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I dedicate this thesis to all of my teachers:

First and foremost, to my loving parents, Harry and Annette Federow; they patiently taught me and led me through the hardest lessons -- those of growing up.

To my two older brothers, Harold and Michael; they taught me by their positive example and thereby eased the way.

To all of my relatives; they taught me how to relate to others in a positive and constructive way.

To all of my friends throughout my life; they taught me that the only way to have good and true friends is to be a good and true friend.

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To all of my professors at the Hebrew Union College - Jewish Institute of Religion in Cincinnati, Ohio; especially to Jonathan D. Sarna. Truly the last two sentences of this dedication apply more to him than to any other person I have named.

To Lisa Ann Levy, who has taught me to love myself better and therefore to love the world better. Her support and urgings sustained and pushed me through the completion of this thesis. I shall love her forever and to all Eternity, and I am lucky to be able to make her Lisa Ann Federow.

TO ALL OF MY TEACHERS, THEN; IF THERE IS ANYTHING AT ALL WITHIN THIS THESIS WHICH IS GOOD OR WORTHWHILE, IT IS YOURS. ONLY THE ERRORS IN IT ARE MINE.

Thank you,

Stuart Alan Federow

CONVERT AUTOBIOGRAPHIES
AS A GENRE OF LITERATURE

BY

STUART A. FEDEROW

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This thesis is an analysis of a hitherto unexplored Anglo-American literature: autobiographies of converts from Judaism to Christianity from the 19th and early 20th centuries. These autobiographies took their shape as a result of the unwritten formulaic rules of a genre, with twenty-two identifiable elements that constitute this genre.

The first chapter of this analysis provides the background to the autobiographies. In it we discuss the history and theology of Christian missionizing, the characteristics of autobiography, and we define and explain genres. In this chapter we also explain the methodology used to analyze genres and their elements, providing insights into their function in the society and culture which produced them.

The second chapter consists of summaries of the twenty-one autobiographies used for this analysis. In the summary of each autobiography we first describe the book itself and then we summarize the autobiographical information provided in the book.

The third chapter consists of the analysis of these convert autobiographies as a genre of literature, using the methodology described in the first chapter.

In the fourth chapter we provide conclusions reached in this thesis. Finally included in this thesis is an appendix containing charts of the research.

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CHAPTER I:

INTRODUCTION

In order to understand the context in which the twenty-one autobiographies studied in this thesis came about, it is important to understand why Christians missionize, why they sometimes direct their missions specifically at Jews, and why they directed so many missions at Jews in the 19th century, when most of these autobiographies were written.

Christianity, like Judaism, is not monolithic. Some denominations are not now, nor have they ever been, engaged in any form of missionizing. For others, proselytizing is almost their only raison d'être. We will discuss only missionary Christianity, remembering even in this case that generalizations are inaccurate at best.

The Christian theology of missions begins with the doctrine of original sin. Humanity's character is allegedly tainted with the sinfulness inherited from Adam and Eve when they violated God's word in the garden of Eden. According to this doctrine, a blood sacrifice is necessary for the atonement for original sin, and the only sacrifice worthy of such atonement was the sacrifice of Jesus, the son of God, on the cross at Calvary. It is only by accepting the sacrifice of Jesus on the cross as atonement for one's sin that one can be saved from the eternal tortures of hell. The motivation of missionary activity for the Christian is that the non-believer's fate is hell unless the missionary can bring the individual to accept Jesus as his personal savior.

According to the Christian New Testament, there is a scriptural basis for a mission to the world. Jesus, in what is called the Great Commission, told his disciples after the resurrection, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19). In the context of a parable, one often quoted to justify proselytizing in the modern period, Jesus told his disciples, "Go out to the highways and hedges, and compel people to come in, that my house may be filled" (Luke 14:23). The word "compel" could be interpreted as a scriptural basis for the use of force or other unethical means to bring about conversions, and it is this understanding which is typical of Christianity from its earliest days through the Medieval period.

The theology of proselytizing assumes that the potential convert has not before known of the possibility for salvation through the sacrifice of Jesus. However, for the Early and Medieval Church, the Jews had been the first people to know of Jesus, and they had rejected him. The Jews therefore remained in a second class status: they had had their chance for salvation but did not take advantage of it. Until Christianity became the religion of the Roman Empire, Christianity and Judaism competed for converts from among pagans, not for converts from each other.

Once Christianity was enrolled in the service of the state, the state began to serve the Church in a way which further enhanced the unity of the state. Prohibitions were early placed on Judaism, the religion out of which Christianity came.¹

Christianity, that is, the Church establishment, treated the Jews at varying times with oppression, relative toleration, expulsion, and massacres. Laws were passed which restricted the Jews, but could be circumvented by appeal to the liberal nobility.

The Church did not have a mission to the Jews, but rather brought the Jew to convert through force.² Incidents of such forced conversions are found throughout the history of the Church³, both Eastern and Western, beginning with the island of Minorca in 418. In 614, the Emperor of the Byzantine Empire, Heraclius, forbade the practice of Judaism, initiating a series of forced conversions in Europe: in 626 by King Dagobert of Gaul; in 661 by the Lombard Sovereign Perctarit of Italy; and in Spain, starting in 616 by successive Visigoth rulers. In 820 the Archbishop of Lyons forcibly converted the children of his region as an effort to convert all of the Jews. Each Crusade brought with it mass forced conversions in the lands through which the Crusaders marched. On the day of the coronation of Richard the First in 1189, the leading figure among the Jews of York was forcibly baptized. Beginning in the latter years of the 13th century, forced baptisms of whole communities led to the existence of Crypto-Jews, practicing Judaism in secret while outwardly pretending to be Christians. Thus came into existence the neofiti of Naples and Italy, and the Marranos of Spain and Portugal. Other instances of forced conversion occurred through the centuries even into the 19th century in Czarist Russia where

Jewish children as young as eight years of age were pressed into the army and subsequently converted to Christianity.

Missions are unlike forced conversions in that they attempt to convert the Jew by persuasion alone, without fear of punishment. Until modern times, the incidents which came closest to missionary efforts were the sermons given in churches which Jews were forced to attend, and disputations where a member of the Jewish community was forced to debate in public with a member of the Church.

Beginning in the ninth century in France, the state regularly forced Jews to attend conversionist sermons given in both churches and in synagogues. James the First of Aragon wrote into law that Jews had to attend conversionist sermons in 1242, and in 1278 the concept received papal authorization from Pope Nicholas III. Frank E. Talmage writes in his book, Disputation and Dialogue: Readings in the Jewish-Christian Encounter:

Jews were regularly herded or assembled in churches or synagogues to have the gospel preached to them. Later, in the period of the Inquisition, they would listen to lengthy and venomous harangues about their obstinacy and perfidy while waiting to be penanced or burnt at the stake. Such preachings of the gospel of love are generally labelled "Medieval."⁴

Disputations were debates between a well known member of the Jewish community forced to argue the Jewish side, against a representative of Christianity and the Church. Three such debates exemplify these disputations: the first in Paris in 1240, the second in Barcelona in 1263, and the third in Tor-

tosa in 1413 to 1414.

All of the debates...were ultimately hostile in nature. They had the apologetic, or polemic, purpose of substantiating the truth of one's own doctrines and justifying those believing them.⁵

The disputation in Paris was convened by the king of France, Louis IX. It lasted for three days, and the debate was between Nicolas Donin, an apostate from Judaism, and Rabbi Jehiel ben Joseph, a talmudic scholar. The disputation in Barcelona, demanded by James the First of Aragon, took place between Nachmanides and the apostate Pablo Christiani. The debate in Tortosa, instigated by the antipope Benedict XIII, involved the Jewish scholar, Joseph Albo. Although some scholars believe that these debates took place as a political device for those who created them⁶ and that the Jews acted simply as pawns, the disputations were also a device to convert the Jews.

With the Reformation in the 16th century, the attitude of Christianity towards Jews changed, setting the stage for changes in missionizing from that of force or coercion to persuasion. One of the main objections to Catholicism by Luther and Calvin was that individual laymen should read the Bible on their own, not relying on the clergy, and should make personal decisions as to the correctness of any particular interpretation of Scripture. With the laity reading the Bible and becoming familiar with a more positive view of the Jews as God's people, forceful conversions became less frequent. The Enlightenment, often called the "Age of Reason," and accompanying liberal tendencies opened the gates of the ghetto and the Jews began

to socialize within the non-Jewish world. The gradual assimilation, if only of Christian attitudes and practices, created the atmosphere wherein the Jew apostatized out of free will rather than coercion.

We will now focus our attention on the West, where most of the authors of these autobiographies converted or eventually emigrated. Spontaneous efforts were made by individuals to convert Jews to Christianity. In the colonial period in the United States, Increase Mather and his son Cotton Mather published tracts designed to missionize to the Jews. Both Mathers prayed for the eventual conversion of all Jews, as did Ezra Stiles of Yale. Their efforts, as the efforts of others, were only on an individual basis, because the number of Jews in the United States was very small. In Eastern Europe, however, missionary societies were created to proselytize the Jews. These organizations published books, pamphlets, and periodicals. They also trained people to missionize specifically to the Jews.

In 1667, the Reverend Esdras Edzard founded the Esdras Edzard Institute for the Conversion of the Jews in Hamburg, Germany, which existed until 1888. In the early 18th century, the Moravian Brethren founded the Institutum Judaicum in Halle, Germany, which lasted until 1792. In 1809 Joseph Samuel Christian Frederick Frey (see page 31) founded the London Society for Promoting Christianity among the Jews. Other such organizations still in existence include: the British Society for the Propagation of the Gospel among the Jews, es-

tablished in 1842; the Hebrew Christian Testimony to the Jews, founded in 1893 by David Baron (see page 17) and which merged with the Mildmay Mission to the Jews, founded in 1876, to form the Messianic Testimony; the Chicago Hebrew Mission, founded in 1887; and the Williamsburg Mission to the Jews, founded in New York in 1894 by Itsak Leib Jozzovics, who changed his name to Leopold Cohn (see page 25). This last organization changed its name in 1924 to the American Board of Missions to the Jews.

The ideology of these groups, all of which direct their efforts solely towards Jews, centers around three basic beliefs. First, the Jew, Jesus, came originally to the Jews. If the Jews refuse to accept Jesus, then the non-Jew, who historically was not as close to Jesus as his own people, had less of a reason to convert. Second, according to many Christian denominations, the Jews' conversion to Christianity plays a significant role in bringing about the return of Jesus in the Second Coming. Finally, the conversion of a Jew, historically unresponsive to the attempts to convert him, becomes not only an accomplishment for the one who converted him, but also can be used to reaffirm the faith of other believing Christians.

The way in which Christianity has gone about its missionizing to the world has varied in intensity, style, and strategy. Paul, in I Corinthians, is recorded as saying, "When I preach the Gospel...unto the Jews I become as a Jew, that I might gain Jews; to them that are under the law, as under

the law, that I might gain them that are under the law. To them that are without law, as without law, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some" (I Corinthians 9:18-23). In other words, he saw nothing wrong in misrepresenting himself if it would lead to the conversion of another.

There are two sources on missionary organizations that may shed some light on the question of missionary ethics. They are Samuel Freuder's A Missionary's Return to Judaism, and a never published study by Charles Fahs summarized in an article by Max Eisen.

Samuel Freuder was ordained at the Hebrew Union College in 1886. Unable to hold down a rabbinical position, he left the rabbinate and Judaism, and was baptized in 1891 at the Chicago Hebrew Mission mentioned above. He worked for a short while among the Jews, but found more success on the lecture circuit, speaking to Christian groups on Judaism. In June of 1908, Freuder announced at a Hebrew Christian Conference in Boston, "From this day forth I will never baptize a Jew or anyone else. If I ever preach in any Christian pulpit again may my right hand forget its cunning and may my tongue cleave to the roof of my mouth."⁷ He then wrote an exposé on the whole missionary movement, telling many stories of corruption. One must remember that Freuder had deserted the missionaries, and had to denounce them fully in order to find himself totally accepted once again within

the Jewish community, and the accuracy of his accusations therefore is questionable.

On the other hand, in 1939 Charles Fahs was commissioned to study the missions to the Jews. He collected information from over 50 Jewish missions and sent out questionnaires to converts. He concluded that the effort to missionize to the Jews was a failure, but he told of none of the corruption which Freuder exposed in the book he wrote.⁸ Concerning Fahs' report one must remember that he was commissioned to do this study for a Protestant conference on Jewish evangelism, and it is possible that his study left out reports of corruption. The truth concerning the ethics of missions to the Jews lies probably somewhere between Freuder and Fahs.

One additional point may be of interest in the report of Fahs. He lists the various techniques of the missionaries, techniques which are referred to in many of the autobiographies. Fahs mentions the following techniques: literature published, most of which attempted to show how Jesus fulfilled the Biblical prophecy concerning the Messiah; social clubs and recreational activities sponsored by the local missions, as well as summer camps and schools for children; mission-sponsored medical dispensaries; hospital, home, and prison visitations; and English and trade schools for adults. Most of all, these missions, through all of the techniques mentioned here, played to the Jewishness of the audience and attempted to convince the Jews

that they would be better Jews if they converted to Christianity.

These varied techniques worked on some people, who did convert to Christianity. Why these techniques worked on some but not on others is difficult to pinpoint. However, a discussion of the psychology of conversion is called for, if only to understand better the authors of these convert autobiographies.

According to one Freudian psychologist, conversion is "a surrender of the id to the highest social relation, that with Christ, and a consequent reorientation of the entire personality. Conversion was usually induced when a preacher stimulated...anxiety into guilt or even terror by vividly describing God's wrath, while offering the peace of God to those who renounced the id and 'surrendered' to the divine law or Saviour."⁹

William James, a non-Freudian psychologist, defines conversion as "a process, gradual or sudden, by which a self, hitherto divided and consciously wrong, inferior, or unhappy, becomes unified and consciously right, superior, and happy in consequence of its firmer hold upon religious realities."¹⁰ This kind of conversion can happen to someone within a religion which does not require a change in denominational affiliation, and is called an "inner conversion." When this type of conversion occurs and the person does change religious affiliation, it is called an "ecclesiastical conversion." And ecclesiastical conversion, the kind we find with-

in the pages of these autobiographies, is "the formal act of identifying oneself with a religious faith which has a set of values, attitudes, beliefs and practices other than those originally adhered to. It is a conscious moving from one organized religion to another."¹¹ Unlike inner conversion, an ecclesiastical conversion is not a return to the faith one had as a child, but is a break with the past where the person forms new attachments.

The reasons for an ecclesiastical conversion are many and complicated.

In addition to reasons associated with marriage, the change from one religion to another may begin as a consequence of dissatisfaction, emotional or rational, with some phase of the religion in which one has been reared.... It may grow out of a coolly calculated plan to break all ties with an unhappy past by formally identifying with the new religion....

Psychic causes also may help to create the desire (and need) to identify with a different religion. Misfortune in one form or another...may be the factor that triggers the determination to shift allegiance from one faith to another....

