

# DOCUMENTS

## An Account of the Jews and Judaism 34 Years Ago in New York (circa 1870)

By Zvi Hirsch Bernstein  
Translated and Annotated by Gary P. Zola

### Introduction

Zvi Hirsch Bernstein (1846–1907) published and edited the first Hebrew newspaper (*Ha-Tzofeh Ba-Aretz Ha-Hadashah*) as well as one of the first Yiddish newspapers (*Di Post*) in America.<sup>1</sup> Like so many of his fellow *maskilim* (those adhering to the Haskalah/Enlightenment movement of the nineteenth century), he possessed an intense devotion to Hebrew scholarship and Jewish culture in general that he brought with him to the United States when he immigrated in 1870. To be sure, Bernstein possessed the commitment of a true Hebraic aficionado that undoubtedly contributed to his surmounting the imposing obstacles to the creation of a regular Hebrew press in America.<sup>2</sup> Bernstein's pioneering work never flourished, but the eventual establishment of a Hebrew and Yiddish press in this country owes much to his ground-breaking efforts.

Bernstein was born in the town of Neustadt, Moravia. His father, Moses, provided him with a traditional Jewish education but, as a boy of fifteen, young Bernstein was already drawn to literature of the Enlightenment, and soon he began to contribute articles to several Hebrew journals. In 1870, after some unsuccessful business ventures, Bernstein decided to immigrate to the United States. Stopping in Königsberg, he met Eliezar Lipman Silberman (1819–82), the editor of the Hebrew journal *Ha-Maggid*. Evidently, Silberman invited Bernstein to contribute articles about Jewish life in America. His essays appeared under the by-line "Mikhtavim Me-New York" ("Letters from New York").<sup>3</sup>

Together with fellow Hebraist Henry (Zvi) Gersoni (1844–97),<sup>4</sup> Bernstein published *Di Post*, a Yiddish weekly newspaper, in 1871. This project was short-lived, and Bernstein attempted to launch a second

paper called *Hebrew News*.<sup>5</sup> The second effort also ended in failure. On June 11, 1871, the first issue of *Ha-Tzofeh Ba-Aretz Ha-Hadashah* appeared. For five years Bernstein struggled to sustain the publication out of "love for the literature,"<sup>6</sup> but the paper ultimately succumbed to lack of support in 1876. Bernstein returned to the world of business, where he tried his hand at producing Yiddish theater. Plagued again by failure and financial losses, he took up merchandising, which proved to be lucrative. By 1903, Bernstein claimed to be a man of substance.<sup>7</sup>

The organizers of a publication in honor of the Hebrew poet, Menahem Mendel Dolitzki, had very good reason to invite an aging Bernstein to contribute an essay recounting his early work in Hebrew publishing in America. Regrettably, Bernstein eschewed the opportunity to write the definitive history of *Ha-Tzofeh Ba-Aretz Ha-Hadashah* in favor of a brief, anecdotal reminiscence about Jewish life in New York in 1870 (the year he immigrated). Even though it reveals precious little about his pioneering work in Hebrew publishing, Bernstein's essay is remarkable in many ways.

This terse historical document provides an interesting perspective on the American Jewish community *prior* to the massive East European immigration beginning in the 1880s. Unlike many of the East European immigrants who arrived in the 1890s, Bernstein discovered a "marked distinction" among his co-religionists living in New York City in 1870.<sup>8</sup> He wrote of learned, God-fearing, and enlightened Jews. Also, he described the pettiness and enmity that often prevailed. Indeed, Bernstein's anecdote about Joseph Moses Aaronson constitutes a marvelous illustration of such strife.

Most of all, Bernstein's essay conveys the optimistic spirit that pervaded the work of these immigrant *maskilim*. The America that Bernstein discovered in 1870 was one of promise for Jewish life; there were Jewish lawyers, doctors, newspapers, book dealers, synagogues, and leaders, and all were flourishing. Little wonder that Bernstein and fellow *maskilim* undertook projects of great vision. They found fertile soil for a growing American Jewry.<sup>9</sup>

Heretofore, Bernstein's brief essay has been the sole possession of Hebrew reading scholars. As the only statement of its kind written by a noteworthy pioneer of Hebrew and Yiddish publishing in America, and as a frequently noted historical resource, it merits an English translation. Now, once again, Bernstein can ponder before a new set of readers if "perhaps a time will come when someone will find interest in this modest account which I have herewith provided."<sup>10</sup>

**An Account of the Jews and Judaism 34 Years Ago in New York  
(circa 1870)**

by **Zvi Hirsch Bernstein**<sup>11</sup>

To my childhood friend and companion, the Honorable Rabbi Dr. Adolf Radin:<sup>12</sup>

You requested, my dear friend, that I provide you with an accurate account of the early development of Hebrew periodicals in the United States of America—and most particularly of the newspaper *Ha-Tzofeh Ba-Aretz Ha-Hadashah* [The Observer in the New Land],<sup>13</sup> the first Hebrew newspaper published in this country which I edited and published in my earlier days—in order to present to the readers of *Yalkut Ma'aravi*<sup>14</sup> which you are preparing to publish honoring the occasion of the silver anniversary of our colleague, the poet M. M. Dolitzki's<sup>15</sup> rise to prominence in the field of Hebrew literature. I am more than happy to comply with your request for the sake of interested readers who wish to know more about the state of our brethren at that time in the largest city in America. I intend to recount a bit about the activities of our Jewish brethren during this period, and perhaps a time will come when someone will find interest in this modest account that I have herewith provided.

Nowadays many Jews believe, quite frankly, that the early Jewish immigrants who came here to settle 30–40 years ago [1870–1880] were nearly all from the lower classes: People who were either expelled or released from prison, and who found for themselves a shelter and refuge here to hide their crime and to cover up their past. However, these theories are based on fickle canards. When I arrived here in the 70s of the past century, I found amongst our Jewish brethren in New York people of marked distinction; prominent individuals who were knowledgeable in Torah, God-fearing men of faith, enlightened intellectuals [*maskilim*], and famous litterateurs.<sup>16</sup> Although their numbers are as a drop in the bucket when compared to the quantity of distinguished men in our country today [1904], when one considers the small overall population of Jews living in the United States at that time, the percentage of intellectuals in those early days was higher than that of today by a large margin. Also, the general population was not at all as wayward as it is today, much to the shame and disgrace of our people.

