more severe than an unwitting remark were known to others to have been involved in

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deliberate rebuffs or verbal attacks from non-Jews. It is also note-
worthy that the lone informant who reported repeated as well as
severe encounters was himself known among his acquaintances as a
singularly aggressive and hostile person.

Except for a high school fracas, there was only one recent,
serious incident: the bombing of a Jewish enterprise in 1961 (scrap
yard offices). This was not the first dynamiting to have occurred
in the city. Through the years, labor disputes have resulted in
occasional acts of violence. This was, however, the only report of
the blasting of a Jewish enterprise.

The members of the Jewish community were shocked when they
read of the incident on the front page of the morning paper. Those
informants interviewed within six hours of the radio and newspaper
reports were upset, angry, and frightened. Most of them assumed
that the attack was directed specifically against Jews:

And in your heart the very first thing you say in these times is, “Is it
because of anti-Semitism?”

As a Jew I ask myself, “Why? Why?” Always “Why?” In Germany,
in Poland, everywhere, and now even here, “Why?”

My first thought wasn’t for poor old G——, although you feel sorry for
anyone in that situation. My first reaction was, “Oh, my God, here too?
Oh, my God, maybe I’m next.” I was worried about my family, and I
momentarily wondered if they would confine their activity to offices.
I’ve been shaky inside all morning; and angry!

The new rabbi, a young man, resisted the suggestion that the
Anti-Defamation League be called into the case:

They’ll hit the panic button and raise a big cloud. That would draw an
awful lot of unfavorable comment in a town such as this. They’re just not
discreet enough for a place like this where getting excited is not the thing
to do.

The city police, the fire department, and the F.B.I. were called
into the case. It was stated that the company had a trouble-free
labor record. As of the summer of 1961, it was the opinion of several
investigators that the perpetrator of the crime may have been a
striker at a local hotel at which one of the other members of the G- family lived. This member of the G-’s, part-owner and operator of a second junk yard, had offended the strikers by walking through their picket line to take his meals in the hotel dining room. He reported to the police that he had received a threatening telephone call within the twenty-four hours preceding the blast, but had not informed the police of it until his brother was hit. The incident was closed, although the police department anticipated that it would eventually apprehend the bomber, perhaps initially on a different charge from that of dynamiting.

In the realm of routine economic activity, the Jewish businessmen of Middletown were accepted as members of the local chamber of commerce, and with only two exceptions, the forty-eight heads of households questioned stated that, in all their purely business or professional dealings, they were treated without discrimination. At the same time, many of the Jewish merchants suspected that, below the surface of their relationships, the non-Jewish businessmen of the city were frankly anti-Semitic:

In every dealing I have ever had in this town, I have been treated by the goyim with utmost respect, but I know as well as you do what some of the bums are thinking.

As long as you are talking business, it’s o.k. Beyond that I don’t even like to think about it, because I know what they are thinking.

It was also reported that the Jewish merchants and businessmen maintained very cordial relations with non-Jews when their work as such brought them into less formal contact:

I was head of the Christmas decorations in the city a while back. I got a big kick out of it, and so did some of the other guys who certainly aren’t Jewish. We really had a ball together on it, but I wouldn’t pretend that it went beyond that.

We run our businesses and they run theirs. We circulate in almost totally isolated social circles, but I cannot recall when I was ever snubbed or treated rudely by a non-Jewish businessman in this city. We always say “Hi” to each other and carry on that sort of pleasant, but pitifully limited, kind of contact. It is expected behavior on both sides.
Behind the display of informal courtesies, there was considerable sensitivity on the part of the Jewish community to the attitudes and reactions of non-Jews. One was frequently informed along the lines taken by the man who said, “As a Jew you must lean over backwards in business and really play it fair.” At the same time it was reported by Jewish merchants that “in our business life a lot of us Jews create the anti-Semitism we run into”; or that “nothing is more obnoxious than the slick Jewish merchant. He feeds the fires of anti-Semitism which neither Jew nor Gentile can afford.” Such negative evaluations of one’s own group came from Jews who were reputed to “bend over backwards” and from Jews who were known to coreligionists as “hard,” “brutal,” or “rough.”

Sensitivity to criticism from the non-Jewish business community was seen at one point during the course of the study when a Jewish family found itself quite suddenly ostracized by a number of the other Jewish families. The merchant in question had found it necessary or desirable to declare bankruptcy on an abortive merchandising venture. It came to the attention of the Jewish community that at a bridge party among non-Jews a man may have said, “Only a Jew would do a trick like that!” The family felt severely abused, became depressed, and contemplated leaving the city when they were informed of the source of their social isolation. They found particularly painful the implication that they should have sharply reduced their standard of living. One Jewish observer reported:

Any other [non-Jewish] businessman in this town who has to declare bankruptcy, or if he’s one of ours and is rich enough, is expected to do the best he can, but nobody expects him to skin himself or prostrate himself in front of his creditors. Maybe he should, but that’s not the way it’s done. And yet here these jackasses are asking the V—-’s to do just that.

But within three months of the incident, the Jewish group had rewoven the discredited family back into the social fabric.

In the spring of 1961, the Jews of Middletown were distressed to receive word that two of the three Jewish “corporation men” had been released by the company in which they had been employed as management personnel for several years. There were rumors that the men lost their positions as a result of presumed anti-Semitism. Other members of the Jewish community felt that religious hostility
had played no part in the action. Nevertheless, the group found it deeply disturbing to find two of its successful members economically cut off within a single week by a non-Jewish employer:

Maybe there’s nothing to it. But I think it looks pretty strange; all in one week and the same company and both Jews.

I don’t know yet why it has happened, but I do begin to wonder about economic equality in America. I hope I am in error.

Later reports both from within and without the Jewish community indicated that one of the men had chosen to resign for personal reasons which had no relation to his being Jewish. The other man was released from his position, but for reasons which had no obvious connection with his religious identity. A close and knowledgeable observer of the corporation suggested:

B____ was not the only person out there to be fired recently. The outfit is in trouble and they’ve been tightening up all down the line. Others have been let go, so you can hardly say that [anti-Semitism] was the reason. Yet the fact that he is a Jew probably didn’t help him one bit, but it would not have been sufficient cause for his dismissal...

If there was any anti-Semitism in A____’s resignation, I certainly didn’t spot it. I think he was highly regarded by the company... He pulled out when he wanted to. He doesn’t have to work a day, so why should he put up with a lot of pressure? ... The C____ family [owners of the corporation] are not anti-Semites in that sense of the word, but they themselves probably share the small-town prejudices in which they were reared. That includes Jews, and it also includes their thinking in politics, cultural and artistic outlooks too. One should not read too much into these events although it is understandable to me that the Jewish families of [Middletown] would certainly consider those ugly possibilities that have been talked about.

At the same time it should be noted that only six of the Jewish community’s forty-nine male heads of households were employed by non-Jews at the outset of this study.

One of the more common accusations against the occupationally independent Jews of Middletown was the charge of monopoly in given sectors of the economy, e. g., banking, junk, and the retail trades. Table 2 indicates the degree of representation which Jews maintain in selected occupations within Middletown.
Occupation | Total Number of Establishments | Per Cent Jewish
---|---|---
Junk | 8 | 63
Used goods, pawn shops, and "surplus" | 8 | 50
Business machines | 10 | 20
Jewelry | 16 | 19
Retail clothiers | 41 | 17
Personal loans or credit on property, i.e., pawnbroker | 27 | 11
Dry cleaners and towel services | 29 | 10
Used automobiles | 44 | 2
Attorneys (individuals) | 71 | 1

It may be seen in Table 2 that the Jews of Middletown do not monopolize any occupational category. (They are unrepresented in banking and medicine.) Perhaps most striking is the place of Jews in the retail clothing trades. The representation of 17 per cent may be somewhat misleading insofar as the category does not include the department stores (e.g., Sears Roebuck and J. C. Penney's) which are present within the city. One may note also that the only categories which Jews do dominate — junk and the used goods area — represent occupations which deal with handled property.

Back to back and, at times, adjacent to business activity in Middletown is the world of social intercourse, and in the subrealm of the businessmen's luncheon clubs, the Jewish struggle for acceptance has been unceasing. Names of Jews may be found on the rosters of the less prestigious groups such as the Good Fellows and the Toastmasters. They may also be found in the Elks, Lions, Masons, and Kiwanis. But Jews had not been accepted in the Rotary or in the most exclusive of the city's luncheon clubs, The [Middletown] Club.

Jews gained entrance to the clubs, as a rule, only after much
maneuvering by such groups as the Ministerial Association and the members of the college faculty who held membership in these "knife and fork" organizations:

H____ was a transfer from the East, so he couldn't be barred, but now K____'s name is up. We think he's a grand guy and all, but there has been a terrible fight over letting him in. I don't think we'll let him make it.

I got up in front of the club and threw into their faces their own ideology. I think it made a difference coming from a professor, along with the appeals of some of the ministers.

The Jews of Middletown harbored mixed feelings toward the luncheon clubs. They resented their discriminatory tendencies, and they agreed that the clubs presented rather uninteresting meals, programs, and conversations. Further, they recognized that the admission of Jews was apt to be limited and nominal. At the same time, local Jews took satisfaction in noting that those who adhered to the traditional food taboos were catered to with an air of "matter-of-factness." The Jewish community was pleased with young Rabbi "Kreutzer"'s successful talk before one of the Kiwanis clubs, and several of those who had read Middletown spoke with warmth of the Chamber of Commerce talk given by a member of the G____ family in the 1920's.7 At the same time, it seemed

7 A Russian Jewish junk-dealer is speaking in broken English in answer to a speech of welcome by a local lawyer:

It is not the Chamber of Commerce but Uncle Sam who is our host tonight. I came to this country expecting to find it a land of gold. But the gold I found in New York was carefully locked up in other people's banks. Slowly I came to realize that America is rich in another kind of gold. I was a peddler with a horse and wagon and one night I asked a farmer if I could stay on his farm. He himself unhitched my horse. I thought he was trying to take it away from me. Then he gave the horse real oats — the first it had ever eaten! — with his own horses; he took me in and fed me with his family — chicken and everything. When I came to leave I asked him what I owed and pulled out half a dollar. He shook his head and I saw my week's savings going. He said, "Young man, if you want to pay me, give up this wandering life, settle down, and when men and women come to you for help, pass on to them what I've done, if you think it worth anything."

The little Jew paused in embarrassment, wiped the perspiration from his forehead, and said:

I am sorry I cannot speak better. I honor your schools that are teaching us. But I do want to say that you have gold in America — not paving your streets, but gold of this sort in the hearts of your citizens, the gold which, too, makes each of us able
flagrantly obvious and unfair to many of the Jews of the city that, in order for a Jew to enter a given club, he had to be vastly over-qualified in terms of wealth, community prestige, and interpersonal discretion.

The male heads of Jewish households were asked if social discrimination (the so-called "five o'clock shadow") had been a part of their own experience in Middletown. Their responses may be seen in Table 3.

**Table 3**

<table>
<thead>
<tr>
<th>Response</th>
<th>Number</th>
<th>Per Cent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perceived social discrimination</td>
<td>26</td>
<td>63</td>
</tr>
<tr>
<td>Did not perceive social discrimination</td>
<td>12</td>
<td>25</td>
</tr>
<tr>
<td>Avoided comment</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Unknown</td>
<td>6</td>
<td>12</td>
</tr>
<tr>
<td>Total</td>
<td>49</td>
<td>100</td>
</tr>
</tbody>
</table>

Those who felt that social discrimination occurred pointed to the country club that bars Jewish membership and to the paucity of social intercourse maintained with the general community. Among the more prominent Jewish families, one might occasionally detect an edge of bitterness when discussing social discrimination:

Sure there is a five o'clock shadow around here. I don't know of more than one or two Jews that have been invited at all frequently to parties in the Promised Land [the exclusive "Western Woods" residential area], even though some of us are equally wealthy, at least equally cultivated, and in somewhat similar occupations.

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to go all over the world with respect and safety as American citizens. We who have come to your land have left behind us our own ways of living and things dear to us; we gladly take yours and offer you all we possess — our future and our children.

After the dinner a business man, who tells risqué stories and in the next breath quotes Henry van Dyke, a boisterous, successful booster of "magic Middletown," remarked in a husky voice, "This is the greatest meeting ever held in the city of Middletown." See Lynd, *Middletown*, pp. 407–8.
An aerial view of "Middletown"
(see p. 41)
One or two of our wealthiest Jewish families are somewhat brassy, and for that the Gentile upper crust rejects all of us. It is their excuse for violating their own principles, although they should also realize that cold-shouldering a human being is not apt to make him more coy in his social contacts with non-Jews.

It has been my observation that the Gentiles in ["Western Woods"] are worried about their reputation as much as we are. I know women who have close friends over there; and strict Jews at that. But wait ’til there is a party or something where other Gentiles will be present, and you’re not invited to come around then!

The Jewish community was divided in its thinking in respect to social isolation. There were those who felt that they were living in a social ghetto which had been built by non-Jews. Others took the position that any ghettoization was self-made and that one could point to close ties between Jews and non-Jews. Finally, there were those who suggested that the "5 o’clock shadow" could be overcome, but that it meant turning one’s leisure hours into a psychological ordeal or "tight-rope walk."

The one point of agreement among the informants concerned the type of conduct which they felt was most likely to insure their acceptance by non-Jews. A member of the Jewish community presented what he termed the "Formula for Success" with non-Jewish business associates:

Be openly and frankly Jewish, but don’t for even one moment act like anything but a quietly successful, Midwestern businessman of solid virtues and Methodist and Republican leanings.

But the "Formula for Success" does not entirely remove the problems of property ownership. In the 1920’s, "Western Woods" and "Pill Hill" were plotted as expensive real estate developments on the desirable "West Side" of Middletown. Both contained clauses which excluded "Semites" and also non-Caucasians generally. After World War II, it became apparent that these provisos would,

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8 Sklare and Vosk (Riverton, p. 45) report that 80 per cent of the Jewish subjects in their study felt that they could talk more freely with fellow Jews than with non-Jews.
if challenged, not be upheld in the courts, but the informal understanding of property holders in these neighborhoods persisted. The Jews of the city were fully aware that any attempt to move into these districts would result in counter pressures. A third development, "Kentwood," was reputed to be restricted, but as of 1960-1961 there were two Jewish families living in that neighborhood.

It was stated that realtors put Jewish clients off by several means: Open refusal to act as agent, threats of neighborhood retaliation, dissuasion of the client, or procrastination. Several realtors took the view that they would sell property indiscriminately, were it not for the need to protect their own reputations in the eyes of some of their potential clients.

Among the fifty-six Jewish households of Middletown, seven (13 per cent) were known to the writer to have encountered resistance in attempting to acquire real estate on the socially desirable "West Side" of the city. In other cases, the prospective homeowners anticipated opposition which was not forthcoming. Informants spoke of their encounters with realtors and neighbors when they either bought or attempted to buy (or rent) in these sensitive neighborhoods:

When we bought here, we cleared it first with the realtor, who made some inquiries, and that was all there was to it.

There was one trouble-maker in the neighborhood. He called a meeting without stating its purpose, and when everyone arrived, he told them that it would be a very good idea to block our purchase. The neighbors really landed on him, and that was that. We have been treated as decently as anyone else.

After the War [11], we wanted to build in ["Western Woods"], and we negotiated for a piece of property. Everything went ahead well until somebody woke up. There must have been a quiet uproar. The excuse was a very shabby one. They substituted a double lot across the street—some call it the Jordan—and this is where we are.

The lattermost case may be noteworthy insofar as the family is known to those residing in "Western Woods" as a "quiet, nice family."

At the same time, the Jewish families of Middletown have shown
a marked reluctance to pursue their constitutional rights which would allow them to purchase land within the restricted neighborhoods. Informants were queried on this point:

Make a big stink, go to court and raise a little hell and lose all my customers for it? Sure, any day! I happen to like to feed my face, and living isn't that bad here.

It would be uncomfortable for all of us, and it would probably undo a lot of the good work we have done over the years. Remember, this is [Middletown]. Here you don't carry on crusading in a public way.