It is clear that there is no single factor that ultimately brings about ecclesiastical conversion. The factors vary with the individual and his background, experiences, knowledge, emotional stability and temperament, religiosity, and a host of other causes.¹²

Whatever the reason some people in the nineteenth century chose to convert, some of them wrote their autobiographies. But the writing of an autobiography is a more complicated task than most would perceive. "Autobiography means...discrimination and selection in face of the endless

complexity of life, selection of facts, distribution of emphases, choice of expression."¹³ What is important to understand is that the autobiography represents not a whole life, but the view from a single point in time: the period in which the autobiography was written. The "discrimination and selection" of experiences and facts at one point in a person's life may produce a radically different autobiography if it were written ten years later. The writing of an autobiography is a shaping of one's past. Autobiography "imposes a pattern on a life, constructs out of it a coherent story. It establishes certain stages in an individual life, makes links between them, and defines, implicitly or explicitly, a certain consistency of relationship between the self and the outside world.... This coherence implies that the writer takes a particular standpoint, the standpoint of the moment at which he reviews his life, and interprets his life from it."¹⁴ ✓

The fact that the author is, at a given point in time, looking back on his life and choosing from that viewpoint alone what to include in the autobiography, calls into question the truth found in the autobiography. After all, "autobiography is not just reconstruction of the past, but interpretation; the significant thing is what the man can remember of his past. It is a judgement on the past within the framework of the present."¹⁵ It is for this reason that autobiographies are often suspected by historians. They know that autobiographies often consciously or unconsciously distort the historical record for a variety of

possible reasons, including fear and the desire to protect friends and relatives. The "truth" which emerges from the retrospect of the author may tell us more about the author's character and attitudes than about his life. This is true because the author will have chosen, consciously or unconsciously, an attitude or viewpoint with which to judge his past. The "truth" which emerges from the autobiographies will be "the truth in the confines of a limited purpose, a purpose that grows out of the author's life and imposes itself on him as his specific quality, and thus determines his choice of events and the manner of his treatment and expression."¹⁶ The purpose creates an outlook, and it is the outlook which will determine which experiences of the author's life will be included in the autobiography. The autobiography becomes the story of how a particular author acquired a specific outlook as expressed through the autobiography. "Religious autobiography as the story of the acquisition of a particular outlook has a very special place, since religion is not just an outlook. It involves a complex of emotions and relationships and an energetic principle of living."¹⁷

One would expect that just as individuals vary, so should their autobiographies, and that beyond superficial similarities all autobiographies should be unique. But as we shall see in this thesis, there are similarities in convert autobiographies which are not at all superficial. If many different authors tell of the same experiences, if they

have similar styles of expression, and if they organize their autobiographies in the same way -- as we find in these convert autobiographies -- then one must question whether the experiences actually occurred, or whether some outside force gave rise to such similarities. It is the thesis of this volume that some outside force was indeed responsible: the unwritten rules of the genre.

John G. Cawelti, in his book, Adventure, Mystery, and Romance: Formula Stories as Art and Popular Culture, discusses the phenomenon of genres and how they function in the society in which they are found. This thesis uses his model to analyze convert autobiographies.

When a person rereads a favorite book, or goes to see a favorite movie, although the person knows what is about to happen, he or she is nevertheless able to enjoy the story. Indeed, it is because the person knows what to expect that he enjoys the story. Similarly, an individual may prefer to read only one kind of story which contains highly predictable structures that guarantee expectations. Almost everything in our world which requires some form of artistic ability relies on such structures: books, magazines, films, television shows, art. When these structures contain narrative or dramatic elements which are common to individual works, the structure is said to be a literary formula or genre.¹⁸ Insofar as the audience expects to see the elements which form the genre, the writer is expected to include the elements in his work. In this way the unwrit-

ten rules of the genre shape the works within the genre. In order for these formulas or genres to work, "they must be embodied in figures, settings, and situations that have appropriate meanings for the culture which produces them. One cannot write a successful adventure story about a social character type that the culture cannot conceive in heroic terms; this is why we have so few adventure stories about plumbers, janitors, or streetsweepers. It is, however, certainly not inconceivable that a culture might emerge which places a different sort of valuation or interpretation on these tasks, in which case we might expect to see the evolution of adventure story formulas about them."¹⁹ Because the elements of a genre -- the figures, settings, and situations -- must be meaningful to the culture that produces them, an analysis of the function of the genre's elements may give us insights into the culture. This analysis would be useful "primarily as a means of making historical and cultural inferences about the collective fantasies shared by large groups of people and of identifying differences in these fantasies from one culture...to the next."²⁰

According to Cawelti, analysis yields four insights into the culture that produces a certain formula. First, formula stories and their elements "affirm existing interests and attitudes by presenting an imaginary world that is aligned with these interests and attitudes.... Literary formulas help to maintain a culture's ongoing consensus about the nature of reality and morality. Second, formu-

las resolve tensions and ambiguities resulting from the conflicting interests of different groups within the culture or from ambiguous attitudes toward particular values. Third, formulas enable the audience to explore in fantasy the boundary between the permitted and the forbidden and to experience in a carefully controlled way the possibility of stepping across this boundary. Finally, literary formulas assist in the process of assimilating changes in values to traditional imaginative constructs."²¹

In order to apply the above model to convert autobiographies, I will first have to show that each autobiography possesses a similar structure and includes similar elements. I will then analyze each of the common elements as well as the genre as a whole in light of Cawelti's insights. In the following chapter, I summarize the convert autobiographies; they are then analyzed in Chapter III.

CHAPTER II:
SUMMARIES OF CONVERT AUTOBIOGRAPHIES

[Anonymous] David Baron and the Hebrew Christian Testimony to Israel: A Collection of the Efforts of the Hebrew Christian Testimony to Israel Organization with the Autobiography of its Founder. London: Letchworth Printers Ltd., 1946.

The book in which the autobiography of David Baron (1855-1926) is found is a collection of the efforts of an organization which operated in the United Kingdom from 1893 to 1973 called the Hebrew Christian Testimony to Israel. Along with the autobiography of the founder, consisting of seven pages, are a history of the organization, many letters from its members, photographs of its officers, and a rather large collection of the sermons of David Baron. At no point in the book is the author or editor mentioned by name. The purpose of this organization was to missionize to the Jews and to create Hebrew Christian churches. The book was intended to be a 50th year celebration of the organization, but did not come into publication until three years later.

According to his autobiography, David Baron was bothered by the sinfulness of man even at a very young age.²² Although he viewed the laws of Rabbinic Judaism to be valid, he believed it was impossible for anyone to perform them all without imperfections. For this Baron felt very guilty.²³ Baron began to concentrate on the Messiah and to learn as much as he could about him. He learned that only through the sacrifice of an animal by a priest in the Temple could anyone hope to be just before God. When Baron was older,

he ran across two Christians in his travels, one of whom was a convert from Judaism. The faith of the convert so impressed Baron that he decided to study the New Testament and for one year he compared it with the Hebrew Scriptures.²⁴ He concluded that Christianity was indeed correct and that Jesus had been the Messiah.²⁵

Benedict, George. Christ Finds a Rabbi -- An Autobiography.
Philadelphia: George Benedict, 1932.

The autobiography of George Benedict is 399 pages in length. In the preface to the book, Benedict tells us that he wrote the book to tell the world that he had found Jesus, and that only through Jesus could the Jews of the world be saved from a spiritual death.²⁶ The book is dedicated to Floyd W. Tomkins, whom Benedict calls his "first and best pattern of a true Christian." The book is punctuated with poems the author published in the Jewish Exponent while still in the rabbinate, as well as articles on various subjects also published in the Jewish Exponent. Not only is Benedict's life story included in the pages of the book, but also many discourses on various aspects of Judaism. In one chapter, Benedict discusses the history of Russia and how Bolshevism is accompanied by Heathenism. These discourses and articles appear in the middle of autobiographical material, necessitating a careful reading to extract the autobiographical information.

George Benedict was born in 1887 in Germany, where his father was a rabbi. The family moved to Sheffield, England,

where his father became the rabbi of a local synagogue. At age 13 Benedict was admitted to the rabbinical seminary in London where he began training for the rabbinate. During his years of study in London, Benedict would visit not only various synagogues, but evangelical churches as well. One sermon made such an impression on him that he began to study the New Testament. Although he had not yet actually converted to Christianity, he began to declare his opinions concerning his admiration for the character of Jesus. His professors at the seminary discussed whether or not Benedict would be allowed to remain in the seminary.²⁷ Because they were not aware that Benedict was on the verge of conversion, he was allowed to finish his studies and to accept a position in the United States. Benedict tells us that in every city in which he served as rabbi, he began or supported a Zionist organization.²⁸ Benedict continued to serve various congregations, although he had already converted to Christianity in his heart.²⁹ Benedict also began to preach in defense of the Christians of Korea who were being persecuted by the Japanese forces occupying the country. According to his autobiography, at one conference to enlist aid for the Koreans, Benedict was asked to speak at a church in Philadelphia. At the end of the services he was asked to take part in communion and he accepted, thus marking his conversion to Christianity, on September 21, 1919. Benedict continued to hold positions as rabbi in various congregations throughout the United States, coming to Temple Emanu-El in Roanoke, Virginia, as late as 1923.³⁰ After a

vision in 1931, Benedict made public his earlier conversion and became a missionary and minister.

Capadose, Dr. The Conversion of Dr. Capadose. Translated by Prof. Pettavel. London: Pettavel, 1859.

The autobiography of Dr. Capadose, a translation of the original French by an unknown translator, is 24 pages in length and could easily be carried in a back pocket. It was published in the 1870's by the American Tract Society in New York, though written before 1837. The inside of both the front and back covers include paragraphs taken from an enlarged text, which are in themselves highly emotional in their descriptions of important events in Capadose's life. For example, there is one short paragraph taken from the text describing his mother's death. His father blamed his conversion to Christianity, and therefore Capadose himself, for her death. On the back cover, perhaps to compare with the story of the death of his mother, is a paragraph describing his grief over the loss of his wife, but he was "consoled by the resurrection and the life."³¹

The text of the autobiography begins with the statement that Capadose was pressed by friends to write his autobiography and to "relate to you how it pleased the God of all grace to call me to the knowledge of himself, and bring me from darkness to his marvellous light." He describes how he believes that his conversion was not something he pursued but rather that the "arm of his compassion was ex-

tended to [his soul] while in its lost condition."³² For that reason he felt compelled to bear witness to his life and thereby render glory to God.

Capadose relates how, born as a Portuguese Jew in Amsterdam, he was raised without religious education but with a "love for what the world styles virtue."³³ He describes his education, especially his attraction to the theoretical and the philosophical sciences. He debated with four Christian friends of his "on the antinomianism of Kant, or the philosophy of Plato."³⁴

Capadose then describes how he and a Mr. Isaac Dacosta (1798-1860), Dutch Jewish author, theologian and poet, fell under the influence of a man named Bilderdeck (1756-1831), a celebrated Dutch poet and a professor at the academy at Leyden.

From early childhood, Capadose claims, he sought to understand the prayers of the synagogue. He describes his need for prayer, and how he never ceased to pray from the age of nine onward. He also describes how, during the period of his studies, he would listen irresistibly to the singing of hymns from a neighborhood church.

Capadose grew to abhor the hypocrisy of the worship in the synagogue, describing it in the most negative way:

At the synagogue, which I continued to attend for the sake of decorum, nothing affected me in the least; on the contrary, those heartless ceremonies, that want of respect, those shouts, those discordant songs, and the use of a tongue unknown to more than three-fourths of the assembly --

all this spiritless and lifeless display so disgusted me that I no longer attended regularly; for I had ever abhorred hypocrisy.³⁵

Capadose then describes how, in reaction to his distaste for the services of the synagogue, he and a friend decided against what appears to have been the Reform movement ("and not being able to suit ourselves with this modern Judaism, which has invented the art of taking up, or laying aside, according to convenience, the different injunctions of the Mosaic law"³⁶) and opted to read the Bible to determine for themselves how best to express their Judaism. They did not get past Genesis. Apparently their reaction to the Biblical text was to mock and ridicule it. Giving up his religious inquiry, Capadose graduated in 1818 in medicine and went to his native city of Amsterdam³⁷ and began to practice with his uncle. He claims that his uncle began to treat him as the son and successor to the uncle's practice. He describes his uncle as a wealthy and worldly man who introduced Capadose to many wealthy families. Capadose describes these families as nominal Christians, indicating that the uncle was accepted into Christian society. Capadose here relates the story how he, at an unknown age, possibly in his twenties, had discussed religion with other physicians. Capadose rebuked the Christians for their hypocrisy in that they continued to pray to Jesus as Christians, but did not speak of Jesus in terms of respect. He continued discussing the incident by relating that many years later, he and another, who had become a more devout Christian, remembered

the incident. The other had been surprised that Capadose, a Jew, had been so morally offended at their infidelity.

For two pages Capadose describes his general loneliness and lack of spiritual fulfillment despite his success as a doctor. This lasted until his friend, presumably Dacosta, received a letter from the "celebrated professor,"³⁸ presumably Bilderdeck, concerning the hopes for Israel, and concluding with, "If thou, dear friend, the Christian's name will take, contented I'll my spirit yield. My life were a small boon to give for thy soul's sake."³⁹ Capadose was shocked at the words, coming from a man of science. The two then began a study of the New Testament, beginning with the Gospel according to Matthew, much as they had earlier begun to study the Old Testament. This time, however, they were fascinated, and began to study Christianity in more depth. Eventually, Capadose converted. He resolved to be baptized and, with his friend and his friend's wife, went to Leyden, all to be baptized there. He received a letter while in Leyden from his uncle, informing him that he could no longer remain in his uncle's house. Capadose returned to Amsterdam in time for the death of his brother. On his death bed Capadose's brother announced his conversion to Christianity, a result of Capadose's efforts, telling the whole world, "He [Jesus] must reign over the whole earth. Announce in the synagogue that I die in His name."⁴⁰

Thus ends the text of the autobiography, but not of the book. For the next six pages, Capadose entreats the reader to come to Christ if he has not yet done so. He entreats the al-

ready believing Christian to pray for the Jews, and then proceeds to glorify the Jews to the reader with the hope that they will someday all convert to Christianity. The final three pages are an attempt by Capadose to summarize those Scriptural prophecies which, he claimed, Jesus fulfilled.

Cohen, Samuel Cornelius. The Glory of the Latter House. Liverpool: James and Woodburn, 1840.

The autobiography of Samuel Cornelius Cohen is 243 pages in length. Preceding the text is a review of a book by the Reverend Doctor T. Tattershall, the minister of St. Augustine's Church in Everton, England. This is followed by a "dedicatory prayer," written by Cohen, and then by a list of well over 150 subscribers to the book, who presumably ordered the book in advance, thereby defraying the cost of publication. The preface contains nothing more than praise of Jesus for bringing Cohen to truth in religion. Between the table of contents and the text of the book, Cohen includes a speech he delivered upon his baptism into Christianity at a church which he later joined.

Of the 243 pages of the book, only 9 pages are devoted to the autobiography of the author. The rest explains to the reader various aspects of Judaism. These include a short history of the Jews, an explanation of Rabbinic Judaism, a comparison between the Old and New Testaments, rabbinic tradition on the subjects of God, repentance, reward and punishment, and Jesus and the Trinity.

According to the text of the sermon delivered upon Cohen's

baptism, Cohen did not begin to take religion seriously until he was 66 years of age.⁴¹ He tells us in the few short pages devoted to his autobiography that his job made him do a great deal of traveling, but he never tells us the nature of the job. What he knew of Judaism and the Messiah foretold in the Bible indicated to him that the Messiah had already appeared on earth. Cohen then began to believe that perhaps the Christians were right, and that Jesus had indeed been the Messiah. He started to attend Christian churches, listened carefully to the sermons, and began to read and study the New Testament on his own.⁴² He then went to a minister to discuss his readings and to learn more about the teachings of Christianity. In a way unknown to the author, the Jews of his hometown learned of his intentions to convert and because of the pressures of the rabbis of his area he decided to move. Until his conversion, Cohen despaired of being neither Jew nor Christian. For comfort he turned to the Bible and began a comparison of the Old Testament and the New. He became more convinced of the validity of Christianity and even more resolved to undergo baptism, which he did on September 24, 1843.⁴³

Cohn, Leopold. A Modern Missionary to an Ancient People.
Brooklyn, New York: Leopold Cohn, 1911.