At that time, the number of Jews in our city totaled 80,000 people

who came from all corners of the globe. Most of the synagogues in Upper Manhattan Island that belong to our Reform brethren today already stood in their glory for all to see. In Lower Manhattan Island, there were only five synagogues. They were: Congregation Adath Jeshurun, on Allen Street (now on Eldridge<sup>17</sup> Street); Beit Ha-Midrash Ha-Gadol, on Ludlow Street (now on Norfolk Street); Beit Ha-Kenesset on Christie Street; Beit Ha-Kenesset on Henry Street; Beit Ha-Kenesset on Christie Street; Beit Ha-Kenesset on Henry and Norfolk Streets.<sup>18</sup> Yet even at that time the "old" was being displaced by the "new," and the Reform spirit began to permeate them. Naturally, these buildings were too small to accommodate the ever growing number of Jews who wanted to pour their hearts out before God in prayer each day (or at least on the Sabbaths and festivals). In the course of time, the tenement buildings in the Jewish neighborhood were rented to serve as synagogues. I remember the prayer room or minyan at 46 East Broadway. There on the first floor lived the rabbi and preacher, Joseph Moses Aaronson, author of *Sefer Pardess Ha-Hokhmah*,<sup>19</sup> who was also known as the East Broadway Preacher [*maggid*]. In his home there was an established minyan for prayer, morning and evening. Sometimes following the afternoon service, he would offer a scriptural homily for the worshipers. This rabbi was the first Orthodox rabbi in America, and (with the exception of Rabbi Abraham J. Ash,<sup>20</sup> who after losing his money in a bad business investment was appointed Rabbi of Bet ha-Midrash Ha-Gadol by its directors) no man ever took anything upon himself, large or small, in connection with Judaism without asking Aaronson's opinion. And this was true not only for New York City, but also throughout all parts of the United States where he was respected and admired. In those early days, the Reform rabbis also honored him, for at that time most all of these progressive rabbis were renowned as people of Torah and wisdom. In our times, it is an unusual phenomenon to find a Reform rabbi who knows how to read and understand the Hebrew language. But not so in those days; only rarely did one hear about a rabbi who preached to his congregation and who was an "empty well" with regard to Torah and intelligence.

Rabbi Aaronson was elected rabbi of congregation Adath Jeshurun in the year 1864, and as I have already mentioned, every part of the Jewish community respected him. He was a man of comfortable means, and in a brief time he had acquired wealth and was extremely successful. Yet, he was also a man who was quite prone to argument

and quarrel. He was vengeful and could bear a grudge; he could be like a venomous snake—doing evil and acting wrongly. A full year hardly had passed when a great storm of controversy raged in the very heart of congregation Adath Jeshurun, and the heads of the congregation gathered together to confer on how to settle the hostilities. They resolved to speak with Rabbi Aaronson and to implore him to stop the quarreling so as not to dishonor fellow Jews in the eyes of their neighbors. To accomplish this task, the head lay person [*parnas*] of the congregation, Mr. Abba Baum,<sup>21</sup> along with two other distinguished lay leaders chosen specifically for the mission, went to see Aaronson one Friday evening after services. They had hardly reached the doorstep, however, when the rabbi opened up a window and began yelling for help. The sound of his screaming brought police who were in the neighborhood, and these honest people who had come in peace were arrested because Aaronson accused them falsely of coming to his house with the intention of killing him!! The lay leaders spent the night in jail. After this horrid scandal, Aaronson was removed from his post in disgrace and, afterwards, he set up a house of prayer in his home from which he continued to unleash his anger and to instigate quarrels among his contemporaries. His hatred for Rabbi [Abraham] Joseph Ash was very great, and he would denigrate him at the drop of a hat in the most scurrilous and shameful manner.

Three newspapers were printed in English at that time in New York: the *Jewish Messenger* published by Mr. Samuel Isaacs;<sup>22</sup> the *Hebrew Observer* published by the renowned Rabbi Jonas Bondi;<sup>23</sup> and the *Jewish Times* published by Moritz Ellinger.<sup>24</sup> The *Jewish Times* was the organ of the Reform community.

There were substantial numbers of Jewish lawyers and doctors, but oddly enough there was not one Jew who owned a pharmacy in the entire city. Today the number of Jewish pharmacists is quite large—even more than is needed. During that period, it was not unusual to find [Jewish] judges seated on the bench of the Supreme Court [of New York].

I discovered a bookstore selling Hebrew books at 53 Division Street; the proprietor's name was Mr. Chaim Sakolski.<sup>25</sup> He was one of a kind. On Bowery Street there was already at that time a Hebrew printing shop belonging to a Mr. Frank.<sup>26</sup> There *siddurim* and *mahzorim* with English translations were printed.<sup>27</sup> Toward the end of his lifetime Mr. Frank sold the printing plates to Mr. Sakolski. I discovered Hebrew fonts in the Kerner and Son casting factory on Chamber Street,<sup>28</sup> but

most of these fonts were worthless. I brought some Hebrew fonts with me from Vilna and Vienna, and I gave it to Kerner and Son to be cast in great numbers for me. This Hebrew type was later used by [other] Hebrew printers, and even today I see the fonts that I brought [are still being used] by many printers.<sup>29</sup>

Currently, Yiddish newspapers spring up like wildflowers. It is easy to publish Jewish journals in New York today—even for those who do not know what they are doing—just as long as they have ample funds to compensate those who do.<sup>30</sup> But in those days, when I wanted to publish a Hebrew newspaper, I was confronted by numerous obstacles. I could not even procure the services of a typesetter, and therefore I had to depend upon the well-known writer, Gersoni, who was living in New York City at that time and who had learned this skill from the missionaries in London. I knew Gersoni on account of his article “*Modeh V’ozev Yerukham*” which appeared in the journal *Ha-Maggid* in 1864. He responded to my request only after I agreed to make him a co-publisher of the paper.<sup>31</sup>

Late in the summer of 1870, the first issue of *Di Post* appeared—a weekly journal in the Yiddish language.<sup>32</sup> Before five weeks had gone by, I broke ties with my business partner. We split up peacefully, and I continued publishing and editing *Di Post* on my own. Fortunately, I procured the services of a typesetter from Vilna who had recently arrived, and I began to see the fruits of my labors. Within six months, I had acquired many subscribers and readers throughout New York State—and a considerable number in Boston, too.

Suddenly, I suffered a reversal of fortune, however, when a man named Jacob Cohen<sup>33</sup> enticed me to leave *Di Post* and join him in publishing another newspaper in Yiddish, Hebrew, German, and English.<sup>34</sup> He also promised to provide me \$3,000 to establish a printing shop (as he was exceedingly wealthy). We rented a large house near City Hall, and there I prepared everything that was necessary for the task.

I slaved away for almost two months, and just prior to the onset of Pesach [Passover] that year, the first issue of the newspaper *Hebrew News* appeared.<sup>35</sup> It was a rather large edition consisting of thirty-two pages. Shortly thereafter, I began to realize that my partner—a fellow Jew—was in fact a liar, a cheater, and totally devoid of honesty. He was a crazed man with a wild temper. I made up my mind to end my association with him. However, when I informed him of my intentions, he would not let me leave my post. When I arrived at work the

next day to gather up my fonts and my other personal belongings that I had placed in one of the cabinets—I discovered that the locks on the door had been changed. I brought the matter to court and, ultimately, my rightful property was returned.

In June of that same year, I began publishing *Ha-Tzofeh Ba-Aretz Ha-Hadashah*, a Hebrew-language weekly that brought great joy to lovers of Hebrew throughout the United States. And I watched over *Ha-Tzofeh* for five years straight—like a watchman on his watch<sup>36</sup>—in spite of the mean-spirited detractors who criticized me relentlessly. First and foremost among them was Rabbi Aaronson, whom I have already mentioned above. A long and bitter controversy lasting nearly two years erupted between the two of us. This dissension continued up until he relocated to Chicago, at which point I was freed from his oppressive spirit. Aaronson's move put an end to his defamations.