I wouldn't raise anybody's hackles because I could never afford to live there ["Western Woods"] anyway. Let B_____ and some of the others have it out if that's what they want.

Outsiders say that the Jews of [Middletown] are cowardly in not fighting residential discrimination which is clearly illegal. But we all know that the old restrictions are rapidly disintegrating; look at the S____'s in ["Kentwood"]. It is much more disturbing to be on the inside doing the fighting for your rights and risking your friendships and income than it is to be on the outside holding forth about man's rights in an open society.

Despite the problems of acquiring property in some sections of the "West Side," there was almost universal agreement that one's neighbors were not only cordial, but also friendly. Among forty-five heads of Jewish households questioned, two reported strained or hostile relationships with a neighbor, which they attributed to anti-Semitism.

Perhaps one of the most distressing areas of discrimination, in the eyes of Middletown's Jews, concerns the exclusive country club and the consequent formation of the "Greenwood Club" by several leaders of the Jewish community. According to one account, the older country club excluded Jews during the 1920's. Apparently, two Jewish club members invited a large number of Jewish friends from the region for a day of golfing and a picnic. The group was accused of rowdiness and carelessness with property. At an ensuing board of directors meeting, all the Jewish members, with one exception, were asked to resign. During the 1940's, there were repeated attempts to reopen the club on behalf of Jews. These efforts were not successful, although from time to time members
dropped out of the club in protest against discrimination toward this minority group.9

The formation of the "Greenwood Club" in 1950 drew several members from the older club, in part because of principle, and in part because of the moderate membership dues. A number of members of the college faculty joined this so-called "Jewish country club" along with other less wealthy citizens, including a few day laborers.

Social relationships between Jews and non-Jews at the Greenwood Club were reported to be no more than cordial. The Jewish group was not agreed whether the cordiality reflected aloofness on the part of the non-Jews, or whether it was the outgrowth of differing social circles. No one suggested that relationships were in any way strained.

Within the Greenwood country club's Jewish membership, there were sharp disagreement and expressed uneasiness in regard to the policy of discrimination against Negroes. The issue had come up early in the life of the club, when a Negro physician applied for membership. He had been welcome to play on the golf course as a guest, but his membership was barred. At a later date, golfing privileges for Negroes were also withdrawn. The rationale for these actions was lodged in the argument that a number of non-Jews would drop out of the Greenwood country club in protest, were Negroes to be admitted. It was felt that the club, which, during its first six years, operated at a deficit, could not afford to lose members. The majority of club members were questioned on the topic of Negro memberships:

The club has made money for several years now. The excuse of lost revenues is just an excuse. It's the most disgusting, un-Jewish spectacle I have ever seen. It stinks!

Why should we take in any goddamn Negroes? Let them form their own club the way we did.

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9 Several Jewish families took satisfaction in the knowledge that the club had rejected a membership application erroneously. The man in question came from Protestant forebears throughout his entire family over several generations, but on the basis of his German name and "the way he waved his arms," he was refused admission.
Negroes wouldn’t join the club anyway. I don’t think they would want to.

It’s a problem that haunts us, of course. I don’t know the answer. We’re trapped between our ethics and the facts of life. Eventually it will get solved one way or the other. I don’t think any of us really feel right about it. And after the way we have been treated!

Beyond the leisure contacts at the Greenwood Club, Jews and non-Jews met in recreational activities at bowling matches, at card games, and on the Greenwood golf course. Especially the most avid bowlers, bridge players, and golfers fraternized across religious lines, but even in these sports, religious and social dilemmas arose which made one’s life as a Jew awkward.

The stress and social complications experienced by some of the Jews of Middletown were dramatized during a B’nai B’rith meeting, when a question arose which destroyed the evening’s frivolity. The session had been marked by ribaldry. The concluding committee report came from a golfer who announced that a golf jamboree was set for a Saturday early in June. The Knights of Columbus, the Scottish Rite, and the B’nai B’rith would participate. The matches were to extend through the afternoon at the Greenwood Club, followed by a dinner, drinks, and cards at a local hotel. The report was applauded and the meeting adjourned, but before the men had left their seats, Rabbi “Kreutzer” hurried over to the chairman and whispered in his ear. The chairman was obviously annoyed by the rabbi’s words. As Rabbi “Kreutzer” walked away, he said, “But those are the rules.” Simultaneously it was announced that the B’nai B’rith bars lodges from taking part in sports activities on the Sabbath.

This news silenced the room for a period in excess of forty-five seconds. Men stared at the floor, at the ceiling, and into space. One man mumbled, “Oh, damn!” Eventually the problem was restated. Muted discussion began. It was evident that a Saturday was the only date available to the other groups. Further, a decision had to be made promptly because the committee chairman was to report to the Knights of Columbus and to the Shriners at another meeting within the hour.

The room was again quiet until the chairman asked the question,
“O.K., men, what shall we do?” At that moment the rabbi and another man began to put forth the identical solution. Rabbi “Kreutzer” was given the group’s attention. He suggested that as long as the match was held among individuals and not as an official function of the B’nai B’rith, he could not object. Participation in the jamboree would become a matter of individual conscience. One of the older men whispered to his companion, “Maybe now the rabbi has a Talmudic head after all?” The proposed solution seemed acceptable to those present, but the vivacity which had characterized the earlier portion of the evening was not recovered.

Will Herberg has pointed to the emphasis which many Americans place on interfaith activity. The Jewish community of Middletown was no exception in this regard. Most of the city’s Jews stressed the need for interfaith work, except for a few of the older members, who took Rabbi “Kreutzer”’s view that contacts with the goyim were of much less importance than the success and unity of Jewish life. It was assumed by many that the rabbi would be the chief agent in the intergroup endeavors.

Rabbi “Kreutzer” did not hold a very high opinion of the majority of his Christian counterparts, and he found the meetings of the ministerial association both dull and superficial. His gratifying contacts with the Protestant clergy were confined to the Episcopalian curate and the minister of the Universalist-Unitarian church. His encounters with the clergy of the working class were very infrequent and sometimes somewhat ludicrous.

The efforts which Rabbi “Kreutzer” did make in the direction of interfaith work were not matched by his congregation, despite the insistence upon such activity by an important faction of the group. His public discussions with the Episcopalian curate, his Jewish music program, and his guest sermons in Christian churches were

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11 On one occasion, the rabbi was asked how he handled sacrificial animals since the destruction of the Temple at Jerusalem. On another occasion, he was asked to speak at a rural church on brotherhood during the week dedicated to that goal. The rabbi found it necessary to request an engagement after the specified week, to which the pastor of the church replied, “But that won’t do, that’s not Brotherhood Week.”
all applauded by his congregants, but their presence at these events was minimal. At the most, six members of the Jewish community appeared at the majority of these programs. On such occasions, one might note, as did a member of the Jewish community:

The well-heeled middle class of [Middletown] meet the well-heeled middle class of [Middletown] here. They differ in religion, and the one group is more liberal than the others except in the case of the Universalists. What do they accomplish in the way of brotherly love? I don’t know, but I see polite conversations, and that’s about all. Even then they clump themselves at opposite ends of the table. This is interfaith work, yet? It looks pretty dubious to me.

It was only rarely that casual observation appeared to contradict the above appraisal. Nevertheless, fraternization between Jews and non-Jews remained a vital goal for most of the Jewish residents.

Closely related to religious “good will” for many Middletowners is community work. In this regard, a number of the older informants reported that Jewish activity in community work had increased through the years. The majority of the Jewish group took the view that one was obliged to contribute to the welfare of both local and world Jewry as well as to the needs of the general community. In 1960-1961, Jewish men could be found among such organizations as the Boys Club Board of Directors, Juvenile Advisory Board, Boy Scout Council, Zoning Board, Library Board, and Heart Fund. Jewish women were included among the membership or directorship of the Family Service Bureau, Y. W. C. A. (noted for its liberal stance in Middletown), Red Cross, and Hospital Auxiliary. The Hospital Auxiliary membership, including appointment to the board of directors, represented an honorific accomplishment for almost any woman in Middletown. One of the Jewish women in that auxiliary commented:

I felt particularly honored, knowing that some of our real blue blood has not been elected. It is a matter of what you contribute and not just who you are. . . . When I was asked to suggest further candidates, I put forward Mrs. T____'s name. They said they didn’t know her, but if I thought

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12 One of the Jewish philanthropists of the city said, "[Middletown] has been good to me. I will be good to [Middletown]."
that well of her they were confident. . . . They contacted her immediately. . . . And they were mortified when I was served ham at a lunch by mistake. Five years ago they would not have known the difference!

It was noted by Jews and non-Jews alike that the members of the Temple ("Emanu'El") were particularly sympathetic supporters of liberal causes. Little concrete action, however, resulted from their moral and public participation:

If there is a liberal cause and you can't find many to support it, call on the Jews of this town.

That it has become fashionable to be liberal, at least on the surface, has done much to help the Jews of [Middletown]. They don't stick out so much, and it gives them a wider opportunity to participate in community action programs.

You watched the Universalists and this group [Jews of the congregation] talk about the liberal element of the city standing together and doing some thing which would be constructive. . . . The evening is over, and they really didn't decide on doing one thing, but they eased their consciences for a while by talking about it.

The distinction made between Jewish participation in community projects, on the one hand, and Jewish leadership or social acceptance, on the other hand, has been noted. The Jews of Middletown were sensitive to this distinction, but were inclined to the view that any degree of community participation was better than none.

**The Internal Responses to Prejudice and Discrimination**

However muted or infrequent the actual incidents of anti-Semitism, the majority of the Jewish community appeared to be exceedingly sensitive to the hostile and deprecating views of the majority. In fact, the Jewish group suspected itself of being hypersensitive to criticism:

Maybe ninety-nine out of a hundred things a man says about Jews may be favorable, but if he makes that one crack that indicates he is against us, I figure he's an anti-Semite all along.

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We are hypersensitive. As a Jew you have to learn to relax a little. I can recall when I used to read and my eye would jump ahead for that capital J somewhere on the page.

We joke a lot about Jews being pretty aggressive in an argument, but underneath it, when we are not with fellow Jews, we could kick ourselves every time we sound off out of place.

We're too touchy. We should learn to accept the fact that a lot of Gentiles are suspicious of us and then let it go. As it is we keep ourselves worked up.

It is not uncommon for Jews and other minority groups to accept and internalize the prejudices of the dominant group.\textsuperscript{14} That some Jewish women wore "dark, dark sunglasses with white rims" was self-evident; but many Jewish women did not wear these glasses, and a number of non-Jewish women wore them.

At times the portrayal of Jewish "characteristics" which were not flattering (whether from Jewish or non-Jewish sources initially) would be accepted and exchanged with good humor:

No, you'll never make it, J____ [a Jew speaking to a non-Jew at a Jewish reception], your nose isn't big enough.

The Jews would never have crucified the Messiah. The Romans had to do that, because we could never have got together on when or where to do it.

At other times, self-deprecating remarks were less lightly put forward:

We stay here in [Middletown] because of money. It's the only thing that would keep a Jew here. That's the way it is.

Some of our own people give us the bad name we've got, but I'm afraid that, if any of us [Jews] made a lot of money, we'd behave pretty much the same way. A lot of non-Jews show more sense that way.

Many informants wondered whether the so-called "Jewish mannerisms" were peculiar to the Jewish group, or if such behavior was typical of the middle class generally:

Are we really more argumentative, doubtful, egocentric, and aggressive than the others? I've asked myself that question so often, and so have

\textsuperscript{14} Shapiro, \textit{Bayville}, Sec. 3.
others, I suspect. I think most of us _want_ to believe that, when Jews act like pigs, it is because they feel insecure and _not_ because these are Jewish traits.

Don't let anyone kid you. Jewish traits are pretty dead. There isn't anything Jews in [Middletown] do that you can't find Christians doing too!

Jewish acceptance of the negative views of the dominant group has been spoken of as self-hate. Kurt Lewin has observed:

That self-hatred is present among Jews is a fact that the non-Jew would hardly believe, but which is well known among the Jews themselves. It is a phenomenon which has been observed ever since the emancipation of the Jews. Self-hatred is both a group phenomenon and an individual phenomenon. It may be directed against Jewish institutions, Jewish mannerisms, Jewish language, or Jewish ideals.

Among Middletown's populace, to be accused of being an anti-Semitic Jew would seem to represent very nearly the ultimate in despicability. That the charge is a dangerous and threatening one may be suggested by the consequences, i.e., partial ostracization by fellow Jews.

The consequences of self-hate may be further complicated by the subtle nature of the phenomenon. Insofar as one has accepted the pervasive prejudices of the dominant culture, one remains vulnerable to self-doubt about the strength of one's Jewish loyalties. Informants were probed on the topic of self-hate. Indeed, most respondents indicated or implied that the subject was a sensitive one, and a portion of those questioned found the topic "loaded" to the point of evading the issue. There were fifty-three persons who answered the question, "Have you observed any Jewish self-hate here in Middletown?" Among this group, eleven (21 per cent) stated that they had observed such behavior; twenty (37 per cent) said that they had reason to suspect that self-hate existed in the community; and twenty-two (42 per cent) insisted that self-hate was not present. (There was a lack of agreement as to the types of behavior which were seen as indicative of Jewish self-deprecation.)

One _might_ infer a measure of frank, individual self-hate in the

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community from statements made by some of the individuals who were interviewed:

I'm in favor of Reform because it is less repulsive to me than Orthodoxy. There are times when I cannot deny that I am jealous of the Gentiles. When that mood hits me, well, then being Jewish gets to look like a pretty painful thing. It blows over and happens rarely, you understand, but when it does, I don't like Jews.

Such open self-deprecation was infrequently expressed. Much more common were statements of a more nearly neutral tone:

If I were a newcomer in this world, and if I had a free choice, I'd never be a Jew. Why suffer the pain of it unnecessarily — to have to be always a bit extra careful? I don't think I'm being unfair when I say that. We all know that you pay a certain price for being Jewish.

Self-hate is really rare here. Much more common is the feeling, sometimes, of being a bit sorry about being Jewish with all that the title implies. Some of us, especially the women, can be a little jealous of their Gentile sisters. Once in a while you get the feeling — it's much less than self-hate — that, "Darnit all, why do I have to be a Jew?"

The majority of respondents stated, at least "for the record," that they found unique rewards in being Jewish, that they were proud of the religious and ethical values of Judaism, or that being Jewish was a fact of life which should be capitalized upon.\(^\text{16}\)

I am an old Jew. How could I be anything or anyone else? Do I look unhappy? If I am unhappy, it is because I can't do the things I used to do, or because I am exasperated with this group. But I am a Jew and I like it that way. I would be a very poor Methodist.

Sure, we get our bumps on the nose for being what we are, but it's more than offset by other things.

I used to think all Jews were New York Jews, and I felt damn sorry for the poor Gentiles [laughter]!