The autobiography of Leopold Cohn (1862-1937) is sixty pages in length and is the size of a paperback book. It was published by Leopold Cohn himself in Brooklyn, New York, and the second edition is priced at thirty cents. The booklet

contains two photographs in the front, one of the author and one of his wife. According to Cohn, the autobiography was written to convince other Christinas of the importance of the conversion of the Jews.⁴⁴ The introduction to the work was written by the Reverend W. C. P. Rhoades, D.D., the pastor of the Marcy Avenue Baptist Church of Brooklyn.

Cohn tells us that he was born in 1862 in Berezna in the east of Hungary, and raised as an orthodox Jew. His parents died when he was seven years old, and at the age of thirteen he decided to become a rabbi. At the age of eighteen he married the daughter of a wealthy man whose family was well acquainted with the rabbi of Sziget. He first began to study about the Messiah when he accidentally came upon the passage in the Talmud, "The world is to stand six thousand years; two thousand confusion and void, two thousand with the law, and two thousand the time of the Messiah."⁴⁵ He then turned to the book of Daniel in search of prophetic statements concerning the Messiah. Not finding the answers to his questions, he consulted with a rabbi who told him to go to America where he would meet "plenty of people who will tell you more about the Messiah."⁴⁶ He arrived in New York in March of 1892; when he became acquainted with Protestant Christianity, he converted. According to Cohn, he was so persecuted in New York that he had to flee to Scotland where he was baptized. In Edinburgh he debated, and won, with the rabbis there concerning the messiahship of Jesus. Communication with his wife, who had been left in Europe when he had first gone to

America, was reestablished while he was in Scotland. She and their children were smuggled out of Eastern Europe against the wishes of the families, because they had heard of his apostasy. Eventually they, too, converted.⁴⁷ Cohn later returned to New York with his family, and there started a storefront mission to the Jews of Brownsville, a mission which grew with the financial support of the Baptist community of New York. He then opened up a second mission in Brownsville, a heavily Jewish populated area of New York. This mission also prospered, and later became the foundation for the American Board of Missions to the Jews.

In the latter part of the autobiography Cohn describes the death of his wife.⁴⁸ He also makes various appeals to the reader to lend financial support to his missions and the several funds which the mission in turn supported: a building fund, a fund for the poor, a fund which supplied missionary literature to be given to the Jews, and a general fund which paid for the expenses of the missions.⁴⁹

Davis, Jonas A. Judaism Excelled; or the Tale of a Conversion from Judaism to Christianity. Philadelphia: J.A. Waggenseller, 1869.

The autobiography of Jonas Abraham Davis is 278 pages long. The text is interspersed with couplets in praise of God or which describe the author's thoughts or actions at the point in the story where the couplets appear. In the preface, the author directs his comments to the Jewish readers

imploing them to convert to Christianity.

According to his autobiography, Davis was born in London in 1812, into a religious family. Early in his life he was a sickly child, and as the result of one of his illnesses he became slightly deaf.⁵⁰ He was enrolled in his earlier years in an all-Jewish parochial school, where he learned about various aspects of Judaism from a traditional viewpoint. Soon before his Bar Mitzvah, the tone of the school changed and became much more liberal.⁵¹ His family went on outings into the countryside, and on one such outing the main course for the picnic was ham. Davis was deceived into eating the pork by his own family, but upon hearing what he had eaten he immediately regurgitated it.⁵² At this point Davis began to notice and be upset by the hypocrisy of his family towards their observance of the Jewish law. Besides the incident with the ham, he noticed such things as the whole family sleeping through the day of Yom Kippur so that they would not feel the hunger pains from fasting. Davis began to feel contempt for all religion and came under the influence of the atheism of the Reverend Robert Taylor.⁵³ At one of the lectures Davis met a young woman whom he thought to be of like mind. Because of her wealth, he asked her to marry him. She rebuffed him, telling him that as long as he remained a Jew she would never think of marrying him. Through their discussions he began to become interested in Christianity and to study both the Old and the New Testaments.⁵⁴ He also began to attend church services and listened to the sermons, being

most influenced by those which compared Judaism to Christianity. Davis eventually converted, and was baptized on January 7, 1834.⁵⁵ His family began attempts to bring him back to Judaism, but he rebuffed them as hypocrites. He was sent out of his house and estranged from his family.⁵⁶ Davis then came to the United States where he worked as a pastor, having been ordained into the ministry on December 18, 1839.⁵⁷

Freshman, Charles. The Autobiography of the Reverend Charles Freshman. Toronto: Wesleyan Printing Establishment, 1868.

The autobiography of Charles Freshman (1819-1884) is 316 pages in length. This autobiography is a straightforward account of the life of its author. Occasionally Freshman will include a stanza of poetry or will annotate and explain further something mentioned in the text. Each chapter is preceded by a short paragraph which acts as a summary of the contents of that chapter. There is also a picture of Freshman as the frontispiece to the book.

Charles Freshman was born in 1819 in Micklosh, Hungary. His parents were strict Orthodox Jews. As a child, Freshman learned rapidly both Hebrew and Aramaic and at an early age decided to become a rabbi. As he approached the age of Bar Mitzvah, he began to be unruly in school, to rebel, and to neglect his studies. In secret he began to read the New Testament, but became disgusted with it.⁵⁸ When his father lost his business, he returned to the piety and seriousness of

study that marked his childhood. Humiliated because his family could not afford to buy him the clothing necessary to be confirmed, he decided to leave his home and family to attend a Jewish seminary in Poland. For two years he remained as a student but returned to Micklosh to teach. Renewing his decision to become a rabbi, he again left his home and family to study for the rabbinate at the Jewish Theological Seminary of Prague. After five years of study, he graduated with honors and returned home. Instead of taking a congregation, he married a wealthy girl and went into business.⁵⁹ Twice he failed in business; he then decided to come to America. He and his five children came to Canada in 1855. Recommended by the rabbi of a Portuguese congregation in Montreal, Freshman became the rabbi of a congregation in Quebec. But he grew disenchanted with the members of the congregation in Quebec.⁶⁰ The attendance was spare, and the people not pious. Freshman began to take notice of the congregants of Christian churches and of their high attendance. Considering the intelligence of the Christians, Freshman began to wonder how they could believe in the things in which they did, and then began to study the New Testament. When a rabbi came to Quebec from Jerusalem, Freshman asked him questions concerning the Messiah. The rabbi could not answer the questions; Freshman began to consider Christianity seriously.⁶¹ Eventually Freshman became convinced of the truth of Christianity and he converted. On two occasions members of the Jewish community came to him to try to reconvert him to Judaism, but these efforts failed. His

family finally converted also. In the beginning, Freshman became a missionary to the German Lutherans of Ontario, and tried to convert them to Methodism.⁶² Later, Freshman became a lecturer, going from church to church preaching, giving an account of his conversion, and speaking on aspects of Judaism.⁶³

Frey, the Rev. Joseph S.C.F. The Narrative of the Reverend Joseph S.C.F. Frey. New York: W. B. Gilley, 1817.

The narrative of the Reverend Joseph Samuel Christian Frederick Frey (1771-1850) is 480 pages long. There are a great many footnotes in the book which not only serve as references but also explain points from the text and contain discourses on many topics. Of the 480 pages only the first 71 are devoted to autobiography. The rest are devoted to Frey's work in the London Missionary Society for Promoting Christianity Amongst the Jews. These chapters include private correspondence and minutes of the Society's meetings.

According to Frey, he was born on September 21, 1771, in Maynstockheim in Franconia. His father was a private tutor of Jewish studies. Frey received training as a ritual slaughterer and tutor.⁶⁴ Around the age of 21, while traveling to a new tutorial assignment, Frey was confronted by a Christian, who told him that he need not bother himself further with the ritual laws, for Jesus had freed him from the necessity of following them.⁶⁵ His curiosity was piqued because he had never heard that anyone had indeed fulfilled the prophecies concerning the Messiah. According to the law of the city in

which he found himself, a Jew could not stay overnight without the permission of the local magistrate. Frey decided to stay in that town while learning about Christianity from the local ministers. The magistrate allowed him to stay, but due to the local ministers' suspicions concerning Frey's motives for learning about Christianity, Frey refused financial help from the townspeople and became an apprentice to a shoemaker.⁶⁶ Eventually convinced of the truth of Christianity, Frey was baptized on May 8, 1798, and entered a missionary seminary. In 1801 he went with two others to England as a step toward becoming a missionary in Africa, under the auspices of the London Missionary Society.⁶⁷ Frey had a dream in which he was told to stay in London and missionize to the Jews there. His superiors initially granted him just one year in London for this purpose.⁶⁸ Frey established a Jewish committee of the London Society whose sole purpose was to missionize to the Jews.⁶⁹ This later became the London Society for Promoting Christianity Amongst the Jews -- the subject of the rest of the book. After it refused to follow his advice, Frey split off from the London Society, and, with those who had followed him on the Jewish Committee, founded the new group, dedicated to missionize to Jews exclusively.

Gilbert, F.C. From Judaism to Christianity. South Lancaster, Mass.: South Lancaster Printing Co., 1911.

The autobiography of F. C. Gilbert is 330 pages in length, followed by an appendix of 48 pages. This appendix

contains discussions on such topics as the genealogy of Jesus, John the Baptist and baptism in Judaism, the Levites, almsgiving, and traditions from the elders. This appendix is followed by a general index. Within the text of the autobiography, each paragraph is numbered and occasionally the paragraph will be concluded with a letter, indicating that the ideas in the paragraph are further discussed in a note at the end of the chapter. These notes are rather extensive and serve not only as references to Biblical quotations but also explain in further depth ideas discussed in brief in the main text. There are numerous photographs of family members and others who had an impact on the life of F. C. Gilbert, as well as photos of Jewish religious items. Occasionally there are quotations taken from hymns or religious poetry.

According to his autobiography, F. C. Gilbert was born on September 30, 1867, on the second day of the Jewish New Year.⁷⁰ His parents had come to London, England, via Germany, from their native Russia, fleeing persecution. He entered school at the age of five, attending a Jewish English school where both religious and secular subjects were taught. At an early age, Gilbert developed tuberculosis, for which he was sent to a sanatorium where he first came into contact with Christianity.⁷¹ He found the Christians to be quite friendly towards him. After many weeks it was decided that he should go to America and get away from the climate of England. In the United States, Gilbert took on a number of varied jobs and began to follow the Jewish laws less and less.⁷² His first

conflict between observance of the Sabbath and his employer's demand that he work on the Sabbath made him ill, but he gradually became accustomed to it. After securing a job in Massachusetts, he took his room and board with a Christian family. The family treated him with such kindness that he began to doubt all of the things he had been taught concerning Christians, which led him to doubt the things he had heard about Christianity.⁷³ After the family nursed him through a few illnesses, he began to accompany them to church and would listen with interest to the sermons, especially when they compared the New Testament with the Hebrew Scriptures. Gilbert experienced two religious events. The first was that he saw a glow coming from everywhere which he could not explain, and the second was that he saw the words, "you are a sinner," in fire while he was dining alone.⁷⁴ He sought out the man who owned the house he was living in, and they both prayed. Gilbert converted to Christianity immediately. His family disowned him and at first refused to have anything to do with him again. They did eventually reconcile. Gilbert became a missionary, working to convert the Jews of Boston to Christianity.⁷⁵ The rest of the autobiography relates stories of his experiences as a missionary.

Jaeger, Abraham. Mind and Heart. New York: Goodspeed Publishing House, 1873.

The autobiography of Abraham Jaeger is 295 pages long. Preceding the text of the autobiography are two pages of short

reviews of the book by various pastors from the Chicago area. Jaeger introduces the book by publishing a letter he had sent to Isaac M. Wise. Wise ordained and recommended Jaeger to a congregation in Mobile, Alabama. Upon Jaeger's conversion to Christianity, Wise denounced Jaeger, denying that he had ever ordained him. He did this despite the congratulations to the congregation Wise had published in his own newspaper, the American Israelite. The letter from Jaeger to Wise is a defense of his conversion and a reproach to Wise for his denial.⁷⁶

Of the 295 pages of the book, only 30 pages, chapters three to six, are devoted to autobiography. The rest of the book is an analysis of Judaism and Christianity with a comparison of the two. Jaeger is exceptionally critical of both rabbinic and Reform Judaism: the former for its legalism⁷⁷ and the latter for its inconsistency in choosing reason above faith.⁷⁸ He sees Christianity, on the other hand, as providing the sacrifice for sins committed in not carrying out the law. It is predicated on the faith of the believer in that sacrifice for atonement, thereby combining the two elements of reason and faith.⁷⁹ In support of these premises Jaeger quotes proof texts from the Bible and the Talmud as well as the New Testament.

Abraham Jaeger was raised as an Orthodox Jew. He had devoted his early life to the study and strict observance of the law, always feeling intense guilt for not being able to carry out the commandments.⁸⁰ After exposure to secular knowledge

and philosophy, he abandoned the law but did not feel free from the guilt which ensued for not following it. He then suffered from spiritual emptiness and began a study of the Bible, in which he continued to find laws he did not observe; and yet, by this time, he was a rabbi. He then began to read the New Testament, where the character of Jesus and the principle of atonement through his death appealed to him. Eventually he converted to Christianity, and found within it release from the guilt he had experienced as a believing Jew who did not keep the law.⁸¹

Levinsohn, Isaac. The Story of Isaac Levinsohn -- A Polish Jew. London: A. Thomas, 1891.

The autobiography of Isaac Levinsohn is 112 pages in length and is the size of a paperback. It was published in 1891 by Alfred Holness in London. Scattered throughout the text are stanzas taken from hymns probably not written by the author,⁸² as well as five illustrations of various events in Levinsohn's life.⁸³ These include an illustration of the author being taught by his rabbi as a boy, being persecuted by Christian soldiers, bringing a cock to the shochet for kapporot, being cast out of Jewish society, and of his mother reading a letter written by him at his father's grave. Much of the book consists of a series of letters exchanged between Levinsohn and his parents about his conversion.

Isaac Levinsohn was born in 1855 in Kovno, Russia. Because his brother had pursued secular studies, Isaac's father

pushed him to become a rabbi. Isaac proved an outstanding student in all Jewish texts, but was more interested in the Bible than in the others. He began to study the Bible on his own, as his rabbi felt that the Talmud was of greater importance. The knowledge that at age thirteen he would be responsible for his own sins began to disturb Isaac. "The rabbi told me that as soon as I reached thirteen...I should be responsible for my sins before God.... This great thought of responsibility for sins filled my mind with solemn thoughts, and led me to enquire earnestly, 'What must I do to be saved.'"84 He became obsessed with this quest, and, receiving no satisfactory answer, became depressed to the point of illness.

With his recovery, Isaac at age sixteen decided to leave Kovno. Making his way through Germany, he records many instances where he would be befriended by someone who later stole all that he had, only to be taken in by someone else who helped him to continue on his journey to England. He arrived in England on the Day of Atonement, and performed the ceremony of Kapporot. He obtained a cock and "according to Jewish custom and law, I presented the bird to the Shochad for him to kill it on my behalf, and to shed its blood for my sins."85 But his worries about death and sin were not relieved by this ceremony. One day, out of curiosity, Isaac entered a Protestant church. They were not like the Christian churches of Russia. He met a man inside who had converted from Judaism to Christianity and they fell into a discussion about sin and salvation. The man began to tell

Isaac about the Protestant view of Jesus. He then told Isaac to seek out a Reverend H. A. Stern, who eventually converted Isaac to Christianity.

At this point began a long correspondence between Isaac and members of his family back in Russia. Isaac defended Christianity while his family defended Judaism. The texts of the letters read like a Medieval disputation. Isaac used the standard prooftexts from the Bible, while his father responded with the rabbinic understanding of the various quotations. Ultimately the family stopped trying to prevent the conversion of Isaac, and then stopped writing altogether.

Ten years passed before Isaac again corresponded with his family. During those ten years, he had made his living working in a factory by day while preaching to Christians at night.⁸⁶ After correspondence with his family was renewed, Isaac began to preselytize them. The book ends with his hope that they would eventually convert.⁸⁷ Isaac contrasts the persecutions of the Jews of Russia with his own kindness to his family. This, too, gave hope for bringing his family to Jesus.