At this particular time, a controversy broke out within the Reform community of the United States. On June 6, 1871, twenty-four rabbis gathered in Cincinnati, under the aegis of Dr. Wise's "sweet counsel,"<sup>37</sup> to discuss the nature of Jewish prayer and the fundamentals of Jewish religious practice.<sup>38</sup> The conveners spurned God and God's holy Torah. This conference produced the ire of many Reform rabbis who were, in their hearts, God-fearing men, and they promulgated a proclamation prohibiting these particular sinners and criminals. In order to provide contemporary readers with an accurate reconstruction of these events, I offer a copy of this proclamation just as it appeared in the third issue of *Ha-Tzofeh*.<sup>39</sup>

*LETTER OF PROTEST which the Reform rabbis of the United States circulated in response to a meeting held in Cincinnati . . .*

*In our last issue (no. 2), we reported briefly on a meeting of 27 rabbis, cantors, and preachers who convened clandestinely in Cincinnati and declared that God does not exist and that there exists neither divine rules or a Supreme Ruler.<sup>40</sup> We are delighted that we are now able to inform our readers that the most renowned and distinguished Reform rabbis from a number of congregations in this country have written an open "Letter of Protest" in opposition to the organizers of that meeting for all of the city's periodicals. We place this document before our dear readers exactly as it was written by its authors:*

Earlier this month (June), there was a meeting of a number of individuals in Cincinnati. Most of those who gathered know nothing about the Torah, or the Jewish religion that is foreign to them. Consequently, these individuals had no business participating or having their opinions heard regarding matters that pertain to the Jewish religion and the Torah. Although these delegates claimed to be speaking on behalf of the entire Jewish community (by calling their gathering "A Conference of American Rabbis"), they were actually shameless in their pretensions of deep learning. Details relating to the proceedings and that which was said there have already become public in the press. Unbelievable statements that heretofore had never been heard were spoken there. The meeting's chair actually declared that there was no God.<sup>41</sup> Not only that, but he also said specifically that in all of Jewish literature one cannot find even one mention of that which would prove the existence of a Creator God. The chair then proceeded to contradict himself by declaring that the "God of Israel, according to the sacred writings, is a jealous, vengeful God who is filled with an all-consuming wrath. He is an unforgiving God who takes revenge on his enemies and those who dishonor him. He is a God who knows no mercy and will not forgive or pardon sin and transgression." Only the New Testament began to teach the world about a pardoning, forgiving God.

One of the meeting's participants, a man who was one of the keynoters, added these words: "each and every prayer and supplication to God is nothing more than vanity and delusion."<sup>42</sup> Blasphemous words like these have never before been uttered—words of sacrilege and desecration toward the sanctity of our faith and the holiness of our Torah spewed forth from the mouths of men who purport to be defenders of the faith and champions of the heritage of Israel. Had people been told that these were merely the corrupt thoughts and contemptible ideas of ordinary citizens, then we would have remained silent and wept privately over the blasphemers and miscreants who were bent on deluding and misleading them. But these people had the audacity to profane our faith and heap ridicule on our Torah under the pretense of being community leaders and defenders of the faith. If we fail to uphold the responsibility that was placed on our shoulders, we will have added insult to injury by holding our tongues and remaining silent. Let us rise up as

one to defend the Almighty One from these contemptible, dastardly teachings.

Therefore, we call upon all of the congregations who are dominated by these aforementioned leaders: lead the way toward sustaining a true House of God. It is to you that we direct our words and our appeal. Why do you not condemn the utterances of these teachers who, in the fullness of their ignorance, continue to lead you astray?

We, the undersigned, make the following declarations:

**FIRST** — The God of the Holy Scriptures is not equivalent with nature. God is none other than the Creator and Maker of the universe, the Ruler of the heavens above and the earth below. Anyone who teaches that God and nature are one and the same has distanced himself from the Jewish community and cannot be considered a true believer in the Jewish faith.

**SECOND** — One who interprets the Holy Scriptures in accordance with the interpretation offered by the participants of this conference is promulgating lies and deceit with regard to the Holy Writ. Whosoever advocates this approach has transformed the words of the One True living God into words of sectarianism and deceit.

**THIRD** — The Holy Scriptures and, verily, all of Judaism's sacred literature which has been preserved and transmitted, maintain that ours is a kind and merciful God who pardons sins and forgives iniquities. All those who deny this truth are liars, slanderers, and blasphemers of the Torah of Israel.

**FOURTH** — A gathering that selects a man who disputes God's existence and who mocks our prayers to chair a committee charged with reforming the traditional prayer book is a convocation which has, in doing so, nullified its own assertions and pronouncements.

The signatories were . . .

Dr. Samuel Adler<sup>43</sup> (New York); Dr. [Liebmann] Adler<sup>44</sup> (Chicago); Dr. [Solomon] Deutsch<sup>45</sup> (Baltimore); Dr. [David] Einhorn<sup>46</sup> (New York); Dr. [Bernhard] Felsenthal<sup>47</sup> (Chicago); Dr. [James K.] Gutheim<sup>48</sup> (New York); Dr. [Henry Hayyim] Hochheimer<sup>49</sup> (Baltimore); Dr. [Abraham] Hofmann<sup>50</sup> (Baltimore); Dr. [Kaufmann] Kohler<sup>51</sup> (Detroit); Dr. [Max] Landsberg<sup>52</sup> (New York);

Rabbi [Lippmann] Mayer<sup>53</sup> (Pittsburgh); Dr. [Moses] Mielziner<sup>54</sup> (New York); Dr. [Max] Schlesinger<sup>55</sup> (Albany); Dr. Benjamin Szold<sup>56</sup> (Baltimore).

I have no further desire to tax the patience of the readers regarding this important matter in the life of American Jewry nor do I wish to speak about that which happened to me—the war which Dr. Wise declared on me in the pages of the *Deborah*, a German-language Jewish paper, which he published at that time.<sup>57</sup> I will also skip over, my dear editors, a variety of matters which transpired during this same period. These reminiscences could fill an entire book and are not appropriate for an annual periodical. I will, however, offer one epigram concerning the organizers of that meeting. It was written at the time by a learned rabbi and preacher who led a large congregation in New York:<sup>58</sup>

In the city of Cincinnati leaders there gathered leaders. A few were learned, but the majority were ignoramuses. They shot their verbal arrows at Torah and behaved like wild men who flailed their hands against everything. At the helm was LABAN<sup>59</sup> who sought to uproot everything.