Among the matters which concerned members of the Jewish community was the "visibility" of Jews. It was widely recognized

\(^\text{16}\) Sklare and Vosk (Reverton, p. 31) report findings somewhat similar to those presented here.
that many non-Jews assumed that "Semitic" could be identified by facial appearance, by the type of name a person carried, and by manners of speech and gesture. The Jewish group was not united in its thinking. A minority suggested that Jews were usually identifiable by name or face, while the majority insisted, some with vehemence, that the uniqueness of Jewish names or faces was folklore. (So-called Yiddish accents were also a point of debate.) In this regard, according to Allport, experimental evidence indicates that about 55 per cent of a sampling of Jews are identifiable by means of photographs.17

Of the fifty-four Jewish households which ostensibly bore "Jewish names," ten (18 per cent) had names which, the Middletown telephone book shows, were borne also by persons who were not counted in the ranks of the Jewish community.18 The extent to which name-changing confounds the data remains unknown.19

One might have anticipated that a large portion of the Jewish group would speak with a Yiddish accent or would employ Yiddish colloquialisms in view of the number who, within the present generation, had originated in Eastern Europe or in the urban ghettos of America. Such an expectancy was frequently borne out, although those who were reared in Middletown or in somewhat similar environments spoke as Midwesterners rather than as Ashkenazi Jews.20

The desirability or undesirability of remaining a distinct and separate group was no more settled in Middletown than it has been in other Jewish communities,21 although one might assume that those Jews who wished to be absorbed into the larger community

17 No further details are given. See Allport, Prejudice, p. 133.
18 For want of appropriate criteria, there was no attempt at drawing out from the directory "Jewish names" which were not paralleled by the presence of similar names within the self-identified Jewish group, e. g., the Baptist Mordachai Marx.
19 Several informants spoke of name alterations in previous generations of their families, but no such steps seem to have been undertaken in recent years within Middletown's Jewish community.
20 Again, no systematic data were collected for want of external, linguistic criteria for evaluation, e. g., a panel of appropriately selected judges.
21 Sklare, Riverton, p. 27.
tended — if they moved to or from Middletown — to be lost from the ranks of the Jewish group which formed the basis of the working data for this study. Nevertheless, a sensitivity to the appeal of assimilation among the staunch supporters of the Jewish community was noted. One man stated this feeling explicitly:

Non-Jews find it hard to appreciate the appeal assimilation holds for most of us. The idea of being really accepted, of being able to let down your guard; the nagging doubts about an anti-Semitic outburst — most of us know it’s a remote possibility, but as long as it is possible, and being aware of Jewish history, well, it haunts the back of a guy’s mind. One would have to pay the piper for answering the siren call, and that might raise a lot of guilt feelings and anxieties on its own, but to be really free inside and accepted outside, Oh! Nobody who is not on the receiving end of prejudice, and I don’t care how mild it is, can ever fully appreciate what it feels like. Non-Jews in this country are lucky that way. I hope history won’t change things for them.

For the greater part, the majority of the Jewish community overtly maintained its identity, but did so with discretion:

There’s no need to offend people by being conspicuously different. These hicks think we’re odd enough as it is. Why else do so many of our people panic if the rabbi wants to wear a yarmelkeh?

I’m Jewish, but I’m sure not going to advertise it to the bigots if I can help it.

It was noteworthy that, in public, Jewish matters were often, although certainly not always, spoken of with circumspection, even when the content of the discussion might appear to the knowledgeable observer as of little inherent interest, e. g.:

This thing is not too good. I wish it had been done in another way. As it is, it has created some ill will among a few over there. I told our friend that it might have been better, had things been set up along different lines. Then they, especially some of them, would not be in a position to complain about it.

The desire for relative anonymity among many Jews has been widely observed. Benjamin Kaplan has suggested that

“He wants the world to forget about him.” ... The Jews in these small communities [American South] live out their lives, on the surface at least, as other people do, but they are never quite normal, never quite at ease,
never completely secure, and seldom imbued with the sense of worthwhile-ness that members of other religious groups are. Outwardly they may be calm but inwardly they are worried.22

And in Middletown one was told:

Some of our people, like B——, want to be crusaders. That's foolish. As members of a suspect minority group, it can only hurt us in the long run. We have to let sleeping dogs lie if we want to avoid losing ground. Things are getting better all the time, and we've got a lot invested in where we've got. I'd be for more social action if I thought it would help.

From the above, one might be tempted to conclude that a number of Middletown's Jews have not accepted some of the evidence from the experience of acculturated Jews in Nazi Germany.23 On the other hand, Rabbi "Kreutzer" and other members of the congregation did stress the danger of pursuing an entirely ameliorative course of action when confronting the non-Jewish world:

They won't respect you, and in the long run you won't even be safe as a Jew if you don't stand up for what everyone knows you are anyway.

Too many Jews use their disadvantage as a crutch for failures or the like and for not doing what should be done to make the world a better place to live in.

The rabbi, in a moment of intense exasperation, exclaimed, "Oh, God! Won't they ever learn that good behavior didn't save six million Jews!" But several informants did speak with feeling about the fate of European Jewry and noted that there were local lessons to be drawn from that experience:

Zionism was right in one thing: Jews had to have a homeland. The danger always exists, and we should not kid ourselves about it. It seemed pretty remote to a lot of liberated Jews in Germany—and see where their approach got them.

My father and my brother didn't leave Lithuania, because they thought they couldn't be happy here. My father said that he could not keep kosher in the U.S.; and so what happened? Everything was ruined. They were burned with all the other Jews, and in the shul [synagogue]. Even the

22 Kaplan, Eternal Stranger, p. 158.
Jewish graveyard is gone. The Nazis dug it under. Liquidated, gone, nothing left . . . One must know better now how to look at things, how to face up to what can happen most anywhere.

The drawing from the past and the fear of what might happen in the future were reflected on the numerous occasions during which the researcher was asked whether he, as a sociologist, thought that there was a possibility of an anti-Jewish holocaust occurring in America.

Informants were questioned as to what was being done to combat anti-Semitism. The respondents spoke of the efforts of the Anti-Defamation League and of the work of Jewish public information organizations. Many noted that Jews in America were no longer benignly acquiescing in discrimination:

The Negroes are where we were about World War II. I mean that we were then really getting under way with various defense agencies. The Jews were coming out of their shells. Now we have gone on to more positive programs and goals.

But when one asked what the local Jews were doing to combat anti-Semitism, one was almost invariably told, either "nothing" or "very little." Several persons suggested that Middletown's Jews gave money to defense agencies or that, by their own conduct, they hoped to be a credit to Judaism. But in terms of concrete, local action, there appeared to be only a single form of positive engagement with anti-Semitism, i.e., a portion of the Jewish community avoided patronage of business establishments which were reputed to be operated by anti-Semites. One individual observed, "Hell, they're all anti-Jewish, so I just avoid the worst of the crowd."

An Overview

Older informants reported that overt anti-Semitism had decreased through the years. Discrimination, which was current during 1960-1961, was generally confined to some degree of residential and social exclusion as well as to nonacceptance in the most prestigious service clubs and country club. The Jewish populace was also confronted with the occasional, hostile outbursts of "cranks" and the pervasive slighting of Jews by way of stories, "wise cracks," and hostile folklore. The vast bulk of personal relationships between
business-class Jews and non-Jews was limited in number and intimacy, although the expected public behavior among both groups was that of courtesy and cordiality.

For their part, the majority of the Jews of Middletown believed that their own conduct in the presence of non-Jews should be circumspect, but not entirely obsequious in character. The majority also expressed a keen interest in achieving the most amicable of interfaith relationships possible. There were indications that a few Jews felt entirely at ease among non-Jews, but there may have been a larger group who rarely, if ever, felt totally comfortable in "mixed company." Personal responses to anti-Semitic encounters varied widely, but, at the local level, militant self-defense by way of legal action or public appeal was not characteristic of the Jewish group.

Many of the informants displayed a high degree of sensitivity to the discrimination and prejudices which they experienced or perceived, and were conscious of this tendency to the extent of referring to themselves and other Jews as "hypersensitive." Among the concerns expressed by Middletown's Jews was that of physical appearance and "visibility" by way of language or by name. Perhaps more noteworthy than the question of identifiability was the insistence with which many members of the Jewish group denied that there was any validity in these differentiating measures.

The question of Jewish self-hate appeared to generate a considerable degree of anxiety among a number of informants. If one includes only frank and open statements which would be deprecating to one's self as a Jew or to fellow Jews as a group, there would be only a very few members of the community who could be designated "self-haters." But if one defines self-hate as acceptance of any portion, whether rightly or wrongly, of the deprecating stereotypes current among non-Jews, then there would appear to be a considerable degree of self-hate within the Jewish community.

In sum: Any attempt to present a quick formula describing Jewish and non-Jewish relationships in Middletown would violate the essence of a "reality" to be thought of as many-shaded, many-faceted lives in which marginality in all its "anxious greys" prevails — despite the profound "embourgeoisement" and "Midwesternization" of a large portion of these people.
A silver, gold, and ebony kiddush cup made by Earl Krentzin, at Madison, Wisconsin, in 1957 (see p. 76)
Benjamin Szold
Outstanding rabbi in the post Civil War period

(see p. 98)
Reviews of Books


A neutral, yet greatly interested bystander must approach the evaluation of a book on Jewish history with extreme diffidence—the waters are deep, and he may or may not be able to swim. He can claim neither mastery of the documentary sources nor full sensitivity to the intramural nuances which give substance to a study like Moshe Davis’ account of the genesis and maturation of the so-called “Historical School” within nineteenth-century American Judaism. In the present instance, the reviewer is altogether conscious of his personal limitations. Nevertheless, he is moved to pronounce this volume a major contribution to our comprehension of American religious history. With meticulous attention to historical detail and judicious analysis of the critical issues, Professor Davis traces the rise of one attempt to achieve a proper balance between a traditional religious pattern and the challenges posed by a modern world view and ethos. The author is neither a detached spectator of the movement which he describes (the book is dedicated to his colleagues at the Jewish Theological Seminary of America) nor a tendentious apologist who can discern no merit in contrary positions. Although his own sympathies are quite obvious, he never compromises his integrity as an objective historian. This is denominational historiography at its best, a worthy addition to The Jacob R. Schiff Library of Jewish Contributions to American Civilization. The non-Jewish reader, at least, will find in it many suggestive disclosures of the inner dynamics of American Judaism.

The broad outlines of the story which Dr. Davis tells so authoritatively are well-known. Similarly, the point of interpretive departure is not unfamiliar: namely, that “conscious and unconscious forms of adaptation were introduced by the Jews into their Tradition as they established themselves in America and were acclimatized there.” The Historical School arose as a specific strategy of such adaptation, with the distinguishing mark of stubborn devotion to the Tradition in the face of pervasive temptations to compromise beyond the boundaries of authentic self-identity. From the outset, the very freedom and permissiveness of the American milieu—the absence of legal restraints upon Jews, the free market pattern of American religious life—posed a subtle threat to the preservation of Jewish uniqueness. As the Jewish community grew in numbers and in cultural involvement, the Orthodox insistence on “the
adjustment of life to the Law and not the Law to life" appeared to be largely irrelevant to the circumstances of modern thought and experience. On the other hand, many considered the burgeoning Reform movement as too costly a concession to modernity, since it ran the risk of total absorption into the predominantly Protestant religious melting pot. By a process of dialectical interaction a third approach gradually emerged, seeking a realistic synthesis of the values championed by the other parties. The spokesmen for the proposed media via perceived that "even while affirming the imperative of change and adjustment, the entire Tradition and Jewish experience would have to be explored and studied before specific innovations could be made, so as to prevent the innovations from being at variance with the basic spirit of Jewish legal principles." The controlling ideas of the Historical School emphasized "the evolving character of the Jewish Tradition, the historic experience of the Jewish people as organic to that development, and the acceptance of modernity as a positive force in the growth of that Tradition." These principles were not translated into doctrinal symbols, but were expressed in "a construct of values and objectives." Torah and learning were central to this construct, with particular stress on the distinctively Hebraic elements of the accumulated Tradition and the striving toward the most intimate relationship of American Jewry to klal yisrael. One might regard the program of the School as a neo-orthodoxy of cultural loyalty and inherited religious practice, rather than of a theological consensus.

To use a military figure, the activities of the Historical School represented a crucial skirmish in the never ending battle of Diaspora Jews to remain Jews, a struggle here less bloody, but often only relatively less urgent in conditions of freedom than in those of persecution. In the long sweep of Jewish history this American skirmish may seem, at first glance, to have been undramatic and indecisive — it fortunately suffered no martyrs, and it has produced no single towering intellectual figure to rechannel the course of Jewish thought. Rather — if politics be understood as the art of the possible — it resulted in the triumph of political realism over ideological intransigence. None of the nineteenth-century parties won a clear-cut victory, in such a manner as to dominate the entire Jewish community in America. To be sure, the Historical School laid the foundations of the Conservative movement in twentieth-century American Judaism, but the two are by no means identical. Further, it seems to be the case that the dialogue concerning the character of modern Judaism which was fostered by the School did not leave the extreme positions untouched. That kind of dialogue, as it has been continued into the present century, has influenced Orthodoxy in the direction of greater flexibility and Reform
toward a deeper appreciation of traditional values and customs. The
Historical School sought a viable Jewish ecumenicity, without the sacrifice
of either uniqueness or relevance. As events developed, the identity of
the School was somehow both diffused and preserved in the evolving ex-
pressions of a more comprehensive Jewishness, Jewish to the core, yet
also fully at home in American culture.

Dr. Davis has performed the narrative task with thoroughness and
literary skill. Extensive footnotes and bibliography bear witness to the
competence of his research. The appendices offer biographical sketches
of the School’s chief movers and shapers as well as texts of various docu-
ments which illuminate a critical period in the coming-of-age of American
Judaism. In sum, this volume adds an interesting and significant chapter
to the larger history of the relations of religion and culture.

Syracuse, N. Y.

Leland Jamison

Dr. Jamison is the Willard Ives Professor of the English Bible at Syracuse University.

Gutmann, Joseph. Jewish Ceremonial Art. New York and London:
Thomas Yoseloff. 1964. 37 pp., 68 illustrations (7 in color). $8.50

A most interesting, long-term, but little-known pattern of culture is dis-
cussed with authority and clarity by Dr. Joseph Gutmann in his new
publication on the history of Jewish ceremonial objects. The book should
prove of special interest to the American Jewish historian, since it dis-
cusses outstanding Jewish craftsmen who fashioned ceremonial objects in
Colonial America as well as on the contemporary American scene and
also delineates the historic Judaism which Jews brought with them to the
New World. The author is eminently qualified to write on this subject,
for he is at once an expert on Judaism and on art; he not only achieved
ordination and a Ph.D. degree from the Hebrew Union College—Jewish
Institute of Religion, but also received his Master of Arts degree from
the New York University-Institute of Fine Arts. He is a prolific writer
in several languages, and this book appeared first in German.

The position of the artisan is always fluid in history and must, accord-
ing to Dr. Gutmann, be viewed within the context of the interplay of the
Jews with the Christian and Islamic civilizations. The chapters divide the
art into three categories: ceremonial art for the synagogue, for the Jewish
holidays, and for the life cycle of the Jew.

In the synagogue, formal Jewish worship centers around the Torah or
the pentateuchal double scroll which is housed in the Ark on the eastern
wall. Much spectacular workmanship is lavished on the Ark, its embroidered curtain and valance, and especially on the stave finials (rimmonim), Torah crown, and Torah shield (tas). The dressings and the mantle of the Torah were handsomely embroidered, and they were changed for various festive occasions. There was a truly royal quality in the glory of the accoutrements of the Torah, especially in the respect shown it by the use of the Torah pointer, designed to keep the sacred scroll from being touched by human hands.

The holidays provided splendid opportunities for artistic expression with elegant variations, as in the design for the menorah, an eight-branched candelstick used for the Hanukkah festival celebrating the Hasmonean victory over the Syrians and the rededication of the Jerusalem Temple in 165 B.C.E. The menorot range in design from the classic form of the seven-branched candelabrum made so familiar by the relief on the arch of Titus, or the simple tallow pans with points for the wicks set against a background, to a veritable virtuosity of silversmithing with sockets set before a neo-classic architectural background.

The Sabbath is notable for the goblets (kiddush cups) which were often of octagonal or hexagonal shape and were made for the Jews by Christian artisans. Spice boxes, utilized in the ceremony attendant on the ending of the Sabbath, engendered a greater variety of forms than any other ceremonial object: ranging from the sixteenth-century tower forms from Germany, with miniature figures, to filigree towers from Galicia or rococo boxes in the shapes of fruits, flowers, and fish. The etrog (citron) holder, used for Sukkoth (Tabernacles), often retained the basic shape of the fruit itself. Other holidays gave rise to the highly ornamented Purim scroll of Esther (megillat ester) and to the host of objects for the Passover.

The Passover has plates and vessels in which symbolic foods are placed. Seder plates from Italy made of majolica are mentioned, as well as pewter and three-tiered silver containers from other parts of Europe. Pious womenfolk were afforded many opportunities to display their skill and devotion by embroidering cloths for the Sabbath bread as well as for the unleavened bread (mazzot) of the Seder.