Marks, Henry John. The Narrative of Henry John Marks, A Jew.
London: Harrison and Co., Printers, 1838.

The paperback-size autobiography of Henry John Marks is 180 long. It was published in 1838 and again in 1840 with an additional preface and an additional chapter. Both

prefaces were written by the Reverend Charles B. Taylor, the rector of St. Peter's Church in Chester, England. According to the prefaces, the autobiography was printed for private circulation by the author to provide financial relief for himself. In the preface, Taylor bears testimony to the character of Marks to distinguish between him and another of bad reputation with the same name.⁸⁸ He laments the plight of the converted Jew, because the Jew loses the support of the Jewish community upon conversion. In the preface to the second edition two organizations are mentioned, the Philo-Judean Society and the Abrahamic Society. Both organizations were formed to aid those Jews who, cast out of the Jewish community, were in need of help.

Marks devotes the first fifteen pages of his autobiography to explaining the religion of Judaism to the reader. He discusses the prayer services, the phylacteries, and some of the holidays. He tells us that after reading through the Bible he became convinced that he could not obtain salvation solely through good deeds.⁸⁹ For the expiation of his sins he could only wait for the Messiah. From an early age Marks had been taught to curse the name of Jesus, but out of curiosity he started reading the New Testament. He had heard that a considerable number of the prophecies in Isaiah had been fulfilled by Jesus. He therefore took it upon himself to read Isaiah and to compare it with the contents of the New Testament. He then began to attend church services to hear the Gospel preached. When he told his family of this, they sought

to marry him into a religious family to hold him to his Jewish roots. He married into such a family in October of 1825. His married life was fulfilling, except that in his heart he knew that he had converted to Christianity. When he was the father of three children and the time came to have them educated, he revealed his conversion to his wife and children, and lost their support. He came under the ministry of the Reverend Wilkinson, who began to teach him about Protestant Christianity. His wife and children decided to stay with him. Upon making public the fact that he had converted and had been baptized, his parents rejected him.⁹⁰ This led to poverty and illness which spread to his children. In a series of narratives Marks tells us about his various illnesses; during each period of sickness his family was helped by Christians, presumably from the two organizations mentioned in the preface to the second edition.⁹¹ Marks then takes a chapter out of the autobiographical narrative to devote to showing the Biblical prophecies fulfilled by Jesus.⁹² Again, in taking up the narrative, Marks describes further illnesses which struck his family and the aid they received from Christians.⁹³ In the final chapter, added in the second edition, Marks tells us about his reunion with his mother at the death of his father. According to Marks his father said on his deathbed, "Henry, you were right -- I am wrong," thus giving hope that his father had been a Christian at heart.⁹⁴ Marks then describes for the reader the ceremony of a Jewish burial service. He concludes his autobiography with the hope that the reader

will come to accept Jesus.⁹⁵

Michelson, Arthur U. From Judaism and Law to Christ and Grace. Los Angeles: The Jewish Hope Publishing House, 1934.

Arthur U. Michelson's autobiography is 125 pages in length. It is filled with photographs of members of his family and of people engaged in the observance of Jewish customs. It also contains documents attempting to prove the truthfulness of the claims he makes within the text. Included in these photographs are pictures of his parents, a Jew praying with a prayer shawl, a Torah, and Michelson in his judiciary robes as a judge and attorney in Germany. The documents shown are his diplomas from the University of Berlin. The paragraphs of the text are set off by large boldface headings. Occasionally Michelson interrupts the narrative with explanations of Jewish customs and law, and then picks up the narrative on the next page. The back of the book contains autobiographies of Jews who converted to Christianity as a result of Michelson's missionary efforts.

According to the autobiography, Michelson was born in 1886 in Crone, Germany. His father was a successful businessman and his mother had died when he was very young. He was raised as an observant Jew, and followed religious laws. As a child he remembered his rabbi speaking often to his class in religious school about the days of the Messiah. He claims to remember the rabbi telling of three signs which indicate

that the Messiah's coming is imminent: when carriages move without horses, when men can fly like birds, and when an airship flies over Jerusalem.⁹⁶ When he was old enough to go to college, Michelson attended the University of Berlin, where he graduated with highest honors. There he was introduced to Rationalism, and grew to repudiate all forms of religion. After becoming a very successful lawyer, Michelson began to search for a wife. He fell in love with a girl who was raised Catholic but who also had denounced religion. They married against the wishes of both families and agreed to remain a family without religion.⁹⁷ This did not work out so well for Michelson's wife, for she faced ridicule in social spheres for her lack of belief. For a while she attempted to practice Judaism, but could not hold to the strict practices. In order to be able to claim a religion, Michelson then became a Catholic, "in order that we might meet the requirements of the highest social standard in German Society. There was nothing to the Catholic religion except the name, but one could enjoy all the pleasures of the world...."⁹⁸ Michelson soon became troubled by his charade and almost deserted Christianity. World War I broke out and in the financial ruin of Germany during the post-war years Michelson's wealth and health began to diminish. He began to read the New Testament, taking comfort in what he read.⁹⁹ He claims that he had a meeting with Jesus in a vision, making him a Christian in his heart,¹⁰⁰ and he was baptized on June 21, 1923. Michelson then decided to renounce his worldly possessions and he entered the ministry.

Out of concern for his fellow Jews, he founded, in 1928, a world-wide mission to the Jews, the Hebrew Evangelization Society. In 1929 he came to the United States and settled in Los Angeles, where he founded a Hebrew Christian Synagogue and acted as its minister.¹⁰¹

Neander, John. "Sketch of the Life, Conversion, and Experience of the Reverend John Neander," Israelite Indeed III (Vols. 4 through 12, October 1859 through June 1860).

The autobiography of John Neander (died 1885) was printed as a serial in the publication Israelite Indeed (1857-1871) over a nine-month period. The monthly periodical was published by "an association of Hebrew Christians"¹⁰² and was edited by Gideon Robert Lederer (1804-1879) and Morris Julius Franklin, M. D. (1831-1907). Lederer was the first Jewish missionary for the New York Tract Society. Franklin was a physician who had converted from Judaism to Presbyterianism and was a major contributor to Hebrew Christian concerns.

According to his autobiography, John Neander (originally named Marcus Hoch) was born in Posen, then in Germany, and was raised as an Orthodox Jew. When he was twelve years old he suffered the loss of his sister and began to fear death due to his own sinfulness. At the age of twenty he was ordained a rabbi.¹⁰³ Hearing that two Christian missionaries had come to his town, Neander was curious to discuss with them their opinions concerning the Messiah, sinfulness, and repentance. Under pressure from the Jewish leaders, however, he did not see them. Instead, he began to study on his own the Old Testament passages

concerning the Messiah. At this point Neander took a position as religious leader in a synagogue near Hildesheim, but he quickly became disillusioned with the congregants and their lack of respect for Jewish law. This led him to study secular subjects, and he became disillusioned with Orthodox Judaism itself.¹⁰⁴ Neander began to despair, until by chance he came to possess a missionary pamphlet which showed that Jesus had been the Messiah.¹⁰⁵ He sought the company of believing Christians (as distinct from those nominal Christians with whom he had conversed up to this point). He continued his own studies, began to compare the New Testament with the Old, and eventually converted to Christianity. Baptized on October 9, 1838,¹⁰⁶ he began to missionize to the Jews of Bremen, and then in various towns in Europe.

Ottolenghe, Joseph. Joseph Ottolenghe's Vindication of Himself and an Account of His Conversion. London; 1735.

The work by Joseph Ottolenghe is 32 pages long. Only the last three pages of the booklet are devoted to autobiography and the story of his conversion to Christianity. The first 29 pages are the author's defense of himself against the accusations made by his uncle, Gabriel Treves. Apparently, Ottolenghe was in debt to Treves, and, after Ottolenghe's conversion, the uncle had him put in debtor's prison.¹⁰⁷ In the course of his defense, Ottolenghe returned the accusations of his uncle with accusations that his uncle had made promises to Ottolenghe in a letter concerning marriage to Treves' daughter.

ter. Upon his arrival in England, Ottolenghe found that the daughter was already married. Without the dowry promised, and with no immediate means of support, Ottolenghe turned for a short time to teaching, hoping to earn enough money to return to his native Italy.¹⁰⁸ The income from the teaching was not enough to buy passage back to Italy, so he requested money from his uncle. At this point the uncle began to make accusations against Ottolenghe, who by this time had announced his conversion. Ottolenghe was released from debtor's prison through the efforts of the parishioners of St. Patrick's Church of Exeter, who collected enough money to pay his debts and legal fees.¹⁰⁹

Joseph Ottolenghe was raised as an Orthodox Jew in Italy and was trained as a ritual slaughterer. He went to London to marry the daughter of his uncle, Gabriel Treves, but discovered upon his arrival that she had already married. He moved to Exeter and taught there, trying to earn enough money to return to Italy. While at Exeter he learned the English language from contact with non-Catholic Christians, probably Anglicans, and was drawn into reading the New Testament.¹¹⁰ He began to compare it with the Old Testament and became convinced of the truth of Christianity. In the account Ottolenghe gives of his conversion, he also lists those passages which proved to be the most persuasive in convincing him of the truth of Christianity, and suggests further reading from a reading list he provides. Ottolenghe was baptized on February 5, 1734.¹¹¹ It is interesting to note that Ottolenghe forgave his uncle for the wrongs committed against him, and thanked the uncle for being an in-

strument to his conversion.

Rossvally, Max L. A Short Sketch of the Life and Conversion of a Jew. New York: J. Huggins Printers, 1876.

The autobiography of Max L. Rossvally is 66 pages in length, and is paperback size. It was published in 1876 by James Huggins, Printers, in New York, and dedicated to the Honorable W. E. Dodge, who had provided the funds to have the book published. According to the author, there were three reasons to publish the book:¹¹² 1) to show the goodness of God in bringing Rossvally to Jesus; 2) to provide for Rossvally an income from the sale of the book to defray the cost of his travels; and 3) to provide funds, also from the sale of the book, to build a church wherein converted Jews could worship in New York. Throughout the book there are poems and songs, written by Rossvally, which praise Jesus and which sometimes tell, in verse, stories from his life. Surprisingly, only about one-third of the book is devoted to autobiography. The latter two-thirds is a collection of narratives relating how Rossvally brought other men and women to believe in Jesus.

Max. L. Rossvally was born in Wurtemberg, Germany, on August 17, 1828. He claims to have been raised as an Orthodox Jew and taught to curse the name of Jesus.¹¹³ At the age of 14, he began training to become a doctor at the University of Heidelberg. Rossvally also became an alcoholic. He was engaged twice to be married, but these marriages never took place. Apparently he had been in the United States before these two

engagements and after acquainting himself with American women, never could consider marrying a European. Upon his return to the United States he married a French Catholic, agreeing to allow his children to be raised in their mother's faith.¹¹⁴ He did not at this point consider conversion to Catholicism for himself because he found it to be as archaic and steeped in meaningless traditions as Judaism. Rossvally served as a physician in the Civil War, which brought him into contact with devout Protestants.¹¹⁵ He admits that he was affected to the point of tears by the deathbed conversions and the power of the faith of Protestant Christian soldiers, but he drowned these emotions in liquor.

Rossvally wrote of his battle with the bottle and his lack of success in fighting his alcoholism. He met a man proselytizing in the streets on a night when the temperatures were below freezing. The devotion of the man to his religion inspired his curiosity about Protestant Christianity even more than had the soldiers. In Washington, D.C., he attended a revival. He experienced the same emotions which had brought him to tears during the war, and got up to leave. But before he could get out a lady in the church buttonholed him and prayed that he might convert. As a result, he returned to his apartment rather than to a bar, and prayed all night to Jesus to save him from alcohol.¹¹⁶ Here the text of the autobiography includes one of the songs mentioned above, "Leave Me Not Alone."¹¹⁷ When morning came without his having turned to alcohol, he praised Jesus as his Savior and began his career as a missionary.

The narrative continues with the stories of various conversions for which Rossvally was responsible. This part of the text is mingled with admonitions to the reader to seek Jesus and accept him. Rossvally concludes with a defense of Jesus as the Messiah by showing that Jesus fulfilled the Scriptural prophecies concerning the coming of the Messiah.¹¹⁸

Simon, M. Raphael Father. The Glory of Thy People: The Story of a Conversion. New York: MacMillan Company, 1948.

M. Rapheal Simon's autobiography is 139 pages long. The preface was written by the Right Reverend Monsignor Fulton J. Sheen. Each chapter is prefaced by an analytical summary; the summaries are reproduced together in an appendix. The last chapter of the book is a description of the Shroud of Turin, supposedly the shroud in which Jesus was buried.

According to his autobiography, M. Raphael Simon was born in New York on August 6, 1909, of Reform Jewish parents. His religious education was shallow and lacked something of a spiritual nature.¹¹⁹ After high school, Simon attended the University of Michigan, searching for answers to his spiritual questions. He decided to take his third year abroad at the University of Berlin. There he was introduced to philosophy. After college, he began to pursue medicine, and in his fourth year studied the philosophy of medicine.¹²⁰ Simon began to feel that the scientific explanations for phenomena in the universe were inadequate. For answers he turned to Aquinas. This led Simon into the study of Catholicism, which he began

to view as the sole possessor of truth.¹²¹ He also began to study the New Testament, and eventually converted in November of 1936.¹²² Simon continued his studies with psychiatry and interned at Bellevue in New York. But life as a psychiatrist did not suit Simon, and he decided to become a Trappist monk in 1940.¹²³

Steiner, Edward A. From Alien to Citizen. Chicago: Fleming H. Revell, 1914.

The autobiography of Edward Alfred Steiner (1856-1956) is 332 pages in length. It contains a few photographs of the author, of events in his life, and of his family. Occasionally the author quotes poems from well-known writers which express his feelings on a given subject. In the course of the text, Steiner gives lengthy discourses on many subjects.

According to Steiner's autobiography, he came to the United States at a very young age, after fleeing from Hungary for speaking against the government.¹²⁴ He arrived in the United States penniless and without any relatives, so he sought work. The first 180 pages of the book describe Steiner's work in a textile sweat shop, as a kitchen boy on a New Jersey farm, as a field worker on a Pennsylvania tobacco farm, as a Pittsburgh steel worker, as a worker in a coal mine, as a prisoner and subsequently as a worker for prison reform, as a tramp, and once again as a miner in the coal fields. Throughout these pages Steiner tells us that he would attend the Sunday church services of various Protestant denomina-

tions.¹²⁵ In his wanderings Steiner fell into the company of a family he used to know in Hungary. They provided him with food and clothing and told him he should become a rabbi; they even sought a position for him as a student in a rabbinical seminary run by the Reform movement (Hebrew Union College).¹²⁶ On the way to the seminary, however, he had an accident that forced him to walk with a limp the rest of his life, and prevented him from reaching the seminary in time for the school year to begin. The town in which he recuperated was very hospitable to him and it was there that he grew to appreciate the Protestant movement. Up until this point he had considered all of the Protestants he met to have been only nominal Christians. He happened to meet a Christian in the town who had converted from Judaism out of faith rather than convenience. Steiner then determined to convert to Christianity; he also decided to attend the Presbyterian Theological Seminary. Steiner took a small inner-city parish and served there as the pastor, while trying to complete his studies. Finding the seminary too cold and sterile, he transferred to Oberlin where he was ordained. He took various positions as pastor but decided to seek a more formal degree in religion from the University of Berlin. He was offered the position of professor at Grinnell College in Iowa, which he accepted in 1903.¹²⁷

Steinthal, Bernhard. "Narrative of Mr. Bernhard Steinthal,"
The Jewish Chronicle IV : 46-49.