Before I say farewell to our readers, I would like to make mention of one other matter that relates to me personally. The distinguished scholar, Ben Zion Eisenstadt<sup>60</sup> (in his book entitled *Jewish Scholars in America*, p. 57),<sup>61</sup> wrote—in the name of Ezekiel Sarasohn<sup>62</sup>—the following words:

Jalomstein, Mordecai, etc., etc., came to the United States in 1870 and began publishing—together with Zvi Hirsch Bernstein—*Ha-Tzofeh Ba-Aretz Ha-Hadashah*. He edited the paper's articles as they were being prepared for publication. He also functioned as an editor while working as the paper's typesetter.<sup>63</sup>

Apparently, these facts came to Sarasohn in the form of divine revelation since, in fact, Jalomstein came to this country late in the summer of 1871. I actually noted this fact in one of the issues of *Ha-Tzofeh* that I still have in my possession. Moreover, until I read the foregoing passage, I had no idea that Mr. Jalomstein was the paper's

typesetter for I had no professional contact with Jalomstein. I had neither a business partner nor an editorial collaborator with me in publishing *Ha-Tzofeh*—a fact that has already been established in the newspaper *Ha-Ivri* in 1897.<sup>64</sup>

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## NOTES

1. J. K. Buchner's *Di Yidishe Tsaytung* (1870–72?) is believed by most scholars to have been the first Yiddish periodical in the United States. However, technical difficulties with printing made its appearance irregular. Bernstein's *Di Post* (which was coedited at first by Henry Zvi Gersoni) first appeared five months after *Di Yidishe Tsaytung* but enjoyed a more regular issue until its demise in 1871. Unfortunately, there are no known surviving specimens of *Di Post*. For more on *Di Yidishe Tsaytung*, see Eliezar R. Malachi, "The Dawn of the Yiddish Press in America" [Yiddish], in *Pinkes far der forschung fun der yidisher literatur un presse* (New York: Shulsinger Brothers, 1972), 253–93, and his "The Centenary of the Yiddish Press in America" [Hebrew], in *Bitzaron* 61 (1970): 146–53.

2. The tribulations of the early years of Hebrew and Yiddish printing are noted in the introduction to Fannie M. Brody, "The Hebrew Periodical Press in America, 1871–1931," *Publications of the American Jewish Historical Society* (hereafter *PAJHS*) 33 (1934): 127–70. See also Michael Gary Brown, "All, All Alone: The Hebrew Press in America from 1914 to 1924," *American Jewish Historical Quarterly* 59 (September 1969–June 1970): 139–78.

3. Unfortunately, this brief Hebrew essay written for *Yalkut Ma'aravi* is the only historical statement written by Bernstein. Other sources on Bernstein included Ben Zion Eisenstadt, *Israel Scholars in America* [Hebrew] (New York, 1903), 20–22 (Judah David Eisenstein claimed that Bernstein wrote his own biographical sketch for Eisenstadt's book); Judah David Eisenstein, *Autobiography and Memoirs* [Hebrew] (New York, 1929), 27; Meyer Waxman, *A History of Jewish Literature* (New York, 1960), 4:1048, 1282, 1297 ff.; see also Jacob Kabakoff, *Pioneers of American Hebrew Literature* [Hebrew] (Tel Aviv, 1966), 87–88; Zvulun Ravid, "Yahadut Amerika Bir'ee Shnei Measfim Asfim Ivriim Sefrutium" in *Kovetz Massad* [Hebrew], ed. Meir Havatzelet (New York: Massad Camps, 1978), 75–108; G. Kressel, ed., *Cyclopedia of Modern Hebrew Literature* (Jerusalem, 1965), 1:374. On Bernstein's contributions to the Yiddish press in America, see essay and bibliography in *Lexicon fun der yidisher literatur* [Yiddish] (New York, 1956), 1:409–10.

4. Henry (Zevi Hirsch) Gersoni (1844–97) was born in Vilna and studied for the rabbinate at the Vilna yeshivah. He converted to Christianity after marrying a

Christian woman, but he publicly recanted his conversion and reconfirmed his fealty for Judaism. He immigrated to New York in 1869 and began working as a journalist and author. After serving as a congregational rabbi in Macon and Atlanta, Georgia, as well as Chicago, Illinois, he returned to New York in 1893 and remained there for the remainder of his life. On Gersoni, see Kabakoff, *Pioneers*, 77–124, and Eisig Silberschlag, *From Renaissance to Renaissance: Hebrew Literature from 1492–1970* (New York: Ktav, 1973): 258–59.

5. *Hebrew News* (also cited as *Hebru Nuyes*, *Di Idishe Nuyes*, and *Hadashot Yisra'eliot*) featured articles written in Yiddish, Hebrew, English, and German. For additional information on the Hebrew and Yiddish serials mentioned in this article, see Robert Singerman, comp., *Judaica Americana: A Bibliography of Publications to 1900* (New York: Greenwood Press, 1990).

6. Eisenstadt, *Israel Scholars*, 22.

7. *Ibid.*

8. In order to read of the harsher realities that faced Jewish immigrants arriving a decade or two after Bernstein, one may compare the immigrant testimonies of other nineteenth-century Hebraists such as Moses Weinberger, Alexander Harkavy, and Zvi Hirsch Masliansky. See also Jonathan D. Sarna, ed., *People Walk on Their Heads: Moses Weinberger's Jews and Judaism in New York* (New York: Holmes and Meier, 1981); Jonathan D. Sarna's translation of Alexander Harkavy, "Chapters from My Life" in *The East European Jewish Experience in America*, ed. Uri D. Herscher (Cincinnati: American Jewish Archives, 1983), 53–73; Gary P. Zola, "The People's Preacher: A Study of the Life and Writings of Zvi Hirsch Masliansky, 1856–1943" (rabbinic thesis, Hebrew Union College–Jewish Institute of Religion, 1982).

9. A striking example of this optimistic spirit is the work of Aryeh Judah Leib Horowitz (1847–1926), *Rumania and America* (Berlin, 1874). Horowitz, who often contributed to Bernstein's *Ha-Tzofeh Ba-Aretz Ha-Hadashah*, wrote enthusiastically of his new home in America in hopes of encouraging his co-religionists to immigrate. See Kabakoff, *Pioneers*, 111; Lloyd P. Gartner, "Rumania and America, 1873: Leon Horowitz' Rumanian Tour and Its Background," *PAJHS* 45, no. 2 (December 1955): 67–92; and Randi Musnitsky, "America's Goodness: An Edited Translation of Leon Horowitz's *Tov Artsot Habrit*" (rabbinic thesis, Hebrew Union College–Jewish Institute of Religion, 1983). For additional information on American Hebraists, see Alan Mintz, ed., *Hebrew in America: Perspectives and Prospects* (Detroit: Wayne State University Press, 1993).

10. See translation, *infra*.

11. A fascinating outburst in the pages of *Ha-Ivri* reveals Bernstein's pique at having been slighted by the paper's editor. On September 3, 1897, Bernstein lashed out at the editors of *Ha-Ivri* for failing to acknowledge him as the *first* and *only* editor of *Ha-Tzofeh Ba-Aretz Ha-Hadashah*. Evidently, an obituary column on Mordecai Jalomstein (1835–97) credited the deceased with being the founder and editor of the paper. An obviously hurt Bernstein took umbrage at the assertion that anyone else would deserve such recognition, and he offered a long list of authorities who could corroborate his claim that responsibility for the creation and perpetuation of the first Hebrew weekly in the United States belonged *solely* to him. For more on Jalomstein and his stormy relationship with Bernstein, see Ravid, "Yahadut Amerika," 84–97, especially n. 13, 89–90.