The life cycle of the pious or observant male Jew started with circumcision on the eighth day of life, and during this ceremony (brit milah) even the instruments themselves were embellished, usually with representative scenes from the lives of Abraham and Isaac. Marriage gifts were exchanged, and exquisitely wrought marriage belts, rings, and crowns for the bride are, fortunately, extant. Even the marriage contracts were minor masterpieces of scribal and illuminative art.

Dr. Gutmann has succeeded admirably in making two most important
points: that the ceremonial objects were always fashioned for Jews, but not always by Jews; and that the objects themselves illustrate the unique involvement of the Jews in the various cultures in which they resided. For instance, Islam is reflected in the love of abstract forms, while in Europe the ceremonial objects reflected in turn the baroque, the rococo, the neoclassic, and presently the contemporary. All this, Dr. Gutmann points out, is a testimony to the diversity of form but unity of purpose with which the Jew expressed his obligation to God.

This is a unique book and should not be relegated to the limbo of esoterica. It belongs in the library not only of the religious scholar or the Decorative Arts specialist, but in that of the general art historian.

_Cincinnati, Ohio_  
CAROL MACHT

Dr. Macht is Curator of Decorative Arts at the Cincinnati Art Museum.


The team of journalists who produced the remarkable _A Jewish Tourist's Guide to the U. S._ some years ago has now offered for the enlightenment of New Yorkers and provincials alike a narrative description of New York Jewry and a listing of places of Jewish interest to visit in New York. Though the list prepared by Lionel Koppman is not of direct relevance to the ambit of the American Jewish Archives, it will undoubtedly prove valuable to anyone who is looking for lists and descriptions of Jewish institutions, museums, synagogues, bookstores, restaurants, etc., in the biggest Jewish community in the world.

The narrative which precedes the guide— it amounts to almost half the book—is the only thing of its kind now available. As Postal points out in his introductory remarks, there is no one book which traces the history and sociology of New York Jewry. Scholars have thus far not shown the courage to do more than hit and run: a volume on the development of Jewish institutions and Jewish religious trends in New York City up to 1860; a few histories of individual synagogues and other agencies; an impressionistic study of the experiences of the Eastern European immigrants; many biographies. But these only emphasize how much has not been studied and traced and written for the guidance of other scholars, let alone for the lay reader.

Part of the explanation, of course, lies in the tremendous numbers of
Jews involved, the imposing diversity of trends and opinions, the clash of ideologies, and the mountains of source material. But Bernard Postal is never one to be intimidated by such factors. He has driven right through the fearsome obstacles and come up with a well-balanced tour-de-force. It is the best brief story of New York Jewry we shall probably have for a long time, and it will be invaluable to anyone who would like to be able to read a rapid survey of the variegated scene characterizing the largest and wealthiest Jewry which the world has ever known.

Postal writes well and easily; the material flows from history to contemporary analysis, from personages to institutions, from economics to music, drama, and literature. He does an excellent job of compressing great gobs of data into a few sentences. But the danger of this kind of writing is always present, and sometimes he succumbs: the Board of Delegates of American Israelites really was not "replaced in 1906 by the American Jewish Committee" (p. 56) — it would take at least a paragraph, which Postal cannot spare, to explain why the Board failed in its appointed tasks, and why the Committee was organized. Some of the listing of names ought to have been re-examined with a fine-tooth comb: Louis Moreau Gottschalk had a Jewish father, but he was a practicing Catholic (p. 81); and though Leonard Warren's father and mother were Jewish (p. 84), he himself was converted to Christianity. Claiming Jews for Judaism ought to be done a little more cautiously.

Similarly, I think that there is too little attention paid to the less happy aspects of life in the big city: Jewish gangsterism deserves more than the few somewhat misleading words on p. 96, and Jewish Communists have had a greater influence than one could tell from Postal’s informal history, although his survey of Jews in unionism is otherwise quite excellent.

Postal is to be commended highly for his willingness to undertake this sort of volume, and one hopes that his effort will receive the large and appreciative audience which it deserves — until a book four or five times as long, written with the same sweep and verve, is offered to the public.


BERTRAM W. KORN

Dr. Bertram W. Korn is a past president of the American Jewish Historical Society.


*The Long Road Home* is an important and highly interesting book by a wise and talented man who, for the past twenty years, has devoted his
gifts as writer and thinker to the cause of international peace and understanding. James P. Warburg is an independent thinker, with a deep sense of right and wrong, whose conscience does not permit him to remain silent when he confronts patent injustice and stupidity.

Born to fortune and opportunity as a scion of the famous Jewish banking family, Warburg impresses one as a young man unspoiled by wealth, who, while he does not spurn the opportunity offered by his father's banking business, is yet determined to make his way through ability and effort. At Harvard, one sees his conscience and sense of Jewish identity expressed in his refusal to join a social club which discriminates against Jews, though an exception is made in his case.

During the 1920's and 1930's, his life revolves around two poles: his work as an officer of the International Acceptance Bank, founded by his father, who was also a member and the founding father of the Federal Reserve Board; and the literary and artistic world of his first wife, a pianist and composer, through whom he meets Robert Sherwood, Marc Connolly, Alexander Woollcott, Walter Damrosch, the Gershwin brothers, and many others. During these years he is not only an international banker, but also collaborator with his wife in writing songs and musical comedies under the pseudonyms of Kay Swift and Paul James.

Warburg describes, in detail, his participation in the Roosevelt Administration as a financial and monetary expert during the early months of the New Deal and in the proceedings of the World Economic Conference, held at London in 1933. He played an important part in the Conference until his resignation in protest against Roosevelt's monetary policies. Although he continued to assist F. D. R., he grew increasingly critical of the New Deal in 1935 and 1936, when he finally broke with the President and published a series of articles depicting F. D. R. as a power-hungry, potential dictator who did not hesitate to sacrifice principle to popular acclaim. One realizes, as Warburg looks back upon his life, that this is one act which he wishes could be undone.

Warburg remained estranged from Roosevelt until the outbreak of the Second World War, when he offered his help to the President, who accepted it graciously. The letters which they exchanged at the time are quite touching and are published in the book. Warburg served in the Foreign Information Service and in the Office of War Information until his resignation as a casualty of a feud between Elmer Davis and Robert Sherwood. Soon after the war's end, he severed connections with Wall Street and devoted the major portion of his time to writing.

The book includes a number of noteworthy vignettes of outstanding political leaders of recent decades: Jan G. Masaryk of Czechoslovakia
and his pathetic effort — ending in suicide — to maintain his country's independence in the face of a shortsighted American policy; Harold and Frida Laski, whose home Warburg visited; Aubrey Williams and his publication of the Southern Farmer; of Raymond C. Moley, Lewis W. Douglas, Sidney Hillman, Cordell Hull, William Bullitt, Adlai Stevenson, Dean Acheson, and many others.

Perhaps most noteworthy are Warburg's comments on the political affairs of the past two decades, in which he emerges as an independent and liberal thinker, not easily swayed by the clichés and prepossessions of established policy. He questions the ethics of the Hiroshima bomb, Truman's abrupt ending of Lend-Lease, the wisdom of the Truman Doctrine — although approving the Marshall Plan — and the creation of the West German state. Throughout the administrations of Truman and Eisenhower he remains a dissenter and critic. Only with the election of Kennedy does he find an administration with which he can align himself.

One more word: there are a few isolated pages in the book which touch upon organized Jewish life in the United States and Warburg's attitude toward Judaism. In one delightful account, he tells of his resurgent interest in Judaism at the age of ten — apparently inspired by his grandfather — and of his desire for more Jewish learning and a traditional Bar Mitzvah. Acceding to his request, his parents engaged Rabbi Judah L. Magnes as his teacher. Warburg's brief but glowing evaluation of Rabbi Magnes is a fine tribute to a great rabbi and to his own sensitivity, even as a boy, to greatness of character. In another account, he tells of his criticism of the United Jewish Appeal in 1959 for its alleged failure to segregate funds raised for charitable purposes from those raised for the support of the Israeli Government or political parties in Israel. He made this criticism public in a talk at Congregation Mishkan Israel in New Haven and thereby created a storm which, as he suggests, resulted in a partial reorganization of the U. J. A.

All in all, this is an excellent book, thoughtful, interesting, valuable for the light it throws upon events in American history of the past half-century, by a man whose material means are far exceeded by his spiritual and intellectual riches.

Northampton, Mass.

Louis Ruchames

Dr. Ruchames is the Director of the Western Massachusetts B'nai B'rith Hillel Foundations.
Brief Notices

ADLER, MARJORIE DUHAN. *A Sign Upon My Hand*. Garden City, N. Y.: Doubleday & Company. 1964. 323 pp. $4.95

An autobiographical novel of emancipation from *jüdischer Selbsthass*, Mrs. Adler’s book is dedicated to Rabbi Charles E. Shulman, of Riverdale, New York, “who brought to me the God of my fathers at the time I most needed him.”


London-born Abraham Carmel (né Kenneth Charles Cox) was ordained a Roman Catholic priest in 1943, at the age of thirty-two, but subsequently became a convert to Judaism. He now lives in the United States and serves on the faculty of the Flatbush Yeshiva in Brooklyn, N. Y. *So Strange My Path* is his autobiography — surely one of the most remarkable to be penned by a Jew in modern times.


All too often people active in the life of their time fail to leave memoirs behind them, while technological advances in communications steadily obliterate the necessity for confidential letters. That is why Columbia University’s Oral History Collection, initiated in 1948 by Professor Allan Nevins, is so valuable. The 200,000 pages of source material thus far assembled in the Collection are the result of Professor Nevins’s conviction that there should be an organization devoted to making “a systematic attempt to obtain, from the lips and papers of living Americans who have led significant lives, a fuller record of their participation in the political, economic and cultural life of the last sixty years.” Among the American Jews represented in the Collection are Samuel Dickstein, Arthur Fiedler, Abraham Flexner, Felix Franklin, Benjamin W. Huebsch, Stanley M. Isaacs, Alfred A. Knopf, Albert D. Lasker, Herbert H. Lehman, Isador Lubin, Jacob S. Rabinowitz, Isidor S. Ravdin, Samuel I. Rosenman, Ben Shahn, George E. Sokolsky, Lewis L. Strauss, and James P. Warburg. This publication has a useful introduction by Louis M. Starr, Director of the Oral History Research Office.


A project of the Jewish Education Committee of New York, this record — JEC 1001 — features vocalists Flora Avner, Joseph Boardman, and Rehla Suken, accompanied by an instrumental ensemble under the direction of Harry Coopersmith, in a number of Sabbath melodies, most of them “drawn from Hasidic sources or . . . composed in that vein.” Among them are “Hine Ma Tov,” “Shalom Alekhem,” “N’ran’na,” “V’ahavah Libenu,” “Yis’mu,” and “Havu Godel.” The jacket supplies the Hebrew text, plus a transliteration and a translation, for each selection.


In his preface, Professor Merle Curti, of the University of Wisconsin, sees “voluntary giving by one people to another for the relief of suffering in catastrophe, for the
improvement of living standards, and for strengthening cultural life” as “an important part of modern civilization” and “an outgrowth of values and behavior deeply rooted in human history.” He undertakes here “an interpretation of the motives, methods, and general achievements of American voluntarism in its overseas errands of mercy, rehabilitation, and technical aid.” The role of Jewish organizations like the Joint Distribution Committee, the American ORT Federation, the Emergency Committee on Jewish Refugees, the American Jewish Joint Agricultural Corporation, the Hebrew Immigration and Colonization Emergency Committee, and the United Jewish Appeal — their contributions and conflicts — is not overlooked by the author, who devotes some fifty pages to American Jewish philanthropy abroad.


Mrs. Lucy S. Dawidowicz and Dr. Leon J. Goldstein, both of them on the research staff of the American Jewish Committee’s Jewish Information Service, devote themselves in this monograph to a study of religio-ethnic affiliations as “influences in the development of political traditions.” Among the themes with which they deal are “the rise of a politically liberal tradition among Jews” and the fact that “the voting behavior of Jews in recent decades has seemingly run counter to their social and economic condition.” The monograph is provided with an index, and includes a foreword by Richard M. Scammon, Director of the Bureau of the Census.


This study guide by Rabbi Bernard Ducoff, who is the Executive Director of San Francisco’s Bureau of Jewish Education, is designed as a learning aid in adult Jewish education.


Dr. Azriel Eisenberg has assembled in this anthology twenty-nine articles by different authors and from various magazines — Jewish Education, The Jewish Teacher, Synagogue School, etc. — offering “a wide range of experiences, viewpoints and approaches in the teaching of Siddur [daily and Sabbath prayers] and Worship.” The book is designed as a teaching aid.

EMIOT, ISRAEL. In Mitele Yorn [In the Middle Years]. Rochester, N. Y.: Jewish Community Council of Rochester. 1963. 316 pp.

Survivor of both the Nazi and the Stalinist gezront, Polish-born Israel Emiot was reunited with his wife and children in Rochester in 1958. Noted for his poetry even before the Second World War, he is one of contemporary Jewry’s most distinguished Yiddish writers, and offers in this volume an impressive collection of essays, short stories, and poems. The book includes a bibliography of Emiot’s writings and of publications about him.


The well-known novelist continues in this volume the autobiography that she began in A Peculiar Treasure (1939). Among the personalities passing through the pages
of *A Kind of Magic* are Franklin D. and Eleanor Roosevelt, Yigal Yadin, George S. Kaufman, Richard Rodgers, Alfred Lunt, and Mike Todd. There are many more — and also disquisitions on such subjects as Jesus (he taught "the concentrated essence of the fundamental Jewish faith") and the State of Israel ("a sort of Jewish Texas; without oil wells").


In addition to a biography of the noted Canadian Zionist and Jewish communal leader, supplemented by a preface by Sarah Caiserman and an introduction by Samuel Bronfman, this volume contains also "An Essay on Modern Jewish Times" by David Rome.

**Friedenberg, Daniel M., Edited by.** *Great Jewish Portraits in Metal.* New York: Schocken Books for the Jewish Museum of the Jewish Theological Seminary of America. 1963. 143 pp. $6.50


**Frommer, Arthur, Edited by.** *The Bible and the Public Schools.* New York: Liberal Press Books. 1963. 190 pp. $1.25

Arthur Frommer's book might be taken as a companion volume to Paul Blanshard's *Religion and the Schools.* The editor, in addition to reviewing the First Amendment and its historical background and providing a running commentary, sets forth "in full, without deletions of any kind," the United States Supreme Court's decision of June 17, 1963, in the case of *Abington School District v. Schempp* — a decision declaring unconstitutional Bible readings and the recitation of the Lord's Prayer as devotional practices in public schools.


This beautifully printed and illustrated paperback first appeared in 1957 under the auspices of the Jewish Reconstructionist Foundation. The author, directress of the Jewish Education Committee of New York's Department of Art Education, speaks in
her introduction "of the excitement of bringing art to children of all ages in varying situations . . . always with an eye to making life more meaningful to them because of their interest in art." The book includes a glossary.


Part of the "Lador Junior Hebrew Library Series," Dr. Menahem G. Glenn's biography of Henrietta Szold is handsomely illustrated and includes a glossary.

**GORDON, MAX, with LEWIS FUNKE. Max Gordon Presents.** New York: Bernard Geis Associates. 1963. 314 pp. $4.95

"No man, surely, has been more stage-struck than I," writes Max Gordon (né Mechel Salpeter), Lower East Side-born Broadway producer. Collaborating with the drama editor of the *New York Times*, Gordon offers here a memoir of an exciting and productive life. The book is as much a biography of American theatrical enterprise as it is an autobiography of Max Gordon.