The periodical in which the autobiography of Bernhard

Steinthal appears, The Jewish Chronicle, was a monthly missionary magazine published under the auspices of the American Society for Ameliorating the Condition of the Jews.¹²⁸ The periodical reprinted excerpts from missionaries' diaries, letters to the Society thanking them for their work, reports on the financial status of the Society, and reports from missionaries overseas.¹²⁹

The narrative of Bernhard Steinthal is preceded in The Jewish Chronicle by the journal of the Reverend John Neander, whose autobiography appears elsewhere in this thesis. The narrative is followed by Neander's address at Steinthal's baptism.

According to his autobiography, Bernhard Steinthal was raised in an observant Orthodox home. Educated in the school run by Adler, later the Chief Rabbi of England, Steinthal was also given a secular education at the gymnasium.¹³⁰ He was not able to go to the University due to an unfortunate circumstance which brought his family into poverty. At the age of 18 he became a teacher in the synagogue after studying for two years. He took a position in Hanover, where he remained for three years.¹³¹ After this period, Steinthal began to read books by enlightened rabbis and Christian theologians and became less careful in observing the laws.¹³² He started to read Jewish texts with a more critical eye. For a short time Steinthal occupied a position as a teacher in a synagogue whose members were arguing over reforms of the worship service. He quit this position due to increasing

health problems,¹³³ but not before he was given a New Testament in Hebrew, which he began to read and compare with the Old Testament. Steinthal then took a position in Ludwigslust and remained there for three years. He began to lose all respect for religious services and to renounce altogether the teachings of the Talmud, but he could not fully accept Rationalism, for he found that it "rejects everything which it is not able to comprehend with its reason; everything religious, sacred and which enobles appears to it ridiculous."¹³⁴ Steinthal thus could no longer accept the validity of the Talmud nor could he accept the sterility of Rationalism. So he found himself more and more attracted to Christianity.¹³⁵ He then quit working for Jewish congregations and came to America. Upon his arrival, he found a mission-house where he was well treated; under its influence he finally converted.¹³⁶

Trebitsch-Lincoln, Ignaz Thimotheus. The Autobiography of an Adventurer. Translated by E. Burns. London: Stein, 1931.

Ignaz Thimotheus Trebitsch-Lincoln was born in 1879 in a tiny village south of Budapest Hungary. He was raised as an Orthodox Jew and according to his autobiography he fasted of his own volition twice a week as a child.¹³⁷ Despite the fact that he excelled as a student of Judaism and of secular studies, he wanted to be an actor. His father was very much against the idea, so to divert him from acting, he sent his son on trips all over Europe. While in London, Trebitsch-

was walking down a street on a particularly foggy night and literally ran into another Hungarian Jew who had converted to Christianity. They talked, and Trebitsch's curiosity was stimulated.¹³⁸ He went to visit with missionaries in London; with them he realized how little he knew of the Bible, having concentrated his studies on the Talmud. He continued his world-wide travels, contemplating the messiahship of Jesus. He finally converted and was baptized by Arnold Frank, an Anglican missionary in Hamburg, Germany, on Christmas Day, 1898.¹³⁹ Frank convinced him to become a missionary and to seek ordination. Trebitsch began his training with Frank, but continued his studies in Canada where he was ordained in 1902 at the age of 22. He remained in Canada as a missionary to the Jews until he quit after a squabble about pay, and returned to England to work as a missionary there.

During the next 25 years of his life, if he can be believed, Trebitsch became, successively, a country curate, a politician who ran successfully for Parliament,¹⁴⁰ an oil driller,¹⁴¹ a forger, a jailed criminal, a war-spy,¹⁴² a thief, and eventually he wound up as a monk in a Buddhist monastery in Tibet.¹⁴³

Wertheimer, Max. How a Rabbi Found Peace. Chicago: A.A.J.E.

Max Wertheimer (1863-1941) was born of Orthodox Jewish parents and from the age of five attended Hebrew School. At the age of fifteen he began studies at a gymnasium. Later he

was apprenticed to a manufacturer to learn office work. During this period he drifted from the orthodoxy of his family.¹⁴⁴ His parents decided to send him to the United States to enroll in the Hebrew Union College in Cincinnati, Ohio. After ordination seven years later, he became the rabbi in Dayton, Ohio, at Temple Bnai Yeshurun. Wertheimer tells us that in 1895 a lecture series on the various religions was held at the Christian Church of Dayton. He represented Judaism, and the whole of his lecture was on the beauty of Reform Judaism and the Jewish rejection of Jesus as the Messiah.¹⁴⁵ According to Wertheimer, there was a woman in the audience that day who prayed to God for Wertheimer's conversion.

Wertheimer's life then took a turn. His wife grew ill and died. Wertheimer became despondent, and after ten years of service to the congregation he decided not to accept reelection to the office of rabbi. Instead, he devoted his time to the study of the Bible, but found it to be unsatisfying. He then studied the New Testament in comparison with the Hebrew Scriptures.¹⁴⁶ After struggling with the concept of the Trinity, he eventually converted. On March 30, 1904, Wertheimer publicly announced his conversion in the Central Baptist Church, and later entered the Southern Baptist Seminary in Louisville, Kentucky, where he was ordained a year later.¹⁴⁷ He served as the minister of a church in Ada, Ohio, for five years, and then moved to a church in Pittsburgh which he served for two and a half years. In 1913 he returned to Ada, Ohio, as the minister of the church he had served before.

CHAPTER III:
ANALYSIS OF CONVERT AUTOBIOGRAPHIES
AS A GENRE OF LITERATURE

We have defined a genre as a collection of works in which each member of the collection follows the same formula or pattern as the other members. We have discussed autobiographies and we have seen that the author of an autobiography seeks to organize his life as representative of truth as he sees it. In this chapter, we shall discuss the common elements in these convert autobiographies which make this type of autobiography a genre.

Broadly speaking, this genre consists of the following common elements:

1. Each author converted from Judaism to Christianity.
2. Each author viewed the conversion as a climactic event in his life.
3. Each author organized his autobiography according to this climactic event, giving the reader information about the author's life before the conversion, the circumstances which led up to the conversion, the conversion, and the author's life after conversion.

With these autobiographies there is not only a commonality of elements with the organization of the autobiography, but also with the way in which this organization is presented to the reader and the language used to describe it. These

common elements, some of which occur in most of the autobiographies and some in only a few, define the genre.

4. The author tells us why he wrote his autobiography.

5. There are recommendations or endorsements of the book and the author from Christians presumably well-known in the community in which these autobiographies would circulate.

6. The author tells us something of his knowledge of Judaism (or lack of it) in his life before becoming interested in Christianity.

7. The author describes the way in which he was taught to relate to Christianity, Christians, or Jesus.

8. The author criticizes Judaism, either the traditions of Orthodoxy or the shallowness of Reform.

9. The author criticizes the hypocrisy of Jews or the hypocrisy of Judaism.

10. The author explains the customs, traditions, or theology of Judaism.

11. The author criticizes nominal Christians, or non-Protestant Christianity (usually Roman Catholicism or Greek and/or Russian Orthodoxy).

12. The author tells us that he was impressed with Christianity or with Christians before thinking of conversion.

13. The author indicates a wish that he had converted to Christianity or had been introduced to Chris-

tianity earlier or laments that earlier efforts to convert him had failed.

14. The author claims to have experienced feelings of spiritual emptiness before the conversion.

15. The author includes a poem or words to a song within the narrative, which may or may not fit into the context in which it is found.

16. The author, as narrator, expresses words of praise glorifying Jesus within the text, sometimes even before describing his conversion.

17. The author describes how he became the object of antagonism by Jews upon his conversion.

18. The author appeals to his Jewish readers or to his readers in general to convert to Christianity.

19. The author attempts to show how Jesus fulfilled Biblical prophecy concerning the Messiah, generally citing Isaiah 53.

20. The author tells us about other Jews who subtly indicated that they may believe that Jesus was the Messiah but have not yet verbalized this belief or converted.

21. The author claims to have converted at or about the time of a Jewish or Christian holiday.

22. The author tells us of his own attempts to proselytize others.

Because they repeatedly show up within convert autobiographies, these twenty-two elements constitute the basis of

the genre. Now let us take a more detailed look at each of these components both to elucidate them, and, if possible, to explain their function.

1. Each author converted from Judaism to Christianity.

It may seem rather obvious that one of the common elements to these autobiographies is that the author converted, considering that only the autobiographies of those who did convert from Judaism to Christianity were included in this thesis. But it is precisely such "obvious" commonalities which make for a genre; similarly, a "Western" must take place in the West and a romantic novel must be packed with romance. Furthermore, it was this fact -- conversion -- which drew readers to the autobiographies in the first place. A Jew who converted to Christianity and who would openly discuss the matter was a curiosity to most Christians. The weekly Christian Herald reported after the first American sermon of Joseph Samuel Christian Frederick Frey on September 28, 1816, that "to hear the unsearchable riches of Christ proclaimed by a converted Jew was too interesting a circumstance not to excite a very extensive desire in Christians of all denominations among us to attend the worship."¹⁴⁸ Similarly, reading about a Jew's conversion to Christianity would be a curiosity to Christians, and it would be this element alone which would initially attract the reader to the autobiography.

2. Each author viewed the conversion as a climactic event in his life.

This, too, may seem to be a rather obvious common element of these autobiographies. For each of the authors, however, the event of conversion represented a radical break with the past, a revelation of "truth," and something which gave direction to their lives. Without the view that the conversion was a climactic event, the autobiography would probably never have been written.

For the reader, this event may have been paralleled in his own life, and probably was as climactic an event. The reader would therefore be interested in the autobiography as a reflection of his own life, having shared many of the experiences. This we shall discuss in the context of this chapter.

3. Each author organized his autobiography according to this climactic event, giving the reader information about life before the conversion, the circumstances which led up to the conversion, the conversion, and life after conversion.

One can see this most clearly just by examining the tables of contents of these autobiographies.¹⁴⁹ Here, as an example, let us examine the Table of Contents from Isaac Levinsohn's The Story of Isaac Levinsohn -- A Polish Jew:

CONTENTS

Chap.	Page
I. "What Must I Do To Be Saved?" (Illustration)	1
II. Searching For Satisfaction	7
III. Finds a Friend	13
IV. Persecuting "Christians" . . (Illustration)	19
V. Experience Among the Jews in Hamburg . . .	25
VI. Efforts in Hamburg to Earn Money to Get to England	31

VII. Comes to England	(Illustration) 39
VIII. Enters a Protestant Church	45
IX. Correspondence with His Father	50
X. Almost a Christian	57
XI. Altogether a Christian	(Illustration) 78
XII. Interesting Correspondence	91
XIII. Becomes a Preacher of Christ, the Son of God	101
XIV. The Story Ends	(Illustration) 105

Chapters I through VII describe his life before his conversion, Chapters VIII through X describe the circumstances which led up to his conversion, Chapter XI describes the events of his conversion, and Chapters XII through XIV describe his life after conversion.

These autobiographies functioned as "case histories" proving that "it can be done." The analogy that comes to mind is the way that "personal testimonies" are always used in diet books, as if to say that "you, too, can change your life for the better, just as I did." Note that in diet books the "central event" is always the life-changing decision to shed pounds.

4. The author tells us why he wrote his autobiography.

By telling us the reasons why he wrote his autobiography, an author may be indicating his humility, or may be, in a sense, apologizing for this act of vanity. In the autobiographies we have studied, the author gives one of four reasons for having written his autobiography:¹⁵⁰

- a. To earn money for himself.
- b. To earn money for a specific project with which he is connected.
- c. Because of the requests of others who believe readers would be interested and would

profit in some way by having read it.

d. In order to glorify the power of God,
by showing how Jesus had changed his life.

In Max Rossvally's autobiography, The Life and Conversion of a Jew, we find three of these four reasons given for his having written his autobiography all within a note to the reader in the beginning of the book:

For three reasons I have written this little book:

The first is to show the goodness of God in bringing me from the dark night of Judaism into the marvelous light and love of Jesus; and that the recital of my experience may be the means of bringing many of my brethren, the Jews, to Christ, the despised Nazarene, for a present and a full salvation.

The second reason is, that, taking no pecuniary remuneration from the churches that I visit, I must rely upon the sale of my book for funds to defray my expenses in traveling and working for Jesus.

And my third reason is that I wish to build a small Tabernacle in the City of New York for converted Jews to worship in.¹⁵¹

Note the noble way in which Rossvally justifies writing his book. Each of the three reasons indicates a desire to help others. In earning money for himself, Rossvally is able to lecture to others. The project to which he gives a part of the money from the sale of his book helps other converted Jews by providing them with a place of worship. It seems to be an apology for having had the audacity to believe someone else would have reason to want to read his autobiography. By ennobling the causes for which the book was written, the author excuses himself for this belief. In the fourth reason

for having written the autobiography, which Rossvally did not include, the responsibility for having written the autobiography is placed on the people who pressed the author to write it, as we see from Abraham Capadose, The Conversion of Dr. Capadose:

No, my dear friends, I will no longer decline to meet your pressing demands, or to fulfil the engagement under which you have placed me, to relate to you how it pleased the God of all grace to call me to the knowledge of himself, and bring me from darkness to his marvellous light. My soul is vividly, is deeply convinced, that it has never of itself sought the Lord; but that the arm of his compassion was extended to it while in its lost condition. It would then be false modesty to refuse you that which, communicated in conversation, appeared somewhat edifying to many dear friends, who saw in it the Saviour's unspeakable love for so wretched a sinner, and felt themselves urged to glorify his name.¹⁵²

Twelve of these autobiographies (57%) include this element of explanation, justifying the writing of the autobiography. Authors must have been sensitive to the vanity inherent in writing their own life stories.

5. There are recommendations or endorsements of the book and the author from Christians presumably well-known in the community in which these autobiographies would circulate.

Most of the endorsements of the autobiographies appear at face value to operate in the same way as the quotations taken from book reviews operate on books published in modern times, namely, to entice the reader to read the whole book. Most of those people writing the endorsements are Christian

clergymen. In the case of the only one of our authors to convert to Catholicism, the writer of the endorsement is no less a well-known clergyman than the Right Reverend Monsignor Fulton J. Sheen.¹⁵⁴ Some of these endorsements recommend to the reader not only the autobiography, but also the character and morality of its author. The best example of this can be seen in an endorsement found in Joseph Ottolenghe's J. Ottolenghe's Vindication of Himself and an Account of His Conversion:

Mary Rice, upon her Oath Saith, that from Whitsuntide last, or thereabouts, Mr. Joseph Ottolenghe hath been a Lodger in a Room in her House, in which she has kept, and still keeps, her most valuable Effects, without any Embezzlement, to which they were liable; during which Time the said Joseph Ottolenghe hath behav'd himself soberly, honestly, and modestly; and believes that all Imputations upon him to the contrary, are fictitious, false, and groundless.

Mary Rice

Sworn at Exeter;
The Eleventh Day of
September 1735 before me,
John Belfield ¹⁵⁵

It must be remembered that Ottolenghe's autobiography was written as a part of the response to accusations made by his uncle, Gabriel Treves, after Ottolenghe's conversion. Ottolenghe was in debt to Treves and, after Ottolenghe's conversion, Treves had him put into debtor's prison. It is therefore not surprising that included in his autobiography are letters endorsing his character. However, we find other examples of endorsements also recommending to the reader the character of the author. In the preface to The Narrative of Henry John Marks, A Jew, by the Reverend Charles E. Taylor, we read:

The writer is personally unknown to me, but his excellent and truly consistent character is well known to me, on the authority of many persons of high and acknowledged worth. I bear this testimony to the character of Mr. Henry John Marks, because I am told that an unworthy individual, bearing the same surname, has been mistaken for him.¹⁵⁶

We have no way of knowing whether or not there was another Henry John Marks. But the fact that the Reverend Taylor felt compelled to endorse the character of Henry John Marks and that twelve (57%) of our autobiographies include endorsements by clergymen indicates a need felt on the part of those responsible for the book to indicate something positive about the author's character. This is probably true for a number of reasons. First, as with Ottolenghe, the Jewish community probably disparaged the character of those who converted to Christianity, saying that they did it for financial reasons, or that their conversion was no loss to the Jewish community. Secondly, it is quite possible that the Christian community also suspected the motives of converted Jews. In either case, the defense of the character of the authors of these autobiographies would justify the faith of Christians in the morality of these converts.