12. Adolf M. Radin (1848–1909), a prominent communal leader in New York,

came to the United States from his native Lithuania in 1886. In 1890 he became chaplain of all the penal institutions in New York City, and from 1905 until his death he served as rabbi of the People's Synagogue in the Educational Alliance. See S. A. Neuhausen, *Telishat Asavim al Kever A. M. Radin* (New York, 1910); Zvi Hirsch Masliansky, *Kitvei Masliansky* [Hebrew] (New York, 1929), 3:200–201; *American Jewish Year Book* 5 (1903–04): 87; *Central Conference of American Rabbis Yearbook* 19 (1909): 424–32. Jacob Rader Marcus's *The Concise Dictionary of American Jewish Biography* (New York: Carlson, 1994) is an invaluable reference work for locating basic information on many of the names mentioned in this article.

13. For the most complete essay to date on Bernstein's Hebrew weekly, *Ha-Tzofeh Ba-Aretz Ha-Hadashah*, see Moshe Davis, *Beit Yisrael Be-Amerikah* (Jerusalem, 1970), 31–73; see also Charles A. Madison, *Jewish Publishing in America* (New York, 1976), 18, 102 ff.; J. K. Mikliszanski, *A History of Hebrew Literature in America* [Hebrew] (New York, 1967), 15, 32, 374, 419.

14. *Yalkut Ma'aravi* [The Western Collection] (New York, 1904). Even though its supporters hoped this volume would appear annually, this is the first and last issue. It remains a treasure trove of interesting Hebrew essays pertaining to immigrant life in the United States at the beginning of the twentieth century.

15. Menahem M. Dolitzki (1856–1931), a pioneer in the field of modern Hebrew literature, immigrated to the United States in 1892. Dolitzki was hailed by peers as one of the Hebrew language's greatest poets but, largely unappreciated by the American Jewish community, Dolitzki spent his last years in obscurity and poverty. For bibliographic information see Waxman, *History of Jewish Literature*, 203–6; Kabakoff, *Pioneers*, index; Eisenstein, *Autobiography*, 75. See also Hutchins Hapgood, *The Spirit of the Ghetto: Studies of the Jewish Quarter of New York* (New York: Schocken, 1976), 99–103.

16. No doubt Bernstein is referring to men like the pioneer Hebrew scholar Judah David Eisenstein, who arrived in New York in 1872. See "From New York to Miedzyrecz: Immigrant Letters of Judah David Eisenstein, 1878–1886," *American Jewish Historical Quarterly* 52 (September 1962–June 1963): 234–43. For a perspective on how European Hebrew periodicals described America for their readers during this period, see Harvey A. Richman, "The Image of America in the European Hebrew Periodicals of the Nineteenth Century until 1880" (Ph.D. diss., University of Texas at Austin, 1971).

17. The Hebrew text actually reads "Coleridge Street" though Eldridge Street is undoubtedly what was intended. I am grateful to Dr. Jacob Kabakoff for identifying this error.

18. For a brief historical and pictorial history of the many famous synagogues on New York's Lower East Side, see Gerard R. Wolfe, *The Synagogues of New York's Lower East Side* (New York, 1978).

19. Joseph Moses Aaronson (1805–75), itinerant preacher, scholar, and author, first arrived in New York in 1861. For additional information on Aaronson and his stormy career, see Moshe D. Sherman, *Orthodox Judaism in America: A Biographical Dictionary and Sourcebook* (Westport, Conn.: Greenwood Press, 1996), 13–14, s.v. "Joseph Moses Aaronsohn"; Eisenstein, *Autobiography*, 24. This source helped me to decipher Bernstein's recondite reference to Aaronson's book, *Sefer Pardess Ha-Hokhmah* (Sydalyakov, 1836).

20. Abraham Joseph Ash (1813–88) immigrated to the United States in 1852 and

became one of the most respected talmudic scholars in America. Ash was among the founders of congregation Beit Ha-Midrash Ha-Gadol, where he served as rabbi until his death. Regarded highly as an expert in Jewish law, Ash wrote numerous opinions on legal controversies debated in the United States and Europe. On Ash, see Sherman, *Orthodox Judaism*, 20–21. See also Judah David Eisenstein, "The History of the First Russian-American Jewish Congregation," *PAJHS* 9 (1901): 63–74 and 12 (1904): 145–46; idem, *Autobiography*, 20; Israel Goldstein, *A Century of Judaism in New York* (New York, 1930), 145; Peter Wiernik, *History of the Jews in America* (New York, 1931), 189–91; H. B. Grinstein, *Rise of the Jewish Community of New York* (Philadelphia, 1945), 93, 252, 486, n. 12.

21. Abba Baum was an organizer of congregation Beth Hamidrash, New York City. According to an article printed in *Die Deborah* (September 5, 1862), Baum became embroiled in a fiery congregational row that eventuated a bitter lawsuit. Baum is also mentioned in Eisenstein, "History of the First Russian-American Jewish Congregation," 63–74; Wiernik, *History*, 190. A milliner, Abraham Baum, listed in John F. Trow's *New York City Directory* is probably the same man.

22. The *Jewish Messenger* first appeared in 1857 as a semimonthly publication, but it became a weekly shortly thereafter. Its editor, Samuel M. Isaacs (1804–78), came to this country from London in 1839. Isaacs was the first Hazzan and preacher of congregation B'nai Jeshurun in New York. He later served as rabbi of congregation Shaarei Tefila. The *Messenger* was edited by Isaacs's son, Myer S. Isaacs, after the founder's death. In 1902 the paper merged with the *American Hebrew*. On Isaacs, see Simon E. Yechiel, "Samuel Myer Isaacs: A 19th Century Jewish Minister in New York" (Ph.D. diss., Yeshiva University, 1974). See also Philip Cowan, *Memoirs of an American Jew* (New York, 1932), index s.v. "Jewish Messenger."

23. Bernstein had confused the *Hebrew Observer* with the *Hebrew Leader*. The latter was indeed edited by noted scholar and preacher Jonas Bondi (1804–74), who was also the rabbi of congregation Anshe Chesed of New York. The *Hebrew Leader* appeared half in English and half in German. See also Singerman, *Judaica Americana*; Eisenstein, *Autobiography*, 23; Moshe Davis, *Emergence of Conservative Judaism* (Philadelphia, 1963), 332–33; H. B. Grinstein, *Rise of Jewish Community*, index s.v. "Bondi, Jonah"; A. Kisch, *In Search of Freedom* (London, 1949), 89–90, 302–3, n. 30.

24. Moritz Ellinger (1830–1907) edited the *Jewish Times* from 1869 to 1879. He was an active participant in B'nai B'rith and, from 1860 on, edited its organ, the *Menorah Monthly*. Upon his arrival in the United States in 1854, Ellinger became interested in local government and communal affairs, and he held several civil service offices. The *Jewish Times*, which generally advocated a liberal religious stance, contained a German as well as an English section. See also Isidore Singer, ed., *The Jewish Encyclopedia* (New York, 1903), s.v. "Ellinger, Moritz" and "Jewish Times."

25. On Hyman Sakolski, see Sarna, *People Walk on Their Heads*, 72, 131, n.14; see also Sarna's translation of Harkavy's "Chapters from My Life," in Herscher, *East European Jewish Experience*, 71.

26. Henry Frank's (1804–68) role as a pioneer in Jewish printing in the United States is noted in Harkavy's "Chapters from My Life." See Sarna's translation in *East European Jewish Experience*, 71, 73, n. 19. See also Madeleine B. Stern, "Henry Frank: Pioneer American Hebrew Publisher," *American Jewish Archives* 20 (November 1968): 163–68.