**HOCHHUTH, ROLF. The Deputy.** New York: Grove Press, Inc. 1964. 352 pp. $5.95

This volume, whose dust jacket aptly designates it "the most controversial play of our time," is the American version of *Der Stellvertreter*, initially published in Germany by Rowohlt Verlag in 1963. Translated by Richard and Clara Winston, *The Deputy* includes the full 274-page English text of the play, plus the playwright's sixty-five-page "Sidelights on History" — an essay in many respects as remarkable and as moving as the play itself. In a brief preface, Albert Schweitzer writes that "Hochhuth's drama is not only an indictment of history, but also a clarion call to our time which stagnates in naive inhumanity." *The Deputy* is, and will perhaps long remain, the most powerful account, in dramatic literature, of Jewish fate during the Nazi period.

**HOCHMAN, SANDRA. Manhattan Pastures.** New Haven and London: Yale University Press. 1963. xii, 66 pp. $1.25

Dudley Fitts, editor of the Yale Series of Younger Poets, of which *Manhattan Pastures* is Volume 59, finds in Sandra Hochman's work "an uncommon plainness, a willingness to take risks, a power to invest the ordinary with the strange, an amused (and amusing) control of the delicate forces of diction and rhythm." There are also Jewish nuances: "A blue holy book for the Holidays," "six million beds of grass," the Lower East Side as the "Temple of last year's newspapers covering / The world in shelters of odor," David "with his head full of psalms" — "And baby Hebrews dance to school" on Avenue C. We hope to hear more of Sandra Hochman.

**SALTZSTEIN, HARRY C. Sinai Hospital and the North End Clinic: Reminiscences of the Jewish Hospital Movement in Detroit.** Detroit: Wayne State University Press. 1963. 71 pp. $1.50

A notable Detroit surgeon traces the development of Jewish-sponsored medical services in Detroit from the founding of the North End Clinic in 1900 to the establishment, in 1953, of Sinai Hospital and the merger of the two institutions in 1959. Rabbi Morris Adler has written a foreword to the study.

**SCHARY, DORE. For Special Occasions.** New York: Random House. 1962. x, 200 pp. $3.95

One of America's most notable playwrights and motion picture executives, Dore Schary tells — "before fancy catches up with fact" — the true, and wonderfully
charming, story of Newark, N. J.'s, Schary Manor, a kosher catering establishment which successfully catered "for special occasions" from 1916 to the mid-1920's.


London-born Dr. Solomon Schonfeld is Presiding Rabbi of the Union of Orthodox Hebrew Congregations of Britain. In Why Judaism, he addresses himself to "the established Jewish religious outlook" and undertakes "to collect together ... [its] basic ideas in an outline form." The Judaism of which he speaks is "authentic Judaism," which "has suffered no break in its continuity from Sinai down to the present." "Breakaway Judaism" is dismissed as "a 'shade of opinion' among a multiplicity of personally opinionated Judaismas."


Published for the Southeastern Region, Zionist Organization of America, at Miami Beach, Florida, this is a biography of New Hampshire-born Mortimer May, who became a notable business executive in Nashville, Tennessee, and whose Zionist sympathies led him to the presidency of the Zionist Organization of America. The book contains an introduction by Dr. Emanuel Neumann.

Sieben, Pearl. The Immortal Jolson: His Life and Times. New York: Frederick Fell. 1962. 231 pp. $4.95

Russian-born Asa Yoelson (ca. 1886-1950) arrived in the United States at the age of four and grew up to become the world-famous entertainment celebrity Al Jolson. This journalistic account of him will not fail to interest all who remember "Jolie."

Simonhoff, Harry. The Chosen One. New York: Thomas Yoseloff. 1964. 607 pp. $4.95

Apart from its virtues as a novel, Harry Simonhoff's latest work, an imaginative account of Solomon Molkó and David Reuveni, will be of particular interest to readers wishing to know something of the European atmosphere from which the New World's earliest Jewish settlers fled.


This unusual book by the late rabbi of the Lakeside Congregation for Reform Judaism in Highland Park, Illinois, sees Job as "a Biblical book in which uncertainty and relativism exist." For Dr. Richard E. Singer, engaged at his death in psychoanalytic work at the Jung Institute in Zürich, Switzerland, "Job's message to our times is the record of his discovery of the 'All' of God... The 'All' of the world, the good and the evil, is in God even as it is in man. Man, the creature of God, ... is at war with himself continually." Dr. Singer discusses Job's textual and critical problems, surveys
Job's impact on thinkers ranging from Machiavelli to Freud, and examines Archibald MacLeish's *J. B.* Two striking William Blake illustrations are reproduced for the book's frontispieces.


Subtitled “A Keepsake of The Commodore Levy Chapel, Norfolk,” this handsome little volume by Chaplain Samuel Sobel first appeared in March, 1962, in observance of the centennial of Uriah Phillips Levy’s death. The chapel, constructed at the United States Naval Station in Norfolk in 1942 and remodeled and named in 1959, is the first permanent Jewish chapel on a United States military installation. Profusely illustrated, the volume features a brief biography of the commodore.

STERN, HARRY JOSHUA. *Entrusted with Spiritual Leadership.* New York: Bloch Publishing Company. 1961. 120 pp. $3.00

Dr. Harry J. Stern’s book is a collection of addresses delivered on various topics and at various occasions. Among the topics discussed are ordination, youth, Jewish-Christian relations, Reform Judaism, family life, conversion, rabbinical and communal affairs, education, prayer, and medicine. The author is rabbi of Montreal’s Temple Emanu-El.


Adolph Sutro (1830-1898) was a Prussian-born Jew whose life, as the Drs. Stewart point out, “influenced the development of the western United States.” Best remembered for his four-mile-long tunnel to drain the mines of the Comstock Lode in Nevada and for the remarkable book collection that he developed in San Francisco, he “came to the West in search of riches,” but “found the riches he sought by utilizing his brilliant mind, by influencing others, and by investing in the future of San Francisco.” The Stewarts have written an admirably documented biography, complete with bibliography and index.


For nearly half a century one of the most distinguished figures in American public life, Admiral Lewis L. Strauss has written a book which, while autobiographical, is mainly, he says, “intended to be a book about other men — men under whom I served or with whom I worked in business and in government.” Those men — Herbert Hoover, Franklin D. Roosevelt, Harry S. Truman, Dwight D. Eisenhower, Albert Einstein, Enrico Fermi, Edward Teller, Robert A. Taft, Bernard Baruch, and James V. Forrestal, among them — have been the leading personalities of twentieth-century America. Several photographs, an appendix, and an index supplement the text.


Before a comprehensive history of American Jewry can be attempted, good local histories are a *sine qua non.* The present volume by Dr. Louis J. Swichkow, rabbi of Milwaukee’s Beth El Ner Tamid Synagogue, and Dr. Lloyd P. Gartner, who is on the faculty of the Jewish Theological Seminary’s Teachers’ Institute-Seminary College in New York, is a valuable contribution to the developing historical literature about
local American Jewish communities. Well documented and handsomely illustrated, it is provided with an extensive bibliography, several appendices, and an index, in addition to a preface by Dr. Moshe Davis.

SYRRIN, MARIE. Golda Meir: Woman with a Cause. New York: G. P. Putnam’s Sons. 1963. 320 pp. $5.95

Golda Mabovitch Meir, Ukrainian-born, Wisconsin-raised, “is unique among Israeli leaders,” writes Professor Marie Syrkin; “no other prominent Israeli of the pioneer generation came from America.” This account—“an authorized biography,” according to the dust jacket—of Mrs. Meir, the Milwaukee librarian and schoolteacher who became Foreign Minister of Israel, presents its protagonist as “a beguiling variant of the American success story.” Professor Syrkin, of Brandeis University, has excellent credentials for the writing of this book. A prominent Labor Zionist and littératre, editor of the Jewish Frontier, she previously published a memorable history of Jewish anti-Nazi resistance, Blessed Is the Match, and a biography of her father, Nachman Syrkin: Socialist Zionist.

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Inquiries should be addressed to the Director of the American Jewish Archives, Clifton Ave., Cincinnati, Ohio 45220.
Selected Acquisitions

CONGREGATIONAL AND COMMUNITY RECORDS AND HISTORIES

Akron, Ohio, Temple Israel (Akron Hebrew Congregation). Constitutions and bylaws, 1865, 1943; minutes, 1865-1875; minutes, including those of the Board of Trustees, 1896-1925 and 1926-1944; Executive Board minutes, 1919-1921; Temple Sisterhood minutes, 1904-1930; and Board of Trustees minutes, 1943-1965; Manuscript and Typescript; Microfilm
(Received from Temple Israel.)

Amsterdam, Holland, Portugees-Israeletische Gemeente. Records of the Portugeese Jewish community: Resolutions, 1751-1806; minute book, 1688-1751; Ketuboth, 1673, 1690-1893; extraordinary Ketuboth, 1710-1819; Escamoth (congregational ordinances), 1639-1728; Vaz Dias collection; and miscellaneous records, 1728-1814; Manuscript; Dutch; Microfilm
(Received from the Portugees-Israeletische Gemeente.)

Anniston, Ala., Congregation Beth El—Henrietta Szold Sisterhood. Minutes, 1941-1948; Manuscript and Typescript; Microfilm
(Received from Congregation Beth El.)

Baltimore, Md., Temple Emanuel. Minutes of the Board of Trustees and congregational minutes, 1955-1964; Typescript and Manuscript; Microfilm
(Received from Rabbi Gustav Buchdahl, Baltimore.)

Bloomington, Ill., Moses Montefiore Congregation. Original constitution, n.d.; statement of presentation of the congregational minute book, 1882-1899, by Fannie Livingston (Mrs. Herman) Ochs, 1952; roster of membership, 1953; origin of the congregation (written on the occasion of the congregation's 60th anniversary), 1942; constitution, 1947; history of the Jewish Ladies Aid Society of Bloomington, 1883-1885; and Sisterhood minutes, 1941-1946; Manuscript and Typescript; Microfilm
(Received from Rabbi Gerald H. Schuster, Bloomington.)

California. Material compiled by Martin A. Meyer, dealing with the history of the Jews of California, 1850-1880; Typescript; Microfilm
(Received from the American Jewish Historical Society, New York, N. Y.)

Carlsbad, N. Mex., Carlsbad Jewish Congregation. Notes on the Carlsbad Jewish community, compiled by Dr. Abraham I. Shinedling, including brief biographies of persons residing in Carlsbad; listing of the members of the congregation; listing of the religious school children; articles of incorporation and bylaws; and notes on the communities of Artesia, Mora, and Las Vegas, N. Mex., 1964; Typescript
(Received from Dr. Abraham I. Shinedling, Albuquerque, N. Mex.)

Charleston, S. C., K. K. Beth Elohim. Report of a law suit regarding the mode of services used by the congregation, 1843; Printed; Photostat and Microfilm
(Received from Alfred Rubens, London, England.)

Cincinnati, Ohio, Isaac M. Wise Temple. Correspondence of James L. Magrish during his term as president of the temple, 1941; Typescript and Manuscript; Restricted
(Received from James L. Magrish, Cincinnati.)

Danville, Ill., Temple Beth El. History of the congregation, n.d.; Typescript; Xerox copies
(Received from Temple Beth El.)

Grand Rapids, Mich., Congregation Emanuel. Miscellaneous correspondence and records, 1873-1954; history of the congregation, n.d.; biographical sketches of Julius and Joseph Houseman, Sidney A. Hart, Gustave A. and Jacob Wolf,
SELECTED ACQUISITIONS

and David M. Amberg, 1912; and the
cemetery warden's reports to the con-
gregation, 1907-1924, 1927-1932, and
1934-1940; Typescript, Manuscript, and
Printed; Microfilm
(Received from Mrs. Sam Horowitz,
Grand Rapids.)
Hagerstown, Md., Hevra B'nai Abraham
(Congregation B'nai Abraham). Con-
stitution and membership list, 1892;
articles of incorporation, n.d.; and deed
to the synagogue, 1901; Typescript,
Manuscript, and Printed; English
and Yiddish; Xerox copies
(Received from Bernard Weiss, Hagers-
town.)
Jonesboro, Ark., Temple Israel Sister-
hood. Minutes, 1918-1964; Manuscript;
Microfilm
(Received from Temple Israel Sister-
hood.)
Las Vegas, N. Mex., Montefiore Con-
gregation. Constitution, 1898; Printed;
Xerox copy
(Gift of Milton Taichert, Las Vegas.)
Las Vegas, N. Mex. Information regard-
ing the Jewish community and the
Montefiore Congregation, 1964; Types-
script
(Received from Dr. Abraham I. Shined-
ing.)
London, England, Bevis Marks Congrega-
tion. Index to the synagogue records,
compiled by Judge Neville Laski, 1949;
Manuscript; Microfilm
(Received from Judge Neville Laski,
London.)
Mansfield, Ohio, Temple Emanuel. Re-
cipts, 1926-1938; minutes, 1921-1938
and 1933-1934; cash book, 1927-1938;
constitution and bylaws, n.d.; and Board
of Trustees minutes, 1933-1960 (in-
complete); Manuscript and Typescript;
Microfilm
(Received from Temple Emanuel.)
Mattapan, Mass., Temple Beth Hillel and
Dorchester-Mattapan Hebrew School.
Board of Directors minutes, 1932-1936,
1939-1945, and 1949-1957; Sisterhood
minutes, 1941-1946; miscellaneous cor-
respondence and committee reports,
1948-1958; Manuscript and Typescript;
Microfilm
(Received from Temple Beth Hillel.)
Newark, N. J., Congregation Anshe Sfard
Linat Hazedeek. Constitution, 1912; and
explanatory letter from Rabbi Shimon
Paskow, Northbridge, Calif., 1964; Types-
script and Printed; Yiddish with English
translation; Xerox copies
(Received from Rabbi Shimon Paskow.)
Oshkosh, Wis., Congregation Beney Israel.
Articles of incorporation, 1927;
Printed, Typescript, and Manuscript;
Photostat
Parkersburg, W. Va., Temple B'nai Israel
Sisterhood. History, written by Mrs.
Louis Engelmann, with the assistance of
Camden Keller, 1964; Typescript; Type-
script copies
Petoskey, Mich., Congregation Bnai (Ben)
Israel. Record of organization, 1896;
articles of incorporation, 1909; history,
minutes, and miscellaneous clippings
pertaining to the Sisterhood, 1912-1959;
articles of incorporation of the Hebrew
Benevolent Association, 1896; congre-
gional minutes, treasurer's reports, and
correspondence, 1920-1964; and bylaws,
1963; Manuscript and Typescript; Micro-
film
(Received from Bnai Israel Congrega-
tion.)
Philadelphia, Pa., Beth David Reform Con-
gregation. History, 1943-1964; Types-
script; Microfilm
(Received from Nathan H. Einhorn,
Philadelphia.)
Quincy, Ill., Congregation B'nai Sholom.
Dedication address delivered by Rabbi
Elbert L. Sapinsley, 1964; Typescript;
Mimeographed copy
(Received from Irving I. Katz, Detroit,
Mich.)
Roxbury, Mass., Congregation Adath Jeshurun.
Minutes, including those of the
Board of Directors, 1919-1953; and
treasurer's book, 1943-1944; Typescript;
Microfilm
(Received from Congregation Adath
Jeshurun.)
Topeka, Kans., Temple Beth Sholom.
Preliminary draft of the history of the temple,
written by Rabbi Elbert L.
Sapinsley, 1964; Typescript; Xerox copy
(Received from Rabbi Elbert L.
Sapinsley, Topeka.)
Records and Papers of Societies and Institutions

Bayou Sara, La., B'nai B'rith, Bayou Sara Lodge No. 162. Minutes, 1877-1892 and 1894-1911; and membership book, 1872-1915; Manuscript (Received from Robert Shosteck, B'nai B'rith Archives, Washington, D.C.)

Chicago, Ill., Chicago Rabbinical Association. Proceedings of the First Annual Spring Conference on Religion and the Synagogue, held under the auspices of the Chicago Rabbinical Association, 1917; Typescript; English and Hebrew (Received from Rabbi Arnold Jacob Wolf, Highland Park, Ill.)

Columbus, Ga., B'nai B'rith, Lodge No. 77. Preliminary record of organization, 1866; and minutes, 1866-1876; Manuscript; Microfilm (Received from Rabbi Alfred L. Goodman, Columbus.)