6. The author tells us something of his knowledge of Judaism (or lack of it) in his life before becoming interested in Christianity.

The author probably does this for a number of reasons. First of all, if one decides to change faiths without knowing anything of one's original religion, then the conversion may be viewed by others as having been done out of ignorance. Those

of the former religion could say that the convert's original religion remains valid, but the person who left it simply did not know enough about it. One can hear this said of apostates by those who have remained true to the religion of their birth. Secondly, by describing one's knowledge of one's previous religion and then continuing to convert out of it, one implies, if nothing is stated more directly, that the new religion is superior to the one which was abandoned. This would serve to reaffirm the faith of those of the new religion who read the autobiography. From the "Narrative of Mr. Bernhard Steinthal" we read the following: "Born of Orthodox parents, I was brought up in the strictest observance of all the rites and ceremonies...."¹⁵⁷

Of the seventeen (81%) who tell us something of their Jewish education,¹⁵⁸ only one tells us that he knew very little, and this is found in The Conversion of Dr. Capadose: "My education had been moral rather than religious."¹⁵⁹ However, later in the book Capadose relates his attempt to study his roots, an attempt which failed.¹⁶⁰ Upon studying the New Testament, on the other hand, he began to realize that it was based on the Hebrew Scriptures, so he studied the two in comparison.¹⁶¹ Thus even he accomplished later what others did by indicating their knowledge of Judaism from childhood.

7. The author describes the way in which he was taught to relate to Christianity, Christians, or Jesus.

Invariably, the way the author was taught to relate to

all three was severely negative. One must remember that the Jewish settlements of Eastern Europe would have had very little trust for Christians, as well as for Christianity, owing to their long history of persecuting the Jews. The authors as children probably would have been taught to stay away from their non-Jewish neighbors. As far as the function of this element within these autobiographies, this would provide an explanation to Christians as to why they may have been either mistreated by Jews or have had their friendliness rebuffed. Of course this would explain to Christian missionaries why their proselytizing would have been rebuffed as well. Thus a missionary could always blame the hatred for Christianity taught to the potential convert for the inability to convert. In Judaism Excelled, Jonas Davis informs the reader that "No religious instruction is imparted to the Jewish youth, unless it is blended with something that is prejudicial to the character of Christ."¹⁶²

That thirteen (62%) of our autobiographies include some information indicating that the Jews are taught to hate Christianity¹⁶³ tells us that such an impression may have been made on Jewish children in countries where the persecution of Jews by Christians was a common characteristic of history. For the Christian reader, the ultimate conversion of the author would have also proved the ultimate power of God in breaking through the prejudices of the author's Jewish education.

8. The author criticizes Judaism, either the traditions of Orthodoxy or the shallowness of Reform.

It is quite probable that criticisms of Orthodoxy functioned by justifying in the eyes of the author his having converted out of the religion of his youth. The author may have viewed his childhood religion, not to mention the religion of the "old country," as having been left behind through his maturing or his having emigrated to the West. Traditions are criticized as being unreasonable and a misunderstanding of the Bible.

But in believing the Rabbinical law we must give up reason altogether; we must believe the Rabbis, who have no miracles to testify for them. Also their interpretations of Scripture are entirely against reason. They do not teach according to the reasonable meaning of the Scripture, often obviously against it.¹⁶⁴

This would be in keeping with Christianity's antinomianism. But once the author has leveled his attack on Orthodoxy, the question arises why the author did not remain a Jew and become simply a Reform Jew. Indeed, four of the thirteen authors who criticized Orthodoxy also criticized Reform, claiming that their total rationalism denied faith. In Abraham Jaeger's Mind and Heart we read:

The fact is, that not being able to reconcile their rationalism with the Jewish history, the Reformers cannot avoid being inconsistent. Thus their rational platform has caused their irrationality. They had a right cause for reform, but their error grew from leaving the platform of religion, which is belief.... The spiritual nature of man will drive him to find a religion. Religion is a natural necessity, for men are most miserable without it. Thus the reform, in destroying the false religion, will cause men to search for the true one.¹⁶⁵

There are also twelve authors who criticize the Jews in

general for the nominal way in which they relate to their religion. From the "Sketch of the Life, Conversion, and Experience of the Reverend John Neander" we read: "I found the Jews in that place to be in a deplorable condition; there was an ice-cold indifference respecting religion."¹⁶⁶ We will see the same kind of criticism leveled at nominal Christians by our authors later.

The eighteen (86%) authors ¹⁶⁷ who criticized Judaism, Orthodoxy, Reform, or nominal Jews in general, probably did so as a means of justifying their apostasy, thereby appealing to the reader's own critique of Judaism.

9. The author criticizes the hypocrisy of Jews or the hypocrisy of Judaism.

The New Testament speaks of the hypocrisy of the Pharisees from whom Rabbinic Judaism is descended. When the author criticizes Jews or Judaism for hypocrisy, he is both reflecting in his own time what is found in the New Testament and reaffirming the same belief in the minds of his Christian readers.

When the author criticizes Jews, it is often in the area of Jewish non-observance of Biblical law. From The Autobiography of the Reverend Charles Freshman we read: "I observed also in Toronto that many of the Jews keep their business places open during the whole of Saturday (their Sabbath)."¹⁶⁸ One also finds descriptions of members of the author's family eating pork while maintaining their Orthodox Judaism in other ways. In Judaism Excelled, Jonas Davis relates a story of his own family tricking him into eating pork.

Maddened at the consummate hypocrisy of my relatives, I determined -- if possible -- to swallow an emetic.... But before I reached one, my better judgment resumed the ascendancy. I concluded that my sin would rest upon those by whom I had been deceived. As for me, I would live and die a Jew. Then I would be saved in spite of hogs, Christians, and hypocrites.¹⁶⁹

In criticizing the hypocrisy of the religion, the authors generally cite instances where the Rabbinic law is followed by Jews who have no idea of what they are doing or why. From The Conversion of Dr. Capadose we read:

At the synagogue, which I continued to attend for the sake of decorum, nothing affected me in the least; on the contrary, those heartless ceremonies, that want of respect, those shouts, those discordant songs, and the use of a tongue unknown to more than three-fourths of the assembly -- all this spiritless and lifeless display so disgusted me that I no longer attended regularly; for I had ever abhorred hypocrisy.¹⁷⁰

That ten (48%) of our autobiographies¹⁷¹ reflect the hypocrisy of Jews and Judaism taught in the New Testament is not surprising. First of all, it continues to deprecate the religion which the authors left, and secondly, it reaffirms the beliefs of the Christian readers.

10. The author explains the customs, traditions, or theology of Judaism.

Because most of the people who read these autobiographies probably were not Jewish, these books would be in many ways the only source for understanding Judaism by the Christian readers. The authors also made a part of their living by giving lectures to Christian groups on the beliefs and prac-

tices of the Jews, which would be reflected in their autobiographies.

One of the more interesting autobiographies to explain the Jewish view of God is The Glory of the Latter House by Samuel Cornelious Cohen. In the seventh chapter on "Rabbinic Traditions Concerning God," Cohen lists the various things God is said in the rabbinic sources to be doing, all reflecting the rabbinic notion that God does in Heaven what the Rabbis do on earth. God is depicted "as putting on the thephilim and thaleth, and appearing like a public prayer-reader in the synagogue."¹⁷²

More commonly, the authors attempted to teach their readers something about the Jewish customs and practices. Indeed, eleven out of the twelve authors (57%) who are found under this rubric ¹⁷³ explain some of the practices, while only five attempted to explain anything about Jewish theology. Probably the best example of this can be found in the autobiography of Arthur U. Michelson, From Judaism and Law to Christ and Grace. Here Michelson explains to the reader, occasionally including drawings or pictures, a Mezuzah, the Talmud, Sabbath candles, and the High Holidays.¹⁷⁴ Note that in the 1800's Jews were still exotic. People were curious to learn about their strange ways, and from whom better than from a "Jew" who had first-hand knowledge?

11. The author criticizes nominal Christians, or non-Protestant Christianity (usually Roman Catholicism or Greek and/or Russian Orthodoxy).

Remember that the majority of our authors emigrated to the West from countries with few, if any, Protestant Christian citizens, making non-Protestant Christianity the perpetrator of anti-Semitic persecutions. When they came to the West, these Jews would have encountered Protestant Christianity for the first time. By criticizing the Roman Catholic or Greek and/or Russian Orthodox Churches, the author would be subtly justifying his not having converted to Christianity while in Eastern Europe. Also true, which may be another reason for the author's including this form of polemic in his autobiography, is that most of the readers of these autobiographies, being Protestant Christians, would have possibly harbored anti-Catholic feelings. By deprecating the people the readers would deprecate, the author would be more likely to be accepted into the Protestant movement by fellow Protestants. In addition, the non-Protestant Christianity with which the authors would have come into contact would in many ways have reminded them of the things in Orthodox Judaism which they disliked.

Most of the above reasons for including this criticism of non-Protestant Christianity in these autobiographies can be found in the following passage from I. T. Trebitsch-Lincoln's The Autobiography of an Adventurer:

It was clear to me now that I wanted to be a Christian. But not a Catholic. That would be impossible. My innermost being rebelled against it. It was not only that I looked on the veneration of the saints as idolatry -- all the legends about the healing powers of certain pictures and statues were evidence of

the most profound superstition. But that was not all; I had lived through the days of the ritual murder trial of Tisza Eszlar and had myself, like every other Jew, been threatened in the streets.... I knew that there were Protestant missionaries at work in Hamburg....¹⁷³

The criticisms of Protestant Christianity take one of two forms: either the author criticized a specific form of Protestant Christianity, or he criticized the nominal way in which some Protestant Christians viewed their religion. Here it is interesting to note that the only one of our authors to convert to Catholicism never criticized the Protestant movement but did include a criticism of the Catholic Church taught by his Jewish teachers.¹⁷⁶

In the autobiography of F. C. Gilbert, From Judaism to Christianity, a story is related which criticizes the hypocrisy of nominal Christians:

One evening one of the young men asked me if I would attend a strawberry festival in the church. Of course I liked strawberries and cream and cake. I thought it would be the same to me to pay fifteen cents for it in a church as in any other place. I must confess that I never witnessed more hilarity in any place than was manifest during this occasion. It seemed as though all sense of morality was lost, and the people thought of nothing only seeing how worldly they could behave. But the strange part of it all was, as I was about to leave, with several others, the preacher came and began to talk religion. He sought to impress us that we should belong to the church and be Christians. He went on for a while in this strain, until we had become thoroughly disgusted with the man and with his kind of Christianity.¹⁷⁷

From The Narrative of Henry John Marks we read: "Such were my opinions, and from what little I have heard about Uni-

tarians (miscalled Christians), I believe their professed notions of Christ are as low as mine were in those days of my ignorance."¹⁷⁸

Ten (48%) of the authors criticized Christians or non-Protestant Christianity.¹⁷⁹

12. The author tells us that he was impressed with Christianity or with Christians before thinking of conversion.

By relating this to the reader, the author stresses the importance of the impressions any Christian may give to any Jew, for any Jew is a potential convert to Christianity. Thus a Christian reader of the autobiography may then become more inclined to treat the Jews in a better manner, increasing the possibility of the ultimate conversion of the Jews.

David Baron relates the following in his short autobiography included in the jubilee book published by the organization Baron founded, the "Hebrew Christian Testimony to Israel:"

Still, I could not help observing that this Meshumed was far happier than I was, and that not on account of any earthly riches, for he told me, and I could see, that he was not rich, but poor. He seemed to know God as his Father, as the loving God; and one evening he concluded a conversation I had with him thus: "As for me, I tell you honestly, as in the sight of God, that I have never known what true happiness is until I found it in Christ." Happiness in Christ!

What a strange thing, I thought, this is, for a Jew to find happiness in Christ! In vain, however, I argued and opposed, in vain I displayed all my knowledge of the Hebrew Scriptures and Talmud to disprove every assertion he made regarding the Messiahship of Jesus, in which,

for some time, I thought myself successful; there was one thing I could not get over, and that was the fact that there was something in the belief in Jesus of Nazareth which made this man happy. And did not I seek for happiness? Did not I want to know how the God Whom I had offended and who, on that account, was angry with me, could become my Friend and Comforter? (Isa. xii)

With these impressions on my heart we parted, unlikely to meet again.¹⁸⁰

In some ways the above illustrates both a positive impression of Christianity, having seen what it did for the convert, as well as a positive impression of the Christian who was such a happy person. Of our authors, twelve (57%) indicated that they were impressed with Christianity or with Christians before considering conversion.¹⁸¹

13. The author indicates a wish that he had converted to Christianity or had been introduced to Christianity earlier, or laments that earlier efforts to convert him had failed.

The idea inherent within this element is that there are Jews around who will later convert to Christianity, and that it is for their own good to encourage them to convert now. For the Christian reader, this is an enticement to go out and try to convert the Jews. Because of the lament that previous attempts had failed, it is a further enticement to Christians to keep proselytizing Jews who had already rejected earlier efforts. From the viewpoint of the author, this is a way of emphasizing to the reader the author's conviction in his newly found religion, for why else would he make such a statement?

In The Story of Isaac Levinsohn we are told that the author even as a youth worried about his sinfulness. Here we read,

I had no thought whatever, at that time of distress, that there is a good Physician -- One who can heal the leprous soul! The name of Jesus Christ was an abomination to me. Little did I know then how He gives satisfaction to the soul, and delivers them, who through fear of death, are all their lifetime subject to bondage.¹⁸²

This is a form of a lament that he had no earlier introduction to Christianity, because the author would have been relieved from his anxiety with the knowledge of Jesus he discovered later in life.

When the author includes a story of early attempts to convert him which failed, but later in the narrative ultimately converts, he is actually lamenting the failure. The reader is enticed to continue efforts to proselytize even those who have once rejected conversion. In The Narrative of Henry John Marks, after having compared the New Testament with the Hebrew Scriptures, the author states, "O the pride and stubbornness of the natural heart! Was I convinced of the divinity of our Saviour? No. The god of this world, in the form of an angel of light, darkened my understanding and still I rejected the Lord of Life and Glory."¹⁸³

Eleven of the autobiographies (52%) include this element of the genre.¹⁸⁴

14. The author claims to have experienced feelings of spiritual emptiness before the conversion.

These feelings of spiritual emptiness were generated by various things. In the previous quotation from The Story of Isaac Levinsohn (see page 75) we are told that Levinsohn worried about his sinfulness and feared for Divine Retribution, a period which he called "that time of distress."¹⁸⁵ This feeling of spiritual emptiness is described in sixteen (76%) of our autobiographies.¹⁸⁶ Most of the time it is a single sentence or paragraph in which this feeling is described. In the autobiography of Edward Steiner, From Alien to Citizen, we read: "Deep down in my life, almost buried, was a spiritual hunger, of which I was then becoming conscious, and which my Jewish friends did not and could not satisfy."¹⁸⁷

15. The author includes a poem or words to a song within the narrative, which may or may not fit in to the context in which it is found.

It should not be overlooked that these autobiographies are spiritual literature. The Christians who read them may have been inspired by the author to lead more moral lives or to try to proselytize others, among other things. The poetry included by nine of our authors (43%)¹⁸⁸ would further the spiritual experience of reading the autobiography. Assuming that the author of the autobiography also authored the poetry, it would be a great indicator of the depth to which he had been aided spiritually by his conversion, and further inspired to write such poetry.