27. A *siddur* is a Hebrew prayer book. A *mahzor* is a prayer book for the High Holy

Days. For a bibliography of Jewish *siddurim* and *mahzorim*, see Sharona R. Wachs, *American Jewish Liturgies* (Cincinnati: Hebrew Union College Press, 1997).

28. Trow's *New York City Directory* does not list a Kerner and Sons Type Foundry, nor does it list any foundry on Chamber Street.

29. For further study of the American Jewish press in the United States, see Robert Singerman's exhaustive bibliographic article, "The American Jewish Press, 1823–1983: A Bibliographic Survey of Research and Studies," *American Jewish History* 73, no. 4 (June 1984): 422–44.

30. Here the author is referring to the time period during which this essay was composed—the dawn of the twentieth century.

31. On Gersoni, see n. 4, above. Gersoni's confessional article appeared in three installments under the title: "מדה ועוזב ירוחם", a phrase that comes from a verse in Proverbs (28:13): מַכְסֵה פִשְׁעָיו לֹא יִצְלִיחַ וּמֹדֵה וּמִזְדָּה וְרוּחַם יִרְחָם—"He who covers up his faults will not succeed, yet he who confesses and disowns them will find mercy." Bernstein's dating of Gersoni's confessional article is incorrect; the essay was published in *Ha-Maggid*, vol. 38–40, 1868. For a thorough account of Gersoni's life as well as additional bibliographical references, see Kabakoff, *Pioneers*, 77–124.

32. On *Di Post*, see n. 1, above. Despite the fact that some sources have dated the paper's beginning to the year 1871, Bernstein insists that the paper first appeared in the fall of 1870. Although there are no known surviving issues of *Di Post*, Robert Singerman accepts Bernstein's dating. See Singerman, *Judaica Americana*, 1049. On the Hebrew expression **אב וברירה מנחם**, cf. I Kings 6:37–38.

33. Jacob Kabakoff identifies Jacob Cohen (sometimes cited as Kahn) as an aspiring officeholder who lost all interest in the paper after he lost his bid for election. See Jacob Kabakoff, *Seekers and Stalwarts* [Hebrew] (Jerusalem: Reuben Mass, 1978), 326. Bernstein employs a Hebrew phrase from the Book of Jeremiah (20:7), **פתיני ה' ואפת**, to convey the notion that he had been "enticed" or "inveigled" by Kahn.

34. Bernstein is referring to *Hebrew News*, which he identifies in the next paragraph of his essay. See also n. 5, above.

35. *Hebrew News* (also cited as *Di Idische Naves* and *Hadashot Yisra'eliot*) was edited by Jacob Cohen. The paper first appeared in 1871.

36. On the Hebrew phrase, **כצופה נאמן עמתי עליה מצפה**, cf. II Kings 9:17.

37. On the Hebrew expression **להמתיק סוד** ("to take sweet counsel"), cf. Psalm 55:15.

38. The Cincinnati conference was actually one of three assemblies that took place in the wake of the Philadelphia conference of 1869. The original call for these post-Philadelphia gatherings emanated not from Wise but from Adolph Hübsch (1830–84), the first rabbi of Ahavath Chesed in New York. Hübsch had participated in the Philadelphia conference, but he was critical of the conference's inclination toward radical reform. He wanted to create a new prayer book for American Judaism, one that would succeed Wise's *Minhag America*. After Hübsch expressed his willingness to have *Minhag America* serve as the basis for a newly revised prayer book, Wise agreed to cooperate with Hübsch. The irrepressible Wise undoubtedly hoped that a new version of *Minhag America*, one that had been revised by conference, would ultimately enjoy greater popularity and wider acceptance. In the end, the Cincinnati conference proved to be a mixed blessing for Wise. On the one hand, the conference participants called for the creation of a union of congregations that would be the patron of a rabbinical seminary in Cincinnati—a goal Wise had promoted ardently for years.

On the other hand, the insurgent content of the theological debate made Wise the target of bitter animus that emanated from both the radical and the conservative elements of the liberal rabbinate — a fact that the names on the “Letter of Protest” clearly illustrate. For more information on the assembly in Cincinnati, see Michael A. Meyer, *Response to Modernity* (New York: Oxford University Press, 1988), 258–60, and Sefton Temkin, *Isaac Mayer Wise: Shaping American Judaism* (New York: Oxford University Press, 1992), 238–45. See also *Jewish Times*, June 16, 1871, 244–47. On Hübsch, see Marcus, *Concise Dictionary*, s.v. “Huebsch.”

39. In fact, the text of this “Letter of Protest” appeared originally in both German and English before the Hebrew translation appeared in *Ha-Tzofeh*. If one compares the German and English texts as they appeared in the *Jewish Times*, June 30, 1871, 280–81, it is clear that Bernstein’s Hebrew translation elucidates on the German and English versions betraying Bernstein’s bias vis à vis Wise and the Reform movement in Judaism.

40. The expression *לית דין ולית דיין* appears in rabbinic literature. Cf. Rashbam’s comment on the phrase *אבר חשבונו של עולם* (“the account of the world is perished”) in Talmud *Baba Batra* 78b. See also *Tosaphot on Rosh Hashanah* 27b and *Shavuot* 46b.

41. This information is incorrect. Adolph Hübsch presided over the meeting, and the recorded minutes clearly indicate that it was Dr. Jacob Mayer of Cleveland, Ohio, who informed the assembly during its last session that he did not believe in a personal God and that he did not address his prayers to a personal God. See Meyer, *Response to Modernity*, 259.

42. This quote may be a somewhat hyperbolic reference to Wise, who apparently expressed agreement with Mayer’s denial of a personal God. The next day, in an attempt to clarify his theological remarks, Wise took the floor and declared:

The idea of a personal God, accepted in theology as a technical term, is not Jewish at all. The God of the Bible is the Jehovah, i.e., the Infinite and Absolute, the Substance and Essence of all that is, was and will be. This Cause of all Causes, the Understanding supreme, Love, Justice and Holiness universal, cannot be thought or even imagined as personal. Theology bases the idea of a personal God upon the doctrine of incarnation.

See *Jewish Times* 3 (June 16, 1871): 244–47.

43. Samuel Adler (1809–91) played a major role in carrying the intellectual tradition of the Jewish Reform in Germany to the United States. Adler immigrated to New York in 1856 and became the rabbi of Temple Emanu-El. On Adler, see Kerry M. Olitzky, Lance J. Sussman, and Malcolm H. Stern, eds., *Reform Judaism in America: A Biographical Dictionary and Sourcebook* (Westport, Conn.: Greenwood Press, 1993), 4–6, and Gershon Greenberg, “The Dimension of Samuel Adler’s Religious View of the World,” *Hebrew Union College Annual* 46 (1975): 377–412.