Labor Zionist Organization of America — Poale Zion, Inc. Constitution and by-laws, n.d., and minutes of the Central Committee meetings, 1963-1965; Typescript; Mimeographed copies; Restricted (Received from Rabbi Alfred L. Goodman, Columbus.)

Las Vegas, N. Mex., B'nai B'rith, J. E. Rosenwald Lodge No. 545. Minutes, 1902-1949; Manuscript; Microfilm (Received from Milton Taichert, Las Vegas.)

Lexington, Ky., As You Like It Club. Minute book, 1901-1902; constitution and bylaws, n.d.; Manuscript; Xerox copies (Received from James S. Frankel, Lexington.)

New Orleans, La., B'nai B'rith, New Orleans Lodge No. 182. Minutes, 1913-1942; Manuscript and Typescript. Solomon Marx Lodge No. 221. Treasurer's book, 1912-1926; and minutes, 1926-1933; Manuscript and Typescript. Star Lodge No. 208. Financial ledgers, 1874-1916 and 1887-1921; Manuscript (Received from Robert Shosteck.)

New York, N. Y., The Aderath El Ubikur Cholim Society of the City of New York. Certificate of incorporation, 1867; Xerox copy (Received from Mrs. John K. Levy, Port Arthur, Tex., through Rabbi Israel B. Koller, Port Arthur.)

New York, N. Y., Shomrim Society. A brief history of the Society, consisting of Jewish members of the New York City Police Department, written by David Winthrop, 1964; bulletins, 1961-1963; and letter from Winthrop dealing with Jewish Civil Service organizations in New York City, 1964; Typescript and Printed (Received from Dr. J. Marshall Taxay, Clearwater, Fla.)

Documents

COHEN, GUSTAVUS M.; Cleveland, Ohio. Commission as a notary public, signed by Governor Rutherford B. Hayes of Ohio, 1876; and listing of patents for several of his inventions by the United States Patent Office, 1874; Printed and Manuscript; Xerox copies (Received from the Public Records Office, London, England.)

FRANKS, DAVID; Philadelphia, Pa. Consignment of merchandise by Nathan Levy and Franks to Isaac Levy of London, England, 1749; Manuscript; Photostat (Received from the Public Records Office.)

FRANKS, MOSES; London, England. Documents concerning the purchase of timber in Philadelphia, Pa., by Franks, 1773 and 1774; Manuscript; Photostat (Received from the Public Records Office.)

FRANKS, NAPHTALI; London, England. Documents regarding the victualling business Franks engaged in, sending supplies
from New York to Jamaica, 1746; Manuscript; Photostat
(Received from the Public Records Office.)

GOLDWATER, MICHEL; San Francisco, Calif. Ketubah of Jacob Nieto and Rose Frankel, with Goldwater as one of the witnesses, 1894; and letter from Dr. Floyd S. Fierman in which he elaborates on the relationship of Goldwater with Congregation Shearith Israel, San Francisco, Calif., 1964; Manuscript and Printed; English and Hebrew; Xerox copies
(Received from Rabbi William M. Kramer, San Francisco, Calif., and Dr. Floyd S. Fierman, El Paso, Tex.)

GUATEMALA CITY, GUATEMALA, Congregación Religiosa Bet El. Two certificates from the Guatemalan government permitting worship services to be conducted in the Bet El Congregation, Guatemala City, 1965, with an accompanying letter of explanation from Rabbi Robert A. Rothman, New Orleans, La., 1965; Typescript
(Received from Rabbi Leo Abrami, Guatemala City, through Rabbi Robert A. Rothman.)

HENDRICKS, URIAH P.; New York, N. Y. Document concerning the business connections between Aaron Hendricks, of London, England, and Uriah P. Hendricks, 1772; Manuscript; Photostat
(Received from the Public Records Office.)

HIRSCH, RHEA DAVID; Los Angeles, Calif.

Certificate received by Mrs. Hirsch from the Teachers' Institute of the Hebrew Union College, 1924; Printed and Manuscript; Xerox copy
(Received from Mrs. Rhea David Hirsch.)

KARPELES, LEOPOLD; Massachusetts. Documents relating to the award of the Congressional Medal of Honor to Karpeles, 1863-1917; Typescript, Manuscript, and Printed; Microfilm
(Received from the General Services Administration, Washington, D. C.)

LATZ, BENJAMIN; Missouri. Certificate of honorable discharge, 1847; claim for bounty land, 1847; affidavit of identity, 1847; certificate of muster, 1848; statement concerning his claim for bounty land, n.d.; statement concerning his service in the First Regiment, Missouri Mounted Volunteers, 1850; request for verification of a patent, 1852; reply from the Pension Office concerning renewal of a patent, 1850; passenger list, New York, N. Y., 1842; and reply from the General Land Office concerning a land warrant certificate, 1852; Manuscript and Printed; Photostat
(Received from Jacob Latz, Brooklyn, N. Y.)

RIVERA, JACOB RODRIGUEZ; Newport, R. I. Bonds of guardianship for minor children of Aaron Lopez, 1783; Printed and Manuscript; Photostat
(Received from the Register of Probate, Worcester, Mass.)

**LETTERS AND PAPERS**

ABRAHAMS, CHAPMAN; Detroit, Mich. Letter addressed to him as "Damned Jew" from James Sterling, regarding the slave trade, 1763; Manuscript; Photostat
(Received from the Detroit Public Library, Detroit, Mich.)

ADLER, SAMUEL; New York, N. Y. Letters addressed to Rabbi Adler from numerous congregations and individuals, 1856-1873; and pamphlet entitled *Samuel Adler: Respondent*, written by Herbert C. Zafren, 1964; Manuscript and Printed; German, Hebrew, and English

AFRICA. Letters from Henry R. Schnitzer
to Dr. Stanley F. Chyet, giving his views on the situation between Whites and Negroes in South Africa, 1964; Typescript
(Received from Henry R. Schnitzer, Bayonne, N. J.)

ANTI-SEMITISM. Letter to the editors of the New York Herald written by Edward Solomon, in which he discusses Thomas Carlyle's anti-Semitism, n.d.; Typescript and Printed
(Received from Rabbi Albert G. Minda, Minneapolis, Minn.)

ANTI-SEMITISM. Correspondence between Jacob Billikopf and Irénée and Lammot du Pont, and letter from Billikopf to Lester Markel of the New York Times, concerning Irénée du Pont's support of Merwin K. Harr's anti-Semitic writings, 1950; Typescript; Mimeographed copies
(Received from Dr. Julian B. Feibelman, New Orleans, La.)

ANTONIUS, GEORGE; Jerusalem, Palestine. Correspondence between Antonius and Walter S. Rogers, Charles R. Crane, and John O. Crane, concerning Antonius' lecture tour in the United States; his visit to America in 1935; and world affairs, 1930-1937; Typescript, Manuscript, and Printed; Microfilm
(Received from The State Archives, Jerusalem, Israel.)

APPLE, JAMES L.; Montreal, Canada. Letter from Student Rabbi Apple to Dr. Nelson Glueck, relating his experiences at Temple Emanu-El, Montreal, Canada, while participating in the internship program of the Hebrew Union College - Jewish Institute of Religion, 1964; Typescript; Dittograph copy
(Received from Rabbi James L. Apple, Concord, N. H.)

BALLIN, ISAAC; Seegnitz, Bavaria. Letter from the local administration board indicating Ballin's Geburts- und Heimatsrecht, "right to birth and home," 1840; certificate of Ballin's discharge from military service, 1824; and statement from the Board of Examiners affirming Ballin's competency to work as an independent cooper, 1839; Manuscript and Printed; German with English translation
(Received from Henry Hofheimer, New York, N. Y.)

BARON, JOSEPH L.; Milwaukee, Wis. Newspaper clippings, printed matter, and letters relating to individuals in the Wisconsin Jewish community, organizations, religious development, and considerable material regarding various Wisconsin congregational activities, 1923-1959; Manuscript, Typescript, and Printed; English and Yiddish; Microfilm
(Received from The Wisconsin Society for Jewish Learning, Milwaukee, Wis.)

BEN-GURION, DAVID; Israel. Letter from Ben-Gurion to Dr. Nelson Glueck, expressing his regret at being unable to attend the dedication ceremonies of the Hebrew Union College - Jewish Institute of Religion Biblical and Archaeological School in Jerusalem, Israel, 1963; Typescript and Manuscript; Hebrew with English translation
(Received from Dr. Nelson Glueck, Cincinnati, Ohio.)

BERNSTEIN, PHILIP S.; Rochester, N. Y. Correspondence of Rabbi Bernstein with Dr. Stephen S. Wise, 1926-1949; the Stephen S. Wise Memorial Issue of the Congress Bi-Weekly, 1949; eulogy delivered by Rabbi Bernstein, 1949; and speech delivered by him at the presentation of the Stephen S. Wise Award at the American Jewish Congress Convocation, 1951; Typescript, Manuscript, and Printed; Microfilm
(Received from Rabbi Philip S. Bernstein.)

BLOCH, ERNEST; Agate Beach, Ore. Letter received by Rabbi Saul B. Applebaum from Bloch in response to the rabbi's praise of his Avodat Hakodesh (Sacred Service), 1949; Manuscript
(Received from Mrs. Saul B. Applebaum, Santa Barbara, Calif.)

B'NAI B'RITH MEXICAN BUREAU. Cor-
SELECTED ACQUISITIONS

 correspondence of Rabbi Martin Zielonka, Joseph L. Weinberger, Archibald A. Marx, Isaac M. Rubinow, and other individuals relating to the activities of the Bureau, 1929-1947; Manuscript and Typescript; Microfilm
(Received from Robert Shosteck.)

BRANDEIS, ALICE G. (Mrs. Louis Dembitz); Washington, D. C. Letter from Mrs. Brandeis to Mrs. Carrie Chapman Catt, inviting her to speak at the Conference of the American Women's Victory Dinner and Conference; and telegram from Mrs. Brandeis to Mrs. Catt, inviting her to speak at the Victory Dinner instead of at the Conference, 1919; Manuscript and Typescript

CHAPLAINS, JEWISH. Correspondence and miscellaneous papers relating to the American Jewish military chaplaincy, 1961-1964; Typescript; Microfilm
(Received from the National Jewish Welfare Board, New York, N. Y.)

COHEN, HENRY — Collection; Galveston, Tex. Correspondence with Jacob H. Schiff, Israel Zangwill, David M. Bressler, and others, concerning the Galveston Movement, 1907-1916; Typescript and Manuscript
(Received from Rabbi Henry Cohen, Champaign, Ill.)

CONVERSION TO CHRISTIANITY, AND MISSIONARIES; New York, N. Y. Letter of instructions to Reverend Judah I. Abraham, "Missionary to the Jews, on the borders of the Mediterranean," issued by the American Society for Meliorating the Condition of the Jews, 1830; Manuscript; Photostat
(Received from the Northamptonshire Record Office, Northampton, England.)

DEUTSCH, GOTTHARD; Cincinnati, Ohio. Letter from Senator Robert M. La Follette to Dr. Deutsch, regarding proposed legislation on taxes during World War I, 1917. Unidentified letter to Dr. Deutsch giving information regarding the Jews of British Columbia, 1894; Typescript, Mimeographed copy, and Manuscript

ESHKOL, LEVI; Jerusalem, Israel. Letter to Dr. Nelson Glueck in which he comments on the Hebrew Union College - Jewish Institute of Religion Biblical and Archaeological School, 1964; Typescript and Manuscript; English and Hebrew
(Received from Dr. Nelson Glueck.)

FONSECA, MOSES ISRAEL; London, England. Papers concerning the business dealings of Fonseca and his partner, Abraham Lopes Fernandes, with Maryland, 1781; Manuscript; Photostat
(Received from the Public Records Office.)

FRANK, LEO M.; Atlanta, Ga. Letter from Ralph McGill, publisher of the Atlanta Constitution, Atlanta, Ga., to Leonard Dinnerstein, relating to various source materials available on the Frank Case, 1964; Typescript; Xerox copy
(Received from Leonard Dinnerstein, New York, N. Y.)

GLANZ-LEYELES, AARON; New York, N. Y. Letter from Maurice Samuel to Dr. Samuel Sandmel, regarding the Hebrew Union College - Jewish Institute of Religion's awarding an honorary degree to Glanz-Leyeles, 1964; Typescript
(Received from Dr. Samuel Sandmel, Cincinnati, Ohio.)

GOLDWATER, BARRY M. Letter from the Arizona Historical Foundation to Jacob Sarna, London, England, containing information relating to Michael Goldwater, grandfather of Senator Goldwater, 1963; and letter from the Arizona Historical Foundation regarding the anglicization of Senator Goldwater's ancestral family name of Goldwasser, 1964; Typescript; English and Polish; Typescript and Xerox copies
(Received from Rabbi Abraham J. Karp, Rochester, N. Y., and Dr. Floyd S. Fierman.)

GOLDWATER, MICHAEL; Arizona. Letter from the Arizona Historical Foundation to Jacob Sarna, London, England, containing information relating to Michael Goldwater, grandfather of Senator Goldwater, 1963; and letter from the Arizona Historical Foundation regarding the anglicization of Senator Goldwater's ancestral family name of Goldwasser, 1964; Typescript; English and Polish; Typescript and Xerox copies
(Received from Rabbi Abraham J. Karp, Rochester, N. Y., and Dr. Floyd S. Fierman.)

GOLDWATER, MICHAEL; Arizona. Letter from the Arizona Historical Foundation to
Justin G. Turner, containing information relating to Goldwater, 1964; Typescript; Xerox copy
(Received from Justin G. Turner, Los Angeles, Calif.)

Gootman, Joseph — Collection; Cincinnati, Ohio. Correspondence and literature concerning the American Jewish Congress, the American Jewish Conference, the Jewish Welfare Fund, the Habonim Camps, Israel, the Histadruth and the Hechaluh, 1938–1951; letters and printed material regarding the Labor Zionist Organization, the Zionist Council, the Zionist Emergency Council, the Jewish Community Organization, the Yiddish Etisher Gezelschaft, Jewish Ethical Organization Yavnah, the Jewish Community Council, the Habonim, the Talmud Torah, the Bureau of Jewish Education, the Yavnah Foundation School, and the Chofetz Chaim Day School, all in Cincinnati, Ohio, 1940–1961; Manuscript and Typescript
(Received from Joseph Gootman, through Nahum Eden, Cincinnati, Ohio.)

Gusman, Maurice; Miami, Fla. Letters between Maurice Gusman and Secretary of Commerce Luther H. Hodges, concerning Gusman's trip to Dar-es-Salaam, Tanzania; letters between Gusman and John Meagher, Office of Eastern and Southern African Affairs, President Lyndon B. Johnson, and G. Mennen Williams, Assistant Secretary of State, regarding the same trip; newspaper clipping of the opening of the "Plastics U. S. A." exhibit in Tanzania; and Gusman's report on his trip, 1964; Typescript and Printed; Original and Typescript copies
(Received from Maurice Gusman.)

Hart Family; Three Rivers, Canada. Correspondence and papers relating to members of the Hart family and their business enterprises, including an index by categories of the papers, 1761–1863; Manuscript; English and French; Microfilm; Restricted
(Received from the St. Joseph Seminary, Three Rivers, Canada.)

Hebrew Union College - Jewish Institute of Religion Biblical and Archaeological School; Jerusalem, Israel. Letter from David Ben-Gurion to Dr. Nelson Glueck, concerning the opening of the School; and letter of welcome to those attending the School dedication from Israeli President Zalman Shazar, 1963; Typescript; Hebrew and English
(Received from Dr. Nelson Glueck.)

Heller, James G.; Cincinnati, Ohio. Correspondence, pamphlets, and magazine and newspaper articles written by Rabbi Heller or concerning his professional activities and personal interests, and programs of various organizations and congregations in which he participated, 1906–1962; Typescript, Manuscript, and Printed; English, German, and Yiddish
(Received from Dr. James G. Heller.)