The following is taken from The Life and Conversion of a Jew, by Max Rossvally. Attending a revival, he found him-

self overcome with emotion.

Tears of contrition flowed from my eyes. I tried to restrain them, but they would not stop. I did not use my pocket-handkerchief, fearing to draw attention to my emotion, and my tears came faster, as the fountain of my eyes was in sympathy with my lacerated heart, and I knew not what to do.

"Oh where can a sinner find a covenant secure,
To hide his doomed head from the force of
the blast?
The deep sense of conviction, he cannot endure,
Without help from on high, till its fury is
past."

I determined to leave the Church, and drown my convictions in brandy. As I reached the door, going out, my attention was arrested by the singing of "Jesus of Nazareth passeth by."¹⁸⁹

Note that the poetry, here, does fit into the context of the narrative. It seems to strengthen the emotional impact of the scene described. Poetry which does not fit into the context in which it is found can be used for emotional impact.

16. The author, as narrator, expresses words of praise glorifying Jesus within the text, sometimes even before describing his conversion.

One should take note that each autobiography is, in a way, words of praise glorifying Jesus. Because the authors believed that Jesus was the sacrifice for their sins, the entire story of their conversion becomes a witness to the saving power of Jesus. But all of the autobiographies¹⁹⁰ specifically contain statements of praise to Jesus. The following is taken from The Autobiography of the Reverend Charles Freshman. He has just finished describing how, at the age of eight or nine, he had been saved from drowning when he had fallen

into a river.

How wonderful are the ways of God! and how comforting after such experiences are the declarations of that Saviour whom I used to despise: "Even the very hairs of your head are numbered," and "Ye are of more value than many sparrows!" Since I have learned to love Him I feel I owe my life to Him, and my constant determination is to devote it to His service.¹⁹¹

What is interesting is that Freshman had just described how he came to find out that a Jew had jumped into the waters, at the risk of his own life, to save him. Because the autobiography was written after the fact of conversion to Christianity, the religiousness of the author is read back into events of the author's life which had taken place roughly thirty-two years before his conversion.

17. The author describes how he became the object of antagonism by Jews upon his conversion.

This element serves a number of functions as part of the genre. First of all, the author gives the reader greater reason to treat him, as well as other converts, with love and support. Secondly, the author shows the degree to which he has truly converted because of the depths of his suffering. Thirdly, the difficulty one faces when converting may explain to the missionaries who read the book why so few converts were made by them.

Leopold Cohn, in his autobiography, The Story of a Modern Missionary to an Ancient People, describes in a paragraph labeled "Jewish Antagonism" the way Jews would interrupt him as he tried to proselytize.

As the crowds that came to the meetings grew larger and their interest in the Gospel became stronger, the Jewish leaders waxed bitter. They tried hard to stop the flow of men to the Misison, but could not prevail against the strong tide, driven by the Holy Spirit. Jews began to become convinced that Jesus is really the true Messiah. Some of them confessed Him publicly among other Jews and were greatly persecuted. Now and then zealots came to the meetings and in the midst of the sermon, would rise and cry out, "Fire!" and in this way succeeded in getting a large number out of the hall.¹⁹²

Fifteen of our authors (71%)¹⁹³ describe persecutions by Jews due to their conversions, or to the conversion of others.

18. The author appeals to his Jewish readers or to his readers in general to convert to Christianity.

In some ways the whole of every autobiography is an appeal to the reader, whoever he may be, to convert to Christianity. As we have seen from the discussion of the element of the genre in which 76% of the authors claim to have had feelings of spiritual emptiness which the conversion removed, the act of conversion can change a person's life for the better. We have also seen that this literature was spiritual in nature and could inspire the readers. The autobiographical nature of the book seems to say, "It can happen to you just as it happened to me."

As an example of the author's appeal to his readers in general we read from George Benedict's Christ Finds a Rabbi: "Yes, you, -- whoever and wherever you are -- raise but your face in His direction; look Him in the eyes as I did and you

will feel something in your heart where the lock is. It is the key of Jesus opening the door to let in peace and contentment and joy abundant."¹⁹⁴

As an example of the author's appeal specifically to his Jewish readers, we find the following from the autobiography of Samuel Cornelious Cohen, The Glory of the Latter House:

"My dear Brethren, what will ye do? Why not believe those things which, if you lay aside your prejudice -- if you will search the Old Testament, you will find correct; then be not guided by foolish men who mislead you...so you may see that Jesus of Nazareth, whom your fathers rejected, was the true Messiah, this promised glory."¹⁹⁵ One must question whether or not these were actually directed towards Jews, or whether this was a rhetorical way of enticing the Christian readers to begin proselytizing to their Jewish neighbors. We have no way of knowing whether or not Jews actually read these autobiographies. Of the ten (48%) authors who made any kind of appeal to their readers¹⁹⁶, six made their appeal to the general reading public, while six made appeal specifically to their Jewish readers, only two authors appealing to both.

19. The author attempts to show how Jesus fulfilled Biblical prophecy concerning the Messiah, generally citing Isaiah 53.

The author probably did this for two reasons, to demonstrate to Jews, if they read these autobiographies, how Jesus fulfilled the prophecies, and to teach their Christian

readers how to answer Jews on this subject. This would be especially powerful if the author indicated which prophecies he thought were the most persuasive, having once been a Jew himself.

In The Narrative of Henry John Marks the author tells us that he decided to compare the New Testament with the Hebrew Scriptures, concentrating on the book of Isaiah. "In the first place I found that the birth of Christ was in exact accordance with Isaiah vii. 14,.... The fulfilment of chapter xl. appeared clear in John's mission. When I came to chapter xlii. I felt full of shame that, with such evidence that Jesus of Nazareth is the Redeemer, I should continue to doubt. But when I came to the liii. chapter, the character and sufferings of the despised Nazarene were so strongly portrayed, that I could say, 'Almost thou persuadest me to be a Christian.'"¹⁹⁷

Of the fifteen authors (71%) who attempt to prove Jesus' fulfilment of Scripture,¹⁹⁸ nine cite Isaiah 53.

20. The author tells us about other Jews who subtly indicate that they may believe that Jesus was the Messiah but have not yet verbalized this belief or converted.

By doing this, the author may be giving himself as well as other missionaries the chance to say that their attempts to proselytize someone were successful even though there was no outward sign to prove it. They can claim a victory where none may exist, because the suppression of the conversion is irrelevant -- the person converted inwardly. Another reason

may be that a Christian reader would be led to believe that some Jews are on the brink of conversion and that they may be able to bring them to convert if even a little pressure is exerted.

Leopold Cohn tells us in his autobiography, The Story of a Modern Missionary to an Ancient People, that he consulted a noted rabbi on the subject of the Messiah.

I think he knew something about the Lord Jesus and His claims and did not want to discuss the matter, saying that if he thought and talked about the subject of the Messiah, he would be discharged from his position. "But," said he, "my advice is that you go to America. There you will meet plenty of people who will tell you more about the Messiah."¹⁹⁹

Five authors tell a similar story (24%),²⁰⁰ with a whole chapter devoted to the subject in George Benedict's Christ Finds a Rabbi, chapter XII, "Christians Under the Skin."

21. The author claims to have converted at or about the time of a Jewish or Christian holiday.

Only three (14%) of our authors indicate that they converted at the time of a religious holiday.²⁰¹ Religious holidays are an emotional high, and would have been so not only for the author but for the readers as well. By writing about his conversion at the point in the year of a religious holiday, the author would add another aspect of spirituality to the season. Of the three authors, two indicate that they converted at the time of Christmas, while one indicates that it was at the time of Passover.

The following is taken from the Autobiography of the

Reverend Charles Freshman:

On the day before the Passover, I took my Bible, and with a true praying spirit I approached the mercy-seat of the mysterious Jehovah, and prayed that he would lift upon me the light of His countenance, and show me the right way.... I also opened at the fifty-third chapter of Isaiah, and taking down a commentary, I read until I was as fully convinced of the fact that Jesus Christ is the expected Messiah, as I was of my own existence; and never have I doubted it since that time.²⁰²

22. The author tells us of his own attempts to proselytize others.

The author would tell of this in order to make the reader believe in the depth of the author's conversion. If the author was willing to go out and actively missionize, then he must have truly believed in his new religion.

Max Rossvally tells us in his autobiography, The Life and Conversion of a Jew:

The second day after I found Jesus, the Reverend Mr. Hammond wanted some out-of-door meetings held, and for that purpose he got on horseback and rode to the corner of Pennsylvania Avenue and Seventh Street This was on Monday.... The next morning I accordingly...went to the aforesaid place and...I commenced my service....²⁰³

Ten (48%) of our authors tell of a similar story,²⁰⁴ beginning to missionize soon after their conversion.

These twenty-two elements which constitute the genre have been discussed in terms of how each may function within the autobiography with respect to the author and to the reader. However, it is important to understand how convert auto-

biographies as a whole may function in the society for which they were written, or why this genre of literature is significant.

There are three main approaches which have been applied to literature to determine its cultural function or significance: theories which indicate that the literature had an effect or impact on those for whom it was written; theories which indicate that the literature was introduced as a result of social or psychological factors; theories which indicate that the literature is a collection of symbols through which a society expresses its feelings and values, and from which the society's perceptions and motivations are shaped.²⁰⁵ In the case of convert autobiographies, all three of these approaches may be used to give us insight into the function of these autobiographies with respect to their readers.

If one were to examine these convert autobiographies to determine the effect or impact they would have on their readers, one would first need to determine who the readers were. They would fall into two categories: Jew and Christian. Why would each of these two groups read these autobiographies? If the reader were Jewish, he may have read them out of curiosity concerning apostasy. Perhaps he might have read them trying to determine the factors which led to conversion, in order to combat missionaries or to strengthen the weaknesses in Jewish society and religion pointed out in the autobiographies. Certain elements of our genre would aid in this determination:

6. the author tells us about his knowledge of Judaism;
7. the author describes the way Jews were taught to relate to Christianity;
8. and 9. the author criticizes Judaism or Jews;
14. the author describes his spiritual emptiness before conversion;
17. the author describes antagonism on the part of Jews toward apostates; and
19. the author attempts to show how Jesus fulfilled prophecy.

Each of these elements could teach the Jew ways in which he could better prevent apostasy.

Another reason why a Jew may have read these autobiographies is that he had just converted himself, or was considering conversion, and he would be curious about others who had also converted. The following elements would teach the Jews what to expect or would remind him that his own experiences may have been shared by the author:

2. the author views his conversion as central to his life;
6. the author tells us about his knowledge of Judaism;
7. the author describes the way Jews were taught to relate to Christianity;
8. and 9. the author criticizes Judaism or Jews;
10. the author explains aspects of Judaism;
11. the author criticizes Christianity or Christians;
14. the author describes his spiritual emptiness before

conversion;

17. the author describes antagonism on the part of Jews toward apostates;

19. the author attempts to show how Jesus fulfilled prophecy; and

20. the author describes other Jews who subtly indicated that they may be Christians, but have not verbalized it yet.

The Christian reader, by contrast, might have read these autobiographies out of curiosity. As stated above, in the 1800's the Jew was still a rare sight. Much of what the Christian may have known about Jews and Judaism would have come from such autobiographies. This knowledge could have been used by the Christian reader to aid him in missionizing to the Jews. The following elements would have been useful for such a purpose:

6. the author tells us about his knowledge of Judaism;

7. the author describes the way Jews were taught to relate to Christianity;

8. and 9. the author criticizes Judaism or Jews;

10. the author explains aspects of Judaism.

12. the author tells that he had been impressed with Christianity or Christians;

14. the author describes his spiritual emptiness before conversion;

17. the author describes antagonism on the part of Jews toward apostates;

19. the author attempts to show how Jesus fulfilled prophecy; and

20. the author describes other Jews who subtly indicated that they may be Christians, but have not yet verbalized it.

Then, too, the Christian could have read these autobiographies for inspiration. The relevant elements would be:

1. the author converted to Christianity from Judaism;
2. the author views his conversion as a climactic event;
5. the author includes recommendations or endorsements for his book and his character;
7. the author describes the way Jews were taught to relate to Christianity;
11. the author criticizes nominal Christians or non-Protestant Christianity;
12. the author tells that he had been impressed with Christianity or Christians;
13. the author laments no earlier conversion, or that earlier efforts to convert him had failed;
14. the author describes his spiritual emptiness before conversion;
15. the author includes poems or the words to songs;
16. the author includes words of praise to Jesus;
18. the author appeals to the reader to convert;
19. the author attempts to show how Jesus fulfilled prophecy;
20. the author describes other Jews who subtly indicated

that they may be Christians, but have not verbalized it yet; and

22. the author tells of his own attempts to proselytize others.

What about the social and psychological motivations of the authors? Many claimed that they were repeatedly asked to write their autobiographies by others. Presumably it was thought that these autobiographies would inspire readers and satisfy curiosity as we have discussed. One must not overlook the financial motivations either for writing a book that would be sold to the public, the profits from which would go to the publishers, the author, and elsewhere.

Psychologically, the author may have had a need to define himself, saying, "this is who I am," and telling us why. Furthermore, after converting, the author may be saying "this is why I did what I did." He uses his autobiography to justify his action. The following elements of the genre would fulfill such psychological functions:

2. the author views his conversion as a climactic event in his life;
3. the author organizes his autobiography around the event of conversion;
12. the author tells us that he was impressed with Christianity or Christians;
14. the author describes his spiritual emptiness before conversion;
19. the author attempts to show how Jesus fulfilled pro-

phesy.

The third way in which literature is analyzed to determine its cultural function and significance involves theories which indicate that the literature is a collection of symbols. Through these symbols the society expresses its feelings and values, and from these symbols the society's perceptions and motivations are shaped. As we have noted above, many Christians would have formulated their understanding of Jews and Judaism from these autobiographies, and they would have been motivated to missionize the Jews by them.

In some ways the author himself is a symbol, reflected throughout his autobiography. The author is the Righteous Jew who left the archaic life described for the enlightened life of the Christian. The conversion reflects the feeling of the Christian society that inferior Judaism had been superceded by superior Christianity. For this reason most if not all of the elements of this genre become significant, because they lend support to this image of the author.

Any one of these autobiographies represents the organization by its author of religious truth as he sees it at a specific point in time. The autobiography was shaped not only by the author's own organization, but by the un-written rules of genre, which required the inclusion of many of these elements.

CHAPTER IV:

CONCLUSION

In this thesis, we have briefly reviewed Christian missionizing efforts, the theology behind them, and the history of missionary activities directed at Jews, especially in the 19th century. The Modern Period saw within it a rise in organized missions and along with that a rise in conversions. Some of the people who converted to Christianity wrote autobiographies. As the autobiographies grew in popularity, a genre arose, creating unwritten rules to which other converts, writing their own autobiographies, adhered.

Using the methodology of John G. Cawelti's Adventure, Mystery, and Romance: Formula Stories as Art and Popular Culture, we have identified twenty-two elements in the genre of Convert Autobiographies:

1. The author converted from Judaism to Christianity.
2. The author viewed the conversion as a climactic event in his life.
3. The author organized his autobiography according to this climactic event, giving the reader information about the author's life before the conversion, the circumstances which led up to the conversion, the conversion, and the author's life after conversion.
4. The author tells us why he wrote his autobiography.
5. There are recommendations or endorsements of the book and the author from Christians presumably well-known in the community in which these autobiographies would circulate.

6. The author tells us something of his knowledge of Judaism (or lack of it) in his life before becoming interested in Christianity.

7. The author describes the way in which he was taught to relate to Christianity, Christians, or Jesus.

8. The author criticizes Judaism, either the traditions of Orthodoxy or the shallowness of Reform.

9. The author criticizes the hypocrisy of Jews or the hypocrisy of Judaism.

10. The author explains the customs, traditions, or theology of Judaism.

11. The author criticizes nominal Christians, or non-Protestant Christianity (usually Roman Catholic or Greek and/or Russian Orthodoxy).