44. Liebmann Adler (1812–92) immigrated to the United States in 1854 in order to serve as preacher at Beth El Congregation in Detroit. In 1861, Adler was called to the pulpit of congregation Kehillath Anshe Maarab in Chicago where, with the exception of the years 1872–76, he served until his retirement in 1882. Adler was a frequent contributor to Jewish journals. See H. L. Meites, *History of the Jews of Chicago* (Chicago: Chicago Jewish Historical Society, 1924), 85, 88, 133, 155, and 199. See also Morris A. Gutstein, *A Priceless Heritage: The Epic Growth of Nineteenth Century Chicago Jewry* (New York: Bloch, 1953), index.

45. Solomon Deutsch (1816–97) emigrated from Posen, Prussia. He was appointed rabbi of Keneseth Israel in 1857. He quickly introduced a number of ritual reforms,

including mixed seating and the organization of a choir. Deutsch publicly feuded with his predecessor, the Rev. L. Naumberg, and ultimately both were dismissed in 1860.

46. David Einhorn (1808–79) was one of the leading Reform rabbis of the nineteenth century. Born in Diespeck, Germany, Einhorn immigrated to the United States in 1855 to assume the pulpit of Har Sinai Congregation in Baltimore. In 1859, he moved to Keneseth Israel Congregation in Philadelphia, and in 1866 he went to Adath Jeshurun in New York and remained there through its merger with Anshe Chesed into Beth El. He became a prominent spokesman for the radical ideological movement of Reform Judaism. On Einhorn, see Olitzky, Sussman, and Stern, *Biographical Dictionary*, 43–44, and Gershon Greenberg, "The Significance of America in David Einhorn's Conception of History," *American Jewish Historical Quarterly* 63, no. 2 (December 1973): 160–84; idem, "Mendelssohn in America: David Einhorn's Radical Reform Judaism," *Leo Baeck Institute Yearbook* 27 (1982): 281–94. See also Eitel Wolf Dobert, *Einhorn and Szold: Two Liberal German Rabbis in Baltimore* (Baltimore: Society for the History of the Germans in Maryland, 1956), and Abraham I. Shinedling, "David Einhorn and His Sinai" (unpublished MS, Shinedling Collection, AJA, 1961).

47. Bernhard Felsenthal (1822–1908) was one of the leading protagonists of Reform Judaism in the Midwest. A lover of Hebrew and Jewish history, Felsenthal was one of the first Reformers in the United States to declare himself a Zionist. Immigrating to the United States in 1854, Felsenthal soon settled in Lawrenceburg, Indiana. He moved to Madison, Indiana, in 1856 and in 1858 he settled in Chicago. He began proffering religious leadership to a group that would, in 1861, become Sinai Congregation. In 1864, he assumed the pulpit of the neighboring and newly formed Zion Congregation. On Felsenthal, see Victor Ludlow, "Bernhard Felsenthal: Quest for Zion" (Ph.D. diss., Brandeis University, 1979). See also Olitzky, Sussman, and Stern, *Biographical Dictionary*, 55–56; Emma Felsenthal, *Bernhard Felsenthal: A Teacher in Israel* (New York, 1924); Aaron Soviv, "Bernhard Felsenthal: A Great American Jewish Educator," *Jewish Education* 25 (Summer 1954): 35–41; and Elizabeth Weinberg, "Bernhard Felsenthal's Madison," *Indiana Jewish Historical Society* 24 (October 1988): 1–20.

48. James Koppel Gutheim (1817–86) was born in Menne (in the District of Warburg), Westphalia. He came to the United States in 1843 and in 1846 he became minister of congregation B'nai Jeshurun in Cincinnati, Ohio. In 1849 Gutheim accepted a pulpit in New Orleans. He served congregations in New Orleans until 1868, when congregation Emanu-El brought Gutheim to New York to serve alongside their senior rabbi, the Rev. Dr. Samuel Adler, as its English preacher. In 1870 his friends and admirers in New Orleans established a new Reform congregation called Temple Sinai and, just as soon as its structure was completed in 1872, Gutheim accepted their invitation to become the temple's first rabbi, a post he held until his death. Gutheim was the universally acknowledged leader of New Orleans Jewry's religious life for nearly forty years and a pioneering figure in the development of Reform Judaism in America, particularly in the South. See Gary P. Zola, "James K. Gutheim," in *American National Biography* (1998). See also Leo Shpall's "Rabbi James Koppel Gutheim [sic]," *Louisiana Historical Quarterly* 22 (1939): 166–81.

49. Henry (Hayyim) Hochheimer (1818–1912) was born in Ansbach, Bavaria. He immigrated to the United States in 1849 and became rabbi of Baltimore Hebrew

Congregation. Ten years later he assumed the pulpit of Hebrew Friendship Congregation in Fell's Point, Maryland. Adolf Guttmacher, *A History of the Baltimore Hebrew Congregation* (Lord Baltimore Press, 1905), 67–8. See Marcus, *Concise Dictionary*, s.v. "Hochheimer."

50. Abraham Hofmann (1822–78) received his rabbinic training in Würzburg and served as rabbi of Baltimore Hebrew Congregation from October 1868 through May 1873, when he became superintendent of the Hebrew Orphan Asylum of Baltimore. See Rose Greenberg, *The Chronicle of the Baltimore Hebrew Congregation, 1830–1975* (Baltimore, 1975), 22. Adolf Guttmacher, *A History of the Baltimore Hebrew Congregation*, 67–8.

51. Kaufmann Kohler (1843–1926) was one of the most distinguished rabbis and proponents of Reform Judaism in the United States. He immigrated to the United States in 1869 and, after serving as rabbi in Detroit and Chicago, succeeded his father-in-law, David Einhorn, as rabbi of New York's Beth El Congregation in 1879. In 1903 Kohler became the president of Hebrew Union College, a post he held until his retirement in 1921. On Kohler, see Olitzky, Sussman, and Stern, *Biographical Dictionary*, 112–13. See also Samuel S. Cohon, "Kaufmann Kohler the Reformer," in *Mordecai M. Kaplan Jubilee Volume on the Occasion of His Seventieth Birthday* (New York, 1953); *Hebrew Union College Monthly* 4 (May 1918): 224–53; and David Philipson, "Kaufmann Kohler," *PAJHS* 31 (1928): 268–71. See also Robert J. Marx, "Kaufmann Kohler as Reformer" (rabbinic thesis, Hebrew Union College–Jewish Institute of Religion, 1951), and Walter Jacob, "A Comparison of the Theologies of Isaac M. Wise and Kaufmann Kohler" (prize essay, Hebrew Union College–Jewish Institute of Religion, 1953).

52. Max Landsberg (1845–1927) was born in Berlin. He attended the Universities of Göttingen, Breslau, Berlin, and Halle where he earned his doctor of philosophy degree in 1866. He also studied at the Jewish Theological Seminary of Breslau and was ordained a rabbi in 1870. Landsberg immigrated to the United States in 1871 and assumed the pulpit of Temple Berith Kodesh in Rochester, New York, where he remained for thirty-four years. See *The Universal Jewish Encyclopedia*, 529, and *Commemorating the Fiftieth Anniversary of the Rabbi of a Congregation, 1871–1921* (Rochester, N.Y.: Berith Kodesh Congregation).