Herzberger, Max; Rochester, N. Y. Letters written to Dr. Herzberger concerning his professional activities, 1921–1959; Manuscript and Typescript; German, French, and English; Xerox copies
(Received from Dr. Max Herzberger, through Rabbi Herbert Bronstein, Rochester, N. Y.)

Hirsch, Solomon; Portland, Ore. Letter from Hirsch to Fannie Lachman, stating his regrets for his inability to be present at her wedding to Solomon Hofheimer, 1893; Manuscript
(Received from Henry Hofheimer.)

Hurwood, David L.; New York, N. Y. Hurwood's correspondence with numerous individuals concerning his parents, Henry and Ruth Sapinsky Hurwitz, 1964; Typescript
(Received from David L. Hurwood.)

Interfaith Activities; Newton, Mass. Letter and newspaper clipping concerning an interfaith service held in Newton, 1964–1965; Manuscript and Printed; Original and Xerox copies
(Received from Rabbi Murray I. Rothman, West Newton, Mass.)
JEWISH-CATHOLIC RELATIONS; New Orleans, La. Letter to Rabbi Julian B. Feibelman from Archbishop John P. Cody, thanking him for his participation in the Investiture Ceremony and the Civic Reception; and letter to Rabbi Feibelman from Archbishop Lawrence J. Shehan, Baltimore, Md., thanking him for his help during the Archbishop's trip to Louisiana, 1965; Typescript; Xerox copies
(Received from Rabbi Julian B. Feibelman, New Orleans, La.)

JOHNSON, LYNDON B.; Washington, D. C. Letter from President Johnson to Justin G. Turner, commenting on the newly-passed Civil Rights Act, 1964; Typescript; Xerox copy
(Received from Justin G. Turner.)

KAHER, NATHAN; Altoona, Pa. Letter from Wendell L. Willkie to Rabbi Kaber, commenting on Rabbi Kaber's address concerning Willkie's book, One World; and Rabbi Kaber's address entitled, "Wendell Willkie's 'One World,'" 1943; Typescript; Typescript and Xerox copies
(Received from Rabbi Nathan Kaber.)

KANN, LAZAR — Collection; Hamilton and Cincinnati, Ohio. Business papers, personal correspondence, diaries, newspaper clippings, family documents, certificates, personal memorabilia, and genealogical information on the Jacob Lennan-Lazar Kahn family, 1852-1961; Manuscript, Typescript, and Printed; English, French, Hebrew, and Yiddish
(Received from Mrs. Dexter Baltermann, Cincinnati, Ohio.)

KALLEN, HORACE M.; New York, N. Y. Personal correspondence; articles written by Dr. Kallen and others; manuscripts; lectures; book reviews; and newspaper clippings, 1915-1964; Manuscript, Typescript, and Printed; English and German
(Gift of Dr. Horace M. Kallen.)

KARPF, MAURICE J.; Beverly Hills, Calif. Correspondence, manuscripts, and institutional material of and about Dr. Karpf, covering psychology, mental health, Zionism, peace, sociology, and Jewish community organizations, 1934-1964; Manuscript, Typescript, and Printed
(Received from Dr. Fay B. Karpf, Beverly Hills, Calif.)

KASHRUTH; Buffalo, N. Y. Correspondence and agreements dealing with the subject of "Shochtim" in Buffalo, N. Y., 1933-1940; Manuscript and Typescript; English and Yiddish; Original and Typescript copies
(Received from Dr. Selig Adler, Buffalo, N. Y.)

KOHLER, KAUFMANN; New York, N. Y. Letter from Dr. Kohler to Jacob H. Schiff, thanking him for the generous gift which he made to American Jewry, and in particular to New York Jewry, in helping to establish the Jewish Theological Seminary of America, and expressing satisfaction at Dr. Solomon Schechter's acceptance of the Seminary presidency, 1902; Manuscript; German, with English translation

KUTZ, MILTON; Wilmington, Del. Letter from Crawford H. Greenewalt, president of E. I. du Pont de Nemours and Company, to Kutz, regarding the du Pont Company's contribution to the Jewish Federation of Delaware, and also commenting on the charges of anti-Semitism leveled at Lamont and Irène du Pont, 1950; Typescript
(Received from Mrs. Milton Kutz, Wilmington, Del.)

LABOR AND LABORING CLASSES. Correspondence, and miscellaneous material from or about the Zionist Organization of America — Poale Zion and various American groups interested in the labor and socialist labor movements, primarily in Palestine, 1907-1951; Manuscript, Typescript, and Printed; English and Yiddish; Microfilm
(Received from the Archives and Museum of the Jewish Labor Movement, Tel Aviv, Israel.)

LACHMAN FAMILY; Alten Muhr, Germany. Letters from Alexander, Yetta,
and Hirsch Lachman to their relatives in America, 1866 and 1868; Manuscript; German with English translation
(Received from Henry Hofheimer.)

LAUTERBACH, JACOB Z.; Cincinnati, Ohio. Personal letters from Dr. Lauterbach to Mrs. Sheldon H. Blank, 1929-1941; Manuscript
(Received from Mrs. Sheldon H. Blank, Cincinnati, Ohio.)

LEMKIN, RAPHAEL; New York, N. Y. Correspondence, newspaper and magazine clippings, printed materials, speeches relating to the genocide convention, and material promoting Lemkin for the Nobel Peace Prize, 1946-1958; Typescript, Manuscript, and Printed; English, French, Spanish, German, Hebrew, Yiddish, and Russian
(Received from Dr. Robert R. Lemkin, Hempstead, N. Y.)

LEWIS, SAMUEL A.; New York, N. Y. Biographical information; personal family papers, including tributes to Lewis from various organizations, his last will and testament and that of his wife Susan, application for United States citizenship by Susan Lewis, and property deeds; various items concerning his father-in-law, John D. Phillips, who had extensive property holdings in New York City and Chicago, Ill.; and copies of the obituary notices for Phillips, 1835-1947; Manuscript, Typescript, and Printed; Xerox copies
(Received from Frederic Lewis, New York, N. Y.)

LUBIN, DAVID; Sacramento, Calif. Letters, and miscellaneous items regarding the founding of Weinstock, Lubin & Company; and correspondence regarding the dedication of the David Lubin Memorial Library in the headquarters of the Food and Agriculture Organization of the United Nations in Rome, Italy, 1891-1952; Typescript, Manuscript, and Printed; English and German; Microfilm
(Received from Mrs. George Heller, Englewood, N. J., through Mrs. H. H. Hutzler, Dayton, Ohio.)

MEXICO CITY, MEXICO. Letter sent to the members of the Jewish community of Mexico City, announcing that Dr. Gotthard Deutsch will conduct the High Holyday Services, 1908; and invitation to attend the High Holyday services, signed by Mr. and Mrs. N. Grossman, 1911; Typescript, Manuscript, and Printed; Original and Xerox copies

MILLER, JUDEA B.; Wichita, Kans. Letter to Dr. Stanley F. Chyet concerning Rabbi Miller's civil rights activities in Wichita, 1964; Typescript and Printed; Restricted

MYERS-MORDECAL-HAYS FAMILY. Poetry written by various members of the family; last will and testament of Ella C. Myers, 1891; diary of Caroline Myers, relating the activities of her sister, Eliza, 1816-1818; marriage license of Edward Cohen and Caroline Myers, 1865; tribute to Samuel H. Myers by the members of the Bar Association of Richmond, Va., 1849; genealogy of the Judah Hays family, n.d.; and correspondence between various members of the family and miscellaneous items pertaining to them, 1804-1912; Manuscript, Typescript, and Printed; Xerox copies
(Received from the Virginia Historical Society, Richmond, Va.)

NEGRO JEWS; New York, N. Y. Correspondence and miscellaneous items regarding the Falashas, the Temple Society of Ethiopian Hebrews, and their spiritual leader, Chakwal Morton Cragg, and the Union of Ethiopian Hebrew Congregations, 1954-1964; Manuscript, Typescript, and Printed; English, Hebrew, and Ethiopic
(Received from C. M. Cragg, New York, N. Y.)

OKO, ADOLPH S., JR.; California. Correspondence and papers relating to the rescue of European Jews by Captain and Mrs. Oko, 1948-1949; and obituary and editorial comments regarding the death of Captain Oko, 1963; Typescript, Manuscript, and Printed; English and Spanish; Microfilm
SELECTED ACQUISITIONS

(Received from Mrs. Adolph S. Oko, Jr., Point Reyes, Calif.)

PALESTINE. Diplomatic correspondence of the United States with Turkey, 1840-1901; pledges given by Jews residing in the United States and Canada for the welfare of the Jews in Jerusalem, signed by the various contributors, 1840-1877; anti-Semitic soldiers' songs, n.d.; "schnorr-ing" [begging] letters from numerous rabbis and institutions in Jerusalem, Palestine, 1921-1929; letter from President Woodrow Wilson to Dr. Stephen S. Wise regarding the Zionist Movement in the United States and the Balfour Declaration, 1918; letter from the Zionist Organization of America, addressed to its branches throughout the United States, regarding the Balfour Declaration, 1920; letter from President Woodrow Wilson to Dr. Stephen S. Wise regarding the Zionist Movement in the United States and the Balfour Declaration, 1918; letter from the Zionist Organization of America, addressed to its branches throughout the United States, regarding the Balfour Declaration, 1920; and newspaper and magazine articles, and playbills, relating to Jewish theatrical performances, 1920-1932; Printed, Typescript, and Manuscript; English, Yiddish, German, Hebrew, and French; Microfilm

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

PHILLIPS, JOSHUA; New York, N. Y. Business papers and correspondence of Phillips, 1834-1890; Manuscript; Microfilm

(Received from Gordon B. Hirsch, New York, N. Y.)

PRESIDENTS OF THE UNITED STATES AND THE JEWS. Clippings, correspondence, and miscellaneous material concerning Presidents Calvin Coolidge, Herbert Hoover, Franklin D. Roosevelt, Harry S. Truman, Dwight D. Eisenhower, and John F. Kennedy; and items concerning Mrs. Eleanor Roosevelt's relations with the Jews, 1923-1961; Typescript and Printed; Microfilm

(Received from Bernard Postal, Ocean-side, N. Y.)

RASMINSKY, LOUIS; Toronto, Canada. Letters and newspaper clippings concerning the election of four prominent Canadian Jews to membership in the Rideau Club, 1964; Manuscript, Typescript, and Printed; Original and Typescript copies

(Received from Rabbi Jordan Pearlson, Toronto, Canada.)

SAND, NATHAN — Papers; Milwaukee, Wis. Newspaper clippings, correspondence, and printed material relating to the activities of the American Jewish Congress, Milwaukee Division, 1931-1947; Milwaukee Jewish organizations, 1919-1947; the Milwaukee Jewish Council, 1939-1947; the Poale Zion of Milwaukee, 1939-1947; the Bank Hapoalim, 1937-1940; and Sand's personal papers and miscellaneous items, 1914-1947; Manuscript, Typescript, and Printed; English and Yiddish; Microfilm

(Received from The Wisconsin Society for Jewish Learning.)

SHEFTALL, BENJAMIN; Savannah, Ga. Letter from Sheftall to Benjamin Isaacs, dealing with the Bar Mitzvah of Sheftall's son, 1798; Manuscript; Xerox copy

(Taken from the Nathan Simson Papers, housed in the Public Records Office, London, England, and on microfilm at the American Jewish Archives.)

SHUSTERMAN, ABRAHAM; Baltimore, Md. Letter to Rabbi Shusterman, from Lawrence Cardinal Shehan, conferring upon him the Cardinal Gibbons Award Medal for "the promotion of brotherhood and mutual understanding among members of all faiths in this Archdiocese," 1965; Typescript; Photosstat

(Received from Rabbi Abraham Shusterman.)

SICILY ISLAND, LA.; Jewish Agricultural Colony. Correspondence relating to the colony, 1882; Manuscript; English and German; Xerox copies

(Received from Robert Shosteck.)

SPICEHANDLER, ABRAHAM; New York, N. Y. Letters from Jochanan Pogrobinsky, of Israel, to Spicehandler, concerning Hebrew literature, American Jewish affairs, the Hebrew movement in the United States, the Ahad Ha-am Library in Tel Aviv, and literary gossip, 1950-1960; Manuscript and Printed; Hebrew; Microfilm
(Received from Dr. Ezra Spicehandler, Cincinnati, Ohio.)

STEINMETZ, CHARLES P.; Schenectady, N. Y. Letter from Rabbi Michael M. Szenes to Dr. Jacob R. Marcus, stating that he had been informed that Steinmetz was not of the Jewish faith, 1964; Manuscript
(Received from Rabbi Michael M. Szenes, Schenectady, N. Y.)

SWETT, ZACHARY; Portland, Ore. Correspondence between Abraham Cahan and Swett, pertaining to their arrival in America as part of the Am Olam movement in 1882, and the Jewish Agricultural Colony in Oregon, 1942; Typescript and Manuscript; Xerox copy
(Received from Robert E. Levinson, Eugene, Ore.)

SWIG, BENJAMIN H.; San Francisco, Calif. Letters and newspaper clippings pertaining to Swig’s civic and philanthropic activities, 1960–1964; Manuscript, Typescript, and Printed; Microfilm
(Received from Benjamin H. Swig.)

SZOLD, BENJAMIN; Baltimore, Md. Letters to and from Rabbi Szold concerning his professional activities, and correspondence with personal friends and members of his family, 1858–1902; letters to his family from various individuals, 1903–1915; and sermons written by him, n.d.; Manuscript; English, German, Yiddish, and Hebrew; Microfilm
(Received from the Jewish Historical Society of Maryland, Inc., Baltimore, Md.)

TRUMAN, HARRY S.; Washington, D. C. Letters and cables from President Truman to Dr. Chaim Weizmann, President of Israel, 1948–1949; Typescript; Microfilm
(Received from the Weizmann Archives, Rehovoth, Israel.)

AUTobiographies, Biographies, Diaries, and Memoirs

BASINSKI, JULIUS; Montana. Reminiscences, 1866–1913; miscellaneous items, 1900–1908; interviews with his daughter, Alma (Mrs. Albert G.) Senders, Albany, Ore., 1962 and 1963; and letters written by various individuals to Robert E. Levinson, regarding Basinski and other Jewish pioneers of Montana, 1963; Printed, Manuscript, and Typescript; English and German; Microfilm
(Received from Robert E. Levinson.)

BLACH, SARAH MEYERFELD; Cincinnati, Ohio. Diary, 1895–1896; Manuscript; Microfilm; Restricted
(Received from Mrs. Marvin L. Warner, Cincinnati, Ohio.)

CELLER, EMMANUEL; Washington, D. C. Autobiographical data, 1965; Manuscript
(Received from the Honorable Emanuel Celler.)

COHEN, HASKELL MIER; Denver, Colo. Biography, 1964; Typescript

GALLUP, N. MEX. Biographical information about the Jewish residents of Gallup, 1935–1964; Typescript
(Received from Dr. Abraham I. Shinedling.)

HAMMOND, MRS. B. JOSEPH; Los Angeles, Calif. Brief biographical information, n.d.; Manuscript
(Received from Mrs. B. Joseph Hammond.)

KAHN, GUSTAV; Santa Fe, N. Mex. Memoirs, in which Kahn gives information on the Kahn family, relates his experiences as a merchant in New Mexico, and gives details of numerous Jewish families of New Mexico, 1964; Typescript
(Gift of Gustav Kahn.)

LYONS, JACOB. Diary of Lyons, a member of the 120th Regiment, New York State
SELECTED ACQUISITIONS

Volunteers, 1862-1865; *Typescript; Xerox copy* (Gift of Mrs. Samuel E. Karff, Chicago, Ill.)

MAAS, SAM; Galveston, Tex. Diary, February—July, 1868; two newspaper articles, written by Maas, n.d.; letter from Maas to Henri Hart, Galveston, Tex., 1844; and letter from Maas to N. Castro, Galveston, Tex., 1845; *Manuscript and Printed; Spanish and English; Xerox copies* (Received from Camille [Mrs. Albert] Vohs, Clovis, N. Mex., through Dr. Floyd S. Fierman.)