12. The author tells us that he was impressed with Christianity or with Christians before thinking of conversion.

13. The author indicates a wish that he had converted to Christianity or had been introduced to Christianity earlier or laments that earlier efforts to convert him had failed.

14. The author claims to have experienced feelings of spiritual emptiness before the conversion.

15. The author includes a poem or words to a song within the narrative, which may or may not fit into the context in which it is found.

16. The author, as narrator, expresses words of praise glorifying Jesus within the text, sometimes even before describing his conversion.

17. The author describes how he became the object of antagonism by Jews upon his conversion.

18. The author appeals to his Jewish readers or to his readers in general to convert to Christianity.

19. The author attempts to show how Jesus fulfilled Biblical prophecy concerning the Messiah, generally citing Isaiah 53.

20. The author tells us about other Jews who subtly indicated that they may believe that Jesus was the Messiah but have not yet verbalized this belief or converted.

21. The author claims to have converted at or about the time of a Jewish or Christian holiday.

22. The author tells us of his own attempts to proselytize others.

These autobiographies were shaped not only by the unwritten rules of a literary genre, but also by the specific point in time in which they were written. Had the author waited until a later point in his life, or had he written the autobiography at an earlier point in his life, the experiences deemed important enough to be included may have been different. The autobiographies therefore do not reflect truth in a totally objective sense, but rather they reflect truth in a religious sense in the guise of autobiography, as seen through the eyes of a convert at a singular moment in his life.

There are questions left unanswered: Were all of the common elements of these autobiographies discovered, or were some overlooked? Would the autobiography of a convert from

Christianity to Judaism contain any of these or similar elements? If so, could it be said that this genre encompasses any autobiography written by a convert?

One final word. The methodology used in this thesis, the analysis of a collection of literary works for insights into the culture and society which produced and read these works, has a wider application in the study of Jews and Judaism. Other literary or non-literary works could be analyzed in this fashion: for example, immigrant novels, education novels, and volumes dealing with the Jewish family. The application of this methodology is limited only by the imagination of the reader.

APPENDIX

4. The author tells us why he wrote his autobiography.

NAME	\$ FOR SELF	\$ FOR OTHERS	GLORIFY GOD	OTHERS' REQUEST
Benedict			p. 3	
Capadose				p. 3
Cohn	p. 5		p. 6	p. 5
Davis				p. xv
Freshman			p. x	
Frey			p. vi	p. v
Gilbert				p. 7
Marks	p.iii			p. 1
Michelson			pp.8-9	
Ottolenghe*				
Rossvally	p. 1	p. 1	p. 1	
Simon				p.xiii

* In response to character assassination

5. There are recommendations or endorsements of the book and the author from Christians presumably well-known in the community in which these autobiographies would circulate.

NAME	WHO RECOMMENDED	
Baron	Clergyman	p. x
Cohn	Clergyman	pp. 7-8
Cohen	Clergyman	p. v
Davis	Acquaintance	pp. vii-x
Freshman	Clergyman	pp. v-x
Frey	Clergyman	p. 474 in footnotes
Jaeger	Clergyman	pp. iii-iv
Marks	Clergyman	p. iv
Michelson	Clergyman	pp. 5-7
Ottolenghe	Acquaintances	p. v
Rossvally	Clergyman	p. 2
Simon	Clergyman	pp. i-xii

6. The author tells us something of his knowledge of Judaism (or lack of it) in his life before becoming interested in Christianity.

NAME	RAISED WITH KNOWLEDGE	RAISED WITH NO KNOWLEDGE
Benedict	pp. 2ff	
Capadose		p. 1 (decides to learn p. 4)
Cohn	pp. 9ff	
Davis	p. 3	
Freshman	pp. 1-10	
Frey	pp. 4ff	
Gilbert	p. 36	
Jaeger	pp. 34ff	
Levinsohn	pp. 2ff	
Michelson	pp. 24ff, 30ff	
Neander	p. 74	
Ottolenghe	p. 10	
Rossvally	p. 9	
Simon	p. 3 (Reform)	
Steinthal	p. 46R	
Trebitsch-Lincoln	pp. 7ff	
Wertheimer	p. 2	

7. The author describes the way in which he was taught to relate to Christianity, Christians, or Jesus.

NAME	RELATED NEGATIVELY
Baron	p. 3
Benedict	p. 21
Cohn	pp. 9, 19
Davis	p. 33
Freshman	pp. 5-7
Frey	p. 4(footnote, p. 5
Gilbert	p. 56
Levinsohn	p. 13
Marks	p. 21
Michelson	p. 32
Rossvally	p. 9
Steinthal	p. 47L
Trebitsch-Lincoln	p. 10

8. The author criticizes Judaism, either the traditions of Orthodoxy or the shallowness of Reform.

NAME	JEWS	TRADITIONS	REFORM
Baron		p. 6	
Benedict	p. 167	pp. 273ff	
Cohn	p. 22	p. 15	
Davis	p. 37		
Cohen	p. 19	p. 93	
Freshman	p. 53	p. 6	
Frey	p. 14	pp. 6, 15	
Gilbert	pp. 28, 32	p. 29	
Jaeger		pp. 102ff	Chap. X
Levinsohn		p. 43	
Marks	p. 176		p. 14
Michelson	p. 35		
Neander	p. 101		
Ottolenghe	p. 16	p. 16	
Rossvally	pp. 9-10		
Simon		p. 5	p. 5
Steinthal		p. 47R	p. 49L
Trebitsch-Lincoln		pp. 12, 16	

9. The author criticizes the hypocrisy of Jews or the hypocrisy of Judaism.

NAME	JUDAISM	JEWS
Benedict		pp. 157ff
Capadose	p. 4	p. 4
Cohen	pp. 75ff	
Davis		p. 55
Freshman		p. 140
Frey		p. 14
Gilbert		p. 29
Jaeger	pp. 78ff	pp. 133ff
Marks	p. 13	p. 15
Rossvally	p. 11	

10. The author explains the customs, traditions, or theology of Judaism.

NAME	THEOLOGY	PRACTICE
Benedict	p. 226	pp. 273ff
Cohen	pp. 90ff	
Cohn		p. 10
Davis		p. 67ff
Freshman	p. 7	pp. 1-4
Frey		pp. 1-11
Gilbert		Chapters 1,2,3
Jaeger	pp. 78ff	pp. 102ff
Levinsohn		pp. 41-43
Marks	pp. 3ff	pp. 4-17
Michelson		pp. 23-54
Rossvally		pp. 10-11

11. The author criticizes nominal Christians, or non-Protestant Christianity (usually Roman Catholic of Greek and/or Russian Orthodoxy).

NAME	NON-PROTESTANT	PROTESTANT
Cohn	p. 9	
Gilbert		pp. 88ff
Levinsohn	pp. 19ff, 45, 106	p. 49
Marks	p. 30	p. 23 (Unitarianism)
Neander	p. 75	p. 75
Ottolenghe	p. 16	
Rossvally	p. 12	
Simon*	p. 6	
Trebitsch-Lincoln	p. 16	
Wertheimer		p. 5 (Christian Science)

* Simon, the only one to convert to Catholicism, never criticized Protestant Christianity.

12. The author tells us that he was impressed with Christianity or with Christians before thinking of conversion.

NAME	CHRISTIANS	CHRISTIANITY
Baron	p. 4	
Benedict	pp. 20-21	pp. 19ff
Capadose	p. 3	
Davis	p. 115	
Frey	p. 15	
Gilbert	p. 59	
Marks	pp. 28-29	
Neander	p. 102	
Rossvally	p. 14	p. 15
Simon		p. 15
Steiner	p. 212	p. 213
Steinthal		p. 48L

13. The author indicates a wish that he had converted to Christianity or had been introduced to Christianity earlier or laments that earlier efforts to convert him had failed.

NAME	NO EARLIER INTRODUCTION	EARLIER FAILURE
Baron		pp. 3-4
Benedict		p. 20
Cohen		pp. 50ff
Cohn	p. 14	
Davis	p. 102	
Freshman		p. 54
Gilbert		p. 58
Levinsohn	p. 18	
Marks		pp. 24-25
Rossvally	p. 17	p. 16
Steinthal		p. 48L

14. The author claims to have experienced feelings of spiritual emptiness before the conversion.

NAME	SPIRITUAL EMPTINESS
Baron	pp. 1ff
Capadose	pp. 6-7
Cohen	p. 49
Cohn	pp. 14-15
Davis	p. 162
Frey	pp. 16-17
Jaeger	p. 41
Levinsohn	pp. 4ff
Marks	pp. 18, 36
Michelson	p. 64
Neander	p. 102
Rossvally	p. 17
Simon	p. 9
Steiner	p. 211
Steinthal	p. 49L
Wertheimer	pp. 4-6

15. The author includes a poem or words to a song within the narrative, which may or may not fit into the context in which it is found.

NAME	POETRY OR SONG
Benedict	p. 32
Cohen	pp. 21, 161, 242
Davis	pp. 28, 110
Frey	p. 480
Gilbert	p. 95
Levinsohn	pp. 62, 79, 95
Michelson	p. 85
Rossvally	pp. 4, 18, 48
Steiner	p. 71

16. The author, as narrator, expresses words of praise glorifying Jesus within the text, sometimes even before describing his conversion.

NAME	WORDS OF PRAISE
Baron	p. 7
Benedict	p. 395
Capadose	p. 3
Cohen	p. 1
Cohn	pp. 21ff
Davis	p. 178
Freshman	p. 12
Frey	p. 33
Gilbert	pp. 94-95
Jaeger	pp. 55ff
Levinsohn	p. 18
Marks	p. 1
Michelson	p. 91
Neander	p. 145
Ottolenghe	pp. 31-32
Rossvally	p. 13
Simon	p. 59
Steiner	p. 332
Steinthal	p. 49R
Trebitsch-Lincoln	p. 16
Wertheimer	p. 11

17. The author describes how he became the object of antagonism by Jews upon his conversion.

NAME	OBJECT OF ANTAGONISM
Capadose	pp. 14-15, 18
Cohen	pp. 47ff
Cohn	pp. 22-23, 28-31, 51ff
Davis	pp. 198ff
Freshman	pp. 60, 79
Frey	pp. 66-67
Gilbert	pp. 116, 118
Jaeger	p. 63
Levinsohn	pp. 81, 91
Marks	pp. 39, 42-43
Michelson	pp. 60, 82
Neander	p. 146
Ottolenghe	p. 17
Rossvally	p. 23
Trebitsch-Lincoln	p. 14

18. The author appeals to his Jewish readers or to his readers in general to convert to Christianity.

NAME	TO GENERAL READERS	TO JEWISH READERS
Benedict	p. 396	
Capadose		p. 21
Cohen		p. 19
Cohn	p. 60	
Davis	p. 277	
Frey		p. 478
Jaeger	p. 39	
Levinsohn	p. 112	p. 112
Marks		p. 132
Rossvally	p. 29	p. 62ff

19. The author attempts to show how Jesus fulfilled Biblical prophecy concerning the Messiah, generally citing Isaiah 53.

NAME	PROPHECIES FULFILLED	ISAIAH 53
Benedict	pp. 342ff	
Capadose	pp. 8, 10, 22-24	yes
Cohen	pp. 56, 67	yes
Cohn	p. 20	yes
Davis	p. 41	
Freshman	p. 65	yes
Frey	pp. 19, 31, 70	yes
Gilbert	pp. 331-349 (Appendix)	
Jaeger	p. 229	
Levinsohn	pp. 62-77	yes
Marks	pp. 24-25, 43-49	yes
Ottolenghe	p. 30	
Rossvally	pp. 62ff	yes
Trebitsch-Lincoln	p. 35	
Wertheimer	pp. 5-9	yes

20. The author tells us about other Jews who subtly indicated that they may believe that Jesus was the Messiah but have not yet verbalized this belief or converted.

NAME

Benedict	Chapter 13
Capadose	p. 11
Cohn	pp. 15-16
Levinsohn	pp. 109, 111
Marks	pp. 171, 179-180

21. The author claims to have converted at or about the time of a Jewish or Christian holiday.

NAME	HOLIDAY	
Freshman	Passover	pp. 65ff
Marks	Christmas	p. 61
Trebitsch-Lincoln	Christmas	pp. 16-17

22. The author tells us of his own attempts to proselytize others.

NAME	MISSIONIZED OTHERS
Cohn	p. 22
Davis	pp. 185ff
Frey	p. 35
Gilbert	pp. 99ff
Levinsohn	pp. 101ff
Marks	pp. 178-179
Michelson	pp. 74ff
Rossvally	pp. 23, 25
Trebitsch-Lincoln	p. 31
Wertheimer	pp. 10-11

DISTRIBUTION OF ELEMENTS
CONTAINED IN AUTOBIOGRAPHIES

	1) AUTHOR CONVERTED TO CHRISTIANITY	2) AUTHOR VIEWED CONVERSION AS CATASTROPHIC	3) AUTOBIOGRAPHY ORGANIZED AROUND CONVERSION	4) WHY RIGHTEOUS OR WROTE AUTOBIOGRAPHY	5) INCLUDES RECOMMENDATIONS OR ENDORSEMENTS FROM OTHER CHRISTIANS	6) IN FORMS US OF HIS KNOWLEDGE (OR LACK OF IT) OF JUDAISM	7) HOW HE WAS TAUGHT TO RELATE TO CHRISTIANITY	8) CRITICIZES ORTHODOXY OR REFORM	9) CRITICIZES CUSTOMS, TRADITIONS, THEOLOGY OF JUDAISM	10) INDICATES WITH CHRISTIANITY BEFORE CONVERSION	11) INTRODUCTION TO CHRISTIANITY	12) INCLUDES A POEM OR WORDS BEFORE FEELINGS	13) STATES IN HIS NARRATIVE	14) TELLS OF HIS OWN PRAYER	15) TELLS OF HIS OWN PRAYER	16) TELLS OF HIS OWN PRAYER	17) TELLS OF HIS OWN PRAYER	18) TELLS OF HIS OWN PRAYER	19) TELLS OF HIS OWN PRAYER	20) TELLS OF HIS OWN PRAYER	21) TELLS OF HIS OWN PRAYER	22) TELLS OF HIS OWN PRAYER	TOTAL NUMBER OF ELEMENTS FOUND
BARON	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	10
BENEDICT	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	16
CAPADDOSE	X	X	X	X		X		X		X		X	X	X	X	X	X	X	X	X	X	X	13
COHEN	X	X	X		X		X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	14
COHN	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	18
DAVIS	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	18
FRESHMAN	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	15
FREY	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	18
GILBERT	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	17
JAEGER	X	X	X		X	X		X	X	X		X		X	X	X	X	X	X	X	X	X	13
LEVINSOHN	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	17
MARKS	X	X	X	X	X		X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	20
MICHELSON	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	14
NEANDER	X	X	X		X		X		X	X		X		X	X								10
OTTOLENGHE	X	X	X	X	X	X	X		X					X	X	X	X						11
ROSSVALLY	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	X	20
SIMON	X	X	X	X	X	X		X	X		X		X										11
STEINER	X	X	X							X		X	X										7
STEINTAL	X	X	X	X		X	X	X		X	X	X		X									11
TREBITSCH-LINCOLN	X	X	X		X	X	X		X					X	X	X	X	X	X	X	X	X	12
WERTHEIMER	X	X	X		X				X		X		X		X		X				X	X	9
NUMBER OF AUTOBIO- GRAPHIES USING ELEMENT	21	21	21	12	12	17	13	18	10	12	10	12	11	16	9	21	35	10	15	5	3	10	

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162. Davis, op. cit., p. 3.
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186. See p. 104.
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198. See p. 109.
199. Cohn, op. cit., pp. 15-16.
200. See p. 110.
201. See p. 111.
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