53. Lippmann Mayer (1841–1904) was born in Baden, Germany. In addition to his rabbinical title, Mayer earned a doctor of philosophy degree at the University of Berlin. He immigrated to the United States in 1868. After spending two years as the rabbi in Selma, Alabama, Mayer became the rabbi of Rodeph Sholom Congregation in Pittsburgh, Pennsylvania. See "Lippmann Mayer" in *The Universal Jewish Encyclopedia* and *Central Conference of American Rabbis Yearbook* 15 (1905): 269. See also Marcus, *Concise Dictionary*, s.v. "Lippman Mayer."

54. Moses Mielziner (1828–1903) was born in Posen, Prussia. In addition to his rabbinical studies, Mielziner earned a doctor of philosophy degree from the University of Giessen in 1859. Mielziner was a disciple of the renowned radical reformer, Rabbi Samuel Holdheim. A prominent talmudic scholar, Mielziner came to the United States in 1865 and served as a rabbi and Jewish educator in New York. In 1879, Isaac Mayer Wise invited Mielziner to become professor of Talmud at the newly established Hebrew Union College in Cincinnati. After Wise's death in 1900, Mielziner served as interim president until a successor could be named. On Mielziner, see Olitzky, Sussman, and Stern, *Biographical Dictionary*, 146–48. See also Marcus, *Concise Dictionary*, s.v. "Moses Mielziner."

55. Max Schlesinger (1837–1919) came to the United States in 1864 to serve Anshe Emeth Congregation in Albany, New York, a congregation that Isaac Mayer Wise had served prior to his move to Cincinnati. Schlesinger remained in this congregation for fifty-six years, during which time the synagogue's name became Beth Emeth to betoken the merger of congregations Anshe Emeth and Beth El. On Schlesinger, see Samuel H. Goldenson, "Max Schlesinger," *Central Conference of American Rabbis Yearbook* 30 (1920): 211–14.

56. Benjamin Szold (1829–1902) was born near the city of Nitra (variously spelled Nyitra or Neutra), Hungary. In 1859, Oheb Shalom Congregation of Baltimore, Maryland, invited Szold to become its rabbi. He served that congregation until 1892, when he became the rabbi emeritus. From the beginning, Szold guided Oheb Shalom toward the conservative wing of Reform. Szold was a religious moderate who doggedly refused to align himself with either Orthodoxy's rigidity or Reform's radicalism. As a preeminent scholar, Hebraist, and innovative Jewish educator, Szold was a pioneering leader of the Conservative movement in Judaism. On Szold, see Gary P. Zola, "Benjamin Szold" in *American National Biography* (1998). See also Isaac M. Fein, *The Making of an American Jewish Community: The History of Baltimore Jewry from 1773 to 1920* (1971); William Rosenau, *Benjamin Szold* (Baltimore, 1929); Alexandra Lee Levin, *The Szolds of Lombard Street: A Baltimore Family, 1859–1909* (Philadelphia: Jewish Publication Society, 1960); and Dobert, *Einhorn and Szold*.

57. The attack in question appeared in *Die Deborah* on November 28, 1879.

58. According to A. R. Malachi, this epigram was originally composed by Henry (Hayyim Gershon) Vidaver (1832–83), a pioneering Hebraist in the United States who frequently published articles and poems in various Hebrew publications. He came to the United States in 1859 to serve as a rabbi in Philadelphia, but two years later he returned to Europe. In 1863 Vidaver returned to the United States and, after a sojourn in Saint Louis, became the rabbi of New York's B'nai Jeshurun Congregation in 1868. Despite his satirical attack on Wise, Vidaver was himself a modernist who tried to bring reforms to B'nai Jeshurun. On Vidaver, see especially Kabakoff, *Pioneers*, 85. Malachi attributes the epigram that Bernstein cites to Vidaver. See Malachi's essay, "Reishit Ha-Shirah Ha-Ivrit B'America" in Menachem Ribalow and S. Bernstein, eds., *Sefer Hashanah L'Yehudei Amerika* [Hebrew] (New York: Histadruth Ivrit, 1935), 299.

59. This may have been the first time that a Hebraist used the satirical euphemism LABAN in reference to Wise. Subsequently, other members of the Hebrew and Yiddish press would employ this epithet, which was a double entendre: in addition to the obvious play on the meaning of Wise's name (wise or *weiss* in German and לבן in Hebrew both refer to the color white), the biblical Laban cheated Jacob (Israel), who worked for seven years in order to marry Laban's daughter Rachel. After the wedding, Jacob discovered that Laban had substituted his oldest daughter Leah in place of Rachel. Years later, the Hebraist Gershon Rosenzweig used this label when alluding to Wise. See Gershon Rosenzweig, *Talmud Yankee* [Hebrew] (New York: S. Druckerman, 1909): p. 2 of *Hagaddah L'Sofrim*.

60. Ben Zion Eisenstadt (1873–1951), preacher, rabbi, and biographer, was born near the city of Minsk. He immigrated to the United States in 1903 and served as rabbi for a number of congregations. Eisenstadt collated biographical data on rabbis, scholars, litterateurs, and businessmen and published this information in a series of Hebrew and Yiddish volumes. See Judah David Eisenstein, *Otzar Zikhronotai* [Hebrew] (New York: Eisenstein, 1929), 106; Kressel, *Cyclopedia*, 1:82–83; and Marcus,

*Concise Dictionary*, s.v. "Benzion Eisenstadt."

61. Though the English cover page officially renders the Hebrew title as *Israel Scholars in America*, it seems that a more accurate rendering would be *Jewish Scholars America*.

62. Ezekiel Sarasohn (1863–1933) was the son of the well-known Yiddish and Hebrew newspaper publisher, Kasriel Hirsch Sarasohn (1835–1905). Ezekiel worked with his father on the *Yidishes Tageblatt*, and he was active in Jewish communal affairs. See Eisenstadt, *Israel Scholars*, s.v. "Kasriel Hirsch Sarasohn," and *Who's Who in American Jewry* (1926 and 1928). Sarasohn's father, Kasriel Hirsch, was a prominent publisher of Yiddish and Hebrew newspapers. Born in the Suwalki province of Russia, the elder Sarasohn immigrated to the United States in 1871 and the following year launched a weekly Yiddish journal, *Di New Yorker Yidische Tsaytung* (1872). He was the founder of *Di Yidische Gazeten* (1874–1928) and the *Yidishes Tageblatt* (1885–1928). On the elder Sarasohn, see Madison, *Jewish Publishing in America*, 110–12. See also Marcus, *Concise Dictionary*, s.v. "Kasriel Hirsch Sarasohn."

63. Mordecai Jalomstein (1835/6–1997), a pioneering Hebrew and Yiddish journalist, immigrated to New York in 1871. He served as a regular American correspondent to the European Hebrew press, writing frequently under the pseudonym "Yashan." For twenty years, Jalomstein collaborated on the publication of the *Di Yidische Gazeten* with his brother-in-law, Kasriel Hirsch Sarasohn. For additional information on Mordecai Jalomstein, see Kressel, *Cyclopedia*, 2:64, and Marcus, *Concise Dictionary*, s.v. "Jalomstein."

64. *Ha-Ivri*, a Hebrew weekly that was edited by Gershon Rosenzweig, appeared intermittently from 1892 to 1902. See Brody, "Hebrew Periodical Press," and Singerman, *Judaica Americana*, 1036.