MAAS, SAM; Galveston, Tex. Diary, February—July, 1868; two newspaper articles, written by Maas, n.d.; letter from Maas to Henri Hart, Galveston, Tex., 1844; and letter from Maas to N. Castro, Galveston, Tex., 1845; *Manuscript and Printed; Spanish and English; Xerox copies* (Received from Camille [Mrs. Albert] Vohs, Clovis, N. Mex., through Dr. Floyd S. Fierman.)

MARKS, JACOB I.; Tulsa, Okla. Reminiscences of Marks, relating to his life in Europe, his coming to the United States, and his life in this country, 1960; *Typescript; Offset copy* (Received from Ben D. Marks, Corpus Christi, Tex.)

REICHERT FAMILY. Reminiscences of Natalie Reichert Sprung, 1945; *Typescript; Mimeographed copy* (Received from Natalie Reichert [Mrs. Abraham] Sprung, Flushing, N. Y.)

VOHS, ALBERT; Clovis, N. Mex. Biographical information, memoir written by Vohs, recalling his early days in New Mexico and his friendship there with Catholic priests; newspaper clippings announcing his death, 1957; and tribute by the Junior Woman's Club of Clovis, presenting Mrs. Vohs as its candidate for "Woman of the Year," and newspaper clippings regarding the award, 1957; *Typescript and Printed; Xerox copies* (Received from Camille [Mrs. Albert] Vohs, Clovis, N. Mex., through Dr. Floyd S. Fierman.)

WESTHEIMER, MILTON; Baltimore, Md. Reminiscences of Westheimer's early life in St. Joseph, Mo., 1946; *Typescript; Typescript copy* (Received from Mrs. Jerry N. Ransohoff, Cincinnati, Ohio.)

WYLER, FLORENCE IGLAUER; Cincinnati, Ohio. "Early Memories," a memoir written by Mrs. Wyler, covering the period 1881-1899, 1962; *Manuscript; Xerox copy* (Received from Dr. Carl Wyler, Cincinnati, Ohio.)

VITAL STATISTICS

St. Eustatius, West Indies. Tombstone inscriptions in the St. Eustatius Jewish cemetery, 1700-1825; *Manuscript; English, Hebrew, and Dutch; Xerox copies* (Received from the Public Library, Aruba, Netherlands Antilles.)

SINGER, JACOB; Chicago, Ill. Records of marriages solemnized by Rabbi Singer, 1923-1964; records of funerals at which he officiated, 1924-1963; and records of other professional duties performed by him and Rabbi Samuel S. Cohon, 1920-1963; *Typescript and Manuscript; Microfilm* (Received from Rabbi Martin I. Silverman, Chicago, Ill.)

GENEALOGIES

ANSCHEL, HERZ. *The Descendants of Herz Anschel of Bonn*, a genealogy, compiled by Siegfried M. Auerbach, 1964; *Printed copy* (Received from Siegfried M. Auerbach, London, England.)

BAUM-WEBSTER FAMILY. *We Remember—Saga of The Baum-Webster Family Tree*, 1842-1964, written by Lawrence W. Crohn in collaboration with Marcella Rubel; *Typescript; Printed copy*
(Received from Lawrence W. Crohn, Detroit, Mich.)

Heinsheimer-Westheimer Family. Genealogy, 1679–1931; Manuscript; German; Xerox copy
(Received from Mr. and Mrs. Irvin F. Westheimer, Cincinnati, Ohio.)

Theses


Makovsky, Donald I. “Origin and Early History of the United Hebrew Congregation of St. Louis, 1841–1859, the First Jewish Congregation in St. Louis,” Master of Arts thesis, Washington University, St. Louis, Mo., 1958; Microfilm


Stiffman, Jeffrey B. “Prolegomena to the Study of the History of the Jewish Community of Baltimore, Md.,” Rabbinical thesis, HUC - JIR, Cincinnati, 1965; Typescript copy


Miscellaneous

Adler Family; Chicago, Ill., and Detroit, Mich. Souvenir card, belonging to Dankmar Adler, from the Chicago dinner for Israel Zangwill, n.d.; wedding invitation to Dankmar Adler from Israel Zangwill, on the occasion of Zangwill’s marriage to Edith Ayrton, n.d.; and official copy [1903] of Liebmann Adler’s declaration of intention for citizenship, 1860; Manuscript and Printed; Xerox copies
(Received from Miss Rachel Baron, Chicago, Ill.)

Anti-Semitism. Sketches, in black and white and color, caricaturing Jewish merchants and immigrants, taken from Puck Magazine, 1880–1906; including a descriptive catalogue from Abe Brayer, n.d.
(Gift of Philip D. Sang, Chicago, Ill.)

Anti-Semitism. Series of cartoons, caricaturing the barriers placed before East European immigrants to the United States and the comparatively easy entry of the Irish immigrants, n.d.
ANTI-SEMITISM. Newspaper account, published in the Army and Navy Journal, regarding the Jewish Record of New York, stating that General [B. F. (?)] Butler's actions were prejudicial, and General George B. McClellan's response, 1864
(Received from Bertram Handelsman, Fullerton, Calif.)

ANTI-SEMITISM. House of Representatives resolution, favoring a universal condemnation of anti-Semitism, proposed by Congressman Cornelius E. Gallagher; and press release concerning this resolution, 1964; Printed and Typescript
(Received from the Honorable Cornelius E. Gallagher, Washington, D. C.)

ASCH, SHOLEM. Notes by Dr. Joseph Rauch on his visit with Asch in Miami, Beach, Fla., 1948; Manuscript
(Received from Mrs. Joseph Rauch, Louisville, Ky.)

BENJAMIN, JUDAH P.; Washington, D. C. Pro-slavery speech delivered by Senator Benjamin in the United States Senate, 1858; Printed
(Received from Bertram Handelsman.)

BERMAN, ABRAHAM H. — Collection; Forest Hills, N. Y. Scrapbooks compiled by Berman, containing newspaper clippings, magazine articles, and miscellaneous printed material concerning Judaism in Israel and the United States, and the role of rabbis in American Jewish life, 1961-1964; and scrapbooks containing material relating to The Deputy, a play written by Rolf Hochhuth, and the attitude of Pope Pius XII and the Catholic Church toward the atrocities suffered by the Jews during the Nazi regime, 1964; Printed; English and German
(Received from Abraham H. Berman.)

BERNSTEIN, PHILIP S.; Rochester, N. Y. "Israel and Palestine," an Adult Education lecture given by Rabbi Bernstein at Temple Israel, Boston, Mass., including his personal recollections about World War II, 1964; Tape recording

BETTMAN, IPHGENE MOLONY (Mrs. Gilbert); Cincinnati, Ohio. Interview with Mrs. Bettman, 1964; Tape recording

BROWN, DAVID A.; Detroit, Mich., and New York, N. Y. Scrapbook containing newspaper clippings, letters, and various documents relating to Brown's philanthropic and business activities, 1894-1957; Manuscript, Typescript, and Printed
(Received from Mrs. David A. Brown, New York, N. Y.)

BUSH, MATHIAS; Philadelphia, Pa. Accounts of expenses incurred by Bush for the United States government during the Revolutionary War, 1777-1784; Manuscript; Photostat
(Received from the Pennsylvania Historical and Museum Commission, Harrisburg, Pa.)

CAHN, EDMOND N.; New Orleans, La. Memorial to Cahn, presented at the memorial exercises held at the Supreme Court of Louisiana, under the auspices of the Louisiana Bar Association, 1964; Typescript; Xerox copy
(Received from Dr. Julian B. Feibelman.)

CANADA. Journal of John Lees, a merchant of Quebec, Canada, 1768; articles by B. Montagu on the emancipation of the Jews, n.d.; and a commentary on Isaiah, Chapter III, 1675; Manuscript; English, old Spanish, and Portuguese; Microfilm
(Received from the British Museum, London, England.)

CENTRAL CONFERENCE OF AMERICAN RABBIS. Resolutions, 1890-1962; Typescript; Microfilm
(Received from the Central Conference of American Rabbis, New York, N. Y.)

CIVIL WAR. Rare Civil War token, inscribed "J. Seigal Dry Goods and Groceries," 1863
(Received from Bertram Handelsman.)

COHEN, MRS. OCTAVUS; Savannah, Ga. Catechism booklet, used by Mrs. Cohen
in the instruction of her daughters, published in Philadelphia, Pa., 1849; *Printed* (Received from Dr. Solomon E. Starrels, Savannah.)

Cronbach, Abraham; Cincinnati, Ohio. Memorial service for Dr. Cronbach, held at the Hebrew Union College - Jewish Institute of Religion, Cincinnati, 1965; *Tape recording*

De Haas, Jacob. "Jacob de Haas, Pioneer Editor and Zionist Trailblazer," an article written by Rabbi Leo Shubow, 1963; *Typescript; Typescript copy* (Received from Rabbi Leo Shubow, Somerville, Mass.)

Doppelt, Frederic A.; Fort Wayne, Ind. Lecture entitled, "My Rabbinic Experiences," given by Rabbi Doppelt before the student body of HUC - JIR, Cincinnati, 1965; *Tape recording*

Economic Life (Merchants). A trade card for A. Polack, Clothier, Cheyenne, Wyoming, printed in New York, N. Y., some time after 1883; and a letter from Samuel Sokobin, concerning the trade card, 1965; *Printed and Manuscript; Original and Xerox copy* (Received from Samuel Sokobin, Atherton, Calif.)

Feldman, Abraham J.; Hartford, Conn. Interview with Dr. Feldman on the subject of Reform Judaism, n.d.; *Tape recording*

Franks, David; Philadelphia, Pa. "The Collection Books of Provost Smith," containing a list of subscribers to the Academic and Charitable School in the Province of Pennsylvania (the forerunner of the current University of Pennsylvania), for the years 1762-1763 and 1772, including an introduction; *Manuscript and Printed; Printed copies* (Gift of Louis F. Cahn, Baltimore, Md., through Samuel S. Strouse, Baltimore.)

Glueck, Nelson — Collection; Cincinnati, Ohio. Autographed copy of Secretary of State Dean Rusk's address delivered at HUC - JIR, Cincinnati, at which time he received an honorary degree from the College, 1963; *Typescript and Manuscript; Mimeographed copy* (Received from Dr. Nelson Glueck.)

Goldman, Robert P.; Cincinnati, Ohio. Interview with Goldman, 1964; *Tape recording; Restricted*

Gratz, Rachel; Baltimore, Md. Mathematics exercise book, 1798; journal kept by Solomon Moses during his voyage to Madras and Calcutta, India, 1798; list of Union soldiers killed during the Civil War and buried at Andersonville, Ga., 1866; and a collection of manuscripts, letters, plans, and drawings made by General Charles George Gordon during his visit to Palestine in 1883; *Manuscript, Typescript, and Printed; Microfilm* (Received from Philip D. Sang.)

Greenebaum, J. Victor; Cincinnati, Ohio. Notes of an address delivered by Dr. Greenebaum at Temple Rodef Sholom, Youngstown, Ohio, concerning the Union of American Hebrew Congregations and the Hebrew Union College, 1939; and notes of an address given by him at the Rockdale Avenue Temple, Cincinnati, 1955, entitled, "Contributions of Jews to Health in Cincinnati"; *Typescript* (Received from Dr. J. Victor Greenebaum.)

Handelsman, Ike (Isaac); Lisbon, Ohio. Account book of Handelsman's Munificent Store, employing a discount-trading stamps system, with a photograph of Handelsman on the cover, 1906; *Printed and Manuscript* (Received from Bertram Handelsman.)

Hebrew Union College - Jewish Institute of Religion; Cincinnati, Ohio. Informal discussion between Dr. Samuel Sandmel and the undergraduate student body on the problems facing the undergraduates at the present time, 1965; and Founders' Day service, including Dr. Eugene Mihaly's sermon, "Our Moorings and Our Reach," 1965; *Tape recording*
Hilborn, Walter S.; Los Angeles, Calif. Copy of A Man in A Merger, highlighting the role played by Hilborn in effecting a merger of the Jewish Federation-Council of Greater Los Angeles, 1962; Typescript; Mimeographed copy
(Received from Alfred A. Shapiro, Jewish Federation-Council of Greater Los Angeles.)

Horowitz, Samuel; Billings, Mont. Sermons delivered by Dr. Horowitz, and articles written by him, 1938–1964; Typescript; Typescript copies
(Received from Dr. Samuel Horowitz.)

Israel. List of materials pertaining to American Jewry and American-Israeli relations available through the State Archives and the National and University Library in Jerusalem; and a catalogue of material in the Central Zionist Archives in Jerusalem, 1964; Typescript; English and Hebrew; Typescript copies
(Received from Dr. Isaac M. Fein, Baltimore, Md.)

Jamaica, British West Indies. Table of contents and biographical index, as compiled by Paul F. White, of Jacob P. M. Andrade's A Record of the Jews in Jamaica (Kingston, Jamaica, 1941), 1964; Typescript; Typescript and Xerox copies
(Received from Paul F. White, Berkeley, Calif.)

Johnson, Lyndon B.; Washington, D. C. Prayer given by Rabbi Hyman Judah Schachtel at the inauguration of Johnson as President of the United States, 1965; Printed
(Received from Rabbi Hyman Judah Schachtel, Houston, Tex.)

Labor Zionist Organization of America; Cincinnati, Ohio. Recording of the LZOA (Cincinnati Branch No. 3) Jewish Frontier Forum, held on the HUC–JIR Cincinnati campus, 1964, with Professor Marie Syrkin and Rabbi Maurice Davis as speakers, and Dr. Ezra Spicehandler as moderator; Tape recording

Lachman, Samson; New York, N. Y. Statement of the Board of Canvassers of the County of New York on the election of Lachman as judge of the Sixth District Court, 1877; and Lachman's Common Place Book, which contains also a diary, 1874–1875; Printed and Manuscript
(Received from Henry Hofheimer.)

Lehman, Irving; New York, N. Y. Statement of Henry Hurwitz on the early history of the Intercollegiate Menorah Association and Judge Lehman's association with it, mentioning approval of Judge Lehman's support of the Balfour Declaration, n.d.; Typescript; Xerox copy
(Received from David L. Hurwood.)

Magnes, Judah L. List of materials in the Magnes Archives, housed in the Jewish Historical General Archives, Jerusalem, Israel, n.d.; Typescript; Mimeographed copy
(Received from the Jewish Historical General Archives.)

Mendes, Henry Pereira; New York, N. Y. Scrapbooks compiled by Eliza de Sola Mendes during the early years of the ministry of her son, Rabbi Mendes, in New York, 1877–1908; Typescript, Manuscript, and Printed; English, Hebrew, and Yiddish
(Received from A. Piza Mendes, New York, N. Y.)

Mifflin, Ann; England. Notebook relating to two visits which she made to America, namely to Massachusetts and New York, which includes her ideas concerning the Indians as descendants of the ten lost tribes of Israel, 1802–1803; Manuscript; Microfilm
(Received from the Public Library, Warrington, England.)

Mihaly, Eugene; Cincinnati, Ohio. Manuscript of the Founders' Day address delivered by Dr. Mihaly at HUC–JIR, 1965; Manuscript and Typescript; Original and Mimeographed copies
(Received from Dr. Eugene Mihaly.)

Moise, Penina; Charleston, S. C. Per-
Observers Welcome at the Extraordinary Congress
of the International Council on Archives
Washington, D. C., May 10-13, 1966

The 1966 Extraordinary Congress of the International Council on Archives is to discuss "Archives for Scholarship: Encouraging Greater Ease of Access." With the U. S. National Archives and Records Service as host, in cooperation with the Society of American Archivists, some 125 national archivists and other leading figures of the world archival community will participate as official delegates. Observers will have seats at the Congress and access to the simultaneous translation facilities, but will not participate in the deliberations. No registration fee will be charged, but observers will be responsible for their own travel, hotel and other expenses. Prospective observers should apply at once to Robert H. Bahmer, Chairman, ICA Extraordinary Congress Organizing Committee, National Archives and Records Service, Washington, D. C. 20408.